

AN ANALYSIS OF PRINCIPLED MORAL JUDGMENT
AMONG COLLEGE STUDENTS WITH DIFFERENT
EGO IDENTITY STATUSES

by

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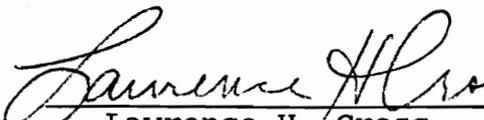
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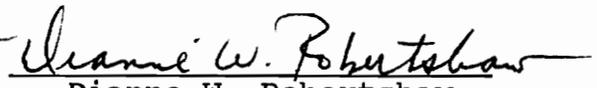
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Under the direction of
Professor Don G. Creamer

(ABSTRACT)

The purpose of this study was to investigate the relationships between two constructs: principled moral judgment and ego identity status. At issue was whether individuals measured to have different ego identity statuses differed systematically in terms of principled moral judgment as had been previously found in the literature. The hypotheses that were tested were a) the use of principled moral judgment is different among individuals having different ego identity statuses, and b) high ego identity individuals are higher in principled moral judgment than low identity individuals. Research regarding gender differences in moral development during the past decade warranted the further study of these two constructs, particularly because earlier research had formed the basis of existing theory. Principled moral

judgment was measured by the Defining Issues Test (Rest, 1979), and ego identity status was measured by the Revised Extended Objective Measure of Ego Identity Status (Bennion & Adams, 1986). Analysis of variance was used to analyze the data.

The sample was drawn from a population of residential senior-status men and women at a small, four-year public college in the southeastern United States. Instruments were distributed and collected in the residence halls through the efforts of a peer student group over a three and one-half week period.

The findings revealed that there were no differences in principled moral judgment among individuals having different ego identity statuses. There were no differences in principled moral judgment between men and women with different ego identity statuses. High ego identity individuals did not have higher principled moral judgment scores than low ego identity individuals.

Dedication

This endeavor is dedicated to my grandfather, Wilbur David Pollard (1905-1985), and, to my aunt, Constance "Connie" Shelton Mears (1933-1985), who by the way they lived their lives taught me some of the truly important things about Life. Their respective legacies are those of the value of a promise that is kept and the courage to dream and then make the dreams happen. Their love, their laughter, and their determined spirits are their life-gifts to me. I remember them with warm thoughts.

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Chapter One

The study of principled moral judgment as it relates to ego identity status among individuals has been limited. The literature reveals a period of research on the topic between 1972 and 1980, and the findings were inconclusive. Each of the constructs were rooted, respectively, in cognitive and psychosocial development theory, so that the study of the relation between them has been important to the formation of the evolving theories associated with moral development and identity development among men and women.

During the late seventies, research into moral judgment became controversial when the evaluation of the construct revealed gender differences. The observed difference created controversy because women rarely achieved the upper level of moral judgment.

Ego identity status has been studied since 1966, and studied only along an ideological dimension. Such a perspective discounted an interpersonal dimension and consequently failed to encompass what has been considered a necessary component to ego identity formation (Erikson, 1963; 1968). What influence this may have had on the findings stemming from research on

ego identity status in relation to principled moral judgment has not been studied.

During the past decade moral development research has contributed a perspective to moral development theory that endeavored to acknowledge the importance of women's perspective-taking when solving moral dilemmas. In addition, an acknowledgment (Adams, Bennion, & Huh, 1989; Bennion & Adams, 1986; Grotevant, Thorbecke, & Meyer, 1981) of the importance of both the ideological and interpersonal dimensions of ego identity status has brought that construct into closer alignment with the theoretical formation of an ego identity. There exists, then, a need to study the relation of principled moral judgment to different ego identity statuses among individuals within the context of this new perspective.

Background and Theoretical Framework

Moral Judgment

Moral judgment research has sought to explain the reasoning process by which individuals justify the decisions involving moral dilemmas. When a decision is based primarily on self-chosen ethical principles that include a concern for basic human rights within a

context of what is of benefit to all of society, then the individual is reasoning at the highest level of moral judgment (Kohlberg, 1986; Rest, 1987). That level of moral judgment is known as **postconventional** or **principled** (Kohlberg, 1969; 1976; 1981; 1986; Rest, 1986; 1987).

Moral development theory was defined by Kohlberg (1981; 1986) as having six stages of moral reasoning that combined to form three levels, each of which was composed of two stages. The movement from one stage to another was established as forming a hierarchically invariant developmental sequence (Vasudev & Hummel, 1987) that is universal across cultures (Nisan & Kohlberg, 1982; Snarey, Reimer, & Kohlberg, 1985). That is, one would not move from level one to level three without first experiencing a period of reasoning at level two, and this stage sequence is invariant from culture to culture. A description of the three levels and accompanying stages is provided in Table 1.

Moral reasoning was defined as being cognitively based (Kohlberg, 1976; 1986). Indeed, there have been findings which supported the premise that "formal operations" as defined by Piaget were a necessary but not sufficient condition for principled moral judgment to occur. However, what were not explained

Table 1

Kohlberg's Scheme for Moral Judgment

Pre- Conventional Level	Stage 1: right is based on an effort punishment, and to be obedient to the superior power of authorities. Stage 2: right is considered serving one's own needs or interests in a world where it is recognized that other people have interests, too.
Conventional Level	Stage 3: right is the need to be a good person in one's own and the eyes of others; belief in the Golden Rule and caring for others; desire to maintain rules and authority which support stereotypical good behavior. Stage 4: right is to keep the institution going as a whole, to avoid the breakdown in the system or the imperative of conscience to meet one's defined obligations.
Post- Conventional or Principled Level	Stage 5: right is a sense of obligation to law because of one's social contract to make or abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, 'the greatest good for the greatest number.' Stage 6: right is the belief as a rational person in the truth of universal moral principles, and a sense of commitment to them.

(Source: Kohlberg, 1986)

or accounted for were still other findings which suggest that an individual may be reasoning at a principled level of moral judgment even though the individual's cognitive ability measure was at the level of concrete operations as defined by Piaget. A person who was cognitively functioning at a level of concrete operations would be expected to achieve only Level II moral judgment reasoning. To exceed that level and reason at Level III would seem to question the appropriateness of classifying an individual exclusively to a particular stage of moral judgment. That question is especially important since persons at concrete operations might demonstrate Level III moral reasoning even though their modal level of reasoning was at stage 4.

The appropriateness of stage-typing individuals was challenged by Rest (1980; 1986). Stage-typing refers to the practice of casting an individual into a specific stage of moral judgment based on the mode of interview response ratings. It has been the means of identifying an individual's moral judgment status using the Kohlberg standard scoring procedure. The findings surrounding the research on moral judgment using the Defining Issues Test (DIT) (Rest, 1979) have revealed a pattern of development in moral judgment

that indicates moral reasoning across several stages. That is, while the data generated by Rest's Defining Issues Test identified the stage at which an individual reasoned most often in making moral judgments, the data also indicated that moral reasoning was not limited to one stage. The responses of individuals tended to represent moral reasoning at several stages. What was observed was a gradual increase in an individual's stage scores up to the stage having the highest score, and then a gradual decline in the remaining stage scores. Stages in which an individual's reported score was zero indicated that moral reasoning at that stage was not occurring. The results of such a trend were believed to be strong support for the developmental nature of moral reasoning that was captured by the Defining Issues Test (1987; McCrae, 1985; Moreland, 1985; Rest, 1986).

The use of moral reasoning across several stages and not one stage per se was of such significance to Rest that the use of individual stage scores for research purposes was strongly discouraged and considered statistically unsound (Rest, 1987). The principled moral judgment, or P-score, was recommended by Rest. How the DIT scores of individuals are

reported makes the DIT particularly useful for studying the relation between principled moral judgment and ego identity status because every identity status will be evaluated based upon the same moral judgment measure (P-score). Studies using the DIT have reported no significant differences in moral judgment between men and women that were attributed to gender (Rest, 1986). The Rest DIT stages, based on Kohlberg's moral stage scheme, are described in Table 2.

Based upon Rest's scheme, principled moral judgment is defined as a judgment that satisfies the following conditions of a social organization that:

- a) assures the minimal rights of others through consensus-producing efforts and due process,
- b) focuses on intuitively appealing ideals even in the absence of a rationale for gaining general approval, and
- c) optimizes mutual human welfare by following ideals supported by a rationale that reflects a path toward self-chosen ethical principles.

The research on which Kohlberg based his stage theory was conducted on an all-male sample. For this reason it has received criticism because the development of women's moral reasoning was not considered. The criticism grew into controversy when

Table 2

Rest's Moral Judgment Stage Descriptions

- Stage 2: right focuses on the direct advantages to the individual and on the fairness of simple exchanges of favor for favor.
- Stage 3: right focuses on the good or evil intentions of the parties, on the party's concern for maintaining friendships and good relationships, and being approved of.
- Stage 4: right focuses on maintaining the existing social-legal system, maintaining existing roles and formal organizational structure.
- Stage 5A:right focuses on organizing a society by appealing to consensus-producing procedures (such as abiding by the will of the people), insisting on due process (giving everyone a day in court), and safeguarding minimal basic rights.
- Stage 5B:right focuses on organizing social arrangements and relationships in terms of intuitively appealing ideals (but which may lack a rationale for gaining general support).
- Stage 6: right focuses on organizing a society and human relationships in terms of ideals that appeal to a rationale for eliminating arbitrary factors and that are designed to optimize mutual human welfare.
-

(Source: Rest, 1987)

Gilligan (1977) identified a moral orientation among women that was overlooked by the principles of justice on which Kohlberg's moral stages were based.

It was Gilligan's original assertion that women reasoned differently about moral dilemmas than did men, and it was that difference which was overlooked by Kohlberg's measurement of moral reasoning. The difference was in what Gilligan described as moral orientation: women made decisions about moral judgment in the context of care and responsibility toward relationships while men made moral judgment decisions in the context of justice and rights. Consequently, women more consistently scored at the lower levels of moral judgment than did men (Kohlberg & Kramer, 1969) because Kohlberg's scoring scheme was concerned primarily with identifying responses based on concepts of justice.

In identifying a care orientation, Gilligan introduced an idea regarding women's moral reasoning that was supported by the research that followed (Gilligan, 1982; Lyons, 1982); however, Levine, Kohlberg, and Hewer (1985) maintained that differences in moral reasoning between men and women were not the result of what Kohlberg's moral stage theory measured. Subsequent research on gender differences in moral

judgment established that the care and responsibility orientation was not exclusive to women's moral reasoning, nor was the justice and rights responsibility exclusive to men's. It is of interest to note that both orientations have since been found to contribute to the moral decision-making of men and women (Gilligan & Anatucci, 1988; Walker, 1987), thereby providing a more balanced understanding of moral development for everyone.

Ego Identity

The concept of an ego identity eludes definitions that are simplistic or concrete. The psychosocial theory from which ego identity development originated was conceptualized by Erikson in 1958. The stages are listed in Table 3. Ego Identity vs. Role Confusion marked the fifth of eight stages of psychosocial development.

Ego identity, when it is most stable, permits the individual's perception of self to be recognized as being the same by others in the society. It encompasses the ideological and interpersonal dimensions of one's experiences (Erikson, 1963; 1968). Ego identity is shaped by an individual's psychological synthesizing functions, social expectations

Table 3

Erikson's Psychosocial Stages

(and approximate time span associated with each)

-
- Stage 1: Basic Trust vs. Basic Mistrust (birth to 18 months)
- Stage 2: Autonomy vs. Shame and Doubt (18 months to 3 years)
- Stage 3: Initiative vs. Guilt (3 to 6 years)
- Stage 4: Industry vs. Inferiority (6 to 12 years)
- Stage 5: Identity vs. Role Confusion (12 to 20 years)
- Stage 6: Intimacy vs. Isolation (20 to 35 years)
- Stage 7: Generativity vs. Stagnation (35 years to retirement)
- Stage 8: Ego Integrity vs. Despair (retirement years)
-

(Source: Hamachek, 1988)

that reflect a group's identity, and the existing historical period. The process itself is on-going, so that ego identity is a synthesis of all the identifications of childhood into a new structure that is reorganized and reexperienced throughout the life cycle. It represents a theory about oneself that usually remains below the level of awareness until it is challenged by potentially disconfirming input (Marcia, 1987).

The formation of an ego identity has been identified by Erikson (1963; 1968) as the central psychosocial issue of late adolescence. Whereas during the initial identity formation of childhood the preoccupation is with what one appears to be to others as compared with what one thinks one is, the synthesizing of an ego identity during adolescence is characterized by one's actually attained sense of the reality of the self within a social reality (Erikson, 1968). That is, ego identity is an organized set of images that form a sense of self that expresses who and what a person really is. In that sense, ego identity, when it is most stable, permits the individual to experience congruence between self-perception and how the self is recognized by others. When that recognition does not match to the extent

that it becomes problematic for the individual, an individual's ego identity may experience periods of disequilibrium.

According to Erikson, psychosocial stage development occurs through a combination of psychosocial, biological, sociological, and historical factors merging together in such a way that the particular stage issue presents itself for resolution. The emergence of the issue is based on the epigenetic principle of there being a period during every individual's life span in which the need to negotiate a specific stage becomes a compelling one. In addition, Erikson's eight psychosocial stages (See Table 3) occur sequentially so that before the resolution of one stage occurs the resolution of each preceding stage must occur. This does not mean that one might not be working on or attempting to resolve a stage that is emerging. It does mean that before any stage that is occurring in accordance with a person's developmental path (and the epigenetic principle) could be resolved, the person must have resolved first the issues of the preceding stage. The individual's conflict in resolving the identity vs. identity confusion stage was termed identity 'crisis' (Erikson, 1963; 1966). The epigenetic arrival of the

developmental task of ego identity is paramount to the period of late adolescence, making it the central developmental task of the college years (Chickering, 1969).

In 1966, Marcia identified four ego identity statuses among individuals in an effort to establish construct validity for Erikson's theory. The statuses described four outcomes of the ego identity crisis period of late adolescence, and reflected a style for coping with the ego identity issues (Marcia, 1980; 1986). The statuses for individuals were: Identity Achievement, Identity Foreclosure, Identity Moratorium, and Identity Diffusion. The statuses were derived from an individual's decisions about occupational and ideological issues. The status determination was made based on either the absence or presence of commitment after either exploring or not exploring the possible alternatives related to a decision about occupational or ideological issues (See Table 4).

Characteristic of an identity achievement status was a presence of commitment toward decisions made in regard to occupational and ideological concerns. The commitment followed a period of questioning earlier beliefs and values, exploring the possible available

Table 4

Marcia's Ego Identity Statuses

	Commitment	Noncommitment
Crisis	Identity Achievement	Moratorium
No Crisis	Foreclosure	Diffusion

(Source: Marcia, 1980)

options, and making decisions based upon one's newly emerging or redefined self-chosen beliefs and desires. The identity achievement status was believed reflective of an identity that was constructed as opposed to conferred (Marcia, 1986).

The Identity Foreclosure status was characterized by the presence of commitment toward decisions surrounding the occupational and ideological domains. However, the commitment was made in the absence of a period of questioning or exploration of alternatives. The status, then, was indicative of an identity conferred by others as one adopted a set of beliefs and values handed down by parents or significant other figures of authority.

The Identity Diffusion status for individuals was representative of there having been no commitment made toward decisions about ideological and occupational concerns, and no period of questioning and exploring the options when faced with decisions in those areas. Individuals who were classified in the Identity Diffusion status were an illustration of the minimum ego identity integration.

The Identity Moratorium status acted as a transitional passage to the other statuses. It was characteristic of Erikson's (1963; 1968) 'identity

crisis' in that it was the status wherein a period of questioning and exploration was in process while commitments were not yet made. It was a time of testing previously adopted beliefs if it followed the Identity Foreclosure status, or redefining previously self-chosen beliefs if it followed Identity Achievement, or simply beginning the questioning and exploration for the first time if it followed the Identity Diffusion status.

As one's ego identity undergoes continued synthesis and integration during the lifespan, one would experience accompanying periods of ego Identity Moratorium. This would be accomplished through further accommodation and assimilation as new life experiences were encountered (Whitbourne, 1986). That an individual would acquire an Identity Moratorium status and remain there would be unlikely (Marcia, 1980).

Ego identity status has been studied as being either High Identity or Low Identity among individuals (Rowe & Marcia, 1980). High Identity was composed of Identity Achievement and Identity Moratorium status individuals, while Low Identity was composed of Identity Foreclosure and Identity Diffusion individuals. The groupings represented the absence or

presence of a period of exploration of alternatives. Such identity status groupings were based on patterns found in men. The pattern for identity status grouping in women, however, was found to consist of Identity Achievement and Identity Foreclosure (high) versus Identity Moratorium and Identity Diffusion (low) statuses. The pattern suggested that for women the important issue was identity stability, and consequently, that being classified in the Identity Foreclosure status had as much a positive effect as being classified in the Identity Achievement status (Marcia, 1980) and was functional in some societies (Rowe & Marcia, 1979). Indeed, in a society where a conferred identity would be preferred over a constructed one, for an individual to function as anything other than an Identity Foreclosure could be extremely stressful.

A possible reason for questioning the findings on women's identity status when using the Marcia interview was that the women's identity status interview differed from the men's. The difference was the "attitudes toward pre-marital intercourse" content in the sexuality and sex roles area that was used along with religion to complement the men's identity status interview areas of occupation and ideology

(Marcia, 1980). Even though Marcia (1980) acknowledged that the ego identity process for men and women was expected to be the same, by using different content areas for measuring their ego identity status he may have contributed to the frequent occurrence of women in the Identity Foreclosure status.

Some potential questions would be: Are women typically classified in the Identity Foreclosure because they are more likely to adopt an identity from another, likely to make commitments, or both, or is it perhaps because the Marcia Status Interview for women was different than that for men? Does the way the identity statuses were defined by ideological and occupational issues influence a "high identity" toward men? In light of Gilligan's (1977, 1978, 1982) findings regarding the need to consider a care orientation in the moral development research, could there not also be the omission of an interpersonal element that has influenced the findings of the ego identity status research? The findings reported on ego identity status through the use of Marcia's identity status interview have consistently placed women in the Identity Foreclosure status (Marcia, 1980). What effect, if any, has the omission of an interpersonal dimension in ego identity development

had on the findings has not been reported; and neither has there been a study of identity status groupings based on stability versus non-stability.

Statement of the Problem

The relation between principled moral judgment and ego identity status was the subject of research studies reported in the literature between 1972 and 1980. The findings during that period did not include considerations of either the care and responsibility orientation in moral development or the importance of an interpersonal dimension to ego identity status. There exists, then, both a need and a responsibility to study the relation of principled moral judgment to ego identity status in individuals within the context of research that occurred during the past decade.

Purpose of the Study

The study sought to determine whether existing findings on the relation between principled moral judgment and ego identity status would be supported by data that was generated with measurement instruments that eliminate gender bias in moral judgment and

incorporate an interpersonal dimension in the measurement of ego identity status.

Hypotheses

While it was believed that there would be no difference in principled moral judgment among ego identity statuses between college men and women, the research hypotheses that were suggested by the literature and that were tested ($\alpha = .05$) were:

1. Principled moral judgment is different for individuals among the four ego identity statuses.
2. Principled moral judgment is higher for identity achievement individuals than for the other ego identity status individuals.
3. Principled moral judgment is lower for identity diffusion individuals than for the other ego identity status individuals.
4. Principled moral judgment is lower for Identity Foreclosure individuals than for Identity Achievement and Identity Moratorium individuals.
5. There is a difference in the number of women

and men in each of the four identity statuses.

6. Principled moral judgment is different between women and men.
7. Principled moral judgment is different between women and men among the four ego identity statuses.
8. High identity status individuals have higher P-scores than low identity status individuals.

Rationale

The study grew out of a need to explore further the relation between principled moral judgment and ego identity status, particularly regarding distinctions by gender. The need was derived from the related research in which questions surrounding the issue of differences in gender had not been considered in the development of instruments that generated the data for the earlier research findings.

Importance of the Study

Theories of human development span the life cycle, and therefore remain pertinent from birth to death in the lives of individuals. It is important that the theories be supported by research efforts that have used theoretically sound measures for generating data. This study sought to do that by using measurement instruments that incorporated considerations of gender differences.

Moral development increases sophistication in the understanding and application of the principles for judging fairness (Rest, 1986). In so doing, moral development becomes a foundation for optimizing the more basic mutual benefit of two people settling a moral conflict, and extends to people living together in groups that form societies. Society offers to the individual the opportunities for identity development, for one's identity is shaped by the societal group identity in giving meaning to life (Erikson, 1968).

On a practical level, theories of human development provide the philosophical and programming framework for student affairs professionals. Programming efforts that are intended to enhance psychosocial and moral development in the college environment have the potential to be effective when

built upon a body of knowledge derived from theoretically sound research. If development is the aim of education (Kohlberg & Mayer, 1978), then the concept of student development for student affairs professionals is one of the major purposes of higher education (Creamer, 1980). Education has been found to be the most influential factor in the development of moral reasoning (Rest, 1986; 1987) and the college experience crucial for identity development (Bourne, 1978; Waterman, 1982). Thus, increasing the body of knowledge regarding moral development and ego identity development has the potential to contribute to the enhancement of one of the important purposes of higher education: the total development of individuals.

This study specifically addressed the discrepancies that occur in the existing research into the relation between principled moral judgment and ego identity status among women and men. It was hoped that the knowledge base for human development theory would be advanced. Such advancements in knowledge are important to educators who teach the theories and prepare others to practice the theory in various settings. Researchers who might otherwise continue to study moral and identity development as it was done in the existing research would benefit. Mental health

professionals would find the information of value when considering the development of identity status profiles for individuals. Student affairs professionals whose challenge over the years it has become to make moral development and ego identity development a purposeful endeavor for students during the college experience would also benefit from the findings. The information regarding gender differences, when they exist, would be pertinent for each of those professions.

Definition of Terms

Principled moral judgment: decision-making about moral dilemmas that encompasses the use of self-chosen ethical principles, and consideration for what is of benefit to all of society while also having a regard for the basic rights of individuals. It is defined in this study by the P-score obtained from the Defining Issues Test.

Ego identity status: classification based on a four-category paradigm of coping styles defined by the presence or absence of commitment after having either explored or not explored the available alternatives

when making decisions about one's life in the ideological and interpersonal domains.

Identity Achievement: an ego identity status characterized by commitment to ideological and/or interpersonal positions after having explored the available alternatives.

Identity Foreclosure Status: an ego identity status characterized by commitment to ideological and/or interpersonal positions without having explored the available alternatives. It is indicative of an identity adopted from parents or significant other authorities.

Identity Moratorium Status: an ego identity status characterized by a lack of commitment to ideological and/or interpersonal positions while being in the process of exploring the available alternatives. It more closely parallels Erikson's concept of identity crisis.

Identity Diffusion Status: an ego identity status characterized by a lack of commitment to ideological and/or interpersonal positions without ever having explored the available alternatives.

High Identity: the combination of the statuses of Identity Achievement and Identity Moratorium, reflecting the individual having explored alternatives

or being in the process thereof when considering ideological and/or interpersonal commitments.

Low identity: the combination of the statuses of Identity Diffusion and Identity Foreclosure, reflecting the individual's lack of exploration of alternatives when considering ideological and interpersonal commitments.

Senior-status: college student having completed eighty-nine semester hours of coursework.

Limitations

1. The study was limited by the use of self-report measures for moral judgment and ego identity.
2. The study was limited by the validity and reliability of the assessment instruments used.
3. The study was limited by the inability to know beforehand how many individuals would be in each of the ego identity statuses.
4. The study was limited by the response rate of the sample, and the use of volunteers and their motivation to complete lengthy instruments.
5. The study was limited by the unknown scoring rule for Rest's P-Score.

Organization of the Study

Chapter Two is a review of the literature and research on the relation between principled moral judgment and ego identity status among individuals, and gender differences among individuals in moral development. Chapter Three describes the research method. In Chapter Four, the research findings are reported. Chapter Five offers summaries and conclusions, and recommendations for future research. The Appendices follow Chapter Five.

Chapter Two

The limited research literature concerning the relation between moral judgment and ego identity status has yielded inconsistent findings and unexplained results, and, raised additional questions. A chronological review of the research conducted on the subject is presented in this chapter.

Related Literature

A study by Podd (1972) tested the hypotheses that a) Identity Diffusion individuals showed a greater use of the least mature level of moral reasoning, b) Identity Achievement individuals showed a greater use of the most mature level of moral reasoning, and c) Identity Foreclosure individuals showed a greater use of the moderately mature level of moral reasoning. The number of individuals measured at each ego identity level were: postconventional or most mature (32), conventional or moderately mature (47), and preconventional or least mature (17). Podd classified 16 individuals as "transitional" whose responses involved adjacent levels of moral reasoning. The ratings were assigned based on responses to four

"Kohlbergian" moral dilemmas that were generated through an interview format. The reliabilities of the five individuals who rated the moral reasoning interviews were .98, .94, .82, .72, .09. The interrater reliability of the top four raters was .91. Interviews for the one poor rater reliability were rerated.

The ego identity status designations were made based on the interview that was developed out of Marcia's (1966) work. The assigned statuses and the number of individuals in each one were: Identity Achievement (41), Moratorium (14), Identity Foreclosure (25), and Identity Diffusion (32), or a total of 112 people. Audio tapes were made for each individual's interview and rated by one of three clinical psychology graduate students. Twenty of the tapes were then randomly selected for a reliability check in which agreement was defined as two of the three raters placing an individual into the same status. The interrater reliability for the identity status interviews was .85.

A one-way analysis of variance revealed that the four identity statuses differed significantly with respect to mean level of moral judgment. A Newman-Keuls multiple comparison test was used and the

results revealed that a) Identity Moratorium individuals had higher mean moral judgment ratings than Identity Foreclosure and Identity Achievement individuals, and b) Identity Diffusion individuals did not have lower mean scores than those in the other statuses. A Chi square revealed that a) more individuals who were in the Identity Diffusion status were at the Preconventional Level than was expected by chance, b) fewer individuals reasoned at the Postconventional level than was expected by chance, and c) a greater number of Identity Achievement individuals were identified as having Postconventional moral judgment than was expected by chance. The Identity Foreclosure status was the only one in which there was a greater representation at the Conventional Level than the nonconventional levels (encompassing the least mature and most mature level of moral reasoning). However, an overall Chi square revealed that individuals among the four ego identity statuses did not differ with respect to conventional moral judgment. For both Identity Foreclosure and Identity Diffusion individuals, fewer were at Postconventional levels of moral reasoning than was expected by chance, and fewer Identity Achievements at the Preconventional level than was expected by chance.

Podd's findings were referenced by Rowe and Marcia (1979) and Marcia (1980). Neither researcher, however, commented on the fact that Podd's sample consisted only of white, middle-class males. The sample represented approximately one-third of all the junior and senior level college-aged men at a school in New York who were contacted for participation in the study. (Seventeen of the original 129 were eliminated from the analysis because either their moral interview ratings were too variable to allow assessment of a mode or because an identity status for them could not be established.) The reported relations that existed between moral judgment and identity status from the Podd study were the basis for conclusions made for individuals in general in Rowe and Marcia's (1979). The Podd findings were referenced again by Marcia (1980) in his writing about the relation of moral reasoning to identity status for people in general. In the same work, Marcia (1980) reported that women were most typically classified in the Identity Foreclosure status, and identity status among individuals was being studied categorically as either high (Identity Achievement and Identity Moratorium statuses) or low (Identity Foreclosure and Identity Diffusion statuses). It was acknowledged by

Marcia (1980) that while the process of identity formation was the same for men and women, the content areas were different. What eventually became the complement of the identity status interview areas of occupation and ideology were the areas of sexuality, sex roles, and religion (Marcia, 1980) and the women's identity status interview then differed from the men's by virtue of those additional areas. It would seem that sexuality, sex role, and religion items could have expanded the men's interview so that both men and women would be subject to the same interview. In effect, a potential to create gender differences among ego identity distributions may have been deliberately written into the Marcia interview (post-1980).

There was no challenge made to the findings of the Podd study until Cauble (1976) reported that the distribution of the identity statuses over the principled and conventional levels of moral judgment were not significantly different. Although Cauble did not note whether it was the men's, women's, or both identity status interviews that were utilized, the Marcia (1966) interview was cited. It is likely that the 1966 reference means that the men's interview was used. The interrater reliability in the Cauble study was .61. The sample (n=90) consisted of equal numbers

of men and women ranging in age from 18-23 years. A breakdown by identity status was not reported. Forty-three individuals were functioning primarily at the principled judgment level while 45 were at the conventional level of moral judgment. There was no explanation offered for the loss of two individuals from the Chi square analysis, and there was no breakdown by gender. A point which seriously limits the interpretation of moral judgment scores in Cauble's data was the use of the stage score of highest usage for defining conventional moral judgment, and the use of the P-score to establish a postconventional category for comparison. The P-score, or principled moral judgment score generated by Rest's (1979) Defining Issues Test is a composite score that identifies how often an individual selects responses for moral dilemmas that reflect the equivalent of Kohlberg's postconventional level of moral judgment. It is the only score from the DIT that Rest recommends for statistical analyses. Using the most frequently used stage to determine a conventional level of moral judgment is statistically invalid (Rest, 1987). The problems with Cauble's methodology essentially resulted in the findings being dismissed (Rowe & Marcia, 1980), leaving only the Podd

study on which to make statements about moral judgment's relation to identity status.

The most recent study relating moral judgment to identity status was that of Rowe and Marcia (1979). By combining frequencies of individuals into two categories (non-postconventional and postconventional) of moral judgment and two categories of identity status (non-identity achievement and identity achievement), the calculation of a Fisher Exact Probability was permitted. There occurred a significant relationship between identity achievement and postconventional moral judgment, a finding suggesting that the level of moral thought was positively related to achievement of identity. The sample for the Rowe and Marcia study was composed of 20 men and 6 women. The breakdown by moral judgment was 19 individuals designated as pre-conventional and 5 designated as postconventional, or 24 total. The interrater reliability for the moral judgment interviews was .90. The breakdown by identity status was 10 Identity Diffusion individuals, 9 Identity Foreclosure individuals, 2 Identity Moratorium individuals, and 3 Identity Achievement individuals, or 24 total. There was no note made about the 2 individuals who were not included in the analyses, and

no breakdown by gender was given. However, it is important to note that the identity achievement category for the analyses was based upon the data derived from three individuals, a point which the researchers cite as a limitation to their study.

The identity status data for the Rowe and Marcia study were generated from semi-structured interviews and rated as described by Marcia (1966), and the moral judgment data from Kohlberg's Form A-1 Standard Moral Interview. There was 86% agreement on 19 of 26 identity status interviews rated independently by each author; the remaining 7 interviews were rated by Rowe, no interviews were dropped, and the counts in the Tables represented 24 of the reported sample total of 26. It was noted that the identity status of the women in the sample was derived according to "male" criteria, that both authors unanimously agreed on the status designations, and that the criteria for women's identity was being revised. Although no gender analyses were reported, the conclusions that were reported by Rowe and Marcia pre-dated the revisions to the Identity Status Interview that were noted in 1980 by Marcia. There have subsequently been no studies reported that have used the women's interview. The result was, and remains, that the study of ego

identity status has excluded for both men and women an interpersonal dimension that Erikson (1963; 1968) described as important to identity formation. The research in the area of gender differences during the past decade serves to question what influence such an omission might have.

In summary, the existing literature on the relation between principled moral judgment and ego identity status occurred previous to the findings surrounding gender differences in moral development. In addition, the findings of the reported studies (Cauble, 1976; Podd, 1972; Rowe & Marcia, 1979) have not been conclusive regarding the relation between the two constructs, and the studies were conducted without regard for the potential importance of an interpersonal domain in the ego identity measure.

Gender Differences

It was Gilligan who, in 1977, first proposed that Kohlberg's moral development theory was constructed to capture a male-dominated concern for a morality that was based on abstract principles of justice and which overlooked the female concern for a morality based on care, sensitivity, and responsibility to people.

perspective was identified as one of care and responsibility for relationships. Much of the resulting research seemed to focus on defending Kohlberg's conception of a morality based on principles of justice as not being attributable to gender differences in moral development (Gibbs, Arnold, Burkhart, 1984; Walker, 1984; 1986). As long as being a mature person meant independence, self-sufficiency, and principled thinking, then men, more than women, would appear to follow a developmental path that would lead to the conception of maturity implicit in Kohlberg's theory (Stiller & Forrest, 1990).

Since 1977, Gilligan has broadened the assumptions and refined the understanding that a moral person will integrate the concept of abstract justice and the concern for others (Muuss, 1988) in making moral judgments. Such an understanding evolved from research that identified a care perspective and a justice perspective that was considered by both men and women in making moral decisions (Gilligan & Anatucci, 1988; Walker, 1987). Still more recently, Gilligan and Anatucci (1988) reported that both men and women tended to focus on one perspective and minimally represent the other, though women were more

Early in the research on moral development, Kohlberg and Kramer (1969) identified a tendency for adolescent women to reach Stage 3 moral reasoning and rarely progress to the Postconventional level. Men, on the other hand, more frequently achieved Stage 4 moral reasoning during adolescence and then advanced to the Postconventional Level. Women, as a result, were described as morally immature. A gender difference was acknowledged, and it was attributed to the alleged deficiencies in women's capacity for moral development. This interpretation was challenged by Gilligan (1977), resulting in a controversy about gender differences in moral development that spanned a decade of research and changed the way moral development was conceptualized.

What emerged from the research during this period suggested strongly that women's moral development was different from men's (Belenky, Clinchy, Goldberger, & Tarule, 1986; Gilligan, 1977; 1982; Lyons, 1982) and that the distinctions were not considered in Kohlberg's theory. Women, said Gilligan, were being measured by the moral reasoning perspective of men and were showing up as morally deficient. The male perspective for morality was one based on a concern for rights and principles of justice. The female

likely to express the care perspective and men the justice perspective. Women, for example, would prefer to settle a dispute within the context of preserving relationships and in a way that is beneficial to everyone, while men would focus more on settling the dispute in what seemed the most efficient way without a regard for who might suffer by the consequences. In that same research, it was also found that the care perspective was strikingly absent more frequently in men while women demonstrated a greater likelihood for using the justice perspective.

Argued by Gilligan was the belief that both Kohlberg's theory for moral development and her own were distinctly different and equally valid; and that the highest level of moral reasoning was one which could integrate the masculine perspective of rights and justice and the feminine perspective of responsibility and an interpersonal network of care (Muuss, 1988).

The Gilligan theory for moral development was defined by three levels: a) an orientation toward self interests accompanied by the first transition from selfishness to responsibility; b) identification of goodness with responsibility for others accompanied by a second transition from conformity to a new inner

judgment, and c) focusing on the dynamics between self and others. Care ultimately became a self-chosen principle in which one recognized the interdependence of self and other and was accompanied by a universal condemnation of exploitation (Kittay & Meyers, 1987). To continue to neglect such a perspective as that encompassed by Gilligan's conception of a morality based on care and responsibility to relationships would leave moral development theory lacking in depth for the human perspective.

The significance of Gilligan's work to this study rests in the care orientation not having been established in the moral judgment measures that were used in the research that was conducted on the relation between moral development and identity status.

Chapter Three

The sections in this chapter include a description of the sample, the data collection procedure, the technical aspects of the instruments, and the data analyses. Permission to conduct the study was obtained from the Office of Student Development for Assessment, Research, and Evaluation at the institution from which the sample was drawn (See Appendix A).

Research Method

The research methodology employed in this study was that of survey research. The dependent variable was Principled Moral Judgment (P-Score) as measured by the Defining Issues Test (DIT) (Rest, 1979). Ego Identity Status, as measured by the Revised Extended Objective Measure of Ego Identity Status (EOMEIS-2) (Bennion & Adams, 1986), and gender were the independent variables. The analyses focused primarily on determining the difference in principled moral judgment among individuals with differing ego identity statuses in a sample of college seniors, and what, if

any differences are associated with gender. The data were analyzed using analysis of variance.

Sample

The participants were selected from a four-year, coeducational public college in the Southeast that enrolled approximately 3000 students during 1989-90. The sample was generated from a population of second semester residential senior-status individuals as defined by the number of credit hours completed.

College students were the preferred group for this study given that the developmental task of identity resolution theoretically is paramount to that age group and that the college environment is one that acts as a catalyst for identity formation (Waterman, 1982). Also, level of education has been shown to be the most consistent influence on moral judgment development (Rest, 1986; 1987). The use of only senior-status individuals was designed to eliminate level of education as a possible explanation for differences in principled moral judgment scores. In addition, college students in the 21 to 24 age range have been found to have higher ego identity scores than individuals outside the range (Marcia, 1980).

Earned credit hours were used to define senior-status. Residential students were used because they were accessible by campus mail and because personal delivery of instrument packages was made possible. Personal delivery was necessary for data collection to reduce the risk that computer-scored instruments would be folded. Senior-status individuals were sought to increase the likelihood that Identity Achievement individuals would be found in the sample (Marcia, 1980). The small number of Identity Achievement individuals in the study by Rowe and Marcia (1980), for example, had been a limitation of the study.

Instruments

Two objective measures were used in the study. The Defining Issues Test (DIT) (Rest, 1979) (See Appendix B) measured the dependent variable, principled moral judgment, and the Revised Extended Objective Measure of Ego Identity Status (EOMEIS-2) (Bennion & Adams, 1986) (See Appendix C) measured the independent variable, ego identity status. Gender and the demographic information gathered from the questionnaire were grade point average (GPA), family income range, race, and age range. (See Appendix C).

The Defining Issues Test (DIT) (Rest, 1979) measures how a person reasons when making judgments about moral dilemmas. It is composed of six moral dilemmas that are read and responded to by the participant. Twelve multiple-choice items accompany each of the six dilemmas for a total of 72 items. The items incorporate a list of issues that might be considered in deciding how to resolve a hypothetical dilemma. The importance of each of the twelve issues is rated on a 5-point scale from "great importance" to "no importance" and then the respondent has to rank the four most important issues. The P-score is derived from the ranking of the four most important issues in a manner known only to Rest. The multiple-choice item statements (or issues) were developed so that they measured stage structures and not verbal sophistication (McCrae, 1985; Rest, 1980).

A built-in feature of the DIT is a reliability scale (M) to check whether a person responded to the meaning of an item and not language sophistication. Another check on the reliability of a participant's responses is the Consistency Check. It is designed to identify participants who randomly mark circles without reading the items or understanding the instructions of the questionnaire. Eight errors in a

single story invalidate the test. In past research, few respondents failed on both the M-scale and the Consistency Check. However, it is typical for between 5% and 15% of a sample to be invalidated by one or the other measures (Rest, 1987). Scores of 99.9 are eliminated because they reflect responses for which there is too much missing data.

The P-score is a composite index score presumed to measure stages 5a, 5b, and 6 in Rest's moral stage scheme. Those stages reflect the stages identified by Kohlberg as measuring postconventional moral judgment. Unlike Kohlberg, whose scoring procedure recognized individuals as either occupying a stage or in transition between adjacent stages, Rest theorized that individuals might operate on different levels at once and development meant increasing comprehension and preference for higher stage reasoning (McCrae, 1985). A moral "stage" is defined by Rest (1987) as an attribute of the reasoning and not the person. It was this conceptualization of stage that made the Defining Issues Test attractive to this researcher in addressing the questions of this study.

The test-retest reliabilities for the P-score were reported (Moreland, 1985; Rest, 1987) generally in the .70's and .80's over times ranging from a few weeks to

a few months, and Cronbach's Alpha index of internal consistency was generally in the high .70's. As a developmental measure, the DIT showed significant upward trends over four years at three testings for the P-score. In a ten-year longitudinal study showing significant upward trend changes over time, the changes were attributed to education and to life experiences (Rest, 1986; 1987). Education consistently has been found to be most powerfully associated with DIT scores than any other demographic variable (Rest, 1987). The DIT has established norms for junior high, senior high, college, and graduate school aged populations. In terms of validity, the DIT correlated with Kohlberg's measure of moral reasoning and the Comprehension of Moral Concepts Test, reaching as high as the .70's (Moreland, 1985). The DIT is considered to be a well-developed measure of moral judgment (Moreland, 1985).

The Revised Extended Version of the Objective Measure of Ego Identity Status (EOMEIS-2) (Bennion & Adams, 1986) was the measure that grew out of earlier research (Adams, Shea, & Fitch, 1978; Grotevant, Thorbecke, & Meyer, 1981) to assess Marcia's (1966) ego identity statuses. The EOMEIS-2 was a relatively untested measure that warranted attention because the

subject of its revision was the inclusion of interpersonal items for ego identity development, an aspect of ego identity development consistent with Erikson's (1963; 1969) conceptualization of it (Adams, Bennion, & Huh, 1989). The interpersonal items (friendship, dating, sex roles, leisure) of the EOMEIS-2 complement the ideological (philosophy, religion, politics) and occupational items of Marcia's clinical interview to reflect more fully the concept of ego identity as defined by Erikson.

The EOMEIS-2 identified Marcia's four ego identity statuses of Identity Achievement, Identity Moratorium, Identity Foreclosure, and Identity Diffusion. Each was described, respectively, as commitment to an ideological and interpersonal choice based on exploration of alternatives; currently exploring choices and not yet committed; commitment based on little or no exploration of alternatives; and, lack of exploration and commitment.

The EOMEIS-2 employs a six-point Likert scale to gather responses in eight content areas across both the ideological and interpersonal domains of ego identity formation. The four content areas specific to the ideological domain are occupation, politics, religion, and philosophical lifestyle. Four items are

written to each content area for a total of 32 in the ideological domain. There are 32 items specific to the interpersonal domain which encompasses the four content areas of friendship, sex roles, dating, and recreation. The EOMEIS-2 has 64 items whose Likert scale responses ranges from "strongly agree" to "strongly disagree". Four subscale scores are produced (one for each domain) and the Cronbach's Alpha for internal consistency ranged from .58 to .80. An overall identity status is derived from the four subscale raw scores for the ideological and interpersonal domains by using an SPSS scoring program (Adams, Bennion, & Huh, 1989). By following the EOMEIS-2 manual scoring guidelines, the interpersonal and ideological statuses are further combined into an overall identity status rank for the analyses. The SPSS program therefore produced identity status scores for the ideological and interpersonal domains and for their combination to determine an overall identity status for each individual.

The EOMEIS-2 eliminated respondents on two points: (a) when too much data was missing, and (b) when an identity achievement-moratorium-foreclosure-diffusion status combination indicated a participant's responses are made without reading the item statements.

The items specific to the content areas of the ideological and interpersonal domains for each of the four ego identity statuses are identified in Appendix D. Both the DIT and the EOMEIS-2 have norms specific to college populations.

Data Collection Procedure

The Defining Issues Test (DIT) and the Revised Extended Objective Measure of Ego Identity Status (EOMEIS-2), accompanied by a cover letter (See Appendix E), were distributed and collected by a peer student group in the residence halls. The materials included a college decal as a thank-you for participation and were packaged in a large manilla envelope so that none of the materials were folded. The cover letter explained the purpose of the research, expressed the importance of the participant's response, and informed the recipient of the name and room number of the person who would collect the instruments. Each instrument was number coded prior to distribution. Three days prior to the distribution of the instruments, a letter was sent by the Vice-President for Student Affairs (See Appendix F) to alert the participant to the forthcoming arrival

of the instrument package and the request for response. Seven days after the packages were distributed by the student peer helper group, a postcard reminder (Appendix G) was sent to each participant. After five days, another packet of instruments was delivered to each non-respondent by the student peer helpers with an additional request for response (See Appendix H). Both sets of instrument packets had the name and room number of the Peer Helper designated to collect them written on the back of the envelope. Packet delivery was followed after three days with a telephone call by the researcher. The telephoning occurred over a two-day period and participants who were not reached during that time were not contacted. A period of one week was allowed for data packages to be returned beyond the telephoning. Scores for the DIT were computed in Minnesota at the Center for the Study of Ethical Development; the EOMEIS-2 scores were computed at Virginia Tech. The researcher marked student grade point averages (provided by the Registrar) on the EOMEIS-2 opscan answer sheet, and penciled over every DIT and EOMEIS-2 response with a number two pencil to assure that no data were omitted due to inadequate marking.

Data Analysis

Respondents whose DIT P-scores were invalidated by the M-scale, Consistency Check, and incomplete data score of 99.9 were eliminated from the sample.

Respondents whose ego identity status was a combination of the four statuses and/or whose status could not be computed because of too much missing data were eliminated as recommended by Adams, Bennion, and Huh (1989).

The crosstabulation procedure was used to determine frequencies and percentages for each of the demographic variables of age, race, family income range, and GPA, and for gender, P-score, and identity statuses. Means and standard deviations were computed for GPA and P-score among men, women, and the total sample. Pearson correlations were computed between age, gender, race, grade point average, and P-score. Pearson correlations were computed for the four raw status scores and their ideological and interpersonal subscale scores to further assess the construct validity of the instrument. The raw subscale scores for ego identity status were used to determine the ego identity status for each individual. The statuses were coded as 1 = Identity Diffusion, 2 = Identity

Foreclosure, 3 = Moratorium, and 4 = Achievement. Raw score cutoffs for each of the statuses were determined for the sample according to the scoring rules established by Adams, Bennion, and Huh (1989). The P-score was the dependent variable and the identity status an independent variable. Gender was the second independent variable in a two-way analysis of variance design. A two-tailed independent t-test was conducted to test the assumption of homogeneity of variance between men and women in the sample. An independent Chi square test was conducted to determine if the numbers of men and women in each identity status were what they would have been by chance ($\alpha = .05$). Four additional and separate independent t-tests were conducted to determine the difference in P-score between High Identity and Low Identity groups; Identity Commitment and Identity Noncommitment groups; and, to determine the difference between the sample means and the normed means for the DIT and EOMEIS-2. The alpha level for each of the t-tests was .05.

Restatement of Hypotheses

The two-way analysis of variance statistical procedure was used to test the following planned

1. There is no difference in principled moral judgment between the four ego identity statuses.

$$H_0: (M_{\text{DIFFUSION}} = M_{\text{FORECLOSURE}}).$$

$$H_0: (M_{\text{DIFFUSION}} = M_{\text{MORATORIUM}}).$$

$$H_0: (M_{\text{DIFFUSION}} = M_{\text{ACHIEVEMENT}}).$$

$$H_0: (M_{\text{FORECLOSURE}} = M_{\text{MORATORIUM}}).$$

$$H_0: (M_{\text{FORECLOSURE}} = M_{\text{ACHIEVEMENT}}).$$

$$H_0: (M_{\text{MORATORIUM}} = M_{\text{ACHIEVEMENT}}).$$

2. There is no difference in principled moral judgment between men and women.

$$H_0: (M_{\text{MEN}} = M_{\text{WOMEN}}).$$

3. There is no interaction between gender and ego identity status.

$$H_0: (M_{\text{CELL}} - M_{\text{F}} - M_{\text{C}} + M = 0).$$

4. Principled moral judgment is higher for Identity Achievement individuals than for the other ego identity status individuals.

$$H_0: (M_{\text{ACHIEVEMENT}} > M_{\text{DIFFUSION}}).$$

$$H_0: (M_{\text{ACHIEVEMENT}} > M_{\text{FORECLOSURE}}).$$

$$H_0: (M_{\text{ACHIEVEMENT}} > M_{\text{MORATORIUM}}).$$

5. Principled moral judgment is lower for Identity Diffusion individuals than for the other ego identity status individuals.

$$H_0: (M_{\text{DIFFUSION}} < M_{\text{FORECLOSURE}}).$$

$$H_0: (M_{\text{DIFFUSION}} < M_{\text{MORATORIUM}}).$$

$$H_0: (M_{\text{DIFFUSION}} < M_{\text{ACHIEVEMENT}}).$$

6. Principled moral judgment is lower for Identity Foreclosure individuals than for Identity Achievement and Identity Moratorium individuals.

$$H: (M_{\text{FORECLOSURE}} < M_{\text{ACHIEVEMENT}}).$$

$$H: (M_{\text{FORECLOSURE}} < M_{\text{MORATORIUM}}).$$

An independent t-test was used to test the research hypothesis: High Identity individuals have higher p-scores than Low Identity individuals.

The Chi Square test of independence was used to test whether there was a difference in the number of women and men in the four ego identity statuses.

Each research hypothesis was tested at alpha = .05.

Chapter Four

Findings of the Study

The Sample

All senior-status individuals in residence during the second semester were surveyed (N=318). One hundred ninety-eight of those surveyed returned the instruments for a response rate of 62%. The data of 129 participants (65% of the 198 respondents; or, 41% of the 318 students who were surveyed) survived the invalidation of data by the built-in mechanisms of the DIT and the EOMEIS-2. The results that follow are based on the sample of 129 individuals.

The ages of the participants ranged from 19 years or younger to 24 years or older with a modal age of 21. Eighty-one percent of the sample ranged between 21 and 22 years of age. Twenty-three percent were men and 77% were women. There were 88% white respondents, 7% black respondents, and 3% Asian/Oriental respondents in the sample. Two percent marked the "Other" race category. "Other" was taken from the Cooperative Institutional Research Program (CIRP) as a response choice, and has no further definition. The sample was further identified by the demographic

variables of family income range and overall GPA. Approximately 53% of the sample reported a family income range between \$40,000 and \$74,999, and the mean GPA for the sample was 2.71 on a 4.0 scale. The mean GPA for women was 2.72 and the mean GPA for men was 2.64.

Information provided by the Office of Institutional Research at the site of the study revealed a mean age for senior-status individuals (N=610) of 22 years. Thirty-three percent were men and 67% were women; 91% were white, 7% were black, and 2% were Asian/Oriental. The mean GPA was 2.71 on a 4.0 scale. Information about family income was not available in the data set. A Two Sample Proportion Test was used to determine that the two groups were not different on any of the variables except gender ($p < .05$). A summary of the demographic information for the research sample is included in Table 5.

The DIT M-scale, Consistency Check, and 99.9 score eliminated 61 participants from the study. The M-scale served as a reliability check on whether participants were following test directions or not. Elimination by the M-scale (n=3) signified that a participant was paying more attention to the perceived complexity or loftiness of the items than to the

Table 5

Percentages (and Frequencies) of Sample Demographic Characteristics

Characteristic	Women	Men	Total
GENDER	76% (99)	23% (30)	100% (129)
RACE			
White	71% (92)	17% (22)	88% (114)
Black	3% (4)	4% (5)	7% (9)
Asian/Oriental	1.5% (2)	1.5% (2)	3% (4)
Hispanic	0	0	0
Other	1% (1)	1% (1)	2% (2)
AGE			
19 or younger	1% (1)	0	1% (1)
20	6% (8)	3% (4)	9% (12)
21	45% (58)	7% (9)	52% (67)
22	22% (29)	6% (8)	28% (37)
23	2% (2)	3% (4)	5% (6)
24 or older	1% (1)	4% (5)	5% (6)
MEAN GPA	2.72	2.64	2.71
PARENTS' INCOME *			
less than \$20,000	3% (4)	2% (2)	5% (6)
\$ 20,000 - \$24,999	2% (3)	2% (2)	4% (5)
\$ 25,000 - \$29,999	2% (3)	2% (2)	4% (5)
\$ 30,000 - \$34,999	7% (9)	2% (2)	9% (11)
\$ 35,000 - \$39,999	6% (7)	2% (2)	7% (9)
\$ 40,000 - \$49,999	8% (10)	2% (3)	10% (13)
\$ 50,000 - \$59,999	18% (22)	5% (6)	23% (28)
\$ 60,000 - \$74,999	12% (15)	7% (8)	19% (23)
\$ 75,000 - \$99,999	9% (11)	1% (1)	10% (12)
\$100,000 - or more	7% (9)	1% (1)	8% (10)

* Seven individuals did not respond to this item.

meaning of the items. The Consistency Check was designed to detect the responses of participants who randomly marked circles without reading the items or without understanding the questionnaire's instructions (n=55). (One individual was eliminated by both the M-scale and the Consistency Check, and the count was reflected in both of them.) The participants whose DIT scores were 99.9 (n=4) were eliminated as recommended by Rest (1987) because such a score indicated too much missing data for the results to be valid. Sixty-one participants (31%) were eliminated from the study based upon the results of the M-score, the Consistency Check, and the 99.9 score for too much missing data. Eight participants (4%) aside from those eliminated by the DIT were eliminated by the EOMEIS-2 for having too much missing data. Three of the 8 participants eliminated by the EOMEIS-2 were also eliminated by the DIT Consistency Check. Of the 198 participants in the sample, 69 (35%) were eliminated by the internal checks of the two instruments. Such a percentage for loss was considered high given that Rest (1987) reported it usual for five to 15% of a sample to be lost through the M-scale, Consistency Check, and scores of 99.9.

Sixty-seven percent of the return occurred before the second mailing; 27% occurred in response to the second mailing; and, 7% occurred in response to the telephone call. The sample means for the P-score ($x=34.03$) and the four ego identity statuses (Diffusion $x=54.92$; Moratorium $x=48.60$; Foreclosure $x=51.26$; Achievement $x=81.56$) were different ($p<.05$) from the norms of the DIT P-score ($x=43.19$) and the EOMEIS-2 identity status scores (Diffusion $x=44.4$; Moratorium $x=54.1$; Foreclosure $x=39.9$; Achievement $x=65.4$) established for college students.

Correlations Among the Variables

Scatterplots were checked for outliers and Pearson coefficients were computed among the variables of age, race, grade point average, gender, identity status, and P-score. The correlations of each variable with P-score indicated little if any linear relation: age ($r=.01$); race ($r=.02$); grade point average ($r=.20$); gender ($r=-.04$); Identity Diffusion ($r=.01$); Identity Foreclosure ($r=-.17$); Identity Moratorium ($r=.01$); and Identity Achievement ($r=.13$) (See Table 6). Low correlations with the P-score and age, gender, race, and GPA were previously reported by Rest (1986;1987).

Table 6

Pearson Correlations for Gender, Age, Race, Grade Point Average, Identity Statuses, and P-Score

Variables	1	2	3	4	5	6	7	8	9
1. Gender	1.00	-.29	-.21	.08	.04	.03	.03	.18	-.04
2. Age		1.00	-.03	.21	.08	.13	.03	.01	.12
3. Race			1.00	-.09	.15	.00	.05	.03	-.02
4. GPA				1.00	.11	-.11	-.15	-.04	.20
5. Diffusion					1.00	.08	.51	.51	.01
6. Foreclosure						1.00	.13	.02	.02
7. Moratorium							1.00	.21	-.01
8. Achievement								1.00	.13
9. P-Score									1.00

n=129

Construct Validity of the EOMEIS-2

The ideological and interpersonal subscale scores for each of the ego identity statuses were correlated with their overall identity status score. The results are presented in Tables 7, 8, 9, and 10. The ideological diffusion domain ($r=.84$) correlated highly with the overall Identity Diffusion status as did the interpersonal domain ($r=.80$). There was a low ($.35$) correlation between the two diffusion domains. The ideological foreclosure domain ($r=.87$) correlated highly with the overall Identity Foreclosure status as did the interpersonal domain ($r=.89$). The correlation of the ideological foreclosure domain to the interpersonal foreclosure domain was a moderate one ($.56$). The ideological moratorium domain correlated more highly with the overall moratorium status ($r=.87$) than did the interpersonal moratorium domain ($r=.75$), and the two domains correlated lowly ($r=.33$), similar to the Identity Diffusion status. The ideological achievement domain correlated highly with the overall achievement status ($r=.89$) as did the interpersonal achievement domain ($r=.89$). The two achievement domains correlated moderately ($.59$) with one another. In summary, the ideological and interpersonal domains

Table 7

Pearson Correlations for Identity Diffusion Subscales
with Total Identity Diffusion Status

Variables	1	2	3
1. Ideodiffusion	1.00	.35	.88
2. Interdiffusion		1.00	.80
3. Identity Diffusion			1.00

n=129

Table 8

Pearson Correlations for Identity Foreclosure
Subscales with Total Identity Foreclosure

Variables	1	2	3
1. Ideoforeclosure	1.0	.56	.87
2. Interforeclosuure		1.0	.89
3. Identity Foreclosure			1.0

n=129

Table 9

Pearson Correlations for Moratorium Subscales with
Total Identity Moratorium Status

Variables	1	2	3
1. Ideomoratorium	1.0	.33	.87
2. Intermoratorium		1.0	.75
3. Moratorium			1.0

n=129

Table 10

Pearson Correlations for Achievement Subscales with
Total Identity Achievement Status

Variables	1	2	3
1. Ideoachievement	1.0	.59	.89
2. Interachievement		1.0	.89
3. Achievement			1.0

n=129

of the EOMEIS-2 correlated highly with the overall ego identity status. The two domains were distinctively different for the Identity Diffusion and Identity Moratorium statuses ($r=.30s$) moreso than for the Identity Foreclosure and Identity Achievement statuses ($r=.50s$).

Results of the Planned Hypothesis Testing

Table 11 shows the means and standard deviations of the P-score for men and women associated with each ego identity status level. Two-way analysis of variance was applied to these data. P-score was the dependent variable and identity status and gender were the independent variables. The results of the ANOVA revealed no significant main effect for gender or for identity status, and no significant interaction between the two variables.

Planned comparisons were to be carried out to determine whether (a) Identity Achievement individuals had higher P-scores than Identity Diffusion, Identity Foreclosure, and Moratorium individuals; (b) Identity Diffusion individuals had lower P-scores than Identity Achievements, Moratoriums, and Foreclosures; and (c) Identity Foreclosure individuals had lower P-scores

Table 11

Frequencies, and P-Score Means and Standard Deviations
Among the Ego Identity Statuses

Identity Status		Men	Women	Total Sample
1. Diffusion	n	7	19	26
	x	36.43	34.83	35.26
	SD	13.25	10.20	10.82
2. Foreclosure	n	3	16	19
	x	28.33	31.99	31.41
	SD	2.89	10.12	9.39
3. Moratorium	n	13	55	68
	x	32.18	33.18	32.99
	SD	9.32	12.03	11.50
4. Achievement	n	7	9	16
	x	41.44	38.11	39.57
	SD	19.94	10.12	14.72
Total Sample	N	30	99	129
	X	34.95	33.76	34.03
	SD	13.18	11.20	11.65

than Identity Achievement and Identity Moratorium individuals. Given that the results of the two-way ANOVA were not significant, these tests were not carried out. An independent t-test was used to determine if High Identity individuals ($n=84$, $\bar{x}=34.24$, $SD=12.36$) had higher P-scores than Low Identity individuals ($n=45$, $\bar{x}=33.64$, $SD=10.32$). The results were not significant ($t=.09$).

An independent Chi square was used to determine whether the number of men and women differed among each of the identity statuses. The results revealed that the number of men and women in each status were no different than what would have been by chance.

Results of the Unplanned Hypothesis Testing

One two-way ANOVA was conducted with P-score as the dependent variable and gender and the identity classifications within the ideological domain of the EOMEIS-2 as the independent variables. A second two-way ANOVA was conducted with P-score as the dependent variable and gender and the identity classifications within the interpersonal domain of the EOMEIS-2 as the independent variables. The results revealed no significant effect for either the ideological or the

Table 12

P-score Means Among the Identity Status
Classifications of the Ideological and Interpersonal
Domains

	Men (30)	Women (99)	Total(129)
Identity Domain			
Ideological			
Diffusion	33.33 (3)	34.90 (23)	34.12 (26)
Foreclosure	38.75 (4)	27.77 (13)	33.26 (17)
Moratorium	30.33 (15)	33.93 (49)	32.13 (64)
Achievement	42.30 (8)	36.81 (14)	39.56 (22)
Interpersonal			
Diffusion	37.09 (8)	35.00 (13)	36.05 (21)
Foreclosure	-0- (0)	33.62 (10)	33.62 (10)
Moratorium	30.61 (11)	32.23 (60)	31.42 (71)
Achievement	37.73 (11)	39.12 (16)	38.42 (27)

n=129

NOTE: Numeric counts are in parentheses.

interpersonal identity status classifications, and no significant interaction between the gender and either the ideological and interpersonal domains.

An independent Chi-square revealed that the number of men and women in each identity status of the ideological and interpersonal domains were no different than what would have occurred by chance.

An additional independent t-test was used to determine if there was a difference ($\alpha=.05$) in mean P-scores between those classified as Identity Commitment ($n=35$, $x=35.14$, $SD=12.62$), and Identity Noncommitment ($n=94$, $x=33.62$, $SD=11.31$). Such a classification for identity status distinguishes individuals along the dimension of commitment as opposed to exploration of alternatives, a distinction discussed in Chapter 1 based upon Marcia's (1980) suggestion that women tended to be distinctively different from men in that way. The Identity Commitment classification encompasses the characteristics of the Identity Achievement and Identity Foreclosure statuses. The Identity Noncommitment classification encompasses the characteristics of the Identity Moratorium and Identity Diffusion statuses. The results were not significant ($t = .20$).

Summary of the Findings

The results of the study revealed that there was no difference in principled moral judgment among the four ego identity statuses; that there was no difference in principled moral judgment between men and women; and, that there was no interaction between gender and the four ego identity statuses. The High Identity individuals did not have higher principled moral judgment scores than the Low Identity individuals, and, the Identity Noncommitment individuals did not have lower principled moral judgment scores than the Identity Commitment individuals. There were no more men than women in each identity status than would have been expected by chance.

The findings were specific to the sample under study given that the DIT and EOMEIS-2 mean scores were different from the norms established for each of the instruments. The sample was representative of the population from which it was drawn regarding grade point average, age, and race distribution; however, it was over-representative of women and under-representative of men. No comparison of family income

could be made because the information could not be provided by the institution.

Chapter Five

Summary and Implications

It was established in Chapters One and Two that the research regarding the relation of principled moral judgment to ego identity status appeared in the literature between 1972 and 1980. The reported findings during that period were the result of research efforts that (a) did not consider the importance of a care orientation in the measurement of moral judgment, and (b) overlooked the importance of an interpersonal dimension to ego identity status. Instead, moral judgment was based on principles of justice and found to be more characteristic of a male perspective (Gilligan & Anatucci, 1988); and, ego identity status was measured only along an ideological dimension. Consequently, the moral judgment scores of women did not reach the upper levels of moral judgment as defined by Kohlberg (1969; 1981; 1986) and, women were more consistently classified in the Identity Foreclosure status (Marcia, 1980). Evaluated along the dimension of ideology and occupation without consideration of the importance of relationships (friendship, dating, recreation, and sex roles) women

would appear foreclosed in their identities because the important facets by which they define themselves were not being measured. This was perhaps unwittingly addressed by Marcia (1980) in an attempt to develop an identity status interview with content areas (sexuality, sex roles, religion) specific to women. The use of such an identity measure for women has not been reported in any of the research literature since Rowe and Marcia's (1980) acknowledgement that women were being classified by male criteria. The void in the research literature since 1980 regarding the relation between principled moral judgment and ego identity status was a void that omitted the recent recognition of differing orientations toward moral dilemmas among men and women. It was a void that left both men and women classified into an identity status by consideration of only one of two important dimensions: the ideological dimension in the absence of the interpersonal dimension. The importance of an interpersonal dimension to identity formation became greater in light of Gilligan's findings regarding the importance of a care orientation that was a more frequent characteristic of women than of men. The importance of relationships in identity status classifications was excluded by Marcia's (1966)

Identity Status Interview. It was conceivable that such an omission might result in more men than women classified in the Identity Achievement status.

Personal stances on ideological (philosophical and political) beliefs and occupational concerns have not typically been the primary life concerns of women, though that may be changing.

A summary of the previous research revealed that Podd's (1972) findings regarding the relation between principled moral judgment and ego identity status suggested (a) the Identity Diffusion status contained fewer numbers of individuals at post-conventional moral judgment than would be expected by chance; (b) more individuals who were in the Identity Achievement status had post-conventional moral judgment than would be expected by chance; and, (c) there were fewer post-conventional thinkers among Identity Foreclosure individuals than would be expected by chance. The Podd findings were derived from modal ratings of Kohlberg moral dilemma interviews. That means that individuals who responded most frequently at the post-conventional levels were classified at that level. Podd concluded that individuals who achieved an ego identity were generally characterized by the most mature level of moral judgment, i.e., principled.

The Cauble (1976) findings regarding the relation between principled moral judgment and ego identity status revealed that identity status distributions among individuals were not different over the categories of principled moral judgment and conventional moral judgment.

Finally, the Rowe and Marcia (1980) findings indicated that there was a relationship between Identity Achievement and post-conventional moral judgment ($p = .004$). The data from the same study also included an Identity Diffusion individual and an Identity Foreclosure individual at the post-conventional level of moral judgment. Such an occurrence would indicate that an Identity Achievement status for an individual was not a necessary condition for principled moral judgment to be attained. Every post-conventional person in the Rowe and Marcia study also was classified as thinking at the formal operations level. While formal operations may be a necessary yet not sufficient condition for post-conventional levels of moral judgment (Cauble, 1976; Rowe & Marcia 1980), it does not appear either necessary or sufficient to attain the high identity statuses (Identity Achievement and Identity Moratorium). Rowe and Marcia concluded that an

individual's level of moral thought was positively related to the achievement of an identity.

None of the earlier research attempted to analyze possible differences between men and women regarding the relation of principled moral judgment to ego identity status. The Podd (1972) sample consisted only of men, and the small sample size of the Rowe and Marcia (1980) study was cited as a limitation to the findings. In the Cauble (1976) study, the distribution of identity statuses left too few individuals in the Identity Achievement status to permit an analysis of each of the four statuses separately, or men and women separately.

In the current study, senior-status college men (n=30) and women (n=99) were surveyed. The sample was limited to college students in residence during the second semester (N=318) at a small, four-year public college in the Southeast. The sample was similar to all senior-status men and women enrolled (N=611) at the college among the variables of age, race, and grade point average. However, there were proportionally more women and fewer men in the sample than was the case for senior-status men and women enrolled. There were no available data from the institution that would permit a comparison of family

income. For the information that was available, the findings were generalizable to students at the institution who were classified senior-status. A curiosity about the sample occurred regarding the high percentage of data that were invalidated by the screening mechanisms of the DIT and the EOMEIS-2. A possible contribution to the occurrence of a high rate of loss in this study was the existence of a mandatory student assessment program at the institution from which the sample was acquired. During the telephoning phase of the data collection, students typically asked if responding to the questionnaires was something they had to do. During the data collection period, students telephoned to inquire as to whether or not a response was required. This occurred after the cover letter asked for their help and in no way implied that their cooperation was required.

There seemed to be a general opposition among some students in this study for returning survey instruments. A typical voluntary response rate at the college was less than 10% (R. L. McFarland, personal communication, March 8, 1990), so it also was possible that the current mandatory assessment effort contributed to the 62% (n=198) response rate. What seemed to be happening was that students generally

assumed that the survey was mandatory (hence, the higher than 10% volunteer response rate that was typical) and returned it, while 35% (n=69) of them protested a perceived requirement by marking the instruments in less than thoughtful fashion.

The current study focused on principled moral judgment in a manner not previously done in reported studies. It was unique in that it used the DIT P-score as the moral judgment measure, which permitted an analysis of the mean principled moral judgment scores among the four ego identity statuses. In so doing, every person in the sample could be evaluated in terms of the degree to which principled moral judgment was used when solving moral dilemmas. The findings revealed that there were no differences in the use of principled moral judgment among ego identity statuses. High Identity individuals did not have higher P-scores than Low Identity individuals, and Identity Commitment individuals did not have higher P-scores than Identity Noncommitment individuals. In addition, the size of the sample permitted the study of whether there would be a difference between men and women in the use of principled moral judgment among the four ego identity statuses. No differences were found. Consequently,

Identity Achievement individuals did not have higher P-scores than the other statuses. Identity Diffusion individuals did not have lower P-scores than the other statuses. Identity Foreclosure individuals did not have higher P-scores than Identity Diffusion and Identity Moratorium individuals. The numbers of men and women among the statuses did not differ more than what was expected by chance.

The current investigation into the relation of principled moral judgment to ego identity status disputed the previous findings between the two constructs. No differences were found, and that finding is in itself of importance to the study of the two constructs in regard to gender.

A speculation that emerges from this study is that gender biases are inherent in the construction of the measurement instruments that were used in the earlier studies of the relation between moral judgment and ego identity status. It is a point that was first raised by Gilligan in 1977 regarding Kohlberg's Moral Judgment Interview. Research efforts incorporating the use of the Kohlberg measure repeatedly represented women as being deficient in moral reasoning. In contrast, research efforts incorporating the use of the DIT in over 500 studies (Rest, 1986) report no

differences attributable to gender. While both Rest's DIT and Kohlberg's measure of moral judgment have validity correlations in the .70's (Moreland, 1985), how each instrument measures what are important considerations in moral decision-making may be different. Reflected in the language of how principled moral judgment is defined by the DIT (Rest, 1987) are considerations of the value of "consensus-producing efforts" (importance of relationships) and due process (justice); a focus on "intuitively appealing ideals even in the absence of a rationale"; and, a concern for human welfare. These are ways of thinking about moral dilemmas that Kohlberg's measure identifies as less than principled.

Another important difference in the two measures of moral judgment is that the DIT permits the respondent's recognition for selection of a response. The Kohlbergian measure, on the other hand, requires that the respondent generate a response to the moral dilemma. As such, the scoring of the Kohlbergian measure presents the opportunity for a respondent's moral judgment to be underestimated if it is not permitted that a response be elaborated upon. Another potential for misrepresentation of a respondent's moral judgment score rests with the possibility for

scorer bias (Evans, 1986). Responses are judged, and the consideration of content as opposed to an emphasis on the structure of moral reasoning (general pattern or organization of reasoning used while solving a dilemma) has posed problems for scorers (Evans, 1986). These two points, a response without elaboration and judging content as opposed to the structure of moral reasoning, are points that may contribute significantly to the appearance that women do not reach the principled level of moral judgment when measured by Kohlberg's Moral Interview. Suggestive of this information is that future researchers be mindful of these important differences between the DIT and Kohlberg's Moral Judgment Interview.

The original assertion made by Gilligan of a gender bias created by the principles of justice content in Kohlberg's moral judgment interview would appear at least somewhat supported in light of the research using the DIT. The DIT seems to more adequately consider as important the frame of reference that is characteristically specific (Gilligan & Anatucci, 1988) to women's experiences when solving moral dilemmas: a concern for relationships, and a concern for fairness. This distinction for women has important implications for

therapists. The therapeutic attitude is described as a set of beliefs and values that promotes attention to and development of the "self," and in so doing has the potential to contribute to the break-up of relationships (Clack & Stachowiak, 1990). Such a focus, if considered in the context of moral development, would likely keep an individual between Level I and Level II moral reasoning. What is important in any therapy that purports to build self-esteem or assertive behavior is the ability to recognize the need for, and the positive effects of, having a balanced perspective in regard to oneself and one's relationships with others. That is, a principled moral individual will have a concern for self that does not exclude a consideration of others. The recent concept of co-dependent behavior (Beattie, 1987) among individuals, especially directed at women, has the potential to foster an either-or mindset concerning the moral orientations of care and justice. What is suggested by the recent moral development research is that an individual has the potential for, and needs, both moral orientations to become a full human being. A distinction made by Josselson (1987) between a separation-individuation continuum reflected in the ego identity statuses that is different for

women and men offers additional insight into their respective developmental and psychoanalytic needs.

The ego identity status data have important implications for researchers and therapists as well. For researchers, there is support in the findings of the current study for the significance of the inclusion of an interpersonal dimension to the measure of ego identity status. The Chi square results revealed that there were no more women than men in any of the identity statuses than would have been expected by chance. This contradicts the previously reported research wherein women more often than men were typically classified Identity Foreclosure. Future researchers, then, would contribute to the knowledge base by further investigating the role of the interpersonal aspects of ego identity formation. A specific question would be whether or not it is what is of importance to women and men in the formation of their identities that contributes to their different dominant moral orientations. If it is, then therein may be a beginning for identifying those factors other than formal operations which are contributors to principled moral judgment.

Regarding the implications of the current findings to the specific sample under study, there appears to

be a methodological implication regarding the practice of mandatory assessment of college students at the institution. The higher than expected invalidation of data by the screening mechanisms of the DIT and the EOMEIS-2 suggested that enough students were marking the instruments randomly to warrant a cautious attitude when making sweeping generalizations from data collected with instruments that lack such screening mechanisms.

Specific to Student Affairs professionals who work at the institution from which the sample was drawn, particular attention to moral development is warranted. Recommended by Kitchener (1985) as a guiding force for informing the policies of student affairs professionals are five ethical principles: respect autonomy, do no harm, benefit others, be just, and be faithful. How administrators and staff respond to issues of conflict and diversity among individuals and what kind of behaviors they model do not go unnoticed by students (Evans, 1987). To what degree institutional policies and procedures exist for the benefit of students versus the convenience of the institution communicates a moral attitude. Students are quick to recognize inequities created by policies and procedures that seem arbitrary to them when they

are presented without a clear rationale. If it is development toward maturity that student affairs staff advocate, then the living and learning community that is created on campus must communicate that expectation of students. A clear and meaningful code of conduct regulations permits students to assess community expectations and to adapt behavior accordingly (McClintock, 1980). A campus judicial system, for example, can become a developmental intervention for the moral development of students when conduct codes and behavioral expectations based on Kitchener's five ethical principles are communicated to students with a clear rationale. Only then do policies and regulations become educational and not merely punitive in nature. If students cannot understand the rules or if they do not grasp the relevance of the rules to their own student experience, the rules probably do not serve effectively the purposes for which they were designed (McClintock, 1980).

The 20% Identity Diffusion individuals in the sample are a finding that is probably not unique to this particular campus, and lends support for not limiting the number of visits to a college counseling center. From a therapeutic perspective, Marcia (1987) describes this status as the one presenting the widest

range of pathology, requiring a lengthy process of psychoanalytically oriented psychotherapy. In addition, the 53% Identity Moratorium individuals, along with the Identity Diffusion individuals support the mere availability of a counseling service in the campus environment. The Identity Moratoriums are the most likely to present themselves for therapy because of their transitional (in crisis) position with respect to identity (Marcia, 1987). Identity Achievement individuals rarely go in for therapy, and Identity Foreclosure individuals tend to enter therapy when some force external to them moves them to it (Marcia, 1987). Identity development, then, like moral development, is an important task for the work of therapists in the college setting. In addition to therapists, identity development can be enhanced in the college setting by career development programming. Individuals engaged in environmental and self-exploration characteristic of the career planning process also tend to be involved in a broader process of seeking out information relating to the various dimensions of their identities (Blustein, Devenis, & Kidney, 1989; King & Fields, 1980). The importance of student involvement as described by Astin (1984) must surely encompass an engagement in learning that

includes an engagement in learning about oneself. The institution from which the sample for this study was drawn will serve its students well to continue to be an advocate for student involvement, for the potential outcomes of that are far more reaching than that which is academic.

Conclusions and Recommendations

This study was the first of its nature to investigate gender differences in the relation between principled moral judgment and ego identity status. It was the first study that focused on principled moral judgment as it relates to ego identity status. Such a focus permitted the study of how often principled moral judgment was used to solve hypothetical moral dilemmas by individuals among the ego identity statuses. Its findings, therefore, permitted a comparison among the identity statuses for an individual's preferred selection of DIT responses that reflected principled moral judgment. Such a method allowed for each individual in the sample to be measured in the same way for the moral judgment construct, as opposed to being classified by a model score from interview ratings. By doing so, the

findings indicated that individuals in different identity statuses did not differ in preference for using principled moral judgment when solving moral dilemmas. Since the DIT measures moral judgment and not cognitive ability (Rest, 1986), the findings seem to support the idea that there are conditions other than cognitive ability which are necessary for reaching the highest level of moral judgment. The conditions remain unidentified.

The findings of this study were derived from the data of 129 individuals. While no differences were found in principled moral judgment among the ego identity statuses between men and women, the statistical significance of that finding was limited by the size of the sample and the resulting cell sizes for the two-way ANOVA. Still, the findings disputed the results of Podd (1972) whose research was limited to men; and of Rowe and Marcia (1980), whose findings regarding Identity Achievement individuals were acknowledged as limited and non-generalizable (having involved just three individuals). It is necessary then, to continue to investigate the relation between the constructs of principled moral judgment and ego identity status, particularly with regard to gender. In fact, as long as identity status profiles are

written for men and women in consideration of only an ideological dimension to identity status, such profiles need to be considered with caution.

Furthermore, research is needed into how a sample's identity statuses might be distributed using Marcia's (1966) Identity Status Interview compared with Bennion and Adams' (1986) EOMEIS-2.

The findings suggest that therapist must have an awareness of the implications of gender differences when practicing therapies that foster moral and identity development. Student affairs professionals need to continually re-evaluate their efforts to keep them purposeful. Programming for moral development and fostering moral development through institutional policies and by the example of administrators and staff has the potential to be educative. Challenging students with in and out of class learning opportunities is necessary for total development of the student, for indeed, development is an important aim of education.

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Appendix A

Authorization To Conduct Research

LONGWOOD

Farmville, Virginia 23901

January 18, 1990

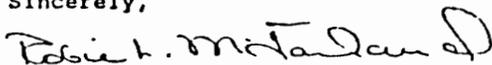
Marcia A. Shelton
Counseling Center
Longwood College
Farmville, VA 23901

Dear Ms. Shelton:

This is to inform you that permission has been granted for you to collect data from the senior class of Longwood College during the spring semester of 1990. The data is to be used as part of your dissertation entitled "An Analysis of the Difference in Principled Moral Judgement Among Ego Identity Statuses". As we discussed, data collection will occur about the beginning of February using the Defining Issues Test (DIT) and the Revised Extended Objective Measure of the Ego Identity Status (EOM-IS). It is further understood that Longwood will have access to the data from your dissertation once it is completed.

If my office can be of any assistance to you in your efforts, please let me know.

Sincerely,



Robie L. McFarland
Student Development Educator
Research, Assessment, and Evaluation



Longwood College Office of Student Development (804) 395 2414

Appendix B

Defining Issues Test (DIT) Packet

INSTRUCTION BOOKLET

DIT

DEFINING ISSUES TEST
University of Minnesota
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Opinions about Social Problems

The purpose of this questionnaire is to help us understand how people think about social problems. Different people have different opinions about questions of right and wrong. There are no "right" answers to such problems in the way that math problems have right answers. We would like you to tell us what you think about several problem stories.

You will be asked to read a story from this booklet. Then you will be asked to mark your answers on a separate answer sheet. More details about how to do this will follow. But it is important that you fill in your answers on the answer sheet with a #2 pencil. Please make sure that your mark completely fills the little circle, that the mark is dark, and that any erasures that you make are completely clean.

The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive special instructions about how to fill in that number.

In this questionnaire you will be asked to read a story and then to place marks on the answer sheet. In order to illustrate how we would like you to do this, consider the following story:

FRANK AND THE CAR

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. For instance, should he buy a larger used car or a smaller new car for about the same amount of money? Other questions occur to him.

We note that this is not really a social problem, but it will illustrate our instructions. After you read a story you will then turn to the answer sheet to find the section that corresponds to the story. But in this sample story, we present the questions below (along with some sample answers). Note that all your answers will be marked on the separate answer sheet.

First, on the answer sheet for each story you will be asked to indicate your recommendation for what a person should do. If you tend to favor one action or another (even if you are not completely sure), indicate which one. If you do not favor either action, mark the circle by "can't decide."

Second, read each of the items numbered 1 to 12. Think of the issue that the item is raising. If that issue is important in making a decision, one way or the other, then mark the circle by "great." If that issue is not important or doesn't make sense to you, mark "no." If the issue is relevant but not critical, mark "much," "some," or "little" -- depending on how much importance that issue has in your opinion. You may mark several items as "great" (or any other level of importance) -- there is no fixed number of items that must be marked at any one level.

Third, after you have made your marks along the left hand side of each of the 12 items, then at the bottom you will be asked to choose the item that is the most important consideration out of all the items printed there. Pick from among the items provided even if you think that none of the items are of "great" importance. Of the items that are presented there, pick one as the most important (relative to the others), then the second most important, third, and fourth most important.

SAMPLE ITEMS and SAMPLE ANSWERS:

FRANK AND THE CAR: buy new car can't decide buy used car

Great Some No
 Much Little

-
- 0 0 0 0 1. Whether the car dealer was in the same block as where Frank lives.
- 0 0 0 0 2. Would a used car be more economical in the long run than a new car.
- 0 0 0 0 3. Whether the color was green, Frank's favorite color.
- 0 0 0 0 4. Whether the cubic inch displacement was at least 200.
- 0 0 0 0 5. Would a large, roomy car be better than a compact car.
- 0 0 0 0 6. Whether the front connibilies were differential.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	0	0	0	0	<input checked="" type="radio"/>	0	0	0	0	0	0	0
Second most important	0	<input checked="" type="radio"/>	0	0	0	0	0	0	0	0	0	0
Third most important	0	0	<input checked="" type="radio"/>	0	0	0	0	0	0	0	0	0
Fourth most important	<input checked="" type="radio"/>	0	0	0	0	0	0	0	0	0	0	0

Note that in our sample responses, the first item was considered irrelevant; the second item was considered as a critical issue in making a decision; the third item was considered of only moderate importance; the fourth item was not clear to the person responding whether 200 was good or not, so it was marked "no"; the fifth item was also of critical importance; and the sixth item didn't make any sense, so it was marked "no".

Note that the most important item comes from one of the items marked on the far left hand side. In deciding between item #2 and #5, a person should reread these items, then put one of them as the most important, and the other item as second, etc.

Here is the first story for your consideration. Read the story and then turn to the separate answer sheet to mark your responses. After filling in the four most important items for the story, return to this booklet to read the next story. Please remember to fill in the circle completely, make dark marks, and completely erase all corrections.

HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug?

ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For eight years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day, Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison eight years before, and whom the police had been looking for. Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison?

NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the use of the military in international disputes and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school. Should the principal stop the newspaper?

DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway. Should the doctor give her an overdose of morphine that would make her die?

WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against Orientals, he was afraid to hire Mr. Lee because many of his customers didn't like Orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee. Should Mr. Webster have hired Mr. Lee?

STUDENT TAKE-OVER

Back in the 1960s at Harvard University there was a student group called Students for a Democratic Society (SDS). SDS students were against the war in Viet Nam, and were against the army training program (ROTC) that helped to send men to fight in Viet Nam. While the war was still going on, the SDS students demanded that Harvard end the army ROTC program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degree.

Harvard professors agreed with the SDS students. The professors voted to end the ROTC program as a university course. But the President of the University took a different view. He stated that the army program should stay on campus as a course.

The SDS students felt that the President of the University was not going to pay attention to the vote of the professors, and was going to keep the ROTC program as a course on campus. The SDS students then marched to the university's administration building and told everyone else to get out. They said they were taking over the building to force Harvard's President to get rid of the army ROTC program on campus for credit as a course.

Were the students right to take over the administration building?

Please make sure that all your marks are dark, fill the circles, and that all erasures are clean.

THANK YOU.

GREAT
MUCH
SOME
LITTLE
NO

WEBSTER: Should have hired Mr. Lee Can't decide Should not have hired him

- 1. Does the owner of a business have the right to make his own business decisions or not?
- 2. Whether there is a law that forbids racial discrimination in hiring for jobs.
- 3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
- 4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
- 5. What individual differences ought to be relevant in deciding how society's rules are filled?
- 6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
- 7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?
- 8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
- 9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
- 10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
- 11. Whether the Christian commandment to love your fellow man applies to this case.
- 12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

Most important item 1 2 3 4 5 6 7 8 9 10 11 12

Second most important 1 2 3 4 5 6 7 8 9 10 11 12

Third most important 1 2 3 4 5 6 7 8 9 10 11 12

Fourth most important 1 2 3 4 5 6 7 8 9 10 11 12

GREAT
MUCH
SOME
LITTLE
NO

STUDENTS: Take it over Can't decide Not take it over

- 1. Are the students doing this to really help other people or are they doing it just for kicks.
- 2. Do the students have any right to take over property that doesn't belong to them.
- 3. Do the students realize that they might be arrested and fined, and even expelled from school.
- 4. Would taking over the building in the long run benefit more people to a greater extent.
- 5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.
- 6. Will the takeover anger the public and give all students a bad name.
- 7. Is taking over a building consistent with principles of justice.
- 8. Would allowing one student take-over encourage many other student take-overs.
- 9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative.
- 10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
- 11. Are the students following principles which they believe are above the law.
- 12. Whether or not university decisions ought to be respected by students.

Most important item 1 2 3 4 5 6 7 8 9 10 11 12

Second most important 1 2 3 4 5 6 7 8 9 10 11 12

Third most important 1 2 3 4 5 6 7 8 9 10 11 12

Fourth most important 1 2 3 4 5 6 7 8 9 10 11 12

PLEASE DO NOT WRITE IN THIS AREA

GREAT
MUCH
SOME
LITTLE
NO

DILEMMA #7: Pro Can't decide Con

<input type="radio"/>	1.					
<input type="radio"/>	2.					
<input type="radio"/>	3.					
<input type="radio"/>	4.					
<input type="radio"/>	5.					
<input type="radio"/>	6.					
<input type="radio"/>	7.					
<input type="radio"/>	8.					
<input type="radio"/>	9.					
<input type="radio"/>	10.					
<input type="radio"/>	11.					
<input type="radio"/>	12.					

Most important item

Second most important

Third most important

Fourth most important

DO NOT WRITE IN SHADED AREAS

GREAT
MUCH
SOME
LITTLE
NO

DILEMMA #8: Pro Can't decide Con

<input type="radio"/>	1.					
<input type="radio"/>	2.					
<input type="radio"/>	3.					
<input type="radio"/>	4.					
<input type="radio"/>	5.					
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<input type="radio"/>	8.					
<input type="radio"/>	9.					
<input type="radio"/>	10.					
<input type="radio"/>	11.					
<input type="radio"/>	12.					

Most important item

Second most important

Third most important

Fourth most important

PLEASE DO NOT WRITE IN THIS BOX

60155

Appendix C

Revised Extended Objective Measure of Ego Identity Status (EOMEIS-2) Packet

A Measure of Identity

- Instructions:
- Mark your responses to this questionnaire on the "Virginia Tech" answer sheet. Do not write your name on the answer sheet. Please use a #2 pencil.
 - 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 choice from the following responses and mark the appropriate number on the answer sheet:

- | | |
|----------------------|-------------------------|
| 1 - strongly agree | 4 - disagree |
| 2 - moderately agree | 5 - moderately disagree |
| 3 - agree | 6 - strongly disagree |

- 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.
- When it comes to religion, I just haven't found anything that appeals and I don't really feel the need to look.
- My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me.
- There's no single "life style" which appeals to me more than another.
- There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me.
- I sometimes join in recreational activities when asked, but rarely try anything on my own.
- I haven't really thought about a "dating style." I'm not too concerned whether I date or not.
- 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.
- I'm still trying to decide how capable I am as a person and what jobs will be right for me.
- I don't give religion much thought and it doesn't bother me one way or the other.
- There are so many ways to divide responsibilities in marriage. I'm trying to decide what will work for me.
- I'm looking for an acceptable perspective for my own "lifestyle" view, but I haven't found it yet.

13. There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.
14. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy.
15. Based on past experiences, I've chosen the type of dating relationship I want now.
16. I haven't really considered politics. It just doesn't excite me much.
17. 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.
18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
19. I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.
20. 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.
21. My parents know what's best for me in terms of how to choose my friends.
22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.
23. I don't think about dating much. I just kind of take it as it comes.
24. 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.
25. I'm really not interested in finding the right job---any job will do. I just seem to flow with what is available.
26. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
27. My ideas about men's and women's roles came right from my parents and family. I haven't seen any need to look further.
28. 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.

For the items on this page, choose from the following responses:

- | | |
|----------------------|-------------------------|
| 1 = strongly agree | 4 = disagree |
| 2 = moderately agree | 5 = moderately disagree |
| 3 = agree | 6 = strongly disagree |

29. I don't have any real close friends, and I don't think I'm looking for one right now.
30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.
31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.
32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
33. It took me a while to figure it out, but now I really know what I want for a career.
34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.
35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.
36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.
37. I only pick friends my parents would approve of.
38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.
39. I only go out with the type of people my parents expect me to date.
40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
41. My parents decided a long time ago what I should go into for employment and I'm following through on their plans.
42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.
43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.
44. My parent's views on life are good enough for me, and I don't need anything else.

For the items on this page, choose from the following responses:

- | | |
|----------------------|-------------------------|
| 1 - strongly agree | 4 - disagree |
| 2 - moderately agree | 5 - moderately disagree |
| 3 - agree | 6 - strongly disagree |

45. I've tried many different friendships and now I have a clear idea of what I look for in a friend.
46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.
47. My preferences about dating are still in the process of developing. I haven't fully decided yet.
48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
49. It took me a long time to decide but now I know for sure what direction to move in for a career.
50. I attend the same church my family has always attended. I've never really questioned why.
51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways and now I know exactly how I want it to happen for me.
52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.
53. I don't have any close friends. I just like to hang around with the crowd.
54. I've been experiencing a variety of recreational activities in hopes of finding one or more I can enjoy for some time to come.
55. I've dated different types of people and now know exactly what my own "unwritten rules" for dating are and who I will date.
56. I really have never been involved in politics enough to have made a firm stand one way or the other.
57. I just can't decide what to do for an occupation. There are so many that have possibilities.
58. I've never really questioned my religion. If it's right for my parents it must be right for me.
59. Opinions on men's and women's roles seem so varied that I don't think much about it.

For items 60 - 64, choose from the following responses:

- | | |
|----------------------|-------------------------|
| 1 = strongly agree | 4 = disagree |
| 2 = moderately agree | 5 = moderately disagree |
| 3 = agree | 6 = strongly disagree |

60. After a lot of self-examination I have established a very definite view on what my own lifestyle will be.
61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.
62. All of my recreational preferences I got from my parents and I haven't really tried anything else.
63. I date only people my parents would approve of.
64. 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.

For the remaining items on this page, please choose from the responses given for each item.

65. Please indicate your age. 1 = 19 or younger
2 = 20
3 = 21
4 = 22
5 = 23
6 = 24 or older
66. Please indicate your gender. 1 = male 2 = female
67. Please indicate your race. 1 = White
2 = Black
3 = Asian/Oriental
4 = Hispanic
5 = Other
68. Please indicate your parents' income range.
1 = less than \$20,000 6 = \$ 40,000 - \$49,999
2 = \$20,000 - \$24,999 7 = \$ 50,000 - \$59,999
3 = \$25,000 - \$29,999 8 = \$ 60,000 - \$74,999
4 = \$30,000 - \$34,999 9 = \$ 75,000 - \$99,999
5 = \$35,000 - \$39,999 10 = \$100,000 or more
69. In the space labeled "SEAT NO." on the answer sheet, indicate the first three digits of your estimated GPA. If only two digits are known, put them in the first two spaces. Do not include the decimal point.

Thank you for completing this questionnaire. Please return it in the sealed envelope along with your responses to the Defining Issues Test.

Appendix D

Items Specific To The Content Areas Of The Ideological And Interpersonal Domains For The EOMEIS-2

Identity Status

BENNION & ADAMS (1986)

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 answer sheet by choosing one of the following responses. Do not write on the questionnaire itself.

Note to administrator: Each item is designed according to the domain area (Occupation, Religion, Politics, Philosophical Life Style, Friendship, Dating, Sex Roles, or Recreation) and Ego Identity Status (Identity Achievement, Moratorium, Diffusion or Foreclosure). When actually administering the EOMEIS-2, do not include this note or the domain and status designations after each item.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

1. I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along. (Occupation/Diffusion)
2. When it comes to religion I just haven't found anything that appeals and I don't really feel the need to look. (Religion/Diffusion)
3. My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me. (Sex Roles/Foreclosure)
4. There's no single "life style" which appeals to me more than another. (Phil LS/Diffusion)
5. There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me. (Friendship/Moratorium)
6. I sometimes join in recreational activities when asked, but I rarely try anything on my own. (Recreation/Diffusion)

Identity Status

For all the questions on this page, choose from the following responses.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

7. I haven't really thought about a "dating style." I'm not too concerned whether I date or not. (Dating/Diffusion)
8. 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. (Politics/Achievement)
9. I'm still trying to decide how capable I am as a person and what jobs will be right for me. (Occupation/Moratorium)
10. I don't give religion much thought and it doesn't bother me one way or the other. (Religion/Diffusion)
11. There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me. (Sex Roles/Moratorium)
12. I'm looking for an acceptable perspective for my own "life style" view, but haven't really found it yet. (Phil LS/Moratorium)
13. There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on. (Friendship/Achievement)
14. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy. (Recreation/Moratorium)
15. Based on past experiences, I've chosen the type of dating relationship I want now. (Dating/Achievement)
16. I haven't really considered politics. It just doesn't excite me much. (Politics/Diffusion)

Identity Status

For all the questions on this page, choose from the following responses.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

17. 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. (Occupation/Foreclosure)
18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe. (Religion/Achievement)
19. I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me. (Sex Roles/Diffusion)
20. After considerable thought I've developed my own individual viewpoint of what is for me an ideal "life style" and don't believe anyone will be likely to change my perspective. (Phil LS/Achievement)
21. My parents know what's best for me in terms of how to choose my friends. (Friendship/Foreclosure)
22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices. (Recreation/Achievement)
23. I don't think about dating much. I just kind of take it as it comes. (Dating/Diffusion)
24. 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. (Politics/Foreclosure)
25. I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available. (Occupation/Diffusion)
26. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet. (Religion/Horatorium)

Identity Status

For all the questions on this page, choose from the following responses.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

27. My ideas about men's and women's roles have come right from my parents and family. I haven't seen any need to look further. (Sex Roles/Foreclosure)
28. 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. (Phil LS/Foreclosure)
29. I don't have any real close friends, and I don't think I'm looking for one right now. (Friendship/Diffusion)
30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly. (Recreation/Diffusion)
31. I'm trying out different types of dating relationships. I just haven't decided what is best for me. (Dating/Moratorium)
32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out. (Politics/Moratorium)
33. It took me a while to figure it out, but now I really know what I want for a career. (Occupation/Achievement)
34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me. (Religion/Moratorium)
35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me. (Sex Roles/Achievement)
36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration. (Phil LS/Moratorium)
37. I only pick friends my parents would approve of. (Friendship/Foreclosure)

Identity Status

For all the questions on this page, choose from the following responses.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else. (Recreation/Foreclosure)
39. I only go out with the type of people my parents expect me to date. (Dating/Foreclosure)
40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe. (Politics/Achievement)
41. My parents decided a long time ago what I should go into for employment and I'm following through their plans. (Occupation/Foreclosure)
42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual. (Religion/Achievement)
43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision. (Sex Roles/Moratorium)
44. My parents' views on life are good enough for me, I don't need anything else. (Phil LS/Foreclosure)
45. I've had many different friendships and now I have a clear idea of what I look for in a friend. (Friendship/Achievement)
46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends. (Recreation/Achievement)
47. My preferences about dating are still in the process of developing. I haven't fully decided yet. (Dating/Moratorium)
48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in. (Politics/Moratorium)

Identity Status

For all the questions on this page, choose from the following responses.

- A = strongly agree
- B = moderately agree
- C = agree
- D = disagree
- E = moderately disagree
- F = strongly disagree

49. It took me a long time to decide but now I know for sure what direction to move in for a career. (Occupation/Achievement)
50. I attend the same church as my family has always attended. I've never really questioned why. (Religion/Foreclosure)
51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and now I know exactly how I want it to happen for me. (Sex Roles/Achievement)
52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life. (Philosophy/Diffusion)
53. I don't have any close friends. I just like to hang around with the crowd. (Friendship/Diffusion)
54. I've been experiencing a variety of recreational activities in hopes of finding one or more I can really enjoy for some time to come. (Recreation/Moratorium)
55. I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date. (Dating/Achievement)
56. I really have never been involved in politics enough to have made a firm stand one way or the other. (Politics/Diffusion)
57. I just can't decide what to do for an occupation. There are so many that have possibilities. (Occupation/Moratorium)
58. I've never really questioned my religion. If it's right for my parents it must be right for me. (Religion/Foreclosure)
59. Opinions on men's and women's roles seem so varied that I don't think much about it. (Sex Roles/Diffusion)

Identity Status

For all the questions on this page, choose from the following responses.

- A - strongly agree
- B - moderately agree
- C - agree
- D - disagree
- E - moderately disagree
- F - strongly disagree

60. After a lot of self-examination I have established a very definite view on what my own life style will be. (Phil LS/Achievement)
61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me. (Friendship/Moratorium)
62. All of my recreational preferences I got from my parents and I haven't really tried anything else. (Recreation/Foreclosure)
63. I date only people my parents would approve of. (Dating/Foreclosure)
64. 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. (Politics/Foreclosure)

Appendix E

Research Cover Letter

19 January 1990

Dear Longwood Participant:

Based upon the number of credit hours you have successfully completed, the Longwood Registrar's office has classified you a senior. As such, I am asking for your help in a research study that I am currently conducting and whose general findings will be shared with the Vice-President for Student Affairs, Phyllis Hable, as Longwood continues to learn about its student culture.

The study is a part of my doctoral studies at Virginia Tech, and I have chosen seniors as participants because I believe seniors have the kind of college experiences that make them a valuable resource for this study. Your help is very much needed and appreciated.

The purpose of the study is to learn how college seniors such as yourself make decisions about social problems and what they think about who they are becoming.

The two questionnaires enclosed in this package have been coded so that I can match both questionnaires for the data analysis and check off completed questionnaires as they are returned. No one other than myself will ever see or have access to your name. Once your name is checked off the list for having returned the questionnaires and all of the data is in, the name list will be destroyed. You may, if you are interested in the results of this research, make a written request to me to receive a summary of findings. The return address is on the envelope.

It is important that the questionnaires not be folded or bent since they will be computer-scored. It is also important that you respond to every item so that the findings will be complete. It should only take about fifty minutes of your time to complete both of the questionnaires. Please make certain that you seal the completed questionnaires in the envelope and return it to the person whose name is on the back of the envelope by January 26, 1990.

If you have questions, please call 395-2409 between 8:30 a.m. and 4:30 p.m., Monday through Friday. As a symbol of my appreciation for your help, I have enclosed in your package a Longwood College window decal. Good luck with the current semester, and again, thank you for your help!

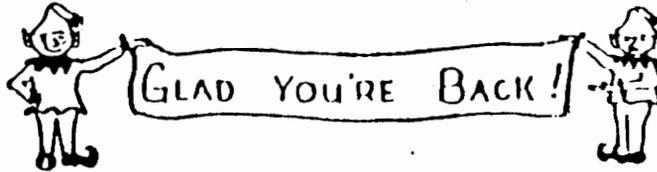
Sincerely,



Marcia A. Shelton
Longwood Class of '77

Appendix F

Institutional Support Letter



Dear Longwood Senior and Friends:

You have been selected to participate in a special study, which will be used as part of our Longwood campus/student culture study. Our work with the campus culture is designed to help us improve the education for each student.

It is my sincere desire and hope for you to help us. In a few days, you will be receiving a detailed letter from Marcia Shelton explaining how all of this will work for you.

Thank you so much for helping us. You are appreciated very much by all of us at Longwood - especially me.



Sincerely,
Phyllis Mable
Phyllis Mable



Appendix G

First Reminder

Dear Participant,

Several days ago you received a packet of materials in regard to a research study. If you have already responded to the materials, thank you for your promptness in returning them. If you are now beginning to work on them, please know that your efforts are appreciated and I look forward to receiving your response in a few days.

If by chance you have misplaced the questionnaires, a new set will be sent to you soon. Please help by completing them and returning them by February 7.

Thanks!

Marcia

Appendix H
Second Reminder



Your response
is critical to
the success of
this study.

Please respond
before
WEDNESDAY,
FEBRUARY 7.

Marcia



Vita

Marcia Ann Shelton was born on November 30, 1954, in Chesterfield County, Virginia. She was educated in the Chesterfield County School System, graduating from Matoaca High School in 1973. The requirements for the Bachelor of Science degree were completed in December, 1977, at Longwood College, and the Master's in Education was awarded in August 1983 at Virginia Commonwealth University. Before beginning the doctoral studies at Virginia Tech, she spent nine years teaching in the public schools. In June, 1990, the requirements for the degree of Doctor of Education in Counseling and College Student Personnel were completed at Virginia Tech. Marcia Shelton currently is a counselor in the Counseling Center at Longwood College. She has recently accepted an appointment to the Standing Committee on Ethics and Professional Conduct in the American College Personnel Association.

