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TRANSITION TO COLLEGE AND IDENTITY CHANGE
RELATIONSHIPS AND ASSOCIATED EVENTS

By

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ABSTRACT

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This dissertation utilized the Ego Identity Status model to examine the experience of eight female students in the first year of attending a Christian liberal arts college. The study utilized four data collection methods (Demographic Information Sheet, Revised Extended Objective Measure of Ego Identity Status, semi-structured interviews, and participant-generated illustrations) to explore changes in the participants' identities and identify key factors that students associated with identity change. Five of the eight participants experienced identity change. Institutional prominence of Christianity, academic performance shock, and re-negotiation of previous relationships/immersion in campus environment were key factors associated with identity change.

To Nathaniel

May you be as proud of your dad in his regalia as I am of mine.

ACKNOWLEDGEMENTS

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CHAPTER 1

Presentation of the Problem and Introduction

Within American higher education, the largest age group of students continues

to be between the ages of 18 and 22 (College Enrollment, 2002). For this population,

creating a sense of who they are, or an identity, is the primary developmental task

(Chickering & Reisser, 1993; Erikson, 1968; Marcia, 1993; Waterman, 1993). In the

case of those who enter college upon completion of high school, the identity

development process coincides with what has been termed "culture shock" associated

with the transition to college (Feldman & Newcomb, 1994, p. 276). For nearly half a

century, it has been argued that this culture shock creates the potential for Erik

Erikson's notion of crisis, the catalyst of identity development:

> When we consider some of the common features of the freshmen's situation -
>
> his absence from home, the academic requirements and expectations, the
>
> presence of a student society and culture to which he must adapt himself – it
>
> seems that we are justified in thinking of his entrance into college as bringing
>
> about a developmental crisis…Certainly there are features of the freshman's
>
> environment that are challenging enough to induce development if they are
>
> mastered, but which at the same time may easily be so threatening or
>
> overpowering as to lead to fixation of present defensive stratagems or even to
>
> regression to earlier ones. (Sanford, 1962, p. 266)

In spite of the apparent connection between the college transition and

developing identity, little research has been conducted that is a focused examination

of this relationship (Robinson, January 2003). Instead, the dominant lens used to view

the early college experience has been to focus on students' ability to integrate into the pre-existing academic and social life of the institution (Kuh & Love, 2000; Tierney, 2000). The most common of the integration models is Vincent Tinto's Longitudinal Model of Institutional Departure (Robinson, 2003). In spite of its widespread use, empirical support for Tinto's model has been, at best, mixed, and perhaps more appropriately described as "lacking" (Kuh & Love, 2000, p. 197).

The lack of empirical support for the Institutional Departure model may be the result of reliance on a faulty assumption. Inherent in integration models, such as Tinto (1993), is the belief that it is incumbent on students to adapt to the pre-existing expectations concerning such things as behaviors, values, and beliefs (Tierney, 1992). The focus on students' adjustment to the college environment fails to acknowledge the complexity of the early college experiences of a diverse student population. While it is important to acknowledge that institutions hold a unique set of values and beliefs, or culture (see Kuh & Whitt, 1988, for further description of culture), and that institutional culture impacts individual experience. It is also important to acknowledge that individuals are not static in their thoughts and emotions; and that the student's experience of postsecondary education is more complex than the level of integration with the academic and social aspects of the institutional environment (Robinson, 2003).

Studies that examine the early college experience from a perspective that acknowledges the import of students' ongoing identity development have experienced broader empirical support (Pascarella & Terenzini, 1991; Robinson, 2003). One such approach utilizes the Ego Identity Status model developed by James Marcia (Marcia,

1964). The model, built on Erik Erikson's work concerning the key task of adolescence, development of an identity, posits that individual identity development can be categorized in one of four statuses – Identity Diffusion, Moratorium, Foreclosure, and Identity Achievement. Use of this model spans more than thirty years and has been demonstrated to apply to males and females, people of different ages, within as well as outside of the college setting, and members of different ethnicities (Adams, Bennion, & Huh, 1989).

The study reported in this dissertation used the Ego Identity Status model to examine the experiences of eight female students during their first year of attending a Christian liberal arts college. Examining the early college experience from an identity change perspective allowed for a reconceptualization of the college transition, and by extension, the college attrition process. Rather than successful transition as a function of the student's ability to integrate with the institution, issues such as individual goals and priorities may be acknowledged. To illustrate, a student may enter the college environment with a Foreclosed identity, one that is largely the product of parental influence and less the result of his/her own commitments. During the first year, the student may construct his/her own identity – one that does not include attending college. Ultimately, because college attendance is not valued, the student may elect to leave.

In this example, whether or not the student integrated into the institutional environment is of little utility. Instead, the departure decision is a function of changes that occurred within the student. Viewing the departure decision with an identity

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approach, then, enables not only the consideration of fit between student and institution, but also shifting desires and needs of the student.

While research supports the claim that one's Ego Identity Status shifts during college, little is known regarding the cause of these shifts (Kroger & Green, 1996; Waterman & Waterman, 1971). Additionally, it has been suggested that:

Ultimately, research on social context and identity formation must consider the individual's interpretation or experience of context as an important mediating variable...much valuable information about identity formation will be gained by examining the meaning an adolescent makes of elements in his/her social context. (Kroger, 2000, p. 147)

This study was developed to respond to the suggested direction for future identity research. Utilizing a sample of 8 traditional age freshmen (18-20 years of age), this study examined identity change during the first year of attending a residential, Christian, liberal arts college. Specifically, the research questions were:

1. Does Ego Identity Status of traditional age freshmen change during the first year of college?

2. If change in the Ego Identity Status occurs during the first year, what are the events that students associate with the change?

3. When the events that students associate with Ego Identity Status change are compared across common elements of identity (e.g., ethnicity, gender, ideology), what themes emerge?

This study rested on two key assumptions. The first was that movement from one identity status to another demonstrates neither progress nor regress. Progress is an

inherent component of "development". Within the Ego Identity Status approach, the statuses are non-hierarchical. As such, movement from one status to another does not necessarily represent either progress or regress, only change. As such, throughout the dissertation, when discussing my own construction of identity development or identity change, the term 'identity change' is used.

The second assumption is that, while the first year of college is a time that has the potential to create a crisis for the individual, identity change may not actually take place. Many elements of the college transition experience appear to make this period of time ripe for crisis. For many students, the first year of attending a residential college marks their first significant experience of independence from parents and other influences within the environment of their youth. Further, new students are able to establish new relationships and renegotiate previous ones. In spite of this, the issue of readiness cannot be minimized. Some new students may have already experienced the crisis and commitment process and have an achieved identity. Others may not be ready to engage in the exploration required to transition from one status to another. In either situation, change in Ego Identity Status during the first year would be unlikely.

The findings of this study are useful to a host of functional areas on the college campus. Offices of first year programs benefit from more detailed knowledge surrounding elements of the early college experience that are of particular import. Counseling Centers benefit from information surrounding key crises that are encountered during the early college experience. Academic support services are better able to design programs that support that process of acclimating to college. Finally, this line of research informs the attrition process. With a greater understanding of the

role of intra- and extra-institutional factors that resonate for students during the first year, programs designed to improve retention may be more focused.

CHAPTER 2

Review of Literature

The participants in this study were eight female first year students at a Christian liberal arts college in the Midwest of the United States. Five of the participants identified as White. Two participants identified as multiethnic - one as Mexican and White and one as Hawaiian and White. Finally, one participant identified as Black. Additionally, the role of faith and religion was a notion that was prevalent across the experiences of the participants. This study sought to account for the role that each of the three singular identities – gender, ethnicity, and ideology – as well as other factors played in the participants developing a sense identity characterized by Erikson (1980) as, "a gradual integration of all identifications." (p. 95). Much has been written about racial identity development, gender identity development, and even the role of faith in the development of identity. However, little literature exists that incorporates the various "identifications" into an understanding of how they are integrated into the individual's identity.

The failure to examine the process of integrating multiple singular identities results in models that are restrictive in their view of the identity change process. Consider, for example, the experience of one of the study's participants, Leah. She is multiethnic (Hawaiian and White), a woman, and selected the institution, in part, because of its religious affiliation. To examine her experience only from the perspective of her racial identity, or only from the perspective of her sense of self as a woman, or only from her development of faith, would produce an incomplete understanding.

Understanding Leah's experience and the experiences of the other participants is likely best informed by some combination of each of the suggested models. But, combining them is difficult at best. These models are important to consider, however, as each share a common element. In each model, what propels further development is a notion conceptualized in Erikson's (1968) work on identity development – crisis and commitment. Crisis and commitment serve as the basis for the Ego Identity Status approach developed by Marcia (1966) and used in this study.

The limited utility of singular identity models is not unique to the participants in this study. As higher education institutions become increasingly diverse, the usefulness of these single identity models will decrease (Anderson & Williams, 2001). Josselson's (1987, 1996) work on women's identity development utilizes a framework that may allow for the consideration of multiple influences on identity. However, her work fails to adequately explore the influences of such key identity elements as ethnicity and religion. Further, because of Josselson's recognition of society's influence on individual identity, continued blurring of gender lines in American culture may result in a gradual lessening of the asserted differences between men and women.

Jones & McEwen's (2000) Conceptual Model of Multiple Dimensions of Identity is more inclusive. Although more accommodating of multiple elements of identity, it is also of limited utility given the present study's focus on identity change. The authors describe the model as "illustrative of one person's identity construction at a particular time"; as such, it does not address the ever-changing nature of one's identity (Jones & McEwen, July/August 2000, p. 408).

A comprehensive review of all of the various identity development models is beyond the scope of this study. However, a brief examination of representative models of racial, gender, and ideology identity development models offers a useful illustration both of their limitations and common reliance on the role of crisis and commitment in the identity development process. The crisis and commitment process links each of the single identity models to the proposed study's conceptual framework. The first two models focus on the development of racial identity.

Following the review of the single identity development models, the study's conceptual framework, Marcia's (1966) Ego Identity Status model, will be presented. The model is comprised of four different identity domains – Diffusion, Foreclosure, Moratorium, and Achievement. The basis of these domains is Erikson's (1980) crisis and commitment process. Individuals in the Diffusion status have engaged in neither the exploration associated with a crisis nor have they made any commitments regarding self-definition. Those in Foreclosure have made commitments, but have done so without any preceding exploration. Individuals in Moratorium are viewed to be actively engaged in exploration of alternatives, and have made few, if any firm commitments with respect to their sense of self. Finally, those in Achievement have made commitments as a result of self-exploration.

Like the single identity models, the foundation of the Ego Identity Status model is Erikson's crisis and commitment process. Each single identity model, however, identifies its respective identity as the central force during identity change. The Ego Identity Status model focuses on the crisis and commitment process, but avoids the pitfalls associated with identifying a single identity as the central force. By

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doing so, the model allows for examination of the interaction between several singular elements of identity.

Racial Identity Models

Psychology of Nigresence

One of the study's participants (Karen) identified as Black. Psychology of Nigresence, developed by William Cross (1995) is one of the more commonly referenced Black identity development models (Evans, Forney, & Guido-DiBrito, 1998). Cross (1995) used the term, Nigresence, to refer to a process of transforming one's preexisting identity that is non-Afrocentric into one that is Afrocentric (Cross, 1995). In Cross's model, the racial identity process occurs in five stages. In Cross's first stage, Pre-Encounter, individuals view the role of race as unimportant. The reason for the lack of salience in blackness is that the individual has adopted a Eurocentric worldview. Cross's model noted that Pre-Encounter individuals can range from being race-neutral to holding an anti-Black perspective (Cross, 1995).

Cross (1995) noted a natural predisposition for the individual's identity to defend against information that will require identity change. As a result, the stimulus that causes a shift from Pre-Encounter to the second stage, Encounter, has to "have the effect of 'catching the person off guard'" (Cross, 1995, p. 105). The encounter experience is often not one cataclysmic event, but a series of small but personally meaningful events that force the individual to recognize the impact that being black has on one's life.

The third stage of Cross's model, Immersion-Emersion, was considered a period of transition. The Immersion-Emersion person arrives at this stage unsure of

what new identity needs to be developed, but committed to the ideal of personal change. This lack of understanding regarding his/her Afrocentric identity results in the adoption of a "glorified, highly romantic, and speculative image of what he or she assumes the new self will be like" (Cross, 1995, p. 106). The first phase of the Immersion-Emersion stage is Immersion. During this phase, the person "immerses themselves in the world of Blackness" (Cross, 1995, p. 107). For the person in the Immersion-Emersion phase, in order for anything to be of value, it must be related to Blackness. As part of the focus on Blackness, the individual will likely seek out interaction with others who are similarly committed to Afrocentric ideals.

The Emersion phase of the Immersion-Emersion stage was seen to represent the individual's "emergence" from the oversimplified thoughts and beliefs of the immersion experience (Cross, 1995). The end of the transitional third stage is reached when the individual comes to realize that his/her racial identity development is an on-going process, rather than an end state.

Cross (1995) acknowledged the potential impact of other aspects of the individual's identity for the first time in the fourth stage of the model. A person in the Internalization stage was characterized by noting,

> for the settled convert, the new identity gives high salience to Blackness,
>
> with the degree of salience being determined by ideological considerations
>
> ...Blackness becomes *one of several* (biculturalism) *or many*
>
> (multiculturalism) saliencies. (emphasis added) (Cross, 1995, p. 113)

After acknowledging the presence of other identities, Cross (1995) returned to placing supreme emphasis on the role of race in the individual's identity. He noted that the

"internalized identity" is responsible for three functions in everyday life – protecting one's self from psychological insults that result from living in a racist society, providing a sense of social belonging, and providing a foundation for living with people and cultures beyond the Afrocentric world (Cross, 1995). In Cross' (1995) notion of internalized identity (which Cross [1995] seems to be considering a global notion, not simply related to race issues), the prominent role of race in two of the functions seems to imply that other aspects assume less influence in the individual's personal identity.

The final stage in Cross's (1995) model is Internalization-Commitment. Cross asserted:

> some Blacks fail to sustain a long-term interest in Black affairs. Others
>
> devote an extended period of time, if not a lifetime, to finding ways to
>
> translate their personal sense of Blackness into a plan of action or general
>
> sense of commitment. Such people exemplify the fifth and final stage (p. 121)

Given this definition of the final stage, Cross seemed to indicate that should the level of salience of one's Blackness shift to allow for other elements of individual identity to assume preeminence, then the final stage will not be achieved.

The use of such phrases as internalized identity, sense of self, and the notion of salience seem to indicate Cross's assumption that racial identity development is either the primary element, or wholly representative, of personal identity development. While the notion that one's ethnicity is a significant component of identity is not at issue, the challenge arises in the apparent inability for other aspects of identity to achieve equal levels of salience when compared to ethnicity. This seems

particularly evidenced in Cross's final stage, where in order for complete racial

identity development to occur, ethnicity must maintain a high level of salience

throughout.

White Identity Development

Consistent with the demographic make-up of the institution that served as the

study site, the majority of the participants (5/8) identified as White. Janet Helms's

White Identity Development model is among the most commonly referenced models

for racial identity development involving white people (Evans et al., 1998). While

Cross's (1995) model divided racial identity development into five stages, Helms

(1995) utilized a six status structure. Similar to individuals in Cross' Pre-Encounter

stage, those in Helms' first status, Contact, are seen to be oblivious to the presence of

racism. The similarity between the two models continues in Helms' second status.

Like the Black person in Cross' Encounter stage, the white person in the

Disintegration status is subjected to a personally meaningful experience that causes

their initial assumptions regarding the role of race to be challenged (Helms, 1995).

Tatum (1997) noted that several White students experienced Disintegration as

a result of taking one of her college courses. A journal entry from one of her students

illustrated a Disintegration experience. "Today was the first class on racism...Before

today I didn't think I was exposed to any form of racism. Well, except for my father.

He is about as prejudiced as they come" (Tatum, 1997, p. 97). College courses are

only one potential location for disintegration experiences. Due to increasing non-

White enrollments, such places as residence halls and other public spaces present

additional locales where Whites can, for the first time, witness and internalize the continued presence of racism.

Helms' third status, Reintegration, also seems to share some characteristics with the Immersion phase of Cross's (1995) Immersion-Emersion stage. In both cases, individuals focus significant attention on their own race. However, in the case of Helms' model, the turning inward for Whites takes the form of the belief in White racial superiority and Black inferiority (Helms, 1990). Unlike Cross' (1995) model, which held that the shift from Immersion-Emersion to the fourth stage was triggered by an internal realization that racial identity development is an on-going process, Helms' model held that in order for a White person to move from the Reintegration status to the fourth status, Pseudo-Independent, a "personally jarring event" is likely necessary (Helms, 1990, p. 60).

It is the fourth stage of Helms' model that seems most unlike the stages of Cross's (1995). During the Pseudo-Independent status, the individual comes to realize that he/she unwittingly plays a role in perpetuating racism. This realization triggers the individual to begin the process of developing a positive White racial identity. The first step in the developmental process is to gain greater understanding of non-White racial issues through increased personal interaction with them. During this stage, cultural differences are likely to be interpreted by using White life experiences as the standard. This often results in the appearance that the White person in the Pseudo-Independent stage is trying to change Black people so that they are more like Whites.

The combination of realizing the role of Whites in perpetuating racism and the appearance of attempting to change Blacks results in the Pseudo-Independent person

being looked upon skeptically by both Blacks and Whites. This serves as the impetus for the individual's desire to form a better definition of Whiteness, and signals the person's entry into the Immersion/Emerson status (Helms, 1990). With the establishment of a positive racial identity in the Immersion/Emersion status, the person is then able to move toward Helms' final status, Autonomy. In Autonomy, race no longer is seen as threatening. As a result, the individual's worldview becomes more inclusive of other races.

Similar critiques can be made of Helms' (1990) model as were levied against Cross. Neither model seems to address the impact of other elements of the individual's identity in the development process. Consider the experience of a White lesbian student who appears in Tatum's (1997) writing. The student had difficulty acknowledging the privilege that she enjoyed as a White person due to her focus on the challenges associated with being a lesbian. Because of the apparent high level of salience of issues associated with the component of her identity that focused on sexual orientation, issues associated with race seemed tinted. At other times during college, there may be less focus on sexual orientation and more on attempting to rectify being White. Ultimately, both elements may play an important role in her identity as reported in Jones (1997). After examining the experiences of ten women with diverse identities, it was suggested that, "multiple dimensions of identity could not be understood without examining the interactions of these dimensions" (Jones, 1997, p. 383). Jones (1997) and Jones & McEwen (2000) noted that a key factor in the interaction of the multiple dimensions of identity is the notion of difference. In the Tatum example of the White lesbian student, because of her membership in racial

majority, her ethnicity was not as salient as her lesbianism. As such, her sexual orientation was more salient.

Multiethnic Identity Development

Two of the present study's participants were multiethnic. One was a combination of Mexican and White. The other was a combination of Hawaiian and White. In both situations, the non-White identities may be considered multiethnic on their own. Velazco y Trianosky (2003) suggests that with respect to Latino heritage, "It is true that the central racial and cultural reality of Latino life is that everyone is mestizo. Most of us are mixed by blood: descendants of Spanish conquers and either African slaves or American Indian peoples or both" (p. 176). Beyond the biological mixing, Latino culture is distinct from Spanish ancestry (Velazco y Trianosky, 2003). In the case of Hawaiian people, Hawaii has been multiethnic since at least its colonization in the 1700s. Prior to colonization, there were approximately 300,000 native Hawaiians. A Century later, only 58,000 remained (Edles, 2003).

It is the impact of the interaction of the multiple ethnicities on the individual's experience that serves as the base for the argument that ethnic identity development models are not applicable to multiethnic individuals (Renn, 2003). As was illustrated in both the Cross (1995) and Helms (1990) models, singular racial identity development models feature a stage in which the individual immerses themselves in their ethnicity. For multiethnic individuals, immersion in one ethnicity would come at the exclusion of other ethnicities intertwined in their identity. Further, it has been found that multiethnic individuals may be viewed as "not being [insert ethnicity] enough" by singular ethnicity individuals (Root, 2003; Wijeyesinghe, 2001).

Wijeyesinghe (2001) provided The Factor Model of Multiethnic Identity (FMMI) as an alternative to the single ethnicity models. The FMMI consists of eight factors that affect the choice of racial identity of multiethnic people. Oftentimes, the choice is based on some, not all, of the eight factors. The eight factors are:

1. Racial Ancestry: "The racial groups reflected in an individual's ancestors" (Wijeyesinghe, 2001, p. 138).

2. Early Experiences and Socialization: A major source of socialization is exposure to elements of the culture of the individual's racial groups. Associated with this factor is the role of parental assignment of children's racial identity; assigned racial identities may hold through the individual's life. Multiethnic people who receive little information about their respective racial ancestries may postpone choosing a racial identity until later in life when racial identity becomes a greater issue.

3. Cultural Attachment: The choice of a multiethnic identity may be influenced by the individual's attachment to cultural traditions that reflect all aspects of their racial background.

4. Physical Appearance: "Characteristics such as skin color and tone, hair color and texture, eye color and shape, size and shape of facial features, and body structure" are all elements of ethnicity that society uses to make assumptions about the individual's ethnicity (Wijeyesinghe, 2001, p. 140). For those whose physical appearance looks predominantly similar to a particular ethnicity, acceptance into the given community is more likely. For others whose appearance is less like one specific ethnicity, speculation

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and questions from others may be common. The importance of physical features was also found in other studies examining the experience of multiethnic individuals (Phinney & Alipuria, 1996; Renn, 2003)

5. Social and Historical Context: With the shift away from the 'one drop rule' (a single drop of [insert non-White ethnicity] blood makes the person [insert non-white ethnicity]) and recent changes in census processes for the 2000 census, it is easier for individuals born in the 1980s and 1990s to claim a multiethnic identity(Wijeyesinghe, 2001).

6. Political Awareness and Orientation: Since the 1990s, there has been a rise in the number of organizations and political action groups that support the claiming of a multiethnic identity. As a result, choosing a multiethnic identity may be seen by some as a politically oriented statement in response to social systems that continue to expect the claiming of a monoracial identity.

7. Other Social Identities: Racial identity may reflect an integration of racial and non-racial social identities such as gender, ethnicity, sexual orientation, and social class.

8. Spirituality: Spiritual beliefs may provide a source of strength and may provide a method of discerning greater meaning from one's racial ancestry.

Many of the eight factors outlined in Wijeyesinghe's (2001) FMMI were also reflected in Root's (2003) Ecological Framework of Racial Identity Formation. Root's work is helpful in providing five different identity outcomes for multiethnic

people. The first possible outcome is from the individual to <u>accept the identity</u> <u>assigned by society</u>. Until the last quarter century and the decreased reliance on the 'one drop rule', this was viewed as the only possibility for multiethnic people (Root, 2003). The multiethnic person may also <u>choose a single identity</u>. The key difference between this and accepting a socially assigned identity is the role of individual choice. Root (2003) noted that the selection of a single identity might reflect some measure of family dysfunction. The experience of Leah exemplifies the role of family dysfunction. Her mother is White and her father is Hawaiian. However, her father was largely uninvolved in her childhood. As a result, she identifies very little with her Hawaiian ancestry.

The third choice that Root (2003) suggested was that the individual may <u>choose a mixed identity</u>. The possibility of choosing a mixed ethnicity identity is a recent development. Root (2003) highlighted three reasons for this. The first two reasons are traceable to the notion of visibility. On a local level, there has been a rise in the visibility of a cohort of multiethnic people in the various ethnic groups. On a more public level, there has been a rise in public personalities who have made known their multiethnic identity. Golfer Tiger Woods' Tai, African American, Native American, and Irish ancestry is one of the most visible examples (Edles, 2003). The fourth option is the selection of a <u>new ethnic identity</u>. Individuals who elect for this option will declare a blended or mixed racial identity without mention of the component parts. The motivation for this choice is often a refusal to divide one's sense of self into discrete parts.

The final outcome is the <u>adoption of a White identity</u>. Root's (2003) ongoing research has found two reasons for this selection. The first is that the individual has neither a positive or negative regard for their non-White identity, but the default identification is White. The second reason is family dysfunction. As was the case in the selection of a single identity, in situations where the non-White parent or ancestor has been uninvolved or a negative influence, some individuals understood the negative behavior as indicative of the ancestor's ethnicity. Root (2003) cautions that White identity that is derived in this fashion "correlated with adjustment problems and identity confusion in relationships as they attempted to 'split off' this part of themselves" (p. 16).

While the multiethnic identity models acknowledge the influence of identities beyond ethnicity, little is offered about the specific interaction of the different identities. Essentially, then, it may be argued that the present study attempts to provide an initial exploration of how the various factors of the FMMI are acknowledged by the individual. It may be that different weighting or use of the factors is correlated with Root's (2003) different outcomes.

Gender and Identity

The need to consider the interaction of dimensions of identity serves as a useful transition into considering the role of gender in the identity development process. Just as it is important to consider the implications of ethnicity on one's identity, so too is the need to consider gender. In the present study, all of the participants were women.

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Finding and revising herself – Ego Identity Status Approach applied to women

Ruthellen Josselson's work utilized the Ego Identity Status approach to understand how women form a sense of identity. Josselson, similar to others such as Gilligan (1993) who have considered women's development, noted that women's development "is based on an ongoing balance between self-in-world and self-in-relation" (Josselson, 1987, p. 189). This is in contrast to the development of males that focuses on a process of separation and individuation (Josselson, 1987).

Josselson based her study of women's identity development on the work of James Marcia, who based his work on Erik Erikson, who based his work largely on that of Sigmund Freud. This lineage is an important consideration in that Freud and Erikson both placed importance on the process of adolescents separating from their parents – especially the primary caregiver, the mother (Josselson, 1987). Josselson noted that, in the case of men, the separation process was a normal result of the male's realization that he was of a different gender from his mother. In the case of women, there is no gender difference, thus the prevalence of separation is less pronounced (Josselson, 1987). As a result of this difference, it is important to consider the process of identity development in women from a different perspective than male identity development, "A woman's identity is always poised in contradistinction to and in the context of her mother's" (Josselson, 1987, p. 190).

Josselson found that the Ego Identity Status model was a sound one to understand women's identity development. The model, which consists of four ego identity statuses and will be presented in greater detail later in this document, is based on the process of exploration of alternatives and commitment. Those women in the

Diffusion status, termed <u>Drifters</u>, have not made any commitments regarding who they are and "are not struggling to make them (commitments)" (Josselson, 1996, p. 36). Women in the Moratorium status, termed <u>Searchers</u>, have also not made any commitments, but unlike Drifters, are in an active period of struggle in which they are "trying to make choices but not having done so" (Josselson, 1996, p. 35). <u>Pathmakers</u>, those women in the Achievement status, have both undergone the exploration process and have made commitments "on their own terms" (Josselson, 1996, p. 35). Those in the final group, the <u>Guardians</u>, are in the Foreclosure status and have made a series of commitments but have done so without having gone through the exploration process. Josselson noted that Guardians would be likely to reflect a statement such as, "This is how I am because it's how I was raised or how I've always been" (Josselson, 1996, p. 35).

In contrasting the identity development process of women and men, Josselson (1987) noted that, while the four statuses were apt descriptions for men and women alike, the non-hierarchical nature of the statuses must be remembered.

> And if we did know how to produce a woman in one or the other statuses, would we want to? Clearly, Identity Diffusion is an undesirable state, and it is important to learn to identify it early and to intervene therapeutically to remedy it. The other statuses, however, represent differences in style, in values, in ways of searching for meaning in life (Josselson, 1987, p. 189).

With this consideration in mind, Josselson (1987) suggested that difference between the distribution of men and women across the four Ego Identity Statuses should not be viewed as positive or negative, only different.

While Josselson's work on women's identity development utilized a framework that allowed for the consideration of multiple influences on identity, it failed to explore these issues. Might the salience of ethnicity influence the identity of a Black woman? Could the same also be true for a White woman? What of other differences such as religious commitment in a highly religious environment?

Josselson's (1987, 1996) work also juxtaposes the development of women versus the development of men – but fails to use a sample that included both women and men. As such, it is possible that the cited gender differences are exaggerated. The likelihood of overstating difference between men and women is particularly salient when society's influence on identity and the shifting social context are considered.

Josselson (1996) described social influence on the identity development process by offering, "Identity, then, is not just a private, individual matter. Instead, it is a complex negotiation between the person and society" (p. 31). That women's identity development would shift as a result of changes in social expectations is not a new notion. Based on then-current societal expectations, Erik Erikson described women's identity development by offering, "I think that much of a young woman's identity is already defined for her in the kind of attractiveness and in the selective nature of her search for the man (or men) by whom she wishes to be sought (Erikson, 1968, p. 283). Josselson (1996) then asserted that the postwar generation of women could "create lives beyond marriage, aging, and regret" (p. 31).

If the assertion that women's identity develops in the context of larger society holds, recent trends may indicate that the identity construction processes for men and women are becoming more similar. Students entering college in the fall of 2003 are

considered part of the generation that has been termed Millenials. Research on the

social context in which Millenials find themselves indicates:

> Seven of every ten mothers with children under the age of 18 are now in the
>
> labor force, up from six in ten in 1985 and four in ten in 1970. This trend
>
> has been augmented by the surge in women's education, giving Millenials
>
> kids the best-educated moms in U.S. history. Kids today can watch their
>
> (and their friends') moms ascend to positions of influence and power that
>
> would have been unimaginable to most previous generations. When
>
> [Baby] Boomers were children, working wives rarely out earned husbands.
>
> When the first Millenials were born, one in six did. Today, nearly one in
>
> four does. (Howe & Strauss, 2000, p. 101)

> Beyond the blurring gender roles in the workforce that appear to be part of the

lives of today's entering college students, the relational focus found in the women

studied by Josselson (1987, 1996) may also be a decreasing aspect of society.

> Given the Millenials' location in history, the theme of lockstep institutional
>
> repression, a theme that so disturbed young Boomers, finds little resonance in
>
> the new youth mind-set. The public trend that *is* making a deeper impression
>
> on today's youth is quite the opposite – the ongoing fragmentation of
>
> American life. (Howe & Strauss, 2000, p. 104)

Faith and Identity

For many of this study's participants, religion and faith were very important

elements of their identity. As will be discussed in greater detail later, many of the

participants noted that the institution's religious affiliation as a factor in their choice

to attend. Like ethnicity and gender, models have been posited that view faith developing in a series of stages.

Stages of Faith

James Fowler (1995) developed a six-stage model for the development of faith. In this model, a distinction was made between the concepts of faith and religion. Faith was defined as, "a person's or group's way of moving into the force field of life … a way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives" (Fowler, 1995, p. 4). Fowler (1995) continued his definition of faith by also stating that, "Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose" (p. 4). Religion was viewed as a way to make the phenomenon visible.

In the Stages of Faith, the final stage does not center on being some sort of 'developed' Christian, or Hindu, or Jew, or Buddhist. Instead, the notion of faith identity is viewed in relation to the building of a "supreme trust and loyalty in a transcendent center of value and power" (Fowler, 1995, p. 23). The end goal is termed "radical monotheistic faith" and calls people, independent of religious orientation, to operate from a more universal perspective that is not bound by representations of transcendent power that are part of the major religions (i.e., the symbol of the cross in Judeo-Christian religions). The Stages of Faith does not call for the denigration of these representations, but rather, a relativization of the symbols, or viewing them as symbols, rather than the embodiment, of transcendent power (Fowler, 1995).

Finally, Stages of Faith does not view the antonym of faith as doubt. Instead, the opposite of faith is nihilism, or the lack of an ability to imagine a transcendent environment of any form. The Stages of Faith acknowledges that there will likely be times when an individual's faith is challenged. During these times of challenge, Fowler (1995) suggested that a sense of transcendent power that is "largely unconscious or tacitly held makes it no less influential" (p. 31). Further, one's sense of an ultimate environment as "impersonal, indifferent, hostile or randomly chaotic, rather than as coherent and structure, does not disqualify his or her image as an operative image of faith" (Fowler, 1995, p. 31).

Figure 1 provides a visual representation of the Stages of Faith. The model resembles an upward spiral. Each subsequent stage allows for "certain life issues" to be re-examined with greater complexity (Fowler, 1995, p. 274). The movement from one stage to the next can be quite protracted, if occurring at all. Fowler (1995) noted that is was possible for individuals to remain in any level beyond Stage 2 and experience a sense of strength sufficient enough to weather the ebbs and flows encountered throughout life. Running through each stage (and represented in the model as a dotted line) are "thematic and convictional continuities". These continuities may take one of two forms. If the continuity is centering and supportive, shifts in meaning making that trigger the process of stage change are supported. If however, there is a "deficit of assured meanings," the convictional continuity will lead to a general lack of trust in the, "ultimate environment" and a "crippling" image of faith (Fowler, 1995, p. 275).

Figure 1 (Fowler, 1995, p. 275)

Prior to the start of the first stage, the individual is viewed to be in a "pre-stage" termed Undifferentiated faith (Fowler, 1995, p. 121). During this time, the building blocks of faith such as trust, courage, and hope are connected to elements of the infant's environment surrounding perceived threats of abandonment and deprivation. The development of such things as a sense of trust, autonomy, hope, and courage during this time serves as foundation for later faith development. The transition to Stage One begins with the development of the infant's development of thought and speech.

The first stage, termed Intuitive-Projective Faith, is typical of children ages three to seven (Fowler, 1995). The role of the child's imagination is key in this stage. Through imagination, the child is able to form images as presented in stories and develop a basic understanding and feelings about some form of transcendent being (Fowler, 1995). The transition to Stage Two, Mythic-Literal Faith, is enabled by the

development of concrete operational thinking which spurs the child to seek

clarification of the distinctions between what is real and what is only perceived to be

real (Fowler, 1995).

The Mythic-Literal Faith stage is characterized by the individual's adoption of

meanings and beliefs based solely on the perspective of others (usually parents and/or

religious leaders). During this stage, the individual also constructs his/her world on

the quest for fairness, justice, and reciprocity. Fowler (1995) indicated that this is

typically the stage of school-age children although some adolescents and adults will

fall within this stage as well.

With the emergence of formal operational thought and the consequent ability

to engage in reflection, contradictions are found within the stories that were taken in a

literal fashion during Stage Two. Further, a desire develops for a more personal

relationship with the transcendent power. The combination of the need to resolve

contradictions in the various stories and the desire for a more personal relationship

signal the transition to the third stage, Synthetic-Conventional Faith.

Synthetic-Conventional Faith is the stage most likely to correspond with

adolescence. The work of this stage closely resembles the crisis and commitment

process outlined in Erikson's work that serves as the foundation of the Ego Identity

Status approach to examining identity change (Fowler, 1995). In forming an overall

identity, or an Ego Identity, the individual is compelled to integrate the roles ascribed

to them by others with a personal sense of role (Erikson, 1968). "When God is a

significant other in this mix...the commitment to God and the correlated self-image

can exert a powerful ordering on a youth's identity and values outlook" (Fowler, 1995, p. 154).

For adolescents at the Synthetic-Conventional stage, as well as adults who remain in this stage, their belief system remains largely a tacit one. Fowler (1995) compared a belief system to water for a fish. The fish is supported by the water, but has no way of stepping (or leaping as the case may be) out from the water in order to reflect on it. Similarly, a person with Synthetic-Conventional faith is aware that they have a values system, is able to articulate and defend it, but has not engaged in any amount of reflection on the system.

Because of the tacit acceptance of values espoused by those viewed to be in authority, Fowler (1995) notes that, "In many ways, religious institutions 'work best' if they are people with a majority of committed folk best described by Stage 3" (p. 164). This assertion appears consistent with research that found that those who attended church regularly (on at least a weekly basis) scored more highly for interpersonal foreclosure. Additionally, those who attended church less frequently scored higher on ideological moratorium (Markstrom-Adams, Hofstra, & Dougher, August 1994).

Those who remain in Stage Three are faced with two dangers. The reliance on authority for a system of values can be so strong that autonomy of judgment and action may be at risk. Second, any sort of betrayal on the part of the authority figures can so challenge an individual that a sense of despair with respect to a transcendent being may be jeopardized. Encountering experiences or situations that compel the critical reflection on personal beliefs, such as contradictions between valued authority

sources or "leaving home – emotionally or physically, or both" may precipitate the type of self-examination that is necessary for the transition to Stage 4, Individuative-Reflective Faith (Fowler, 1995, p. 173).

Two events are required in order for a genuine shift from Synthetic-Conventional to Individuative-Reflective faith to occur. First, the individual must no longer depend on outside authorities. Second, in place of reliance on outside authorities for value systems, the individual must make meaning based on internal processes. Fowler (1995) noted that during the college experience, many critically evaluate their "inherited world views" but fail to "interrupt their reliance on external sources of authority" (p. 179). In this situation, it is likely that there will be a long-lasting state of equilibrium in transition between stages three and four.

The transition from Synthetic-Conventional to Individuative-Reflective faith is neither painless nor fast. The distancing and restructuring process is viewed to last as long as five to seven years. During stage three, the individual enjoyed an unquestioned relationship to their beliefs about the transcendent and to their religious community. The critical questioning can bring "a sense of loss, dislocation, grief, and even guilt" (Fowler, 1995, p. 180). However, the benefit of arriving at stage four is significant. Following the reflection and individual construction of faith, a greater depth of faith is achieved. Engaging in reflection during college appears to be an opportunity to shorten the transition time between stages three and four. Fowler (1995) noted the process is less severe if the transition corresponds with young adults leaving home.

The individual construction of meaning that was the core of Individuative-Reflective faith serves as the basis of the transition to the stage five, <u>Conjunctive Faith</u>. In Conjunctive Faith, many of the ideas and notions that were dismissed or ignored in the interest of individual meaning making during stage four are now revisited with a focus on finding interconnections. As a result, the individual in this stage is able to appreciate the commonalities across various religions in their understanding of an ultimate transcendent being. At the stage of Conjunctive Faith, the individual holds a vision of unifying people of the world but also sees deep, long-standing divisions among them.

For a very small number of people, this disconnection between vision and reality compels the transition to the final stage, <u>Universalizing Faith</u>. In describing Universalizing Faith, Fowler (1995) noted:

> Stage 6 is exceedingly rare. The persons best described by it have generated faith compositions in which their felt sense of an ultimate environment is inclusive of all being. They have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community...Universalizers are often experienced as subversives of the structures (including religious structures) by which we sustain our individual and corporate survival, security and significance. (pp. 200-201)

Those who achieve Universalizing Faith are in exclusive company. Fowler (1995) offered Martin Luther King Jr., Mother Theresa, and Thomas Merton as potential examples. Further, he cautioned that people could not set out to arrive at stage six. Instead, those who achieve Universalizing Faith are "drawn into" it by both "the

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providence of God" and societal conditions. "It is as though they are selected by the great Blacksmith of history, heated in the fires of turmoil and trouble and then hammered into usable shape on the hard anvil of conflict and struggle" (Fowler, 1995, p. 202).

In that the stages beyond Synthetic-Conventional faith are marked by feelings of dissonance and require great amounts of energy by the individual, what are the benefits of advancing into the later stages? The response to this question strongly parallels the motivation for an individual's quest for an achieved identity. By engaging in the critical reflection and individual construction required to achieve an Individuative-Reflective faith, there will be a deeper understanding and, consequently, commitment to faith (Fowler, 1995).

Similar to other identity models that have been surveyed, the role of difference serves as an important catalyst for movement to higher stages. This is most visible in the transition between stage three, Synthetic-Conventional, and stage four, Individuative-Reflective faith. Individual perception of faith difference was an important element for the participants of the present study. A more detailed discussion will appear later, however, a sample statement from Diane is a useful illustration:

> I've always been the religious one in my group of friends and I came
> here, and, like, one of the reasons that I wanted to come here was because
> it's a Christian school...But it was different being around all of these other
> kids that seem to be so much more religious than me. Or, like you know,
> are really into praying and, how, like, they've given their life to God.

They just made me confused, like, "O.K., where do I fall" and "What am

I doing?" and "What do I believe in?" (fall 2003)

As demonstrated in Diane's perspectives, she identified herself as different from "all

these other kids" in her commitment to religion. As a result, questions such as "O.K.,

where do I fall?" and "What do I believe in?" suggest that she began to question her

identity as a Christian.

Similar critique may be levied against Fowler's Stages of Faith as were made

with respect to the various racial and gender identity models. With the exception of

Stage Six, Fowler offered little with respect to how various social conditions may

influence the progression through the stages of faith. Would an individual who

experiences religious difference progress through the stages differently than someone

in the religious majority? Would a person of a racial minority be more or less apt to

find contradictions between tenants of tolerance and understanding of Christianity

and the actions of a religious leader representing a predominantly White community?

What of the discontinuity for a woman who seeks gender equality and traditional

Christian marriage vows that ask the future wife if she will love, honor, *and obey* her

husband?

Context Considerations

The potency of the college transition experience in the adolescent identity

change process is attributable to the interaction between the individual in search of an

achieved identity and the transition to a new living environment. Directions for future

research (Kroger, 2000) point to the importance of attending to both the individual

and the context. Among the most common bodies of literature used to examine the

college transition experience is the Theory of Institutional Departure (Tinto, 1993). In spite of its common use, important shortcomings are visible.

Communities of Practice, developed by Wenger (1998), is an alternative that better accounts for the interplay between person and context. Discussion of this model follows a brief presentation and critique of Tinto's (1993) Theory of Institutional Departure.

Institutional Departure

Unlike many studies of college transition, this study does not use Tinto's (1993) Theory of Institutional Departure. Because of its pervasive use, others have described Tinto's (1993) work as having reached "near paradigmatic status" (Braxton, Sullivan, & Johnson [as cited in Tierney, 1999, p. 2]). In spite of its widespread use, important critiques Tinto's (1993) work are possible.

Tinto (1993) called upon Van Gemp's Rite of Passage and Durkheim's Theory of Suicide in the design of his theory. The use of each contributes strengths as well as opens challenges to the final model. In calling upon Van Gemp's work on rites of passage, Tinto (1993) noted that understanding the process of adjusting to college could be understood as a rite of passage into adulthood.

The first step in the right of passage is that the individual must separate him/herself from previous environments and associations (Tinto, 1993). Tinto (1993) asserted that during this step, in order for successful integration into the campus culture, new students are required "to disassociate themselves, in varying degrees, from membership in the communities of the past, most notably those associated with the family, the local high school, and local areas of residence" (p. 95).

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The second stage of the rite of passage is termed transition. During the transition, the individual begins to interact with other members of the new culture. This interaction allows for the individual to learn the campus culture (the norms, beliefs, expected behaviors) (Tinto, 1993). Moffatt (1989) observed this type of behavior as a participant observer among entering first year students at Rutgers University. He noted that in addition to new students interacting with fellow freshmen, they also sought out upper class students as sources of cultural information such as which instructors were desirable and which were not (Moffatt, 1989). Significant research also supports the assertion that the interaction between the new student and other members of the institution is an important element of the socialization process (Astin, 1993; Kuh & Whitt, 1988; Pascarella & Terenzini, 1991).

The final step, incorporation, finds the new member of the culture assuming the "new patterns of interaction with members of the new group and establishing of competent membership in that group as a participant member." (Tinto, 1993, p. 93). Once incorporated into the institutional culture the interaction that students have with their peers is particularly influential. This finding is consistent with the work of Astin (1993) that noted that it was peer involvement that was "the single most potent source of influence on growth and development during the undergraduate years" (p. 398).

The second area of literature that Tinto called upon in developing his Theory of Institutional Departure was Durkheim's Theory of Suicide. Tinto asserted that comparisons exist between each of Durkheim's four types of suicide and situations of less than positive student integration with the campus culture. The first, altruistic

suicide, taking one's own life in a fashion that is viewed by society as morally desirable in certain situations, was representative of the 'drop out drop in' movement of the 1960s and 70s where many students did not complete their college educations (Tinto, 1993). Anomic suicide, suicide as a result of breakdowns in the social and intellectual connections between the individual and society, was illustrated by the increase of premature departure and decrease in college applications as a result of the student riots of the 1970s. Tinto asserted, however, that is was Durkheim's notion of egotistical suicide that was most useful in understanding student departure under normal conditions. In egotistical suicide, the individual perceives that they are unable to become integrated with the community. This served as Tinto's (1993) foundation in asserting that,

> one approach to the question of institutional policy on retention is that
>
> which looks toward a restructuring and/or modification of the social and
>
> intellectual conditions of the institution and the creation of alternative
>
> mechanisms for the integration of individuals into its ongoing social and
>
> intellectual life (p. 104)

Tinto's Theory of Institutional Departure asserts that it is important for new students to experience integration with two aspects of the campus – the academic and the social. Early in the transition to college, social integration likely takes on greater importance. Once the student has achieved some level of social integration, greater focus can be lent to academic matters (Tinto, 1993).

Various studies support the correlation between integration and persistence. A 1997 study involving 139 minority and 507 White first year students at a large

predominantly White institution indicated that both social and academic integration were positively correlated with higher levels of institutional commitment and the likelihood that the student would remain enrolled (Zea, Reisen, & Beil, April 1997). A follow-up of to the 1997 study also indicated that academic and social integration were predictive of long-term retention (remaining at the institution for three years or more) (Beil, Reisen, & Maria, Fall 1999).

There are primarily two weaknesses that can be found in the Tinto model. The first is attributable to his use of Van Genep's rite of passage. Tinto's model asserts that in order for successful integration, and as a result, persistence in the college environment, to occur, new students need to disassociate themselves with the communities of their past. This includes students' parents, and acquaintances from high school. A limited amount of research has supported this assertion (Christie & Dinham, 1991).

One explanation for the lack of research support for the importance of separating from previous environments is the difference between the experiences of majority and under-represented student populations. For students of color on predominantly White campuses, the members of the environment left behind upon matriculation are important factors in the adjustment process. Without them, the likelihood that the student will not persist increased (Tierney, 1992; Tierney, 1999; Valasquez, 1998).

The other weakness of Tinto's model is its assumption that the cause of departure is the result of some sort of dysfunction in the individual (Tierney, 1999). This assumption fails to adequately account for the notion of individual change. For

some students, the value attributed to a college degree may be the result of parental influence. Once parental and other influences of the previous environment decrease when the student is on-campus, they may explore their own perspectives. The product of this exploration may be a decreased valuing of postsecondary education, resulting in student departure.

Communities of Practice

Wenger's (1998) Communities of Practice may be a useful tool to understand the integration of new students into the campus culture. This theory is comprised of four interconnected elements. *Meaning* is the ability to experience life and the world as meaningful. The second component is *Practice*, "a way of talking about the shared historical and social resources, frameworks, and perspectives that can sustain mutual engagement in action" (Wenger, 1998, p. 5). *Community* is the third. It addresses "the social configurations in which our experiences are defined as worth pursuing and out participation is recognizable as competence" (Wenger, 1998, p. 5). The final element, *identity*, refers to the ways in which learning creates "personal histories of becoming in the context of our communities" (Wenger, 1998, p. 5).

Wenger's theory adopted the view of learning as participation, defined as people "being active participants in the practices of social communities and constructing identities in relation to those communities" (Wenger, 1998, p.4). In applying the communities of practice approach to education, Wenger utilized a K-12 scenario:

> Students go to school and, as they come together to deal in their own fashion
>
> with the agenda of the imposing institution and the unsettling mysteries of

youth, communities of practice sprout everywhere – in the classroom as well as on the playground, officially or in the cracks. And in spite of the curriculum, discipline, and exhortation, the learning that is most personally transformative turns out to be the learning that involves membership in these communities. (Wenger, 1998, p. 6)

The application of communities of practice to the experience of traditional age college students who reside on campus requires the change of very few words in the previous statement. It may be something like:

Students enter the institution, as they come together to deal in their own fashion with the agenda of the institution, *the challenge of living away from home, and adjusting to the campus culture in which they are now immersed,* communities of practice sprout everywhere – in the classroom, *in the residence hall, within institution-organized events or on a more informal basis.* And in spite of the curriculum, discipline, and exhortation, the learning that is most personally transformative turns out to be the learning that involves membership in these communities.

Wenger went on to note that individuals are simultaneously members of multiple communities and that in a few communities, people are core members (highly involved) while with several others, their involvement is more peripheral (Wenger, 1998).

While Communities of Practice presents several positive attributes to understanding the process of how new undergraduate students experience the

transition to college, it is not above critique. It appears to disregard the potential

impact of non-social factors such as the cognitive development of the individual.

The Search for an Improved Alternative

The shortcomings of the preceding models illustrate the importance of

considering both the person and the context. As a reflection of this dual valuing, this

dissertation adopted a "person-in-context" approach (Adams & Marshall, 1996).

"Person-in-context" recognizes the interplay between individual and social functions

of identity.

The individual function of identity "enhances one's sense of self as a unique

and individuated person…intrapersonally, this process focuses on the differentiation

of various aspects of the self" (Adams & Marshall, 1996, p. 431). The social function

of identity "enhances one's sense of belonging to and caring about significant others"

(Adams & Marshall, 1996, p. 431). Over-emphasis of either the social or individual

function results in the individual experiencing difficulty – a high degree of

uniqueness is likely to result in lack of acceptance by others, a high degree of social

connection can result into a loss of sense of personal uniqueness and agency (Adams

& Marshall, 1996). The identity change process is an on-going attempt to strike this

balance. From the interplay of social and individual functions of identity, two

propositions are possible:

1. Identity "reflects social influences through imitation and identification

   processes and active self-construction in the creation of what is important

   to the self and to others." (Adams & Marshall, 1996, p. 433)

2. "The active self-constructive aspects of identity are founded upon cognitive operations that organize, structure, and construct/reconstruct knowledge of the self." (Adams & Marshall, 1996, p. 433)

From the person-in-context perspective, the identity change process is the result of an individual experiencing incongruity between "the self as known (real self) and the self that could be (ideal self)" (Adams & Marshall, 1996, p. 435). This discrepancy between the real and ideal self causes discomfort and a resulting drive to create congruence. As the individual is continually in an environment that provides information about him/her, the negotiation between the real and ideal self is ongoing. This results in the identity process being a continuous one.

Finally, the person-in-context perspective posits that identity is constructed in a relational context that includes both macro and micro-level environmental features (Adams & Marshall, 1996). Examples of macro-level environmental features include such elements as culture, politics, institutional values, social class, and ethnicity. Micro-level environmental features include interpersonal communication and common interactions. The proposed study is an attempt to identify those micro and macro-level environmental features that cause discrepancies between the ideal and real selves of first year college students.

Erik Erikson: Identity Defined

While the study reported in this dissertation used the Ego Identity Status model developed by James Marcia, an understanding of the theory upon which the model was constructed is important. Erik Erikson, a student of the psychoanalytic tradition, developed a framework for understanding individual psychological

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development across the lifespan. In his model, progression through each stage was accomplished by the successful resolution of a key developmental crisis. For Erikson, a crisis was defined as, "not a threat or catastrophe, but a turning point, a crucial period of increased vulnerability and heightened potential" (Erikson, 1968, p. 96).

As noted when introducing the selected single identity models, the unifying theme between each was the role of crisis and commitment. In the Psychology of Nigresence, for example, the crisis is termed an Encounter Event. In the White Identity Development model, the shift from Contact to Disintegration is caused by exposure to a personally meaningful experience that causes a challenge of the individual's assumptions. In that Josselson (1987, 1996) constructed her work on that of Marcia (1964), hers also reflects Erickson's notion of crisis and commitment. Finally, the Stages of Faith call on the process of individual commitment following questioning in the transition from the Conventional-Synthetic stage to Individuated-Reflective levels and the resultant increased depth of personal commitment to faith.

The focus of this study is on the individual's changing sense of identity, thus the focus is squarely on Erikson's Identity versus Identity Diffusion stage. However, as his theory rests on the assumption that subsequent stages build on previous ones, a basic review of the stages that precede Identity versus Identity Diffusion is offered.

Erikson conceptualized human development as the result of the epigenetic principle. The principle posits that anything that grows has a "ground plan". "Parts" arise out of the ground plan at their "time of special ascendancy" until all the component parts have arisen to create a functioning whole (Erikson, 1980, p. 53). At birth, the infant enters society where his/her developing physical capacities interact

with societal elements. With a "reasonable amount of guidance" the development of the individual can be assumed to follow basic laws of development (Erikson, 1980, p. 54). These laws then suggest that, assuming some basic variation will occur from one culture to another, human personality will develop according to a proper sequence based on the individual's readiness to be driven toward, and interact with, an ever-widening environment (Erikson, 1980).

Inherent in the sequential process of development are three considerations. First, each element of the developing personality is systematically related to one another. Second, a proper sequence must be followed for a healthy functioning whole to emerge. And finally, each stage exists, in some form, prior to its time of ascendancy (Erikson, 1980). In all stages, the developmental process follows a consistent pattern of ascendance of a particular stage, encounter of a crisis experience, and lasting resolution toward the end of the stage.

The first stage was termed <u>Basic Trust versus Basic Mistrust</u>. The stage was viewed to encompass approximately the first year of life. Basic trust was described as "an attitude toward oneself and the world derived from the experiences of the first year of life" (Erikson, 1980, p. 57). Trust was seen to exist as trust in others as well as trust of self. The amount of trust the infant develops was viewed as a product of the quality of the maternal relationship. Mothers create a sense of trust through a combination of care of the infant's needs and providing a predictable framework for the infant's lifestyle. It is in the Trust versus Mistrust discussion that Erikson first acknowledged the role of religion and faith in human development by suggesting, "it seems worth while to speculate on the fact that religion through the centuries has

served to restore a sense of trust at regular intervals in the form of faith" (Erikson, 1980, p. 66).

The maturation of the infant's muscle system after the first year brings the second stage, Autonomy versus Shame and Doubt, to the fore. The sense of autonomy that arises during this time is a product of parental care. Erikson instructed parents to exercise firmness in order to protect the child from a perception of anarchy as a result of the child's still forming sense of discrimination. However, the child must also be encouraged to exercise some level of independence (Erikson, 1980).

By age four or five, the child has firmly established that he/she is an autonomous person. The third stage, Initiative versus Doubt, calls on the child to find out what kind of person they are going to be. Again, parents are viewed to play a key role in this stage in the form of role models. During this stage, the child explores what it would be like to be their parent. This stage also features the initial formation of the child's sense of gender roles and conscience.

The fourth stage, Industry versus Inferiority, focuses largely on the child's desire to learn. This stage coincides with the child starting school or some type of systematic instruction (Erikson, 1980). The key task of this stage is for the child to develop a sense of industry, or the belief in their ability to make things. Without this confidence in their abilities, it is possible that the child will develop a sense of inadequacy and inferiority (Erikson, 1980).

Erikson's fifth stage, Identity versus Identity Diffusion, is the focal point of this study. The main developmental crisis of this stage is the construction of a sense of self that is based on self-definition as opposed to definition of self that is imposed

by outside forces. Erikson posited that the process of constructing a personal identity was the key task of adolescence. The development of a personal identity marked the successful transition from adolescence to adulthood (Erikson, 1968).

> The final identity, then, as fixed at the end of adolescence, is
> superordinated to any single identification with individuals of the past:
> it includes all significant identifications, but also alters them in order
> to make a *unique and reasonable coherent whole of them* (emphasis
> added). (Erikson, 1968, p. 161)

As indicated in the statement above, Erikson placed particular importance on the need for adolescents to rectify how others define them with their own internal view of themselves. This interaction of individual sense of self and a sense of how others perceive the individual was articulated in greater detail when Erikson described ego identity as consisting of four different elements:

> At one time, then, it [ego identity] will appear to refer to a conscious sense of
> individual identity; at another to an unconscious striving for a continuity of
> personal character; at a third, as a criterion for the salient doings of ego
> synthesis; and, finally, as a maintenance of an inner solidarity with a group's
> ideals and identity. (Erikson, 1980, p. 109)

Erikson's work also reflects an appreciation for the influence of society on the development of the individual. For Erikson, a key element of developing an achieved identity involved decisions surrounding vocational choice. He suggested that, "...as technological advances put more and more time between early school and the young person's final access to specialized work, the stage of adolescing becomes an even

more marked and conscious period..." (Erikson,1968, p. 128). This statement seems to reflect Erikson's acknowledgement that more and more young people will require lengthier periods of specialized training prior to assuming a work life. For many, this training, and consequently the "more marked and conscious" adolescent period, comes in the form of postsecondary education following completion of high school.

James Marcia's Ego Identity Status Model

While Erikson's theory allows for a more holistic view of identity development, it has been found to be difficult to test empirically. In response to this, James Marcia developed the Ego Identity Status model (Marcia, 1966). Marcia defined the identity formation process as,

> a synthesis of childhood skills, beliefs, and identifications into a more or less coherent, unique whole that provides the young adult with both a sense of continuity with the past and a direction for the future. (Marcia, 1993, p. 3)

Since 1966, the model has been tested extensively and results consistently support the utility of the Ego Identity Status approach to examining identity change (Balistreri, Busch-Rossnagel, & Geisinger, 1995; Pascarella & Terenzini, 1991).

The building block of the Ego Identity Status model is the individual's engagement in exploration of alternatives (based on the Eriksonian notion of crisis) and commitment to given alternatives as a result of the exploration. The exploration and commitment process is focused primarily on three domains – occupation, ideology (religion and politics), and interpersonal issues. The first two domains were the initial focus on the ego identity status approach and were deemed valid when used in studies involving only male participants (Marcia, 1964; 1966). When the identity

development process of women was also considered, the domain of interpersonal

issues (issues largely surrounding sexual attitudes and sex roles) was added (Marcia

& Friedman, 1970; Toder & Marcia, 1973). The revised domains have allowed for

application to males and females with comparable validity (Adams et al., 1989).

The intended result in the Ego Identity Status model is that through the

resolution of crises, and resultant commitment, the individual will achieve a self-

constructed identity. The model has four identity statuses: 1. Foreclosure –

Individuals have not engaged in exploration but have made commitments. The

commitments are based on how others have defined the individual. These individuals

are viewed to have a conferred identity; 2. Moratorium – Individuals have not made

any commitments but are actively exploring alternatives for their identity; 3. Identity

Diffusion – Individuals have neither engaged in exploration nor made commitments

regarding their identity; These individuals experience a sense of apathy and, as a

result, make no decisions regarding a true identity formation; and, 4. Identity

Achievement – Individuals have engaged in the exploration process and have made

commitments regarding their identity as a result. These individuals have constructed a

self-identity (Marcia, 1993). Figure 2 depicts the relationship of exploration and

commitment for the four statuses.

Exploration

		Yes	No
Commitment	**Yes**	Achievement	Foreclosure
	No	Moratorium	Diffusion

Figure 2 (Status Exploration and Commitment)

A key characteristic of the Ego Identity Status model is that the statuses are non-linear and that individuals may return to a given status more than once throughout their lifetime. Inherent in this characteristic is the assumption that one's identity is ever changing (Hoover, Marcia, & Parris, 1997). A second important characteristic is that the statuses are non-hierarchical. While Identity Achievement is viewed as the goal, and a Diffused Identity is considered the least developed identity, depending on the criteria one uses, the desirability of Foreclosure and Moratorium is varied (Adams et al., 1989).

According to the Ego Identity Status model, as outlined in Figures 3 and 4, depending upon the individual's current status, there are options as to the trajectory of the change to the individual's identity status. In order to arrive at Identity Achievement, however, the individual must experience a period of moratorium where they explore different alternatives for their identity. Once in the Moratorium status, the individual may either arrive at Identity Achievement, if they establish firm commitments to a set of goals as a result of an internalized process, or they may return to an Identity Diffusion status by "giving up" on any effort to make commitments (Waterman, 1993, p. 43). Additionally, once the individual arrives at Identity Achievement, this may not be a permanent position. If their earlier version of identity is in some way challenged, a return to either a state of Moratorium or Identity Diffusion will occur (Waterman, 1993).
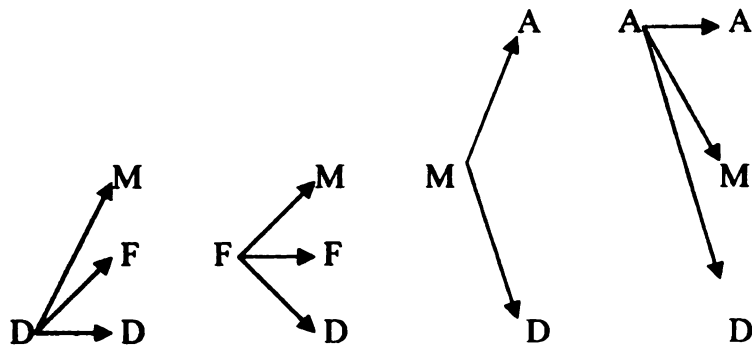
D = Diffusion
F = Foreclosure
M = Moratorium
A = Achievement

Figure 3 (Waterman, 1993, p. 43)
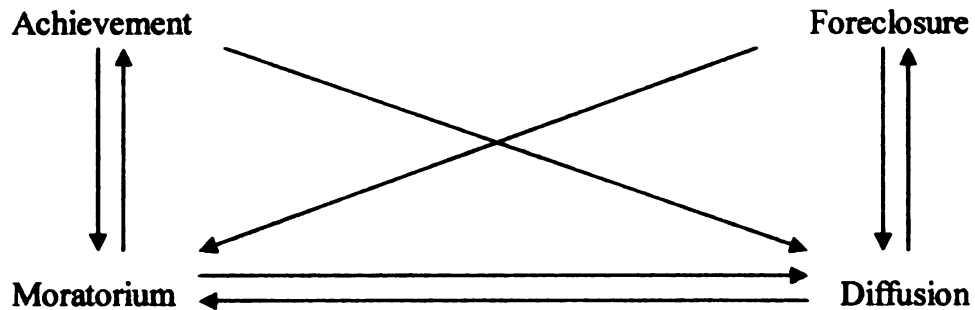
Figure 4 (Status Interaction)

Individuals in Foreclosure have made commitments but on the basis of the influence of others rather than as the product of individual exploration of alternatives. This proposition explains why the only path to Foreclosure is through Diffusion. Diffuse individuals lack commitments and in the event of influence by an authority, may adopt the commitments ascribed by the authority. Movement from Foreclosure can take one of two forms. If the authority-imposed commitments are not agreeable, a return to Diffusion is possible. Alternatively, the Foreclosure may recognize the need to explore alternatives for themselves. This marks the transition from foreclosure to Moratorium.

Application of Ego Identity Status to First Year Undergraduate Students

An assumption of this study is that Ego Identity Status will change for many students during their first year of college year. This assumption is based on the likelihood that the transition to college presents a potent opportunity to experience crisis as asserted by Sanford (1962). In addition to the argument regarding the relationship between "culture shock" and crisis that was made in the introduction, two studies, one reported more that thirty years ago and one more recent are also considerations. Waterman and Waterman (1971) utilized a sample of 92 male freshmen at Rensselear Polytechnic Institute. Seventy-five percent experienced change in status in either ideology or occupation domains (the study was conducted prior to the addition of the ideology domain) (Waterman & Waterman, 1971). While Waterman and Waterman (1971) found that change in identity status occurred for most participants, the direction of many of the shifts was not as predicted. Because the study did not examine the events associated with the crises involved with the status shifts, the researchers' explanations were only speculative.

Buczynski (1991) examined the relationship between identity and cognitive development in college freshmen. The study's findings suggested that identity and cognitive development were negatively related. It was in the explanation of these findings that support for a study that closely examines student experiences, such as the present study, is found. In explaining the results, the author noted that,

> It *could be* (emphasis added) that students with higher levels of cognitive development…were more aware of their new environment and were questioning themselves to a greater extent about who they were or would be

in their new surroundings than were other students (Buczynski, May 1991, p. 222).

Like the Waterman and Waterman (1971) study, due to lack of data detailing the students' experiences, an explanation for the observed relationship was only speculative.

Events Associated with Identity Change

There appear to be two incongruent perspectives in the literature concerning the key characteristics of events associated with identity change. Waterman and Waterman (1971) as well as Jones (1997) noted the importance of participants' perception of difference between personal characteristics and social norm. Jones (1997) explained the relationship between difference and identity by stating, "When difference was keenly felt and experienced by the participants, identity was shaped and certain dimensions of identity were experienced as more salient than others" (p. 380). An intriguing element of the combination of these two studies is that the Waterman and Waterman (1971) study used only male participants while Jones (1997) used only females.

The role of difference, however, was not deemed to be influential in Kroger and Green (1996). Instead, the study, which used 100 midlife New Zealanders, found the key factor to be "primarily associated with internal change processes, including new ways of thinking about the self and others and new realizations and recognitions" (p. 488). Additionally, the authors went on to note that,

> Within all identity domains, major demographic variables such as sex, age,
>
> group, education level ... appear to be associated only weakly, if at all, to

various identity status transitions when compared with the impact of such major life events as internal change processes or exposure to new contexts. (Kroger & Green, 1996, p. 489)

One explanation of the difference in findings could be the different age groups used. The two citing difference used college students while the one citing internal change used older adults.

The plausibility of difference being an explanation is diminished when two additional studies are considered. Branch, Tayal, and Triplett (2000) used a multi-ethnic sample of 248 participants ranging in age from 13 to 26 and found no support for the hypothesized relationship between ethnic identity and ego identity status. The only status that had the hypothesized relationship between ethnic and ego identity were the participants categorized as Identity Diffuse. Had difference been a factor in this study, a relationship between racial identity and ego identity status should have been observed. Finally the longitudinal study reported in Josselson (1996) also included college-age students (Josselson followed this group from college through adulthood). Similar to Kroger and Green (1996) as well as Branch et al. (2000), the role of difference was not highlighted as an important factor.

This dissertation is addressed two gaps in the research. The first was the use of the Ego Identity Status model to examine identity change. The model capitalizes on the utility of Erikson's (1980) crisis and commitment process but, unlike the single identity models, does not focus the identity change process around a particular element of individual identity. This better accommodates the unique experiences of an increasingly diverse student population. The Ego Identity Status model also

acknowledges the importance of both the individual and context. As a result, the

model is a useful alternative to either Tinto (1993) or Wenger (1998)

The second gap to which this dissertation attended was the conflict and

speculative nature in previous research regarding elements of the college experience

that account for identity change. This dissertation called upon grounded theory to

systematically identify issues that students associate with identity change. The result

is enhanced understanding of elements of the transition experience that are potent

factors in college students' processes of constructing senses of self. Better informed

University community members will then be better able to create a supportive

learning community.

CHAPTER 3

Methodology and Research Methods

This study examined identity change in traditional age freshmen (18-20 years of age) during the first year of attending a residential, Christian, liberal arts college. Specifically, the research questions were:

1. Does Ego Identity Status of traditional age freshmen change during the first year of college?

2. If change in the Ego Identity Status occurs during the first year, what are the events that students associate with the change?

3. When the events that students associate with Ego Identity Status change are compared across common elements of identity (e.g., ethnicity, gender, ideology), what themes emerge?

Methodology – Philosophical Orientation of the Study

This study employs grounded theory. Grounded theory stresses that theoretical assertions be "derived from the data, systematically gathered and analyzed through the research process" (Strauss & Corbin, 1998, p. 12). From a philosophical standpoint, it is constructivist. Constructivism holds that, "human beings do not so much find or discover knowledge so must as we construct or make it" (Schwandt, 2000, p. 197). I believe that identity is best understood as the individual's construction of self-knowledge. However, internal processes such as physical maturation also impact individual identity construction. The creation of a painting is a useful analogy. The social elements that are used to construct identity can be seen as paint, the individual is the artist, and physical growth and maturation as the canvass

upon which the identity portrait is created. Just as an artist without either paint or a canvass, to consider identity construction with acknowledgement of both internal construction and physical maturation results in an incomplete picture.

The methods that I employ in this study represent bricolage, or the incorporation of multiple perspectives when the incorporation process adds richness to the inquiry (Lincoln & Guba, 2000). The conceptual framework for this study is James Marcia's Ego Identity Status model. Consequently, I have used the Extended Objective Measure of Ego Identity Status to gain entrée into the participants' identities. I am also interested in ways that identity changes during the process of college transition. Because of the focus on change, data were collected at two points in time (Astin, 1993a).

McAdams (1988) also informed this study. McAdams noted that his was an example of personology. Personology is defined as "the scientific study of the whole person" and relies on three central themes: a focus on the whole person, biography, and motivation (McAdams, 1988, p. 20). These themes fit well with Erikson's (1968) notion of identity as a "unique and coherent whole" (p. 161). McAdams (1988) called upon personology to explore the question of how the participants understood their wholeness by analyzing participant's life stories. From this approach, McAdams (1988) was able to examine such things as story complexity and nuclear episodes (situations or events that participants identified as being of particular importance in their self-understanding) and the construction of individual identity.

Using life stories to examine identity also allows for the accounting of moratorium – achievement – moratorium – achievement (MAMA) cycles that occur

as identity is reconstructed throughout adulthood (Marcia, 2002). From the personologic perspective, the MAMA cycle may be viewed as the revision of the life story, perhaps featuring different nuclear episodes and with greater (or lesser) complexity.

Data Sources

Data was collected using four different tools. A demographic information sheet (Appendix A); the Revised Extended Objective Measure of Ego Identity Status (EOM-EIS2) (Appendix B); two illustrations (Appendix C), one of participants in college and one of themselves five years after graduation; and a semi-structured interview. Unlike the questionnaire or illustration instructions that were identical for the first and second interview, the protocol for the first interview (Appendix D) and second interview (Appendix E) contained a limited number of different questions.

Demographic Information Sheet

The Demographic Information Sheet (Appendix A) was sent to participants with the letter inviting participation and the informed consent form. Participants were provided an addressed, stamped envelope to return the information sheet and consent form. The purpose of the information sheet was to collect information about the participant's family and educational background, college choice process, and their initial aspirations for involvement in the college environment. A question was also included regarding other family members who attended Faith College. Historically, the institution enrolls a large number of students who have some sort of family history (e.g., grandparents, parents, siblings are alumni) with the college. A familial connection to the institution would likely have an impact on the anticipatory

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socialization of the participant (Feldman & Newcomb, 1994). Because the participant's demographic information was likely not to change during the time of the study, this information was only collected once.

Extended Objective Measure of Ego-Identity Status (EOM-EIS2)

Participants completed the EOM-EIS2, a 64-item questionnaire designed to assess Ego Identity Status, in the first semester and again in the second semester (Adams et al., 1989). Repeated data collection was done in an effort to document Ego Identity Status change (Astin, 1993a).

The use of the EOM-EIS2 presented four benefits. First, the instrument has pre-established validity. During development, the instrument's reliability was tested in twenty different studies. Of these studies, twelve either used exclusively or included college students. Following testing for internal consistency, split-half reliability, and test-retest reliability, it was found that, "Internal consistency and split-half reliability indicate moderate to strong consistency between items and the estimate of test-retest reliability provides evidence for consistency over time" (Adams et al., 1989, p. 29). The median Cronbach alpha for the 20 validation studies was .66 (Adams et al., 1989). The high quality of the EOM-EIS2 prompted James Marcia, the creator of the Ego Identity Status model, to conclude, "The most highly developed and validated group-administered questionnaire form assessing identity status is the Extended Objective Measure of Ego Identity Status" (Marcia, 1993, p. 17).

The second advantage to using this instrument is ease of scoring. The EOM-EIS2 manual includes simple instructions for scoring the surveys. The simplicity of instructions (calculating scores for questionnaire items that correspond with one of

the four statuses and comparing to pre-determined cut-off scores) minimized the potential for error in determining participant's statuses. The cutoff scores were one standard deviation from the mean scores for each identity status scale obtained from the validation studies.

The final two advantages of the questionnaire relate to level of detail in the analysis of the participants' identity status. Given the short timeframe of this study, allowing for a more detailed examination of status change could yield more cases of identity change in the study's participants. The EOM-EIS2 allows for the categorization of individuals as being in transition from one status to another (e.g., transitioning from moratorium to diffusion) rather than simply being in one or the other). Additionally, a scheme is provided for collapsing those found to be in status transition into a given status if necessary for analytic purposes. In an effort to focus on the participants' specific experiences, I did not collapse the scores in this study. Finally, the EOM-EIS2 has the ability to report participants' overall Ego Identity Status as well as their Ideology Ego Identity status (focus on religion and philosophical identity) and their Interpersonal Ego Identity status (focus on gender roles, relationships, friendships, and dating).

Illustrations

Images in this dissertation are presented in color. Prior to each of the two interviews, participants were asked to prepare two illustrations. The first illustration was of themselves in college, intended to assess their current sense of key elements of their college experience. The second illustration was of five years after graduation.

This was intended to assess the level of exploration and commitment to elements of their post-graduation lifestyle.

I did not analyze the illustrations as part of the data collection. Instead, they served as conversation prompts during the interview. During the first interview, participants compared the two illustrations with respect to such things as level of detail and ease of conceptualization. During the second interview, participants again were asked to compare the two illustrations created prior to the second interview. Additionally, participants also compared the second illustrations of the college experience and their life five years after graduation with the illustrations that were created during the first semester.

Comparing illustrations was designed to compel participants to reflect on the experiences that have shaped their conception of who they are. This technique was an attempt to account for the potential relationship between the ability for reflection and ego identity development. Those who have arrived at an achieved identity have engaged in the internal consideration of alternatives and made commitments based on these considerations. Those who are in Diffusion or Foreclosure, on the other hand, have not engaged in this introspective process (Sack, 1997). As such, it may be possible that individuals with achieved identities are more able to engage in reflection than those in other statuses (King & Kitchener, 1994). Sack (1997) found that asking participants to comment on the changes in the drawings generated at the beginning and end of the student teaching experience was a useful way to encourage reflection on the experience.

While Sack (1997) illustrated the utility of drawings to generate reflection, the difference between the levels of postsecondary education of the two populations should be considered. The participants in Sack's study (1997) were near the completion of their undergraduate experience. Waterman, Geary, and Waterman (1974) found significant increases in the frequency of students who were identity achievers in the senior year of college compared to when participants were studied during their freshman year. With this consideration in mind, Sack's (1997) success using illustrations to generate reflection may be more a function the sample population having a greater number of students with achieved identities and therefore enhanced ability to engage in reflection rather than the utility of illustrations to promote reflection.

The directions that were given to the students regarding the illustrations were adapted from those used by Larry Ludlow, a faculty member at Boston College, for course evaluation (personal communication, April 1, 2003). The adaptation of pre-existing directions was intended to minimize the likelihood of participant confusion regarding the desired content of the drawings. Acknowledging that participants have varying degrees of artistic ability, each was provided the opportunity to generate a list of elements that they would have liked to include in their illustrations but were unsure of how to draw. During the interview, participants were asked to explain both their drawings and the items that they intended to include, but were unable to determine how best to include in the picture.

Semi-Structured Interview

Finally, participants engaged in two semi-structured interviews. A semi-structured approach was used because of the interest in making comparisons across participant experiences (compelling standardization of questions) and to also explore the uniqueness of their individual experiences (compelling variation in questions). Many of the standard interview questions were based on the Identity-Status Interview employed by Josselson (1987).

Each interview had two components. The first included questions designed to assess and provide rich description of their Ego Identity Status. As will be discussed in Chapter Four, the interview data were generally consistent with the results of the EOM-EIS2. The second component of the interview was an exploration of the illustrations.

During the second interview, participants were also asked to organize their life into the form of a story (McAdams, 1988). In organizing their life as a story, the participants were instructed to think of their lives in terms of a book with chapters. In each chapter, they were asked to provide a general overview and discuss turning points that lead from one chapter to the other. The intent of this component of the interview was to provide an additional opportunity for participants to share significant events that shaped their experience and ultimately who they have become and are becoming.

Data Collection

This study utilized a sample of eight traditional aged (18-20 years of age) undergraduate female students for whom the fall semester of the 2003-2004 academic year was their first time enrolled in postsecondary education. All students in the sample attended a Christian liberal arts college and resided in institution-owned housing.

Description of the Study Site: Faith College

The selection of Faith College as the study site was intended to increase the likelihood of observing change. This was informed by two factors. First, Faith is a liberal arts college. Astin (Winter 1999) associated liberal arts college attendance with greater involvement with the life of the college when compared to the experience of attending other types of institutions. Involvement has been found to be associated with many outcomes of college such as satisfaction, academic achievement, and after college aspirations (Astin, 1993b). Additionally, Faith College is a Christian college. This was an important consideration in light of the inclusion of issues of faith as part of the ideology domain of the EOM-EIS2.

Faith College (pseudonym) is located in the Midwestern United States. Located approximately thirty miles from the state's second largest metropolitan area, Faith enjoys a steady supply of highly qualified students from the area's public and parochial schools. Faith is consistently regarded as one of the nation's finest liberal arts colleges, as demonstrated by its listing as a top liberal arts college in the 2003 US News and World Report ranking.

The 793 students who comprised Faith's entering class in the fall of 2003 demonstrate Faith's selectivity. More than one third entered with a high school G.P.A. of 3.9 or higher and over half entered with high school G.P.A.s of 3.6 and above. The middle 50% of the entering students earned ACT composite scores between 23 and 28 with a mean score of 25.495.

The religious component of Faith is also prominent. The importance of religion is demonstrated in the institution's vision statement as well as the entering class.

> [Faith] will be recognized nationally as a leading Christian college, ecumenical in character while rooted in the Reformed tradition. Faith will offer students outstanding opportunities for development in Christian faith through study, worship and service.

> The college will offer students effective support in meeting academic challenges as well as the challenges of personal and spiritual growth. The college's residential character will complement and enhance its academic program. Faith will be a community in which there will be effective care and concern for each individual and one in which the attitude of caring is shared by all members of the community (Faith College Vision Statement, ¶ 1-2).

Of the 793 students who entered in the fall of 2003, more than 80% identified with a Christian denomination (personal communication, Faith College Director of Admissions).

Participant Recruitment

A total of sixty subjects (29 women / 31 men) were invited. Subjects were selected at random from a master list of entering students with freshmen standing who resided on-campus that was supplied by the Student Development Office. The master list identified students of color, students who were late admissions, and hometown. A diverse sample was viewed as important given the mixed findings in previous research regarding the importance of difference. With the goal of a diverse sample in mind, subjects were identified on the following criteria:

1. Gender: While the institution enrolls a larger proportion of female than male students, men were over-sampled in an effort to control for gender difference in response rate (Bowman & Waite, May 2003).

2. Ethnicity: Students of color were over-sampled in an effort to ensure a diverse sample.

3. Distance from the Institution: Faith College draws a high proportion of students from Great Falls, the state's second largest city which is located thirty miles from the Faith College campus. Additionally, the College also draws a large number of students from metropolitan Chicago. Because of this, invited participants were identified as being in-state or out-of-state students. In-state students were divided by those who lived within sixty miles of the institution, lived within 120 miles of the institution, and lived more than 120 miles from the institution. The sample of participants within sixty miles was intended to include students from Great Falls and its respective suburbs. Out-of-state students were identified based on residence in Chicago and its suburbs

(the institution draws heavily from metro Chicago) or residence in other out-of-state locales.

Because of the limitations of the demographic data generated as part of the admissions process, an intentional identification of participants on the basis of sexual orientation was not possible.

The first thirty subjects were sent a packet of information containing a formal letter (Appendix F), consent form (Appendix G), demographic information sheet (Appendix A), and an addressed stamped envelop for the return of both the consent form and demographic information sheet. This letter was sent to their on-campus addresses on August 29, 2003 and requested the return of the consent form and demographic information sheet by September 10, 2003. On September 10, 2003, one participant had given consent for the study. As a result, a reminder was sent via electronic mail to the remaining 29 potential participants (see Appendix H). The reminder yielded no additional participants.

The second group of thirty subjects was sent a packet of information on September 15, 2003. This group was asked to return the consent form and demographic information sheet by September 22, 2003. One additional participant agreed by the return deadline and an email reminder was sent on the morning of Thursday, September 18, 2003 (see Appendix I). No additional participants were forthcoming.

With the response rate disappointingly low, the Vice President of Student Development and Dean of Students at the research site suggested that I meet with some of his residence life staff members. On October 3, 2003, I met with two Hall

Directors of residence halls that house a large number of first year students. During the meeting, it was decided that the original sixty subjects would be re-invited, but that the letters would be distributed in-person by the hall directors. This was an attempt to utilize the established relationships between the hall staff and the residents (see Appendix J for sample letter). Unfortunately, the following weekend was Fall Break (no classes on Monday, October 13, or Tuesday, October 14), thus further delaying the start of data collection. An email reminder (Appendix K) was sent on Tuesday, October 14. Unlike previous emails, this one was very personalized including the student's as well as the hall director's name. The third round of invitations proved more fruitful bringing the total participants to ten females.

Two students who initially agreed to participate withdrew from the study. One withdrew prior to completing any of the data collection processes. The other was interviewed once but did not complete either the initial illustrations or questionnaire. As a result, her information was not considered. In both cases, the individuals cited the significant time commitment as the basis for their withdrawal.

First Round of Data Collection

Participants were sent the EOM-EIS2 (Appendix B) as an email attachment as soon as I received their consent form and demographic information sheet. With the exception of one of the final eight participants, all returned the completed questionnaire within one week of receipt. As part of the email that contained the questionnaire as an attachment, participants were asked to identify potential times for the interview within the next two weeks. This proved to be an effective method of communication with all but two participants who were contacted via telephone.

Upon receipt of the completed questionnaire, another email message was sent to the participant that contained the illustration instructions (Appendix C) as an attached document. The participants were asked to complete the illustrations in advance of the interview. This message was also an opportunity to confirm the agreed upon interview time.

The initial interviews were conducted between October 3, 2003 and November 16, 2003. All interviews were conducted in on-campus locations and were audio taped. All eight interviews were conducted in a one-on-one format and lasted approximately 40 minutes.

Second Round of Data Collection

Participants were sent the second EOM-EIS2 as an email attachment on January 15 with a requested response date of January 23, 2004 (Appendix L). Upon receipt of the second questionnaire, a second email message containing the illustration instructions was sent to the participant. All second-round interviews were conducted in on-campus locations between January 25 and February 1, 2004.

Data Analysis

With the exception of the EOM-EIS2, the data collected in this study are qualitative in nature. Strauss and Corbin (1998) informed the analytic steps taken in this study. My review of the data began with microanalysis. I then used open and axial coding to construct a sense of the emergent themes. Evidence of these three steps will be reviewed.

Microanalysis and Open Coding

All interviews were audio taped and subsequently transcribed. The process of transcription allowed me first entry into a review of the data. The transcription included pausing phrases such as "uh" and "um". This decision enhanced the labor-intensive nature of transcription but was important for subsequent analysis. During this time, I formed an initial perception of key themes and questions.

Following transcription, I conducted line-by-line analysis in which key terms were highlighted (Strauss & Corbin, 1998). During this process, careful attention was paid to not only the statements of the participants, but also the manner in which the statements were made. One of the foci of this review was pausing phrases (e.g., "uh", "um", and, "like"). In some cases, these pausing phrases were accompanied by statements such as "I hadn't thought of that before" (Gwen, fall 2003). Pausing phrases were analyzed as an indication of participant thought and reflection. This was an important consideration in light of the Ego Identity Status model's focus on exploration.

All of the interviews from the first round of data collection were transcribed and subjected to microanalysis prior to the second round of data collection. This step was very valuable as a way of informing questions that were added to the second interview protocol. The additional questions were designed to explore further themes that emerged from my review of the first round of interviews. The process of transcription and microanalysis was repeated for the second round of data in the spring of 2004.

During my examination of the initial concepts, I intentionally sought examples of participant experience that confirmed or disconfirmed the results of their EOM-EIS. This was intended to systematically provide richness to their questionnaire results. During this analysis phase, the focus was the individual participant, not a comparison across the experiences of multiple participants.

The second research question compelled my review of the data to include attention to key events that emerged across participant experiences that were associated with identity change. During this process, I discovered that key events were identified by participants who experienced Ego Identity Status change as well as participants whose Ego Identity Status remained constant from first to second interviews.

The microanalysis produced a number of concepts that appeared to exist across the experiences of participants. My attempting to find relationships across the concepts signaled the shift from microanalysis to open coding (Strauss & Corbin, 1998).

Comparative analysis, or identifying common characteristics across the emergent concepts, allowed for the creation of initial codes. These codes centered secondary academic performance, postsecondary academic performance, relationship with parents and significant others, religion and faith, and engagement with the Faith College environment.

Axial Coding

The process of open coding produced emergent concepts but did not provide for a sense of the ways that these concepts were related to one another. To identify

the relationships, axial coding was used. This approach enabled a description of the events that participants associated with identity change that was based in the data (Strauss & corbin, 1998). Axial coding also allowed for the pursuit of the third research question that focused on relationships across groups of students who share common social identities.

The axial coding process proved to be the most challenging of the analytic steps. Initially, I struggled to understand the relationship between the two disparate experiences participants had with respect to the prominence of Christianity within the Faith College environment. My struggle is representative of Strauss and Corbin's (1988) assertion that, "Although the text provides clues about how the categories relate, the actual linking takes place not descriptively but rather at a conceptual level" (p. 125). Rather than allowing the data to guide my analysis, finding the connections caused me to pose the challenging question of "Why do some students view the prominence of Christianity as a cause for questioning while for others the import of Christianity becomes so pronounced that it overwhelms other identity measures?"

I also used axial coding to pursue the study's third research question. I used ethnicity as a category around which to compare student experiences. However, I determined that the experience of one of the multiethnic students was markedly different from the other two students of color. This compelled me to pose the question of, "Why does Leah's experience differ from that of either Maria or Karen's?"

Establishing Trustworthiness

Strauss and Corbin (1998) identified two aspects of analysis, the data and the researcher. The previous section described the processes used to analyze the data.

This section presents the implications of my role as researcher and also discusses the steps that were taken to control for biases that I brought to the study.

While the administration of the institution requested a pseudonym to be used during the study, it is important to note my personal relationship with the College. I am a Faith College alumnus. My experiences at Faith as a student, a student-leader, and a student-athlete had an enormous influence on my own identity change process, and ultimately my decision to dedicate my professional life to postsecondary education. Having graduated in the mid 1990s, when I returned to Faith to conduct this study, I had been away for nearly a decade. This provided me with an interesting insider-outsider perspective. On one hand, I am a product of the Faith College culture. The lobby of the library was still a prime meeting spot for study groups. My former residence hall still enjoys a reputation as being particularly, "social". On the other, much had changed since my days as a student. A new residence hall has been built and the science building has more than doubled in size. The new field house is to be completed in the fall of 2005. Beyond the physical changes, one of the most notable differences was the renewed prominence of Faith's Christian character.

In addition to the portion of my identity that is an alumna of Faith College, I am also a White, heterosexual, male, with a wife and child, grew up in northern Michigan, and attended a Congregational church. All of these things in some way influence the lenses through which I interpreted the data that was collected in this study. With these understandings in mind, three steps were taken in an attempt to ensure trustworthiness.

The first was the use of an outside reviewer. A Philippina colleague who completed undergraduate and graduate study at a land grant university coded two of the participant's interview transcripts. Her gender and ancestry allowed for her to bring to bear two social identities that are different from mine. Additionally, her lack of history with the study site enabled her to detect elements of institutional culture that I may have viewed as tacit because of my personal experience. My codes were altered slightly as a result of her feedback.

The second measure was to enlist the assistance of the participants. Each participant was provided an opportunity to review and comment on the summaries of their experiences. This was an attempt to ensure that I accurately reflected the voice of the participants.

Finally, throughout the results and discussion sections, direct quotations of participant statements are used to illustrate key points. This approach is designed to provide an element of transparency to the data.

CHAPTER 4

The Participants: Eight Lives Full of Faith, Hope, and Possibility

The participants for this study were extremely generous with their time. Each agreed to take on the time commitment associated with completing a 64-item questionnaire, creating two drawings, and participating in a 40-60 minute interview. Each of these three time commitments was done during the first semester and again during the second semester of their first years of college. This was in addition to rigorous academic loads and significant extracurricular involvements.

In this section, each of the eight participants is presented as a discrete case. The purpose of this presentation is to demonstrate the complexity of each participant's journey leading up to matriculation at Faith College as well as the journey that occurred once on campus. The names of each participant are pseudonyms and other identifiers have been masked.

Gwen

Gwen came to Faith College from a large public high school in the metropolitan Great Falls area, the state's second largest city, which is approximately thirty minutes from campus. In addition to Faith, Gwen also applied to, and was admitted to two of Faith's peer institutions and Great Falls State University. Her high school grade point average of 3.54 placed her in the bottom half of the Faith College entering class. Her ACT composite score of 23 is within the middle 50% of the entering Faith students.

Gwen's decision to attend Faith instead of the other institutions to which she applied appears to have been largely influenced by Faith's welcoming environment and Christian character. She noted,

> I think one thing is because it is a good Christian-oriented school. They also are so friendly here, so open-minded, willing to accept me into the community. You know, "You'll fit right into this school, come on in", "You'll do great here."

Her decision was also supported by both of her parents. Gwen's initial visit to Faith was made with only her father (Gwen's parents are divorced, but both remain involved in Gwen's life). Gwen remembered that during the visit, her father remarked, "Gwen, I can really see you going to school here."

First semester

Figure 5 depicts the results of Gwen's EOM-EIS2 in the first semester. The results indicated that her overall Ego Identity Status was Achievement[1]. However, more detailed analysis indicated that her results clustered on achieved ideology identity. The achieved ideology identity indicates that with respect to issues of religion and philosophical identity, Gwen had engaged in exploration and made commitments as a result. Unlike her ideology identity, Gwen's interpersonal identity score indicated that she is in transition. With a Diffusion-Foreclosure interpersonal status, her questionnaire results indicated that Gwen was just beginning to explore issues of sex roles, friendships, and dating (McKinney & McKinney, 1999).

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[1] Please see pp. 46-47 for a description of the statuses.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Achievement	
Achievement	*Diffusion - Foreclosure*

Figure 5 (Gwen's First Semester EOM-EIS2 Results)

The tone of her interview was somewhat consistent with her questionnaire results. Gwen identified her involvement with church as being the most influential factor on her present self-definition. Her parents were identified as third most influential (her school was second), and no mention was made of her friends or boyfriend. Gwen's attribution of import to church and her achieved ideology identity is a phenomenon that appears throughout the literature that examines the relationship between religious involvement and identity (Fowler, 1995; Markstrom, 1999; Markstrom-Adams et al., August 1994; Youniss, McLellan, & Yates, 1999).

Gwen's commitment to religion seemed to influence almost every aspect of her life. For example, Gwen was an advocate of sexual abstinence prior to marriage. When asked if she had ever experienced times when her commitment to abstinence was questioned, Gwen's response centered on the will of God:

I have questioned it, like you know why is it like that. And it's hard being abstinent. But then I go back to God and think, "No, I'm going to be strong and I want to do this." Sometimes I start to stray away and start to think about it but I always go back to my religious choice.

One important difference was observed between Gwen's perspectives and an achieved ideology identity. Gwen was unable to recall a time when she questioned

her beliefs regarding faith. Instead, she noted that, "It is way more than just church for me…. It's daily life. It's my complete life."

Gwen's Diffusion-Foreclosure status was also evident during her interview, most notably in navigating gender roles. For Gwen, family was of significant importance. As a result, she appeared conflicted with the prospect of balancing work and family. Already involved in research at Faith, Gwen was interested in pursuing graduate education. However, "if I ended up getting married, I think I would have a family and I would put that aside." Gwen resolved the conflict temporarily in a very Diffusion-like fashion by citing that, "it's all too far away."

The transitional nature of Gwen's Diffusion-Foreclosure interpersonal status is depicted in Figure 6, the illustration that she prepared of her college experience in the fall semester. Gwen's transitional status suggests that she has made few firm commitments, and those commitments that have been made were done without any preceding exploration.

Figure 6 (Student work, Gwen, in college [fall])

Two street signs appear in the top left corner and a car appears in the bottom left corner of the illustration. Living only a half hour's drive from the campus of Faith College, having a car at her disposal on campus, and highly valuing contact with her family and friends back in Great Falls, Gwen went home most weekends early in her first semester. Gwen described this situation as being "stuck in the middle." On one hand, she felt obligated to be with her family. But on the other, she experienced early difficulty with her new peer group at Faith because of her absenteeism. "I don't know if they thought ... if they were assuming that I thought I was better than them."

Two other elements of Figure 5 illustrate the Gwen's negation of interpersonal relationships. The first are the two people in the bottom right corner. They represent other Faith students and Gwen is the figure wearing the skirt, holding the violin. Gwen was intentional to draw both Faith students very similar to one another (both drawn in purple ink) and different from her. The head with teeth and curly hair that appears above the two Faith students is Gwen's roommate. Gwen described her relationship with her roommate with terms like, "walking on egg shells," "she seems like she is always upset a lot," and "I try to avoid her sometimes because she can be kind of an angry person." Gwen also noted that the size of her roommate in the illustration communicated the size of the problem early in her time at Faith.

Figure 7, Gwen's first semester illustration of herself five years after graduation, also provided support for her Achieved ideology and Diffusion-Foreclosure interpersonal identity statuses. One of the most prominent elements of Gwen's illustration of herself five years after graduation is the cross that is in the bottom right of the illustration. Prior to the interview, Gwen had not realized the

difference between the size of the cross in her drawing of herself in college and the drawing of herself five years after graduation. However, when she noticed it during the interview, Gwen's explanation demonstrated her Achieved ideology identity status. Gwen suggested that the difference reflected a desire to continue to grow in her commitment to religion. "I think I'm definitely growing closer to God and the more time goes on, the closer I'll be, and so, I just drew it bigger I guess."

Figure 7 (Student work, Gwen, five years after graduation [fall])

That Gwen is wearing a lab coat and pictured surrounded by a husband and a baby demonstrates her Diffusion-Foreclosure interpersonal identity status when considered in light of her intention to not work should she have a family, thus defaulting to a traditional gender role. In explaining the illustration, Gwen noted that it might work out that she does both, but that it also may not. Gwen's experience creating the two drawings also demonstrated her Diffusion-Foreclosure interpersonal status. Much of the illustration of her five years after graduation centers on interpersonal issues (husband, child, balancing family and profession). When

explaining why she had more difficulty drawing herself five years after graduation, she remarked:

> It (the creation of the illustrations) made me think about where do I want to be in five yeas and I don't know. I think it was good to draw this because there was a lot of stuff going on in my life and I didn't realize it all until I actually drew it and was like, "Wow, look at all the stuff that I drew around the pictures." So that one (in-college illustration) was easier to draw cause it was all stuff in my head anyway. Whereas this (five years after graduation) I didn't really know about it.

Second semester

Figure 8 provides the results of the two times that Gwen completed the EOM-EIS2, in the first semester and again in the spring semester. Comparing the results indicate that changes had taken place in both Gwen's overall status as well as ideology status. Gwen's overall status had changed to Diffusion[2]. Her ideology status had shifted from Achievement to Low Profile Moratorium. Gwen's scores on the questionnaire items that examined interpersonal issues remained relatively consistent, consequently, her interpersonal status remained in transition between Diffusion and Foreclosure.

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[2] Please see pp. 46-47 for a description of the statuses

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Achievement		Diffusion	
Achievement	*Diffusion - Foreclosure*	*Low Profile Moratorium*	*Diffusion – Foreclosure*

Figure 8 (Comparison of Gwen's EOM-EIS2 Results)

Changes in Gwen's questionnaire responses and the content of her spring semester interview illustrate her conscious thought around both major domains in the ideology status – politics and religion. With respect to politics, one of the main factors in her exploration was the experience of one of her friends who has recently learned that she is unexpectedly pregnant and unmarried. Gwen's friend decided against abortion and, because of the unplanned pregnancy, experienced a number of consequences within the church. One of the consequences is that Gwen's friend is no longer a Sunday school teacher because, "she's not a very good role model."

Beyond the consequences within the church, Gwen's friend was also facing the prospect of becoming a mother without the support of the baby's father. Shortly after learning of the pregnancy, the soon-to-be father "ran away" to Florida. Watching her friend's experience caused Gwen to become more committed to a pro-life perspective. "People can choose to kill an innocent child or they can stand up and take care of their actions and have a baby."

The notion that life begins at conception is consistent with the beliefs of the Catholic Church, an influence that continued to be significant for Gwen. Further evidence of Gwen's adherence to the teachings of the Catholic Church was her

perspective on another political issue - capital punishment. In explaining her opposition to capital punishment, Gwen noted that, "I don't think their peers can judge whether they should die or not. That's up to God." A final illustration of the strength of Gwen's connection to the Catholic Church was her intentional use of the phrase "Catholic Christian" to describe herself.

In the fall interview, Gwen only described herself as a Christian. The shift to considering herself a "Catholic Christian" occurred during her time at Faith and as a result of differences between Catholicism and the Protestant denomination with which Faith College is affiliated. Because of the differences, Gwen does not attend the Gathering (a very popular institution-sponsored student worship service) on Sunday evenings or the weekly chapel services. In fact, Gwen described both of those events as "unwelcoming" to "Catholic Christians." Gwen also recounted occasions where she felt compelled to defend the Catholic religion and the historical significance of various rituals when engaged in discussions of religion with other Faith students. In that Gwen felt the need to defend Catholicism and also a sense of her faith being unwelcome in the Faith College community, a shift in her ideology status to a place of enhanced exploration and questioning predictable.

Gwen's illustration of herself in college (Figure 9) provides evidence both of her religious convictions and also the product of her continued interpersonal exploration. The illustration contains two references to her religion. The first is the cross with "Christ" written in the middle. The second is the "24/7" that appears on the left side of the illustration. The "24/7" is intended to communicate the importance that Gwen sees in being "aware of Christ and everything in my life all the time".

Figure 9 (Student work, Gwen, in college [spring])

Evidence of her transition from no interpersonal commitment to making interpersonal commitments appears in the form of her long-term boyfriend that is pictured to the right of Gwen in the illustration. When Gwen compared the fall and spring illustrations, she was quick to cite that the fall illustration did not include her boyfriend while the spring one did. She noted that, "I always said that I'd never let a boy become that big a part of my life, especially in college. But honestly, he has." Much of their relationship appears to center more on religious and service involvements than any sort of romantic connection. "We volunteer together and go to church together.... we go play bingo with the old people at the nursing home. We go to church usually on Saturday nights and stuff." In spite of the new importance associated with her boyfriend, Gwen's perspective on their romantic future reflected the Diffusion element of her interpersonal status. "I think he would be the type of person that I would marry, but honestly, not right now. No. I never ever think of, if he ever proposed to me, honestly, it would scare the crap out of me."

Gwen's illustration of herself five years after graduation (Figure 10) also demonstrates both the overall lack of commitments associated with a Diffused identity and adherence to some commitments without exploration associated with Foreclosure. Gwen appears to have two areas that are of a tentative nature as illustrated by the thought bubbles, her profession and her family. In the middle, not in a thought bubble is her commitment to religion.

Gwen has been involved in biological research since her arrival at Faith College. Right now, her lab coat only bears her name. She hoped that the lab coat five years after graduation would bear the name, "Dr. Gwen." This commitment appears to have been reached without adequate exploration of alternatives until recently. Her performance on a recent biology test appears to have started the exploration process, "Gosh, I got a 51 on my test, should I really go into biology?"
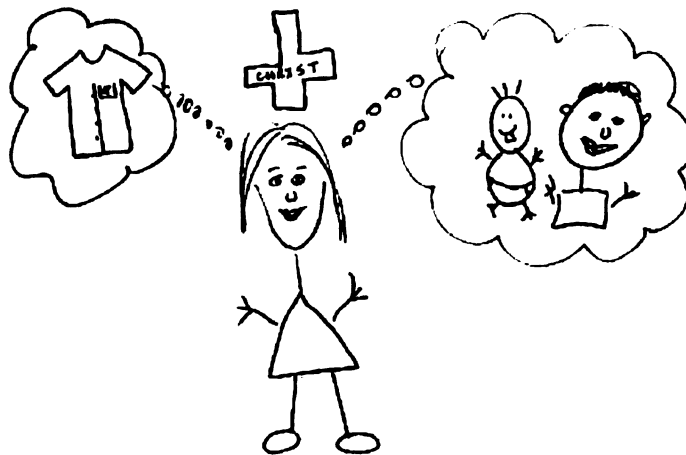
Figure 10 (Student work, Gwen, five years after graduation [spring])

The other thought bubble in Gwen's illustration of herself five years after graduation involves issues of family and relationships. Her explanation of this area demonstrated her transitional status between Diffusion and Foreclosure. She appeared

to want the traditional family of husband and children, however, she chose to lend

little attention to the details of this decision[3].

> As far as family, who knows? Like, I know that I want to have one
>
> some day. But five years after college, I don't know. Then I think about
>
> traveling and stuff and missionary work. Do I want to do that before I
>
> have a family or after? So I don't know. I drew them as ideas because
>
> right now, I don't know. Because I think five years from now, some of
>
> it will be reality. I just don't know which ones.

Diane

Diane came to Faith from a large public high school in the state's northern

region. In addition to Faith, she also applied to one of Faith's peer institutions and

Great Falls State University. Diane's high school grade point average of 3.95 is in the

upper 50% and her ACT composite score of 25 is within the normal range of entering

Faith students.

Faith's religious character was a big influence in Diane's college choice.

During her visit to Faith, she attended the Gathering. Diane's reaction after seeing the

Gathering was, "Well, this is what I want." Diane's parents were supportive, but non-

directive in her college choice process. Instead, they took the approach of, "Pick the

college you want and we support you and we'll make it happen."

First semester

Figure 11 depicts the results of Diane's EOM-EIS2 in the first semester. The

results failed to reach the cutoff scores for any of the four identity statuses. As such,

the low-profile status rule was followed. This rule directs that, "individuals with

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[3] A comparison of all four of Gwen's illustrations is included as Appendix M.

scores falling less than one standard deviation above the mean on all four measures are scored as the 'low profile' moratorium." (Adams et al., 1989, p. 25). In spite of the scoring difference, individuals who scored at the low profile level have been found to be very similar to those whose results reached the cutoffs for the Moratorium status[4] (Adams et al., 1989, p. 25). Diane's low-profile moratorium score was consistent when divided across ideology and interpersonal identity statuses. According to these scores, Diane may be viewed as actively exploring alternatives as she attempts to construct a sense of self.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 11 (Diane's First Semester EOM-EIS2 Results)

Diane's ongoing exploration was particularly illuminated during the interview when she discussed her work and family plans and also her religious beliefs. When discussing work-family balance, her responses were replete with tentativeness. When asked about future plans to marry or enter a committed partnership, Diane's response was, "I hope so." Similarly, her initial response to the question of having children was, "I'm not sure."

Diane acknowledged that she was currently engaged in exploration of her faith. This questioning appeared to have been spurred on by her transition to a Christian college.

I've always been the religious one in my group of friends and I came

here, and, like, one of the reasons that I wanted to come here was because

---

[4] Please see pp. 46-47 for a description of the statuses.

it's a Christian school....But it was different being around all of these other

kids that seem to be so much more religious than me. Or, like you know,

are really into praying and, how, like, they've given their life to God.

They just made me confused, like, "O.K., where do I fall" and "What am

I doing?" and "What do I believe in?"

Diane acknowledged that the exploration in which she is currently engaged is

occasionally an emotional process.

And sometimes...I ask God and I'm like, "Well, [show me] some way that I

know that you're there". And sometimes I think people are showing me and

I'll get really emotional and sometimes I'll cry without knowing why, like

in chapel and stuff. Sometimes I feel really good about stuff and I just kind

of know.

Diane's illustrations also depicted her moratorium status. In discussing her

illustration of herself in college (Figure 12), many of the objects had a future

orientation. The people surrounding Diane (the central figure) were her friends; both

those that she is "going to make in college" as well as those friends from high school.

The church that appears in the top left corner is included because she "would like to

have a stronger relationship with God." The books that appear in the bottom left

corner depict Diane's plans to "try to maintain good grades"; and the signs represent

extracurricular activities in which Diane is currently involved or "would like to" get

involved with in the future.
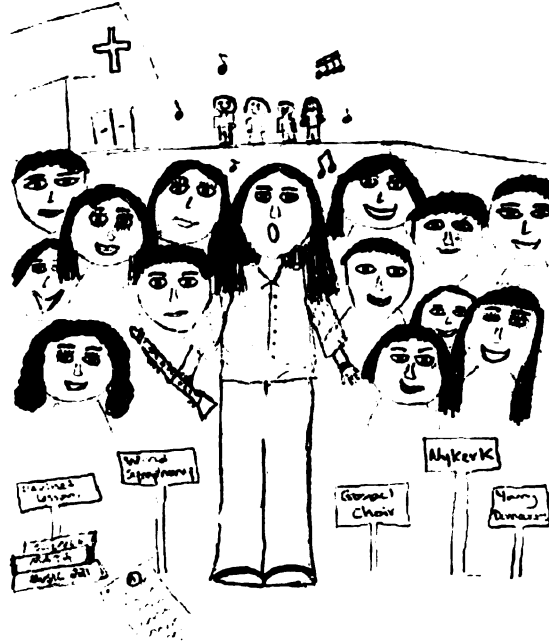
Figure 12 (Student work, Diane, college [fall])

Diane's illustration of herself five years after graduation (Figure 13) is also consistent with her moratorium status. Featured prominently with her in this illustration is a significant other. Diane was unsure, however, if the significant other would be a boyfriend or a husband. Other demonstrations of her tentativeness with respect to her future were evidenced in her description of the house and car that appear in the top right corner of the illustration. "I hope to be financially stable enough to buy my own house and car."

Figure 13 (Student work, Diane, five years after graduation [fall])

Diane's explanation for why she felt more challenged by creating the illustration of herself five years after graduation served as a final demonstration of her moratorium status. "I don't know where I'm going to be in five years because a lot will change."

Second Semester

Figure 14 provides the results of the two times that Diane completed the EOM-EIS2. The second semester results indicate that she experienced status change, shifting from Moratorium to Achievement[5]. This was reflected in her interview responses in which tentativeness was replaced by a greater sense of decidedness. Diane's responses were no longer prefaced with phrases such as, "I think" and "I

_____

[5] Please see pp. 46-47 for a description of the statuses.

hope". Instead, phrases such as "I know" and "I am" were common. The decidedness of her interview responses was consistent with her second questionnaire results indicating that she had an Achieved Identity Status. Her interpersonal identity and ideology identity status results also reflected the shift to Achievement.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Low Profile Moratorium		Achievement	
Low Profile Moratorium	*Low Profile Moratorium*	*Achievement*	*Achievement*

Figure 14 (Comparison of Diane's EOM-EIS2 Results)

Diane attributed much of the shift that she experienced to her involvement while at Faith. She found that her new peers and the faculty "give me a different perspective on things that some of my friends from home haven't." One of the most notable areas for difference that Diane experienced was in the area of religion. "At home, my friends are not really Christians and then all of my friends here are." For Diane, the result of living in a community that immersed her in the Christian context was a closer relationship with God. "I think my relationship with God has gotten stronger because, like, more people are willing to talk about it here. I can work on it with all the different opportunities provided."

Diane's reaction to the prominence of Christianity on campus was much different from her reaction in the fall. During the fall, her reaction was to question her own religious commitment as she used others' outward expression of religion as a kind of barometer. In the spring, Diane noted that some questions of faith remained,

but unlike the fall when she was unsure of to whom she could seek counsel, Diane was now comfortable talking with some of her peers.

Diane's illustration of herself in college (Figure 15) is quite similar to her fall illustration. However, Diane's explanation of the elements of the drawing reflected less tentativeness. Diane is pictured in the center of the illustration. The various activities with which she has gotten involved are listed on her shirt. This listing is quite similar to activities that Diane included in her fall illustration as things with which she hoped to become involved.

Figure 15 (Student work, Diane, in college [spring])

One of the notable differences between the fall and spring illustrations is that Diane's friends in the spring illustration do not have faces. Diane explained the difference as a function of her lack of artistic ability and not the result of any shift. An additional difference that Diane noted was the inclusion of the Dow Center, the

College's physical fitness center. Since Diane's fall interview, she has been working out everyday and it has become "a routine part of my life now" as a way to manage stress.

Like the drawing of herself in college, the spring illustration of herself five years after graduation (Figure 16) also appeared to be quite similar to the one prepared in the fall. Again, it is in Diane's explanation of the illustration that her having made several commitments was evidenced. Because of the similarity of the four illustrations that Diane created as part of the study, I asked her if she felt that she had changed during her time at Faith. Her response summarized her change from Moratorium to Achievement[6].

I feel like I have stuff pretty well figured out. But I feel like I'm growing as an individual. I feel more confident and outgoing and I feel like I've accomplished a lot since being here.

Figure 16 (Student work, Diane, five years after graduation [spring])

[6] A comparison of all four of Diane's illustrations is included as Appendix N.

Betsy

Betsy came to Faith from a public high school in a town that is home to one of Indiana's public institutions. Faith was the only institution to which Betsy applied. Her high school grade point average of 3.8 and ACT composite score of 27 were both within the normal range of entering students at Faith.

Betsy considered applying to a major research university in the same state as Faith College but ultimately selected Faith because of its small size and campus environment. Betsy planed to pursue graduate education the research university upon completion of her degree at Faith. Betsy's interest in the research university was attributed to two influences. The first was a family friend, who is an alumna of the university, and the second was that her father has been an ardent fan of the university's athletics. The same family friend who piqued her interest in the major research university was also influential in Betsy's decision to attend Faith. Betsy was initially conflicted in her decision to attend Faith or the university. The family friend suggested that she attend Faith for her undergraduate degree and pursue graduate study at the research university; ultimately, this was Betsy's choice.

First Semester

The results of Betsy's EOM-EIS2 in the first semester (Figure 17) indicated that her overall identity status was Moratorium. However, when divided, Betsy's ideology status was in transition between Achievement and Diffusion and her interpersonal identity status was Foreclosure-Moratorium[7].

_____

[7] Please see pp. 46-47 for a description of the statuses.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Moratorium	
Achievement-Diffusion	*Foreclosure-Moratorium*

Figure 17 (Betsy's First Semester EOM-EIS2 Results)

Betsy's interview supported the transitional nature of her ideological identity. An Achieved status would indicate that Betsy explored alternatives and, as a product of the exploration, made commitments. The Diffused element of her ideology identity suggests that few commitments have been made and little exploration is ongoing. Religious involvement was a notable influence for Betsy, thus contributing to the Achieved elements. Her views on premarital sex were informed by the commitment to abstain from premarital sex that was made in her youth group while in high school. Additionally, both her illustration of herself in college (Figure 18) and the illustration of herself five years after graduation (Figure 19) contain religious symbols. Betsy noted that in both cases, the religious symbols were intended to illustrate that she wanted faith to play a "prominent" role in her life both now and in the future. While involvement in church was important to Betsy, she also suggested that with respect to her religious beliefs, "It's a big thing in my life that I'm trying to figure out."

I spent ___20___ minutes drawing this illustration

Figure 18 (Student work, Betsy, in college [fall])

I spent ___15___ minutes drawing this illustration.

Figure 19 (Student work, Betsy, five year after graduation [fall])

The other element of ideology identity in the Ego Identity Status model

involves political issues. Betsy's interview responses surrounding political issues

supported the questionnaire results that indicated a transition involving Diffusion. Betsy identified as "definitely pro life...because I seriously think it's murder." Betsy also felt particularly strongly about the value of stem cell research. Both issues, however, are less the product of her internal exploration and more the product of her reaction to significant life events. Betsy's grandfather had Parkinson's disease and she believed that, "we should use stem cells and we should research it [Parkinson's disease] because it could help cure my grandfather." With respect to her views on abortion, Betsy cited experiences with friends who have had abortions that were "awful" experiences. Beyond those two issues, Betsy adopted a Diffusion-like perspective by noting that she does not have "a lot of strong political beliefs because nothing's ever happened to me where I've had to hold a view about a certain topic."

Betsy's interpersonal identity status of Foreclosure-Moratorium indicated that she was just beginning to move from beliefs surrounding sex roles, friendships, and dating that were based on external forces to exploring alternatives. Betsy's perspectives on gender roles provided evidence of this status. As depicted in her illustration of life five years after graduation (Figure 19), Betsy planed to marry and have children within five years of graduating from Faith. Between the time of the birth of her children and when they start school, Betsy planed to stay home with them. This choice was, in large part, informed by her childhood experiences. "That's what my mother did with my brother and I...and it was really nice having her home during those years.... I want to do that with my kids....that's just a personal choice I have based on what my family has done." When asked about the potential of her husband staying home with the children, Betsy noted that she had not thought of that

as an alternative. But, after considering it as a possibility during the interview, Betsy concluded that, "I think that would be fine, right now anyway."

The impact of Betsy's friendships also demonstrated her Foreclosure-Moratorium transitional interpersonal status. Betsy identified her friends as having the greatest influence on her self-definition within the last two or three years. She also noted that the new friends she began to make as a part of the transition from high school to college has impacted her "personality" and "how I am." The impact of friends on the core of her personality may demonstrate the foreclosure component of her transitional status. The moratorium component of Betsy's interpersonal identity was evidenced in her emergent appreciation that she and the friends she has made while at Faith are "unique in our own ways", and in her desire to further explore their differences.

Second Semester

The results of Betsy's EOM-EIS2 in the second semester (Figure 20) indicated that her overall identity status changed from Moratorium to a transitional identity of Achievement-Diffusion. Her ideology identity remained the same as in the fall, Achievement-Diffusion. Her interpersonal identity scores failed to reach the cutoffs, thus Betsy was considered to have a low-profile Moratorium interpersonal status. This change in Betsy's interpersonal status appears to be the conclusion of the transition that was signaled in her fall interpersonal status of Moratorium-Foreclosure[8].

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[8] Please see pp. 46-47 for a description of the statuses.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Moratorium		Achievement - Diffusion	
Achievement - Diffusion	*Moratorium - Foreclosure*	*Achievement - Diffusion*	*Low Profile Moratorium*

Figure 20 (Comparison of Betsy's EOM-EIS2 Results)

There were two significant factors in Betsy's identity change from fall to spring. The first was her commitment to religion. The second was Betsy's new peer group and the establishment of a romantic relationship late in the fall semester. Her self-description began with, "I'm a Christian and I'm a believer." A main point of reference for Betsy with respect to the religious component of Faith College was the Gathering. She described the event the following way:

> I love the Gathering. It's awesome... When I came and visited here,
>
> I came on a Sunday night and stayed 'til Monday morning, and I
>
> went to the Gathering and that's what drew me to the school.
>
> Because it's voluntary. You don't have to go to it. And so many
>
> people go. It's standing room only.... Regular service goes 'til 9:30
>
> (p.m.) and after that, it's just an hour and a half or two hours of
>
> singing. It's crazy and it's so much fun...because everyone wants to
>
> be there and everyone is having a good time and when you see so
>
> many people that want to worship, it makes you want to worship too.
>
> And when you see other people who you go to school with who are
>
> believers, it's really kind of comforting to me.

The strength of Betsy's religious connection, as well as the other key factors in the changes to her identity, her new peers and her new boyfriend, are depicted in her illustration of herself in college (Figure 21). The arrow between Betsy who is standing with her boyfriend in the bottom left corner of the illustration and her group of friends that are pictured above, was intended to communicate the interrelationship between her romantic life and her social life. Betsy noted that she enjoyed the fact that her closest female friends and her boyfriend's closest male friends all socialize as a group. One of the benefits of that arrangement was that she and her new boyfriend spent little time alone as a couple. Betsy indicated that if they had spent significant time alone, it was possible that the relationship would get "really serious." The cross that is pictured next to Betsy and her boyfriend illustrates the influence of religion on Betsy's sense of her experience.
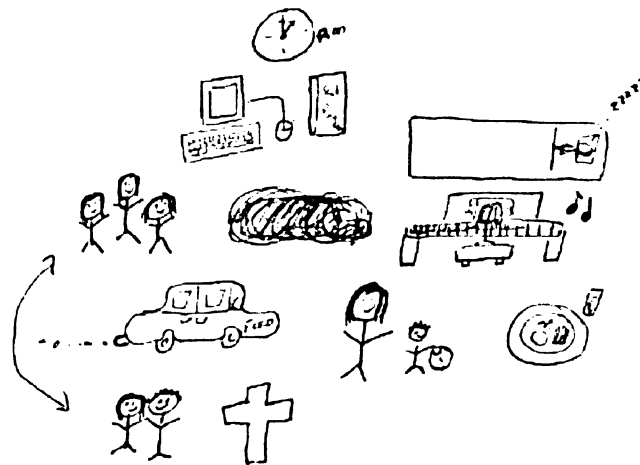
Figure 21 (Student work, Betsy, in college [spring])

An area of Betsy's outlook that has undergone significant change is sexual activity that is acceptable prior to marriage. In the fall, her perspective in support of abstinence was based largely on religion. In the spring, however, her perspective was

much more tentative. When asked about the influence of her new romantic interest or other factors associated with the change, Betsy had few responses and adopted a wait and see perspective. "I don't know what the line is for myself. Right now, I don't want to have sex until I'm married, but that could change.... I haven't drawn a line. I guess whatever happens happens." The sense that it will be resolved in the future appears to reflect the element of her ideology that is diffused.

Betsy's illustration of herself five years after graduation (Figure 22) provided evidence of exploration as is expected with an interpersonal status of Moratorium. Betsy compared the illustration of herself in college and herself five years after graduation and felt like, "I really didn't have as much to draw [in the five years after graduation illustration] I felt like...Maybe because I can only see my life in a more general view. I don't know what exactly I'm going to be doing."[9]
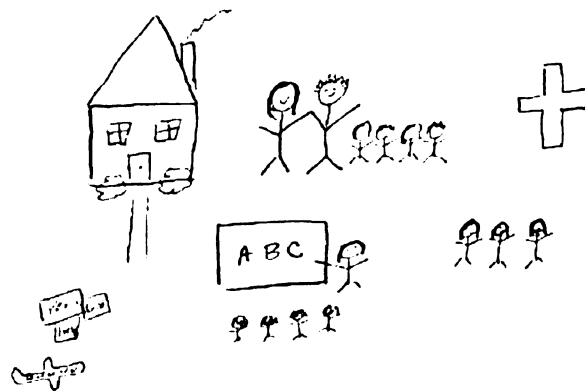
Figure 22 (Student work, Betsy, five years after graduation [spring])

Erin

Erin came to Faith from a rural public high school approximately twenty miles from the campus. In addition to Faith, Erin applied and was admitted to the University of Connecticut. Her high school grade point average of 4.0 was in the top

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[9] A comparison of all four of Betsy's illustrations is included as Appendix O.

50% of the entering Faith College class. Her ACT composite score of 27 was within the normal range.

Unlike many of the other participants, Erin did not discuss the process of choosing to attend Faith. This was consistent with her reaction to much of her college experience. In describing her college experience slightly more than halfway through the first semester, she noted that she had "kind of mixed feelings" and that, in spite of a 4.0 high school grade point average, she "never really liked school."

First Semester

Erin's scores on the first semester EOM-EIS2 (Figure 23) failed to reach the cutoffs, thus the low profile rule was used. Her status as a Moratorium[10] was consistent across ideology and interpersonal statuses as well. Evidence of her being in a place of great exploration and few commitments was consistent with her interview and illustrations.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 23 (Erin's First Semester EOM-EIS2 Results)

One of the most striking signs of her exploration was Erin's short responses that frequently included non-committal phrases such as, "kinda" and "probably." Erin was considering entering the profession of nursing, the same profession as her mother.

Erin's illustrations were especially telling. In the drawing of herself in college (Figure 24), her face is half smiling and half sad. Erin noted that she had "sort of

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[10] Please se pp. 46–47 for a description of the statuses.

mixed feelings" regarding her college experience. Erin said that she "always wanted to go to college" but that, so far, her college experience has been a "lot of work" and less "fun" than she planned.

The items that appear in the thought bubble represent many of the sacrifices that Erin associated with college attendance. A focus on loss of enjoyable activities was consistent throughout the interview. Erin's boyfriend attended a public institution in the northern region of the state and she was no longer is able to horseback ride with the same frequency as prior to matriculation. Because of the combination of her friends from high school attending various colleges and universities or serving in the military and Erin's lack of establishing significant friendships during her early time at Faith, she sensed a loss of friendships. Erin also chose to give up playing softball. She was asked to play on Faith's intercollegiate softball team, but elected not to so that she could more be more academically focused.

Figure 24 (Student work, Erin, in college [fall])

The few friendships that Erin has established at Faith have centered on the academic environment. She indicated that "there's two girls that I have two of my classes with and they're planning to go into nursing too so I seem them around.".

Erin's illustration of herself five years after graduation (Figure 25) presented a hopeful sense for her future. The most notable difference from the college experience and after graduation is that her illustration includes a smile. While hopeful, the description of her illustration continued the tentative tone. She explained the main intent of the illustration by saying:

> I drew a stethoscope thing. I plan on being a nurse so I drew that.
>
> More happy, maybe time to have, like, maybe, a family. Get married
>
> hopefully. And a house and my job and find a church. I don't know.

Figure 25 (Student work, Erin, five years after graduation [fall])

Erin suggested that she is happier in the illustration of herself five years after graduation because, "I feel like later I'll have everything figured out, maybe.". Erin was also hopeful that her college experience would improve in the future. When I asked if she anticipated that her entire college experience would be characterized by a half smiling and half sad face, she suggested that, "I hope it changes. Maybe study a little less, try to have more fun sometimes. I think I'd like college a lot better."

Second Semester

The results of Erin's second semester EOM-EIS2 (Figure 26) indicated that her overall identity changed from Moratorium to Diffusion. In that her ideology identity status remained Moratorium, it appears much of her overall change can be attributed to the change in her interpersonal status from Moratorium to Diffusion[11]. The change in Erin's interpersonal identity status appeared to be the combination of two factors. First was her general lack of involvement with the social elements of Faith College. Second, with the exception of a long-distance relationship with her boyfriend, Erin had little contact with her peers from high school.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Low Profile Moratorium		Diffusion	
Low Profile Moratorium	*Low Profile Moratorium*	*Low Profile Moratorium*	*Diffusion*

Figure 26 (Comparison of Erin's EOM-EIS2 Results)

Since the fall interview, Erin established one friendship at Faith that she noted was of any significance. Her new friendship was with another female in her residence

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[11] Please see pp. 46-47 for a description of the statuses.

hall and developed because, "we were the ones who kind of stayed back around the dorm on weekends." Beyond this friendship, it appeared that Erin's primary social connection was with her boyfriend who attended an institution several hours away from the Faith campus. The significance of her relationship with her boyfriend is depicted in both her illustration of the college experience (Figure 27) and the illustration of herself five years after graduation (Figure 28).

I spent _____ 10 _____ minutes drawing this illustration.

Figure 27 (Student work, Erin, in college [spring])

I spent ___15___ minutes drawing this illustration.

Figure 28 (Student work, Erin, five years after graduation [spring])

Many of the items in the thought bubble of both illustrations are things Erin

enjoyed prior to coming to college. The clock in the thought bubble of the in-college

illustration represented "trying to do fun stuff once in a while" while sports and

horseback riding are both things that "I always enjoyed doing, but don't really have a

lot of time to do." Erin's connection to her boyfriend (Mike) also appeared in the

thought bubble of illustration of her in-college. With respect to her relationship with

Mike, Erin described the impact of distance on the relationship as, "I think our

relationship is just as strong if not better. It makes me value the times I do get to see

him even more...it's just hard sometimes when he's not right here." Mike is the only

person that Erin has ever dated, and when asked to reflect on significant life events,

the establishment of their relationship was identified as a peak experience. Part of the

potency of the relationship may be the amount of time that Erin waited for a romantic relationship.

> I had never had a date. It was like the week before I turned 18. So
>
> that was kind of a long time waiting.... I'd been waiting. All of my
>
> friends went out on dates and I never had a date.

Erin believed that as a product of her relationship with Mike, she was "definitely a lot more confident and happier."

Erin's illustration of her life five years after graduation depicts her and Mike together as wife and husband. This is a change from her fall semester illustration that referenced marriage and family as a possibility contained in a thought bubble. Erin attributed the change to ongoing conversation with Mike. As a result of the conversations, the prospect of marriage and family, "seems more real."

Many of the items that Erin longed for in the thought bubble in the in college illustration also appear in the thought bubble in the five years after graduation illustration. The difference in what the items represent in the post-graduation drawing illustrate the deferment of commitments associated with Diffusion. In the in-college illustration, items such as horseback riding and sports were items that Erin had to give up as a result of attending college. In the five years after graduation illustration, they represent things that she will, once again, be able to enjoy. Rather than create opportunities that would enable her to engage in the activities that she enjoys while in college, Erin appeared to defer her enjoyment for a later time.

Ideologically, Erin continued as a low-profile Moratorium. Much of the ideology exploration revolved around issues of religion. The church in which Erin

grew up adhered to the practice of forbidding parishioners who had not made a profession of faith from taking communion. At Faith College events, the opportunity to take communion was made available to all who chose. This difference caused Erin to question the actions of her previous church.

> I think that it's more right sometimes. If you're doing it for the right reasons, rather than have to actually make a profession of faith…and I know that I do it for the right reasons and I know people that go to church will make a profession of faith even if they're not ready because people their age are making it. And I don't think that's right.

In spite of this questioning, Erin noted that her faith has been an important support mechanism during her time at Faith. "I think I've needed my faith more to get through this, um, college being more difficult."[12]

Leah

Leah came to Faith from a religiously affiliated high school in the northeastern United States with a graduating class of 13. Leah is multiethnic. Her mother is White and her father is Hawaiian. With the matriculation to Faith, Leah has lived in five states. Born in Hawaii, she and her mother moved to New York, back to Hawaii, Alaska, Maine, and now the midwestern state in which Faith is located. Leah's parents are not together and she lived with her mother. In addition to her mother, an uncle also played a significant role during Leah's childhood. The short time that Leah spent in Hawaii between living in New York and Alaska was intended

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[12] A comparison of all four of Erin's illustrations is included as Appendix P.

to provide Leah with an opportunity to establish connections with her paternal relatives. Leah felt as though this intent was not met.

Leah's high school grade point average of 3.6 and cumulative SAT score of 1000 are within the normal range for the entering freshmen class at Faith. In addition to Faith, Leah applied and was admitted to a private Liberal Arts College in the northeastern United States.

Leah visited a number of religious-affiliated institutions when selecting a college. Leah's decision to attend Faith was informed by a desire to attend an institution that none of her friends attended in order for "a new start." Leah was also impressed by Faith's learning environment. Ultimately, however, Leah "knew that God wanted" her to attend Faith.

First Semester

The results of Leah's EOM-EIS2 in the first semester (Figure 29) failed to reach the cutoff scores and the low-profile rule was used. Her scores for ideology and interpersonal identity statuses were also at the low-profile Moratorium level. Leah's interview and illustrations were consistent with the Moratorium status. Much of Leah's perspectives were best described as diametrical. Figure 30 (Leah in college) and Figure 31 (Leah five years after graduation) present a visual depiction of the duality that Leah was attempting to integrate.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 29 (Leah's First Semester EOM-EIS2 Results)

Figure 30 (Student work, Leah, in college [fall])
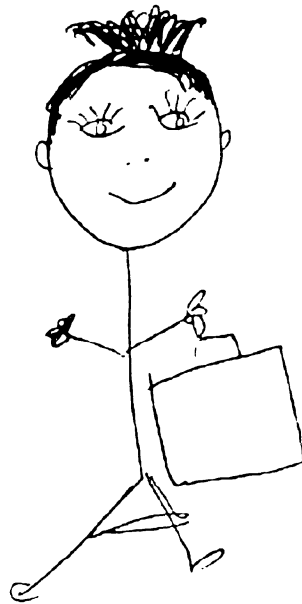
Figure 31 (Student work, Leah, five years after graduation [fall])

Leah suggested, "There's two totally different people that I always try to,

always wanted to be." On one hand she enjoys being the person with her hair down,

the person who is "fun" and "going out there to party." On the other, she feels an

expectation that she be the person with her hair up. Having her hair up is associated

with notions of being a "professional", "kind of plain almost" and, consequently, denying most opportunities for fun. Her expectation was that during college she would decide, "what do I really want to be?"

The dichotomy that is presented in the illustrations predominated her experience at Faith up to the time of the interview. In spite of entering Faith with the feeling that "God wanted" her to attend, Leah experienced bouts of depression to the extent that she sought counseling. Early in the first semester, she planned to transfer to a new institution for the spring semester and had an appointment to meet with medical staff to be placed on antidepressant medication. In spite of the bleakness of her early experience, by the time we conducted the interview midway through the first semester, Leah could not have been happier with her choice to attend Faith.

The turning point for Leah occurred as she was walking to the medical clinic for her appointment to be placed on antidepressant medications. Leah recalled that during her walk, she challenged herself. "Remember Leah, how much you loved it? Just find that love and stick with it and help that carry you through." With that as the turning point, Leah chose to begin establishing friendships.

Her friendship patterns had an element of duality. She attended a public high school for a portion of her high school career and a small religious institution for another portion. While attending the public high school during her freshman and sophomore years, she connected with a peer group that was best represented by the person with her hair down. "I would wake up on the beach with a hang over.... I went to my PSATs with a hangover."

Prior to her junior year in high school, Leah realized that she needed to reevaluate her choices. Her religious commitment compelled her to reflect on, "When I go to Heaven, God's not gonna be like, 'How popular were you in high school?' He's gonna want to know what I did for him." As a product of this reflection, Leah returned to the Christian school that she attended during middle school. Her new peer group "would catch you [be supportive] no matter what."

Her friendship groups at Faith seemed to reflect the dichotomy. For example, she was considering pledging two different sororities. Leah viewed one group as representing the person with her hair down, having fun. The other chapter was viewed to represent the person with her hair up, sort of plain.

A duality was also present in Leah's views regarding gender roles. On one hand, Leah desired to be an independent professional woman. On the other hand, she could also "picture myself being a stay at home wife, like, take care of the house and do groceries.... I can't decide which one I want, but I can see both happening in my mind when I picture my husband and I."

Second Semester

The results of Leah's EOM-EIS2 in the second semester (Figure 32) continued to fall below the cutoff scores, necessitating the use of the low-profile rule. Her interpersonal status also remained as low-profile Moratorium. The one change from the first to the second questionnaire was in the responses associated with her ideology status where she scored as a "pure" Moratorium. However, in that Adams et al. (1989) asserted little observable difference between low profile and pure

Moratorium[13] status, Leah's score suggested that she continued the process of exploring alternatives. Her interview and illustrations reflected this exploration.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Low Profile Moratorium		Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*	*Moratorium*	*Low Profile Moratorium*

Figure 32 (Comparison of Leah's EOM-EIS2 Results)

There were three key factors that Leah identified as influencing her exploration. The first was her academic performance at the midpoint of the spring semester. Second, was the opportunity to consider new alternatives as a result of being separated from her high school environment and the associated expectations of her family and previous peer group. The final factor was the new peer group that she established at Faith College.

In the fall semester, Leah remarked that she felt that her courses were relatively easy; she did not hold this perception in the spring. Instead, her less than acceptable performance in a history course that she was taking caused her to critically evaluate the merit of her plan to major in history. This combined with the second factor, being separated from her previous environment, to result in her reconsideration of not only her major, but her prospective profession.

I wanted to be this even when I was a high school student, but everyone just kept saying lawyer so much that I kind of just stuck with lawyer. But I'm going back to the thought of maybe becoming a therapist.

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[13] Please see pp. 46-47 for a description of the statuses.

Her peer group also contributed to Leah's ongoing exploration. Leah continued to interact with two different peer groups. She described one as the "normal" girls and the other as "hard core partiers". Since the fall, a disproportionate amount of her time was spent with the partier group. As a result of her connection to this group and others' perceptions of her, Leah's sense of self was called into question.

> ...a lot of people look at me differently which makes me look at me
> differently. And I'm just like, "What am I? Who am I?" I'm definitely
> the smartest one in my group too and, not to be cocky, but I'm
> definitely. And that's hard too because sometimes if you hang out with
> a different crowd long enough, they will bring you down to their level.
> And that's what I don't want to do with my grades. But I'm kind of
> starting.

The sense of others' perception of her influenced Leah's experience of the religious environment of Faith as well. She received significant criticism for the amount of partying she does. Leah perceived that part of the criticism came from others' challenging her status as a Christian. This perception appeared to ultimately lead Leah to question her own sense of Christianity.

Because of the combination of her perception of the judgment of others and her own extremism, Leah attended neither the weekly chapel services nor the Gathering. She believed that many students who attend religious events were hypocritical in that Leah saw a number of chapel and Gathering attendees at parties the night before. For Leah, those who really chose to observe the teachings of

Christianity would not choose to socialize with alcohol. "I'm such an extremist though, either you believe and you follow or you don't believe and you don't follow…And me, I wasn't ready to take that that step yet."

Leah's illustration of herself in college (Figure 33) depicts the ongoing debate that she was experiencing relative to her sense of the future and her peer relationships. Leah is neither smiling nor frowning in the illustration. Instead, her straight face is intended to communicate that she is "confused about what I want in life now."
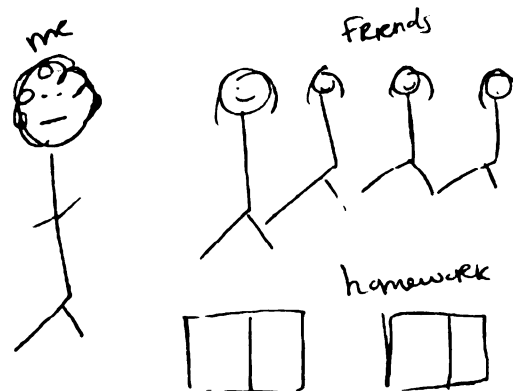
I spent _____3_____ minutes drawing this illustration.

Figure 33 (Student work, Leah, in college [spring])

Finally, Leah's explanation of her illustration of herself five years after graduation (Figure 34) depicted her Moratorium status and also the influence of her new peer group. She drew herself without a face, "because I wanted to be happy but I don't know anything about my future." The change from her fall illustration that focused on her as a professional to the spring illustration that focused on family was attributed to her peer group. "One day, we were having a discussion of what we

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wanted to be and everyone was like, 'I want to be a housewife.'" Leah also attributed

the shift from profession to family to time spent at home over the semester break.

During that period, she "realized that I'm not the independent person that I thought I

was."[14]
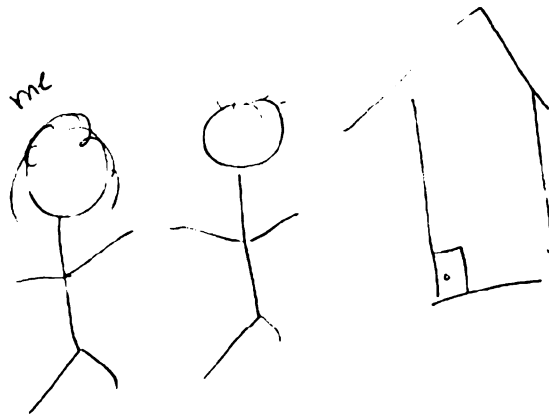
I spent ____2____ minutes drawing this illustration.

Figure 34 (Student work, Leah, five years after graduation [spring])

Maria

Maria attended a large public high school in a suburb of the largest city of the

state in which Faith is located. Her high school grade point average of 4.1 and

composite ACT score of 29 are both above the normal range for the entering class.

Maria's initial plan was to attend college out-of-state. She applied to, and was

accepted at, Northwestern University and Westmont College. She was not accepted at

Union College. She was also admitted to one of Faith's peer institutions. Maria's

decision to apply at Faith was based on the request of a friend and her sense that

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[14] A comparison of all four of Leah's illustrations is included as Appendix Q.

Faith's application was "really easy." She chose Faith over the other institutions when she received a generous financial aid package.

Maria is multiethnic. Her father's family is "really Mexican" while her mother's family is "White-country." Maria saw her culture as being a "blend of lots of things." She has had positive experiences with both elements of her ethnicity and, having grown up in a very diverse community, she enjoyed the freedom to integrate these perspectives in an environment that supported racial and cultural uniqueness.

First Semester

The results of Maria's first semester EOM-EIS2 (Figure 35) indicated that her overall and ideology statuses were Moratorium. The scores for her interpersonal identity status failed to meet the cutoff and the low-profile rule was used. Her interview and illustration provided rich data that illustrated the exploration associated with the Moratorium status[15].

> The word that best describes her is "Explorer". She is exploring her
>
> faith, her profession, her personal life.... She even indicated that she
>
> wants to travel (a.k.a. EXPLORE) a great deal after college. What's
>
> more was the type of travel that she wants to do – climb mountains.
>
> (Field notes, fall 2003)

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 35 (Maria's First Semester EOM-EIS2 Results)

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[15] Please see pp. 46-47 for a description of the statuses.

Maria was unsure about a chosen profession. She entered Faith wanting to engage in scientific research, but has since reconsidered; "I don't know if that's the life that seems best fit for me." Maria planned to marry but was "not gonna set my life around it." She also planed to have a family and would like to stop working while her children are young. The decision to stop work while raising a young family was heavily influenced by the experience of her own childhood. Initially, her mother stayed at home with the children. When she did return to work, Maria "hated it." While not having considered it prior to the interview, Maria was open to the idea that she work and her partner stay at home with the children. Finances seemed to play a big role in Maria's thinking on this issue, "If I have a better job than him, that would make sense."

Since arriving at Faith, Maria has begun to question religion. She has experienced that many other Faith students are, "like, 'Yea God'" but because they have come from such "perfect families;" they have not had experiences that have challenged their religious beliefs. Maria found herself questioning the role of religious worship because, "we do it so much that it becomes routine, fake almost." Maria continued to explain the base of her exploration around the notion of religion, "When I doubt it (religion) most is when I see so many people not doubting it, I guess. I think that you need to question it in order to stay on top of it."

Maria's perspectives on premarital sexual activity also reflected her exploration. While she was committed to the ideal that premarital sexual intercourse is not acceptable, beyond that, the distinction of activity that is and is not acceptable was an ongoing internal debate. Ultimately, she resolved the issue by adopting the

position that the decision of acceptable premarital sexual activity is an individual one. "[The line between acceptable and unacceptable sexual behavior] would probably be where you think that line is and what you think is right."

Finally, Figure 36, Maria's illustration of the college experience (she did not prepare an illustration of herself five years after graduation) depicts the multiple alternatives that she perceives. The image on the left side of the illustration is intended to be a mirror of the image of the college experience on the right. Maria's intent was to show how she "always feels like there is a double life going on here." Maria explained that in her residence hall room, there are two chairs. One chair is a papasan chair that she uses for studying and napping. The other is a yellow chair that spins around and is considered her "fun chair." The portion of her illustration that includes the papasan chair depicts the part of her experience focused on academics, thus the inclusion of the book and laptop computer in the chair with her. In the mirror, reflecting back is the same person, but the experience is much different. Instead of studying and sleep, the mirror image reflects friends, recreation and travel (as depicted by the bicycle and truck), and alcohol.
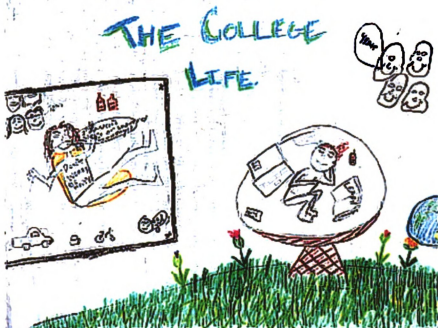
Figure 36 (Student work, Maria, in college [fall])

Second Semester

Maria's score on the second semester EOM-EIS2 (Figure 37) failed to reach the minimum cutoffs and the low-profile Moratorium rule was invoked. In the fall, her results indicated a pure Moratorium status. Because of the similarities between low profile and pure Moratorium status, Maria's overall identity status was regarded as unchanged (Adams et al., 1989). Her interpersonal ideology status was also unchanged, remaining a low-profile Moratorium. There was change however, in Maria's ideology status. In the fall, it was Moratorium and in the spring, it was in transition between Moratorium and Diffusion[16]. Maria's responses around both components of ideology, religion and politics, illustrated the transitional nature of her ideology.

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[16] Please see pp. 46-47 for a description of the statuses.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Moratorium		Low Profile Moratorium	
Moratorium	*Low Profile Moratorium*	*Moratorium-Diffusion*	*Low Profile Moratorium*

Figure 37 (Comparison of Maria's EOM-EIS2 Results)

Maria defined herself as distinct from what she perceived to be a typical female Faith student. "Faith girls are all very conservative, they're all fake kind of. And always really happy and smiling. And they always like to look nice. I don't do any of those things really." The perception of being different from other female students was something that began to form early in Maria's interaction with the College. Her initial visit to Faith was part of an institutional event designed to recruit qualified Chicano/a students. During the visit, Maria described their treatment by institution officials as "amazing." However, because of the special treatment, Maria perceived an institutional belief that "we needed special treatment or something." Once on campus, Maria found a lack of understanding of diverse cultures. "It's not so much that everyone's white. That's like, yeah, that's true. But it's more so like how people don't recognize things.... Like it just seems to be a lot of people's attitude than people's skin color."

In addition to understanding of diversity, Maria also saw her religious perspectives as unique from many at Faith. The difference was a key factor in her exploration.

I sometimes feel like they go to Chapel to erase the things they did the

night before. Like that doesn't do anything and I don't know if I can say

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anything, like where their hearts are at. I don't know what's going on,

but it doesn't seem very real to me. And, um, yeah, it just turns me off. I

can't really explain, like, I'm not done thinking about it yet, so I can't

explain why but it does.

Maria viewed the process of internally evaluating ideals as both natural and

important. When she compared her faith to that of her parents, Maria noted that her

parents had developed a stronger sense of faith because they have, "already had time

to think about this stuff. So they're where they're at because they've lived longer."

Maria was unsure, however, of the trajectory of her faith questioning; saying, "I don't

really know if I've been stepping back in my faith or it's growth. I don't really know

what it is."

Evidence of Diffusion in Maria's ideology appeared in her investment around

political issues. Maria attributed her lack of engagement around issues of politics to

the lack of time to engage in activities that were outside of obligations associated with

being a student. "Of course there's stuff like the educational system and stuff like that

that's annoying but I can't say that I've gone in depth to study it. I think I still have

too much school work."

Both of Maria's illustrations depict the multitude of alternatives that she

wasexploring. This is representative of her Moratorium status. In her illustration of

the college experience (Figure 38), Maria is the only figure with a face. The rest are

faceless because, "it's just surrounding people. It could be friends. They're obviously

going to change as time goes one." Additionally, Maria included a host of objects in

her illustration because, "I don't really know what I want."

I spent __20__ minutes drawing this illustration.

Figure 38 (Student work, Maria, in college [spring])

Maria's exploration was also depicted in the illustration of her life five years after graduation (Figure 39). The backdrop for the drawing is a map of the world. This was intended to communicate her desire to travel and explore various parts of the world. Maria also adopted a hopeful perspective with respect to the role of faith in her life five years after graduation. "I want to have a relationship with God in my life, like, I'm hoping that he'll be stable by then." Ultimately, Maria concluded, "I still don't really know what I want" [17].

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[17] A comparison of all three of Maria's illustrations is included as Appendix R.

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Figure 39 (Student work, Maria, five years after graduation [spring])

Brittany

Brittany attended a small rural high school in the central portion of the state

that is home to Faith College. In addition to Faith, Brittany also was accepted at three

public comprehensive universities, and one of Faith's peer institutions. Her high

school cumulative grade point average of 4.0 is higher than the normal range of

entering Faith students. Her ACT composite score of 24 was within the normal range.

Brittany described her decision to attend Faith as the product of being called

by God. Her mother attended the peer institution to which Brittany had applied and

Brittany "had always just assumed" that she would follow in her mother's footsteps .

At her mother's urging, Brittany visited Faith to compare similar institutions. During

her visit, she learned of the psychology program's academic excellence and left with

a feeling of, "wow, this is a really good program." In spite of that, Brittany still

planned to attend the peer institution. Brittany described the rather sudden change in

her thinking as, "I just, kinda, one day, you know, 'Hey, I'm going to Faith.' It was

kind of a sudden thing. I wasn't expecting it, but, I mean it was the right decision now that I'm here."

First Semester

Brittany's scores on EOM-EIS2 in the first semester (Figure 40) failed to reach the cutoffs for the overall as well as ideology and interpersonal identities. As a result, the low-profile rule was applied. The prominent role that Brittany's intention to pursue a career in psychology would seem to present a different profile than the exploration associated with Moratorium[18] status.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 40 (Brittany's First semester EOM-EIS2 Results)

A more nuanced examination of her interest in psychology, however, supported the EOM-EIS2 results indicating her Moratorium status. With respect to career choice, Brittany appeared to be in the very beginning phases of the exploration process. The interest in psychology that was prominent during her college choice process was, in large part, the result of a deep admiration for her high school psychology teacher. At the time of the interview, Brittany was unsure of her area of interest in psychology and, consequently, had a rather vague sense of the type of career in which she was interested. Using a similar rationale as McAdams (1988) who suggested that lack of complexity in the life story demonstrated a less developed identity, the lack of complexity in Brittany's drawing of herself five years after graduation (Figure 41) illustrated the preliminary nature of her commitments.

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[18] Please see pp. 46-47 for a description of the statuses.

Figure 41 (Student work, Brittany, five years after graduation [fall])

Brittany described her drawing as, "That's me after I graduated from here with my Bachelor's. And I would hope that I have a job.... Just get out there and do my thing in the psychology world." When asked what "the psychology world" looked like, Brittany's exploration was evidenced.

I'm not really sure what, like, branch of psychology I want to get into.

I thought clinical at first, but I don't really think that's for me. I think,

probably, like, abnormal psych or behavioral psych. Like, maybe, a

mental institution...or maybe in a prison.

Her uncertainty also played out in the illustration of herself five years after graduation being more difficult to draw, "I don't know what will happen. I don't know where I'll be. I don't know if I'll be a business woman or what."

Brittany was also exploring her faith during the fall semester. The basis of the investigation appeared to be an attempt to resolve her desire to live a life that

explored alternatives and her sense of the "strict" boundaries imposed by religion, "I like to live without regrets, but you know, I like to experience things as well." She explained this struggle to find a balance by noting,

I know a lot of those things don't go along with the Bible, but I still feel like I need to do this. I need to do that, you know, in order to figure out who I am. And I know that some of those things go against the word of God, but I still feel like it's necessary. But I still believe in God.

Brittany's illustration of herself in college (Figure 42) also provided evidence of her exploration. The illustration depicts Brittany and other members of her cluster (the residence hall in which Brittany lived is configured in clusters) seated on a couch talking with one another. "We always sit in the lobby, like every night, and just talk and eat and just hang out.... [We] just get to know each other better and talk about our opinions and feelings." The process of talking about opinions and feelings may be viewed as a way of getting feedback from valued others as Brittany explored who she is, as well as who she will become.
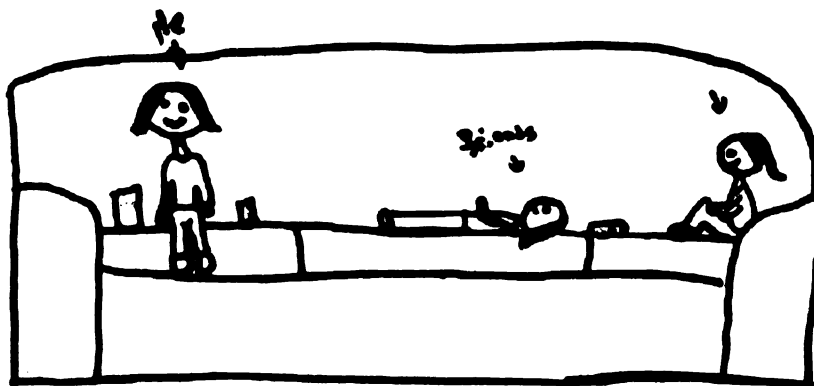
Figure 42 (Student work, Brittany, in college [fall])

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Second Semester

The results of Brittany's EOM-EIS2 in the second semester (Figure 43) indicated that she continued as a low-profile Moratorium[19]. Evidence of her continued exploration was prevalent throughout her interview and the illustrations that she prepared. At the time of the second interview, a key area of exploration was her chosen career. The cause of this focused questioning was Brittany's performance in the first psychology course that she took. Brittany described the exploration and the catalyst for the exploration, "If I don't do well in my first psychology class and what if I don't do well in the next one? So what if it's not the right thing for me?" Brittany's exploration around her major choice, and resultant career, played a significant role in feelings of "despair" and being "frazzled" as depicted in the illustration of her in college (Figure 44).

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Moratorium		Low Profile Moratorium	
Moratorium	*Low Profile Moratorium*	*Moratorium-Diffusion*	*Low Profile Moratorium*

Figure 43 (Comparison of Brittany's EOM-EIS2 Results)

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[19] Please see pp. 46-47 for a description of the statuses.

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Figure 44 (Student work, Brittany, in college [spring])

Books bearing the titles of "Cultural Heritage II", "Latin II", and "Psych" reflect the courses that were the most stress inducing for Brittany. Her experience in the Cultural Heritage course is a common challenge for students in their transition from the academic expectations of secondary education to those of postsecondary education.

> In high school, I never had to study or do much work at all. But with
> this class, it's very much, like, a lot of reading and a lot of writing,
> And for your own opinions about what you read; which is hard because
> if you don't understand what you read, then how can you form your own
> opinions?

Brittany appeared to reach a point of greater commitment in the area of faith. She described the change as, "[I] just have a lot more faith in general and know that I don't have to handle everything by myself and that God will take care of it." This

changed was attributed to her new peer group and her sense of a supportive Christian environment at Faith.

> The other girls, they're all pretty strong in their faith. But the
> Gathering, I think, has really helped. And going to Chapel three
> times a week…And if there is ever anything that you want to talk
> about with someone, they're there and willing.

Her new commitment to faith was reflected in the presence of God in her illustration to communicate, "he is, like, grounding me, keeping me steady."

When comparing the fall and spring illustrations of her college experience, Brittany noted a change in the role of her friends. Friends and forming new relationships served as the focal point of the fall drawing. In the spring illustration, however, the dynamic between her peers had changed. "We know each other so well that we feel we can question each other, like in your opinions and your beliefs." The combination of increased willingness to challenge one another and greater anxiety as a result of academic pressures created a living environment that Brittany described as, "It's been pretty tense.… it's not all fun and games anymore. We're still friends but it's just that emotions are running pretty high."

Brittany's explanation of the illustration of herself five years after graduation (Figure 45) also illuminates the exploration in which she was engaged. God appears at the top of the illustration to represent her intention that God "be the center of my life then." Below God are a diamond ring signifying her desire to be married. The heart is intended to symbolize "love for God. Love for my family. Love for my career. And love for me." Finally, the dollar sign represents her career. When Brittany

compared her fall and spring illustrations, she described the fall one as "kind of flat and trivial almost." In contrast, she described the spring illustration as encompassing more aspects of her life. She attributed the change to, "thinking about the future more" as a result of her excitement during winter break at the prospect of taking the first course in her intended major[20].

G o D

FAMILY

CAREER

Figure 45 (Student work, Brittany, five years after graduation [spring])

Karen

Karen attended a public high school within ten miles of the Faith campus. In addition to Faith, Karen sought admission at the University of Chicago and one of Faith's peer institutions. Karen was admitted to University of Chicago but not at Faith's peer institution. Her high school cumulative grade point average of 3.81 and ACT composite score of 26 are both within the normal range of the 2003 entering class.

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[20] A comparison of all four of Brittany's illustration is included as Appendix S.

Karen's choice to attend Faith was influenced by her not being admitted to the peer institution and University of Chicago's campus climate. After visiting the University of Chicago, Karen described it as a "scary place" and although "academically great," it was located in the middle of an urban setting for which Karen did not feel prepared.

Karen identified as Black. During her early childhood, she lived in the same town as much of her extended family. However, because of her father's job, the family was forced to move to another town in Iowa that featured less ethnic diversity when Karen was in upper elementary school. Karen described the time spent in the monocultural environment as "socially developing" in that her family was "like the only Black family in town."

First Semester

The scores of Karen's EOM-EIS2 in the first semester (Figure 46) failed to reach the cutoffs and the low-profile rule was used. This status was consistent for her ideology and interpersonal statuses as well. Karen's illustrations provide vivid demonstration of the exploration processes associated with a Moratorium status[21]. In Figure 47, the illustration of Karen in college, the different books in the bookcase represent the various parts of her life that she was attempting to balance. Karen noted that as she drew the bookcase and all the books, she was surprised by the increasingly small size of the books she could include in the drawing because of space constraints. Karen described her experience by saying:

> But it's really hard because I don't really sleep. But I will shower.
>
> And sometimes I don't really eat. I'll have fun and take exams, but

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[21] Please see pp. 46-47 for a description of the statuses.

then I don't really study. Then I still need to get my family in there and my boyfriend and religion and social life. So it's like crazy.

Overall Identity	
Ideology Identity Status	*Interpersonal Identity Status*
Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*

Figure 46 (Karen's First Semester EOM-EIS2 Results)

Figure 47 (Student work, Karen, in college [fall])

Karen's perception of her ability to balance all of the 'books in the bookcase' focused on improvement. "At the beginning of the year, I was a nut case...but I've been trying to explore that and yea, I'm doing better." The turning point between being "a nut case" and her working to improve her balance occurred in early October. "I realized that, you know, everyone else is just having a good time and I'm running around here, like Albert Einstein or whatever with this big crazy afro.... I need to chill out." With respect to a precipitating event, Karen identified a midterm exam in

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her math class for which she did not feel adequately prepared. Rather than "freaking out the night before," Karen studied her notes, sought assistance from other class mates, and then took some time off and got an adequate night's rest. Karen received a B+ that was one of the highest scores in the class. The experience demonstrated to Karen that, "you just come to a point where you're like, 'that's enough, I'm not going to learn anymore' and go to bed."

Figure 48, Karen's illustration of herself five years after graduation, also presents a vivid depiction of her Moratorium status. The illustration depicts her with a large thought bubble contemplating a number of questions. Additionally, when asked if she would make any changes to the illustration, she indicated that

> I want to do away with the bubble and not confine myself to think
> what I need to have and just, whatever. So maybe in the bubble, I
> would just write "Whatever" so that I wouldn't have to do one of
> the things in the bubble.

Figure 48 (Student work, Karen, five years after graduation [fall])

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Second Semester

Karen returned for her second semester at Faith with a changed perspective on her college experience that she described as "more positive and generally happier." At the time of the spring interview, Karen continued to explore alternatives for her future. The results of her second EOM-EIS2 (Figure 49) failed to reach the cutoff scores and the low-profile rule was invoked. Karen also scored at the low-profile level for the ideology and interpersonal statuses. As a result, her identity status had not changed[22]. Karen's interview and illustrations provided rich description of some of the areas that she had been exploring. Additionally, Karen cited a few key factors that supported the continuation of her exploration.

First Semester		Second Semester	
Overall Identity Status		Overall Identity Status	
Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Low Profile Moratorium		Low Profile Moratorium	
Low Profile Moratorium	*Low Profile Moratorium*	*Low Profile Moratorium*	*Low Profile Moratorium*

Figure 49 (Comparison of Karen's EOM-EIS2 Results)

Karen noted that one of the most significant changes she experienced since arriving at Faith was the relationship that she had with her parents. She attributed the improvement to the separation associated with living on-campus. "Now that I'm away at school, it gives them a chance to trust me more." Karen's illustration of herself in college (Figure 50) was intended to communicate a message of "freedom" as a result of the transition to college.

This picture is freedom. Like at home, I felt really restricted, especially

for my age. For senior year (in high school), you're expecting, I don't

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[22] Please see pp. 46-47 for a description of the statuses.

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know, you get to your senior year, you expect that your parents are just going to be like, "Yeah, you're an adult now." I still had a bed time and had to go to bed. I still basically had to follow the rules all the time. It was really frustrating. Coming to college, it's weird. You know, one day, you have to be in bed by 11, and the next day, you come here and it's 11 and you say, "What do I do?" With all this freedom, you can basically do anything you want to.

Figure 50 (Student work, Karen, in college [spring])

When Karen compared the fall and spring illustrations of her college experience, she noted that the fall illustration's use of a bookcase was confining. Karen noted that the change between drawings was reflective of the change in how she made sense of the college experience overall. "[In the fall] I felt like I had to do everything within a certain time limit or space. And now, things are just rolling

around and whatever happens, happens." Her enjoyment of a less confining experience is consistent with the exploration associated with a Moratorium status.

Karen identified the period of time following fall semester final exams as the point in which the change occurred. She explained that, "Coming out of exam week, I realized that I did all this work, but I don't really feel like I accomplished anything. Because I basically shut people out." Karen identified the people with whom she had come into contact while at Faith as the most important influence on her sense of self. Opportunities for informal interaction with faculty and the other students who lived in her residence hall were seen as particularly important. "Professors here are really caring and they reach out to you if they see that you are having emotional problems and the see that you're not doing well." With respect to her living environment, Karen valued the opportunities to explore other students' perspectives afforded by living in the residence hall.

Karen's experience as one of the few students of color on Faith's campus was a source of frustration. She described her experience around issues of ethnicity at Faith as being similar to her experience of living in a small town in the Midwest. In both places, Karen was "shocked by the ignorance of people, especially at this age." One of the ways that being a student of color played out was that she felt unable to "express myself the way that I want to." Karen felt that because she was one of such a small number of non-white students, people were more likely to remember comments that she makes in class more so than other students. The result was a sense of pressure to avoid taking risks in the learning environment because if a mistake was made, "it will be on people's minds." Karen was optimistic that her experiences regarding

ethnicity would eventually have a positive result. However, she noted that at this

point in her college experience, "I don't know what it's [race] helping me do."

Karen also was hopeful that she would, one day, resolve her explorations and

establish a grounded sense of self. Her illustration of life five years after graduation

(Figure 51) reflected this desire. "Five years from now, I don't want to still feel like

I'm finding myself." Karen indicated that she would know she found herself when

she stopped worrying about her future. She was hopeful that that time would arrive.

> I worry about it a lot. Is this the right major for me? Am I going to be
>
> able to find a job? How long do I have to go to school? Maybe forever?
>
> When I do get don with school, am I going to be able to find a job?

Karen's desire for resolution was reflected in the intentionality with which she drew

"a home – not an apartment – a home." Her vision included "a father and two kids

and a wife and they're happy."

Figure 51 (Student work, Karen, five years after graduation [spring])

CHAPTER 5

Discussion, Implications, Limitations, and Directions for Future Research

The participants in this study were drawn from a selective, residential, Christian, liberal arts college. All eight were women. The mean high school grade point average for the sample population was 3.85 and the mean ACT composite[23] was 25.86. The unique character of the institution as well as the size, single gender, and academic preparation of study's sample create several limitations in extrapolating the findings broadly.

As a result of the data that were collected, tentative answers to three research questions can be offered. Four of the eight participants experienced change in their overall identity status and one additional participant experienced change in her ideology status. The nature of the changes, elements that were associated with identity change and interrelationships between participants will be presented.

The results of this study can inform policy and practice at postsecondary education institutions. Conducted at a Christian college, the findings are particularly instructive for similar institutions. However, notions such as re-negotiation of previous relationships and academic performance shock cross institution types, thus implications may also be applicable for secular and/or public institutions.

In spite of the richness of the data, and use of grounded theory, there exist a number of limitations that should be considered in evaluating this study. Issues associated with sample size and complexion, as well as the unique character of the study site will be discussed.

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[23] The mean ACT composite was calculated using seven of the eight scores. Leah reported a composite SAT score, thus her standardized test performance was not included.

The intent of this study was to be a starting point for research that engages in in-depth examination of the ways that individuals come to create a coherent sense of self during the unique stage of life that is attending college. This study accessed the voices of students to provide a narrative of the college transition experience. The voices were captured via interviews and depicted in illustrations. This combination ultimately produced eight narratives that illuminated the journey associated with authoring and re-authoring one's own life story, or sense of self. The three methods (questionnaire, interview, illustrations) that were utilized make an important contribution to the way that student experience is studied. The chapter concludes with discussion of future directions for this type of research.

Discussion

This study explored three research questions. The following pages offer tentative answers to each question.

Does Ego Identity Status of traditional age freshmen change during the first year of college?

The overall identity status of four of the eight participants changed between the first and second semesters. The ideology status of a fifth participant changed between the two semesters. Figure 52 presents the first and second semester EOM-EIS2 results for each of the eight participants. With the exception of Diane and Betsy, whose identity statuses were Moratorium in the fall and changed to Achievement and Achievement-Diffusion in the spring respectively, the status change of the other participants was in the direction of greater exploration. The shift to greater exploration may signal the self-examination that is required to establish a coherent

sense of self. That it occurred during early college attendance supports Sanford's

(1962) claim regarding the connection between college transition and developmental

crisis.

	Fall		Spring	
	Overall Identity Status		Overall Identity Status	
	Ideology Identity Status	*Interpersonal Identity Status*	*Ideology Identity Status*	*Interpersonal Identity Status*
Gwen *White Catholic*	Achievement		**Diffusion**	
	Achievement	*Diffusion-Foreclosure*	***Low Profile Moratorium***	*Diffusion - Foreclosure*
Diane *White Protestant*	Low Profile Moratorium		**Achievement**	
	Low Profile Moratorium	*Low Profile Moratorium*	***Achievement***	***Achievement***
Betsy *White Protestant*	Moratorium		**Achievement-Diffusion**	
	Achievement-Diffusion	*Moratorium-Foreclosure*	*Achievement-Diffusion*	***Low Profile Moratorium***
Erin *White Protestant*	Low Profile Moratorium		**Diffusion**	
	Low Profile Moratorium	*Low Profile Moratorium*	*Low Profile Moratorium*	***Diffusion***
Leah *Hawaiian/White Protestant*	Low Profile Moratorium		Low Profile Moratorium	
	Low Profile Moratorium	*Low Profile Moratorium*	*Moratorium*	*Low Profile Moratorium*
Maria *Mexican/White Protestant*	Moratorium		Low Profile Moratorium	
	Moratorium	*Low Profile Moratorium*	***Moratorium - Diffusion***	*Low Profile Moratorium*
Brittany *White Protestant*	Low Profile Moratorium		Low Profile Moratorium	
	Low Profile Moratorium	*Low Profile Moratorium*	*Low Profile Moratorium*	*Low Profile Moratorium*
Karen *Black Protestant*	Low Profile Moratorium		Low Profile Moratorium	
	Low Profile Moratorium	*Low Profile Moratorium*	*Low Profile Moratorium*	*Low Profile Moratorium*

* **Bold Underlined** status denotes change from fall to spring questionnaire

Figure 52 (Fall / Spring Status)

The three participants for whom identity status change was not observed were

already engaged in self-exploration as demonstrated by their Moratorium status. In

each of these cases, the college experience informed the substance of their

exploration.

If change in the Ego Identity Status occurs during the first year, what are the events that students associate with the change?

The data that were collected in the present study connect the two competing perspectives concerning events associated with identity change in previous literature. Waterman and Waterman (1970) and Jones (1997) both pointed to the importance of difference between personal characteristics and social norm. Kroger and Green (1996), alternatively, identified internal change process and exposure to new contexts.

Based on data collected in the present study, exposure to new contexts enhanced the potential for the experience of difference. It was the experience of difference that served as the catalyst for identity change. Juxtaposing Diane, Maria, and Karen's experience of the first year of attending Faith College provides an example.

Diane described her Christian commitment to be as strong as or stronger than that of her high school peers. Once she entered the Faith College community, she perceived the Christian commitment of members of her new context to be stronger than her own. The experience of difference in the Christian commitment between her previous and new contexts compelled her to question her own commitment. Exploration of her commitment to faith was a prominent element of her interview responses during the first semester and was consistent with her first semester identity status of Moratorium.

By the time the second interview was conducted, Diane resolved a large portion of her questions surrounding her commitment to Christianity and felt very

similar to others within the Faith College community. This new commitment was influential in her second semester identity status of Achievement.

For Maria, the area of difference that was experienced by entering the new context of Faith College centered on ethnicity. Prior to her arrival at Faith, Maria lived in a community that was rich in diversity. This diversity enabled her to integrate her White and Mexican ethnicities as illustrated by her self-description as being a combination of the two ethnicities during the first semester interview.

Maria's self-description changed between the first and second interviews. During the second interview, Maria noted that she more closely identified with her Mexican heritage. She went on to describe the Faith College context regarding ethnicity issues with phrases such as "racist" and "ignorant". Maria's new context was less accommodating of her identification as multiethnic. Further, because of institutional interest in recruiting a diverse student body, Maria felt that her Mexican ethnicity placed her in a subpopulation of the student body that was identified as needing special attention and assistance.

Finally, Karen's transition to the context of Faith College did not result in her experience of difference. Like Maria, Karen's ethnicity of Black resulted in her being part of an under-represented population within the Faith College community. However, unlike Maria who came to Faith from a community steeped in diversity, Karen had previously been part of a community where hers was the "only Black family in town." As a result, her transition to Faith College did not include feelings of difference and her identity status remained constant across data collection points.

The interaction of context change and the experience of difference described the process of identity change. A more detailed analysis of the participants' experiences produced three factors associated with the identity change process. The first was the prominence of Christianity in the Faith College environment. A second factor was academic performance shock. The final was the process of re-negotiating relationships from previous contexts and involvement in the Faith College community.

Prominence of Christianity at Faith College. The Christian component of Faith College appeared to have one of two effects on the participants. For those who sought a set of beliefs, Faith College provided a community of believers and allowed for such strong religious conviction that other identity status measures were overwhelmed. Both Gwen's and Betsy's experiences are examples of this effect. Neither was considered to have a Foreclosure status, as would be expected with making these unquestioned commitments, because of a lack of commitments in other areas of their lives.

Gwen's overall identity status of Achievement during the first semester was based largely on the strength of her religious convictions that she described as "my complete life." Early in her time at Faith, Gwen's perception of the religious environment was positive and she felt that it was a "good Christian-oriented school." However, mid-way through the first semester, she found that the practice of religion at Faith was different than the Catholic Church to which she was accustomed.

As a result of these differences, Gwen found the religious aspects of Faith to be "unwelcoming" for Catholic Christians and perceived a need to defend her

Catholicism. Her ideology status changed to Moratorium after spending a semester in an environment that highlighted differences between her religious commitments and those of the institution. Because of the import that Gwen placed on religion, when her ideology status shifted, so too did her overall identity.

For Betsy during the first semester, her religious convictions impacted perspectives on issues such as sexual standards. Her ideology identity, and consequently her overall identity, was tempered by a sense of religion being "a big thing in my life that I am still trying to figure out" and a lack of interest in "a lot of... political issues because nothing's ever happened to me." Her overall identity was also influenced by significant interpersonal exploration.

During the second semester, Betsy continued to be largely disengaged around political issues and explored interpersonal issues. However, she had committed to the notion that she was a believer. The strength of her religious conviction was so dominant that her ideology status of Achievement-Diffusion was also her overall status.

For others, the prominence of religion at Faith College triggered exploration of their personal religious beliefs. The presence of difference between previous personal religious experience and the religious commitment of the Faith College environment was commonly associated with these feelings. Diane's experience of Faith College in the fall and Maria's reaction to the religious component of Faith College are both examples.

Diane entered Faith College with the perception that her religious beliefs were strong. Upon arrival, however, she found that when compared to others within the

Faith community, her religious background was less developed. This perception resulted in Diane questioning her own religious commitment. By the spring, Diane had engaged in significant exploration of her perspectives by talking with peers, involving herself with institutional programs such as the Gathering and Chapel. Consequently, she was more committed to her faith.

Maria also found the strength of others' commitment to be a source of questioning. However, instead of a dissonance between the perception of her own religious beliefs and the beliefs of others, the uncritical acceptance of Christianity by other members of the Faith College community served as her catalyst. Unlike Diane, Maria perceived the difference as a barrier and continued to explore her perspectives without the support or influence of elements of the Faith College community.

Academic Performance Shock. Feldman and Newcomb (1994) presented the notion of "culture shock" as applying to first year students (p. 90). Feldman and Newcomb (1994) noted that first year students were required to adjust to unique academic and non-academic elements of their new college environments.

The present study's participants experienced shock, but it was largely related to academic performance issues. The study's participants were all successful high school students and were unaccustomed to receiving grades that were less than Bs. When participants experienced a difference between their successful academic performance of high school and their academic performance at Faith College (as represented by lower-that accustomed grades), significant questioning and anxiety resulted.

The impact of academic performance shock was most potent when it occurred in courses relating to the chosen major. In these situations, the participants questioned their fit with the major. Brittany's reaction to receiving a poor grade on the first exam in her first psychology course is an example of the questioning associated with academic performance shock. "I thought that if I don't do well in my first psychology class and what if I don't do well in the next one? So what if it's not the right thing for me?"

Leah's experience provided an illustration of the ripple effect of questioning fit with the chosen major as a result of academic performance shock. In the fall, she planned to graduate from Faith with a degree in history, attend law school, and become an attorney. In the second semester, Leah took her first history course and struggled. As a result, Leah questioned the appropriateness of a history major. This questioning then set in motion a series of other areas of exploration. The sequence she articulated was, if not a history major, then perhaps not law school; if not law school, then not an attorney; if not an attorney, then perhaps a psychologist; or perhaps she would opt to be a stay-at-home spouse.

Re-negotiation of previous contexts and involvement in the Faith College community. The two elements of the final factor integrate Tinto's (1993) Theory of Institutional Departure and Astin's (1985) Theory of Student Involvement. The first element was the act of re-negotiating previous contexts. Tinto (1993) asserted the successful transition to college required the student to integrate into the social and academic elements of the new institution. Correspondingly, the new student is also required to re-negotiate relationships with members of their previous communities.

All of the present study's participants lived on campus, and consequently, were thrust into a new living community. The combination of transition to Faith College and decreased contact with former environments presented participants with an opportunity for self-exploration apart from previous influences such as parents and high school friends. Karen's reference to the notion of freedom in her spring semester illustration and Leah's consideration of being a psychologist both serve as examples of the self-exploration that resulted from the transition to Faith College.

Navigating a new community presented the opportunity for change. What was done in the new community determined the nature of the change. Astin's (1985) Theory of Student Involvement asserts that the more physical and psychological energy a student invests, the greater the impact of the college experience. Seven of the eight participants connected with the Faith College community in a variety of ways. Erin, the exception, formed only one friendship while at Faith and was not involved in any elements of the college outside of the classroom. As a result of the lack of engagement with her new environment and the lessening connection to friends from high school, Erin appeared to view her time at Faith as something to endure so that she could begin her life after graduation. By adopting this perspective, Erin seemed to defer any sort of exploration or commitment until after graduation and the resultant change from Moratorium to Diffusion was not surprising.

When the events that students associate with Ego Identity Status change are compared across common elements of identity (e.g., ethnicity, gender, ideology), what themes emerge?

Because only women participated in the study, comparing experiences across gender is not possible. Additionally, none of the participants identified with a non-heterosexual sexual orientation. All participants also identified as Christian. Within the sample, however, there was variation in ethnicity: Maria and Leah were both multiethnic and Karen identified as Black.

Leah's experience around issues of ethnicity was unique from that of Maria or Karen. Much of the difference is explained by Leah's lack of identification with her Hawaiian ancestry. Leah spent the entirety of her childhood under the care of her mother who is White. With the exception of a short time living in Hawaii, Leah did not have opportunities to become immersed in her Hawaiian heritage. As a result, her understanding of the implications of her Hawaiian ancestry was minimal. Instead, when asked about her experience of ethnicity on the Faith campus, Leah focused on her physical appearance being something that sorority chapters desired.

> I just stand out…. At Faith, it's just curly hair. A lot of the sorority girls want me because of my look. The Gamma Zetas [pseudonym] are concerned about it. I can tell that they're sucking up because they want good looking girls in their sorority. You know how every sorority has an image to obtain. Theirs is they want to be the prettiest…. And being Hawaiian, that's just so different, everyone's like, "Ooh, that's amazing. Be in our sorority. You'd make is something cool. Something exotic."

Maria, who is also multiethnic, entered Faith with a sense of self that integrated both her White and Mexican ancestry. Her experience at Faith reflected the importance of difference identified by Jones and McEwen (2000). Maria attended a large public high school in a community with significant racial diversity. In that environment, she was similar to the rest of her classmates who were also from diverse cultural backgrounds.

After spending a semester at Faith, Maria more closely identified with her Mexican heritage. Maria's sense of difference between herself and other Faith students began during the admissions process when she was brought to campus as part of a special program to recruit Chicano/a students. Once a part of the Faith community, Maria came to view the racial environment as overwhelmingly white and lacking an understanding or appreciation for non-White, non-Judeo Christian cultures.

Karen's experience with respect to the influence of racial difference while at Faith is quite similar to the perspective Maria had in the spring. Unlike Maria, however, Karen's sense of ethnicity remained largely unchanged between the fall and spring semesters. Much of this is attributable to Karen having previously experienced living in a white monocultural environment. Karen noted a lot of similarities between attending Faith College and her experience being a part of one of the only Black families in a rural town in the Midwest. As a result of the two experiences (living in the small rural town in the Midwest and attending Faith), Karen felt like, "basically I understand what's going on with race."

Implications for Practice

Gergen (2000) noted that the proliferation of technological advancements has resulted in individuals being bombarded with a dizzying array of social messages to integrate into a coherent sense of self. The swell of social messages was termed social saturation. Consequently, he noted that "the process of social saturation is producing a profound change in our ways of understanding the self" (Gergen, 2000, p. 6).

This sentiment also is reflected in Marcia Baxter Magolda's (1999) call for "a complex kind of education" (p. 9).

> Because the general purpose of education in this country has been to
> prepare students for productive adult lives, the increasing complexity
> of adult life in our society requires a complex kind of education.

A complex education calls for institutions to equip students with the ability to construct their own visions, make informed decisions in community with others, and take responsibility for their actions (Baxter Magolda, 1999). Baxter Magolda (1999) further delineated the role of higher education by citing the direction offered by Bruffee (1993): "In any college or university today, mature, effective interdependence – that is, social maturity integrated with intellectual maturity – may be the most important lesson college students should be asked to learn." Baxter Magolda (1999) applied the phrase, self-authorship, to describe the combination of intrapersonal and cognitive skills referenced by Bruffee.

For postsecondary institutions to equip students with a complex education, thus preparing them for productive adult lives, attending to identity construction is a requisite. Without a constructed sense of self, the ability to create a vision, integrate

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diverse perspectives, and develop an understanding of the world's interdependence, fundamental skills for life in a saturated society, are jeopardized (Gergen, 2000).

The present study has a number of implications for postsecondary institutions that endeavor to prepare 18 to 20 year old students for a productive adult life. This population is in the unique transition between adolescence and adulthood. The task confronting them is developing a sense of self that integrates their past with their own constructed sense of self. Based on the experience of the participants in this study, the college experience is a potent force in this process. While the first five implications cross institution types, the final implication applies only to Christian colleges.

Design Programs and Services to Support Students at Predictable Stress Points

There were three important stress points identified during the process of transitioning to Faith College. The first was establishing relationships with a new peer group and renegotiating relationships with previous ones. For seven of the eight participants, this negotiation occurred in ways that enabled strong friendships within the Faith community and continued, although lessened, contact with friends from high school. Many of the participants referenced the aid of cell phones and email in maintaining contact with friends from high school.

The second predictable stress point was the return to campus from winter break. Three of the participants had romantic relationships with partners from high school that continued through the first semester and into the second semester. Winter break afforded an opportunity to re-establish a strong connection as a result of more regular contact. During the second interviews, future plans that included marriage were more pronounced. The increased importance of these relationships resulted in

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conflicted feelings early in the second semester. Both Gwen and Leah contemplated transferring to institutions that were closer to their significant others. Erin, while not considering transferring from Faith to be closer to her significant other, noted that her college experience would likely be more enjoyable if she and her boyfriend had more regular contact.

The stress of the return to campus after winter break may be the product of a single-gender sample. All of the participants were female. Previous research (e.g., Gilligan, 1993; Josselson, 1987) suggests that women place greater emphasis on relationships with others than do men. Much of the stress associated with the return from winter break appears attributable to re-negotiation of relationships within the home and institutional contexts.

The final stress point occurred when participants received grades that were lower than those to which they were accustomed (termed Academic Performance Shock). Most college graduates, myself included, can recall the anxiety they felt after receiving their first C, D, or E in college. The participants in this study were no different.

Student support services, academic advisors, and faculty should design programs to address these stress points. Many of the participants found the combination of talking about their experiences and my validation of them to be beneficial. It seemed that my feedback was particularly well received because of my status as an alumnus. There was a sense that I understood the challenges that were unique to attending Faith College. The importance of information sources having an institutional understanding is consistent with the findings of Moffatt (1989). With this

in mind, institutions should create programs that allow new students pose questions to more senior students and/or alumni about various adjustment issues.

Attend to the Potential Consequences of Academic Performance Shock

During the early college experience, students are called to navigate a new environment, make new friends, and for many, learn how to live largely independent from parental influence for the first time. They also find themselves in institutions that promote the ideal of academic rigor.

The combination of academic performance shock and the other transition challenges has the potential to overwhelm the student and result in the student's decision to leave the institution. This appeared to be the case for the study's ninth participant who withdrew at the end of the first semester. Early in the first semester, she received grades that were lower than those to which she was accustomed. As a result, she felt the need to spend more time preparing for class. However, the desire to spend more time in academic preparation competed with feeling compelled to maintain strong connections with family and friends in her hometown. Establishing social connections within the Faith College community also competed for a finite amount of time. Ultimately, she grew frustrated with the struggle to balance all of the competing forces and decided to withdraw from the study and the institution.

A lack of an initial academic performance shock should also be avoided. Without it, the student may develop a naïve perception that the postsecondary experience lacks rigor. This appeared to be Leah's experience. She described her first semester as "easy" only to experience unexpected academic challenges during her
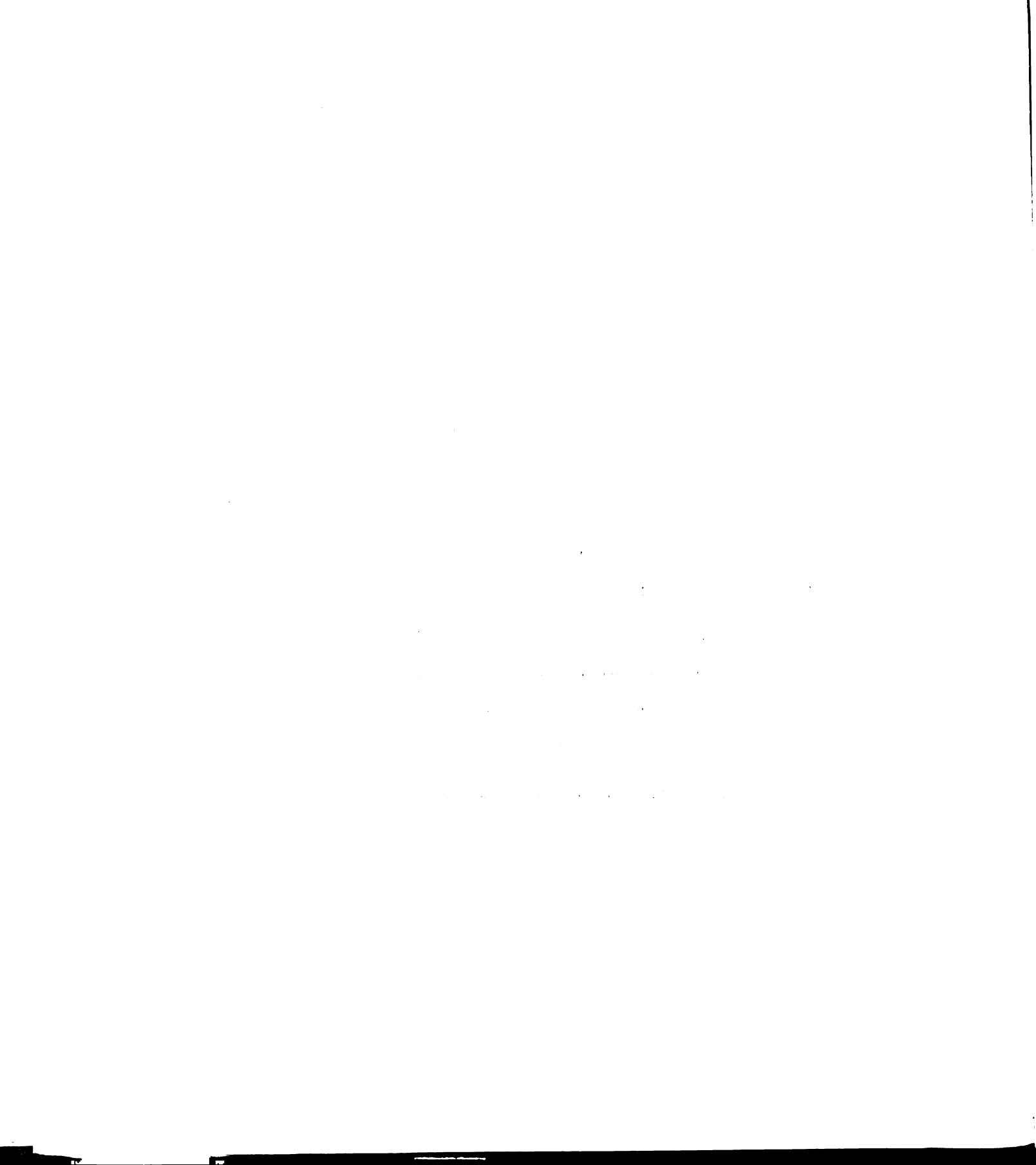
second semester. As a result of the sudden change, Leah contemplated leaving Faith College.

In light of these considerations, it appears that some academic performance shock in the first semester is desirable. However, institutions should be prepared to offer support for students' attempts to make sense of their initial grades and offer information on such things as effective study strategies and time management.

Faculty members are an important part of the institutional community in dealing with academic-related issues (Upcraft & Gardner, 1989). Addressing Academic Performance Shock is no exception. One approach that may be especially potent is individual interaction with students who perform poorly on the first exam of the semester. Astin (1993) noted that faculty-student interaction outside of the classroom environment was associated with increased Grade Point Average. Additionally, students who interacted frequently with faculty were shown to experience the smallest declines in physical and mental health[24] (Astin, 1993). Faculty, then, may have the ability to both provide feedback that will allow improved academic performance and help to stem the mental anxiety associated with Academic Performance Shock.

Encourage All First Year Students to Live On-Campus

Christie and Dinham (1991) found that living on-campus enhanced the level of new student engagement. The results of this study support that claim. From Brittany's first semester illustration of sitting on the couch interacting with her roommates to Karen's acknowledgement of her peers teaching her the importance of balance, the value of living on-campus was consistent. Even Gwen who had a

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[24] Astin (1993) reported that self-ratings for physical and mental health for the entire sample decreased.

roommate whom she depicted as a pink monster found value in the on-campus living environment. She noted that the negative roommate relationship compelled her to seek extra-curricular opportunities in an effort to avoid the living environment. When Gwen moved to a new residence hall, she felt that she had the best of both worlds. She enjoyed the relationships that were formed as a result of avoiding her former roommate and now had a comfortable living environment.

Intentionally Recruit a Diverse Student Population without Over-Emphasizing Difference

Bowen and Bok (1998) note that, "Overall, however, there is no mistaking the predominantly favorable impression that students of all ethnicities share about the value of diversity in contributing to their education (p. 254). In 2004, this is no less important advice and institutions should be mindful about recruiting a diverse student population. To assist in recruiting and retaining a diverse student population, institutions utilize such things as targeted recruitment and resource centers for specific ethnic groups (Turner, 1994). At the same time, Maria's sense of the Faith College recruitment process reminds institutions to carefully balance the desire for diversity. Too much specialized attention may result in students of color perceiving that they are "guests in someone else's house" who need special attention in order to be successful (Turner, 1994, p. 356).

Include Spiritual Development as Part of Student Development

Gergen (2000) noted that as a result of social saturation, the exposure to multiple points of view causes one's own beliefs to be constantly "thrown into question" (p. ix). Spirituality provides for a sense of "meaning, purpose, and

direction" (Gecas, 2000, p.98). As a result, spirituality can filter the views that the individual must incorporate into their sense of self. The benefit of paring back the messages to which the individual must attend was noted by Erikson (1980) at a time when computers were the size of a room, telephones were mounted on walls, and mail required a stamp instead of an Ethernet connection. In light of the increasing number of mediums and messages to which an individual may be exposed in contemporary society, spirituality likely is of even greater import.

That the implication calls for attention to spiritual development instead of religious development reflects the need to differentiate between spirituality and religion. While spirituality provides a sense of meaning, purpose, and direction, religion is viewed as a shared system of values (Love, 2001). Love (2001) noted that, while there is frequently an overlap between spirituality and religion, it is possible to have one without the other. For the purpose of constructing an identity, a sense of meaning and direction that results from spirituality is the important element.

Christianity provided both religion and spirituality to the participants of the present study. Leah's experience provides examples of both elements. Her choice to avoid pre-marital intercourse was informed by Christian beliefs that forbade it. Leah's questioning of what God will find of value should she "die tomorrow" illustrated the sense of meaning and purpose.

Christian Colleges Must Balance the Promotion of the Christian Mission and Support for Student Questioning

Religion and spirituality played an important role in the identities constructed by this study's participants. Like any other component of identity, exploration is an

important precursor to achievement. Exploration involves questioning. Questioning one's faith may be viewed as counter to the teachings of Christianity. The Gospel of Mark may be interpreted to provide such evidence:

> Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which you cursed has withered away." So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea', and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore, I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them." (Mark 11: 20-24)

For the individual, the conflict between questioning and biblical instruction to believe has the potential to result in anxiety. This was demonstrated by Diane's experience during the first semester. The conflict also challenges Christian colleges. On one hand, there is the interest of supporting students' construction of a coherent identity. This compels the institution to support individual questioning of faith. On the other is the importance of maintaining their Christian character and the instruction that Christians "Have faith in God."

Limitations

Limitations of this research stem from two sources: the institution that served as the research site and the study's participants. As a Christian college, Faith is intentional about the infusion of Christian ideals into the overall learning experience. As a liberal arts college, Faith emphasizes interaction between students, faculty, and
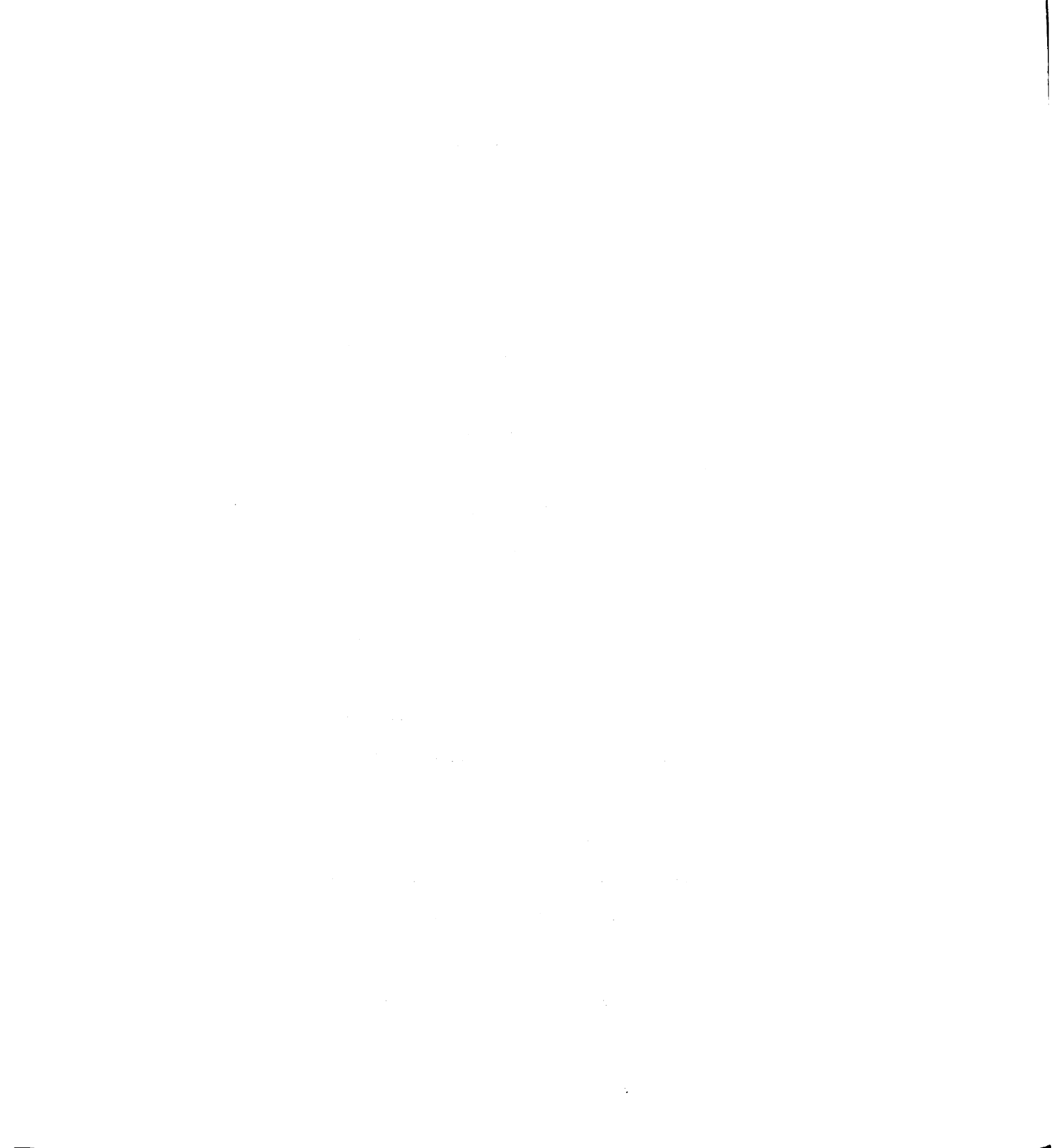
staff inside as well as outside of the classroom. The participants chose to attend Faith

College because of either or both the institution's Christian and liberal arts character.

Faith College, a Christian College

One of the factors that appeared to be most influential on the identities of the

participants was Christianity. The potency of this factor may be either the product of

or enhanced by the institution's character. Faith is intentional about the role of

Christianity in its understanding and engagement in the learning process. This is

reflected in the institution's mission, a curriculum that features a religion course as

requirement for graduation, and a vibrant chapel program. It also was understood, and

in many cases celebrated, by the study's participants. Karen's experience provides an

example of the intentional integration of faith and academic study. Planning to major

in biology, Karen struggled to resolve the apparent disconnect between evolution and

the Christian notion of creation. As part of her exploration, Karen sought out her

Biology professor who identified as both a Christian and a scientist.

The prominence of religion is likely not unique to Faith College. Holmes

(1987) asserted that it is the intersection of religion and learning that makes a

Christian liberal arts college unique from a secular liberal arts college. While the

prominence of religion found at Faith College likely would be found at other

Christian liberal arts colleges, secular liberal arts colleges and public institutions

likely do not include the intentional intersection of religion and academic study.

Consequently, the intersection illustrated by Karen's experience would be less likely

in a secular or public institution.

Faith College, a Selective Liberal Arts College

In addition to its Christian character, Faith College is also a liberal arts college. The experience of students who attend liberal arts colleges is qualitatively different from the experience of students who attend other types of institutions (Astin, 1999). The in-college experience of students at liberal arts colleges include greater likelihood of involvement with the life of the college and being, "more satisfied with the faculty, the quality of teaching...and more likely to view the institution as student-centered" (Astin, 1999, p. 83). Astin also found that attending a liberal arts college enhanced the likelihood of bachelor degree completion and pursuing graduate education (1999).

The benefits of the liberal arts experience at Faith College may be seen in the level of involvement on the part of the study's participants. For example, the participants who experienced identity change were very active in the out-of-classroom opportunities at Faith. These involvements provided the participants with peers with whom to engage in the exploration that is essential in the process of developing a coherent sense of self that incorporates societal expectations and individual decisions.

The impact of the liberal arts character may be compounded by the institution's selectivity. Based on data regarding the entering class's academic preparation such as high school GPA (3.723), high school class rank (over half were in the top 20th percentile of the graduating class), and composite ACT scores (25.495), the study's participants were surrounded by peers who were well-prepared for the rigors associated with postsecondary education.
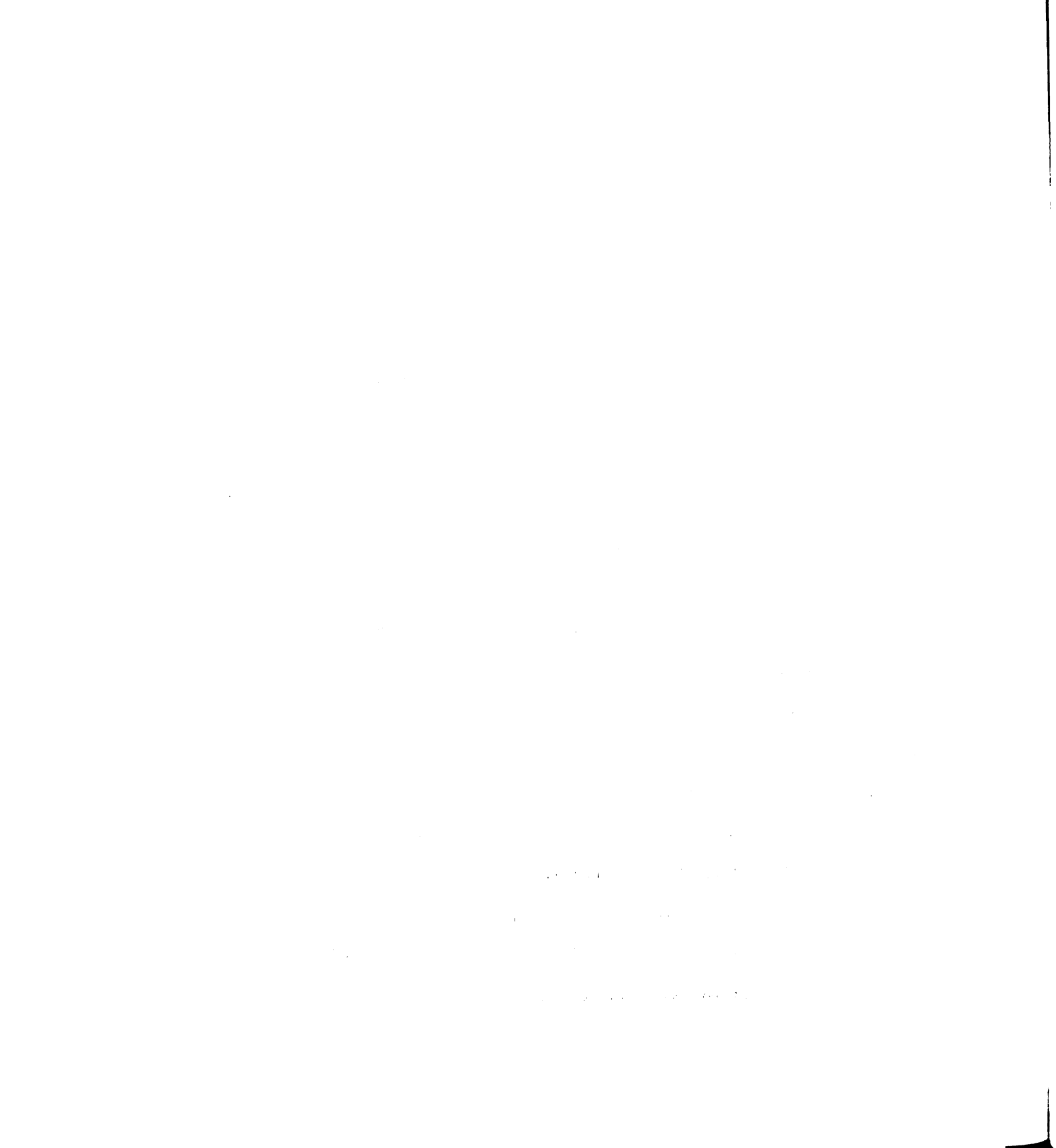
Faith College's combination of valuing involvement in out-of-class activities and an academically well-prepared peer group creates a college environment that has great potential to influence the individual (Kuh et al., 1991). This is an important consideration given the importance of both the individual and the context in the identity construction process. To illustrate, large populations of students seeking a college degree solely as a form of job training may result in an institutional context that places less value on out-of-classroom involvement. Alternatively, institutions that feature less stringent admissions standards may result in peer groups that are less academically prepared and/or oriented. Both in- and out-of-classroom experiences were both important factors in identity change process of the participants in this study.

Single Gender Sample

In reflecting on his research of adult development that included an initial study of only men, Daniel Levinson (1996) noted that, "it was difficult to say which aspects of the theory and findings were true of human development generally and which held for men only" (p. X). The same reservation exists with the findings of this study. In spite of efforts to include both male and female perspectives, only women chose to participate in this study. As a result, the consideration of similarities and differences between males and females with respect to key events associated with identity change is left to future studies.

Sample Size

This study engaged in an in-depth analysis of the experience of eight female students during their first months of attending a selective Christian liberal arts
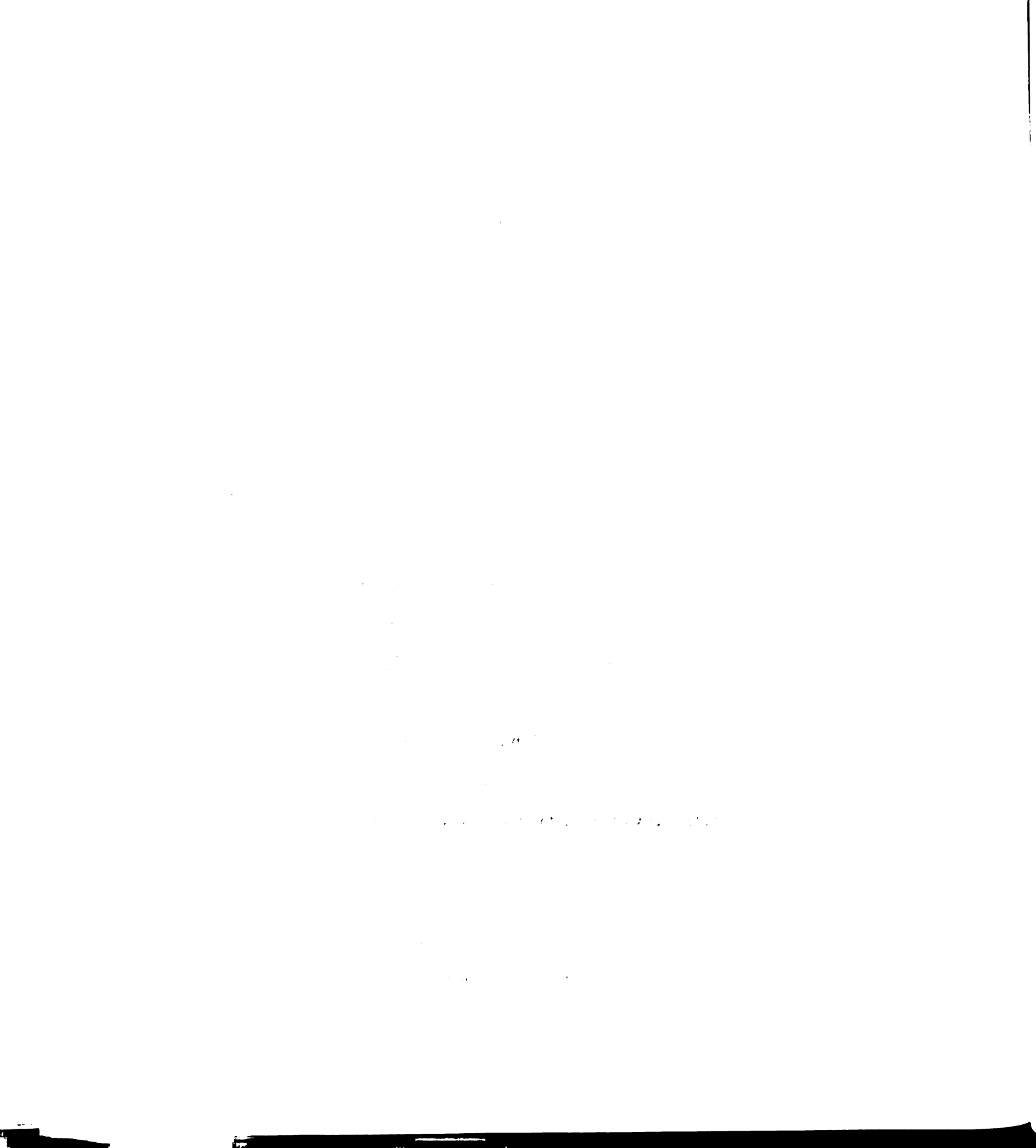
college. Support for the study's claims and assertions are in the form of participant statements that were obtained via interview and questionnaire results. The intent of this practice was to demonstrate the close connection between the data that were collected and the assertions that were offered. Decisions regarding the transferability of the findings of this study that included a sample of only eight ultimately lie with the individual reader.

Directions for Future Research

This study made two important contributions to knowledge about the process of identity change in college students. First it accessed student voices to better understand how new students negotiated their sense of self in a new environment. By doing so, an enhanced understanding of the student experience was obtained. The second key contribution is that the study utilized innovative data collection methods. This study utilized McAdams' (1988) notion of identity as life story. Keeping with this analogy, the questionnaires and interviews accessed the words of the story. The illustrations enhanced the text in two ways. First, they provided visual depiction of key elements of the story. More importantly, however, the illustrations proved to be an excellent tool to prompt additional reflection on the participant's sense of self and changes that occurred over time.

In light of these contributions and also the previously discussed limitations, future directions for this research abound. Five directions are offered below.

1. Conduct a study at a Christian liberal arts college with a sample that includes male and female participants. Given the traditional gender roles that are a part of Christianity and were observed in this study's population, the identity

change process for male students may be quite different from the female students in this research.

2. Research involving secular liberal arts colleges and Christian Universities. Both the liberal arts nature and the Christian character of Faith College appeared to be influential. In what ways would the identity change process be similar or different at a liberal arts college that did not include focused integration of religion with learning or a Christian University that features less student-faculty interaction?

3. Research involving other types of postsecondary institutions.

4. Include first time undergraduate students who are over the age of 25. Eighteen year olds are at a time of their development when it is expected that they explore alternatives for their sense of self. For this group, exploration may occur independent of college attendance. If the college experience is itself transforming, older students should be expected to rewrite part of their story.

5. Longitudinal study of identity change from matriculation through graduation and beyond. This study demonstrated the potential for the transition to college to serve as a catalyst for identity change. There are likely other moments throughout the college experience (e.g., admission decisions in limited enrollment majors, fraternity/sorority membership, admission into graduate school, internships) that also have the potential to encourage identity change. The intent of this study was that it be the beginning of an important area of inquiry. As society becomes increasingly diverse, the utility of examining human experience based on singular elements of identity will decrease. This study adopted a

different perspective. Rather than focus on single elements, it used a variety of methods to understand the richness and uniqueness of individual experience. Themes emerged that were inclusive of the variety of experiences yet also identified commonalities. In doing so, the study's intent was achieved.
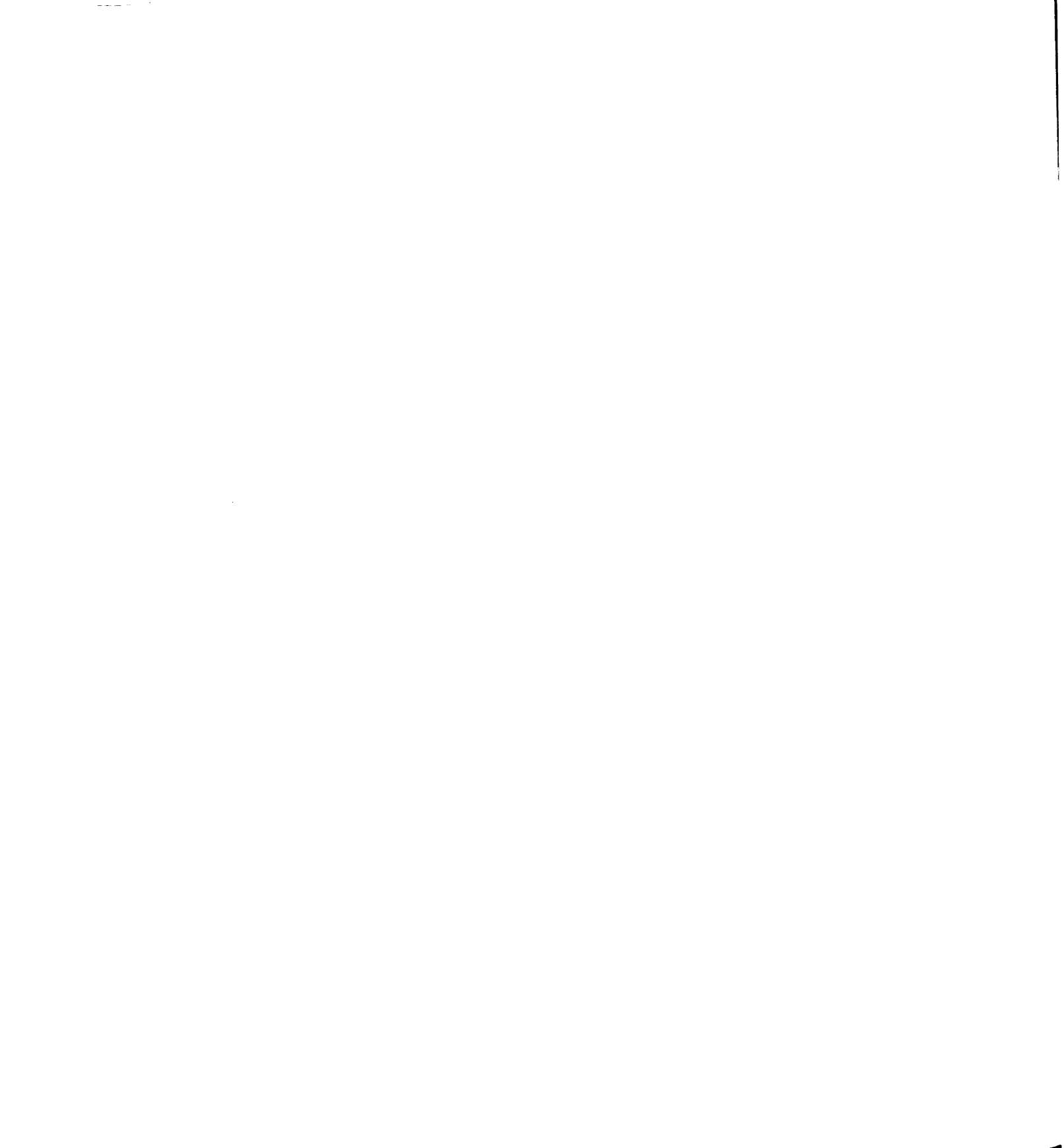
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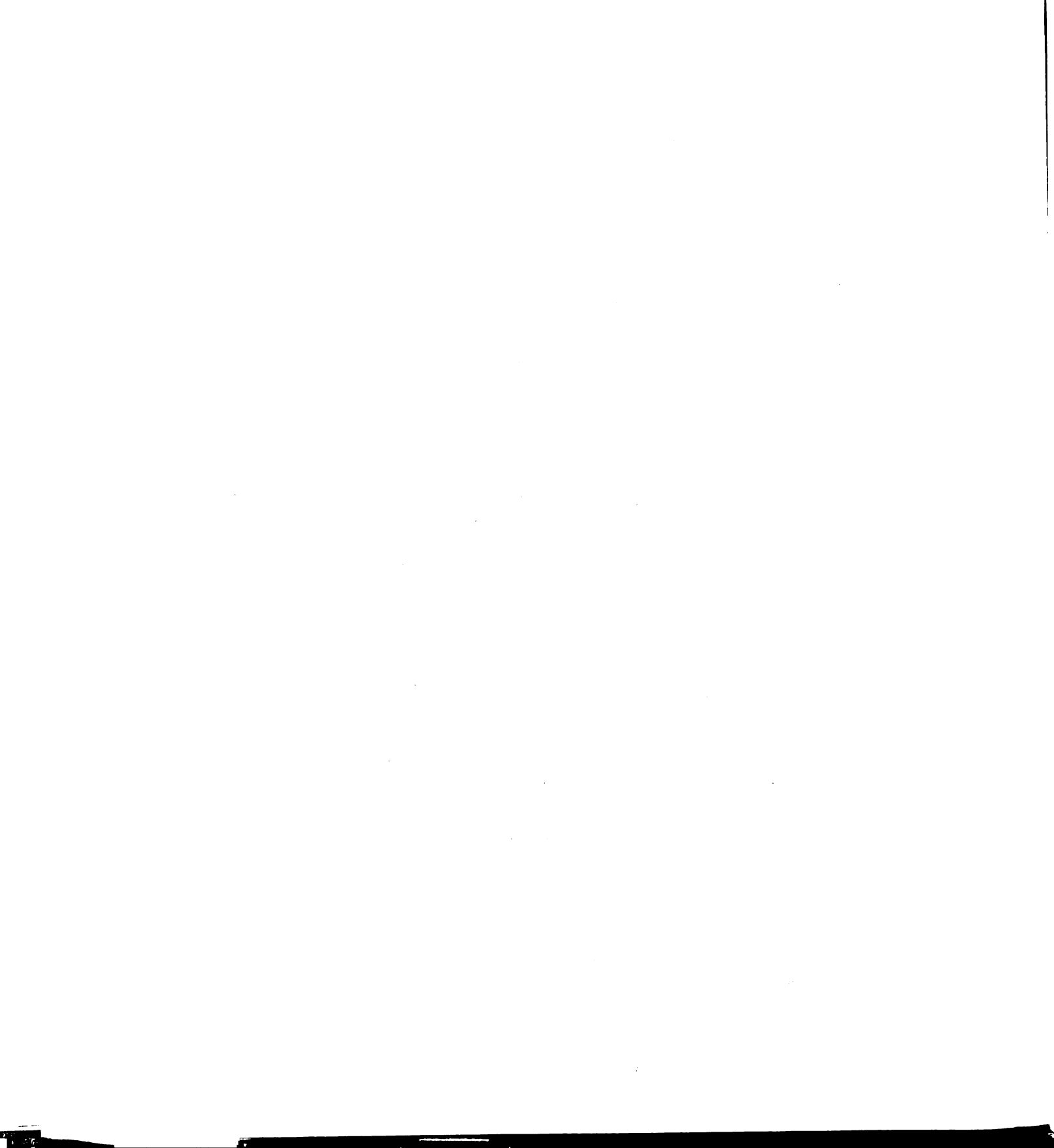
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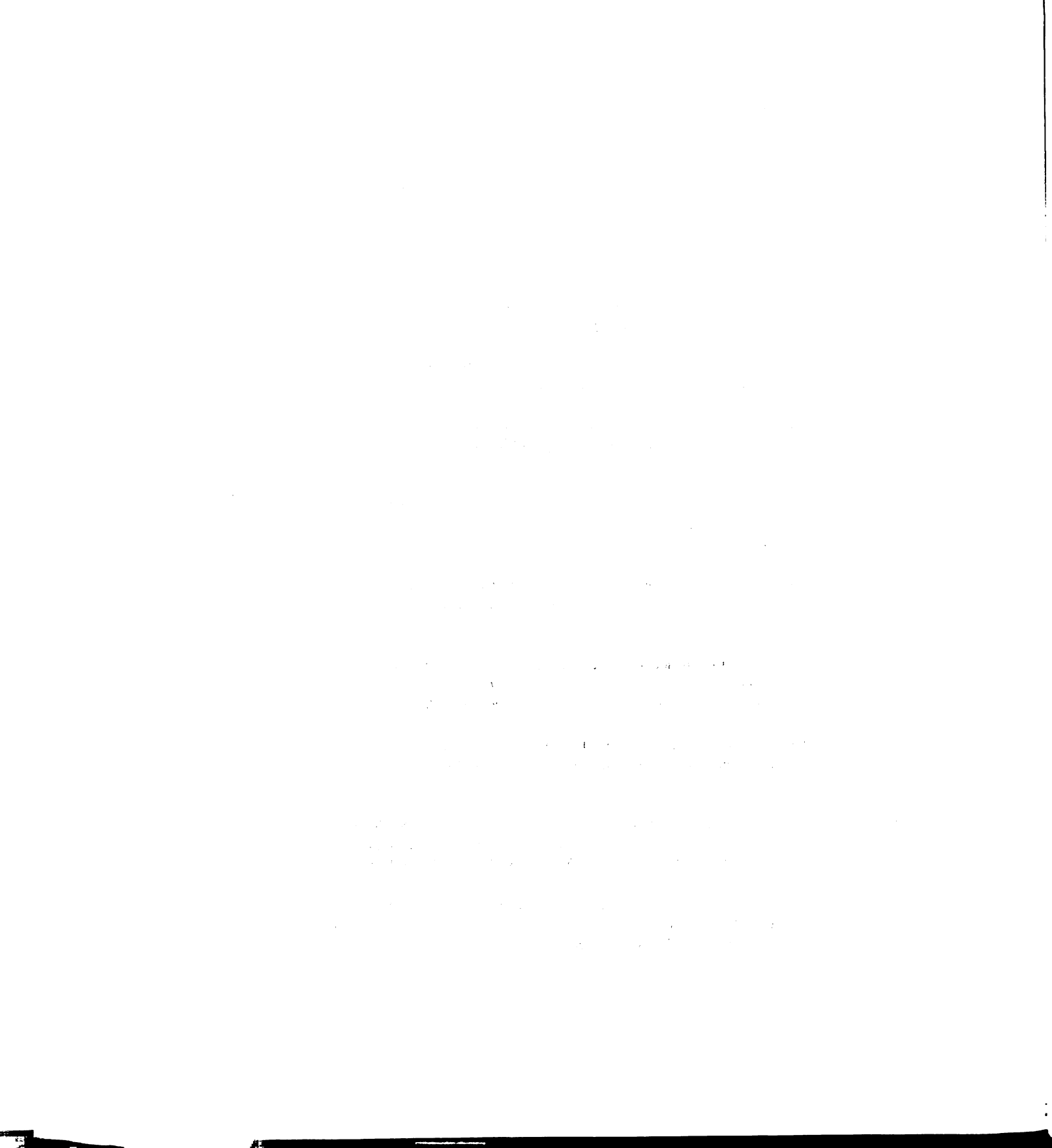
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Appendix A

Demographic Information Sheet

Demographic Information Sheet

The First Semester of College and Identity Change: Relationships and Associated Events

Thank you for agreeing to participate in the study, The First Semester of College and Identity Change: Relationships and Associated Events. Please respond to the questions below and return it with the Confirmation of Informed Consent form in the postage paid envelope that was included in the letter inviting your participation.

1. The highest level of education that my parents / guardians completed is
   a. High school/G.E.D. or less
   b. Associates
   c. Bachelors
   d. Masters
   e. Doctorate (M.D., J.D., Ph.D., Ed.D.)

2. My parents/guardians' combined annual income is
   a. Less than $20,000
   b. 20,000 – 35,000
   c. 35,000 – 50,000
   d. 50,000 – 65,000
   e. 65,000 – 80,000
   f. 80,000 – 95,000
   g. 95,000 +

3. Not including you, how many other family members have attended Faith College?

   _____

4. Besides Faith, to what other institutions did you apply (Please underline those to which you were not admitted)? _____

   _____

5. High school(s) attended: _____

6. Cumulative high school G.P.A.: _____

7. ACT composite score: _____

8. The high school that I graduated from was (circle all that apply):
   a. Public
   b. Private (non-religious affiliation)
   c. Private (religious affiliation)
   d. Urban
   e. Suburban
   f. Rural
   g. Home School

9. I was involved in the following during high school (circle all that apply):
   a. Student Government
   b. Varsity Athletics
   c. Intramural Sports
   d. Drama/Forensics
   e. Honor Society
   f. Art
   g. Community Service
   h. Instrumental/Vocal Music
   i. Church-affiliated activities
   j. Community Service (non church-affiliated)
   k. Other: _____

10. Which of the items listed in question #9 do you plan to get involved with while at Faith?

Please return the completed Demographic Information and Confirmation of Informed Consent Form by September 10, 2003.

Appendix B

Revised Extended Objective Measure of Ego Identity Status (EOM-EIS2)

The First Semester of College and Identity Change
Relationships and Associated Events

Thank you for agreeing to participate in the study, <u>The First Semester of College and Identity Change: Relationships and Associated Events</u>. Please complete the questionnaire below and return it to John Jobson (using the enclosed envelop) by no later than September 22, 2003. **If you completed this survey via email, you do not need to complete this one.** Once you have returned the completed questionnaire, Mr. Jobson will send you a follow-up email message that includes the next data collection instrument used in the study. Mr. Jobson will also be contacting you via your on-campus telephone number within the next week in order to schedule a one-hour interview. Should you have any questions regarding the questionnaire or the study as a whole, please contact:

John Jobson
221 Virginia Street
Lansing, Michigan 48912
(517) 267-0539

Directions for the Questionnaire: Read each item carefully. Be sure to respond to the total item and not just a certain part of it. Using the range of responses from strongly agree to strongly disagree, indicate to what degree it fits your own impressions about yourself. You may begin by thinking about whether you agree or disagree. Then you can decide how strongly you feel about it. The study is interested in how these items either reflect or do not reflect how you perceive your own situations.

Please circle the appropriate response for each question. Once you have completed the survey, please use the enclosed envelope to mail it to:

John Jobson
221 Virginia Street
Lansing, Michigan 48912

Thank you again for participating in this study.

Respondent Name:

Please circle the appropriate response for each question.

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

2. When it comes to religion I just haven't found anything that appeals and I don't really feel the need to look.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

4. There's no single "life style" which appeals to me more than another.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

7. I haven't really thought about a "dating style." I'm not too concerned whether I date or not.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

9. I'm still trying to decide how capable I am as a person and what work will be right for me.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

10. I don't give religion much thought and it doesn't bother me one-way or the other.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

11. There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

12. I'm looking for an acceptable perspective for my own "life style", but haven't really found it yet.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

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.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

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.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

15. Based on past experiences, I've chosen the type of dating relationship I want now.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

16. I haven't really considered politics. It just doesn't excite me much.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. 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.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

19. I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

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.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

21. My parents know what's best for me in terms of how to choose my friends.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

23. I don't think about dating much. I just kind of take it as it comes.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

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.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

25. I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

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.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

27. My ideas about men's and women's roles have come right for my parents and family. I haven't seen any need to look further.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

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.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

29. I don't have any real close friends, and I don't think I'm looking for one right now.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.
a. Strongly Agree
b. Moderately Agree
c. Agree
d. Moderately Disagree
e. Strongly Disagree

32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

33. It took me a while to figure it out, but now I really know what I want for a career.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

37. I only pick friends my parent would approve of.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree
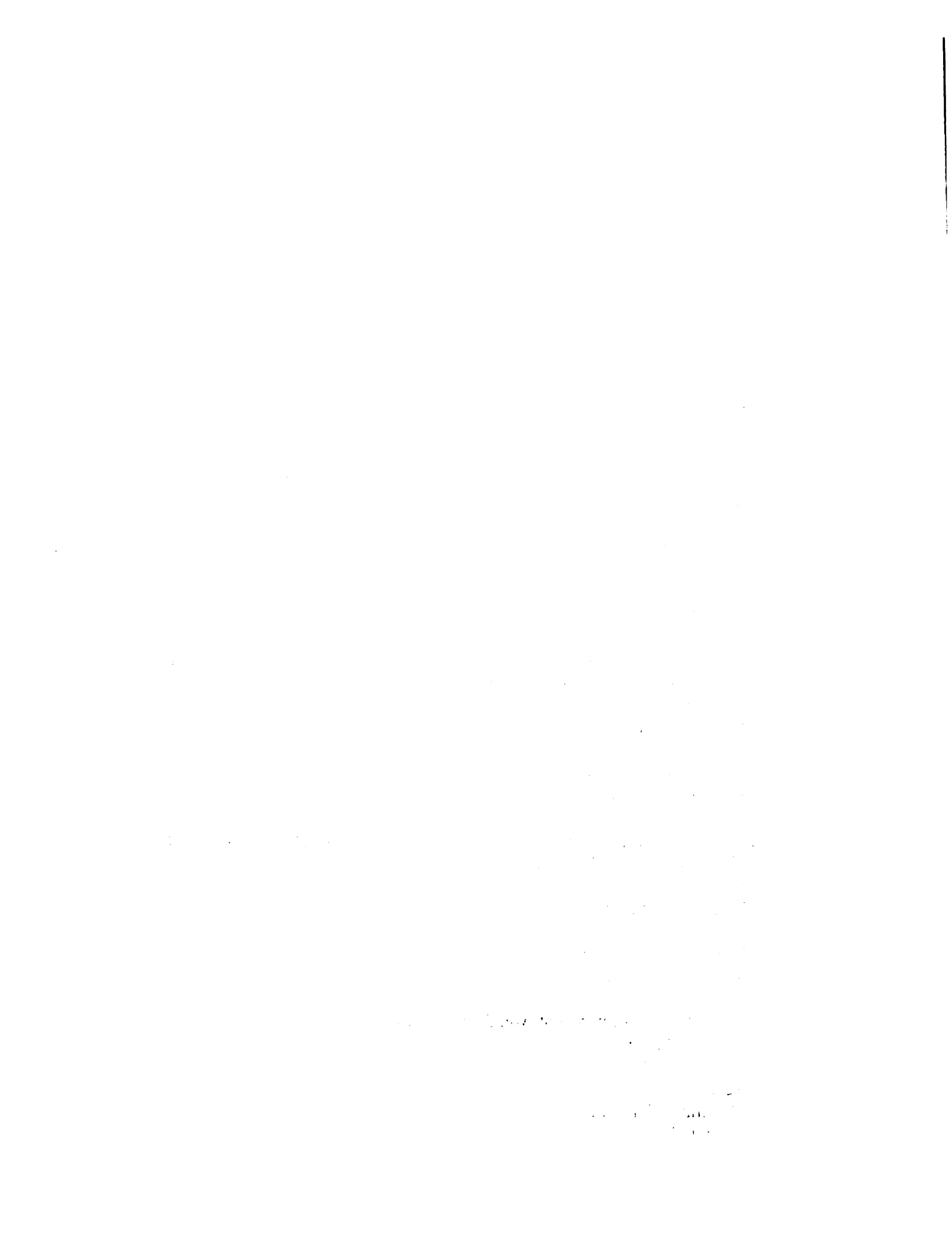
38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

39. I only go out with the type of people my parents expect me to date.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

41. My parents decided a long time ago what I should go into for employment and I'm following through their plans.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

44. My parents' views on life are good enough for me, I don't need anything else.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

45. I've had many different friendships and now I have a clear idea of what I look for in a friend.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

47. My preferences about dating are still in the process of developing. I haven't fully decided yet.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. Strongly Disagree

48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
    a. Strongly Agree
    b. Moderately Agree
    c. Agree
    d. Moderately Disagree
    e. 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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

50. I attend the same church as my family has always attended. I've never really questioned why.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and not I know exactly how I want it to happen for me.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

53. I don't have any close friends. I just like to hang around with the crowd.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

54. I've been experiencing a variety of recreational activities in hope of finding one or more I can really enjoy for some time to come.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

55. I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

56. I really have never been involved in politics enough to have made a firm stand one way or the other.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

57. I just can't decide what to do for an occupation. There are so many possibilities.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

58. I've never really questioned my religion. If it's right for my parents it must be right for me.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

59. Opinions on men's and women's roles seem so varied that I don't think much about it.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

60. After a lot of self-examination I have established a very definite view on what my own life style will be.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

62. All of my recreational preferences I got from my parents and I haven't really tried anything else.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

63. I date only people my parents would approve of.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

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.
   a. Strongly Agree
   b. Moderately Agree
   c. Agree
   d. Moderately Disagree
   e. Strongly Disagree

Thank you again for completing this instrument.
Please use enclosed envelop to return it to:
John Jobson
221 Virginia Street
Lansing, Michigan 48912

Appendix C

Illustration Instructions

The First Semester of College and Identity Change
Relationships and Associated Events

Thank you again for agreeing to participate in the study, The First Semester of College and Identity Change: Relationships and Associated Events. The following two pages contain directions and space for you to create two illustrations – yourself in college right now, and yourself five years after completing your Bachelors degree. Illustrations may be drawn in either ink or marker. In that the illustrations may be scanned and/or copied, please avoid using pencil or crayon. Please complete both of the illustrations and bring them with you to your scheduled interview. Should you have any questions regarding the illustrations or the study as a whole, please contact:

John Jobson
221 Virginia
Lansing, Michigan 48912
(517) 267-0539

Directions for Illustration One – College Experience:

1. What visual images of the college experience come to mind when you think of yourself in college? Now draw, as best as you can, that college experience. Include yourself and anything else that represents for you that college experience. Ideally, someone else could look at your drawing and could then form a reasonable impression of your experience.
2. On the back of your drawings write a full description of the scene you have drawn. Be as explicit, open, and comprehensive as you can.
3. Finally, list any objects or concepts that you wished to include in the illustration but were unable to place in the illustration.
4. The illustrations that you supply may be shown in the final dissertation and/or publications and presentations surrounding the study. Should this be the case, all personally identifiable information will be removed and/or altered to ensure your confidentiality.

I spent _____ minutes drawing this illustration.

Directions for Illustration Two – Five Years After Graduation:

1. What visual images come to mind when you think of your life five years after completing your Bachelors degree? Now draw, as best as you can, that image. Include yourself and anything else that represents for you life five years after graduation. Ideally, someone else could look at your drawing and could them form a reasonable impression of your experience.

2. On the back of your drawings write a full description of the scene you have drawn. Be as explicit, open, and comprehensive as you can.

3. Finally, list any objects or concepts that you wished to include in the illustration but were unable to place in the illustration

4. The illustrations that you supply may be shown in the final dissertation and/or publications and presentations surrounding the study. Should this be the case, all personally identifiable information will be removed and/or altered to ensure your confidentiality.

I spent _____ minutes drawing this illustration.

Appendix D

First Semester Interview Protocol

The First Semester of College and Identity Change
Relationships and Associated Events – Fall

Interviewer: _____

Location: _____

Time: _____

Date: _____

Subject Name: _____

Introduction: This project is designed to gain insight into the ways that your identity changes during the first semester of college attendance and the events that you associate with whatever changes occur. Specifically, it looks at the people and or situations that help you understand and/or reconsider the person you are or the person you are becoming. Please know that there are no right answers and no wrong answers and like the rest of the information that you provide during this study, your confidentiality will be maintained to the maximum extent allowable by law. Please respond as honestly as possible.

Please answer the questions as completely as you can. If there is a question that you do not understand, please ask and I will clarify it for you. Also, if there is a question that you do not want to answer, please just say so. Do you have any questions before we begin?

On your consent form, you indicated that it was O.K. to tape the interview. Is that still acceptable? I want to make sure that we accurately record your responses. (If participant does not want it to be taped, conduct the interview and take detailed notes – attempt to collect direct quotes if possible)

Introduction

1. If there were a person who you wanted to know, what sorts of things would you tell them about yourself?

Family Dynamics
1. Most parents have plans for their children; things that would like them to go into or do. What plans do your parents have for you?
2. Do you plan to marry or enter a committed partnership? Do you plan to work after? Why or why not?
3. Do you plan to have children? Work after you have children? Do you plan for your partner to work after you have children? Why or why not?

Important Others
1. What was most important in the last two or three years in terms of making you the way you are? Before that – like in middle school? Before that – like in elementary school?

2. In the last two or three years, who of all the people that you've known during that time did you like the most? Before that?
3. Who of all these people did you most want to be like? Did you become like them in any way? Who of all the people that you know now would you most like to be like?

Ideology: Religion
1. Please compare your religious beliefs with those of your parents. What are the similarities? What are the differences?
2. How do your parents feel about your beliefs now?
3. Please describe a time when you came to doubt any of your religious beliefs? How did it happen? How did you resolve your questions?

Ideology: Politics
1. Please compare you political beliefs with those of your parents. What are the similarities? What are the differences?
2. What political issues do you feel particularly strongly about?
3. When did you decide on your political beliefs?

Ideology: Sex
1. What are your views on sexual activity prior to marriage or a committed relationship?
2. How have your views on sexual activity changed over time? To what do you attribute the change?
3. What would your parents think about your sexual standards and behavior?

Drawings
1. Can you explain your drawing of yourself in college to me? What are the important parts of the drawing?
2. Did the drawing turn out the way you imagined it would before you started it? Explain.
3. As you look at the drawing now, is there anything else that you would like to put in it?
4. Can you explain your drawing of yourself five years after graduation to me? What are the important parts of the drawing?
5. Did the drawing turn out the way you imagined it would before you started it? Explain.
6. As you look at the drawing of yourself five years after graduation now, is there anything else that you would like to put in it?
7. Which of the two drawings was more difficult for you to draw? Why do you think that was the case?

Appendix E

Second Semester Interview Protocol

**The First Semester of College and Identity Change
Relationships and Associated Events**

Interviewer: _____

Location: _____

Time: _____

Date: _____

Subject Name: _____

Introduction: This project is designed to gain insight into the ways that your identity changes during the first semester of college attendance and the events that you associate with whatever changes occur. Specifically, it looks at the people and or situations that help you understand and/or reconsider the person you are or the person you are becoming. Please know that there are no right answers and no wrong answers and like the rest of the information that you provide during this study, your confidentiality will be maintained to the maximum extent allowable by law. Please respond as honestly as possible.

Please answer the questions as completely as you can. If there is a question that you do not understand, please ask and I will clarify it for you. Also, if there is a question that you do not want to answer, please just say so. Do you have any questions before we begin?

On your consent form, you indicated that it was O.K. to tape the interview. Is that still acceptable? I want to make sure that we accurately record your responses. (If participant does not want it to be taped, conduct the interview and take detailed notes – attempt to collect direct quotes if possible)

Introduction

1. If there were a person who you wanted to know, what sorts of things would you tell them about yourself?

Family Dynamics
1. How has your relationship with your parents changed since you have been in college? Has it been positive or negative?
2. Do you plan to marry or enter a committed partnership? Do you plan to work after?
3. Do you plan to have children? Work after you have children? Do you plan for your partner to work after you have children?
4. What has informed you decisions with respect to how your chosen profession will interact with your family life?

Important Others
1. What has been the most important factor that you have encountered during your time in college in terms of influencing who you are?

2. Of all the people with whom you have come into contact while in college, whom have you most wanted to be like? Have you become like them in any way?

Ideology: Religion

1. What do you perceive as the difference between faith, beliefs, and religion? In what ways do they fit together?
2. How have you experienced the religious component of Faith College?
3. Since we met in the fall, have you had occasion to question your religious beliefs? What seemed to trigger your questioning?
4. What did you do in an attempt to resolve your questions?
5. Please compare your religious beliefs with those of your parents. What are the similarities and differences?

Ideology: Politics

1. What political issues do you feel particularly strongly about?
2. In what ways have your political beliefs changed during your time at Faith?
3. To what do you attribute these changes?
4. Please compare you current political beliefs with those of your parents. What are the similarities? What are the differences?

Ideology: Sex

1. Where do you establish the line regarding sexual activity that is and is not acceptable prior to marriage?
2. How have your views on sexual activity changed over time? To what do you attribute the change?
3. As you look back on the decisions that you have made with respect to sexual activity, how well do they coincide with your beliefs about what is and is not acceptable?
4. What would your parents think about the decisions that you have made with respect to sexual behavior?

Life Story

1. Think about your life as if it were a book with four to seven chapters. Each chapter would tell a story, or have a plot. Think about major events in your life as turning points that mark the transition from one chapter to the next. What are the chapters in your book? What are turning points that move from one chapter to the next?
2. You have likely encountered certain "peak" experiences, or moments that you experienced as particularly uplifting or positive. Please describe a peak experience that you have had. In what ways did that shape who you are today?
3. You may have also experienced profound low points, or moments that you associate with feelings of despair. Please describe a low point that you have had. In what ways did that shape who you are today?

Drawings (Spring Interview)

1. Can you explain your drawing of yourself in college to me? What are the important parts of the drawing?
2. Did the drawing turn out the way you imagined it would before you started it? Explain.
3. As you look at the drawing now, is there anything else that you would like to put in it?
4. Here is the drawing of yourself in college that you drew in the fall. What differences do you see between the two?
5. What do you think explains these differences?
6. Can you explain your drawing of yourself five years after graduation to me? What are the important parts of the drawing?
7. Did the drawing turn out the way you imagined it would before you started it? Explain.
8. As you look at the drawing of yourself five years after graduation now, is there anything else that you would like to put in it?
9. Which of the two drawings was more difficult for you to draw? Why do you think that was the case?
10. Here is the drawing of yourself in college that you drew in the fall. What differences do you see between the two?
11. What do you think explains these differences?
12. Here is the drawing of yourself five years after graduation that you drew in the fall. What differences do you see between the two?
13. What do you think explains these differences?

Appendix F

Initial Invitation Letter

John Jobson
221 Virginia
Lansing, Michigan 48912
jobsonjo@msu.edu

August 29, 2003

«First_Name» «Last_Name»
«Address»
«City», «State» «Zip_Code»

Dear «Title» «Last_Name»

Congratulations on your matriculation to Faith College. You are about to begin what will no doubt be four (or more) years of intellectual journey, self-discovery, and wonderful friendships. As a member of the Class of 1995, it seems not that long ago that I was preparing to begin my time as a Flying Dutchman.

Since graduating from Faith in December of 1995, I have gone on to complete a Master of Science in Higher Education – Student Affairs at Indiana University in Bloomington and am now in the process of completing my PhD in Higher, Adult, and Lifelong Education at Michigan State University. As part of the requirements for my PhD, I am conducting a study that examines identity change that occurs in first semester college students. It is for this reason that I have contacted you.

I am inviting you to serve as a participant in my study, <u>The First Semester of College and Identity Change: Relationships and Associated Events</u>. As a participant, you would be asked to do the following:

1. Complete the enclosed Demographic Information Sheet and enclosed Consent Form. Both may be mailed in the stamped envelope that is also enclosed.

2. Complete a 64-item questionnaire on two occasions. The questionnaire, the Extended Objective Measure of Ego-Identity Status, is a widely used instrument that assesses individual identity development. Should you agree to participate, I will send the questionnaire both electronically and in hard-copy format to your on-campus email address and your on-campus address on September 11 and again on January 1. The electronic questionnaire will be in Microsoft Word format and sent as an attachment. The electronic questionnaire is formatted so that you can do it all on your computer and then return it to me by email. I ask that you complete the questionnaire by September 22 and January 12 respectively.

3. Create two illustrations of yourself. The first will be of you in college and the second will be yourself five years after graduation. Like the questionnaire, you will be asked to create these drawings on two occasions – once in September and again in January. Do not worry if you are a less than accomplished artist.

4. Participate in two interviews. Both interviews will be between approximately 60 and 90 minutes in length will include only you and me. They will occur in a confidential on-campus location at a time that is convenient for you. The first interview will likely take place some time between September 22 and October 3 (schedules permitting) and the second interview will likely take place some time between January 12 and 26 (schedules permitting).

Because your participation is completely voluntary, you can decide that you will not be a part of the study at all, or you can withdraw from the study at any time without penalty. Further, the current research plan calls for both interviews to be audiotaped. Any participant in the study may request at the start of the interview that it not be taped or may request that taping stop at any point during the interview.

All of the data that will be collected as part of the study will be treated with strict confidence; the results will be reported as cases with no mention of your name and any other identifying characteristics will be disguised. The data that you supply as a participant might be used in the final dissertation as well as other presentations and publications about the study.

Your participation in the study will be a significant time commitment. As a token of my appreciation, upon the conclusion of your participation with the study, I will provide you with a gift certificate for one one-item large pizza from Domino's.

If you are willing to participate in this study, please complete the enclosed Demographic Information Sheet and Informed Consent form and place it in the postage-paid envelope that is enclosed. As I am unable to contact anyone who does not return the consent form, if you would like to participate, please return the form by no later than September 10, 2003.

Should you have any questions or concerns about this research or any research-related activities, please feel free to contact the chairperson of my dissertation committee:

Dr. Marilyn Amey, Associate Professor
Higher, Adult, Lifelong Education Program
428 Erikson Hall
Michigan State University
East Lansing, Michigan 48824
(517) 432-1056
amey@msu.edu

Should you have any questions regarding your role and rights as a subject of research, please contact:

Dr. Ashir Kumar, Chair
University Committee on Research Involving Human Subjects
202 Olds Hall
Michigan State University
East Lansing, Michigan 48824
(517) 355-2180
ucrihs@msu.edu

Once again, welcome to Faith College. I look forward to hearing from you.

Respectfully,

John Jobson

Enclosure(s)

Appendix G

Confirmation of Informed Consent

Confirmation of Informed Consent
The First Semester of College and Identity Change: Relationships and Associated Events

You have read the description of the study and consent to involvement in it. Data for the study may be maintained indefinitely and will be used to document identity change and events that first semester college students associate with identity change.

The data might be used in reports about the study, a doctoral dissertation, and other presentations and publications about the study. You have been assured that in any such uses, your privacy will be maintained to the maximum extent allowable by law.

You may withdraw your participation in any or all of the activities listed below at any time, without penalty. Choosing not to participate will have no impact on your right to be a full member of the Faith College community.

Upon the conclusion of your involvement in with this study, you will receive a gift certificate for one, one-item large pizza from Domino's.

You agree to participate in the activities indicated below (please indicate "yes" or "no" for each category)

1. Complete the Demographic Information Sheet and return it with the Confirmation of Informed Consent Form in the postage paid envelope.

   _____ Yes   _____ No

2. Complete the Extended Measure of Ego-Identity Status questionnaire between September 11 and September 22, 2003.

   _____ Yes   _____ No

3. Create two illustrations - one of yourself in college and one of yourself five years after graduation - during the fall semester of the 2003-2004 academic year.

   _____ Yes   _____ No

4. Participate in an interview of approximately 60-90 minutes in length, to be arranged at your convenience, between September 22 and October 3.

   _____ Yes   _____ No

5. Complete the Extended Measure of Ego-Identity Status questionnaire between January 1 and January 12, 2004.
   _____ Yes   _____ No

6. Create two illustrations – one of yourself in college and one of yourself five years after graduation - during the spring semester of the 2003-2004 academic year.

   _____ Yes   _____ No

7. Participate in an interview of approximately 60-90 minutes in length, to be arranged at your convenience, between January 12 and January 26.

   _____ Yes   _____ No

8. Conversations described in items #4 and 7 (above) may be audio taped.

   _____ Yes   _____ No

Signature: _____

Date: _____

Please return the completed Confirmation of Informed Consent and Demographic Information Sheet by September 10, 2003.

Should you have any questions or concerns about this research or research-related activities, please feel free to contact:

Dr. Marilyn Amey, Associate Professor
Higher, Adult, Lifelong Education Program
428 Erickson Hall
Michigan State University
East Lansing, Michigan 48824
(517) 432-1056
amey@msu.edu

Should you have any questions regarding your role and rights as a subject of research, please contact:

Dr. Ashir Kumar, Chair
University Committee on Research Involving Human Subjects
202 Olds Hall
Michigan State University
East Lansing, Michigan 48824-1046
(517) 355-2180
ucrihs@msu.edu

UCRIHS APPROVAL FOR
THIS project EXPIRES:

JUL 1 3 2004

SUBMIT RENEWAL APPLICATION
ONE MONTH PRIOR TO
ABOVE DATE TO CONTINUE

Appendix H

Email Reminder

Good afternoon:

Some time last week you received a packet of information about my dissertation study, Identity Change During the First Semester: Relationships and Associated Events. As stated in the letter that invited you to be a participant, you may not participate until I have received the Informed Consent form from you. The purpose of this email message is to serve as a reminder that, if you wish to participate but have not returned the Informed Consent form and Demographic Information sheet, please return them as soon as possible. If you wish to participate but no longer have either the Consent form or Demographic Information sheet, please reply to this email and copies will be sent to you electronically.

So that I may begin the process of identifying additional participants as quickly as possible, in addition to returning the Consent form and Demographic Information sheet, please indicate your intention to participate by replying to this message. If you have any questions about this study, please feel free to contact me either by telephone (517-267-0539) or by replying to this message.

I look forward to exploring your first semester at Faith with you.

Respectfully,
John Jobson, Doctoral Candidate
Higher, Adult, Lifelong Education program
College of Education
Michigan State University

Your participation is voluntary. If you do not plan to participate, simply disregard this message and you will no longer be contacted.

(Date Sent: Wednesday, September 10, 2003; 2:21 p.m.)

Appendix I

Email Reminder to Second Set of Subjects

Good morning-

By now you should have received an invitation to participate in my dissertation study, "Identity Change During The First Semester of College: Relationships and Associated Events". You have been identified as a member of the entering class of Faith College who will offer rich information about the process of the transition to college. Please know that your assistance with this project is very important. As such, my hope is that you will be willing to share your experiences with me.

If you are willing to participate, I ask that you do the following:
1. Return the Informed Consent form and Demographic Information sheet that were included in the packet of information that was sent to you. An addressed, stamped envelop for your use in returning these documents was also included; and,
2. Reply to this email by the morning of Monday, September 22, indicating your intention to participate. This will allow me send you the questionnaire as quickly as possible.

As noted in the letter inviting your participation, the decision to participate in the study is completely voluntary. Should you choose not to participate, please disregard this message as well as the packet of information that you received.

If I may answer any additional questions that you may have about the study, please feel free to contact at this email address or via telephone at 517-267-0539. Additionally, if you need an additional copy of the Demographic Information sheet and/or the Informed Consent form, please let me know and an electronic version will be sent to you without delay. Thank you again for your assistance in the completion of my doctoral study. Go Faith!

Respectfully,
John Jobson, Doctoral Candidate
Higher, Adult, Lifelong Education Program
Michigan State University

(Date Sent: Thursday, September 18, 2003, 11:30 a.m.)

Appendix J

Second Invitation Letter

John Jobson
221 Virginia
Lansing, Michigan 48912
jobsonjo@msu.edu

October 3, 2003

«First_Name» «Last_Name»
«Address»
«City», «State» «Zip_Code»

Dear «Title» «Last_Name»

Earlier this fall, you received a packet of information about my dissertation study and an invitation to participate in it. The study, The First Semester of College and Identity Change: Relationships and Associated Events, is being conducted as my doctoral dissertation for completion of a Ph.D. in Higher, Adult, & Lifelong Education at Michigan State University. You have been invited to participate because of the unique perspective that you bring to the process of transitioning to Faith College. As a participant in the study, you would be asked to do the following:

1. Complete the enclosed Demographic Information Sheet and enclosed Consent Form. Both may be mailed in the stamped envelope that is also enclosed.

2. Complete a 64-item questionnaire on two occasions. The questionnaire, the Extended Objective Measure of Ego-Identity Status, is a widely used instrument that assesses individual identity development. Should you agree to participate, I will send the questionnaire electronically to your on-campus email address by no later than October 16, 2003 and again on January 1, 2004. The electronic questionnaire will be in Microsoft Word format and sent as an attachment. The electronic questionnaire is formatted so that you can do it all on your computer and then return it to me by email. I ask that you complete the questionnaire by September 30 and January 12 respectively. If you prefer the questionnaire in hard-copy format, I will mail one to you along with a postage-paid envelop. Completing the questionnaire should take no longer than 30-45 minutes each time.

3. Create two illustrations of yourself. The first will be of you in college and the second will be yourself five years after graduation. Like the questionnaire, you will be asked to create these drawings on two occasions – once in September and again in January. Do not worry if you are a less than accomplished artist.

4. Participate in two interviews. Both interviews will be between approximately 60 and 90 minutes in length will include only you and me. They will occur in a confidential on-campus location at a time that is convenient for you. The first interview will likely take place some time between September 30 and October 13 (schedules permitting) and the second interview will likely take place some time between January 12 and 26 (schedules permitting).

Because your participation is completely voluntary, you can decide that you will not be a part of the study at all, or you can withdraw from the study at any time without penalty. Further, the current research plan calls for both interviews to be audiotaped. Any participant in the study may request at the start of the interview that it not be taped or may request that taping stop at any point during the interview.

All of the data that will be collected as part of the study will be treated with strict confidence; the results will be reported as cases with no mention of your name and any other identifying characteristics will be disguised. The data that you supply as a participant might be used in the final dissertation as well as other presentations and publications about the study.

As a token of my appreciation, upon the conclusion of your participation with the study, I will provide you with a gift certificate for one one-item large pizza from Domino's.

If you are willing to participate in this study, please complete the enclosed Demographic Information Sheet and Informed Consent form and place it in the postage-paid envelope that is enclosed. As you may not serve as a participant without my receipt of the completed informed consent form, if you are willing to participate, <u>please return the form by no later than October 15, 2003</u>.

Should you have any questions or concerns about this research or any research-related activities, please feel free to contact the chairperson of my dissertation committee:

<div align="center">
Dr. Marilyn Amey, Associate Professor
Higher, Adult, Lifelong Education Program
428 Erikson Hall
Michigan State University
East Lansing, Michigan 48824
(517) 432-1056
amey@msu.edu
</div>

Should you have any questions regarding your role and rights as a subject of research, please contact:

<div align="center">
Dr. Peter Vasilenko, Chair
University Committee on Research Involving Human Subjects
202 Olds Hall
Michigan State University
East Lansing, Michigan 48824
(517) 355-2180
ucrihs@msu.edu
</div>

Once again, welcome to Faith College. I look forward to hearing from you.

Respectfully,

John Jobson (Class of 1995)

Enclosure(s)

Appendix K

Email Reminder for Second Invitation Letter

Welcome back from Fall Break [Insert Student First Name]-

By now, you should have received a follow-up packet of information regarding my doctoral dissertation, Identity Change During The First Semester of College. My hope is that when [Insert Hall Director Name] provided you with the packet she was able to offer you some basic information about the study. I hope to utilize a sample of twenty first year students (ten male and ten female) to examine identity change and events that are associated with identity change during the college transition process. You have been invited to participate in the study because of the interesting perspective that you will bring.

I hope that you are willing to help me complete the study, and consequently my Ph.D. If you are willing to participate, please return the consent form and demographic information sheet in the stamped envelop that was included in the packet of information about the study. If you need an additional copy of the consent form and/or demographic information sheet, please let me know. Also, so that I may send you the questionnaire as soon as possible, if you are willing to participate, please also respond to this message.

While my hope is that you will agree to share your experience with me, please know that your decision to participate in the study is completely voluntary. Your decision regarding participation will in no way impact your standing in the Faith College Community. If you choose not to participate, simply delete this message and discard the information about the study that was provided to you.

I wish you continued success,
John Jobson, Doctoral Candidate
Higher, Adult, & Lifelong Education Program
Michigan State University

(Sent: Tuesday, October 14, 2003; 11:00 a.m.)

Appendix L

Second Semester Email

Hi [Insert Student Name]!

I hope this message finds you rested, rejuvenated, and ready for your second semester at Faith. Attached you will find the second questionnaire that is part of the study. Like before, please complete it, save it as a Word document, and then return it to me as an attachment. If you can get it back to me by next Friday (Jan 23), that would be great. Also, please take a look at your calendar in order to identify some potential meeting times for us to do the second interview. Like last time, know that I am very flexible with respect to when we meet - although I'd like to get the interview done by the first week of February. When we meet for the second interview, I'll provide you with your pizza gift certificate.

Thanks again for agreeing to help with the study. I really appreciate it!
John Jobson, Doctoral Candidate
Higher, Adult, and Lifelong Education Program
Michigan State University

(Sent: Thursday, January 15, 2004; 4:45 p.m.)

Appendix M

Comparison of Gwen's Illustrations

(Gwen, In college [fall])

(Gwen, In college [spring])

(Gwen, 5 years after graduation [fall])

(Gwen, 5 years after graduation [spring])

Appendix N

Comparison of Diane's Illustrations

(Diane, in college [fall])

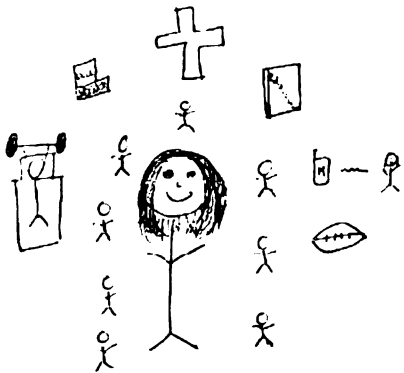(Diane, in college [spring])

(Diane, 5 years after graduation [fall])
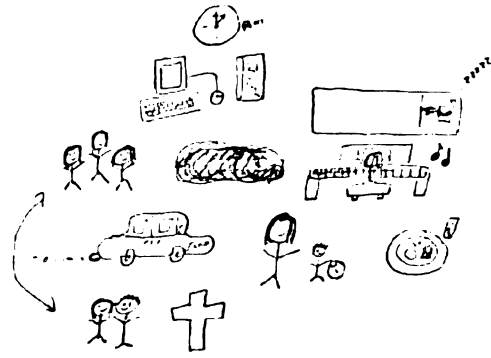

(Diane, 5 years after graduation [spring])
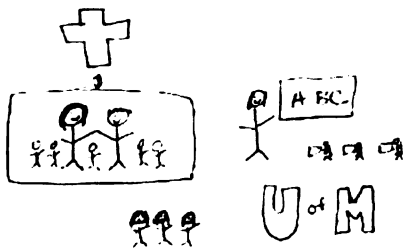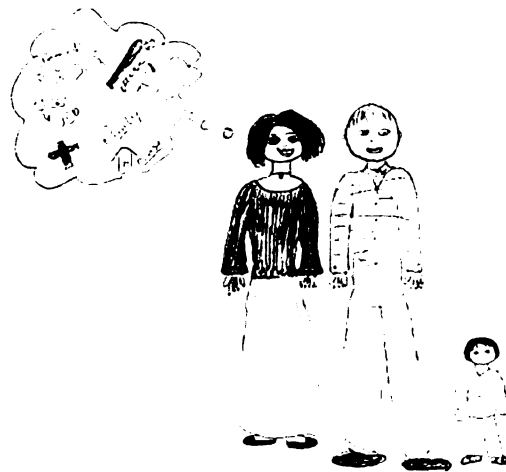
Appendix O

Comparison of Betsy's Illustrations

(Betsy, in college [fall])

(Betsy, in college [spring])

(Betsy, 5 years after graduation [fall])

(Betsy, 5 years after graduation [spring])

221

Appendix P

Comparison of Erin's Ilustrations

(Erin, in college [fall])
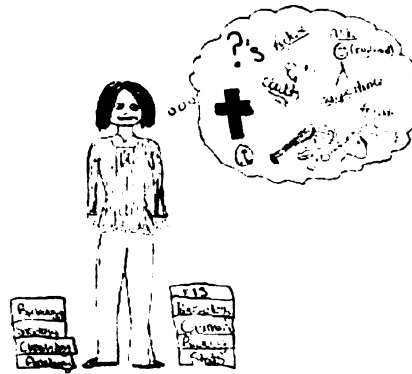
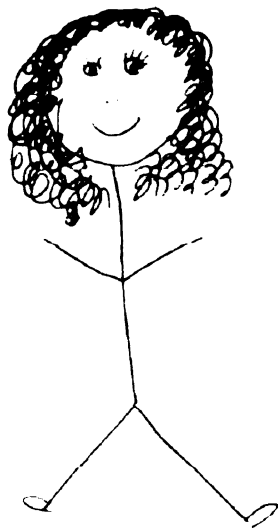I spent ____ IC ____ minutes drawing this illustration.

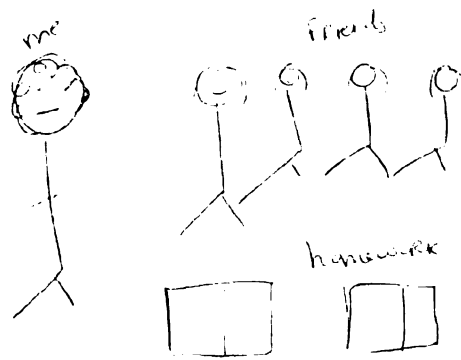(Erin, in college [spring])
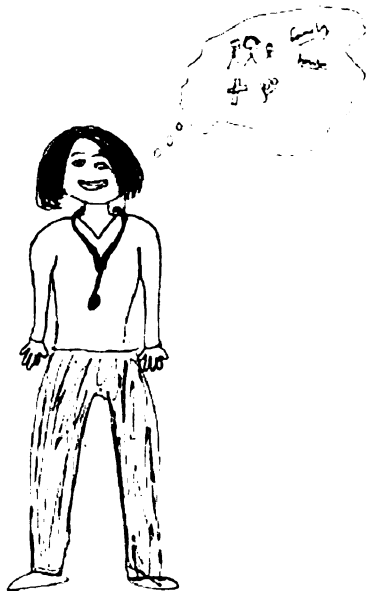
(Erin, 5 years after graduation [fall])

I spent ____ 15 ____ minutes drawing this illustration.

(Erin, 5 years after graduation [spring])
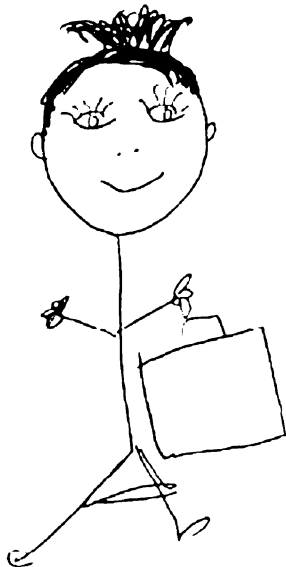
223

Appendix Q

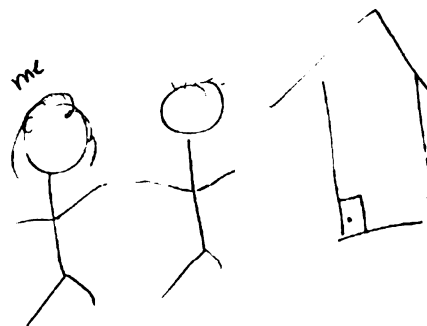## Comparison of Leah's Illustrations

(Leah, in college [fall])

I spent _____3_____ minutes drawing this illustration.

(Leah, in college [spring])

(Leah, 5 years after graduation [fall])
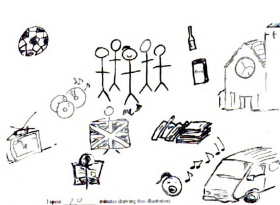

I spent _____2_____ minutes drawing this illustration.

(Leah, 5 years after graduation [spring])

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Appendix R

Comparison of Maria's Illustrations

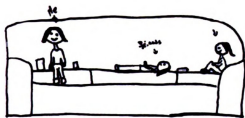(Maria, in college [fall])

(Maria, 5 years after graduation [fall])

(Maria, 5 years after graduation [spring])

Appendix S

Comparison of Brittany's Illustrations
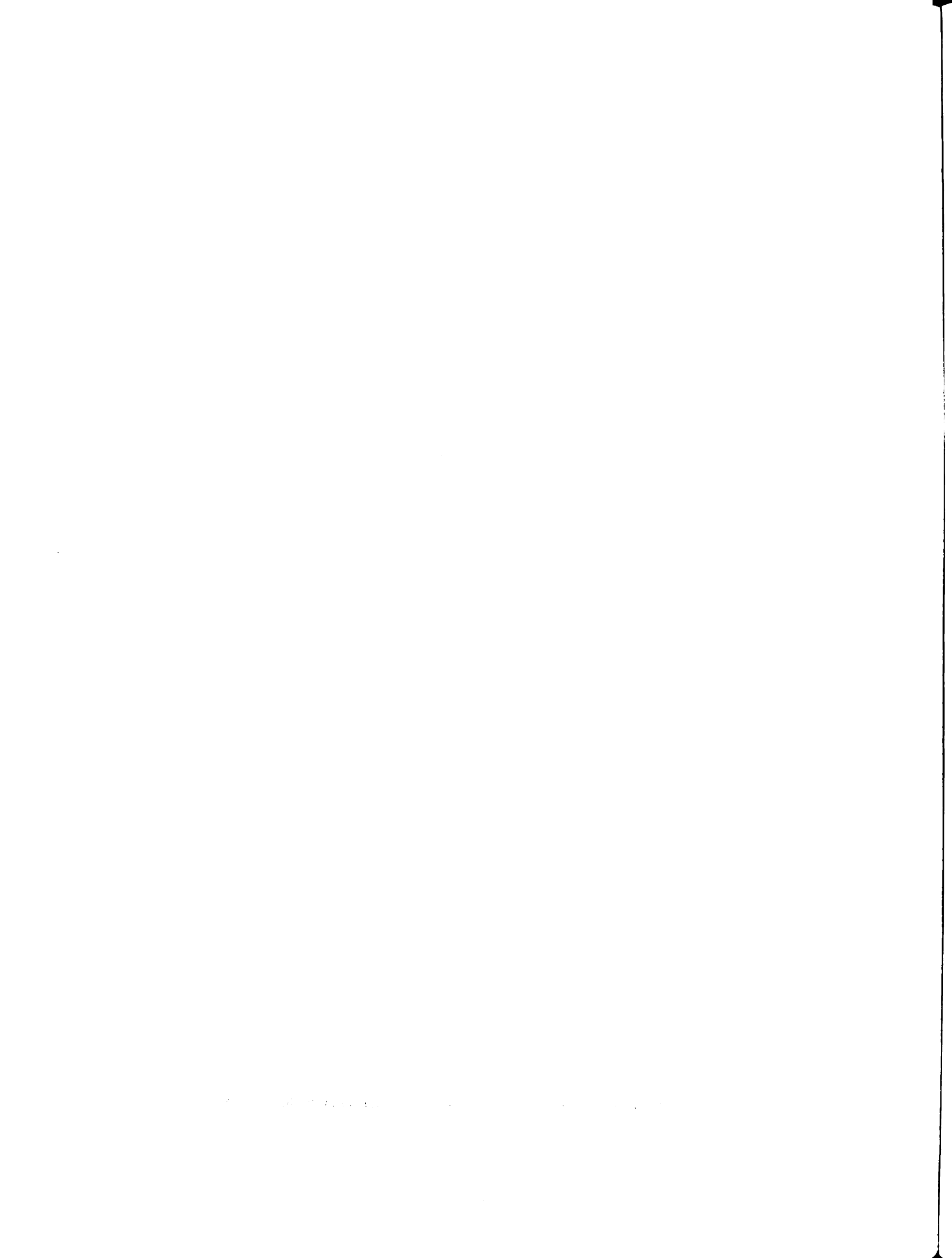
(Brittany, in college [fall])

(Brittany, in college [spring])

(Brittany, 5 years after graduation [fall])

(Brittany, 5 years after graduation [spring])

Appendix T

Comparison of Karen's Illustrations

(Karen, in college [fall])

(Karen, in college [spring])

(Karen, 5 years after graduation [fall])

(Karen, 5 years after graduation [spring])

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