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Identity development and personal expressiveness

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The University of Arizona, 1989
IDENTITY DEVELOPMENT AND PERSONAL EXPRESSIVENESS

by

Lisa Lande Gordon

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STATEMENT BY AUTHOR

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TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF TABLES</td>
<td>6</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>7</td>
</tr>
<tr>
<td>1. INTRODUCTION</td>
<td>8</td>
</tr>
<tr>
<td>Identity Development</td>
<td>8</td>
</tr>
<tr>
<td>Personal Expressiveness</td>
<td>9</td>
</tr>
<tr>
<td>Significance of Study</td>
<td>10</td>
</tr>
<tr>
<td>Purpose of Study</td>
<td>10</td>
</tr>
<tr>
<td>2. REVIEW OF LITERATURE</td>
<td></td>
</tr>
<tr>
<td>Psychosexual Theory</td>
<td>12</td>
</tr>
<tr>
<td>Psychosocial Theory</td>
<td>14</td>
</tr>
<tr>
<td>The Psychosocial Stages</td>
<td>15</td>
</tr>
<tr>
<td>The Identity Statuses</td>
<td>19</td>
</tr>
<tr>
<td>Psychological Individualism</td>
<td>21</td>
</tr>
<tr>
<td>Personal Expressiveness</td>
<td>22</td>
</tr>
<tr>
<td>Flow and Intrinsic Motivation</td>
<td>22</td>
</tr>
<tr>
<td>Self-actualization</td>
<td>24</td>
</tr>
<tr>
<td>Eudaimonistic Philosophy</td>
<td>25</td>
</tr>
<tr>
<td>Identity Statuses Revisited</td>
<td>26</td>
</tr>
<tr>
<td>Concept Criticism</td>
<td>28</td>
</tr>
<tr>
<td>Hedonic Happiness vs. Personal Expressiveness</td>
<td>29</td>
</tr>
<tr>
<td>Summary</td>
<td>31</td>
</tr>
<tr>
<td>3. METHODS</td>
<td>33</td>
</tr>
<tr>
<td>Hypotheses</td>
<td>33</td>
</tr>
<tr>
<td>Measurement</td>
<td>35</td>
</tr>
<tr>
<td>Extended Objective Measure of Ego-Identity Status</td>
<td>35</td>
</tr>
<tr>
<td>Personal Expressiveness</td>
<td>35</td>
</tr>
<tr>
<td>Activities Questionnaire</td>
<td>35</td>
</tr>
<tr>
<td>Procedures</td>
<td>38</td>
</tr>
<tr>
<td>Statistical Procedures</td>
<td>39</td>
</tr>
<tr>
<td>4. RESULTS</td>
<td>40</td>
</tr>
<tr>
<td>Description of the Sample</td>
<td>40</td>
</tr>
<tr>
<td>Identity Status and Expressiveness</td>
<td>42</td>
</tr>
<tr>
<td>Responding to Criticism</td>
<td>44</td>
</tr>
<tr>
<td>Summary</td>
<td>46</td>
</tr>
</tbody>
</table>
### Table of Contents (Continued)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. CONCLUSIONS</td>
<td>47</td>
</tr>
<tr>
<td>Discussion and Recommendation</td>
<td>47</td>
</tr>
<tr>
<td>Expressive Potential</td>
<td>47</td>
</tr>
<tr>
<td>Resiliency</td>
<td>50</td>
</tr>
<tr>
<td>Recommendation for Future Study</td>
<td>52</td>
</tr>
<tr>
<td>Implications</td>
<td>52</td>
</tr>
<tr>
<td>Limitations</td>
<td>53</td>
</tr>
<tr>
<td>Summary</td>
<td>53</td>
</tr>
<tr>
<td><strong>APPENDIX A:</strong> EXTENDED OBJECTIVE MEASURE OF EGO-IDENTITY STATUS</td>
<td>55</td>
</tr>
<tr>
<td><strong>APPENDIX B:</strong> PERSONAL EXPRESSIVENESS ACTIVITIES QUESTIONNAIRE</td>
<td>62</td>
</tr>
<tr>
<td><strong>APPENDIX C:</strong> ITEMS ASSESSING EXPRESSIVENESS AND NONEXPRESSIVENESS</td>
<td>74</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>75</td>
</tr>
</tbody>
</table>
LIST OF TABLES

Table | Page
--- | ---
1. Demographics information: Ethnicity and Education | 41
2. Pearson correlation between identity status and expressiveness-nonexpressiveness | 42
3. Percentage of interdependent expressive activities participated in by individuals with achieved scores | 45
ABSTRACT

A third defining dimension of identity has been proposed in addition to those of exploration and commitment. This study set out to demonstrate a relationship between identity scores as measured by the Extended Objective Measure of Ego-Identity Status and the third defining dimension, personal expressiveness, as measured by the Personal Expressiveness Activities Questionnaire.

Results demonstrated a strong relationship between identity scores and expressiveness with a significant positive correlation between the achievement subscores and expressiveness, and significant negative correlations between the moratorium, foreclosure, and the diffusion subscores.

The results appear to validate that expressiveness is indeed a third defining dimension of identity, however recommendations are made based on this study's findings regarding the adequacy of Waterman's Seven-Category Paradigm. Limitations and implications of the study are discussed.
Identity development has proven to be a popular area of inquiry since first conceptualized by Erikson (1963, 1968) in relation to the fifth of his eight proposed stages of development. Since then, the concept of identity has received much empirical attention, most notably through an operationalized conceptualization by Marcia (1966) and more recently through an expanded theory of psychological individualism known as personal expressiveness as proposed by Waterman (1988a, -b, 1989a, -b).

**Identity Development**

Erikson (1983, 1969) offered much in the way of noteworthy theoretical speculation on the construct of identity, but no empirical verification that such a construct in fact existed. Taking Erikson's lead, Marcia (1966) empirically advanced the concept of identity development by operationalizing identity into four categories, evolving from two identity dimensions: exploration, or a period of active questioning in arriving at various decisions in regard to career, religion, and attitude; and commitment, or making a stand and remaining firm in one's choices or decisions.

Exploration and commitment vary in the differing categories, or statuses, establishing four such statuses. The first status, the identity achieved individuals have explored various options and have
then made commitments; the moratorium status individuals are in the process of exploring, but have not yet made commitments; the foreclosed individuals have made commitments without going through a period of exploration, instead adopting the values and beliefs of their parents or significant others in their lives; and the identity diffused individuals are neither in a state of exploration nor have they made commitments.

**Personal Expressiveness**

Not satisfied with the idea that two identity dimensions could comprise all of identity, and believing that identity was not fully being tapped by Marcia’s (1966) proposed four statuses, Waterman (1988a, -b, 1989a, -b) extended a theory which expanded Marcia’s original four categories to seven with the incorporation of a third defining dimension of identity, that of personal expressiveness.

According to Waterman (1989a), personal expressiveness is the qualifying dimension of identity. Although one may explore and commit to values and beliefs, one may explore and commit to those things which are not fulfilling one’s purpose for living or providing the opportunity for developing one’s best potentials. Waterman believed that the two fundamental characteristics of personally expressive activities are: when he or she is provided with the chance to develop his or her best potentials and when one furthers his or her purpose in living.

Three psychological constructs, intrinsic motivation (Berlyne, 1971), peak experience (Maslow, 1968, 1970), and flow (Csikszentmihalyi, 1975; Csikszentmihalyi & Csikszentmihalyi, 1988), in addition to
a philosophical theory, Eudaimonism, are utilized by Waterman (1988b, 1989a, -b) in explaining the concept of personal expressiveness. Waterman (1988a, -b, 1989a, -b) proposed that the experience moves along a continuum from intrinsically rewarding experiences, through flow, to peak experiences, and finally to personal expressiveness; in fact intrinsic gratification, flow and peak experiences may be taken as a sign that one is achieving personal expressiveness and living in harmony with one's true self, or daimon.

Significance of Study

With the addition of personal expressiveness as the third qualifying dimension of identity, Waterman extended to three the original identity dimensions of exploration and commitment. Yet Waterman has failed to empirically demonstrate a relationship between personal expressiveness and the identity statuses although he has demonstrated the existence of personally expressive activities which are distinct from nonexpressive activities (see Chapter 3).

If predictions are to be made regarding paths of identity development, and there is perhaps the possibility for the consequent development of programs geared toward the enhancement of healthier identity formation, validation of personal expressiveness and its connection to the identity statuses is a necessary first step.

Purpose of the Study

What is heretofore lacking, and is consequently the impetus behind this study, is an empirically demonstrable relationship between
Marcia's four identity statuses and Waterman's concept of personal expressiveness. Therefore it is the purpose of this study to demonstrate that such a relationship does in fact exist, and if successful, extend the discussion to implications and applications based on the following investigation's results.
CHAPTER 2

REVIEW OF THE LITERATURE

It is imperative for the full understanding of the concept of personal expressiveness that one have an historical perspective from which to gauge it developmentally, theoretically, and empirically. Chapter 2 attempts to provide an overview of theory and research regarding identity development and identity formation in relation to personal expressiveness.

 Psychosexual Theory

The beginning of any psychological history inevitably begins with Sigmund Freud (1933, 1935), the founder of psychoanalytic theory. The personality is formed, according to Freud, as one moves through five stages in early life, and is complete by adolescence (1933, 1935). Freud (1933, p. 179) believed that all motivations stem from the "libido", or the "motor force of sexual life." The libido is the impetus for movement through the five stages of development. The five psychosexual stages (Freud, 1933, 1935) are the:

1. **oral stage**, which occurs in the first year of life, is related to certain negative personality characteristics such as stinginess, stubbornness, compulsiveness and cleanliness, and extreme orderliness if conflict should occur during this stage of development;
2. **anal stage**, related to the toilet training ages of 1-3, also if blocked or conflictful, may lead to such personality traits as excessive dependency, passivity, sarcasm, and pessimism;

3. **phallic stage**, which occurs between the ages of 3-6 where conflict occurs due to a sexual desire for the parent of the opposite sex and a feared rivalry with the same sex parent;

4. **latency stage**, ages 6-12, which signifies the resolution of the previous conflicts, identification with the same sex parent, and the repression of sexual desire; and

5. **genital stage**, from age 12 on, which marks the occurrence of the expression of adult sexuality.

In addition to the developmental psychosexual stages proposed by Freud (1927, 1938), the concept of the personality as constructed by three competing components is uniquely Freudian and is still utilized conceptually by modern psychologists and laymen alike. The id, ego, and superego comprise the structure of personality. The ego, or self, balances the primitive desires of the id which is believed guided by the pleasure principle, and the super-moral restrictions of the superego, also known as the conscience (Freud, 1935). Each of the three components, the id, ego, and superego, are believed, according to Freud (1933, 1935), to hold equal power in determining personality, although a strong ego is believed necessary for a healthy personality.
**Psychosocial Theory**

Erik Erikson, a student of Freud's, believed society plays a much larger role in the formation of identity than does one's sexual energy, or libido. Erikson (1963) believed the ego to be a much greater determinant of personality than that of the id and superego. Erikson agreed with Freud that instincts are important components of behavior and personality in childhood, but more important is the conflict that occurs between one's instincts and the greater demands placed upon the individual by his or her society. Instincts, Erikson believed, are fairly consistent from one child to the next, while one's culture and society can vary dramatically. Because of this environmental variability, Erikson believed the ego to have much greater importance in the development of personality than Freud originally thought it to have; the ego is the self that interacts with the world.

It was not only the minimalization of cultural and society influence on personality development that contributed to Erikson's break with traditional psychodynamic theory, but Erikson's (1963) belief that future events impact on how an individual behaves in the "here" and "now," a contrary concept to Freud's emphasis on one's past.

As stated above, Erikson placed significant emphasis on the ego in its constant interaction with society. Through this interaction between the ego and the environment the self is defined and formed. This process is one that continues throughout the life-span, and it is for that reason that Freud's five-stage theory of personality was inadequate and incomplete, requiring a new structure.
Erikson's (1963, 1964, 1968) psychosocial theory was formulated, comprising eight stages that cover one's life developmentally. Each of the eight stages is characterized by a crisis, or conflict, unique to that stage of development. Erikson (1968, p. 96) intended the term "conflict" to convey, not a disaster, but rather a turning point in the individual's development, "a crucial period of increased vulnerability and heightened potential..." These crises were seen by Erikson (1963) as representing eight distinct and significant tests of character. Erikson (1968, p. 92) based his theory on an epigenetic principle that states "that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole." In essence, the epigenetic principle implies a sequential growth, or pattern, where individual steps are undeniably connected to one's past as well as to one's future.

The Psychosocial Stages

The first developmental stage is known as the "sensory stage" since the infant is believed to be a passive receptor of sensory inputs from the world. This stage is closely related to what Freud called the oral stage. The crisis to be wrestled with at this stage involves learning a basic trust vs. mistrust of other people. The parents, especially the mother, are believed to impact significantly on how the infant handles the sensory stage crisis (Erikson, 1963).

Erikson called the second developmental stage muscular-anal, again closely related to Freud's second stage of development.
The muscular-anal stage is also related to muscle control of the bodily functions such as excretion. The crisis dealt with by the child is that of autonomy vs. shame, doubt. The child either learns how to handle such functions autonomously or consequently experiences shame and doubt regarding his or her abilities.

The third of Erikson's stages is known as locomotor-genital, again similar to Freud's phallic stage. The child struggles with the conflict of initiative vs. guilt in relation to the struggle between the desire for the opposite sex parent and fear of rivalry with the same sex parent. If the child appropriately channels the sexual needs into socially acceptable behaviors, initiative will be achieved. Guilt will be the outcome if the conflict is unsuccessfully resolved.

Latency is Erikson's fourth developmental stage, as it was also labelled by Freud. The child is confronted with the crisis of industry vs. inferiority, where the child either believes he or she can succeed from experienced school success, or meets with failure and develops a sense of inferiority.

At puberty and adolescence, the fifth stage of development, the stage most relevant to the thesis here proposed, the adolescent struggles with the development of identity vs. role confusion, involving decisions such as what they will become and who they are. Erikson (1963, p. 261) believed that the adolescent:

... with tangible adult tasks ahead of them are now primarily concerned with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect the roles and skills cultivated earlier with the occupational prototypes of the day.
According to Erikson (1963, 1968), it is the adolescent’s inability to develop an occupational identity that often leads to role confusion as well as to a seemingly compensatory overidentification with idolized others. An overidentification with others is often apparent in adolescent love, which is seen as a means by which the adolescent may clarify his or her identity. The loved one acts as a mirror, reflecting back the adolescent’s diffused self-image, allowing the adolescent the opportunity to evaluate and adjust his or her identity accordingly. It is during this fifth stage of development, that Erikson (1968, p. 263) spoke of the adolescent mind as being “essentially a mind of the moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult.”

The first of the three additional stages of development occurs in young adulthood. During this stage, the individual struggles with intimacy vs. isolation. Having an identity already developed from the preceding crisis, one is able to nurture intimacy with that of another founded on both success and failure in the heretofore crises. Ideally, success throughout the preceding stages should lead to a developmentally trusting, autonomous, initiating, and competent individual, secure in roles both social and personal for whom intimacy would be easily found. Erikson (1963) acknowledged that an individual rarely realizes such an ideal. People are not expected to work through the stages in complete balance.

During middle age, adults struggle with the conflict of generativity vs. stagnation. A desire to guide, and a concern for
the welfare of future generations, motivate the adult to contribute to their offspring and therefore society. Adults who choose not to invest their productiveness and creativity into generative endeavors may become bored, interpersonally isolated, and tend to experience little growth (Erikson, 1963, 1968).

The final developmental stage occurs in old-age. Integrity vs. despair is the conflict with which the elderly person must deal (Erikson, 1963, 1968). Integrity implies that one has accepted his or her successes and failures in life. If such an integration of life's experiences does not take place, one may feel disgust and despair. "Despair expresses the feeling that time is short, too short for the attempt to start another life and to try out alternate roads to integrity" (Erikson, 1968, p. 140).

With respect to Erikson's (1968) concept of epigenetic development throughout the psychosocial stages, certain dispositions have the potential to surface and become a part of the individual's character. In order of stage development, the dispositions are: faith, will power, purposefulness, competence, fidelity, love, care, and wisdom. Each of the dispositions is dependent on successful resolution of the crisis relative to that stage, as well as the successful resolution of past crises. It may be said that the strength of the developed value is proportional to how successfully one has resolved the crisis of that stage. As an example, faith, a disposition relative to the first stage crisis of trust vs. mistrust, may be strong if crisis resolution was successful.
The Identity Statuses

Erikson's (1968, cited in Waterman, 1985) theoretical construct undoubtedly brought a useful description of identity, nevertheless it is a description that has been empirically underutilized. In an effort to make identity a more measurable entity, Marcia (1966) offered an empirical means of validating identity through his conceptualization of the identity statuses. Although Erikson was the first to utilize such terms as "achieved," "diffused," and "moratorium" in relation to identity formation, Marcia (1966) was the first to conceive of the identity dimensions, exploration and commitment, which embody the four identity statuses. Of the four derived identity statuses, identity achievement and identity diffusion are considered polar status alternates while the moratorium and foreclosure statuses are the intermediate forms of identity (Marcia, 1966).

The conception of the identity status variables, crisis and commitment, may have been sparked by Erikson's (1968, p. 133) statement, "... the guardian of identity is what we have called ideology," ideology representing a social philosophy based on one's values and beliefs. Regardless of the source, "crisis refers to the adolescent's period of engagement in choosing among meaningful alternatives; commitment refers to the degree of personal investment the individual exhibits" (Marcia, 1966, p. 551).

According to Marcia, the combination of an exploration of varying beliefs and values and a consequent commitment to occupational goals and ideologies signifies an adolescent who is identity achieved; an adolescent in moratorium is presently in crisis, exploring his or
an adolescent in moratorium is presently in crisis, exploring his or her options, values, and beliefs, but as of yet has not made a commitment to a career or ideology; the foreclosed adolescent has made a commitment, often assuming parental values and beliefs, without actively exploring other options; and, the identity diffused adolescent is not experiencing crisis, nor making occupational or ideological commitments.

Waterman (1982, 1985) and Archer and Waterman (1988) proposed a model of sequential patterns of ego identity development in the attempt to better recognize identity status paths. The model distinguishes the pathways each of the four statuses may move and develop. A diffused identity status individual may begin to explore identity options, thereby becoming a moratorium; become foreclosed by committing to the first option that comes along without any further exploration; or continue to not explore nor commit, thereby remaining in a diffused status.

The foreclosed adolescent may become a moratorium if the commitments initially made are challenged, leading to a period of exploration; continue as a foreclosure; and become diffused if the commitments initially made are no longer meaningful and no other exploration or commitments are formed in an attempt to replace the former commitment.

A moratorium status adolescent may make firm commitments to goals and values, becoming an identity achiever, or become diffused if the adolescent decides to give up the search for meaningful options to which to commit.
The identity achiever may continue as an achiever, committed to the goals and values found through the period of exploration; return to a period of moratorium, again questioning the commitment made and looking at other options; or, if commitments are given up while no new crisis is initiated, again become diffused. The model of identity status pathways provides a useful tool to the researcher attempting to establish specific path frequencies. Additionally, the model serves an empirical function, potentially discerning the influential factors which lead to path adoption (Waterman, 1982).

**Psychological Individualism**

In following the lead of his earlier work and relating primarily to Marcia's (1966) identity status paradigm, Waterman (1981, 1984) and Archer and Waterman (1988) formulated a concept of psychological individualism. Psychological individualism involves four personal qualities, the genesis of which are founded in four major personality theories:

3. An internal locus of control from Rotter's (1966) social learning theory.
The development of an actualized self, an internal locus of control, a sense of one’s identity, and a principled morality were demonstrated to be substantially related to one’s sense of well-being, competence, and social interdependence (Waterman, 1984). Waterman soon expanded on the theory of psychological individualism, developing his more comprehensive theory of personal expressiveness.

**Personal Expressiveness**

Waterman (1988a, -b, 1989a, -b) held a sustained interest in Marcia’s (1966) concept of adolescent identity status while he continued in his theoretical work of psychological individualism. A combination of these interests appears to have assisted in the theoretical origination of personal expressiveness, which one may discern in its definition.

Personal expressiveness is a state of being where one reports (Waterman, 1988a, -b, 1989a, -b):

1. An unusually intense involvement in an undertaking;
2. A feeling of special fit or a meshing with an activity that is not characteristic of most daily tasks;
3. A feeling of being complete or fulfilled while engaged in the activity; and
4. The impression that this is what the individual was meant to do or even that this is who he or she really is.

**Flow and Intrinsic Motivation**

Conceptually, personal expressiveness is related to flow, intrinsic motivation, and self-actualization (Waterman, 1988a, 1989a).
Flow (Csikszentmihalyi, 1975; Csikszentmihalyi & Csikszentmihalyi, 1988) is a cognitive-affective state experienced when one is engaged in activities that are intrinsically motivating; these are activities that are their own reward, self-reinforcing, and not dependent on rewards provided by other people (Waterman, 1989a). When one experiences a state of flow, one reports (Csikszentmihalyi & Csikszentmihalyi, 1988):

1. A merging of action and awareness to the point that the self is not conscious of itself, only the task at hand;
2. A perceived balance between the challenges of the activity and the skills one brings to the activity;
3. A lost sense of time due to the focused attention on the activity at hand;
4. The experience of knowing the right thing to do which offers immediate feedback as the rightness of the action; and
5. Clear goals, a feeling of control over our actions and the environment which allows one to make things happen.

It is clear that Waterman's concept of personal expressiveness contains elements of flow, but flow alone is not personal expressiveness.

Csikszentmihalyi (1975) and Csikszentmihalyi and Csikszentmihalyi (1988) in their theory of flow were the first to acknowledge the question of selectivity that had not previously been discussed by proponents of intrinsic motivation. Although the first to discuss selectivity, flow did not answer the question of selectivity. Why does one individual experience a certain activity as rewarding while another does not (Waterman, 1988a, 1989a)? Csikszentmihalyi and Csikszentmihalyi
halyi (1988) believed that an activity is chosen solely because it is autotelic (or intrinsically motivating) and offers the participant a flow experience. The balance between the challenges of the activity and the skill that the participant brings to the activity lead to a flow experience (Csikszentmihalyi, 1975; Csikszentmihalyi & Csikszentmihalyi, 1988). If the skills exceed the perceived challenge, one will be bored; and if the perceived challenge is larger than one's skills, anxiety will be experienced. Again, flow occurs as a result of a balance between perceived skills and challenges, and it is the individual's perception of specific activities which leads to the variety of individual choices.

Waterman (1988b, p. 7) pointed out that "if the cognitive-affective state (flow) was the goal of such activities, then it could be attained by different activities, or by no activity at all [and] it should be all the same to the individual." Obviously this is not the case, and in part selectivity has been answered for by individual perception, as proposed by Csikszentmihalyi and Csikszentmihalyi (1988). But a paradox occurs, according to Waterman (1988b, p. 8), "... without the flow experience an activity is not intrinsically rewarding, yet the flow experience in itself is not the internal consequence that constitutes the reward."

Self-actualization

Waterman (1988a, 1989a) answered the question of selectivity in part and therefore the above paradox, with the incorporation of Maslow's concept of self actualization. Maslow (1968, 1970) described
two phenomena relative to personal expressiveness: peak experience or
b-cognition, which occurs primarily in conjunction with the state of
self-actualization and are high moments in life; and growth motivation,
which implies a growth orientation as a motivation for behavior
rather than a motivation to alleviate stress or maintain homeostasis.

According to Waterman (1988a, -b), peak experiences are found
to be quite similar to that of a flow experience. The important aspect
of self-actualization in relation to personal expressiveness, is the
focus on becoming all that the individual is capable of being, fulfill­
ing one’s potentials and capacities (Waterman, 1989a, -b). In essence,
personal expressiveness may be the vehicle for "finding] a way to
talk about self-actualization in everyday life" (Waterman, 1989a, p.
15).

Eudaimonistic Philosophy

In addition to the above components of psychological theory
incorporated into personal expressiveness, Waterman also draws his
theoretical picture from the foundation of Eudaimonistic philosophy,
an ethical theory in which personal expressiveness is deeply rooted.

Quoting directly from Waterman (1988a, pp. 11-12):

Eudaimonism is an ethical theory that calls upon people to
recognize and live in accordance with the daimon or "true
self . . . the daimon refers to those potentialities of each
person, the realization of which represents the greatest
fulfillment in living of which each is capable. . . . The
efforts a person makes to live in accordance with the daimon,
to realize those potentials, can be said to be personally
expressive.

The question of selectivity is answered by looking at and
incorporating components from the theories of intrinsic motivation,
flow, and self-actualization as well as from the philosophy of Eudaimonism. The individual experiences activities as personally expressive when two essential characteristics are present: when he or she is provided with the chance to develop his or her best potentials and when one furthers his or her purpose in living.

Personal expressiveness in relation to identity formation is clear. Waterman (1989a, p. 15) believed "that the forming of a sense of personal identity is the principal developmental task of individuals during the transition from adolescence to adulthood, and that success in this task involves the forming of commitments to personally expressive goals, values, and beliefs." To successfully achieve a personally expressive identity, one needs to acknowledge his or her true potential, aptitudes, and talents as well as have goals, values, and beliefs with which they are consistent. The recognition of potentialities and the choice of purposes are the two necessary qualities for successful identity formation, an identity which is personally expressive (Waterman, 1988a, 1989b).

Identity Statuses Revisited

With personal expressiveness defined, it is necessary to acknowledge how the concept is incorporated theoretically, and thereby hoped to be utilized empirically. Personal expressiveness is offered as the third defining dimension to identity formation, added to those already proposed by Marcia (1966) as exploration (or crisis) and commitment. The four consequent statuses comprising adolescent identity
heretofore (i.e., identity achieved, moratorium, foreclosed, and diffused) are now expanded to seven identity categories with the additional defining dimension of personal expressiveness. The seven identity statuses (Waterman 1988a, -b, 1989a, -b) are the:

1. Expressive identity achievers who have explored options and have committed to goals, values, and beliefs which are consistent with individual potential and are perceived as furthering their purposes in living;

2. Nonexpressive identity achievers who have explored options and make instrumental commitments, those which neither fulfill personal potentials nor further their purposes in life, but rather are associated with ends not integral with these goals;

3. Expressive moratoriums who are exploring options which will further their purposes in living and are consistent with personal potentials but have not yet made commitments;

4. Nonexpressive moratoriums who are exploring options for which to make instrumental commitments, therefore not consistent with personal potentials;

5. Expressive foreclosed adolescents who have committed to the first option seriously considered that is consistent with personal potentials and purposes in living;

6. Nonexpressive foreclosed adolescents who made commitments without exploring other options, and these commitments are not based on potentials or purposes in living; and

6. Identity diffused adolescents to whom personal expressiveness is assumed to not apply since these individuals have neither
entered a period of crisis nor made commitments to values, goals, or beliefs based on personal potentials or a desire to further purposes in living.

Concept Criticism

The concept of personal expressiveness with its emphasis on personal potentials and furthering individual purposes in living, has been criticized on the grounds that the theory encourages egocentricism and narcissism. Waterman (1989a, p. 23) acknowledged such judgment and argued that:

Individualism and interdependence are a false dichotomy . . . Do we not as human beings have aptitudes and talents to relate to others in ways that are caring, supportive, nurturant and loving? And may we not choose to adopt purposes in living that are to the benefit of our families, our community, our society, indeed of humankind as a whole? If we do, then when our aptitudes and talents and our purposes in living come together, we will find productive, caring, mutual, interdependence to be personally expressive.

Another point of dissension occurs between Waterman and Erikson in their differing conceptions of adolescent identity. Erikson (1968, p. 87) wrote that "identity includes, but is more than, the sum of all the successive identifications of those earlier years when the child wanted to be, and often was forced to become, like the people he depended on." Only through past identifications with authority figures, one's parents, and new identifications with one's age mates, could one resolve his or her identity crisis (Erikson, 1968).

According to Waterman (1988a, -b, 1989a), successful identity formation occurs not through identification with others, but rather through one's acknowledgment of his or her daimon, one's personal
potential and desire to further his or her purpose in living. In fact, the contrary would occur if one based his or her commitments on identifications with others. Waterman would likely consider this type of identity formation to be instrumental, or nonexpressive, if the commitments made were not respectful of one's potentials and purposes in life.

Hedonic Happiness vs. Personal Expressiveness

If identity then is comprised of finding goals, values, and beliefs consistent with one's potentials and purposes in living, it seems possible that an individual may participate in activities that are antisocial and unethical, yet are considered by definition to be personally expressive. Waterman (1989a) conceded that this in fact may occur and responds by proposing that individuals who participate in such activities might develop more socially acceptable outlets for their potentials (i.e., becoming a policeman or policewoman or a detective novelist).

An important differentiation is made between hedonic pleasure (or nonexpressiveness) and personal expressiveness (Waterman, 1988b; 1989a). Although both may elicit enjoyment for the participant, the difference between the two lies in the fact that the former does not provide an environment for one to develop ones potentials, while those activities that are personally expressive do involve the opportunity to cultivate ones potentials. Additionally, hedonic happiness implies that one believes he or she is getting all the things he or she wanted in life while eudaimonism, where personal expressiveness is rooted,
believes it to be irrelevant if one is pleased with one's life. What is of importance, is if what one has in life is worth desiring and worth having; and those things that fulfill potentialities and further one's purpose in living, are those things worth having (Waterman, 1988b).

It is through the distinction between hedonic pleasure and eudaimonia that Waterman's paradox may be understood. If flow were the sole reason for participating in an activity, then any activity would fit the bill as long as one experienced flow. But it is the specific activity chosen that is meaningful; not only because flow was experienced, but due to the fact that it was participated in because it was fulfilling individual potential. Personal expressiveness is "considered to be a sufficient, but not a necessary condition for hedonic enjoyment so that while all personally expressive activities should be enjoyed, not all enjoyable activities will be personally expressive" (Waterman, 1989b, p. 14). Waterman wrote:

rock climbing is inherently related to the advancement of certain potentialities, in terms of talents and/or purposes in living, that in turn are associated with the experience of eudaimonia. The flow experience is a sign of the success the individual is having in furthering his or her talents and/or purposes in living...But the sign of the reward should not be confused with the end or reward actually being pursued. In the case of personally expressive activities, that end or reward is living a life in truth to one's daemon, that is, advancing one's talents and/or purposes in living (1988b; p. 23).

The difference between hedonic pleasure and personal expressiveness may arise between a flow experience and personal expressiveness given that flow is a necessary element of personal expressiveness, but flow in itself is not sufficient for one to
experience personal expressiveness. Larson (1984) found that flow is something which can be achieved by adolescents using alcohol and marijuana. Additionally, Sato (1988) found that an anti-social Japanese activity such as "bosozuku," which is a large group of Japanese motorcycle riders who move through city streets in congregation disrupting traffic and pedestrians, gives rise to flow experiences. Whether the individuals in Larson's and Sato's studies were acting in a personally expressive manner is not known. Waterman (1988a, p. 21) did not deny that individuals have aptitudes and talents for crime, "the important point is not what aptitudes and talents are present, but the purposes in living to which they are put." As stated above, if one is fulfilling personal potentials in unethical or illegal activities, the development of appropriate and socially acceptable environments where one may fulfill their individual purposes, may be the solution to such problems.

Summary

Evident is the fact that identity research has progressed rapidly from its earliest beginnings with Freud, through Erikson, to Marcia, and now Waterman, with numerous other identity researchers significantly contributing along the way. Although Waterman (1989b) has extended a theoretically sound theory in addition to positive empirical results yielding differences between personally expressive activities and hedonic pleasure, he has failed to demonstrate a relationship between the identity statuses proposed by Marcia (1966) and the identity construct of personal expressiveness. A demonstrable
relationship between the statuses and personal expressiveness seems a
desired and necessary step toward validating the existence of a seven
category paradigm.
CHAPTER 3

METHODS

The following is a description of the sample, measures, procedures, and the statistical methods utilized in addressing the relationship of identity statuses with the construct of personal expressiveness.

Hypotheses

1. There will be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS achievement subscale.

\[ H_0^1 : r_{1,2} = 0 \]

\[ H_{A1} : r_{1,2} \neq 0 \]

where

1 = personal expressiveness scores; and
2 = achievement scores.

2. There will be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS moratorium subscale.

\[ H_0^2 : r_{1,2} = 0 \]

\[ H_{A2} : r_{1,2} \neq 0 \]
where

1 = personal expressiveness scores and
2 = moratorium scores.

3. There will be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS foreclosed subscale.

\[ H_0^3 : r_{1,2} = 0 \]
\[ H_{A3} : r_{1,2} = 0 \]

where

1 = personal expressiveness scores and
2 = foreclosed scores.

4. There will be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS diffused subscale.

\[ H_0^4 : r_{1,2} = 0 \]
\[ H_{A4} : r_{1,2} = 0 \]

where

1 = personal expressiveness scores and
2 = diffused scores.
Measurement

Extended Objective Measure of Ego-Identity Status

The Extended Objective Measure of Ego-Identity Status (EOM-EIS) (Grotevant & Adams, 1984; see Appendix A) was originally the Objective Measure of Ego-Identity Status (Adams, Shea, & Fitch, 1979), but has since been revised (the original measure only accounted for ideological domains and not the interpersonal domains, which have now been included).

The EOM-EIS has been utilized to determine identity status on the four ego-identity statuses originally conceptualized by Marcia (1966). It is a self-administered questionnaire intended to measure psychosocial maturity. The inventory contains 64 Likert-scale items, ranging from 1 (strongly disagree) to 6 (strongly agree). Each status category is comprised of 16 items.

Reliability. For the EOM-EIS ideological and interpersonal subscales, internal consistency coefficients ranged from 0.51 to 0.71 in the Grotevant and Adams (1984) Texas sample and 0.37 to 0.77 in their Utah sample. Both samples consisted of college students. Internal consistency coefficients for the total identity scales ranged from 0.67 to 0.84 in the Texas sample and 0.42 to 0.82 for the Utah sample. Split-half reliability of the ideology and interpersonal subscales of the Utah sample were 0.10 to 0.68. Test-retest correlations after a 4-week interval yielded 0.59 to 0.82 for the ideology and interpersonal scale and from 0.63 to 0.83 for total identity scales.
Validity. Using 10 graduate students, Grotevant and Adams (1984) established content validity by asking students to categorize EOM-EIS items in accordance with their understanding of the identity status definitions. The mean percentage of agreement was 96.5%.

Modest correlations were found for the ideology and interpersonal items in both samples, with Utah showing: \( r = .38 \) (achievement), \( r = .46 \) (moratorium), \( r = .68 \) (foreclosure), and \( r = .46 \) (diffusion). The Texas sample showed the following: \( r = .37 \) (achieved), \( r = .51 \) (moratorium), \( r = .63 \) (foreclosure), and \( r = .47 \) (diffusion).

The four identity statuses were differentiated by separate factor analyses of the ideology and interpersonal domains, with only two theoretically incompatible items loading together in the Utah sample. Factor analyses and the modest correlations supported the validity of separate assessment of both the ideological and interpersonal domains (Grotevant & Adams, 1984).

In both the samples, relationship of academic achievement, verbal ability, social desirability, and response bias to the EOM-EIS responses were tested. These variables accounted for only 6.25% of the variance when combined, indicating there was no contamination of the responses. Therefore adequate evidence has been found by Grotevant and Adams (1984) as to the reliability and validity of the EOM-EIS.

Personal Expressiveness Activities Questionnaire

The Personal Expressiveness Activities Questionnaire (PEAQ; Appendix B) was developed by Waterman (1988) to assess the identity construct of personal expressiveness as being a different experience
than hedonic enjoyment of activities. The respondent is requested to list five activities which might characterize the individual if he or she were to describe him or herself to another. For each activity listed, the respondent is asked to respond to 38 Likert-scale items, with "1" representing a feeling not at all characteristic of him or her and "7" representing a feeling very characteristic of him or her. The instrument is self-administered and consists of a two-item scale for each of the two types of activities (Appendix C), those being personally expressive activities or activities participated in for hedonic enjoyment (which for the purposes of this paper are referred to as nonexpressive activities).

The two items assessing personal expressiveness are to what extent do you agree with the statement: (1) "this activity gives me my greatest feeling of really being alive" and (2) "this activity gives me my strongest feeling that this is who I really am."

Nonexpressiveness is assessed by the two items: (1) to what extent do you agree with the statement "this activity gives me my strongest sense of enjoyment" and (2) to what extent do you agree with the statement "this activity gives me my greatest pleasure."

The above four items represent the central question of the instrument (is personal expressiveness a unique and independent construct of identity?) while the additional 34 items are included to test hypotheses extended by Waterman (1989b) relative to personal expressiveness.

Although reliability and validity coefficients have yet to be reported for the PEAQ, Waterman (1989b) found significant (p = .001)
positive correlations between personally expressive and nonexpressive activities when testing two separate samples of undergraduate and graduate students. The correlations ranged from .63 to .78 on the five activities from his first sample \((n = 110)\), and correlations of .63 to .83 were found on the five activities in his second sample \((n = 63)\). Since hedonic enjoyment and personal expressiveness are related, strong correlations would be expected, yet not so strong that they would appear to be one and the same experience (Waterman, 1989b).

Waterman (1989b) was also able to demonstrate that personal expressiveness, more than nonexpressiveness, was more strongly correlated with opportunities afforded by an activity to develop one’s best potentials. All ten of the activities listed for personal expressiveness correlated significantly with opportunities afforded by the activity for one to develop one’s best potentials, while only five activities correlated significantly with hedonic enjoyment.

**Procedures**

Packets of the EOM-EIS and the PEAQ, as well as demographic questions ascertaining birth order, age, gender ethnicity, and level of education were compiled. The packets were distributed to approximately 200 undergraduate and graduate students who were asked to return the packets the following week. Upon distribution, the students were requested to keep the packets anonymous, to answer honestly, and to allow approximately 40 minutes completion time.

When packets were collected, all activities on the PEAQ were coded requiring 159 separate activity codes.
Statistical Procedures

Correlation coefficients between identity statuses and personal expressiveness as reported on the instruments EOM-EIS and the PEAQ, were generated to test the hypotheses posed above. For the two items assessing expressiveness and the two items assessing nonexpressiveness (Appendix C), if the expressiveness scores were greater than nonexpressive scores, the activity was considered expressive; if nonexpressive scores were greater than expressiveness scores, the activity was considered nonexpressive. Scores on the four identity statuses as measured by the EOM-EIS were then correlated with the overall score on the PEAQ.
CHAPTER 4

RESULTS

The findings that emerged from the methods and procedures described in Chapter 3 are presented here. Chapter 4 begins with a description of the sample obtained for this study, followed then by this study's results.

Description of the Sample

Packets of the EOM-EIS and the PEAQ were completed by 131 undergraduate and graduate University students from the classes in Family and Consumer Resources, Psychology, and Counseling and Guidance. 22% of respondents were male, while 78% were female. Ages ranged from 18 to 54 with a mean age of 23 (X=23). Among the respondents were 105 Anglos, 2 Afro-Americans, 2 Asians, 18 Mexican-Americans, 3 American-Indians, and 1 unreported "other" (Table 1).

Although not a variable in the present study, birth order revealed a significant number of first and second born who completed the packet, while only 29 packets completed showed a total of two siblings in the family. There were 47 first-born, 43 second-born, 16 third-born, 7 fourth-born, 8 fifth-born, 2 seventh-born, and 1 each ninth-, tenth-, eleventh-, and twelfth-born who participated in this study.
Table 1. Demographics information: Ethnicity and education

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglo</td>
<td>105</td>
<td>(80)</td>
</tr>
<tr>
<td>Afro-American</td>
<td>2</td>
<td>(&gt;1.5)</td>
</tr>
<tr>
<td>Asian</td>
<td>2</td>
<td>(&gt;1.5)</td>
</tr>
<tr>
<td>Mexican-American</td>
<td>18</td>
<td>(14)</td>
</tr>
<tr>
<td>American Indian</td>
<td>3</td>
<td>(2)</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>(&lt;1%)</td>
</tr>
<tr>
<td></td>
<td>131</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman</td>
<td>9</td>
<td>(7)</td>
</tr>
<tr>
<td>Sophomore</td>
<td>11</td>
<td>(8)</td>
</tr>
<tr>
<td>Junior</td>
<td>24</td>
<td>(18)</td>
</tr>
<tr>
<td>Senior</td>
<td>44</td>
<td>(34)</td>
</tr>
<tr>
<td>Graduate</td>
<td>35</td>
<td>(27)</td>
</tr>
<tr>
<td>Unclassified</td>
<td>8</td>
<td>(6)</td>
</tr>
<tr>
<td></td>
<td>131</td>
<td>(100)</td>
</tr>
</tbody>
</table>
The majority of respondents reported senior class standing (34%), 27% reported graduate level status, 7% freshman status, 8% sophomore, and 18% junior class standing. Additionally, 6% reported unclassified status (Table 1).

Identity Status and Expressiveness

For all four hypotheses extended in this study, the alternate hypothesis was accepted while all null hypotheses were rejected. Significant relationships were found between each of the four identity scores as measured by the EOM-EIS when correlated with expressiveness as measured by the PEAQ (Table 2).

Table 2. Pearson correlation between identity status and expressiveness-nonexpressiveness

<table>
<thead>
<tr>
<th></th>
<th>Expressiveness</th>
<th>Nonexpressiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achieved</td>
<td>.57*</td>
<td>.09</td>
</tr>
<tr>
<td>Moratorium</td>
<td>-.45**</td>
<td>-.17***</td>
</tr>
<tr>
<td>Foreclosed</td>
<td>-.45**</td>
<td>.07</td>
</tr>
<tr>
<td>Diffused</td>
<td>-.65*</td>
<td>-.14</td>
</tr>
</tbody>
</table>

* p = .001
** P = .008
*** P = .024
Hypothesis 1, which stated that there would be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS achievement subscale, was rejected. The alternative hypothesis was accepted with results demonstrating a .57 correlation between the achieved identity scores and personal expressiveness. Statistical significance was reported at the .001 confidence level (p = .001).

Hypothesis 2 proposed that there would be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS moratorium subscale. Again, the null hypothesis was rejected, accepting the alternative hypothesis with a correlation of -.45 at the .008 confidence level (p = .008).

Hypothesis 3 stated that there would be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS foreclosed subscale, which was rejected while accepting the alternative hypothesis with findings revealing a -.45 correlation, statistically significant at the .008 level (p = .008).

Finally, Hypothesis 4, which stated that there would be no relationship between personal expressiveness as measured by the PEAQ and identity development as measured by the EOM-EIS diffused subscale, was also rejected while accepting the alternative with a -.65 correlation and significance at the .001 level.

Findings demonstrate a strong positive and significant relationship between achieved scores and personal expressiveness, and
strong negative and significant relationships between moratorium, foreclosed and diffused scores and personal expressiveness (-.45, -.45, and -.65, respectively), but weak and nonsignificant relationships between nonexpressive activities and identity scores.

The nonexpressive activities when correlated with achieved scores yielded a .09 coefficient. Additionally the correlation was nonsignificant.

The moratorium scores when correlated with nonexpressiveness yielded a -.17 coefficient at the .024 significance level. Although significant, -.17 answers for approximately 3% of the variance and therefore for all intent and purposes, is nonsignificant. Significance was likely demonstrated here because of the large sample size (n = 131).

Foreclosed scores yielded a .07 coefficient when correlated with nonexpressiveness, again demonstrating a nonsignificant relationship. Similarly the diffused scores yielded a nonsignificant relationship to nonexpressiveness, with a correlation coefficient of -.14.

Responding to Criticism

Waterman's (1989a) concept of individualism, which extended to his concept of personal expressiveness, has been criticized for encouraging egocentrism and narcissism. Yet, when personally expressive activities were broken down into categories, 53.6% reported activities that involved interaction with others (Table 3). The remaining 46.4% of expressive activities (as defined in Chapter 3) may or may not have
Table 3. Percentage of Interdependent expressive activities participated in by individuals with achieved scores

<table>
<thead>
<tr>
<th>Activity</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>camping with others</td>
<td>3.6</td>
</tr>
<tr>
<td>family get together</td>
<td>14.3</td>
</tr>
<tr>
<td>taking care of pets</td>
<td>3.6</td>
</tr>
<tr>
<td>being with friends</td>
<td>7.1</td>
</tr>
<tr>
<td>playing basketball</td>
<td>7.1</td>
</tr>
<tr>
<td>church/religious activities</td>
<td>3.6</td>
</tr>
<tr>
<td>socializing</td>
<td>3.6</td>
</tr>
<tr>
<td>doing things with spouse</td>
<td>7.1</td>
</tr>
<tr>
<td></td>
<td>53.6</td>
</tr>
</tbody>
</table>
been undertaken individually, since activities such as camping had been listed without the respondent specifying if the activity was participated in alone or with others. In such instances, the activity was coded as an individual activity since other's participation could not be inferred. "Camping with others" needed to be specifically listed in order for it to be included as such an activity. Therefore it should be noted that the percentage of interdependent expressive activities reported here may be spuriously low.

Summary

The findings of this study indicate that there is a strong and significant relationship between the identity scores and the construct of personal expressiveness, while results simultaneously indicate weak and mostly nonsignificant correlations between identity scores and expressiveness.

Additionally, the expressive activity breakdown presented a large percentage of interpersonal activity participation. Such a finding runs contrary to what critics of expressiveness purport is the narcissistic philosophy underlying the theory.
CHAPTER 5

CONCLUSIONS

Discussion and Recommendations

Waterman postulated seven identity categories, believing that an individual may be an achieved expressive or nonexpressive, a moratorium expressive or nonexpressive, a foreclosed expressive or nonexpressive, or diffused. Expressiveness is thought not to apply to a diffused individual since theoretically, the diffused individual is believed neither to explore nor commit. The findings from this study indicate a strong relationship between achievement scores and personal expressiveness, which appear to validate Waterman’s theory which postulates that indeed an expressive achieved individual may exist. Additionally, this study’s findings appear to confirm this author’s diversion from parts of Waterman’s theory.

Expressive Potential

Waterman wrote (1988b) that an individual, in order to experience expressiveness, must attain an “autonomy of purpose.” Autonomy of purpose has been interpreted by this author to mean a period of exploration; a look at values and beliefs which are different from those to which one has been exposed by one’s parents, peers, or other authority figures. Waterman’s theory also purports a need to commit to those initially explored values and beliefs in order to move with respect to one’s daimon, or one’s purposes and potentials.
Such an individual; one who has gone through a period of exploration, gaining his or her autonomy of purpose, and one who consequently makes commitments, has the potential to be expressive in his or her chosen activities. Likewise, it makes sense that those who do not explore nor commit have what this author would call, expressive potential rather than truly expressive experiences.

This study's findings bear out an expressive potential, with a correlation coefficient of -.45 (p = .008) for the moratorium and foreclosed scores relative to expressiveness, demonstrating an inverse relationship with the moratorium and foreclosed scores going up while the expressiveness scores go down, and visa versa. Therefore, it is proposed by this author that expressiveness exists for the moratorium in a latent form if you will, as an expressive potential rather than as a demonstrated expressiveness.

Since Waterman’s (1988a, -b, 1989a) seven-category paradigm, which incorporates expressiveness into six of the categories (expressive/nonexpressive achieved, expressive/nonexpressive moratorium, and expressive/nonexpressive foreclosed), does not appear to be supported by this study’s findings, it is here proposed that there is but one expressive-nonexpressive category represented solely by the achievement status.

In the moratorium status, it is purported that one may have expressive potential, but it is doubtful that expressive activities are experienced for just the reasons stated above; exploration is necessary in achieving autonomy of purpose and commitments need to be made to those recognized purposes for one to be considered expressive.
Further, this author proposes that a foreclosed individual should never achieve expressiveness since no period of exploration has taken place. If an individual explored his or her values and beliefs, deciding that they were truly in line with their parents, friends, or other authority figures' values and therefore made identical commitments, he or she would appear to be foreclosed. Theoretically though, such an individual would be considered identity achieved rather than foreclosed since a period of exploration preceded the commitments made regardless of the apparent similarity to significant others's values and beliefs.

The moratorium status seems to be the category where expressive potential would be harbored, since, by definition, moratorium is a period of exploration where one is looking for values and beliefs to which to commit. A negative correlation between moratorium scores and expressiveness, as was found in this study's results (\(-0.45; p = 0.008\)), makes theoretical sense since expressiveness posed not to exist until one makes commitments in line with one's potentials and purposes.

If there truly is such an expressive potential, assistance might be extended to clients and adolescents (who often seem to be in a stage of moratorium), attempting to choose activities and set goals which are consistent with their personal potentials and life's purpose.

Resiliency

Werner (1984, 1986, cited in Jones 1989a) wrote of the resilient child; one who is able to recover from or adjust to unfortunate life experiences. Jones (1989a) related resiliency to healthy
psychosocial development as theorized by Erikson (1963, 1968). If a child successfully moves through the relative crisis of each stage, it is postulated by Jones that such a child assumes the strengths which correspond to the resiliency characteristics, as defined by Werner.

The author postulates that resiliency in children, or the ability to recover from or adjust to unfortunate life experiences, may be quite similar to the adult or the adolescent who has explored and consequently committed to expressive values and activities. Future research will need to bear out proposed similarities between resiliency and expressiveness.

To further speculate along such lines, Jones (1989b) described a potential program geared toward elementary students, meant to foster healthy psychosocial development. The program calls for the administration of a psychosocial inventory which purportedly ascertains successful and unsuccessful crises resolution. If the child demonstrates a poorly resolved trust vs. mistrust crisis, which is the first of Erikson's eight-stage crises to occur, the child would be placed in the appropriate group where trust might be fostered by a group facilitator. Likewise, the same would occur for the crises of autonomy vs. shame and doubt (stage 2), initiative vs. guilt (stage 3), and industry vs. inferiority (stage 4), with groups organized for each of the corresponding stage crises.

If the child, now practically an adolescent, has successfully resolved past conflicts relative to the first four stages of psychosocial development, he or she is ready to undertake the task of adolescence, that being identity vs. role confusion. Erikson (1963,
1968) postulated that the healthy resolution of the previous four stages should elicit positive identity formation during stage five. A program such as Jones is proposing, may offer children the opportunity to choose exploration and commitment alternatives; additionally, the opportunity to foster expressive choices may be enhanced by such a program.

As pointed out by Waterman (1989a), two characteristics are necessary for one to experience personal expressiveness: (1) the individual needs to be provided with the chance to develop his or her best potential and (2) the individual must decide to further his or her purpose in living. Therefore, the environment needs to be conducive to expressiveness. Environment, which may enhance or thwart the opportunity for expressiveness, is a necessary consideration when looking at future efforts proposed to foster expressiveness. A program such as Jones (1989a) has proposed might make more likely the occurrence of developing one's best potential, but the furthering of one's purpose in living is a choice made solely by the individual.

Although expressiveness is not desirable nor feasible for society as a whole, the author believes that individuals who have expressive potential, desire to see their potentials developed and their purposes in life realized. Therefore, fostering expressiveness for those demonstrating a desire for such activities in their lives seems a noble goal for educators and practitioners alike.
Recommendation for Future Study

Since this study's population was relatively homogeneous, the author recommends a future study demonstrating the relationship between identity scores and expressiveness with a more representative population. The population utilized in this study was solely a college sample, therefore the findings may not generalize to a more heterogeneous population.

Implications

Both the moratorium and foreclosed identity scores yielded a significant negative correlation with expressiveness (-.45; p = .008), which may imply that both the process of exploring but not yet committing (moratorium), and committing without having first explored (foreclosed) inhibit expressive behavior; or it may be that the lack of following one's daimon, or true self (i.e., fulfilling one's potentials and purposes in life) inhibit the attainment of an achieved identity status. Future studies might try and discern directionality since the knowing of such information may assist in potential intervention programs.

Questions arise concerning Waterman's seven proposed statuses. Since this study did not specifically assess the seven categories, it is difficult to ascertain their accuracy. The strong negative correlations between the moratorium and foreclosed scores with the construct of expressiveness, create a question about the accuracy of this classification scheme. A future instrument and study might attempt to confirm empirically the existence of the seven category paradigm, or
the existence of a variation of the seven category paradigm as proposed above.

**Limitations**

The utilization of a relatively homogeneous college population appears to be the primary limitation of this study. The ability to generalize from the findings may not be assumed. Additionally, the instruments used in collecting the data were self-report inventories and therefore the data may be demonstrating slightly exploded score categories.

As noted above in the recommendation for a future study discerning directionality, cause and effect may not be assumed between expressiveness and identity development.

**Summary**

With a correlation established between personal expressiveness and utility scores, one may assume that Waterman’s (1988a, -b, 1989a, -b) theoretical postulation of expressiveness as the third defining dimension is valid. Validation is concluded from the finding that the four identity category scores as measured by the EOM-EIS do indeed demonstrate a relationship with the construct of personal expressiveness.

Thoughts were extended by the author concerning the accuracy of the classification scheme, with recommendations made for increasing classification accuracy. Expressiveness was purported to be relative only to the achievement status, while an expressive potential was postulated relative to the moratorium status. Additionally,
expressiveness was proposed to be inapplicable to the foreclosed and
diffused identity statuses.

Since healthy psychosocial development is believed related to
the development of expressiveness by this author, discussion of a
future program which might foster psychosocial development, and there­
fore expressiveness, was discussed. The concept of resiliency, as
related to psychosocial development, also is believed to be a similar
construct to that of expressiveness.

In this chapter's conclusion, implications for future research
were discussed and limitations of the study were stated.
APPENDIX A

EXTENDED OBJECTIVE MEASURE OF
EGO-IDENTITY STATUS
**Questionnaire P**

**Code #:**

**DIRECTIONS:** Each of the following statements reflect personal feelings held by some people in this society. We are interested in how much you agree with each statement. Because these statements reflect personal feelings and attitudes, there are no right and wrong answers. The BEST response to each of the following statements is your **PERSONAL OPINION**. We have tried to cover many points of view. You may find yourself agreeing with some of the statements and disagreeing with others. Regardless of how you feel, you can be sure that many others feel the same as you do.

**RESPOND TO EACH STATEMENT ACCORDING TO YOUR PERSONAL FEELINGS BY CIRCLING THE ANSWER THAT BEST REFLECTS YOUR OPINION**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- My parents knew what was best for me in terms of how to choose friends.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>2- In finding an acceptable viewpoint to life itself, I often exchange ideas with friends and family.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>3- All my recreational preferences were taught to me by my parents and I haven't really felt a need to learn any others.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>4- I have lots of different ideas about how a marriage might work, and I tried to arrive at some comfortable position.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>5- I knew what my parents felt about men's and women's roles, but I picked and chose what my own lifestyle is.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>6- After a lot of self-examination, I have established a very definite view on what my own lifestyle should be.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7- My own views on a desirable lifestyle were taught to me by my parents and I didn't see any reason to question what they taught me.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>8- I really have never been involved in politics enough to have made a stand one way or another.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>STRONGLY DISAGREE</td>
<td>MODERATELY DISAGREE</td>
<td>DISAGREE</td>
<td>SOMEWHAT AGREE</td>
<td>AGREE</td>
<td>MODERATELY AGREE</td>
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</tr>
<tr>
<td>9-</td>
<td>My parents had it decided what I should go into for employment and I followed their plans.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10-</td>
<td>I guess I just kind of enjoy life in general, I don't see myself living by any particular viewpoint to life.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11-</td>
<td>Even if my parents disapproved, I could have been a friend to a person if I thought she/he was basically good.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-</td>
<td>When I was on a date, I liked to &quot;go with the flow.&quot;</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13-</td>
<td>Religion was confusing to me then. I kept changing my views on what was right and wrong for me.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-</td>
<td>I just couldn't decide what to do for an occupation. There were so many that had possibilities.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-</td>
<td>I didn't think much about what I looked for in a date—we just went out to have a good time.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16-</td>
<td>I've been thinking about the roles that husbands and wives play a lot these days, but I haven't made a final decision for myself yet.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17-</td>
<td>I guess I was pretty much like my folks when it came to politics. I followed what they did in terms of voting and such.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-</td>
<td>Men's and women's roles seem very confused these days, so I just &quot;play it by ear.&quot;</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19-</td>
<td>I was really not interested in finding the right job, any job would have done. I just seemed to go with what was available.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20-</td>
<td>While I don't have one recreational activity I'm really committed to, I'm experiencing numerous activities to identify one I can truly enjoy.</td>
<td>1 2 3 4</td>
<td>5 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
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<td>4</td>
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</tr>
<tr>
<td>21</td>
<td>STRONGLY DISAGREE</td>
<td>DISAGREE</td>
<td>SOMEWHAT DISAGREE</td>
<td>SOMEWHAT AGREE</td>
<td>MODERATELY AGREE</td>
<td>STRONGLY AGREE</td>
</tr>
<tr>
<td></td>
<td>I am not completely sure about my political beliefs, but I'm trying to figure out what I truly believe in.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>22</td>
<td>I've thought my political beliefs through and realize that I could agree with some but not other aspects of my parent's beliefs.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>23</td>
<td>I knew my parents didn't approve of some of my friends, but I hadn't decided what to do about it.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>24</td>
<td>I'm not sure what religion means to me. I'd like to make up my mind, but I'm not done looking yet.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>25</td>
<td>I've come through a period of serious questions about faith and can now say that I understand what I believe as an individual.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>26</td>
<td>Some of my friends are very different from each other. I'm trying to figure out exactly where I fit in.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>27</td>
<td>When it comes to religion, I haven't found anything that appeals to me and I really don't feel the need to look.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>28</td>
<td>I've tried numerous recreational activities and have found one I really love to do by myself or with friends.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>29</td>
<td>I couldn't be friends with someone my parents disapproved of.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>30</td>
<td>My parent's recreational activities were enough for me--I was content with the same activities.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>31</td>
<td>My parent's views on life were good enough for me, I didn't need anything else.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>32</td>
<td>I don't give religion much thought and it doesn't bother me one way or another.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>STRONGLY</td>
<td>MODERATELY</td>
<td>DISAGREE</td>
<td>AGREE</td>
<td>MODERATELY</td>
<td>STRONGLY</td>
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</tr>
<tr>
<td>33</td>
<td>I've been experiencing a variety of recreational activities in hopes of finding one or more I can enjoy for some time to come.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>My dating standards were flexible, but in order to change, it must have been something I really believed in.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>I've had many different kinds of friends, but now I have a clear idea of what I look for in a friendship.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>I don't have any close friends—I just like to hang around with the crowd and have a good time.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>A person's faith is unique to each individual. I've considered it myself and know what I believe.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>I've never really questioned my religion. If it was right for my parents it must be right for me.</td>
<td>1 2 3 4 5 6</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>39</td>
<td>There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and know how I want it to be for me.</td>
<td>1 2 3 4 5 6</td>
<td></td>
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<tr>
<td>40</td>
<td>My ideas about men's and women's roles were quite similar to those of my parents. What was good enough for them is good enough for me.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>41</td>
<td>I would have never dated anyone my parents disapproved of.</td>
<td>1 2 3 4 5 6</td>
<td></td>
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</tr>
<tr>
<td>42</td>
<td>I've never had any real close friends—it would take too much energy to keep a friendship going.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>43</td>
<td>Sometimes I wonder if the way other people dated was the best way for me.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>I haven't really considered politics. It just doesn't excite me much.</td>
<td>1 2 3 4 5 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>STRONGLY DISAGREE</td>
<td>MODERATELY DISAGREE</td>
<td>DISAGREE</td>
<td>SOMEWHAT AGREE</td>
<td>SOMEWHAT DISAGREE</td>
<td>AGREE</td>
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</tr>
<tr>
<td>45</td>
<td>After considerable thought, I've developed my own individual viewpoint of what is an ideal 'lifestyle' and don't believe anyone will be likely to change my perspective.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>46</td>
<td>I haven't chosen the occupation I really want to get into, and I'm just working at whatever is available until something better comes along.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>47</td>
<td>The standards or &quot;unwritten rules&quot; I follow about socializing are still in the process of developing—they haven't completely jelled yet.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>48</td>
<td>My parents 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.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>49</td>
<td>My rules or standards about dating have remained the same since I first went out and I don't anticipate that they will change.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>50</td>
<td>I'm not ready to start thinking about how married couples should divide up family responsibilities yet.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>51</td>
<td>There's no single &quot;lifestyle&quot; which appeals to me more than another.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>52</td>
<td>It took me a while to figure it out, but now I really know what I want for a career.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>53</td>
<td>I'm still trying to decide how capable I am as a person and what jobs will be right for me.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>54</td>
<td>Politics is something that I can never be too sure about because things change so fast. But I do think it is important to know what I politically stand for and believe in.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
55-I might have thought about a lot of different jobs but there was never really any question since my parents said what they wanted me to do. 1 2 3 4 5 6

56-I have one recreational activity I love to engage in more than any other and doubt I'll find another that I enjoy more. 1 2 3 4 5 6

57-My ideas about men's and women's roles were taught to me by my family. 1 2 3 4 5 6

58-I'm looking for an acceptable perspective for my own "lifestyle" view, but I haven't really found it yet. 1 2 3 4 5 6

59-I seem only to get involved in recreational activities when others ask me to join them. 1 2 3 4 5 6

60-I attend the same church my family has always attended. I've never questioned why. 1 2 3 4 5 6

61-It took me a long time to decide, but now I know for sure what direction to move in for a career. 1 2 3 4 5 6

62-I join my friends in leisure activities, but I really don't seem to have a particular activity I pursue systematically. 1 2 3 4 5 6

63-I dated different types of people and knew exactly what my own "unwritten rules" for dating were. 1 2 3 4 5 6

64-There are so many political parties and ideals. I can't decide which to follow until I figure it all out. 1 2 3 4 5 6
APPENDIX B

PERSONAL EXPRESSIVENESS

ACTIVITIES QUESTIONNAIRE
Activities Questionnaire

If you wanted another person to know about who you are and what you are like as a person, what five (5) activities of importance to you would you describe? In the space below, list the five activities, describing each in no more than 1 to 5 words. Choose five distinctly different activities.

1. 

2. 

3. 

4. 

5. 

Now write the word or phrase descriptors for the five activities on the places indicated on the following pages. Please enter them in the same order in which you have listed them on this page. Then proceed to answer the questions pertaining to each activity.
Activity 1.

For each question, please enter the number that best represents your feelings.

For items 1-4, please use the following scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>

1. To what extent do you agree with the statement: This activity gives me my strongest sense of enjoyment.

2. To what extent do you agree with the statement: This activity gives me my greatest feeling of really being alive.

3. To what extent do you agree with the statement: This activity gives me my greatest pleasure.

4. To what extent do you agree with the statement: This activity gives me my strongest feeling that this is who I really am.

For items 5-10, please use the following scale:

<table>
<thead>
<tr>
<th>Not At All</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Extensively</th>
</tr>
</thead>
</table>

To what extent does this activity provide you with each of the following opportunities:

5. The opportunity for me to appreciate beauty (in any of its forms).

6. The opportunity for me to share experiences with others.

7. The opportunity for me to satisfy my desire for competition.

8. The opportunity for me to develop my best potentials.

9. The opportunity for me to have spiritual experiences.

10. The opportunity for me to satisfy my drives (whether through increasing or decreasing levels of stimulation).

For item 11, please use the following scale:

<table>
<thead>
<tr>
<th>Very Seldom</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Frequently</th>
</tr>
</thead>
</table>

11. How often have you engaged in this activity in the past year?

For items 12-35, please use the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Characteristic of me</th>
</tr>
</thead>
</table>

When I engage in this activity

12. I feel relaxed.

13. I feel confident.


15. I feel excited.
Please continue using the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very characteristic of me</th>
</tr>
</thead>
</table>

16. I invest a great deal of effort.
17. I feel competent.
18. I feel angry.
19. I feel content.
20. I lose track of time.
21. I feel in control.
22. I feel alert.
23. I have a high level of concentration.
24. I feel restless.
25. I feel I know how well I am doing.
26. I feel happy.
27. I forget my personal problems.
28. I feel anxious.
29. I feel it's always different for me.
30. I feel confused.
31. I feel in harmony with my surroundings.
32. I feel challenged
33. I feel I have clear goals.
34. I feel assertive.
35. I feel good about myself.

For items 36 - 37, please use the following scale:

<table>
<thead>
<tr>
<th>Very Low</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very High</th>
</tr>
</thead>
</table>

36. What is the usual level of challenge you encounter when you engage in this activity?
37. What is the usual level of skill you bring to this activity?

For item 38, please use the following scale:

<table>
<thead>
<tr>
<th>Not at all Important</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Extremely Important</th>
</tr>
</thead>
</table>

38. Overall, how important is this activity to you in your life?
Activity 2.

For each question, please enter the number that best represents your feelings.

For items 1 - 4, please use the following scale:

Strongly Disagree 1 2 3 4 5 6 7 Strongly Agree

1. To what extent do you agree with the statement: This activity gives me my strongest sense of enjoyment.

2. To what extent do you agree with the statement: This activity gives me my greatest feeling of really being alive.

3. To what extent do you agree with the statement: This activity gives me my greatest pleasure.

4. To what extent do you agree with the statement: This activity gives me my strongest feeling that this is who I really am.

For items 5-10, please use the following scale:

Not At All 1 2 3 4 5 6 7 Very Extensively

To what extent does this activity provide you with each of the following opportunities:

5. The opportunity for me to appreciate beauty (in any of its forms).

6. The opportunity for me to share experiences with others.

7. The opportunity for me to satisfy my desire for competition.

8. The opportunity for me to develop my best potentials.

9. The opportunity for me to have spiritual experiences.

10. The opportunity for me to satisfy my drives (whether through increasing or decreasing levels of stimulation).

For item 11, please use the following scale:

Very Seldom 1 2 3 4 5 6 7 Very Frequently

11. How often have you engaged in this activity in the past year?

For items 12 - 35, please use the following scale:

Not at all characteristic of me 1 2 3 4 5 6 7 Very Characteristic of me

When I engage in this activity______________________________

12. I feel relaxed.

13. I feel confident.


15. I feel excited.
Please continue using the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Characteristic of me</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. I invest a great deal of effort.</td>
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<td>17. I feel competent.</td>
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<tr>
<td>18. I feel angry.</td>
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<td>19. I feel content.</td>
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<td>20. I lose track of time.</td>
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<td>21. I feel in control.</td>
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<td>22. I feel alert.</td>
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<td>23. I have a high level of concentration.</td>
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<td>24. I feel restless.</td>
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<tr>
<td>25. I feel I know how well I am doing.</td>
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<tr>
<td>26. I feel happy.</td>
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<td></td>
</tr>
<tr>
<td>27. I forget my personal problems.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. I feel anxious.</td>
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<td>29. I feel it's always different for me.</td>
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<tr>
<td>30. I feel confused.</td>
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<tr>
<td>31. I feel in harmony with my surroundings.</td>
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<tr>
<td>32. I feel challenged</td>
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<td></td>
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<tr>
<td>33. I feel I have clear goals.</td>
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<tr>
<td>34. I feel assertive.</td>
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<tr>
<td>35. I feel good about myself.</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

For items 36 - 37, please use the following scale:

<table>
<thead>
<tr>
<th>Very Low</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very High</th>
</tr>
</thead>
<tbody>
<tr>
<td>36. What is the usual level of challenge you encounter when you engage in this activity?</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>37. What is the usual level of skill you bring to this activity?</td>
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<td></td>
</tr>
</tbody>
</table>

For item 38, please use the following scale:

<table>
<thead>
<tr>
<th>Not at all Important</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Extremely Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>38. Overall, how important is this activity to you in your life?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Activity 3.

For each question, please enter the number that best represents your feelings.

For items 1 - 4, please use the following scale:

Strongly Disagree 1 2 3 4 5 6 7 Strongly Agree

1. To what extent do you agree with the statement: This activity gives me my strongest sense of enjoyment.

2. To what extent do you agree with the statement: This activity gives me my greatest feeling of really being alive.

3. To what extent do you agree with the statement: This activity gives me my greatest pleasure.

4. To what extent do you agree with the statement: This activity gives me my strongest feeling that this is who I really am.

For items 5-10, please use the following scale:

Not At All 1 2 3 4 5 6 7 Very Extensively

To what extent does this activity provide you with each of the following opportunities:

5. The opportunity for me to appreciate beauty (in any of its forms).

6. The opportunity for me to share experiences with others.

7. The opportunity for me to satisfy my desire for competition.

8. The opportunity for me to develop my best potentials.

9. The opportunity for me to have spiritual experiences.

10. The opportunity for me to satisfy my drives (whether through increasing or decreasing levels of stimulation).

For item 11, please use the following scale:

Very Seldom 1 2 3 4 5 6 7 Very Frequently

11. How often have you engaged in this activity in the past year?

For items 12 - 35, please use the following scale:

Not at all characteristic of me 1 2 3 4 5 6 7 Very Characteristic of me

When I engage in this activity______________________________:

12. I feel relaxed.

13. I feel confident.


15. I feel excited.
Please continue using the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Characteristic of me</th>
</tr>
</thead>
</table>

**16.** I invest a great deal of effort.
**17.** I feel competent.
**18.** I feel angry.
**19.** I feel content.
**20.** I lose track of time.
**21.** I feel in control.
**22.** I feel alert.
**23.** I have a high level of concentration.
**24.** I feel restless.
**25.** I feel I know how well I am doing.
**26.** I feel happy.
**27.** I forget my personal problems.
**28.** I feel anxious.
**29.** I feel it’s always different for me.
**30.** I feel confused.
**31.** I feel in harmony with my surroundings.
**32.** I feel challenged
**33.** I feel I have clear goals.
**34.** I feel assertive.
**35.** I feel good about myself.

For items 36 - 37, please use the following scale:

| Very Low | 1 | 2 | 3 | 4 | 5 | 6 | 7 | Very High |

**36.** What is the usual level of challenge you encounter when you engage in this activity?
**37.** What is the usual level of skill you bring to this activity?

For item 38, please use the following scale:

| Not at all Important | 1 | 2 | 3 | 4 | 5 | 6 | 7 | Extremely Important |

**38.** Overall, how important is this activity to you in your life?
Activity 4.

For each question, please enter the number that best represents your feelings.

For items 1 - 4, please use the following scale:

Strongly Disagree 1 2 3 4 5 6 7 Strongly Agree

1. To what extent do you agree with the statement: This activity gives me my strongest sense of enjoyment.

2. To what extent do you agree with the statement: This activity gives me my greatest feeling of really being alive.

3. To what extent do you agree with the statement: This activity gives me my greatest pleasure.

4. To what extent do you agree with the statement: This activity gives me my strongest feeling that this is who I really am.

For items 5-10, please use the following scale:

Not At All 1 2 3 4 5 6 7 Very Extensively

To what extent does this activity provide you with each of the following opportunities:

5. The opportunity for me to appreciate beauty (in any of its forms).

6. The opportunity for me to share experiences with others.

7. The opportunity for me to satisfy my desire for competition.

8. The opportunity for me to develop my best potentials.

9. The opportunity for me to have spiritual experiences.

10. The opportunity for me to satisfy my drives (whether through increasing or decreasing levels of stimulation).

For item 11, please use the following scale:

Very Seldom 1 2 3 4 5 6 7 Very Frequently

11. How often have you engaged in this activity in the past year?

For items 12 - 35, please use the following scale:

Not at all characteristic of me 1 2 3 4 5 6 7 Very Characteristic of me

When I engage in this activity

12. I feel relaxed.

13. I feel confident.


15. I feel excited.
Please continue using the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<td>17. I feel competent.</td>
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<td>18. I feel angry.</td>
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<td>19. I feel content.</td>
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<td>20. I lose track of time.</td>
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<td>21. I feel in control.</td>
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<td>22. I feel alert.</td>
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<td>23. I have a high level of concentration.</td>
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<td>24. I feel restless.</td>
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<td>25. I feel I know how well I am doing.</td>
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<td>26. I feel happy.</td>
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<tr>
<td>27. I forget my personal problems.</td>
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<td>28. I feel anxious.</td>
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<td></td>
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<td>29. I feel it's always different for me.</td>
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<td>30. I feel confused.</td>
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<tr>
<td>31. I feel in harmony with my surroundings.</td>
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<td></td>
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<tr>
<td>32. I feel challenged</td>
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<tr>
<td>34. I feel assertive.</td>
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<td></td>
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<tr>
<td>35. I feel good about myself.</td>
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</tbody>
</table>

For items 36 - 37, please use the following scale:

<table>
<thead>
<tr>
<th>Very Low</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very High</th>
</tr>
</thead>
<tbody>
<tr>
<td>36. What is the usual level of challenge you encounter when you engage in this activity?</td>
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<td></td>
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<tr>
<td>37. What is the usual level of skill you bring to this activity?</td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>

For item 38, please use the following scale:

<table>
<thead>
<tr>
<th>Not at all Important</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Extremely Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>38. Overall, how important is this activity to you in your life?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Activity 5.

For each question, please enter the number that best represents your feelings.

For items 1 - 4, please use the following scale:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>

1. To what extent do you agree with the statement: This activity gives me my strongest sense of enjoyment.
2. To what extent do you agree with the statement: This activity gives me my greatest feeling of really being alive.
3. To what extent do you agree with the statement: This activity gives me my greatest pleasure.
4. To what extent do you agree with the statement: This activity gives me my strongest feeling that this is who I really am.

For items 5-10, please use the following scale:

<table>
<thead>
<tr>
<th>Not At All</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Extensively</th>
</tr>
</thead>
</table>

To what extent does this activity provide you with each of the following opportunities:

5. The opportunity for me to appreciate beauty (in any of its forms).
6. The opportunity for me to share experiences with others.
7. The opportunity for me to satisfy my desire for competition.
8. The opportunity for me to develop my best potentials.
9. The opportunity for me to have spiritual experiences.
10. The opportunity for me to satisfy my drives (whether through increasing or decreasing levels of stimulation).

For item 11, please use the following scale:

<table>
<thead>
<tr>
<th>Very Seldom</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Frequently</th>
</tr>
</thead>
</table>

11. How often have you engaged in this activity in the past year?

For items 12 - 35, please use the following scale:

<table>
<thead>
<tr>
<th>Not at all characteristic of me</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very Characteristic of me</th>
</tr>
</thead>
</table>

When I engage in this activity

12. I feel relaxed.
13. I feel confident.
15. I feel excited.
Please continue using the following scale:

Not at all characteristic of me  1  2  3  4  5  6  7  Very Characteristic of me

16. I invest a great deal of effort.
17. I feel competent.
18. I feel angry.
19. I feel content.
20. I lose track of time.
21. I feel in control.
22. I feel alert.
23. I have a high level of concentration.
24. I feel restless.
25. I feel I know how well I am doing.
26. I feel happy.
27. I forget my personal problems.
28. I feel anxious.
29. I feel it's always different for me.
30. I feel confused.
31. I feel in harmony with my surroundings.
32. I feel challenged.
33. I feel I have clear goals.
34. I feel assertive.
35. I feel good about myself.

For items 36 - 37, please use the following scale:

Very Low  1  2  3  4  5  6  7  Very High
36. What is the usual level of challenge you encounter when you engage in this activity?
37. What is the usual level of skill you bring to this activity?

For item 38, please use the following scale:

Not at all Important  1  2  3  4  5  6  7  Extremely Important
38. Overall, how important is this activity to you in your life?
APPENDIX C

ITEMS ASSESSING EXPRESSIVENESS
AND NONEXPRESSIVENESS

Items Assessing Expressiveness

To what extent do you agree with the statements:

1. This activity gives me my greatest feeling of really being alive.

2. This activity gives me my strongest feeling that this is who I really am.

Items Assessing Nonexpressiveness

To what extent do you agree with the statement:

1. This activity gives me my strongest sense of enjoyment.

2. This activity gives me my greatest pleasure.
REFERENCES


