

AN ABSTRACT OF THE THESIS OF

F. Katharine Bennett for the degree of Doctor of Philosophy
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Title: The Relationship of Ego Development, Empathy, and
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The central problem of this study was to determine whether ego stage scores are valid predictors of empathy and mature moral judgment in women graduate counseling students. The research was based on the theories of ego development (Loevinger, 1976), empathy (Rogers, 1975; Hogan, 1975) and moral values (Hogan, 1970).

Forty-three women graduate counseling students and a comparison group of twenty-one women graduate post secondary education students contributed data. Subjects completed the Washington University Sentence Completion Test of ego development, the Empathy Scale, which is embedded in the California Psychological Inventory, Hogan's Measure of Moral Values, and a Demographic Data Survey. Faculty ratings of graduate counseling students' ego development, empathic ability, and maturity of moral judgment were obtained.

Analysis of the data found that the mean ego level for counseling graduate students was I-4 and the mean level for the post-secondary education graduate students was I-3/4. A

t test found a significant difference ($p = .01$) between the mean ego level of the groups.

Regression analysis assessed the influence of ego level on empathy score and mature moral judgment scores for both groups. Ego level was found to predict empathy ($p = .05$) for the post secondary education students but not for the counseling students. Ego level also predicted maturity of moral judgment ($p = .01$) for the post secondary education students. Increasing ego level corresponded to incrementally increasing empathy scores and mature moral judgment scores at each level prior to I-5 in the graduate counseling group.

Regression analysis demonstrated a correlation ($p = .004$) between higher ego level and less childhood happiness for the post secondary education group. There were no other significant findings for demographic variables. Similarly, significant correlations were not found for faculty ratings and scores obtained by subjects on measures of ego development, empathy, and moral judgment.

Implications for counselor selection and training were discussed and recommendations were made for further research.

The Relationship of Ego Development, Empathy, and
Mature Moral Judgment in Women Graduate Counseling Students

by

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THE RELATIONSHIP OF EGO DEVELOPMENT, EMPATHY, AND MATURE MORAL JUDGMENT IN WOMEN GRADUATE COUNSELING STUDENTS

I. INTRODUCTION

The Code of Ethics of the American Association for Counseling and Development specifies counselor behavior in the counseling relationship. The counselor is charged with maintaining respect for the client, avoiding stereotyping and discrimination, and safeguarding the rights and dignity of the client. Further, the counselor's personal needs must not be met at the expense of the client (American Association for Counseling and Development, 1981). These requirements necessitate that a counselor have a high level of ego development. Further, empathic ability is essential to the discernment of a client's needs as is maturity of moral judgment to avoid stereotypical thinking and self-serving behavior.

As counseling graduate programs typically have a high percentage of women, it would be beneficial to know whether women selected into the programs have reached a stage of ego development, empathic ability, and maturity of moral judgment to function as facilitative counselors. This study assessed the ego development level of a group of women graduate counseling students. The central questions investigated were "Does ego development stage predict

empathy?" and Does ego development stage predict maturity of moral judgment?"

Ego Development

Loevinger's (1966) construct of ego development and assessment technique of ego development level (Loevinger, Wessler, & Redmore, 1970) affords a theoretical framework for determining the conceptual structure within which one perceives and interprets the world. Loevinger (1985) suggests that the construct could also be called character development. Included in the ego development construct are impulse control/moral style, interpersonal style, conscious preoccupations, and cognitive style.

Loevinger's ego development construct is a developmental stage sequence model with characteristic ways of perceiving and interacting with others at each stage. These stages are the presocial and symbiotic (I-1), the impulsive (I-2), the self-protective (Delta), the conformist (I-3), the conscientious-conformist (I-3/4), the conscientious (I-4), the individualistic (I-4/5), the autonomous (I-5), and the integrated (I-6). The lower stages are characterized by self-involvement and self-protective behavior in relationships, whereas at the higher stages, relationships are characterized by mutuality, tolerance, and respect for individual differences (Loevinger, et al., 1970).

It would appear that Loevinger's (1966) ego development stage construct may be used as a predictor of a counselor's capability of providing optimum counseling to clients. Swenson (1980) suggests that Loevinger's (1966, 1976; Loevinger, et al., 1970) ego development concept may form the basis for a counseling model wherein counseling techniques employed with an individual client would be appropriate to the client's development level. Additionally, Swenson addresses the question of what is the optimum level of ego development for counselors and further, what is the difference in ego levels between counselors and clients. He suggests that a counselor at a higher level of ego development would be able to understand both the cognitive and affective components of persons at lower ego development levels. However, counselors at lower ego levels would not be able to appreciate the complexity of persons at higher levels and instead would tend to simplify cognitive and affective material.

According to Swenson (1980), counselor education is also affected by ego development theory. He believes counseling students' ego level should be a consideration by educators in devising teaching methods. Loevinger (1980) concurs with Swenson (1980) that counselor educators should never have an ego level lower than their students, and counselors should not have an ego level lower than their clients.

Ego Development and Empathy

The ability to understand the cognitive and affective components of a client's frame of reference is referred to by Carl Rogers (1959) in his definition of empathy.

The state of empathy, or being empathic, is to perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without ever losing the "as if" condition (Rogers, 1959, p. 210).

Rogers (1975) redefined empathy, no longer seeing it as a "state" but rather, as a "process." Empathy is described by Rogers in his later writing as ". . . entering the private perceptual world of the other and becoming thoroughly at home in it . . . without making judgments" (Rogers, 1975, p. 4). Rogers (1975) in a review of research findings, asserts that:

The ideal therapist is first of all empathic This statement is based on a study by Raskin (1974) of 83 practicing therapists of at least eight different therapeutic approaches The better integrated the therapist is within himself, the higher the degree of empathy he exhibits (Rogers, 1975, p. 5).

Counselor empathy is considered to be one of the core dimensions which will result in forward movement of the client (Rogers, 1957; Traux & Carkhuff, 1967). Core dimensions are those aspects of the interactive counseling process which facilitate or retard the process, depending upon the degree of their presence in the counselor. Carkhuff and Berenson (1967) suggest that the core

dimensions which are most impacting in a counseling relationship are empathic understanding, positive regard, genuineness, and specificity of expression.

A relationship between empathy and ego development stage was found by Carlozzi, Gaa, and Liberman (1983). According to Loevinger (1970), persons functioning at the Conformist stage and below, judge behavior by absolute standards or "right and wrong". Persons functioning at an ego level above the Conformist stage, are able to see multiple possibilities and alternatives in situations (Loevinger, et al., 1970). Loevinger (1976) has proposed that empathy is more likely to be seen in persons who are beyond the Conformist stage. Carlozzi, et al. (1983) found that subjects beyond the Conformist stage were more empathic than subjects at or below the Conformist stage using Loevinger's ego development construct and assessment technique.

As ego development level is theorized as forming a basis for the counseling process, as well as counselor education and supervision, and as empathy is considered a core condition for successful outcome of counseling, further investigation of the relationship between empathy and ego development level appears to be warranted.

Empathy and Moral Development

Empathy facilitates a sensitivity to the perspective and rights of others and is central to morality (Hogan, 1975; Hoffman, 1984). Hogan and Dickstein (1972) found correlations between empathy and mature moral judgment.

Piaget (1950) maintained that the ability of the child to empathize increases with cognitive development. Piaget, a stage theorist, explored the moral development of children, postulating a cognitive developmental theory of morality, with a stable morality from pubescence on.

Lawrence Kohlberg (1981) a follower of Piaget, has presented a detailed stage sequence of moral thinking. According to Kohlberg, the highest stage of moral development is not reached until adulthood.

Moral Development and Ego Development

Moral judgment and ego development share a close, conceptual relationship (Loevinger, 1966). Kohlberg's theory of moral development is credited by Loevinger as one of several sources contributing to her ego development model (Hauser, 1976). Loevinger and Kohlberg share an assumption of stages and employ Piaget's hierarchial stage model for the characterization of ego development and moral reasoning (Kohlberg, 1979). Kohlberg's stage model, like Loevinger's subsequent ego development model, is an invariant hierarchically ordered sequence of stages. Moral reasoning

is externally based on punishment and obedience at the lower stages, on conformity at mid-levels, and on individual principles of conscience at the highest levels.

According to Loevinger, moral judgment is one aspect of ego development. In comparing Loevinger's ego development stages with Kohlberg's moral basis for morality, the Conformist stage corresponds with the Conventional stage morality. Here, concern is with external measures and rules are followed simply because they are rules. Both theorists agree that most people move to this stage. At Loevinger's Conscientious stage, inner rules take precedence over external rules, and social interaction is more meaningful. The Autonomous stage is reached by the mature individual with very few people reaching the Integrated stage (Rich & DeVitis, 1985).

As noted previously, positive regard for the client is considered one of the core conditions for facilitative interaction in counseling. Two additional dimensions, among others, include openness and flexibility (Carkhuff & Berenson, 1967). Hogan & Dickstein (1972) have described mature moral judgment in a manner consistent with these two qualities. Their description encompasses

- (a) concern for the sanctity of the individual;
- (b) judgment based on the spirit rather than the letter of the law;
- (c) concern for the welfare of society as a whole; and
- (d) capacity to see both sides of an issue (Hogan & Dickstein, 1972, p. 211).

Hogan and Dickstein (1972) propose that mature moral

judgment is evidenced in persons who are sensitive to injustice, well socialized, empathic, and autonomous. Loevinger's (Loevinger, et al., 1970) Post-conformist ego stages display an impulse control/moral style wherein absolute rules are replaced by those in contingent form. Additionally, empathy is evidenced at the Post-conformist levels. Here, too, stereotypical thinking is replaced by broad conceptualizations.

Because of the close conceptual relationship between ego development and moral development, positive correlations have been expected by researchers. Sullivan, et al. (1970), Haan, et al. (1973), and Slomowitz (1981) studied the relationship between ego development and moral development as conceived by Kohlberg. Although correlations have not consistently been found, on the whole a moderate correlation has been documented (Walker, 1984).

STATEMENT OF THE PROBLEM

The central problem of this study is to determine if ego stage scores are valid predictors of empathy and mature moral judgment in women graduate counseling students.

BACKGROUND OF THE PROBLEM

Moral Development, Ego Development, and Women

Studies of moral development have been primarily based on Kohlberg's six stage model of moral development and his

assessment instrument thereof (1981). This model has been charged with sex bias (Colby, Kohlberg, Gibbs, & Liberman, 1983) as the stage sequence has been constructed from the longitudinal data provided solely by a male sample. According to early studies, the modal stage for men was Stage 4 while the modal stage for women was Stage 3. At Stage 3 "right is defined as concern for shared feelings . . . in Stage 4 focus is on the maintenance of the social order" (Walker, 1984, p. 678).

Walker (1984) attributes these differences to misscoring in earlier studies and has provided current evidence for a lack of sex differences. He advises that in spite of evidence to the contrary, the myth persists that men are morally superior to women.

Freud (1933) is the forerunner in proclaiming sex differences in moral development. Based on the development of the male superego, through the resolution of the Oedipal conflict, Freud held that the moral character of men is more strongly defined than is that of women. Piaget's (1932) cognitive-developmental theory of morality is similar, with boys, and subsequently, men, being defined as morally superior. Kohlberg's earlier theoretical position (Walker, 1984) was that women fixate at Stage 3. Kohlberg indicates that level of moral development is influenced by cognitive processes and sociomoral experiences and has suggested that women reach the higher levels of moral development only when

they occupy professional, educational, and social positions equal to men (Lifton, 1985).

Carol Gilligan (1982) suggests that the moral character of women is as strongly defined as is that of men. However, the moral character of women manifests differently. "The standard of moral judgment . . . is a standard of relationship, an ethic of nurturance, responsibility, and care" (Gilligan, 1982, p. 159).

Gilligan (1982) takes issue with Kohlberg at the point where, in his findings, men move to the highest moral development level, where moral issues are considered in terms of justice for the good of society as a whole; women, conversely, stay at a lower level, where appearing "good" to others is of primary importance. Gilligan faults the coding system used in the Kohlberg assessment procedure for this discrepancy. She advises that women are moving from an orientation of serving others' interests, to greater emphasis on self actualization. She suggests that sex differences exist in moral development, but that these differences are ". . . more a comment on society" (Gilligan, 1982, p. 171).

Implicit in the theory of Kohlberg, is a role taking component, and the role of women in this society heretofore has been wife and mother. Erikson, a stage theorist of the psychoanalytic persuasion, proposed developmental stages for adults wherein intimacy, generativity and ego integrity are

the desired goals. Erikson has been criticized by feminists because of his portrayal of the female experience as implying that motherhood is an indispensable element in women's identity struggle (Franz & White, 1985). In most research, the emphasis is on women's reproductive role, to the exclusion of their work role. Baruch and Barnett (1986) studied a large sample of women and found that being a mother does not enhance any aspect of a woman's well being, while the role of a paid worker was the most powerful predictor of self-esteem. This would support Kohlberg's idea that moral development is enhanced by professional position and that this component is necessary for women to reach the same level of moral development as men.

Rossi (1980) suggests that as more women become co-earners, gender stereotyping will become obsolete. She advises that in adult developmental research, gender stereotyping is unhelpful and unwarranted, particularly in light of societal changes. She urges that a more beneficial concept for study is ego strength.

Loevinger and Wessler (1970) in their construction of an assessment procedure to determine ego development stage, standardized their test on women and girls. Loevinger (1966) defines ego as the master trait in the personality. One of the components of ego is moral style. An assessment, then, of women's ego development stage would address moral style via use of a procedure that has not been charged with

sex bias.

RATIONALE FOR THE STUDY

The ethical guidelines for a professional counselor specify standards of behavior in the counseling process (American Association for Counseling and Development, 1981). Additionally, specific aspects of the counseling interaction have been identified which facilitate the process. These are typically referred to as the core dimensions (Carkhuff & Bereson, 1967; Ivey, 1980). A primary core dimension is empathy. Empathy is a characteristic of higher levels of ego development and correlations have been found between empathy and mature moral judgment (Hogan & Dickstein, 1972). For purposes of this study, it is presumed that moral development is a subset of ego development, and that empathic ability is required for mature moral judgment.

As empathy is first seen above the Conformist ego development level, it is assumed that a counselor would need to be functioning at the Post-conformist level to be effective. Insofar as a counselor's empathic ability and maturity of moral judgment affect the counseling relationship, and as ego development theory has been suggested as offering a unified counseling framework with implications for counselor selection, determining whether a predictive relationship exists between ego development, empathy and mature moral judgment would be particularly

beneficial.

Because of the historical sex bias in adult development theory, it is deemed appropriate to focus on women, particularly in regard to moral development. It has been suggested (Lifton, 1985) that higher levels of moral development are reached by women in higher educational and professional situations. Thus, it would appear likely that women enrolled in professional graduate training in counseling would display mature moral judgment. It is anticipated that this would be demonstrated, in part, by the attainment of Post-conformist ego development stage as measured by the Washington University Sentence Completion Test (Loevinger & Wessler, 1970).

Significance of the Study

Previous research has examined correlations between ego development stage and other constructs. Zielinski (1973) found a moderate relationship of .46 between Loevinger's ego development stage and ability to communicate empathic understanding as measured by Carkhuff's index on communication. Sullivan, McCullough, & Stager (1970) found a correlation of .66 between ego development stage and Kohlberg's measure of moral development. With age partialled out, the correlation became .40.

The ability to predict empathy and mature moral judgment from ego development stage scores has not been

studied. Similarly, a predictive study of these constructs, which focuses on women has not been undertaken.

This study will explore the relationship of the predictive variables of ego development stage and empathy and mature moral judgment. Regression analysis will be the method of assessment.

RESEARCH QUESTIONS

1. What is the range and breakdown of ego development stage of women enrolled in graduate counseling programs at Oregon State University and Western Oregon State College?
2. Does ego development stage predict empathy?
3. Does ego development stage predict maturity of moral judgment?
4. Is there a relationship between demographic variables and ego development stage?

The following characteristics were investigated:

- (a) age
 - (b) couple status
 - (c) number of hours completed in graduate program
 - (d) number of hours remaining for graduation from graduate program
 - (e) socioeconomic background
 - (f) childhood happiness
5. Is there a relationship between the female graduate

students' faculty advisors prediction of ego development level, empathy, and moral judgment and the test scores of ego development level, empathy and mature moral judgment?

6. Is there a difference in ego development stage between counseling graduate students and post secondary education graduate students?

LIMITATIONS OF THE STUDY

As this study is limited to women counseling graduate students in college/university settings, the results may not be easily generalized to settings not similar.

Additionally, there is seemingly considerable racial homogeneity which further limits generalizations. Also, as subject selection is on a "volunteer" basis, the reasons for self-selection in or out of the study are not known.

DEFINITION OF TERMS

Ego Development - Ego development is one of four components of human development. The others are physical, psychosexual, and intellectual development. Loevinger's (1966) concept of ego development refers to a conceptual framework within which one perceives and interprets the world. Ego development is a central construct which includes stages of development of impulse control/moral style, interpersonal style, conscious preoccupations, and

cognitive style. Loevinger's model of ego development is one of sequentially ordered stages. Each stage represents a "character" style (Loevinger & Wessler, 1970).

Mature Moral Judgment - Hogan and Dickstein (1972) propose that mature moral judgment is evidenced in persons who are sensitive to injustice, well socialized, empathic, and autonomous. This is determined by a measurement scale assessing (a) concern for the sanctity of the individual; (b) judgments based on the spirit rather than the letter of the law; (c) concern for the welfare of society as a whole; and (d) capacity to see both sides of an issue (Hogan & Dickstein, 1972).

Empathy - The empathy composite used by Hogan (1966) included social perceptiveness of a wide range of interpersonal cues and an awareness of the impression one makes on others. Themes seen in empathy include tolerance and considerateness, social self confidence, and humanistic values (Greif and Hogan, 1973).

II. REVIEW OF RELATED LITERATURE

The review of literature for this study will focus on (a) the theory of ego development and its measurement, (b) the concept of empathy, its measurement, and pertinent studies, and (c) morality, theory and studies. A survey of the research will elucidate relationships among the concepts and relate their importance to counseling. Attention will be given to relevant studies with women.

LOEVINGER'S THEORY OF EGO DEVELOPMENT

Loevinger (1966) does not explicitly define ego development. Rather, she presents ego development as a central construct of a sequence of stages of development. According to Loevinger (1966), ego is an integrative force which gives meaning to experience from stage to stage.

The ego is above all a process not a thing. . . . The striving to master, to integrate, to make sense of experience is not one ego function among many but the essence of the ego (Loevinger, 1969, p. 85).

The construct of ego development has been drawn from several theories.

Most important sources have been Sullivan, Grant and Grant (1957), Peck (in Peck and Havighurst, 1960), Isaacs (1956; Isaacs & Haggard, 1965); all of them have been concerned with the abstract junction of a developmental sequence and a character typology (Loevinger, 1966, p. 198).

Sullivan, Grant & Grant (1957) dealt with interpersonal integration; Peck (1960) with character development; and

Isaacs with relatability.

All of the conceptions project an abstract continuum that is both a normal developmental sequence and a dimension of individual differences in any given age cohort. All represent holistic views of personality, and all see behavior in terms of meaning or purposes (as opposed to concepts such as psychic energy . . .). All are more or less concerned with impulse control and character development, with interpersonal relations, and with cognitive preoccupations, including self-concept (Loevinger & Wessler, 1970, p. 3).

Loevinger and Wessler (1970) credit the works of H. S. Sullivan (1953) The Interpersonal Theory of Psychiatry, and Piaget (1932) Moral Judgment of the Child, as the spiritual ancestors of ego theories in psychology. Accordingly, "Harry Stack Sullivan rendered the concept of ego development sufficiently exact and detailed to bring it within the scope of measurement His term for what we call the ego was the self system" (Loevinger and Wessler, 1970, p. 3).

In addition to Freud's influence, Sullivan was influenced by G. H. Mead (1934). According to Mead, the concept of the self results from the social process of role taking. In social interactions, the child takes the role of "the generalized other," which allows her to see herself from another's perspective, and hence become an object to herself, from which selfhood develops. Mead's proposition that the sharing between self and other includes a third relationship, the adoption of societal rules in self and other, makes a strong contribution to ego development

theory. Mead's influence on empathy and morality is seen in the explanation of those concepts.

Sullivan proposed that the concept of self derives from interactions with others. According to Sullivan, there are six stages of development, with each stage being characterized by progressively greater ability for interpersonal relationships. It is noted that Sullivan (1953) did formulate a theory of ego stability, an anxiety-gating theory:

By selective inattention, a person tends to recognize only what is in accord with his already existing self-system; thus his ego is his frame of reference (Loevinger and Wessler, 1970, p. 7).

As mentioned previously, for Loevinger, the ego is guided by a search for purpose and meaning and it maintains its stability by selectively attending only to observations consistent with its current status. Loevinger's concept of ego development is of a framework of meaning with which the individual perceives and interprets the world. Her model of ego development then, formulates a series of stages each of which is representative of a specific framework of meaning. In addition to a theoretical model, Loevinger, et al. (1970), developed a projective sentence completion test, the Washington University Sentence Completion Test, which assesses an individual's stage of ego development.

EGO DEVELOPMENT

From Loevinger & Wessler, 1970; Hoppe, 1972

TABLE 1.1

Milestones of Ego Development

<u>Stage</u>	<u>Impulse control, "moral" style</u>	<u>Interpersonal style</u>	<u>Conscious preoccupations</u>	<u>Cognitive style</u>
Presocial(I-1) Symbiotic(I-1)		Autistic Symbiotic	Self vs. nonself Self vs. nonself	
Impulsive(I-2)	Impulsive, fear	Receiving, dependent, exploitive	Bodily feelings, especially sexual and aggressive	Stereotype, conceptual confusion
Self-protective (Delta)	Fear of being caught, external- izing blame, opportunistic	Wary, manipulative, exploitive	Self-protection, wishes, things, advantages, control	
Transition from self-protective to conformist (Delta/3)	Obedience and conformity to social norms are simple and absolute rules	Manipulative, obedient	Concrete aspects of traditional sex roles, physical causation as opposed to psychological causation	Conceptual simplicity, stereotypes
Conformist(I-3)	Conformity to external rules, shame, guilt for breaking rules	Belonging, help- ing, superficial niceness	Appearance, social acceptability, banal feelings, behavior	Conceptual simplicity, stereotypes, cliches

Transition from conformist to conscientious; self-consciousness (I-3/4)	Dawning realization of standards, contingencies, self-criticism	Being helpful, deepened interest in interpersonal relations	Consciousness of the self as separate from the group, recognition of psychological causation	Awareness of individual differences in attitudes, interests and abilities; mentioned in global and broad terms
Conscientious(I-4)	Self-evaluated standards, self-criticism	Intensive, responsible mutual, concern for communication	Differentiated feelings, motives for behavior, self-respect, achievements, traits, expression	Conceptual complexity, ideas of patterning
Transition from conscientious to autonomous(I-4/5)	Individuality, coping with inner conflict	Cherishing of interpersonal relations	Communicating, expressing ideas and feelings, process and change	Toleration for paradox and contradiction
Autonomous(I-5)	Add: Coping with conflicting inner needs	Add: Respect for autonomy	Vividly conveyed feelings, integration of physiological and psychological causation of behavior, development, role conception, self-fulfillment, self in social context	Increased conceptual complexity; complex patterns, toleration for ambiguity, broad scope, objectivity
Integrated(I-6)	Add: Reconciling inner conflicts renunciation of unattainable	Add: Cherishing of individuality	Add: Identity	

The Loevinger ego development model consists of seven stages and three transitional phases as shown in Table 1. Listed below is an expanded explanation of these phases:

Stages of Ego Development

Stage I-1 - Presocial and Symbiotic phases.

- The infant constructs a world of objects and separates herself out as an object.
- Concern is with gratification of needs.

Stage I-2 - Impulsive.

- Impulses are predominant factors.
- Rules are not recognized as such.
- Actions are bad if punished.
- Relationships are exploitive and dependent.
- This is the earliest stage measurable by the sentence completion test.

Stage Delta - Self-Protective.

- Rules are recognized and obeyed out of self interest.
- Morality is similar.
- Interpersonal relationships are exploitive and manipulative.

Stage Delta/3 - Transitional stage from Delta to Conformist.

Stage I-3 - Conformist.

- Rules are obeyed because they are rules.

- They are partially internalized.
- Shame is experienced for transgression of rules.
- Interpersonal relations are seen in terms of actions rather than feelings and motives.
- Preoccupation is with material things, status, reputation, and appearance.
- Inner feelings are stereotypical, banal, and moralistic.

Stage I-3/4 - Transformational stage from Conformist to Conscientious.

- Emergence of introspection and self-consciousness.
- A beginning understanding of psychological causation.
- With self-awareness, the social group no longer provides absolute guidelines for behavior.
- Studies have indicated that there are more persons at this stage than any other (Hauser, 1976).

Stage I-4 - Conscientious.

- Morality has become internalized.
- Internal rules take precedence over those imposed from outside.
- The sanction for transgression is guilt.
- Feelings and motives are more important than actions in interpersonal relationships.
- Individual differences are perceived rather than merely broad stereotypes.

- A capacity for self-criticism emerges at this stage.

Stage I-4/5 - Transition from Conscientious to

Autonomous.

- Paradoxical relationships between events are first tolerated at this stage.
- Greater complexity in conceptualizing interpersonal relationships exists which are highly valued, contrasting with valuing of ideals and achievements at I-4.

Stage I-5 - Autonomous.

- Moral issue is coping with inner conflict, conflicting needs, perceptions, and ideals.
- Interpersonal relations involve recognition of mutual interdependence and recognition of other people's need for autonomy.
- Preoccupation is with role conception, individuality, and self-fulfillment.

Stage I-6 - Integrated.

- Reconciling inner conflicts and renunciation of the unattainable.
- This stage is rarely reached and for research purposes can be combined with the Autonomous stage (Loevinger, 1966; Hauser, 1976).

EMPATHY

Therapeutic empathy has been a key construct in counseling since first introduced by Carl Rogers (1957). Rogers (1957) defined being empathic as being able to perceive the internal state of another. In 1975, Rogers reiterated the importance of empathy in counseling:

Then in my experience, there are . . . situations in which the empathic way of being has the highest priority. When the other person is hurting, confused, troubled, anxious, alienated, terrified; or when she is doubtful of self-worth, uncertain as to identity, understanding is called for. The gentle and empathic stance . . . provides illumination and healing (Rogers, 1975, p. 9).

Person centered therapists have continually held that empathy is primary in effecting therapeutic change. Empathy is one of the core conditions for establishing a therapeutic atmosphere. There has been a proliferation of definitions of empathy by theorists and researchers since it was first defined by Rogers.

Gladstein (1977) created a model which categorized three types of empathy:

- Cognitive empathy involves the ability to take the role of another as originally described by Mead (1934).
- Affective empathy involves taking on the feelings, attitudes, or emotions of another.
- Cognitive/ affective empathy involves both processes.

Further, he related specific measuring instruments to type of empathy measured. Gladstein classified measurements as being subjective, objective, or predictive.

Feldstein and Gladstein (1980) reviewed four empathy measures in terms of their ability to measure cognitive empathy, affective empathy, and the communication of the empathic experience. Objective measures included the Truax Accurate Empathy Scale (Truax and Carkhuff, 1967) and Carkhuff's Empathic Understanding in Interpersonal Process Scale (Carkhuff, 1969). Both scales were found to fall short in measuring "communication." Therefore, caution was advised when interpreting results based on these scales.

Subjective measures critiqued were the Barrett-Lennard Relationship Inventory (Barrett-Lennard, 1962) and the Truax Relationship Inventory (Truax & Carkhuff, 1967). These measures are based on the client's perception of the counseling session. A strength of these scales is reported by Feldstein & Gladstein to be their relationship to Roger's theoretical framework. Neither, however, appear to measure affective empathy.

The authors conclude that "these paper-and-pencil measures are at best general indicators of the counselor's empathic understanding" (Feldstein and Gladstein, 1980, p. 53). They also found all of the measures to be unrelated to each other. They raise the issue of whether empathic ability is strictly a verbal skill. If so, then Feldstein & Gladstein believe the devices described measure it. As noted by Hackney (1978), the emphasis has shifted from empathy to the communication process. The latter, while

more easily measurable, is not believed to be empathy. Emphasis on communication does a disservice to the real "importance of empathy as a characteristic of the successful counselor" (Hackney, 1978, p. 38).

Predictive measures of empathy may best reflect "trait" empathy rather than merely measure communication. Hogan's Empathy Scale (1969, 1975) uses a cognitive view of empathy to predict subsequent empathic behavior. Empathy can be measured prior to a counseling interview and can be used to predict counseling outcome (Gladstein, 1977). Gladstein suggests that Hogan's Empathy Scale "seems promising" for predicting empathic ability. If the Hogan Scale reflects trait empathy (Hogan, 1975), then it should correlate with ego development level, as both reflect inherent constructs. As genotypic factors, implications for counselor training selection is reinforced in terms of ego development theory, again, with empathic ability being apparent above the Conformist level. Whereas communication of empathy can be modeled, trait empathy, cannot.

Gladstein (1983) sought to integrate counseling with developmental and social psychologies' views of empathy. It was found that each of the three disciplines identified two types of empathy: (a) affective empathy and (b) cognitive empathy. Whereas counseling psychology has been primarily influenced by Rogers' works on empathy, in developmental psychology and social psychology, empathy is seen as role

taking - based on Piaget's works (1929/1975) in developmental psychology and Mead's (1934) work in social psychology. As was previously noted, Mead influenced Sullivan. Sullivan and Piaget are credited as "spiritual ancestors of ego theories" by Loevinger. Cottrell (1942) used Mead's ideas, and subsequently influenced Dymond (1949) who affected Hogan. Hogan (1969) was interested in moral behavior and viewed empathy as a basis for it. Hence, this study will focus on empathy and moral judgment as defined and measured by Hogan, and these, in turn, will be related to ego development.

Hogan's Empathy Scale

Hogan (1975) ascribes to a role-theoretical perspective wherein empathy is the process of representing the expectations others hold of one's behavior to oneself.

Hogan posits that people need

(1) positive friendly attention (and dread social disapproval); and (2) structure and order in their everyday lives. These assumptions imply that people are in some sense driven to seek social interaction; but always within a rule governed framework. From this perspective social interaction tends to proceed in terms of role performances - typified sequences of behavior that people use in interpersonal situations in order to gain positive approval and avoid social censure. Thus, at any given time an interaction dyad consists of an actor and his or her audience - the other person; typically the members of a dyad take turns as actor and audience (Hogan, 1975, p. 15).

Empathy is a mediating variable which facilitates both the "actor" role and the "audience member" role. Hogan

speculates that empathy develops from biological origins resulting from an evolutionary history of group living, and is aided by four factors: an intellectual component, encouragement by parents of consideration for others, modeling by parents and significant others, and a degree of suffering.

Hogan has consistently related empathy to moral development. He views moral development as passing through three developmental phases - compliance, empathy, and autonomy. Empathy is further explained (Hogan, 1969) as taking the moral point of view, which is considering the consequences of one's actions for the welfare of others. This has implications for counseling psychology where respect for the client must be maintained and the counselor must avoid meeting personal needs at the expense of the client.

In designing the empathy scale, Hogan (1969) constructed empathy criterion based on conceptions of a highly empathic person. Content of the items display insight, perspective, and social acuity. Correlational studies suggest social competence, intellectual promise, and self-worth as dimensions of empathy. As empathy pertains to counseling, Hogan suggests

Most importantly, perhaps, because empathy is related to personal soundness, integration, and an absence of defense, empathic counselors will tend to be personally secure, relatively immune to threat, able to tolerate their clients' idiosyncracies, and provide good models of

self-assurance and self-acceptance (Hogan, 1975, p. 17).

Empirical Evidence for the Relationship of Ego Development to Empathy

Zielinski (1973) studied the relationship between ego development level and level of empathic understanding. Measures used were the WUSCT to obtain ego development level, and Carkhuff's Index of Communication and Index of Understanding to obtain pre and post test scores on ability to empathize. Subjects were beginning graduate students in counselor education who were given a 20 hour training program in discrimination and communication of empathic understanding from Carkhuff's training model. Kendall's tau coefficients of correlation indicated a positive moderate relationship between stages of ego development and ability to communicate empathic understanding. No significant relationship was found between stage of ego development and ability to discriminate empathy on pretest. However, there was a significant relationship between ego stage and gain scores in ability to discriminate empathy. There was not a significant relationship between ego stage and gain scores in ability to communicate empathy. Training in empathy, then, resulted only in the ability to discriminate that construct. Additionally, persons at higher ego stages made greater gains in ability to discriminate empathy but not in the communication of empathy. Thus, those at higher ego

stages already communicated more empathically than their counterparts and this did not change. According to Loevinger (1979), this would be expected since empathy is evidenced at higher ego levels. These data add support to the construct validity of the Washington University Sentence Completion Test. This may also reinforce Hogan's (1975) view of empathy as a trait. Carlozzi, et al. (1983) found that dormitory advisors who placed at the I-3/4 stage of ego development on the WUSCT had significantly higher scores on the Affective Sensitivity Scale measure of empathy than did those at lower ego stage development levels.

Using an analogue method, McIntyre (1985) examined the relationship between counselors' and clients' ego development levels and counselors' expressed empathy and client preference. Master's level counseling students were administered the WUSCT, responded to analogues representing clients at differing ego development levels and ordered their preferences for the analogues. The Response Empathy Scale was employed to measure expressed empathy of counselor responses. It was found that expressed empathy did not correlate with ego development level. It was found, however, that greatest expressed empathy occurred with analogue clients of equal ego development level while empathy declined with analogue clients higher or lower in ego development level than the counselor.

MORALITY

There is a conceptual relationship between ego development and moral development. One component of ego development is moral judgment. Loevinger (1966) credits Piaget and Kohlberg's works on developmental theory of morality as a contributing source to her ego development model.

In review of an alternate theory, it is seen that Hogan (1984) places moral development, as well as empathic ability, within the context of personality development as a whole. According to Hogan, moral conduct is auto-interpretive, role behavior one uses to advise others how one wishes to be regarded. Accordingly, "empathy predicts sensitivity to moral issues and people's expectations" (Hogan, 1984, p. 236).

The use of principles as a basis for moral reasoning in adults has been established (Kohlberg, 1963; Piaget, 1965). Hogan (1970) categorizes moral principles as (a) involving natural law considerations where emphasis is on personal and intuitive ideas of right and wrong; this viewpoint reflects the 'ethics of personal conscience' and (b) principles which rest on social contact, where laws define right and wrong, a viewpoint called the 'ethics of social responsibility.'

Hogan (1970) investigated personality constructs underlying the ethics of personal conscience and ethics of social responsibility. The ethics of personal conscience

emphasizes "personal and intuitive notions of right and wrong" while the ethics of social responsibility looks to the existing legal system to define right and wrong (Hogan, 1970, p. 206). Persons adhering to the ethics of personal conscience were found to be progressive, rebellious, unconventional, and tending toward social activism. Persons supporting the ethics of social responsibility were good natured, well socialized, and tended toward political conservatism. The Survey of Ethical Attitudes (Hogan, 1970) was the instrument used in this study. According to Hogan and Dickstein (1972) this Survey measures "moral reasoning" defined by moral intuitionism (ethics of personal conscience) at one end and moral rationalism (ethics of social responsibility) at the other. Hogan and Dickstein (1972) found mature moral judgment to be based on personal conscience, and those with mature judgment tended to be sensitive to injustice, well socialized, empathic, and autonomous. Conversely, those who used a rational basis of moral reasoning evidenced immature moral judgment and tended to be insensitive to injustice, less socialized, nonempathic, and conforming.

The Kohlberg and Hogan models were studied by Haier (1977). Kohlberg's theory defines the development of moral reasoning within a stage framework, while Hogan emphasizes personality dimensions of moral character and subsequent moral conduct. The personality dimensions of socialization

(one's perceptions of the degree to which rules of society are personally binding), empathy (the ability to take the perspective of another person), and autonomy (independence from peer group or authority when making moral decisions) define moral character. Differing combination of these dimensions (in terms of high or low) then determines character type. Haier (1977) investigated the existence of a relationship between the models and found no significant relationship between the Kohlberg and Hogan models.

A Measure of Moral Values

Hogan and Dickstein (1972) constructed a measure of moral values from a projective technique which elicits moral judgments. Fifteen sentences are presented and a reaction is asked to be given to each. An example is:

I read another story today about a girl who was refused an abortion in a hospital. An incompetent doctor gave her an illegal abortion and she died (Hogan, 1972).

Each item is rated for maturity of moral judgment using scoring elements including capacity to see both sides of the issue, concern for the welfare of the individual and society, and judgments based on the spirit of the law.

The measure of moral values and Hogan's empathy scale have been found to produce a correlation between mature moral judgment and empathy of .58.

Empirical Evidence for the Relationship of Ego Development to Morality

Liberman, Gaa & Frankiewicz (1983) investigated the relationship between ego and moral development in adults. Graduate students were administered the WUSCT and the Kohlberg Moral Development Interview. A Kruskal-Wallis analysis found that individuals at higher ego levels had significantly higher moral development scores ($p. < .02$). Sullivan, et al. (1970) looked at the relationship between ego development level and moral development, using the WUSCT and the Kohlberg Moral Development Test and found a moderate correlation .66. They investigated the relationship of conceptual level to ego development and found a correlation of .56. Further, a correlation of .62 was established between moral development and conceptual level.

Ego Development Studies With Women

Investigating this concept, White (1985) sought to determine whether the intervention of a nurse practitioner training program would increase ego stage level in a group of adult women, median age 27. The training program focused on increased responsibility and autonomy in decision making. Additionally, she investigated characteristics of women at the higher stages of ego development. Ego level was measured by the WUSCT at entry into the program and again two years later after the practitioner had been in practice

for 15-18 months. To assess personality characteristics, the Adjective Check List (Gough and Heilbrum, 1965), the California Psychological Inventory (Gough, 1957) and the Rotter Internal-External Locus of Control Scale (Rotter, 1966) were used. The majority of the subjects were at the Self-Aware (I-3/4) and Conscientious (I-4) levels. The undergraduates, who were the youngest in the program, average age 23.9, were primarily at the I-3/4 level with the graduates at the upper levels - Conscientious, Individualistic, and Autonomous, with each of the stages corresponding to an increase in age. It was found that improvement in ego level scores occurred only for those at or below the I-3/4, Self-Aware level. Characteristics of those at the higher ego development levels were adjustment, nurturance, responsibility, age, tolerance, capacity for leadership, lack of aggression, and internal locus of control.

Helson, Mitchell and Hart (1985) longitudinally studied seven women who scored at the Autonomous stage on the WUSCT as college seniors. All seven came from troubled backgrounds, where loneliness was an element, and coping skills were required. In early adulthood, three had typical views of family-centered life, while four emphasized work. In the 33-40 age period, the three women who had been "family-centered" were involved in a process of self discovery and becoming more independent of the partner.

Spiritual values became more prominent. The career women, all of whom had been successful, made decisions to give up positions of authority for the opportunity to exercise their talents independently.

At mid-life transition (40-45), "the seven had already been working to transcend the polarities of masculine/feminine, attachment/separation, creation/destruction" (Helson, et al., 1985, p. 266). At this point, two of the three single career women married, two women with families divorced. All sought inner enrichment. It is noted that all of the seven experienced suffering in entering the adult world, which is primarily Conformist. It is suggested that the women may have had to regress to cope at that level. Additionally, after graduating from a women's college, all had to come to terms with a sexist culture. The authors posit that the age 30 transition was a time of struggle to live at their Autonomous ego level. Helson, Mitchell & Hart conclude that

It may still be true that autonomous ways of thinking and behaving are so much discouraged in women that only those who have known pain or marginality develop a high ego level, and those who have a high ego level are unlikely to live a conventional life (Helson, et al., 1985, p. 284).

It is interesting that empathy is first seen above the Conventional level by Loevinger, and that Hogan describes a degree of suffering as one of the factors accounting for the development of empathy.

Erikson (1977) suggested that persons at or below the

Conformist stage of ego development have a qualitatively different conceptual framework from those at higher ego development levels. The latter group value autonomy, have differentiated perceptions and multiple perspectives. In Erikson's study, it was found that women at higher ego stages, as measured by WUSCT, had higher scores favoring equality and choice as measured by the Attitudes Toward Women Scale (Spence and Helmrich, 1973). This finding was corroborated by Willis (1985) who compared ego development level, as measured by the WUSCT and attitudes toward women, measured by the Attitudes Toward Women Scale, of 30 undergraduate women and 30 women who were graduate counselor trainees. Willis found a significant difference between undergraduates' scores and counselor trainees' scores on both measures. Counselor trainees scored higher on both measures and high ego development level correlated at the .01 level of significance with liberal attitudes toward women.

Demographic Considerations in Ego Development

Age

Gannaway (1982) in a study of ego development and community involvement in women, found a correspondence between increasing age and increasing ego stage. Sullivan, et al. (1970) also found this correspondence. White (1985) studied ego development in women and she too found higher

average age for each successive ego level.

Couple Status

Minimal information was found on couple status as it relates to ego development. Helson, et al. (1985) traced the development of women in relationships, comparing Gilligan's (1982) three stage model for feminine growth with Loevinger's ego development stages. The two are equated in the following way:

<u>Gilligan's Model</u>	<u>Loevinger's Ego Stage</u>
1. Caring for self to ensure survival	1. Self-protective ego stage
2. Caring for others	2. Conformist stage progressing to Conscientious stage
3. Caring for self-recognition of possibilities and limitations in caring for others	3. Autonomous stage

From the above, it could be theorized that women at the Conformist and Conscientious stages may more likely be coupled. Those at the Autonomous level may be coupled but may conceive of their relationship quite differently.

Education

Gannaway (1982) found increasing education related to increasing ego level. White (1985) found a difference in ego level between undergraduate and graduate women, the latter being at higher levels. However, she related this to difference in age rather than education.

Socioeconomic Background

Loevinger (1979) reviewed studies dealing with ego development stage and socioeconomic status. She reports that in combining results ". . . a mean difference favoring the higher social groups is invariably found" (Loevinger, 1979, p. 304). Additionally, among upper class groups ego development continues into the college years. Development appears to level off before the end of high school in other groups.

Childhood Happiness

In their study of women who reached the Autonomous stage of ego development, Helson, et al. (1985), these women all had more troubled childhoods than did women in the study who did not reach this high level of development. The Autonomous women also engaged in imaginary-artistic or tomboy activities in childhood. The authors note that both of these types of activities are linked with effective coping.

SUMMARY OF THE REVIEW OF LITERATURE

The areas of ego development, empathy, and moral development, as they occur in women form the basis for this inquiry. Theories of ego development and moral development have been related conceptually, and empathy has been linked with both. Loevinger's ego development theory is accompanied by an assessment technique which has been shown

to be both valid and reliable (Hauser, 1976). Empathy and morality have been defined and measured in a number of ways. The socioanalytic approach as taken by Hogan seems to have pertinence for this investigation. Hence, Hogan's empathy and morality measures, which have also been found to be valid and reliable, as well as correlating with each other, will be employed in this study. A review of the literature demonstrates the importance of level of ego development, empathy, and morality, to effective counseling.

Studies of ego development level in women equate higher ego development levels with openmindedness, personal adjustment, tolerance, and responsibility, qualities which are necessary in a counseling relationship.

Methodological Comparison Between Present Research Design and Related Research

This study is similar to investigations by White (1985) and Gannaway (1982) in that ego development level of adult women is assessed by the Washington University Sentence Completion Test. Ego development level was compared to age and educational variables in both studies as it was in this study. Unlike this research, neither study compared ego level with empathy or moral judgment.

Zielinski (1973) examined the correlation of ego level and the ability to communicate and discriminate empathic understanding using Carkhuff's scales. As noted previously,

there is some question as to whether discrimination and communication of empathy are the same thing as "trait" empathy, which is an inherent quality in one's world view. This study employed Hogan's Empathy Scale which is described as a predictive measure of trait empathy (Gladstein, 1977). It is felt that a predictive measure of the core condition of empathy would be most beneficial with graduate counseling students. Additionally, if ego level and empathy are both inherent traits, a predictive study would be applicable. As has been suggested (Swenson, 1980; Carlozzi, et al., 1983), the selection procedure of graduate counseling students may benefit from an assessment of the psychological maturity and potential empathic ability of applicants.

McIntyre (1985) studied ego development level in graduate counseling students as did this research. However, McIntyre looked at the relationship between expressed empathy and ego level, and ego levels of counselors and clients, and how that affected client preference. His study is dissimilar to the current study both in definition and measurement of empathy as well as in focus of the study.

The focal point of the current study is on the prediction of empathy and mature moral judgment from ego level. Should ego level be found to be a valid predictor of empathy and maturity of moral judgment, both necessary conditions of facilitative counseling, then ego level measurement may be beneficial both in selecting and training professional counselors.

III. METHODOLOGY

This chapter includes a description of the instruments used to measure ego development level, empathy, and mature moral judgment and a demographic survey and faculty rating survey. Also presented are a description of the sample, the research design, and data analysis procedures.

INSTRUMENTATION

Washington University Sentence Completion Test

The Washington University Sentence Completion Test (WUSCT) is a projective instrument for the measure of ego development. It consists of 36 sentence stems. Form 11-68 for women was used (see Appendix B). Subjects were instructed, through the written instructions on the top of the form, to complete each stem.

Reliability studies with the WUSCT (Redmore and Waldman, 1975) found a split-half correlation of .85 and an alpha coefficient of .89 for internal consistency. The validity of the WUSCT has been investigated in numerous studies. A summary of the studies is presented by Loevinger (1979) and Hauser (1976).

In reporting validity studies, Loevinger (1979) cites correlations of standardized interview ego level ratings with WUSCT ego level ratings of .58 to .61. Correlational studies with another developmental stage test, Kohlberg's

Moral Maturity Test, yields .60. Correlational studies with intelligence show considerable variability, indicating that ego level represents something different from intelligence.

The WUSCT was scored by two raters functioning as a team. One rater was a counseling doctoral candidate, the other a psychiatrist. Both were familiar with projective tests. Both completed Loevinger's self-training program. This program consists of graduated exercises that ". . . permits persons to train themselves in the technique" (Loevinger, 1979, p. 283). The scoring manual includes item manuals for the 36 sentence stems and instructions for determining a total protocol score after rating all 36 item responses. Reliability of ratings is quite high for self-trained raters with correlations of .85 to .94 (Loevinger & Wessler, 1970). Accordingly, it was found

. . . that raters whose only training in making such ratings has come from the manual itself are capable of achieving the same degree of reliability and of producing essentially the same overall rating as those persons who were involved in the construction of the manual (Loevinger & Wessler, 1970, p. 47).

Scoring of the WUSCT involved several steps. First, identifying information was separated out. Next, all same numbered stems for each protocol (all sentence stem "ones," all stem "twos" and so forth) were scored in accordance with the rules and categories contained in the scoring manual. Subsequently, a frequency distribution of item ratings for each protocol was obtained. An ego level rating was

determined by using the ogive distribution of individual item scores (Loevinger & Wessler, 1970). This final rating is the Total Protocol Rating (TPR). This is considered to be the highest ego level at which a person consistently functions (Loevinger, 1976). In addition to the TPR, the WUSCT also yields an Item Sum Score (ISS). The Item Sum Score does not correspond specifically to the TPR but the two are significantly correlated, .85. Loevinger (1979) developed the ISS to enable ego development level to be placed on a continuous scale. To compute the ISS, each sentence stem for participants in this study was assigned a numerical rating in addition to an ego level. The ego level stages were given a numerical score from 0 to 9. The numerical ratings were then summed to obtain the ISS.

Hogan's Empathy Scale

Hogan's Empathy Scale is included in the California Psychological Inventory (CPI). It is a 39-item true-false scale embedded within the 480 item CPI.

Reliability ratings applying the Spearman Brown formula to estimate reliability of the composite ratings, yielded coefficients ranging from .68-.86, average .80. A test-retest reliability of .84 was found (Hogan, 1969). In a review of the Empathy Scale by Goldman (1985), reliability is noted to be .84 and validity .62. The scale has intercorrelations of .75 with the Capacity for Status Scale,

.69 with the Sociability Scale, .68 with the Social Presence and Achievement via Independence Scales and .65 with the Self-Acceptance Scale (Gough, 1987).

The tests were hand scored. Twenty of the items are true, 19 false. One point is assigned to each correct answer. The normative mean score for women is 23.30; standard deviation 4.50 (Gough, 1987). The normative mean score for female psychology graduate students is 24.79; standard deviation 3.88.

Measure of Moral Values

This measure consists of 15 statements preceded by the instructions that one is to assume the statement is made by an individual with whom one is having a conversation. One is to write a response to each statement.

Hoyt computation of test reliability is $r = .82$. Alpha reliabilities range from .66-.72 (Goldman, 1985; Hogan and Dickstein, 1972). Validity studies are described (Hogan and Dickstein, 1972) wherein ratings on the Measure of Moral Values were correlated with ratings on "sensitivity to injustice" defined as an ability "to perceive unfairness in the decisions of persons or groups, or in the treatment that persons or groups receive from others" (Hogan and Dickstein, 1972). These ratings were made by each of 92 subjects familiar with each other. Correlation with maturity of moral judgment, obtained by the Measure of Moral Values, was

.37 ($p > .01$). Correlational studies between the Measure of Moral Values and Empathy yield correlations of .48-.58.

Each item was scored on each protocol for "maturity of moral judgment" using the scoring elements of:

- (a) concern for the sanctity of the individual;
- (b) judgment based on the spirit rather than the letter of the law; (c) concern for the welfare of society as a whole; and (d) capacity to see both sides of an issue (Hogan & Dickstein, 1972), p. 211).

The scoring procedure is: 2 points per item if any of the four scoring elements is clearly present; 1 point if any of the four elements is easily and readily inferred; 0 points if none of the elements is present. Each of the 15 items can receive a maximum of 2 points. Scores then can range from 0-30.

Information Data Survey

This survey asked for age, couple status, number of hours completed in graduate program, and number of hours remaining for graduation. Participants were asked to rate their perception of their socioeconomic status while growing up as being below average, average, or above average. They were asked to rate childhood happiness on a 5 point scale ranging from "generally quite happy" to "generally quite unhappy."

Faculty Rating Survey

Each Department of Counseling faculty member having advisees participating in this research project was asked to fill out a rating survey of the advisee. The survey consisted of nine statements. Three items are descriptors of persons functioning at the Post-conformist ego development level as measured by the WUSCT. Three items are descriptors from the Empathy Scale and three descriptions from the Measure of Moral Values (see Appendix A). The statements were administered in the 5-point Likert format with response categories ranging from Disagree Strongly to Agree Strongly. Faculty members were instructed to circle a number on the 5-point scale for each item as it pertained to their advisee.

The surveys were hand scored with a total obtained for each of the three categories. Thus, there is a possible score of from 1-15 for each category.

Description of the Sample

The subjects in this study were 43 women graduate counseling students. Women enrolled in the graduate counseling program at Oregon State University/Western Oregon State College (OSU/WOSC) were asked to participate. Two additional subjects participated but their results were dropped from the analysis of data because of incomplete data.

Students were recruited from the Oregon State University/Western Oregon State College Department of Counseling at the Corvallis, Monmouth, and Bend campuses. In addition to those students contacted in courses, Counseling students enrolled in Internship were contacted by mail and asked to participate. Questionnaires were mailed to 32 Internship students; 12 were returned. One of the 12 was invalid. Thirty-four percent of the Counseling sample was Internship students. Permission for the researcher to ask students to participate in the study was obtained from each Department of Counseling faculty member involved. Prior thereto, contact was made with OSU Human Subjects Approval personnel. As standardized scales were used for the study, it met the criteria that allowed the study to bypass Human Subjects Approval.

A second group of subjects was drawn from women graduate students in Post Secondary Education. Faculty approval was given for recruitment from the following courses: (a) Leadership Development for Adult and Community Education, (b) College and University Teaching, (c) Program Design for Adult Education. Twenty-one women chose to participate. This group was included to serve as a comparison group. All subjects were assessed during the spring quarter of school, 1987.

Procedure

Packets were prepared which included (a) a letter of explanation and invitation to participate in the study, (b) an Informed Consent Form, (c) a demographic survey, (d) the three instruments. The group receiving mailings also received a self-addressed stamped envelope for reply.

Brief class presentations were given in which it was explained that this research was designed to gain additional information on characteristics of women pursuing graduate degrees. A request was made for volunteers and packets were distributed to all women students. The packets were collected at class meetings approximately two weeks later. Arrangements were made whereby those packets not then available could be collected. A cutoff date for data collection was established.

Each packet and its contents was assigned an identifying number prior to distribution. After the packets were returned, the cover letter and signed release form were detached to ensure confidentiality. After the data were scored they were transferred onto coding sheets for each subject. Protocols were organized into two groups; counseling graduate students and adult education graduate students.

Potential participants from the Department of Counseling were instructed in the letter of explanation that their advisors would be asked to complete a scale

paralleling the standardized instruments on each student choosing to participate. This was also stated in the class presentations. It was made clear that the advisors would not have access to individual student instruments nor would collective results be identifiable. Faculty rating surveys were distributed and names were provided to each faculty advisor of her or his advisees participating in the study. They were asked to complete the forms which were then collected. The data obtained was transferred onto the subject coding sheets.

DESIGN OF THE STUDY

The Dependent Variables

The dependent variables for this study are ego development level, empathy, and maturity of moral judgment scores. All were assessed by self-administered standardized scales. Ego development was measured by the Washington University Sentence Completion Test (Loevinger & Wessler, 1970); empathy by the Hogan Empathy Scale (Hogan, 1969); and maturity of moral judgment by the Measure of Moral Values (Hogan, 1972).

DATA ANALYSIS

Regression analysis was employed to determine if ego stage scores are valid predictors of empathy and mature moral judgment. The following analyses were made:

- (1) Regression analysis of ego development level and empathy for counseling graduate students.
- (2) Regression analysis of ego development level and moral judgment for counseling graduate students.
- (3) Demographic variables were examined in relation to the ego stages obtained using 'stepwise' regression analysis. Analysis of regression was applied to correlate those variables to ego levels.
- (4) Regression analysis of faculty rating scale scores and ego development level, empathy, and moral judgment.
- (5) Regression analysis of ego development level and empathy for adult education graduate students.
- (6) Regression analysis of ego development level and moral judgment for post secondary education graduate students.
- (7) Simple regression of demographic variables for post secondary education graduate students.
- (8) Ego development levels attained by graduate counseling students and post secondary education students were contrasted.

IV. RESULTS

The results of this study are organized according to the following groups of research questions and data analysis:

(1) Questions regarding ego development stage of women graduate counseling students and women post secondary education students.

(2) Analysis of demographic variables and ego development level.

(3) The relationship between ego development level and empathy.

(4) The prediction of mature moral judgment from ego development level.

(5) Faculty rating scores as they relate to ego level, empathy, and mature moral judgment.

Descriptive Analyses

The distribution of scores on ego development is shown in Table 4.1. Sixty-three subjects completed the WUSCT from which ego levels were derived. Subjects were 42 women graduate counseling students and 21 women post secondary education graduate students.

TABLE 4.1

Distribution of Ego Development Levels of Subjects

Group	Ego Level TPRS					N
	I-3	I-3/4	I-4	I-4/5	I-5	
Counseling	0	7	20	12	3	42
Post Secondary Ed.	1	11	5	4	0	21

Ego level stages were assigned a numerical score with the above levels ranging from 3-8. Additionally, an Item Sum Score was computed for each protocol. Inspection of the means reported in Table 4.2 indicates a higher ego level for the counseling students. A t-test found a significant difference (t value 3.07, .01 probability level) between the mean ego level of the groups.

TABLE 4.2

Means and Standard Deviations for Ego Scores and Item Sum Scores

	<u>Counseling Students</u>	<u>Post Secondary Education Students</u>	<u>+test</u>
Ego Score Mean	6.2683	5.5714	3.07
Standard Deviation	.8374	.8701	p = .01
ISS Mean	196.1707	181.2381	3.43
Standard Deviation	16.2248	16.4891	p = .01
N	41	21	

Six demographic variables were examined for the two groups of subjects. These variables were age, couple

status, hours completed in graduate program, hours remaining in graduate program, socioeconomic background, and childhood happiness. Means for selected variables are displayed in Table 4.3.

TABLE 4.3

Means for Selected Demographic Variables
(Percentages in couple status)

	<u>Counseling</u>	<u>Post Secondary Ed.</u>
Age	37.279	36.905
Couple Status		
single	21%	24%
with other	16%	9%
married	42%	43%
divorced	21%	24%
Socioeconomic Background	2.047	1.810
below average 1		
average 2		
above average 3		
Childhood Happiness	2.465	2.238
quite happy 1		
happy 2		
equal periods 3		
unhappy 4		
quite unhappy 5		
N	43	21

A direct comparison between the two groups for the remaining variables, hours completed and hours remaining is obscured by the differing program requirements. Table 4.4 presents the means and range for those categories.

TABLE 4.4

Means and Range for Educational Variables

	<u>Counseling</u>	<u>Post Secondary Ed.</u>
Hours Completed in Graduate Program (Range)	52.927 (6-90)	40.810 (0-99)
Hours Remaining in Graduate Program (Range)	23.465 (0-66)	36.278 (0-99)

Tables 4.5 and 4.6 and Tables 4.9 through 4.12 present frequency distributions by ego level for age, socioeconomic background, and childhood happiness for the two groups of subjects. Chi square analysis of couple status is presented in Tables 4.7 and 4.8.

TABLE 4.5

Frequency Distribution of Age by Ego Level
for Counseling Graduate Students

Age	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
24-30	0	2	3	1	0	6
31-37	0	3	8	6	1	18
38-44	0	1	8	2	0	11
45-51	0	0	0	2	2	4
52-58	0	1	1	1	0	3

TABLE 4.6

Frequency Distribution of Age by Ego Level
for Post Secondary Education Graduate Students

Age	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
24-30	0	6	1	1	0	8
31-37	0	1	2	1	0	4
38-44	0	4	1	0	0	5
45-51	0	0	0	1	0	1
52-58	1	0	1	1	0	3

Regression analysis was applied to determine a correlation between age and ego level. There were no significant findings for either group. P value for the counseling group was .4220; for the post secondary education group .3365.

A Chi square (Tables 4.7 And 4.8) was computed to determine whether there were significant differences in ego level between women with and without partners. Alpha level was established at the .05 level. Significant differences were not found for either group. The result was Chi = .458, df = 1, for the Counseling group; Chi = 1.293, df = 1, for the Post Secondary Education group.

TABLE 4.7

Chi Square Analysis of Couple Status According
to Ego Level for Counseling Graduate Students

Ego Levels	Couple Status			
	Divorced/Single		Married/With Sig. Other	
	O	E	O	E
I-4-I-5	15	14.17	20	20.83
I-3-I-3/4	2	2.83	5	4.17

Chi Square = .458, df = 1, ns

TABLE 4.8

Chi Square Analysis of Couple Status According to
Ego Level for Post Secondary Education Graduate Students

Ego Levels	Couple Status			
	Divorced/Single		Married/With Sig. Other	
	O	E	O	E
I-4-I-5	3	4.29	6	4.71
I-3-I-3/4	7	5.71	5	6.29

Chi Square = 1.293, df = 1, ns

TABLE 4.9

Frequency Distribution of Socioeconomic Background
by Ego Level for Counseling Graduate Students

Socioeconomic Background	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
Below Average	0	2	2	5	1	10
Average	0	2	11	6	0	19
Above Average	0	3	7	1	2	13

TABLE 4.10

Frequency Distribution of Socioeconomic Background
by Ego Level for Post Secondary
Education Graduate Students

Socioeconomic Background	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
Below Average	0	3	2	3	0	8
Average	1	7	0	1	0	9
Above Average	0	1	3	0	0	4

P values of .3352 for counseling students and .0928 for post secondary education students were obtained by regression analysis. Again, no significance was found.

An examination of childhood happiness yielded the information displayed in Tables 4.11 and 4.12.

TABLE 4.11

Frequency Distribution of Degree of Childhood Happiness by Ego Level for Counseling Graduate Students

Childhood Happiness	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
Quite Happy	0	5	4	0	0	9
Happy	0	0	8	6	1	15
Equally Happy & Unhappy	0	0	6	4	1	11
Unhappy	0	1	1	0	1	3
Quite Unhappy	0	1	1	2	0	4

TABLE 4.12

Frequency Distribution of Degree of Childhood Happiness by Ego Level for Post Secondary Education Graduate Students

Childhood Happiness	Ego Level					Total
	I-3	I-3/4	I-4	I-4/5	I-5	
Quite Happy	1	5	1	0	0	7
Happy	0	5	1	0	0	6
Equally Happy & Unhappy	0	1	2	3	0	6
Unhappy	0	0	1	0	0	1
Quite Unhappy	0	0	0	1	0	1

With the counseling group, there was no significant relationship between childhood happiness and ego level; P value .2022. A significant relationship was found between ego level and childhood happiness for the post secondary education group. Regression analysis yielded a P value of .0043. The correlation is in the opposite direction -- higher ego level with less childhood happiness. Table 4.13 presents a scattergram of the results.

TABLE 4.13

Scattergram of Ego Level and Childhood Happiness

Ego Level

I-5					
I-4/5	*		* *		
I-4		*	* *	*	*
I-3/4			*	* *	* *
I-3					*
	Quite Unhappy	Unhappy	Equal Periods	Happy	Quite Happy
	Childhood Happiness (R = .6648)				

Means and standard deviations for empathy scores and mature moral judgment (MMJ) scores were computed for the counseling and post secondary education groups. As seen in Table 4.14, the mean MMJ score is considerably higher for the counseling students.

TABLE 4.14

Means and Standard Deviations for
Empathy Scores and MMJ Scores

	<u>Counseling Students</u>	<u>Post Secondary Ed. Students</u>
Empathy Score Mean	24.9756	24.3810
Standard Deviation	4.0342	5.3242
MMJ Score Mean	17.2195	9.4286
Standard Deviation	5.3689	5.8015

Analysis of Relationship Between Ego Development and Empathy

A primary research question of this study was whether empathy scores can be predicted from ego stage level. To determine this, a linear regression approach was used. In order to place ego development level on a continuous scale, levels were assigned a numerical value and Item Sum Scores were computed. Analyses, then, were with both the numerically represented ego level and the Item Sum Score. Linear regression was selected as the method of analysis because this is a predictive study. "Regression is synonymous with predicting . . . where predicting is the goal of research, it is advisable to consider its use"

(Courtney, 1982, p. 57). Results will be presented for both ego level and empathy and Item Sum Score and empathy. For the counseling group, a correlation coefficient of .918 was obtained between ego level and ego score. A correlation coefficient of $-.198$ was found between empathy score and ego level, and $-.258$ between empathy score and ego score.

TABLE 4.15

Pearson Product Moment Correlation Between Empathy Score and Ego Level and Empathy Score and Ego Score for Counseling Graduate Students

	<u>r</u>	<u>Significance</u>
Empathy Score and Ego Level	$-.198$	ns
Empathy Score and Ego Score	$.258$	ns
		N = 42

The effect of ego level and ego score on empathy score was also assessed for the post secondary education students. A correlation coefficient of $.865$ was found for ego level and ego score; $.393$ for empathy score and ego level and $.458$ for empathy score and ego score. No significant correlation was found for empathy score and ego level. However, empathy score and ego score were significantly related; $F = 5.03$, $.05$ probability level. Correlational data are presented in Table 4.16.

TABLE 4.16

Pearson Product Moment Correlation Between Empathy Score and Ego Level and Empathy Score and Ego Score for Post Secondary Education Graduate Students

	<u>r</u>	<u>Significance</u>
Empathy Score and Ego Level	.393	ns
Empathy Score and Ego Score	.458	.05

N = 21

Analysis of Relationship Between Ego Development and Mature Moral Judgment

A further question of this study was the prediction of maturity of moral judgment (MMJ) scores, as measured by Hogan's scale, from ego development level. Data for the counseling students will be presented first. Again, regression analyses were done for both ego level and ego score with maturity of moral judgment score. Correlation coefficient for ego level - MMJ scores was .137 and .205 for ego score and MMJ score. A significant relationship was not found in either instance; for ego level - MMJ, $F = .74$, and for ego score - MMJ, $F = 1.71$. Data are displayed in Table 4.17.

TABLE 4.17

Pearson Product Moment Correlation Between MMJ Score and Ego Level and MMJ Score and Ego Score for Counseling Graduate Students

	<u>r</u>	<u>Significance</u>
MMJ Score and Ego Level	.137	ns
MMJ Score and Ego Score	.205	ns

N = 42

The influence of ego level and ego scores on mature moral judgment scores were analyzed for the post secondary education graduate students. Correlation coefficients for ego level and MMJ scores and ego scores and MMJ scores were .543 and .697 respectively. A statistically significant relationship was found for ego level and MMJ scores, $F = 7.96$, .05 probability level; and for ego scores and MMJ scores, $F = 17.97$, .01 probability level. Table 4.18 exhibits the data.

TABLE 4.18

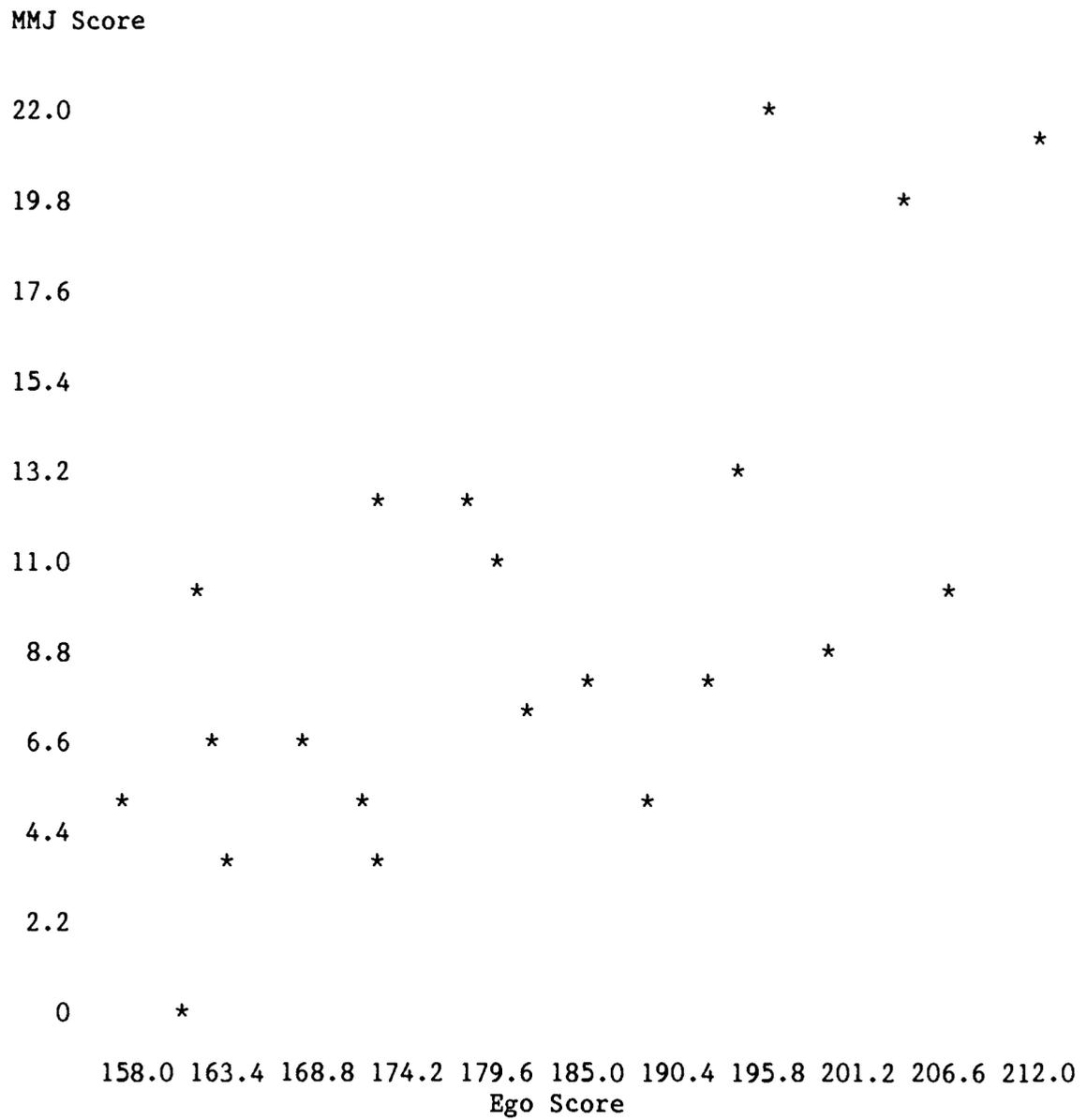
Pearson Product Moment Correlation Between MMJ Score and Ego Level and MMJ Score and Ego Score for Post Secondary Education Graduate Students

	<u>r</u>	<u>Significance</u>
MMJ Score and Ego Level	.543	.05
MMJ Score and Ego Score	.697	.01

N = 21

The relationship between MMJ score and ego score is further demonstrated by the Table 4.19 scattergram.

TABLE 4.19
Scattergram of MMJ Score and Ego Score



Faculty Rating Scores

No statistically significant relationships were found for faculty ratings and ego score, empathy score or MMJ score. Information is presented in Table 4.20.

TABLE 4.20

Comparison of Objective Measures with Faculty Ratings of Counseling Students

<u>Objective Measure</u>	<u>Faculty Ratings</u>	<u>r</u>	<u>Significance</u>
Ego Score	Ego Rating	.140	ns
Empathy Score	Empathy Rating	.009	ns
MMJ Score	MMJ Rating	.073	ns

V. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter includes a summary of the study and reviews findings related to each research question. The overall implications of results and suggested areas for further research are discussed.

SUMMARY

A person entrusting her/himself to the expertise of a professional counselor should be assured of a relationship characterized by respect, nonjudgmentalness, and an atmosphere that promotes self-exploration and growth. Professional organizations, including the American Association for Counseling and Development and the American Psychological Association, help provide this assurance by specifying high standards of counselor behavior. Graduate counseling training programs "must make students aware of the ethical responsibilities and standards of the profession" (American Association for Counseling and Development, 1981, p. 3). Additionally, graduate programs "must establish a program directed toward developing students' skills, knowledge and self-understanding . . ." (American Association for Counseling and Development, 1951, p. 3).

Graduate programs in counseling typically teach

facilitative counseling skills which are based on core dimensions, those elements of the counseling process which enhance the process (Truax and Carkhuff, 1967). Core dimensions include empathic understanding, positive regard, genuineness, openness, and flexibility (Carkhuff and Berenson, 1967). Empathy is considered a primary core condition (Rogers, 1975). A professional counselor would be expected to have facilitative skills and to engage in ethical behavior. Both require self-knowledge and psychological maturity (Rogers, 1975). Loevinger's (1966) ego development construct, and measurement thereof, indicates one's frame of reference or character development. As such, ego development, as measured by the Washington University Sentence Completion Test has been suggested for inclusion in the selection process of graduate counseling students as an assessment of psychological maturity (Carlozzi, et al., 1983). The need for counselor ethical behavior and the emphasis on the efficacy of the core dimensions account for the basis of this study; the determination of whether empathy and mature moral judgment can be predicted from ego development level.

This study had six purposes. The first was to determine the ego level of women enrolled in the Oregon State University/ Western Oregon State College graduate counseling program. The second purpose was to determine whether ego development stage level predicts empathy. The

third purpose was to ascertain whether mature moral judgment can be predicted by ego level. The fourth purpose was to investigate the relationship of the demographic variables of age, couple status, number of hours completed in graduate program, number of hours remaining for graduation from graduate program, socioeconomic background and childhood happiness to ego level. The fifth purpose was to determine whether faculty ratings of subjects' ego level, empathy, and maturity of moral judgment would correlate with scores subjects attained on scales measuring these variables. The sixth purpose was to discern whether there were differences in ego development stage level between counseling graduate students and post secondary education graduate students. To add breadth to this study, the prediction of empathy and mature moral judgment from ego level was also investigated for post secondary education graduate students. The relationship of demographic variables to ego level was also analyzed for this group.

Research Question #1

What is the range and breakdown of ego development stage of women enrolled in graduate counseling programs at Oregon State University and Western Oregon State College?

Research Question #6

Is there a difference in ego development stage between counseling graduate students and post secondary education

graduate students?

Ego Level of Female Graduate Students

The mean ego level rating for graduate counseling students was I-4. Loevinger (1970, 1976) labeled this the Conscientious stage. At this stage, internal rules in contingent form take precedence over absolute statements and rules imposed from outside. There is a strong sense of responsibility. Transgressions are punished by guilt. There is a clear conception of mutuality in interpersonal interactions and the ability to see things from another's viewpoint. Broad stereotypes are replaced by an understanding of individual differences. The capacity for self-evaluation emerges at this stage as does concern with purpose in life (Loevinger, et al., 1970). Loevinger (1976) suggested that empathy would likely appear beyond the I-3 level. It was found that all of the counseling graduate students in this study scored above the I-3 level.

The post secondary education graduate students attained a mean ego level rating of I-3/4. This is the Transformational stage from Conformist to Conscientious. According to Hauser (1976), studies have found more persons at this stage than any other. Loevinger (1966) notes that this is the modal stage for adults in the United States. Of interest, the post secondary education group numbered half the counseling group. Hence, comparisons must be made cautiously.

The I-3/4 stage is marked by the emergence of introspection. There is an awareness of alternatives, contingencies, and exceptions, although global and banal (Loevinger, et al., 1970). Traditional conceptions of roles and rules tend to predominate. Interest in interpersonal relationships intensifies at this stage.

While there is only a half-stage separation between the ego levels, the I-4 level represents greater self-awareness and conceptual complexity. In comparing the groups, both were approximately half way through their training. There was no correlation for either group between length of time in graduate program and ego level. Further, according to Loevinger (1979), ego growth tends to level off in the college years. For both groups, the mean age was 37. It seems probable that differences in ego level existed prior to graduate school. Self-selection and selection by graduate programs may account for the difference in ego level between the two groups. As participation in this research was voluntary, ego level may have been a factor in self-selection.

The first goal of this study was to determine the ego level of graduate women counseling students in the OSU/WOSC counseling program. Of particular interest was whether these women would demonstrate ego levels at I-3/4 and above, as empathy appears here. None of the counseling students had a TPR below I-3/4 and the mean level was I-4. An

additional purpose of the study was to determine whether there were differences in ego level between counseling and post-secondary education graduate students. As described in the foregoing, a half-level difference was found for this sample which was statistically significant at the .01 probability level.

Research Question #2

Does ego development stage predict empathy?

Ego Development Level and Empathy

The graduate counseling students achieved a mean score of 24.97 on the empathy scale of the California Psychological Inventory. This compares to a normative mean for female psychology students of 24.79 (Gough, 1987). Regression analysis did not find a significant correlation between empathy and ego level for the counseling group (-.198). This may be explained, in part, by the finding that only three subjects scored more than one standard deviation below the mean. Additionally, this group was characterized by a higher than average ego level. Those scoring at the highest ego levels did not attain the highest empathy scores. The empathy scale was designed by Hogan (1969) and is likely influenced by his consideration of one's behavior in a social context, i.e. the need for friendly attention and dread of social disapproval. It may be that persons at the highest ego levels are less concerned

about their role in relation to others. White (1985) suggests that

. . . current conceptions of nurturance and caring are not very sophisticated, and may not reflect how individuals at higher ego levels interpret either responsible caring or autonomy (p. 51).

Unlike the counseling group, the post secondary education group evinced a moderate correlation (.46) between ego score and empathy score. Empathy score mean for this group was 24.3810. Although the empathy score means of the two groups vary only slightly, there is considerable difference in the distribution of ego level for the two groups. Thirty-five percent of the counseling group scored above the I-4 level while only 19 percent of the post secondary education group exceeded this level. It may be, then, that ego level predicts empathy as measured by the Empathy Scale at the middle ego level stages but not necessarily at the highest stages.

Research Question #3

Does ego development stage predict maturity of moral judgment?

Ego Development Level and Mature Moral Judgment

As with empathy, mature moral judgment is predicted by ego level for the post secondary education group but not the counseling group. The mean MMJ score for the counseling group was 17.2195, which is considerably higher than a mean of 9.4286 for the post secondary education group. However,

correlation coefficient demonstrated no significant correlation for ego level and MMJ scores for the counseling group and a (.01) significant correlation (.70) for the post secondary education group.

The distribution of MMJ mean scores according to ego level for the two groups is presented in Table 5.1.

TABLE 5.1
Mean MMJ Scores and Ego Level

MMJ Scores	Ego Level TPRS				
	I-3	I-3/4	I-4	I-4/5	I-5
Counseling	--	15.57	16.78	17.08	15.00
Post Secondary Ed.	5.00	7.82	11.40	14.50	--

As can be seen, there is a slight, but steady, increase in mean MMJ scores for the counseling students until the I-5 level is reached. Perhaps mature moral judgment functions similarly to empathy in that it might be conceived of, or displayed differently, at the highest levels of ego development. Of interest are the mean scores at each level for the two groups. Perhaps this is partially accounted for by the difference in N for the groups; 42 counseling students, 21 post secondary education students. Possibly there are differences in conceptualization of moral judgment. As noted in Chapter 2, Hogan (1970) suggested that moral principles which guide moral judgment are differently based. He defined two categories which serve as

a basis for moral judgment; 'the ethics of personal conscience' and 'the ethics of social responsibility.' Maturity of moral judgment was later equated with the ethics of personal conscience (Hogan and Dickstein, 1972). Conceivably the counseling group reasons more from the ethics of personal conscience and the post secondary education group from the ethics of social responsibility.

It may be that a different basis for moral reasoning existed prior to involvement in graduate programs and was a factor in self-selection into type of training. For the most part, the post secondary education people will be functioning, vocationally, in positions of authority within a structured group situation, whereas counselors will be involved primarily in relationships with one other person where the definers of personal conscience, concern for sanctity of the individual, judgments based on spirit rather than letter of the law, and capacity to see both sides of the issue (Hogan and Dickstein, 1972) are essential to effective counseling.

The results of this study both compare and contrast with results found by Slomowitz (1981). He hypothesized the existence of a relationship between graduate training in psychotherapy and moral and ego development. This was not statistically demonstrated. Unlike this study, he found no significant differences on moral judgment development as measured by the Defining Issues Test (Rest, 1979) between a

group of clinicians and non-clinicians. This could be partially accounted for by the use of different measuring instruments.

Research Question #4

Is there a relationship between demographic variables and ego development stage?

Relationship of Demographic Variables to Ego Level

Previous studies (Gannaway, 1982; Sullivan, et al., 1970; White, 1985) have found a correlation between increasing age and increasing ego level. This was not found in this study. The mean ages for those studies were considerably younger: White - 27, Gannaway - 24.36, Sullivan - teenagers. Mean age for the current study for both groups was 37. Loevinger (1976) suggests a stability in ego level after high school or college.

There were no significant relationships for either group between education and ego level and socioeconomic background and ego level. This may be explained by the relative homogeneity of the groups.

Childhood happiness was found by Helson, et al. (1985) to be inversely related to ego level. This finding was corroborated in the current study for the post secondary education group. As suggested by Helson, childhood unhappiness may require the development of different coping skills which are concomitant with higher ego functioning.

Research Question #5

Is there a relationship between the female graduate students' faculty advisors prediction of ego development level, empathy, and moral judgment and the test scores of ego development level, empathy and mature moral judgment?

Faculty Ratings for Counseling Students

There were valid faculty ratings for 29 counseling graduate students. The research question posed was whether the advisor's perception of the ego level, empathy, and maturity of moral judgment scores achieved by the advisee would correlate. Data was analyzed by multiple regression for each variable. There were no statistically significant correlations. On a 15-point scale for each variable, means were as follows: ego rating - 13.13; empathy rating - 11.93; and maturity of moral judgment rating - 12.48. As can be seen, there is very little variance. Faculty tended to rate the students high on all variables, but then, students scored high on all variables. Although no statistically significant differences were found, perhaps more importantly, the students are functioning at a high level and their advisors are aware of this.

Summary

The major purposes of this study were to determine the ego level of women enrolled in the graduate counseling

program at Oregon State University/Western Oregon State College and to ascertain whether ego stage scores were valid predictors of empathy and mature moral judgment.

All of the women graduate counseling students scored at Post-conformist ego levels. This is significant as empathy is theorized (Loevinger, 1976) to appear above the Conformist level. The mean empathy score attained by the counseling students exceeded that of the normative sample of women as well as the normative sample of women psychology students. These women also achieved a high mean maturity of moral judgment score. Regression analysis demonstrated that ego stage scores were not valid predictors of empathy and maturity of moral judgment for this group. Results were discussed with reference to homogeneity of the sample and the high level achieved on all variables. Additional discussion centered around the differences in conceptualization which may occur for persons functioning at the highest ego stages.

The mean ego level for a comparison group was one-half stage lower than that of the counseling group. For this group, ego level scores were found to be valid predictors of empathy and maturity of moral judgment.

Thus, the results of the study are inconclusive regarding ego level as a predictor of empathy and moral judgment. Ego level did predict empathy and maturity of moral judgment for all ego stages below I-5. In general

then, ego level, as measured by the Washington University Sentence Completion Test, would appear to be a valuable construct for assessing psychological maturity of potential counseling graduate students and for determining their capability to integrate the core counseling dimensions. The subjects scoring at the I-5 level did display high empathic ability and maturity of moral judgment. However, their scores on measures of these constructs were not sufficiently higher than scores of persons at ego levels below I-5, to make a statistically significant difference.

Recommendations for further research would include utilizing a wider range of counseling subjects by tapping from a number of universities for a comparison of high and low ego level subjects and empathy and maturity of moral judgment. It is suggested that a future study might identify subjects who have been screened out of graduate counseling programs and include these subjects with students accepted into graduate counseling programs to determine whether this broadens the range of ego levels and increases predictability of empathy and moral judgment.

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APPENDICES

APPENDIX A

Pamphlet Material

Counseling Student Letter
Informed Consent - Counseling Students
Post Secondary Education Letter
Informed Consent - Post Secondary Education
Information Data Survey
Faculty Rating Form

Dear Graduate Counseling Student,

I am conducting a study designed to gain additional information on characteristics of women pursuing graduate degrees. The overall goal is to learn more about women who will likely be in professional positions.

Although considerable research has been done with men, it is lacking with women. I would appreciate your help toward closing this gap.

I would like to invite you to participate in this study on an entirely voluntary basis. If you choose to participate, this will involve your completion of three different standardized instruments. This will take about an hour and a half of your time. The scales are self administered and each is preceded by written instructions. Additionally, all OSU-WOSC Counseling Department advisors will be asked to complete a brief scale that parallels the standardized instruments on each woman Masters student advisee. Advisors will not have access to individual student instrument results nor will collective results be identifiable.

In return for your participation, I will be happy to provide your individual profile of characteristics to you. Additionally, you will have an opportunity to request a summary of the results of the research. To provide you with this information, I will need your name and address. However, your scores will be entirely confidential and individual results will neither be specified in the study nor made available. Hence, you are assured anonymity.

Please complete and return the forms to me in the self addressed, stamped envelope within 10 days. I sincerely appreciate your time and effort and think that it will be a valuable contribution.

If you have any questions, please feel free to contact me through the Counseling Department, 754-4317. Thank you for considering to participate in this project.

Sincerely,

Kay Bennett, M.S.
Ph.D. Candidate
Department of Counseling

INFORMED CONSENT

The purpose of this research is to gather data on characteristics of women graduate students. This study meets the University criteria that allows it to bypass Human Subjects Approval as standardized scales are used. At this time, I invite you to participate in this study on a voluntary basis. Your participation, or lack thereof, will in no way affect any grading or other assessment procedures in your respective programs. Participation in the project would include the following:

- (1) Completion of this consent form, the information survey, and the three scales enclosed in this packet.
- (2) Returning of all materials to me.
- (3) If you wish your individual profile of characteristics, please indicate here: Yes ____.
- (4) If you would like a summary of research results, please indicate here: Yes ____.

I will not be asking for your names on the scales. However, I will need your name on the consent form, as well as your address, should you wish to receive results or your individual profile of characteristics. Should you wish to discuss your file with me, I would be happy to do so.

All forms in your packet are numbered. This consent form, which will bear your name, will be separated from the other forms prior to scoring, thus assuring your anonymity.

Researcher: Kay Bennett, M.S.
Ph.D. Candidate, Department of Counseling

Thank you for taking the time to consider this request.

I have read and understood the above description and agree to participate in the study.

Signature: _____

Optional: Please print your name and address if you desire profile and/or results.

Name: _____

Address: _____

Dear Graduate Student,

I am conducting a study designed to gain additional information on characteristics of women pursuing graduate degrees. The overall goal is to learn more about women who will be in professional positions.

Although considerable research has been done with men, it is lacking with women. I would appreciate your help toward closing this gap.

I would like to invite you to participate in this study on an entirely voluntary basis. If you choose to participate, this will involve your completion of three different standardized instruments. This will take less than an hour of your time. The instruments are self administered and each is preceded by written instructions.

In return for your participation, I will be happy to provide a summary of the research results to you. To do so, I will need your name and address. However, your scores will be entirely confidential and individual results will neither be specified in the study nor made available. Hence, you are assured anonymity.

Please complete and return the forms to me at the next class meeting. I sincerely appreciate your time and effort and think that it will be a valuable contribution.

If you have any questions, please feel free to contact me through the Counseling Department, 754-4317. Thank you for considering to participate in this project.

Sincerely,

Kay Bennett, M.S.
Ph.D. Candidate
Department of Counseling

INFORMED CONSENT

The purpose of this research is to gather data on characteristics of women graduate students. This study meets the University criteria that allows it to bypass Human Subjects Approval as standardized scales are used. At this time, I invite you to participate in this study on a voluntary basis. Your participation, or lack thereof, will in no way affect any grading or other assessment procedures in your respective programs. Participation in the project would include the following:

- (1) Completion of this consent form, the information survey, and the three scales enclosed in this packet.
- (2) Returning of all materials to me at your next class meeting.
- (3) If you would like a summary of research results, please indicate here: Yes _____.

I will not be asking for your names on the scales. However, I will need your name on the consent form, as well as your address, should you wish to receive results. Should you wish to discuss your file with me, I would be happy to do so.

All forms in your packet are numbered. This consent form, which will bear your name, will be separated from the other forms prior to scoring, thus assuring your anonymity.

Researcher: Kay Bennett, M.S.
Ph.D. Candidate, Department of Counseling

Thank you for taking the time to consider this request.

I have read and understood the above description and agree to participate in the study.

Signature: _____

Optional: Please print your name and address if you would like a summary of research results.

Name: _____

Address: _____

INFORMATION DATA SURVEY

Please use letter answer for questions 2, 5 and 6

- (1) Age: _____
- (2) Couple Status: _____
- A. Single
 - B. Widowed
 - C. Living with significant other
 - D. Married
 - E. Divorced
- (3) Number of hours completed in your graduate program:

- (4) Number of hours remaining for graduation from your program: _____
- (5) Your perception of your socioeconomic status as you were growing up: _____
- A. Below Average
 - B. Average
 - C. Above Average
- (6) How would you describe your childhood: _____
- A. Generally quite happy
 - B. Generally happy
 - C. Generally equal periods of happiness and unhappiness
 - D. Generally unhappy
 - E. Generally quite unhappy

Advisee Name

Dear Counseling Faculty:

As part of my dissertation project to gather data regarding characteristics of female counseling students in the Masters program, I would like you to rate each of your female advisees. This is one instrument of a packet of four that is being used to assess characteristics of female graduate students.

Please read each statement. Then indicate the extent to which you agree or disagree by circling the corresponding alternative to the left of each item. The alternative numbers and their meanings are:

IF you DISAGREE STRONGLY	Circle 1
IF you DISAGREE	Circle 2
IF you have NO OPINION	Circle 3
IF you AGREE	Circle 4
IF you STRONGLY AGREE	Circle 5

This survey will be entirely confidential. No names will be used in the research results presentation nor will ratings be available to anyone other than this researcher. Thank you for your assistance.

These sentences are applicable to overall interactions of your advisees and are not exclusive to the counseling relationship.

1 2 3 4 5	Appears to be socially perceptive of a wide range of interpersonal cues.
1 2 3 4 5	Seems to be perceptive of individual differences rather than merely broad stereotypes.
1 2 3 4 5	Would not be described as well socialized.
1 2 3 4 5	Seems to be unaware of the impression she makes on others.
1 2 3 4 5	Does not seem to have a capacity for self criticism.
1 2 3 4 5	Tends to be sensitive to injustice.

- 1 2 3 4 5 Appears to have insight into her own motives and behavior.
- 1 2 3 4 5 Appears to have an internal sense of right and wrong.
- 1 2 3 4 5 Would be described as autonomous.

APPENDIX B

Instruments

Washington University Sentence Completion Test
Measure of Moral Values
Empathy Scale

PLEASE NOTE:

Copyrighted materials in this document have not been filmed at the request of the author. They are available for consultation, however, in the author's university library.

These consist of pages:

98-107

**University
Microfilms
International**

300 N Zeeb Rd., Ann Arbor, MI 48106 (313) 761-4700

Washington University Sentence Completion Test

Sentence Completion For Women (Form 11-68)

Code # _____ Date _____

Instructions: Complete the following sentences.

1. Raising a family

2. A girl has a right to

3. When they avoided me

4. If my mother

5. Being with other people

6. The thing I like about myself is

7. My mother and I

8. What gets me into trouble is

9. Education

10. When people are helpless
11. Women are lucky because
12. My father
13. A pregnant woman
14. When my mother spanked me, I
15. A wife should
16. I feel sorry
17. Rules are
18. When I get mad
19. When a child will not join in group activities
20. Men are lucky because

21. When they talked about sex, I
22. At times she worried about
23. I am
24. A woman feels good when
25. My main problem is
26. My husband and I will
27. The worst thing about being a woman
28. A good mother
29. Sometimes she wished that
30. When I am with a man
31. When she thought of her mother, she

32. If I can't get what I want

33. Usually she felt that sex

34. For a woman a career is

35. My conscience bothers me it

36. A woman should always

6. The new housing law is unfair. Why should I be forced to take in tenants that I find undesirable?

7. In many medical laboratories experiments are performed on live animals and very little care is taken to minimize pain.

8. I read another story today about a girl who was refused an abortion in a hospital. An incompetent doctor gave her an illegal abortion and she died.

9. I think it is unnecessarily cruel to keep condemned prisoners on death row for so long, and to make the execution such an elaborate ritual.

10. The police should be encouraged in their efforts to apprehend and prosecute homosexuals. Homosexuality threatens the foundations of our society.

11. A powerful group representing hunters and gun manufacturers is holding a gun control law that the majority of people in this country want.

12. The government shouldn't have passed the medicare bill. Why should we pay other people's doctor bills?

13. Several policemen were called into a slum area to break up a street fight but when they arrived the local residents threw bricks at them from the windows.

14. During last year's ghetto riots a shopowner saw a boy jump out of the broken window of his store with a television set. The man shot the boy, who is now crippled as a result.

15. The police were rough when they broke up that crowd of students, even though the students were parading without a permit.

EMPATHY SCALE

Read each statement. If you agree with a statement, or feel that it is true about you, circle TRUE. If you disagree with a statement, or feel that it is not true about you, circle FALSE.

If you find a few questions which you cannot or prefer not to answer, they may be omitted.

- | | | | |
|-----|--|------|-------|
| 1. | A person needs to "show off" a little now and then. | TRUE | FALSE |
| 2. | I liked "Alice in Wonderland" by Lewis Carroll. | TRUE | FALSE |
| 3. | I would like to be a journalist. | TRUE | FALSE |
| 4. | Clever, sarcastic people make me feel very uncomfortable. | TRUE | FALSE |
| 5. | I usually take an active part in the entertainment at parties. | TRUE | FALSE |
| 6. | I feel sure that there is only one true religion. | TRUE | FALSE |
| 7. | I am afraid of deep water. | TRUE | FALSE |
| 8. | I must admit I often try to get my own way regardless of what others may want. | TRUE | FALSE |
| 9. | I have at one time or another in my life tried my hand at writing poetry. | TRUE | FALSE |
| 10. | Most of the arguments or quarrels I get into are over matters of principle. | TRUE | FALSE |
| 11. | Sometimes I think of things too bad to talk about. | TRUE | FALSE |
| 12. | I would like the job of a foreign correspondent for a newspaper. | TRUE | FALSE |
| 13. | People today have forgotten how to feel properly ashamed of themselves. | TRUE | FALSE |
| 14. | I prefer a shower to a bathtub. | TRUE | FALSE |

- | | | | |
|-----|---|------|-------|
| 15. | I like poetry. | TRUE | FALSE |
| 16. | I always try to consider the other fellow's feelings before I do something. | TRUE | FALSE |
| 17. | Sometimes without any reason or even when things are going wrong I feel excitedly happy, "On top of the world." | TRUE | FALSE |
| 18. | I like to be with a crowd who play jokes on one another. | TRUE | FALSE |
| 19. | I am sometimes cross and grouchy without any good reason. | TRUE | FALSE |
| 20. | My way of doing things is apt to be misunderstood by others. | TRUE | FALSE |
| 21. | I usually don't like to talk much unless I am with people I know very well. | TRUE | FALSE |
| 22. | I can remember "playing sick" to get out of something. | TRUE | FALSE |
| 23. | I like to keep people guessing what I'm going to do next. | TRUE | FALSE |
| 24. | Before I do something I try to consider how my friends will react to it. | TRUE | FALSE |
| 25. | I like to talk before groups of people. | TRUE | FALSE |
| 26. | I am a good mixer. | TRUE | FALSE |
| 27. | When a man is with a woman he is usually thinking about things related to her sex. | TRUE | FALSE |
| 28. | Only a fool would try to change our American way of life. | TRUE | FALSE |
| 29. | My parents were always very strict and stern with me. | TRUE | FALSE |
| 30. | Sometimes I rather enjoy going against the rules and doing things I'm not supposed to. | TRUE | FALSE |

- | | | |
|--|------|-------|
| 31. I think I would like to belong to a singing club. | TRUE | FALSE |
| 32. I think I am usually a leader in my group. | TRUE | FALSE |
| 33. I like to have a place for everything and everything in its place. | TRUE | FALSE |
| 34. I don't like to work on a problem unless there is the possibility of coming out with a clear-cut and unambiguous answer. | TRUE | FALSE |
| 35. It bothers me when something unexpected interrupts my daily routine. | TRUE | FALSE |
| 36. I have a natural talent for influencing people. | TRUE | FALSE |
| 37. I don't really care whether people like me or dislike me. | TRUE | FALSE |
| 38. The trouble with many people is that they don't take things seriously enough. | TRUE | FALSE |
| 39. It is hard for me just to sit still and relax. | TRUE | FALSE |