SELF-REFLECTIVE IDENTITY PROCESSING
AND PSYCHOLOGICAL MATURITY:
EXAMINING THE LINK BETWEEN IDENTITY AND WISDOM

by

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Abstract

The predictive relationship between the use of an informational identity processing style and wisdom was examined by focusing specifically on the mediating roles of self-reflective capacities (self-reflection, insight, mindfulness, and self-compassion). One hundred and eighty three young adult men (N = 51) and women (N = 132) completed self-report measures of identity styles, identity commitment, self-reflection, insight, mindfulness, self-compassion, and wisdom, with a subsample (N = 60; 14 men and 46 women) also completing these measures one year later. The use of an informational style was positively related to all self-reflective capacities and to wisdom. In addition, each of the reflective capacities partially mediated the relationship between informational identity processing and wisdom. Contrary to predictions, informational style processing, self-reflection, and insight measured at Time 1 did not predict wisdom measured at Time 2. The results are discussed in terms how the reflective capacities of informational individuals may promote wisdom development.
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Self-Reflective Identity Processing and Psychological Maturity:
Examining the Link between Identity and Wisdom

INTRODUCTION

Erikson (1968/1994, 1982) considered wisdom to be a form of mature judgment that affords one a sense of coherence and wholeness in late adulthood. Wisdom entails being adaptive in light of the positive and negative aspects of life (Erikson, 1982) and requires mature personality characteristics (Ardelt, 2003). Wise individuals engage in self-reflection (Ardelt, 2003); they have high levels of self-awareness and insight into life matters (Orwoll & Perlmutter, 1990). The wise among us are socially and emotionally mature (Bates, Glück, & Kunzmann, 2005), and they have a sense of understanding and compassion toward others (Ardelt, 2003). To be wise involves being mindful (Ardelt, 2003) and open to what life has to offer while also recognizing that life is uncertain and that there are limits to what we can know (Bates, Glück, & Kunzmann, 2005).

Although wisdom is normally associated with advanced age, the precursors to wisdom, such as openness and self-reflective thinking, develop in adolescence and early adulthood (Pasupathi, Staudinger, & Baltes, 2001; Richardson & Pasupathi, 2005). For Erikson (1950/1963, 1982), adolescence is the period of development that is characterized by the formation of an initial identity, which involves defining oneself in relation to others. He argued that having a coherent sense of identity is indispensable for the development of wisdom in late adulthood. Likewise, Richardson and Pasupathi (2005) reasoned that aspects of one's self-concept might include a propensity toward wisdom development. Yet, little research has been done to substantiate these claims until recently.

Beaumont (2009, 2011) sought to validate the proposed links between identity and
wisdom by examining the capacities for wisdom as a function of social-cognitive identity processing styles (informational, normative, and diffuse-avoidant; Berzonsky, 1989) during emerging adulthood, which is a period of development (ages 18-29) characterized by intensified identity exploration (Arnett, 2000). Beaumont determined that the use of an open, self-reflective informational identity style positively predicted wisdom in the form of self-actualization and self-transcendence (Beaumont, 2009), as well as a more integrated form of wisdom consisting of reflective, cognitive, and affective aspects (Beaumont, 2011). Beaumont (2011) argued that the self-reflection afforded by the use of an informational identity style predisposes emerging adults for the development of wisdom.

The goal of this thesis was to examine Beaumont’s (2011) supposition; namely, to further examine the various self-reflective characteristics associated with the informational style that may promote wisdom. It has been shown that both the informational style and wisdom are positively linked to the following reflective capacities: self-reflection (Ardelt, 2003; Berzonsky & Luyckx, 2008); self-compassion (Bruser & Beaumont, 2010; Neff, Rude, & Kirkpatrick, 2007); and, mindfulness (Beaumont, 2011). This thesis examined the role of these reflective capacities in the positive predictive relationship between the informational processing style and wisdom. In addition, this thesis sought to assess whether the informational style, self-reflection, and insight positively predicted greater wisdom over time.
The following section will review the relevant literature that links identity and wisdom. In addition, in order to provide a basis for examining the roles of related reflective capacities, the following review also includes a discussion of literature on self-reflection, mindfulness, and self-compassion in relation to identity and wisdom.

**Psychosocial Maturity: The Link Between Identity and Wisdom**

Erikson’s (1950/1963) psychosocial stage theory of development explains the psychological development of individuals in relation to their social context throughout the lifespan. Erikson’s theory consists of eight life stages during which one has to solve a set of problems, or a psychosocial task, particular to a given stage in order to move on to a more advanced stage. The optimal resolution to any given stage results in the development of its associated character strength or virtue (Erikson, 1982).

The task of Erikson’s (1950/1963) final psychosocial stage, *Integrity versus Despair*, is the development of integrity in late adulthood. *Integrity* is a particularly mature quality of personality that gives one a sense of order, coherence, and wholeness in the senior years of life. The process through which integrity develops involves fully accepting one’s life course as it occurred with a relative absence of regrets and feelings of missed opportunities. Integrity provides balanced regulation of oneself in light of the gradual declines in physical, mental, and social functioning that occur during late adulthood (Erikson, 1968/1994, 1982). Individuals who embody a sense of integrity recognize that life is built upon a series of coincidences and that the way one derives meaning from life is relative to the individual and their context. Individuals with integrity are adaptive in light of the positive and negative aspects of life (Erikson, 1950/1963).
With the successful resolution of the stage of Integrity versus Despair, the character strength of wisdom develops (Erikson, 1950/1963). Wisdom is a form of mature judgment and understanding of life (Erikson, 1968/1994). For Erikson (1982), the whole of psychosocial development is “the gradual maturation of integrity” (p. 65); thus, the development of integrity and wisdom is grounded in the optimal resolution of all previous psychosocial stages. For example, the development of a sense of ego identity involves the integration of childhood identifications, current abilities, and social roles into an identity that is based in a felt sense of inner sameness and continuity across time and contexts. This integration of a sense of ego can be seen as a necessary precursor to the integration that gives one an overall sense of consistency and life meaning during late adulthood. Thus, in order to have the wisdom to accept one’s life as it has occurred, one must first know who one is as a person situated within the context of one’s whole life and personal history (Erikson, 1950/1963).

According to Erikson (1968/1994), the initial formation of an identity occurs during the psychosocial stage of late adolescence, which he called identity versus role confusion. The age period associated with this stage has since been extended to include emerging adulthood, which is a period of intensified identity exploration lasting into the late twenties that has resulted from demographic shifts in industrialized nations over recent decades (e.g., longer post-secondary education and delayed marriage/childrearing; Arnett, 2000). The resolution of this stage optimally results in an ego-identity that provides one with a sense of coherence, inner wholeness, and meaning (Erikson, 1982). Having a coherent identity, then, provides a frame of reference from which to process self-relevant information, manage personal problems, and adapt to life circumstances (Berzonsky, 1990, 2011).
Certain reflective processes that underlie a coherent sense of identity are believed to provide the basis for the development of wisdom. For example, Richardson and Pasupathi (2005) discuss how self-reflective thinking, openness, and perspective taking are critical for the development of wisdom. Their research revealed that these reflective characteristics are present to some extent as early as adolescence when there are normative increases in intellectual capacities, reasoning skills, and openness. Thus, they argue that the "seeds" for later wisdom development are evident in adolescence. However, Ardelt (2008a) holds that wisdom development is reserved for those individuals who are willing to attend to, learn from, and be transformed by, the obstacles and lessons that life has to offer. Despite these arguments about the link between aspects of self-processing that might promote the development of wisdom, little research has been conducted to empirically examine these suppositions.

With the goal of studying the identity processing that is related to wisdom, Beaumont (2009, 2011) conducted two studies in order to examine the link between identity and wisdom during emerging adulthood. In addition to providing support for Erikson’s theoretical link between identity and wisdom, these studies provide empirical evidence showing that a certain way of processing questions, issues, and information about one’s sense of self (ego-identity) is an important predictor for wisdom. She calls this type of processing "a growth-oriented identity style," which is an expanded version of Berzonsky’s (1990) "informational identity style" that includes a focus on self-reflective capacities and wisdom, and thus, it is of particular importance for this thesis. A full review of Berzonsky’s and Beaumont’s work follows.
Identity Processing and Wisdom

Berzonsky (1990) formulated a process-oriented model of identity formation which assesses individual differences in the social-cognitive processes used in constructing, maintaining, and reconstructing a sense of identity (Berzonsky, 2009, 2011). Berzonsky (1990) described three identity processing styles, a diffuse-avoidant, a normative, and an informational, which differ in terms of the resources and strategies (e.g., decision-making, coping, and problem solving skills) used in dealing with identity-relevant issues and forming identity commitments (Berzonsky, 1990, 2009). The three identity processing styles represent stylistic differences in individuals’ motivations regarding the needs for cognition, self-knowledge, and structure (Berzonsky, 2011). By late adolescence, all three processing styles may be used, but individuals tend to show a preference for one style over the others based on dispositional qualities and lifestyle choices (Berzonsky, 1989, 1990).

Individuals who use a diffuse-avoidant identity processing style avoid making identity-relevant decisions until situational cues provide them with an appropriate course of action (Berzonsky, 1989). Diffuse-avoidant individuals do not actively engage in self-exploration (Berzonsky, 1990) and have a fragmented, loosely integrated self-identity (Berzonsky, 1992a, 2011) characterized by a lack of long-term identity commitments (Berzonsky, 2003, 2011). Diffuse-avoidant individuals engage in rumination (Berzonsky & Luyckx, 2008), use immature defense mechanisms (e.g., projection; Seaton & Beaumont, 2011), and use avoidant/problematic coping strategies (e.g., denial; Beaumont & Seaton, 2011; Berzonsky, 1992a). For example, diffuse individuals deliberately evade or obscure negative aspects of themselves (Berzonsky, 2009, 2011). The diffuse-avoidant identity style is positively related to neuroticism (Dollinger, 1995) and negatively related to self-insight.
The normative identity processing style involves high levels of commitment in the absence of identity exploration. Normative individuals mindlessly adhere to the standards and expectations of influential others when making identity-relevant decisions (Berzonsky, 1990; 2009, 2011). For example, normative adolescents may make career choices in line with their parents’ expectations and values rather than considering alternative, personally meaningful options. Berzonsky (2011) characterizes the normative identity style as a protective approach to identity processing that results in rigid self-constructions, which are adamantly defended even if it requires the distortion of self-relevant information (Berzonsky, 1992a, 2011).

A normative identity processing style is related to rumination, a low tolerance for ambiguity (Berzonsky & Luyckx, 2008), and the use of defensive, emotion-focused coping strategies (Berzonsky, 1992a). Normative identity processing is related to high levels of agreeableness and is unrelated to neuroticism (Dollinger, 1995), which is a pattern of associations that Seaton and Beaumont (2008) hold may provide the basis for the normative individual’s high level of emotional intelligence despite their rigidness. In contrast, normative individuals lack openness (Dollinger, 1995) and have a tendency to hold prejudiced and conservative sociocultural views (Soenens & Duriez, 2005).

Individuals who use an informational identity style “actively process self-relevant information in an effort to gain self-insight and learn new things about themselves” (Berzonsky & Luyckx, 2008, p. 206). Informational individuals are “skeptical self-theorists” (Berzonsky, 2011) who engage in a mindful, rational, and reflective self-exploration (Berzonsky, 2009; Berzonsky & Luyckx, 2008), which results in highly committed, but
flexible, self-constructions that may be revised in light of discrepant information (Berzonsky, 1990, 2009). The informational style is the most adaptive of the identity processing styles (Berzonsky, 1992a), and it is related to active, problem-focused coping (Beaumont & Seaton, 2011; Berzonsky, 1992), high self-esteem (Nurmi, Berzonsky, Tammi, & Kinney, 1997), subjective happiness, and meaning in life (Beaumont, 2009).

Beaumont (2009) cites similarities between the informational identity style and wisdom as her rationale for examining the predictive relationship between informational identity processing and wisdom. For example, she compares the self-reflective, self-aware (Berzonsky & Luyckx, 2008), introspective, and perspective-taking (Berzonsky & Sullivan, 1992) qualities of the informational style to similar qualities present in those who demonstrate high wisdom (Ardelt, 2003). Further, in a comparative demonstration, she shows that the informational style and wisdom are related to: experiential openness (Berzonsky & Sullivan, 1992; Staudinger, Maciel, Smith & Baltes, 1998); personal growth (Staudinger, Dorner & Mickler, 2005; Vleioras & Bosma, 2005); relativism/comfort with ambiguity (Berzonsky, 1994; Sternberg, 1990); and, liberal sociocultural views (Soenens & Duriez, 2005; Staudinger, Dorner & Mickler, 2005).

Given these similarities between wisdom and the informational style, Beaumont (2009) sought to determine whether greater use of an informational processing style would predict greater personal wisdom during emerging adulthood. She used Orwoll’s and Permutter’s (1990) conceptualization of personal wisdom as a combination of advanced self-development and self-transcendence. Advanced self-development was defined as “mature self-awareness, self-insight, openness to experience, open-mindedness, comfort with ambiguity, and cognitive complexity in terms of self and others” (Beaumont, 2009, p. 99).
Self-transcendence was defined as “the ability to see oneself and the world in a way that is not hindered by the boundaries of one’s ego identity” (Beaumont, 2009, p. 100).

Beaumont (2009) used Maslow’s concept of self-actualization, which involves the full actualization of one’s abilities and potential (Maslow, 1954/1987), to capture the advanced self-development component of personal wisdom. Self-actualization was measured using Lefrançois, Leclerc, Dupe, Herbert, and Gaulin’s (1997) Measure of Actualization Potential (MAP), and self-transcendence was measured using the Self-Transcendence subscale of Levenson’s, Jennings’, and Aldwin’s (2005) Adult Self-Transcendence Inventory (ASTI).

Beaumont (2009) determined that the informational identity style positively predicted both aspects of personal wisdom over-and-above the contribution of strength of one’s commitment to one’s identity. In addition, she found support for her hypothesized path model, which showed that greater use of the informational style positively predicted greater self-actualization and self-transcendence, which then predicted greater life meaning and subjective happiness. In contrast, as predicted, the normative identity style was unrelated to either aspect of personal wisdom, and the diffuse identity style was negatively related to self-actualization and unrelated to self-transcendence.

In a further study, Beaumont (2011) sought to examine the predictive relationship between the use of an informational identity style and wisdom during emerging adulthood by using Ardelt’s (2003) more comprehensive conceptualization of wisdom. Ardelt (2003) developed a model of wisdom based on Clayton’s and Birren’s (1980) East-West integrated perspective of wisdom that includes mature cognitive, reflective, and affective qualities. Based on this model, Ardelt (2003) developed a valid and reliable self-report measure of the
latent construct of wisdom (The Three Dimensional Wisdom Scale, 3D-WS), which assesses the degree to which a respondent’s scores are consistent with qualities and perspectives believed to be characteristic of a person who is wise. The 3D-WS measures three general aspects of wisdom.

The reflective aspect of wisdom includes high levels of self-awareness and insight that are developed through engagement in reflective thinking and balanced perspective taking. Individuals scoring high on reflective wisdom engage in a process of self-reflection and examination that is objective, and thus, allows them to overcome their subjectivity and projections and decrease their self-centeredness (Ardelt, 2003). These individuals are mindful, and therefore, can observe phenomenon from various perspectives without being reactive toward them (Ardelt, 2000, 2009). Ardelt (2003) holds that reflective wisdom is a necessary precursor to developing cognitive wisdom and affective wisdom.

The increased awareness and undistorted perception afforded by the reflective aspects of wisdom allow one to view life as it truly is rather than as one might wish it to be, which is a core characteristic of cognitive wisdom (Ardelt, 2000, 2003). Cognitive wisdom involves a deep understanding of life and the ability to find deeper meaning and importance in intrapersonal and interpersonal affairs (Ardelt, 2008b). Consequently, an individual who is cognitively wise understands that life can be ambiguous and uncertain and he or she acknowledges and accepts the positive and negative aspects of life. Therefore, a cognitively wise person is able to make important decisions in a balanced way and to give reasoned and mature advice in a grounded and holistic way (Ardelt, 2003, 2008b).

Through engaging in mindful self-reflection (Ardelt, 2009) and reducing their self-centeredness, and with insight into the complexity of life and human nature (Ardelt, 2000,
wise individuals are able to be sympathetic, emphatic, and compassionate toward others (Ardelt, 2000). With a sense of understanding for humanity, affectively wise individuals have positive emotions and behave positively (e.g., compassionately or sympathetically) toward other beings. They lack indifferent or negative emotions, and they have a tendency against experiencing negative or indifferent emotions and displaying such behaviors toward others (Ardelt, 2003).

To be considered wise, an individual must possess high levels of all three components of wisdom. That is, a wise individual is one who mindfully engages in self-reflection and examination, is able to perceive life without egotistical distortions, has a sense of commonality with others, and thus, can be compassionate and sympathetic towards them (Ardelt, 2003, 2009). But, as discussed above, reflective wisdom is a necessary precursor to both cognitive and affective wisdom. Thus, the development of integrated wisdom depends on whether an individual engages in reflection (Ardelt, 2008a; Richardson & Pasupathi, 2005); a position that is further validated by Beaumont’s (2011) findings.

Beaumont (2011) determined that the use of an informational identity processing style was related to all three aspects of wisdom together and as separate components. In contrast, diffuse-avoidant identity processing was found to negatively predict all aspects of wisdom, whereas normative identity processing was unrelated to integrated wisdom, its reflective and affective aspects, but negatively related to cognitive wisdom. By dividing respondents into quartile groups depending on their wisdom scores, Beaumont determined that the wisest among the sample displayed higher levels of identity commitment, informational identity processing, and were more mindful than lower wisdom scorers. Using SEM procedures, she determined that the use of an informational identity processing style
positively predicted wisdom, which in turn predicted the capacity to be mindful.

Given the unique associations between the informational style and wisdom, Beaumont (2009, 2011) reasoned that individuals who prefer to use an informational processing style are particularly motivated to develop wisdom through the pursuit of self-exploration, self-reflection, and personal growth. Beaumont (2011) argues that the diffuse-avoidant individual may be too emotionally unstable, and the normative individual too intolerant and inflexible, to capitalize on and explore the broad social contexts available during emerging adulthood, and therefore, they do not develop the in-depth understanding of life, themselves, and others that is characteristic of wisdom. Beaumont (2009, 2011) suggests that the reflective, social-cognitive processes and personality characteristics uniquely associated with the informational identity processing style, such as self-reflection, may provide a pathway toward the development of wisdom.

This thesis sought to replicate and extend Beaumont’s (2011) study by examining the roles of several reflective capacities (self-reflection, insight, mindfulness, and self-compassion) in the positive predictive relationship between the informational style and wisdom. It was expected that the informational identity style and wisdom would be positively related to each of these self-reflective capacities, and that these capacities would mediate the positive predictive relationship between the informational style and wisdom. In addition, using a short-term longitudinal design, it was expected that informational identity processing, self-reflection, and insight assessed at an earlier time would positively predict wisdom measured one year later. The relevant literature surrounding each of these reflective capacities is reviewed below.
The Roles of Self-Reflective Capacities in Identity and Wisdom

Self-Reflection and Insight

Self-reflection and insight are factors in the regulatory processes that lead to behavior change and growth (Grant, Franklin, & Langford, 2002). Self-reflection involves “the inspection and evaluation of one’s thoughts, feelings, and behaviors” (Grant et al., 2002, p. p. 821), whereas insight involves a clarity of understanding of these aspects of oneself (Grant et al., 2002). In order to assess these capacities, Grant, Franklin, and Langford (2002) developed the Self-Reflection and Insight Scale (SRIS). The SRIS is seen as an improvement upon previous instruments that, instead of assessing adaptive self-reflection as intended, were found to be associated with maladaptive rumination and psychopathology.

The relationship between self-reflection and self-insight is a complex one; research has found the concepts to be either negatively related or unrelated (Grant et al., 2002; Lyke, 2009; Silvia & Phillips, 2011). In contrast, Hixon and Swann (1993) found that self-reflection leads to insight when aspects of one’s self-concept are readily accessible, when one is reflecting on “what one is” rather than “why one is,” and when the amount of reflection is not excessive, and therefore, does not turn into rumination. The insight subscale of the SRIS (SRIS-IN) is positively associated with positive affect (Silva & Philips, 2011) and six standard indicators of psychological well-being (autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance; Harrington & Loffredo, 2010). The self-reflection subscale (SRIS-SR) is positively related to personal growth (Harrington & Loffredo, 2010), but is not associated with happiness and life satisfaction (Lyke, 2009). Thus, together self-reflection and insight are positive predictors of personal growth.
Individuals using an informational identity processing style actively and objectively evaluate self-relevant information in forming and revising their self-definitions. The use of an informational identity processing style has been found to be positively associated with self-reflection (Berzonsky & Luyckx, 2008), as well as introspection and internal state awareness (Berzonsky, 1990; Berzonsky & Luyckx, 2008). The informational style should be related to both self-reflection and insight because together these two processes predict personal growth, which has been found to also be positively predicted by the informational style (Beaumont & Seaton, 2008).

Ardelt (2003) holds that engaging in self-reflection is important for the development of reflective wisdom, which involves high levels of self-insight and self-awareness. Therefore, it might be that self-reflection and insight during emerging adulthood promotes the development of reflective wisdom. Thus, along with the informational style predicting self-reflection and insight, self-reflection and insight may be positively associated with reflective wisdom. In addition, engaging in self-reflection and gaining insight into one’s self may be mediating factors in a positive predictive relationship between the informational style and integrated wisdom.

Mindfulness

Mindfulness denotes a quality of consciousness that is attuned to present experience (Shapiro & Carlson, 2009). Mindfulness can be contrasted with mindlessness, which involves behaving “compulsively or automatically, without awareness of or attention to one’s behavior” (Brown & Ryan, 2003, p. 823). Mindfulness is a state of attention and awareness that involves an open and receptive perception of the present moment that is discerning, and thus, invites insight into the nature and quality of one’s subjective experience (Shapiro &
In an effort to improve the operational definition of mindfulness, Baer et al. (2008) developed the Five Facet Mindfulness Questionnaire (FFMQ). The FFMQ includes the following facets: observing; describing; acting with awareness; nonjudging of inner experience; and, nonreactivity to inner experience. Each of these facets can be thought of as a mindfulness skill or capacity that can be developed or learned.

The *observing* facet involves attending to various internal and external experiences, such as physical sensations, thoughts, emotions, sights, and sounds. *Describing* entails labeling those experiences, and *acting with awareness* involves being fully attentive to the present moment rather than functioning mechanistically, or on “automatic pilot,” while attention is diverted to other things. *Nonjudging of inner experience* denotes an impartial, or non-evaluative, stance towards inner thoughts, feelings, and experiences, and *nonreactivity to inner experience* involves the acceptance of inner experience and the allowing of thoughts and feelings to naturally come and go without getting carried away by them (Baer et al., 2008; Sauer & Baer, 2010).

Mindfulness is negatively associated with perceived stress and rumination (Shapiro, Oman, Thoresen, Plante, & Finders, 2008) and positively associated with self-awareness and positive emotional states (Brown & Ryan, 2003), as well as openness to experience, agreeableness, extraversion, and conscientiousness (Hollis-Walker & Colosimo, 2011). Participants who score high on mindfulness also score high on self-compassion (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006) and psychological well-being as measured by self-acceptance, personal growth, autonomy, positive relationships, environmental mastery, and purpose in life (Hollis-Walker & Colosimo, 2011). In addition, mindfulness is positively

Beaumont (2011) included mindfulness in her study examining the link between identity processing styles and wisdom because of common links between these capacities. As cited by Beaumont, openness to experience and self-awareness are related to both mindfulness (Brown & Ryan, 2003; Hollis-Walker & Colosimo, 2011) and informational processing (Dollinger, 1995; Berzonsky & Luyckx, 2008), and in Buddhist traditions mindfulness practice leads to “enlightenment,” which is akin to wisdom (Clayton & Birren, 1980). Beaumont found that the informational style predicted total wisdom, which in turn predicted mindfulness, and thus, mindfulness was thought to be a component of wisdom rather than a capacity that promotes wisdom. This finding is in contrast with Ardelt’s (2003) theoretical position that mindfulness promotes greater wisdom, which was what Beaumont (2011) expected to find.

Beaumont (2011) used the Mindful Attention and Awareness Scale (MAAS) to assess the concept of mindfulness. Although it was found that the informational style was positively associated with mindfulness, a more informative pattern of relationships may have been observed between the informational style, mindfulness, and wisdom had Beaumont used a more comprehensive measure of mindfulness. The MAAS is a one-dimensional instrument that assesses dispositional mindfulness by reverse scoring items that assess the absence of mindfulness (i.e., the presence of mindlessness; Brown & Ryan, 2003). In contrast, Baer et al.’s (2008) FFMQ assesses five capacities of mindfulness (as described above), and the authors hold that such an assessment may lead to an improved understanding of how mindfulness is related to psychological adjustment. Thus, the use of the FFMQ may result in a replication of Beaumont’s previous findings but will also help further examine the
relationships between identity processing, mindfulness, and wisdom. Additionally, mindfulness as measured in this study may mediate a positive predictive relationship between the informational style and integrated wisdom.

Ardelt (2003) holds that cognitive wisdom constitutes an objective understanding of life and reality that results from reflection and perspective-taking processes. Similarly, a mature capacity for objectivity is a key factor in mindfulness (Shapiro, Carlson, Astin, & Freedman, 2006). In addition, mindfulness promotes "affectionate detachment" from moment-to-moment experience (Shapiro et al., 2006), and this perspective may promote the ability to give good advice in light of the uncertainty and unpredictability of life, which is an aspect of cognitive wisdom (Ardelt, 2008a). Thus, it may be that mindfulness as measured by the FFMQ is positively associated with cognitive wisdom.

Self-Compassion

Self-compassion involves "being caring and compassionate towards oneself in the face of hardship or perceived inadequacy" (Neff et al., 2007). According to Neff (2003a), a self-compassionate person is one who is open to experiencing their own suffering, is able to approach their suffering in a mindful and non-judgmental way, and extends kindness and understanding toward themselves in times of adversity or negative thoughts and feelings. The only available measure of self-compassion, the Self-Compassion Scale (SCS), was developed by Neff (2003a) to capture various aspects of self-compassion (subscale names are in parentheses): (1) being caring and understanding toward oneself (self-kindness) instead of being harshly self-critical during painful experiences (self-judgment); (2) seeing one’s experiences as characteristic of the common human experience (common humanity) rather than seeing them as isolating (isolation); and, (3) being open and receptive, yet nonreactive,
toward negative thoughts and feelings (mindfulness) rather than over-identifying with them (over-identification).

Self-compassion (as measure by the SCS) is negatively related to depression and anxiety and is an adaptive process that leads to resiliency and well-being, and individuals who score high on self-compassion have a sense of social-connectedness and life satisfaction (Neff, 2003b). Self-compassionate individuals have high levels of self-awareness and self-knowledge (Neff, 2003b) and a sense of self-worth that is not contingent on ideal standards or evaluations from others. Rather, their self-worth depends on their own sense of authenticity and well-being (Neff, 2003a). Self-compassion is positively related to adaptive, problem-focused coping (Neff, 2003a) and negatively related to rumination (Neff & Vonk, 2009). Important for this thesis, Bruser and Beaumont (2010) determined that self-compassion is positively associated with informational identity processing, and Neff et al. (2007) determined that self-compassion is related to reflective and affective wisdom.

Self-compassion is most strongly related to reflective wisdom, and Neff et al. (2007) reasoned that the strong link between reflective wisdom and self-compassion is due to the accuracy of self-compassionate individuals’ self-appraisals (i.e., they have high levels of self-awareness) and the emotional safety provided by self-compassion to see the self clearly. Germer (2009) holds that self-compassion is the foundation of a compassionate attitude toward others, which is a core aspect of affective wisdom (Ardelt, 2003). Finally, Neff et al. (2007) reasoned that a general capacity for compassion is the basis for the association between self-compassion and affective wisdom. Thus, self-compassion should be positively related to both an informational style and affective wisdom. In addition, self-compassion may mediate a positive predictive relationship between informational style identity processing and
Objectives and Hypotheses

The purpose of this thesis was to replicate and extend Beaumont's (2011) research on the link between the informational identity style and Ardelt's (2003) integrated model of wisdom during emerging adulthood. Based on the theoretical and empirical links made in the previous review, this thesis examined the predictive relationships between the informational style, wisdom, self-reflection, insight, mindfulness, and self-compassion. In addition, this study used a longitudinal design to examine whether the use of an informational identity processing style, self-reflection, and insight measured at an earlier time would positively predict wisdom measured at a later time (measurements were approximately 1 year apart). The hypotheses were as follows. Hypotheses 1-5 were tested using correlational analyses, hypothesis 6 was tested via regressions using Barona and Kenny's (1986) four-step mediation analyses, and hypothesis 7 was tested using a series of hierarchal regression analyses.

With respect to Time 1 measurements:

Hypothesis 1: The informational style would be positively related to self-reflection, insight, mindfulness (total score and subscales), self-compassion, and wisdom (total score and subscales).

Hypothesis 2: Total wisdom would be positively related to self-reflection, insight, mindfulness (total score and subscales), and self-compassion.

Hypothesis 3: Self-reflection and insight would be positively related to reflective wisdom.

Hypothesis 4: Mindfulness (total score) would be positively related to cognitive wisdom.

Hypothesis 5: Self-compassion would be positively related to affective wisdom.
Hypothesis 6: Self-reflection, insight, mindfulness (total score), and self-compassion would mediate the positive predictive relationship between the informational identity style and wisdom (total score).

With respect to Time 2 measurements:

Hypothesis 7: The informational style, self-reflection, and insight measured at Time 1 would each positively predict total wisdom at Time 2, while controlling for total wisdom at Time 1.
METHOD

Participants

The data collection took place over two phases. Both Time 1 and Time 2 were conducted via the University of Northern British Colombia (UNBC) Psychology Research Participation System. All students enrolled in undergraduate psychology courses were eligible to participate in Time 1. Only those students who participated in Time 1 were eligible to participate in Time 2.

Time 1 consisted of 187 undergraduate students (51 men; 136 women). Two women were outliers in terms of age (both 34 years of age). Given that the focus of this thesis was emerging adulthood (18-29), these cases were removed. As a result, the sample size for Time 1 was 185 (51 men; 134 women). The participants ranged in age from 18 to 28 ($M = 20.05$; $SD = 2.17$), and the majority of the sample were Caucasian (80.9 %), followed by Asian-Canadian (6.6 %), Indo-Canadian (6.0 %), other (4.9 %), and Aboriginal (1.6 %). The participants were predominately single/never married (92.3 %), whereas small numbers were either married or in a common-law relationship (7.1%) or divorced (0.5 %). Time 2 participants consisted of a subsample of the Time 1 sample who volunteered to participate in the second phase of data collection ($N = 61$; 14 men, 47 women).

Procedure

Data collection took place over two measurement times. Time 2 was conducted approximately 1 year after Time 1. At each measurement time, survey completion took approximately 20-40 minutes. Thus, participants were granted 1% bonus credit towards course grades for each survey completion. Participants were free to withdrawal from the study at any time without penalty.

All phases of the study consisted of a series of questionnaires that were presented
online. Before the completion of the questionnaires, participants were asked to read an introductory information and informed consent letter (Appendix A). The information letter explained that the researchers were seeking participants willing to commit to taking the survey two times and that in-class announcements and anonymous email contact were to be made prior to the second iteration of the study. After completing a demographics questionnaire (Appendix B), participants were directed to complete a series of survey measures, which are described below. These measures were presented in randomized order across participants. Upon completion of all survey measures, participants were once again presented with the information letter at which time they could print it for their records.

Measures

Identity Style Inventory – Revised (ISI3; Appendix C; Berzonsky, 1992b). The ISI3 is a 40 item self-report measure designed to assess identity processing styles and identity commitment. On a 5-point Likert scale ranging from 1 (not at all like me) to 5 (very much like me), respondents are to rate how much each item statement is characteristic of themselves. The ISI3 includes the following subscales: the informational identity style subscale (11 items; e.g., “I've spent a lot of time and talked to a lot of people trying to develop a set of values that make sense to me”), the normative identity style subscale (9 items; e.g., “I've more-or-less always operated according to the values with which I was brought up”), the diffuse-avoidant identity style subscale (10 items; e.g., “It doesn't pay to worry about values in advance; I decide things as they happen”), and the identity commitment subscale (10 items; e.g., “I know what I want to do with my future”). After reverse scoring all negatively worded items, subscales scores are calculated by summing the response scores of the appropriate items. Research has demonstrated good reliability and
validity for the ISI3 (Berzonsky, 1992a, 2011). In this study, Cronbach's alphas for Time 1 and Time 2, respectively, were .66 and .67 for the informational style, .58 and .60 for the normative style, .76 and .82 for the diffuse-avoidant style, and .72 and .72 for identity commitment. These values are consistent with previous research indicating values ranging from .50 to .78 for the informational style, .49 to .78 for the normative style, .49 to .79 for the diffuse avoidant style, and .62 to .80 for identity commitment (Bosch & Card, 2012).

The Three-Dimensional Wisdom Scale (3D-WS; Appendix D; Ardelt, 2003). The 3D-WS is a 39 item self-report measure designed to assess reflective (12 items), cognitive (14 items), and affective (13 items) aspects of wisdom. All items, except for the reverse scored items, assess the absence instead of the presence of each aspect of wisdom. Participants are to respond to the items using one of two 5-point Likert scales depending on the nature of the question. The first 15 questions pull for responses ranging from 1 (strongly agree) to 5 (strongly disagree), and the next 24 questions pull for responses ranging from 1 (definitely true of myself) and 5 (not true of myself). After reverse scoring the appropriate items, scores for each dimension are computed by averaging the response scores of the appropriate items, and a total wisdom score is computed by taking the average of the subscale averages. Research, predominately involving Western university samples, has demonstrated the 3D-WS as a valid and reliable instrument (Ardelt, 2003). In this study, Cronbach's alphas for total wisdom, reflective wisdom, cognitive wisdom, and affective wisdom were .87, .76, .71, and .74, respectively, at Time 1, and .89, .76, .78, and .81, respectively, at Time 2. These values are consistent with the values found in previous research (Ardelt, 2003).
The Self-Reflection and Insight Scale (SRIS; Appendix E; Grant et al., 2002). The SRIS is a 20 item measure designed to assess participants on the following subscales: self-reflection (10 items) and insight (10 items). Using a 6-point Likert scale ranging from 1 (strongly disagree) to 6 (strongly agree), participants indicate the level to which they agree to each scale item. After reverse scoring negatively worded items, subscale scores are computed by summing the response scores of the appropriate items. The SRIS has demonstrated good reliability and validity (Grant et al., 2002). In this study, Cronbach’s alphas for self-reflection were .92 and .95 at Time 1 and Time 2, respectively, and .85 and .88 for insight at Time 1 and Time 2, respectively. Similarly, Grant et al. (2002) determined alpha values of .91 for self-reflection and .87 for insight.

The Five-Facet Mindfulness Questionnaire (FFMQ; Appendix F; Baer et al., 2006). The FFMQ is a 39 item measure designed to assess the tendency to be mindful in daily life, and consist of the following five facets: observing (8 items), describing (8 items), acting with awareness (8 items), nonreactivity to inner experience (7 items), and nonjudging of inner experience (8 items). Participants are to rate items on a 5-point Likert scale ranging from 1 (never or very rarely true) to 5 (very often or always true). After reverse scoring negatively worded items, subscale scores are computed by summing the response scores of the appropriate items, and a total mindfulness score is computed by taking the sum of all item response scores. Research has demonstrated the FFMQ to be a reliable instrument with good construct validity and internal consistency with coefficients ranging from .67 to .92 for all of the facets of mindfulness (Baer et al., 2008). In this study, Cronbach’s alphas for Time 1 were .73 for observing, .90 for describing, .88 for acting with awareness, .78 for nonreactivity, .87 for nonjudging, and .88 for total mindfulness. Cronbach’s alphas for Time
2 were .80 for observing, .92 for describing, .90 for acting with awareness, .80 for nonreactivity, .93 for nonjudging, and .91 for total mindfulness.

The Self-Compassion Scale (SCS; Appendix G; Neff, 2003). The SCS is a 26 item self-report measure with the following 6 subscales: self-kindness (5 items), self-judgment (4 items), common humanity (4 items), isolation (4 items), mindfulness (4 items) and over-identification (4 items). Using a 5-point Likert scale ranging from 1 (almost never) to 5 (almost always), each item asks participants to indicate how often they behave in a given manner. After reverse scoring negative subscales (i.e., self-judgment, isolation and over-identification), subscale scores are computed by averaging the response scores of the appropriate items. An overall self-compassion score is computed by calculating the total mean across all subscales. Research has demonstrated that the SCS has high internal consistency (.92), test-retest reliability, and convergent/divergent validity (Baer et al., 2006; Neff, 2003). In this study, Cronbach’s alpha values for self-compassion were .93 at Time 1 and .95 at Time 2.
RESULTS

Data Screening and Overview of Analyses

Prior to analysis, the data set was examined for missing values, outliers, and normality. There were no missing data for any of the scale or demographic items. The distributions of scores for all variables at both Time 1 and Time 2 met the criteria for normality, but a small number of outliers were revealed at each collection phase. At Time 1, the scores of two participants were removed from subsequent analyses due to having extreme outlying scores on multiple variables, which resulted in a final sample size of 183 participants (51 men; 132 women). One participant was determined to be an extreme outlier on a number of variables at Time 2, and once removed, resulted in a final sample size for Time 2 of 60 participants (14 men; 46 women).

First, preliminary analyses of possible gender differences were conducted by examining differences in mean scores on all variables as well as differences in strengths of correlations among all variables as a function of gender. Second, the intercorrelations between age and the identity variables at Time 1 were examined. Third, the following analyses were conducted to examine the research hypotheses: (1) correlational analyses to examine relationships among variables (Hypotheses 1-5); (2) a series of regressions using Baron’s and Kenny’s (1986) four-step mediation analyses to determine the role of self-reflection, insight, mindfulness, and self-compassion in the predictive relationship between the informational identity style and wisdom (Hypothesis 6); and, (3) separate hierarchal regressions to determine if informational processing, self-reflection, and insight at Time 1 predicted wisdom at Time 2 (Hypothesis 7). Correlational results having to do with Time 2 data are presented prior to the results related to Hypothesis 7. An alpha level of .05 was used.
Preliminary Analysis of Gender Differences

Descriptive statistics for all variables are presented in Table 1. A multivariate analysis of variance (MANOVA) was conducted to examine possible gender differences among the study variables. The multivariate effect of gender was significant, $F (15, 167) = 2.71, p = .001, \eta^2 = .196$. The univariate effects were significant for diffuse identity processing, self-reflection, self-compassion, the nonreactivity subscale of the FFMQ, and affective wisdom. Men scored significantly higher than women on diffuse identity processing, self-compassion, and nonreactivity to inner experience, whereas women scored significantly higher on self-reflection and affective wisdom.

Gender differences were further examined by conducting separate correlational analyses for men and women and then comparing the strengths of correlations as a function of gender. Of the 13 $z$-tests conducted, only 3 were significant. The $z$-test comparisons for the strengths of corresponding correlations between the informational style and the observing facet of the FFMQ ($r = .56, p < .001$, for men; $r = .24, p = .006$, for women; $z = 2.30, p = .021$) and between the informational style and the nonreactivity facet of the FFMQ ($r = .55, p < .001$, for men; $r = .21, p = .01$, for women; $z = 2.40, p = .016$) were significantly greater for men. The strength of the corresponding correlations between the informational style and the acting with awareness facet of the FFMQ ($r = -.18, p = .214$, for men; $r = .29, p < .001$, for women; $z = -2.84, p = .004$) was significantly greater for women.

Subsequent analyses were conducted on the sample as a whole for the following reasons: (1) similar patterns of correlations were found for both men and women between the informational processing style and the other study variables; (2) significant differences in the
<table>
<thead>
<tr>
<th></th>
<th>Total (M, SD)</th>
<th>Men (M, SD)</th>
<th>Women (M, SD)</th>
<th>F</th>
<th>η²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informational style</td>
<td>37.01 (5.30)</td>
<td>37.52 (5.83)</td>
<td>36.81 (5.10)</td>
<td>.68</td>
<td>.004</td>
</tr>
<tr>
<td>Normative style</td>
<td>28.60 (4.59)</td>
<td>28.57 (4.58)</td>
<td>28.61 (4.61)</td>
<td>.00</td>
<td>.000</td>
</tr>
<tr>
<td>Diffuse style</td>
<td>25.85 (6.07)</td>
<td>27.71 (5.76)</td>
<td>25.14 (6.05)</td>
<td>6.81*</td>
<td>.036</td>
</tr>
<tr>
<td>Identity commitment</td>
<td>36.15 (6.05)</td>
<td>36.28 (5.53)</td>
<td>36.10 (6.26)</td>
<td>.03</td>
<td>.000</td>
</tr>
<tr>
<td>Self-reflection</td>
<td>53.21 (11.15)</td>
<td>50.45 (10.12)</td>
<td>54.28 (11.38)</td>
<td>4.42*</td>
<td>.024</td>
</tr>
<tr>
<td>Insight</td>
<td>33.89 (7.11)</td>
<td>34.22 (6.46)</td>
<td>33.76 (7.37)</td>
<td>.15</td>
<td>.001</td>
</tr>
<tr>
<td>Mindfulness</td>
<td>125.23 (16.36)</td>
<td>127.29 (13.20)</td>
<td>124.43 (17.40)</td>
<td>1.13</td>
<td>.006</td>
</tr>
<tr>
<td>Describing</td>
<td>26.48 (6.20)</td>
<td>26.71 (5.26)</td>
<td>26.39 (6.55)</td>
<td>.09</td>
<td>.001</td>
</tr>
<tr>
<td>Awareness</td>
<td>25.18 (5.66)</td>
<td>25.73 (5.49)</td>
<td>24.96 (5.73)</td>
<td>.67</td>
<td>.004</td>
</tr>
<tr>
<td>Nonjudging</td>
<td>25.46 (6.10)</td>
<td>25.67 (5.67)</td>
<td>25.38 (6.27)</td>
<td>.08</td>
<td>.000</td>
</tr>
<tr>
<td>Nonreactivity</td>
<td>21.38 (4.11)</td>
<td>23.12 (3.57)</td>
<td>20.71 (4.13)</td>
<td>13.53***</td>
<td>.070</td>
</tr>
<tr>
<td>Self-compassion</td>
<td>2.98 (0.63)</td>
<td>3.13 (0.55)</td>
<td>2.92 (0.66)</td>
<td>4.03*</td>
<td>.022</td>
</tr>
<tr>
<td>Total wisdom</td>
<td>3.52 (0.40)</td>
<td>3.44 (0.40)</td>
<td>3.56 (0.40)</td>
<td>2.95</td>
<td>.016</td>
</tr>
<tr>
<td>Reflective wisdom</td>
<td>3.58 (0.50)</td>
<td>3.58 (0.55)</td>
<td>3.59 (0.49)</td>
<td>.01</td>
<td>.000</td>
</tr>
<tr>
<td>Cognitive wisdom</td>
<td>3.54 (0.46)</td>
<td>3.47 (0.45)</td>
<td>3.56 (0.46)</td>
<td>1.44</td>
<td>.008</td>
</tr>
<tr>
<td>Affective wisdom</td>
<td>3.45 (0.49)</td>
<td>3.28 (0.50)</td>
<td>3.52 (0.48)</td>
<td>8.83**</td>
<td>.047</td>
</tr>
</tbody>
</table>

Notes: * p < .05; ** p < .01; *** p < .001; N = 51 men, 132 women
strengths of corresponding correlations were limited to three facets of the FFMQ; and, (3) group differences were accompanied by small effect sizes.

**Intercorrelations Among Age, Identity Styles, and Commitment at Time 1**

Pearson correlations at Time 1 revealed that age was significantly and positively correlated with the informational identity processing style \( (r = .16, p = .033) \) and identity commitment \( (r = .19, p = .012) \). In addition, age was significantly and negatively correlated with the normative identity processing style \( (r = -.17, p = .019) \) and was unrelated to the diffuse identity processing style \( (r = -.04, p = .589) \).

Consistent with previous research, all three identity processing styles were significantly intercorrelated with identity commitment. The informational \( (r = .36, p < .001) \) and normative \( (r = .39, p < .001) \) styles were positively correlated with identity commitment, whereas the diffuse style \( (r = -.44, p < .001) \) was negatively related to commitment. Also, consistent with previous studies, the informational style was intercorrelated with both the diffuse style \( (r = -.28, p < .001) \) and the normative style \( (r = .18, p = .016) \). The normative and diffuse styles were unrelated \( (r = -.04, p = .573) \).

**Hypothesis 1: Informational Style in Relation to Reflective Processes and Wisdom (Time 1)**

**Correlational relationships.** Pearson correlations relevant to Hypothesis 1 are displayed in Table 2. As expected, the informational style was positively related to self-reflection, insight, mindfulness (total scores and all subscales except for nonjudging), self-compassion, and wisdom (total scores and subscales).

**Hierarchical regression analyses.** As previously mentioned, zero-order correlations revealed significant inter-correlations between age, the identity styles, and identity
Table 2

*Patterns of Correlations between Identity Styles, Reflective Processes, and Wisdom*

<table>
<thead>
<tr>
<th></th>
<th>Informational style</th>
<th>Normative style</th>
<th>Diffuse Style</th>
<th>Identity commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-reflection</td>
<td>.51***</td>
<td>.02</td>
<td>-.30***</td>
<td>.21**</td>
</tr>
<tr>
<td>Insight</td>
<td>.25**</td>
<td>.12</td>
<td>-.37***</td>
<td>.47***</td>
</tr>
<tr>
<td>Mindfulness</td>
<td>.33***</td>
<td>.14</td>
<td>-.38***</td>
<td>.47***</td>
</tr>
<tr>
<td>Observing</td>
<td>.33***</td>
<td>.11</td>
<td>-.09</td>
<td>.12</td>
</tr>
<tr>
<td>Describing</td>
<td>.35***</td>
<td>.04</td>
<td>-.41***</td>
<td>.42***</td>
</tr>
<tr>
<td>Awareness</td>
<td>.16*</td>
<td>.08</td>
<td>-.44***</td>
<td>.34***</td>
</tr>
<tr>
<td>Nonjudging</td>
<td>-.07</td>
<td>.08</td>
<td>-.20**</td>
<td>.29***</td>
</tr>
<tr>
<td>Nonreactivity</td>
<td>.31***</td>
<td>.13</td>
<td>.12</td>
<td>.22**</td>
</tr>
<tr>
<td>Self-compassion</td>
<td>.15*</td>
<td>-.02</td>
<td>-.15*</td>
<td>.34***</td>
</tr>
<tr>
<td>Total wisdom</td>
<td>.41***</td>
<td>-.07</td>
<td>-.48***</td>
<td>.38***</td>
</tr>
<tr>
<td>Reflective</td>
<td>.40***</td>
<td>-.02</td>
<td>-.35***</td>
<td>.38***</td>
</tr>
<tr>
<td>Cognitive</td>
<td>.38***</td>
<td>-.11</td>
<td>-.51***</td>
<td>.36***</td>
</tr>
<tr>
<td>Affective</td>
<td>.24**</td>
<td>-.04</td>
<td>-.33***</td>
<td>.21**</td>
</tr>
</tbody>
</table>

Notes: N = 183; * p < .05; ** p < .01; *** p < .001
commitment. As a result, hierarchal regressions were conducted to determine the unique contribution of the informational processing style in the prediction of self-reflection, insight, mindfulness (total scores and subscales), self-compassion and wisdom (total scores and subscales) over-and-above the influence of age commitment, and the normative identity style.

Age, identity commitment, and the normative identity style were entered on Step 1 of each hierarchal regression to control for their potential contributions to the positive relationships between the informational style (entered in Step 2) and each of the reflective processes and wisdom. In separate regression analyses, self-reflection, insight, mindfulness (total scores and subscales), self-compassion, and wisdom (total scores and subscales) were treated as criterion variables. Tables 3-6 provide a summary of the statistics from each hierarchal regression analysis.

As displayed in Table 3, the regression equations for Step 1 were significant in the predictions of each of the following criterion variables: (1) self-reflection; (2) insight; and, (3) self-compassion. Examinations of the beta weights for all three predictor variables revealed that identity commitment made a significant and positive contribution to the prediction of each of the criterion variables, whereas age and the normative identity style did not make significant contributions to the prediction of these variables. Controlling for the effect of identity commitment, the informational processing style provided a unique, positive contribution to the prediction of self-reflection, but not to the prediction of insight or self-compassion when added on Step 2.

Table 4 shows the regression statistics for the criterion variables of mindfulness (total score) and the observing and describing subscales of the FFMQ. The regression equation
Table 3

Results for Hierarchical Regression Analyses Predicting Self-Reflection, Insight, and Self-Compassion

<table>
<thead>
<tr>
<th>Predictor/control variables</th>
<th>Step 1 Beta</th>
<th>Step 1 Total $R^2$</th>
<th>Step 2 Beta</th>
<th>Step 2 Increase $R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-Reflection</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.06</td>
<td>.05*</td>
<td>-.00</td>
<td>.22***</td>
</tr>
<tr>
<td>Commitment</td>
<td>.22**</td>
<td>.05*</td>
<td>.07</td>
<td>.22***</td>
</tr>
<tr>
<td>Normative</td>
<td>-.06</td>
<td>.05*</td>
<td>-.10</td>
<td>.22***</td>
</tr>
<tr>
<td>Informational</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Insight</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.10</td>
<td>.23***</td>
<td>.09</td>
<td>.01</td>
</tr>
<tr>
<td>Commitment</td>
<td>.46***</td>
<td>.23***</td>
<td>.44***</td>
<td>.01</td>
</tr>
<tr>
<td>Normative</td>
<td>-.04</td>
<td>.23***</td>
<td>-.05</td>
<td>.01</td>
</tr>
<tr>
<td>Informational</td>
<td></td>
<td></td>
<td>.09</td>
<td>.01</td>
</tr>
<tr>
<td><strong>Self-Compassion</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.13</td>
<td>.16***</td>
<td>.12</td>
<td>.00</td>
</tr>
<tr>
<td>Commitment</td>
<td>.38***</td>
<td>.16***</td>
<td>.37***</td>
<td>.00</td>
</tr>
<tr>
<td>Normative</td>
<td>-.15</td>
<td>.16***</td>
<td>-.15</td>
<td>.00</td>
</tr>
<tr>
<td>Informational</td>
<td></td>
<td></td>
<td>.03</td>
<td>.00</td>
</tr>
</tbody>
</table>

Notes: $N = 183$; * $p < .05$; ** $p < .01$; *** $p < .001$
entered in Step 1 were significant for two of three criterion variables. Of the predictor variables entered in Step 1, identity commitment positively predicted mindfulness and the describing subscale of the FFMQ, but neither of the Step 1 variables significantly contributed to the prediction of the observing subscale. In Step 2, the informational style provided unique, positive contributions to the prediction of all three of the criterion variables.

As displayed in Table 5, the regression equations for Step 1 were significant in predicting the following FFMQ subscales: (1) acting with awareness; (2) nonjudging of inner experience; and, (3) nonreactivity to inner experience. Of the three control variables, identity commitment made significant contributions to the prediction of acting with awareness and nonjudging of inner experience, whereas age was the only variable to make a significant contribution to the prediction of nonreactivity to inner experience. All of these contributions were positive in direction. In Step 2, the informational identity processing style made unique and positive contributions, over-and-above the contributions of age or identity commitment, in predicting nonreactivity to inner experience, but not acting with awareness. With the effect of identity commitment controlled, the informational style made a significant negative contribution to nonjudging of inner experience.

As displayed in Table 6, the regression equations for Step 1 made significant contributions to the prediction of total wisdom, reflective wisdom, cognitive wisdom, and affective wisdom. Examination of the Step 1 beta weights revealed that identity commitment made a significant and positive contribution to the predictions of integrated wisdom as well as the reflective, cognitive, and affective components. The normative style also contributed, although negatively, to the prediction of total wisdom, reflective wisdom, and cognitive wisdom but not affective wisdom. In Step 2, the informational identity processing style made
Table 4

Results for Hierarchical Regression Analyses Predicting Mindfulness (Total Scores, Observing, and Describing)

<table>
<thead>
<tr>
<th>Predictor/control variables</th>
<th>Step 1 Beta</th>
<th>Step 1 Total $R^2$</th>
<th>Step 2 Beta</th>
<th>Step 2 Increase $R^2$</th>
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</tr>
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Notes: $N = 183$; * $p < .05$; ** $p < .01$; *** $p < .001$
Table 5

Results for Hierarchical Regression Analyses Predicting Mindfulness (Awareness, Nonjudging, and Nonreactivity)

<table>
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<tr>
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<th>Step 1 Total $R^2$</th>
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<th>Step 2 Increase $R^2$</th>
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Notes: N = 183; * p < .05; ** p < .01; *** p < .001
Table 6

Results for Hierarchal Regression Analyses Predicting Wisdom

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<th>Predictor/control variables</th>
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<th>Step 1 Total $R^2$</th>
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<th>Step 2 Increase $R^2$</th>
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<td>.09***</td>
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<td>.09***</td>
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<td>.09***</td>
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<td>.20*</td>
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</tr>
</tbody>
</table>

Notes: $N = 183$; * $p < .05$; ** $p < .01$; *** $p < .001$
a unique positive contribution to the prediction of integrated wisdom and each component of wisdom.

**Hypothesis 2-5: Wisdom in Relation to the Reflective Processes (Time 1)**

**Hypothesis 2 correlations.** Pearson correlations relevant to the relationships between wisdom and the reflective processes (Hypotheses 2-5) are displayed in Table 7. As expected for Hypothesis 2, total wisdom was positively related to self-reflection, insight, mindfulness (total scores and subscales), and self-compassion.

**Hypothesis 3-5 correlations.** Initially, it was expected that reflective wisdom would be positively related to self-reflection and insight, cognitive wisdom would be positively related to mindfulness (total scores), and affective wisdom would be positively related to self-compassion. Although support for these hypotheses were evident (see Table 7), they were not unique relationships. Each of the reflective processes was also significantly and positively related to other, non-hypothesized components of wisdom.

In order to further explore these findings, a series of z-tests were conducted to determine if the strength of the hypothesized correlations were stronger than correlations between each reflective process variable and other components of wisdom. The strength of the correlation between self-reflection and reflective wisdom was not significantly different from that of self-reflection and cognitive wisdom ($z = -0.99, p = .322$), nor was it significantly different from the correlation between self-reflection and affective wisdom ($z = -0.21, p = .834$). The strength of the correlation between insight and reflective wisdom was not significantly different from that of insight and cognitive wisdom ($z = 0.37, p = .711$); but, the strength of the correlation between insight and reflective wisdom was significantly greater than that of insight and affective wisdom ($z = 1.96, p = .044$).
The strength of the correlation for mindfulness (total scores) and cognitive wisdom was not significantly different from that of mindfulness and reflective wisdom \((z = -1.09, p = .276)\) or mindfulness and affective wisdom \((z = 1.32, p = .187)\). The strength of the correlation between self-compassion and affective wisdom was significantly different from that of self-compassion and reflective wisdom \((z = -2.64, p = .008)\). Reflective wisdom was correlated with self-compassion at a greater magnitude than it was to affective wisdom.

Lastly, there was no significant difference in the strength of the relationships between self-compassion and affective wisdom as compared to that of self-compassion and cognitive wisdom \((z = .21, p = .834)\).

**Hypothesis 6: Reflective Processes as Mediators of Identity and Wisdom (Time 1)**

As displayed in Table 2, the informational processing style was positively related with each of the reflective processes (i.e., self-reflection, insight, mindfulness, and self-compassion) as well as wisdom (total score). Baron and Kenny’s (1986) four steps for establishing mediation were conducted in order to determine if each of these reflective process variables were mediating factors in the relationship between the informational identity style and integrated wisdom.

**Step 1:** When entered in a standard regression, the informational style significantly and positively predicted wisdom \((\beta = .41; R^2 = .17, p < .001)\). **Step 2:** The informational style also significantly and positively predicted self-reflection \((\beta = .51; R^2 = .26, p < .001)\), insight \((\beta = .25; R^2 = .06, p = .001)\), mindfulness \((\beta = .33; R^2 = .11, p < .001)\), and self-compassion \((\beta = .15, R^2 = .02, p = .038)\). **Step 3:** Self-reflection \((\beta = .29; R^2 \text{ change} = .06, p < .001)\), insight \((\beta = .45; R^2 \text{ change} = .19, p < .001)\), mindfulness \((\beta = .53; R^2 \text{ change} = .25, p < .001)\), and self-compassion \((\beta = .40; R^2 \text{ change} = .16, p < .001)\) all significantly and positively
Table 7

Patterns of Correlations between Wisdom and Reflective Processes

<table>
<thead>
<tr>
<th></th>
<th>Total Wisdom</th>
<th>Reflective Wisdom</th>
<th>Cognitive Wisdom</th>
<th>Affective Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-reflection</td>
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<td>.33***</td>
<td>.42***</td>
<td>.31***</td>
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<tr>
<td>Insight</td>
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<td>.50***</td>
<td>.47***</td>
<td>.33***</td>
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<tr>
<td>Mindfulness</td>
<td>.61***</td>
<td>.59***</td>
<td>.51***</td>
<td>.40***</td>
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<td>.25**</td>
<td>.16*</td>
<td>.24**</td>
<td>.21**</td>
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<td>.41***</td>
<td>.52***</td>
<td>.42***</td>
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<td>Awareness</td>
<td>.47***</td>
<td>.44***</td>
<td>.42***</td>
<td>.30***</td>
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<td>Nonjudging</td>
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<td>.41***</td>
<td>.21**</td>
<td>.20**</td>
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<td>Nonreactivity</td>
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<td>.31***</td>
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<td>.02</td>
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<tr>
<td>Self-compassion</td>
<td>.46***</td>
<td>.52***</td>
<td>.31***</td>
<td>.29***</td>
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</tbody>
</table>

Notes: N = 183; * p < .05; ** p < .01; *** p = .001
predicted wisdom. Step 4: The informational style made a significant positive contribution to the prediction of wisdom ($\beta = .13; R^2$ change = .01, $p = .041$) in the presence of the effects of self-reflection ($\beta = .28; R^2 = .48, p < .001$), insight ($\beta = .15; R^2 = .48, p = .049$), mindfulness ($\beta = .34; R^2 = .48, p < .001$), and self-compassion ($\beta = .16; R^2 = .48, p = .017$).

Thus, given the reduced, but still significant, contribution of the informational processing style in the prediction of integrated wisdom in the face of the other variables, self-reflection, insight, mindfulness, and self-compassion all appear to partially mediate the positive association between the informational style and wisdom. It is evident from the strength of the associations between each of the reflective process variables and wisdom that this partial mediation is largely accounted for by self-reflection and mindfulness.

**Intercorrelations among Age, Identity Styles, and Identity Commitment at Time 2**

Pearson correlations among age, identity styles, and identity commitment at Time 2 revealed a negative association between age and the normative identity style ($r = -.27, p = .040$). At Time 2, age was unrelated to the informational style ($r = .04, p = .774$), the diffuse style ($r = .01, p = .992$), and identity commitment ($r = .20, p = .117$). The informational style was found to be positively related to identity commitment ($r = .36, p = .005$), but the informational style was unrelated to the normative style ($r = .01, p = .934$) and the diffuse style ($r = -.21, p = .109$), which is inconsistent with both previous research and the pattern of associations found for Time 1. Consistent with previous research, a positive association was found at Time 2 between the normative style and identity commitment ($r = .33, p = .011$), and a negative association was found between identity commitment and the diffuse-avoidant style ($r = -.29, p = .025$). The normative and diffuse styles were unrelated ($r = .24, p = .064$).
Hypothesis 7: Longitudinal Predictive Relationships (Time 2)

Correlational relationships. Pearson correlations between the study variables at Time 1 and Time 2 are presented in Table 8. Relevant to Hypothesis 7, self-reflection and insight measured at Time 1 were both positively correlated with total wisdom at Time 2, while the informational identity style at Time 1 was found to be unrelated to total wisdom at Time 2. Initially, a series of regressions were to be used to determine if the informational style, self-reflection, and insight at Time 1 predicted wisdom at Time 2 (controlling for wisdom at Time 1). Given the non-significant association between the informational style at Time 1 and total wisdom at Time 2, the following analyses are limited to testing the predictive relationships between Time 1 self-reflection and insight and Time 2 wisdom only.

Hierarchal regression analyses. Two hierarchal regressions were conducted to determine if self-reflection and insight measured at Time 1 predicted later wisdom. Total wisdom at Time 1 was entered on Step 1 to control for its potential contributions to the positive relationships between the variables of interest. In separate regression analyses, self-reflection and insight were entered on Step 2 as predictor variables, and in both cases, total wisdom at Time 2 was treated as the criterion variable.

In both analyses, the regression equations for Step 1 were significant in the prediction of total wisdom at Time 2 ($\beta = .75; R^2 = .57, p < .001$). Taking into account the effect of wisdom at Time 1, neither self-reflection ($\beta = -.05; R^2$ change = .002, $p = .654$) nor insight ($\beta = -.08; R^2$ change = .004, $p = .443$) made a significant contribution to the prediction of wisdom at Time 2. Thus, it appears that in this sub-sample of emerging adults, neither informational style processing, self-reflection, nor insight measured at an earlier time predicts wisdom measured one year later.
Table 8

Patterns of Correlations between Variables at Time 1 and Time 2

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Notes: N = 183; * p < .05; ** p < .01; *** p < .001
DISCUSSION

The purpose of this thesis was to replicate and extend Beaumont’s (2011) work by systematically examining the reflective characteristics associated with the informational processing style that may be predictive of wisdom during emerging adulthood. This aim was accomplished as follows: (1) by examining the associations between the informational style, self-reflection, insight, mindfulness, self-compassion, and wisdom (Hypothesis 1); (2) by examining the associations between self-reflection, insight, mindfulness, self-compassion and integrated wisdom as well as it’s reflective, cognitive, and affective components (Hypotheses 2-5); (3) by determining whether these reflective processes mediate the predictive relationship between the informational style and integrated wisdom (Hypothesis 6); and, (4) by examining the long-term predictive effects of informational style processing, self-reflection, and insight on later wisdom (Hypothesis 7). The hypotheses were largely supported, but with some exceptions. A detailed discussion of the findings is presented below.

The Informational Style in Relation to Reflective Processes and Wisdom

The informational identity processing style was expected to be positively associated with each of the reflective processes as well as wisdom (total, reflective, cognitive, and affective components) at Time 1 (Hypothesis 1). For the most part, support was garnered for these expectations. As expected, informational identity processing was positively related to self-reflection, insight, self-compassion, and wisdom. The informational style was also positively related to mindfulness total scores and each facet of mindfulness except for the nonjudging of inner experience facet.

When controlling for the effects of age, the normative identity style, and identity commitment, the informational style still made significant positive contributions to the prediction of self-reflection, all of the wisdom scales, and most of the mindfulness scales (total scores,
observing, describing, and nonreactivity). However, the informational style did not make significant contributions to the prediction of insight, self-compassion, and the acting with awareness facet of mindfulness, which was inconsistent with Hypothesis 1. The most anomalous finding was for the relationship between the informational style and nonjudging of inner experience. Although the zero-order correlation between these variables was not significant, when the intercorrelated variables were controlled in a regression, the informational style significantly and negatively predicted nonjudging of inner experience.

**Self-reflection and insight.** The finding that the informational style was related to self-reflection and insight is in line with both previous research findings and the theoretical description of the identity style itself. Individuals who use an informational style engage in a deliberate process of self-examination in an effort to learn about and understand their self-constructed identities (i.e., in order to gain “constructive self-insight;” Berzonsky, 2011). This deliberate process includes self-reflection (Berzonsky & Luyckx, 2008), introspection, and awareness of one’s internal state (Berzonsky, 1990; Berzonsky & Luyckx, 2008). Thus, it may be that engaging in reflective exploration allows the informational style individual to gain a greater sense of clarity and self-understanding in the process of forming and maintaining a sense of identity (Berzonsky, 2011).

Grant et al. (2002) characterized self-reflection and insight as logically independent constructs, in that one may spend considerable time engaged in self-reflection without gaining self-insight. In fact, contrary to the present findings, previous research findings regarding the relationship between the two constructs has yielded either nonsignificant or negative associations (e.g., Lyke, 2009; Silvia & Phillips, 2011). However, Hixon and Swann (1993) found that self-reflection can lead to self-insight under certain conditions; specifically, when one is reflecting on “what one is” rather than “why one is” and when aspects of one’s identity are readily accessible.
Thus, the present findings suggest that individuals who tend to use an informational style develop self-understanding through self-reflecting and gaining insight about the "what" of their identities (i.e., insights about the contents of their self-constructions rather than about the causes of their self-constructions).

The regression findings regarding the informational style and self-reflection and insight may shed some further light on the relationship between these two introspective processes. Although the informational style made a unique positive contribution over identity commitment to the prediction of self-reflection, it did not make a unique contribution to the prediction of insight (rather, identity commitment by itself positively predicted insight). Thus, informational individuals appear to process identity-relevant information more so by self-reflection, and the strength or stability of identity commitment determines the presence of insight. Although the informational style is always positively correlated with identity commitment, it is possible to use an informational identity style and possess less stable commitment to one's self-constructed identity (Berzonsky, 2003). Berzonsky (2011) argues that the absence of identity commitment may destabilize the effectiveness of regulatory processes such as self-reflection in the informational style user.

This idea of the possible destabilizing effect of self-reflection might explain why self-reflection and insight are sometimes found to be negatively correlated or uncorrelated. That is, the two processes may be unrelated or negatively related in those individuals who use an informational style, but who are not yet committed to a sense of identity. Berzonsky and Luyckx (2008) described this type of informational style user as self-ruminative, and they are likely in the middle of an identity crisis (Berzonsky, 2003, 2011). Yet, in a person who uses an informational style and has established some identity certainty, self-reflection and insight may be positively related (as was found in this study), and these individuals should gain some self-
knowledge (insight) from their engagement in self-reflection. The fact that both of these introspective processes are also positively related to personal growth (Harrington & Loffredo, 2010) supports Beaumont’s (2011) argument that the informational identity style would be better described as a “growth-oriented identity style.” The current findings suggest that this style should be described as including self-examination in the form of both self-reflection and insight.

**Mindfulness.** Beaumont’s (2011) finding of a positive association between informational style processing and mindfulness was replicated in this thesis. Specifically, the informational style was the only identity style found to be positively related to total mindfulness. In addition, the informational style made a unique positive contribution to the following facets of mindfulness: observing; describing; and, nonreactivity to inner experience. Berzonsky and Luyckx (2008) hold that informational style users engage in a mindful and reflective process of self-exploration. From the current findings regarding the facets of mindfulness, it can be said that this “turning-inward” involves the ability to observe and describe one’s experiences in the present moment without getting carried away with (reacting to) their inner experiences.

Interestingly, the informational style did not make a unique contribution to the acting with awareness, but rather identity commitment alone positively predicted this facet of mindfulness. Acting with awareness involves attending to one’s present actions and the ability to stay focused on purposeful, goal-oriented behaviors rather than doing things automatically and without intention (Baer et al., 2006). Berzonsky (2003) holds that being committed to a set of self-constructed goals and values provides an individual with a sense of self-certainty that promotes personal functioning. Thus, this self-certainty might likely provide the stability necessary to stay present-focused towards purposeful, goal-oriented exploration. However, identity commitment might play the same stabilizing role in mindfulness that it plays in the link between self-reflection and insight. That is, in the absence of stable identity commitment,
mindful observing, describing, and nonreaction might not lead to mindful awareness.

The most unexpected finding in this thesis was that informational identity processing made a unique negative contribution to the nonjudging of inner experience facet of mindfulness, while identity commitment alone positively predicted nonjudgment. Baer et al. (2008) characterized this facet of mindfulness as involving an impartial stance toward inner experiences, which precludes being critical toward oneself and seeing one's inner experiences as wrong (Baer et al., 2006). It may be that having stable identity commitment protects informational individuals from self-judgment; yet, in the absence of stable commitment, informational individuals may become overly self-critical. This supposition can be supported by the findings that informational style users with low commitment tend to be higher in self-rumination and depression (Luyckx et al., 2007a). As argued by Berzonsky (2011) without the stability afforded by identity commitment, the mindful self-reflection of an informational individual may “devolve into a helpless state of personal rumination” (p. 65).

Self-compassion. In addition to being positively related to mindfulness, the informational style also was positively related to self-compassion, which provides support for the theoretical argument that self-compassion is based in mindfulness (Baer et al., 2006, Neff, 2003b). Thus, informational style processing not only promotes mindful, reflective exploration, it also supports kindness toward oneself, being mindful of one’s suffering, and identifying this suffering with the common human experience (Neff, 2003b). This finding replicates previous research on the link between informational processing and self-compassion (Bruser & Beaumont, 2010) and is consistent with the fact that both informational processing and self-compassion are positively related to various indicators of psychological well-being (Hollis-Walker & Colosimo, 2011; Seaton & Beaumont, 2008; Neff et al., 2007; Vleioras & Bosma, 2005).

Nevertheless, when entered into a regression controlling for age, normative style, and
identity commitment, only identity commitment made a unique positive contribution to self-compassion. Thus, it is their commitment to their self-constructed identities that allows the informational individual to explore identity alternatives in a self-compassionate way. Neff (2003a) holds that whereas the ego’s normal function is to keep personal inadequacies and failures out of awareness, self-compassion provides one with “the emotional safety to see the self clearly” (p. 87) which allows for growth in the face of maladaptive aspects of oneself. From the current findings, it seems that one must be committed to who they are, while still being flexible, to have the clarity and the emotional safety that is necessary to explore and grow from inadequacies.

**Wisdom.** Consistent with Beaumont’s (2011) research, the informational style was positively related to all aspects of wisdom, and it made a unique positive contribution to these variables, while controlling for age, normative identity processing, and identity commitment. These results are consistent with previous findings in which the informational style is related to self-actualization and self-transcendence (Beaumont, 2009), as well as research indicating that both the informational style and wisdom involve an orientation toward personal growth (Staudinger, Dorner & Mickler, 2005; Vleioras & Bosma, 2005), perspective taking (Berzonsky, 2009; Ardelt, 2003), and experiential openness (Berzonsky & Sullivan, 1992; Staudinger et al., 1998).

Wisdom involves deep insights into the nature of life, oneself, and others (i.e., cognitive wisdom) and a genuine concern for others (i.e., affective wisdom), which are developed through a mindful and reflective stance toward life (i.e., reflective wisdom; Ardelt 2003). Thus, it may be the informational style individuals’ mindful, reflective exploration of identity alternatives, as well as their orientation toward personal growth, that enables them to develop the mature sense of understanding that is characteristic of wisdom.
Identity commitment also makes a unique contribution to wisdom. Ardelt (2008b) holds that wisdom involves "profound personal transformation[s]" (p. 102); thus, being committed but flexible in the process of identity exploration may provide informational individuals with the clarity and stability necessary to endure the growth and personal changes that are characteristic of evolving wisdom. In contrast, Beaumont (2011) holds that normative individuals may be too rigid in their identity commitments for the development of wisdom, which is supported by the current finding that the normative style makes a unique negative contribution to all aspects of wisdom.

**Reflective Processes in Relation to Wisdom**

As expected (Hypothesis 2), wisdom was positively related to self-reflection, insight, all facets of mindfulness, and self-compassion. Together these patterns of correlations suggest that all four reflective processes (self-reflection, insight, mindfulness, and self-compassion) play significant roles in integrated wisdom. Engaging in reflection promotes insight into the nature of the self and human nature, as well as feelings of connectedness and compassion towards others (Ardelt, 2003). Thus, it makes intuitive sense that general processes of reflection and gaining understanding toward the self were related to the broad and deep reflective approach to, and mature understanding of, life that is characteristic of wisdom.

The finding that mindfulness was positively related to wisdom is consistent with Ardelt’s (2008) argument that mindfulness leads to greater wisdom and with previous findings that mindfulness positively predicted wisdom (Beaumont, 2011). Both mindfulness and wisdom involve high levels of self-awareness (Brown & Ryan, 2003; Ardelt, 2003), and mindfulness is related to self-actualization (Brown & Ryan, 2003), which is a component of personal wisdom as conceptualized by Beaumont (2009).

The positive association between self-compassion and wisdom replicates findings by
Neff et al. (2007) who also used Ardelt’s (2003) model to assess wisdom in relation to self-compassion. In addition, Jest et al. (2010) found that self-compassion was a component of expert-based explicit theories of wisdom, and both wisdom and self-compassion are related to self-reported happiness (Bergsma & Ardelt, 2012; Bernard & Curry, 2011) and personal growth/ transformation (Ardelt, 2003; Neff et al., 2007).

In addition to expecting all reflective processes to be positively related to total wisdom scores, Hypotheses 3-5 also posited specific relationships between certain reflective processes and specific aspects of wisdom. Based on the zero-order correlations, these hypotheses were supported. Namely, self-reflection and insight were positively related to reflective wisdom, mindfulness was positively related to cognitive wisdom, and self-compassion was positively related to affective wisdom. However, the z-test results provide evidence that refutes Hypotheses 3-5. Although insight was more strongly associated with reflective wisdom than it was with affective wisdom, it was not more strongly associated with reflective wisdom than cognitive wisdom. Similarly, mindfulness was no more strongly related to cognitive wisdom than it was to either reflective or affective wisdom. Self-compassion was no more strongly related to affective wisdom than it was to cognitive wisdom, and contrary to Hypothesis 5, it was most strongly associated with reflective wisdom.

A visual scan of the pattern of correlations (Table 7) suggests that mindfulness and insight are consistently the two strongest correlates of all aspects of wisdom. These results suggest that insight and mindfulness may be underlying core processes necessary for the development of all aspects of integrated wisdom. This supposition can be supported by Ardelt’s (2008) arguments about the role of mindful awareness in the development of wisdom, because it provides the characteristic contemplative nature that underlies reflective wisdom, which then allows for growth in affective and cognitive wisdom. The core nature of mindful awareness is
about having nonattached or accepting awareness of self, others, and life, which could be fostered by a synthesis of insightful and mindful processing of inner experience. The acceptance aspect of reflective wisdom must involve some capacity for self-compassion (Ardelt, 2008), which helps to explain why self-compassion was more strongly associated with reflective wisdom than it was with affective wisdom. It is also important to note that all of the reflective processes yielded lower correlations with affective wisdom than for the other aspects of wisdom, which suggests that at least among emerging adults, reflective and cognitive wisdom may be better supported by the reflective processes of self-reflection, insight, mindfulness, and self-compassion than is affective wisdom.

**Reflective Processes as Mediators of Identity and Wisdom**

Hypothesis 6 was fully supported. Self-reflection, insight, mindfulness, and self-compassion each partially mediated the positive, predictive relationship between the informational style and integrated wisdom. It seems, then, that it is the informational individual’s capacity for engaging in a process of mindful, reflective exploration, while maintaining a self-compassionate attitude toward themselves, and gaining insights from their exploration that is, in part, driving their propensity toward growth and wisdom development during emerging adulthood.

Informational individuals are self-explorers who, while being highly committed to their self-constructions, actively seek out and reflect upon identity-relevant information in an effort to constantly reevaluate their self-constructions and learn new things about themselves. (Berzonsky, 1990, 2011). Ardelt (2008b) holds that wisdom involves the willingness to learn and grow from new experiences, and this willingness to grow is characteristic of the informational individual (Vleioras & Bosma, 2005), as is evident from their and openness to adapt their goals, values, and behaviors in light of what they learn through self-exploration and reflection (Berzonsky, 1990,
2011).

It is the inherent adaptive processes of balanced assimilation and accommodation that makes the informational identity style user ripe for mindful self-reflection and insight (Berzonsky, 2009; Berzonsky & Luyckx, 2008). These same qualities are inherent in the wise individual’s reflective, objective, and reasoned approach to life (Ardelt, 2007). Ardelt (2003) holds that by engaging in a process of mindful, reflective thinking, one develops a deep sense of understanding toward intra- and interpersonal affairs. It may be that the sense of self-understanding (i.e., insight) experienced by informational individuals through engaging in a process of mindful awareness eventually results in the deep and integrated understanding that underlies wisdom.

Furthermore, by being mindful, individuals begin to develop a clear and objective view of their experiences (Shapiro et al., 2006) as well as high levels of self-awareness (Brown & Ryan, 2003). Thus, the mindful nature of the informational individual’s self-reflection allows for an open and authentic view of themselves, others, and reality. Thus, in being mindful during identity exploration, informational individuals gain an increasing capacity for perceiving reality in an undistorted way, which is characteristic of the type of reflection and understanding that is involved in wisdom (Ardelt, 2003).

Developing the truly unbiased view of oneself and reality that is characteristic of wisdom may not be as simple as being mindful, reflective, and insightful. Neff et al. (2007) holds that it is self-compassion that enables individuals to make accurate self-appraisals rather than engaging in self-enhancement or deprecation. Due to their tendency toward self-compassion, then, informational individuals are provided with a kind and balanced awareness from which to develop a wise, authentic understanding of themselves, and this understanding allows for growth in the face of inadequacies (Neff, et al., 2007). In addition, self-compassion allows one to view
their suffering as part of the common human experience (Neff, 2003b), and therefore, may promote a more sympathetic view of human nature as well. All of these qualities are characteristic of wisdom (Ardelt, 2003).

**Longitudinal Predictive Relationships**

Hypothesis 7 was not supported by the research findings. It was expected that informational processing, self-reflection, and insight measured at Time 1 would predict wisdom measured at Time 2. Whereas Time 1 self-reflection and insight were related to Time 2 wisdom, the informational style at Time 1 was unrelated to wisdom at Time 2. While controlling for the effect of wisdom at Time 1, neither self-reflection nor insight retained their contributions to prediction of Time 2 wisdom.

Given that the informational style predicted wisdom in the Time 1 analyses, it was surprising when this association did not turn out for predicting later wisdom. It seems, then, that the earlier use of an informational identity style during emerging adulthood does not predict wisdom one year later. Emerging adulthood is by definition a period of time when informational individuals would be intensely involved in the process of identity exploration and just beginning to form stable, yet flexible, identity commitments (Arnett, 2000). It may be that it takes a more advanced age and additional, varied life experiences for this adaptive approach to identity relevant issues to result in the mature and authentic forms of self-knowledge and life understanding that are characteristic of wisdom.

On the other hand, wisdom at Time 1 was positively related to informational style processing at Time 2. This finding begs the question of whether the hypothesized direction of the longitudinal relationship between the informational style and wisdom was correct. So, although earlier informational identity processing does not seem to predict later wisdom in this particular sample, it may be that wisdom during emerging adulthood promotes later use of an informational
identity processing style. This finding supports Beaumont’s (2011) suggestion to change the name of the informational style to highlight the adaptive and growth-oriented nature of the use of this style during emerging adulthood.

Limitations and Suggestions for Future Research

This research was one of the first attempts at employing longitudinal methods in the study of identity processing styles and wisdom. This approach was used in order to begin to examine the effect of an open and reflective informational processing style in predicting later wisdom during emerging adulthood. Although the measurement times were a full year apart, this time difference may not have been long enough to assess incremental increases in wisdom among informational individuals during emerging adulthood. In addition, the sample size at Time 2 was relatively small, and therefore, may have not allowed for the predictive power necessary to make this assessment. Thus, despite attempting to test the longitudinal predictive effects of informational style processing, this thesis does not further the literature in these respects. In the future, a larger and broader sample for the second measurement time, as well as a greater amount of time between measurements, would be required to ensure that the findings truly capture the beneficial nature of using an informational identity processing style in promoting later wisdom.

Although an attempt was made to use longitudinal methods, the majority of the hypotheses were assessed using a single-measurement design. Thus, this thesis was left unable to answer questions regarding the developmental influence of the informational processing style on wisdom. Although it was found that reflective processes related to the informational style mediated the predictive relationship between the style and wisdom, these conclusions were drawn from single measurements, and thus, do not speak to whether or not the capacities inherent to the informational individual promote wise development per se. In future studies, it
would be advantageous to investigate the growth-producing life experiences that predict increases in both informational identity processing and wisdom in emerging adults. A focus on those experiences that include practice and growth in mindfulness, self-compassion, and insight is certainly warranted.

The standard limitations of using self-report measures also apply to this research. For example, the findings do not produce answers to questions regarding performance-based identity processing or behaviors/judgments related to wise functioning. In addition, the self-report wisdom measure employed raises questions of how effective such a culturally distinct concept can be measured using Western academic methods.

Ardelt (2003) holds that the 3D-WS is an East-West integrative approach to the assessment of wisdom. Western approaches tend to focus on the cognitive aspects of wisdom, whereas Eastern approaches integrate cognitive, reflective, and affective aspects of wisdom. It should be pointed out that the interpretation of what constitutes wisdom was necessarily done through a Western-academic lens, and thus, draws on the distinction between emic and etic approaches to describing cross-cultural phenomenon. Whereas, the emic approaches attempt to capture the nature of a cultural construct from the point of view of that culture, etic approaches impose external measurement methods and points of view in operationalizing culturally-laden constructs (Prince-Williams, 1974). Thus, in stemming from an etic approach, Ardelt’s model may have Westernized some of the distinct Eastern qualities of wisdom, and specifically, may not be as integrative of the reflective, cognitive, and affective aspects of wisdom as she claims. Although it may be difficult to resolve this issue empirically, it should be kept in mind when approaching non-Western concepts from a Western-academic point of view.

Conclusions

The results of this thesis provide an important addition to the literature on the link
between social-cognitive identity processing styles and wisdom by examining the specific qualities associated with the informational identity style that may promote wisdom during emerging adulthood. Although attempts were made to assess whether earlier informational style processing, self-reflection, and insight predicted later wisdom, issues with the sample and measurement times may have hindered a true assessment of any longitudinal effects. In line with Beaumont’s (2009, 2011) position that it is the unique reflective capacities of informational individuals that provide a pathway toward wisdom, the current results reveal that it is the specific reflective processes of self-reflection, insight, mindfulness, and self-compassion that may play an important role in promoting wisdom in the informational individual.

Together, self-reflection, insight, mindfulness, and self-compassion appear to provide the mature awareness, the clarity in understanding, and the emotional safety needed to foster the growth and personal transformation that is necessary for the development of wisdom. Thus, it is these very qualities of informational individuals that help them fulfill their intentions toward growth and wisdom (Beaumont, 2011), and furthermore, provide additional justification for Beaumont’s (2011) call to reclassify the informational style as the “growth-oriented identity style.” If it is a unique orientation toward growth and wise forms of self-knowledge that is the defining characteristic of the informational individual, as Beaumont suggested, then identity researchers should redouble their efforts to apply a more comprehensive description of growth-oriented identity processing. Such a description would essentially provide a template for the psychological maturity and adaptive psychological functioning that is characteristic of wisdom, and thus, would have clear implications for applied fields as well as for the theoretical inquiry into well-being and the factors that promote wisdom.
REFERENCES


Baron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social


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Survey Introduction

This study consists of an online survey, which you may now participate in. The survey consists of a number of Likert scale questions, and may be divided into a number of sections. You must complete all sections in one sitting, as you are not allowed to resume at another time from where you left off. While you are participating, your responses will be stored in a temporary holding area as you move through the sections, but they will not be permanently saved until you complete all sections and you are given a chance to review your responses.

Criteria for Participation

To participate in this study, you must be between the ages of 18 and 29, unmarried, and a full-time student. Also, you must agree to complete the same survey a second time in approximately two months and a third time approximately 5 months after the second. In total, you will receive 3% credit towards a course grade for participating in this study.

Purpose and Procedure

This research is being conducted by Dr. Sherry Beaumont and Todd Pryor (MSc Student). The study will investigate the relationship between a person's sense of self (identity) and different ways that one might engage in self-reflection. You are being asked to complete online surveys regarding your daily life, experiences, thoughts, and feelings. The questionnaires will take approximately 20-40 minutes to complete each time. If you are a student in a psychology course that is included in the Psychology Research Participation System you will be compensated for completion of these questionnaires with 3% extra bonus marks to be added to your final grades. One credit will be granted after completing each phase of the study.

Confidentiality and Anonymity

Your responses to the questions are considered confidential. Only the researchers and Mrs. Howard, the system administrator, will have access to the completed data, which will be kept in a locked cabinet in Dr. Beaumont’s secure research lab for seven years, after which they will be destroyed. Only the online system records that you have participated in this study, so that you will receive course credit; information regarding your specific answers will be kept separately from your identity, preserving anonymity. You are free to withdraw from this research project at any time, in which case your information will be removed from the system and destroyed.

Survey responses collected for this research may be published in scholarly journals or presented at scholarly conferences. However, your anonymity will be protected in these research reports by presenting only summary information for the entire sample of participants. Identifying information of individual participants will not in any way be connected to these publications or presentations.

Possible Risks, Benefits, or Concerns

There are no foreseeable risks associated with this research. If you wish to talk to someone regarding issues raised as a result of being part of this project, the following organizations in Prince George can be contacted for information about mental health resources: the Canadian Mental Health Association (250-554-3396); the Elderly Services Program (250-6124500); or, the Personal Supports Centre (250-563-2008). Also, you may contact someone through confidential counseling services available at the UNBC Wellness Centre (960-6369; http://www.unbc.ca/wellness_centre/).

The benefit to you personally is that completing this survey might help to remind you or to create greater focus on what is meaningful and important in your life. Another benefit is knowing that you are contributing to scientific knowledge about what helps people to feel a greater sense of purpose and fulfillment.

If you have any questions or concerns, or you wish to obtain a copy of the study results, please contact either Dr. Sherry Beaumont (960-6501 or beaumont@unbc.ca) or Todd Pryor (pryor@unbc.ca). Any complaints regarding this study should be directed to the UNBC Research Ethics Board (960-6735 or reb@unbc.ca).
PLEASE READ
Informed Consent Form

Clicking "Yes, start survey" following this form indicates that I have read the letter about the research project on identity and self-reflection being conducted by Dr. Sherry Beaumont and Todd Pryor (MSc Student), and I consent to participate in this study. Specifically, I confirm that:

(1) I am being asked to complete questionnaires that will take approximately 20-40 minutes of my time;
(2) I understand that all the information gathered for this project is to be used for research purposes only and will be considered confidential;
(3) I will receive THREE research credits (3% bonus mark) for completion of these questionnaires. One research credit after completing the questionnaires at Time 1, one credit for completion a second time, at Time 2 (approximately 2 months after Time 1), and one credit for completion a third time, at Time 3 (approximately 5 months after Time 2);
(4) There are no foreseeable risks associated with this research, however, my participation in this research study is voluntary and I am free to withdraw at any time without penalty;
(5) The purposes, procedures, and benefits of this project have been explained to me;
(6) I can request a summary of the study results in Sept. 2013 from Dr. Sherry Beaumont (960-6501 or beaumont@unbc.ca);
(7) I have read and understand this informed consent and the attached information letter;
(8) I consent to participate in this study.

Researcher/Supervisor:
Dr. Sherry Beaumont
Associate Professor, Department of Psychology
TLC 10-3534; Phone: 960-6501; email: beaumont@unbc.ca

Researcher:
Todd Pryor
Graduate Student, Department of Psychology
TLC 10-3540; email: pryor@unbc.ca

THANK YOU for your participation.

NOTE: You will be automatically logged out after 30 minutes of inactivity, so please keep this in mind when completing lengthy sections. Due to the nature of the online survey, you can only answer the questions in the response format presented; however, you will be given space at the end of the survey to voice any comments you may have.

Would you like to participate in the survey?

[ ] YES, Start Survey  [ ] No, Decline to Participate
Appendix B
Demographics Information

The following information is collected to allow us to accurately describe the sample of participants. For each question, make a check mark in front of the option that best describes you, unless otherwise indicated.

1. Age (numerical value in years please): _______

2. Sex: male ______ female ______ other ______

3. Ethnicity: ______ Aboriginal ______ African-Canadian ______ Asian-Canadian ______ Indo-Canadian ______ Caucasian ______ Other

4. Your occupation or previous occupation: _______________________________

5. Your current employment status (check all that apply):
   _____ Employed full-time _____ Employed part-time _____ Student
   _____ Retired _____ Unemployed _____ Other

6. Check your highest education level completed:
   _____ Elementary school _____ Some college
   _____ Secondary school _____ College diploma
   _____ High School diploma _____ Some university
   _____ Trade or technical school _____ University degree
   _____ Other

7. Which of these categories best describes your family annual income?
   _____ 10-20,000 _____ 20-30,000 _____ 30-40,000 _____ 40-60,000
   _____ 60-80,000 _____ 80-100,000 _____ 100,000 and up

8. Marital status: _____ single, never married
   _____ married or common-law relationship (# of years ________)
   _____ divorced or separated
   _____ widowed

9. How many children do you have? _______

10. What are the ages of your children? _______________________________________

11. Religious/Spiritual Affiliation that you currently identify with:
   _____ First Nations _____ Protestant _____ Orthodox _____ Catholic _____ Jewish _____ Hindu
   _____ Buddhist _____ Sikh _____ Muslim _____ Baha’i _____ Atheist _____ None _____ Other

12. Rate the degree to which you actively participate in religious/spiritual practices (circle the number that best fits):
   1 2 3 4 5 6 7
   Not active Very active
**Appendix C: Identity Style Inventory (ISI; Berzonsky, 1992b)**

**Instructions:** Below you will find a number of statements about beliefs, attitudes, and/or ways of dealing with issues. Read each carefully, then use it to describe yourself. Circle the number which indicates the extent to which you think the statement represents you. There are no right or wrong answers. For instance, if the statement is very much like you, circle 5, if it is not like you at all, circle 1. Use the 1 to 5 point scale to indicate the degree to which you think each statement is uncharacteristic (1) or characteristic (5) of yourself.

<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Regarding religious beliefs, I know basically what I believe and don't believe.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>I've spent a great deal of time thinking seriously about what I should do with my life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>I'm not really sure what I'm doing in school; I guess things will work themselves out.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>I've more-or-less always operated according to the values with which I was bought up.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5.</td>
<td>I've spent a good deal of time reading and talking to others about religious ideas.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6.</td>
<td>When I discuss an issue with someone, I try to assume their point of view and see the problem from their perspective.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7.</td>
<td>I know what I want to do with my future.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8.</td>
<td>It doesn't pay to worry about values in advance; I decide things as they happen.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9.</td>
<td>I'm not really sure what I believe about religion.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
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<tr>
<td>10.</td>
<td>I've always had purpose in my life; I was brought up to know what to strive for.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>11.</td>
<td>I'm not sure which values I really hold.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>12.</td>
<td>I have some consistent political views; I have a definite stand on where the government and country should be headed.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>13.</td>
<td>Many times by not concerning myself with personal problems, they work themselves out.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>14.</td>
<td>I'm not sure what I want to do in the future.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>15.</td>
<td>I'm really into my major; it's the academic area that is right for me.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>16.</td>
<td>I've spent a lot of time reading and trying to make some sense out of political issues.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>17.</td>
<td>I'm not really thinking about my future now; it's still along way off.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
18. I've spent a lot of time and talked to a lot of people trying to develop a set of values that makes sense.
19. Regarding religion, I've always known what I believe and don't believe; I never really had any serious doubts.
20. I'm not sure what I should major in (or change to).
21. I've known since high school that I was going to college and what I was going to major in.
22. I have a definite set of values that I use in order to make personal decisions.
23. I think it's better to have a firm set of beliefs than to be openminded.
24. When I have to make a decision, I try to wait as long as possible in order to see what will happen.
25. When I have a personal problem, I try to analyze the situation in order to understand it.
26. I find it's best to seek out advice from professionals (e.g., clergy, doctors, lawyers) when I have problems.
27. It's best for me not to take life too seriously; I just try to enjoy it.
28. I think it's better to have fixed values, than to consider alternative value systems.
29. I try not to think about or deal with problems as long as I can.
30. I find that personal problems often turn out to be interesting challenges.
31. I try to avoid personal situations that will require me to think a lot and deal with them on my own.
32. Once I know the correct way to handle a problem, I prefer to stick with it.
33. When I have to make a decision, I like to spend a lot of time thinking about my options.
34. I prefer to deal with situations where I can rely on social norms and standards.
35. I like to have the responsibility for handling problems in my life that require me to think on my own.
36. Sometimes I refuse to believe a problem will happen, and things manage to work themselves out.
37. When making important decisions I like to have as much information as possible.
38. When I know a situation is going to cause me stress, I try to avoid it.
39. To live a complete life, I think people need to get emotionally involved and commit themselves to specific values and ideals.
40. I find it's best for me to rely on the advice of close friends or relatives when I have a problem.
Appendix D
Three-Dimensional Wisdom Scale (3D-WS; Ardelt, 2003)

This section asks you about your opinion and feelings. How strongly do you agree or disagree with the following statements?

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree (1)</th>
<th>Agree (2)</th>
<th>Neutral (3)</th>
<th>Disagree (4)</th>
<th>Strongly Disagree (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.</td>
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<tr>
<td>2.</td>
<td>I am annoyed by unhappy people who just feel sorry for themselves.</td>
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<td>3.</td>
<td>Life is basically the same most of the time.</td>
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<td>4.</td>
<td>People make too much of the feelings and sensitivity of animals.</td>
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<td>5.</td>
<td>You can classify almost all people as either honest or crooked.</td>
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<td>6.</td>
<td>I would feel much better if my present circumstances changed.</td>
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<td>7.</td>
<td>There is only one right way to do anything.</td>
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<td>8.</td>
<td>There are some people I know I would never like.</td>
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<tr>
<td>9.</td>
<td>It is better not to know too much about things that cannot be changed.</td>
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<td>10.</td>
<td>Things often go wrong for me by no fault of my own.</td>
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<tr>
<td>11.</td>
<td>Ignorance is bliss.</td>
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<td>12.</td>
<td>I can be comfortable with all kinds of people.</td>
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<tr>
<td>13.</td>
<td>A person either knows the answer to a question or he/she doesn't.</td>
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<td>14.</td>
<td>It's not really my problem if others are in trouble and need help.</td>
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<tr>
<td>15.</td>
<td>People are either good or bad.</td>
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</tbody>
</table>
How much are the following statements true of yourself?

<table>
<thead>
<tr>
<th></th>
<th>Definitely true of myself</th>
<th>Mostly true of myself</th>
<th>About half-way true</th>
<th>Rarely true of myself</th>
<th>Not true of myself</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I try to look at everybody's side of a disagreement before I make a decision.</td>
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<td>2.</td>
<td>If I see people in need, I try to help them one way or another.</td>
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<td>3.</td>
<td>When I'm upset at someone, I usually try to &quot;put myself in his or her shoes&quot; for a while.</td>
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<td>4.</td>
<td>There are certain people whom I dislike so much that I am inwardly pleased when they are caught and punished for something they have done.</td>
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<tr>
<td>5.</td>
<td>I always try to look at all sides of a problem.</td>
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<tr>
<td>6.</td>
<td>Sometimes I feel a real compassion for everyone.</td>
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<tr>
<td>7.</td>
<td>I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something.</td>
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<td>8.</td>
<td>When I look back on what has happened to me, I can't help feeling resentful.</td>
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<tr>
<td>9.</td>
<td>I often have not comforted another when he or she needed it.</td>
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<tr>
<td>10.</td>
<td>A problem has little attraction for me if I don't think it has a solution.</td>
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<tr>
<td>11.</td>
<td>I either get very angry or depressed if things go wrong.</td>
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<tr>
<td>12.</td>
<td>Sometimes I don't feel very sorry for other people when they are having problems.</td>
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<tr>
<td>13.</td>
<td>I often do not understand people's behavior.</td>
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<tr>
<td>14.</td>
<td>Sometimes I get so charged up emotionally that I am unable to consider many ways of dealing with my problems.</td>
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</tbody>
</table>

71
<table>
<thead>
<tr>
<th></th>
<th>Definitely true of myself</th>
<th>Mostly true of myself</th>
<th>About half-way true</th>
<th>Rarely true of myself</th>
<th>Not true of myself</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Sometimes when people are talking to me, I find myself wishing that they would leave.</td>
<td></td>
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<tr>
<td>16.</td>
<td>I prefer just to let things happen rather than try to understand why they turned out that way.</td>
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<tr>
<td>17.</td>
<td>When I am confused by a problem, one of the first things I do is survey the situation and consider all the relevant pieces of information.</td>
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<tr>
<td>18.</td>
<td>I don't like to get involved in listening to another person's troubles.</td>
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<tr>
<td>19.</td>
<td>I am hesitant about making important decisions after thinking about them.</td>
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<td>20.</td>
<td>Before criticizing somebody, I try to imagine how I would feel if I were in their place.</td>
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<tr>
<td>21.</td>
<td>I'm easily irritated by people who argue with me.</td>
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<tr>
<td>22.</td>
<td>When I look back on what's happened to me, I feel cheated.</td>
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<tr>
<td>23.</td>
<td>Simply knowing the answer rather than understanding the reasons for the answer to a problem is fine with me.</td>
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<tr>
<td>24.</td>
<td>I sometimes find it difficult to see things from another person's point of view.</td>
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</tbody>
</table>
Appendix E

The Self-Reflection and Insight Scale (SRIS; Grant et al., 2002)

Please read the following questions and indicate the response that indicates the degree to which you agree or disagree with each of the statements, but work quite quickly. Do not spend too much time on any question.

There are no “wrong” or “right” answers – only your own personal perspective

Be sure to answer every question

1---------------2---------------3---------------4---------------5---------------6
Disagree Disagree Disagree Agree Agree Agree
Strongly Slightly Slightly Strongly

1. I don’t often think about my thoughts
2. I am not really interested in analyzing my own behaviour
3. I am usually aware of my thoughts
4. I’m often confused about the way that I feel about things
5. It is important for me to evaluate the things that I do
6. I usually have a very clear idea about why I’ve behaved in a certain way
7. I am very interested in examining what I think about
8. I rarely spend time in self-reflection
9. I’m often aware that I’m having a feeling, but I often don’t quite know what it is
10. I frequently examine my feelings
11. My behaviour often puzzles me

1---------------2---------------3---------------4---------------5---------------6
Disagree Disagree Disagree Agree Agree Agree
Strongly Slightly Slightly Strongly

12. It is important to me to try to understand what my feeling mean
13. I don’t really think about why I behave in the way that I do
14. Thinking about my thoughts makes me more confused
15. I have a definite need to understand what my feelings mean
16. I frequently take time to reflect on my thoughts
17. Often I find it difficult to make sense of the way I feel about things
18. It is important to me to be able to understand how my thoughts arise
19. I often think about the way I feel about things
20. I usually know why I feel the way I do
Appendix F

Five-Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2008)

Please rate each of the following statements using the scale provided. Indicate the number that best describes your own opinion of what is generally true for you.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>never or very rarely true</td>
<td>rarely true</td>
<td>sometimes true</td>
<td>often true</td>
<td>very often or always true</td>
</tr>
</tbody>
</table>

____ 1. When I'm walking, I deliberately notice the sensations of my body moving.
____ 2. I'm good at finding words to describe my feelings.
____ 3. I criticize myself for having irrational or inappropriate emotions.
____ 4. I perceive my feelings and emotions without having to react to them.
____ 5. When I do things, my mind wanders off and I'm easily distracted.
____ 6. When I take a shower or bath, I stay alert to the sensations of water on my body.
____ 7. I can easily put my beliefs, opinions, and expectations into words.
____ 8. I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.
____ 9. I watch my feelings without getting lost in them.
____ 10. I tell myself I shouldn't be feeling the way I'm feeling.
____ 11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.
____ 12. It's hard for me to find the words to describe what I'm thinking.
____ 13. I am easily distracted.
____ 14. I believe some of my thoughts are abnormal or bad and I shouldn't think that way.
____ 15. I pay attention to sensations, such as the wind in my hair or sun on my face.
____ 16. I have trouble thinking of the right words to express how I feel about things.
____ 17. I make judgments about whether my thoughts are good or bad.
____ 18. I find it difficult to stay focused on what's happening in the present.
____ 19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.
____ 20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.
____ 21. In difficult situations, I can pause without immediately reacting.
22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.
23. It seems I am "running on automatic" without much awareness of what I'm doing.
24. When I have distressing thoughts or images, I feel calm soon after.
25. I tell myself that I shouldn't be thinking the way I'm thinking.
26. I notice the smells and aromas of things.
27. Even when I'm feeling terribly upset, I can find a way to put it into words.
28. I rush through activities without being really attentive to them.
29. When I have distressing thoughts or images I am able just to notice them without reacting.
30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.
31. I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.
32. My natural tendency is to put my experiences into words.
33. When I have distressing thoughts or images, I just notice them and let them go.
34. I do jobs or tasks automatically without being aware of what I'm doing.
35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.
36. I pay attention to how my emotions affect my thoughts and behavior.
37. I can usually describe how I feel at the moment in considerable detail.
38. I find myself doing things without paying attention.
39. I disapprove of myself when I have irrational ideas.
Appendix G

Self-Compassion Scale (SCS; Neff, 2003)

**HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES**

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

<table>
<thead>
<tr>
<th>Almost never</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Almost always</th>
<th>5</th>
</tr>
</thead>
</table>

___ 1. I'm disapproving and judgmental about my own flaws and inadequacies.
___ 2. When I'm feeling down I tend to obsess and fixate on everything that's wrong.
___ 3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.
___ 4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.
___ 5. I try to be loving towards myself when I'm feeling emotional pain.
___ 6. When I fail at something important to me I become consumed by feelings of inadequacy.
___ 7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.
___ 8. When times are really difficult, I tend to be tough on myself.
___ 9. When something upsets me I try to keep my emotions in balance.
___ 10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.
___ 11. I'm intolerant and impatient towards those aspects of my personality I don't like.
___ 12. When I'm going through a very hard time, I give myself the caring and tenderness I need.
___ 13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.
___ 14. When something painful happens I try to take a balanced view of the situation.
___ 15. I try to see my failings as part of the human condition.
___ 16. When I see aspects of myself that I don't like, I get down on myself.
___ 17. When I fail at something important to me I try to keep things in perspective.

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18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.

19. I'm kind to myself when I'm experiencing suffering.

20. When something upsets me I get carried away with my feelings.

21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.

22. When I'm feeling down I try to approach my feelings with curiosity and openness.

23. I'm tolerant of my own flaws and inadequacies.

24. When something painful happens I tend to blow the incident out of proportion.

25. When I fail at something that's important to me, I tend to feel alone in my failure.

26. I try to be understanding and patient towards those aspects of my personality I don't like.