

# Constitutive elements of Self

## An investigation into the role of morality through Q-Methodology

"Who am I?" is one of the eternal questions. To find the answer we look at the reflection in the mirror, point out our skills and our relations. However, our innermost Self does not seem to become clear through this. C.Taylor claims in his "Sources of the Self" (1989) that morality is constituent to the Self, consisting of three axes: Human value, Good Life, Dignity.

Considered a private matter, morality is not easily spoken of in western culture. I also find that many do not come to terms with who they are. Is there a connection between the two observations?

In this study, using Q-methodology, adults age 30 – 50 gave an expression of the relation between the Self and morality. The concourse was built around the theory of C.Taylor, W.James, C.Rogers, A.L.Løvlie and S.K.Withbourne. Developmental theories of Kohlberg and Wilber were also used in the analysis of the findings. Two of three factors show a connection between morality and the understanding of the Self. The third factor has an unclear expression of the self, combined with absence of morally consistent expressions. This result supports Taylors' thesis, and makes it worthwhile to pursue this question with further research.

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## **FORWORD**

I enjoy hiking, hiking in the forest, hiking in the mountain. Walking on familiar paths my mind can wander, and I don't give thought to where I am or where I'm going. I know it anyway. To search out new routes I prefer a map or guidelines from people who have been there before, and company. When the day is clear it really is of no importance, but if the wind starts blowing or the fog comes.....I don't want to get lost. I have spent memorable nights in bad weather. I have been with people I trust, I have been the one others trusted, and I have had an idea of where I was. To be in a storm, alone, not knowing where you are is not something I want to experience.

Life can be comparable to a long hike. Mostly walking on well known paths you don't need to reflect much. Everyday life follows the routine; I take left at the great pine tree, jump over the stream, climb up the hill and arrive. Without thinking! But suddenly one day the stream is flooding, or there is an elk blocking my way..... I need to think, and maybe bring out the map to find a different route.

Or we wish to seek out new goals. Where is it? What is the best route, and what challenges lies ahead? Is the map I have big enough? Is it detailed enough to give me the information I need?

The thought that we don't only need to orientate physically, but also by relations and morality to be able to know who we are fascinated me. This is a thesis that is set forth by the Canadian philosopher C. Taylor. That we identify ourselves through relations is rather obvious. But does morality have the same role?

This study tries to find the connection between how "the Me" knows "the Self" through morality. Is there a connection at all? Can I know myself just as well without thinking about what is good and bad/right and wrong? Do I need that map for the hike, or do I arrive just as well without?

To find answers I have had great help along the way. I am grateful to the group of people that were willing to spend time doing the survey, and sharing their expression with me. They gave me the raw data that made this to more than just theoretical reflections.

Thanks to Jonathan Reams for supervising me through the jungle of theories. There were many paths to take, and without him I probably would have gotten lost. Thanks to Eleanor

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All good for expert and patient guidance through the wilderness of Q-methodology. You made difficult interesting.

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Trondheim 13.12.11

Bente

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## 1. Introduction

*“Last November, everything I thought I knew about myself changed abruptly, and what others perceived about me shifted too. I had been conducting my personal life in an artificial way – as if detached from the values my upbringing had taught, and that I should have embraced.”* (Tiger Woods, Newsweek 29.11.10 p.58)

The quote above highlights the topic I wish to focus on in my master thesis. I believe the circumstances leading to the situation above needs no presentation. What is the frame that gives us the understanding of who we are? Are values important for the identity of adults? I see a culture where materialism is prevailing. What you look like, what your body and mind can perform, and what you own, seems to be a large part of how you understand yourself. At the same time being a moral person is an issue, regardless of having expressed this explicitly or not. Being moral is inescapably connected to being human. Every day we make choices using scales of good/bad, more or less important and right and wrong. To perform these evaluations is to be moral. How is this expressed by each individual in language and behavior, and how are these statements considered as more or less important as to answer who one is? The statement of Tiger Woods cited above, combined with Charles Taylor’s (1989) view of moral frame being inescapable to humans led me to the following thesis for this study:

How do adult individuals value self referring statements describing moral issues when identifying the self?

I believe the answer to this question is of relevance in counseling. The knowledge can give a better understanding of the client as the acting agent in the counseling room. If moral identity is basic to understand who you are, this is of central importance. Furthermore, morality is a subject not easily spoken of. Pointing it out can be understood as moralizing. At the same time, being without morals is not something people would speak proudly of. Coming to see morality as a necessary and inescapable part of being human could give the individual courage to look into undiscovered parts of the Self that can give direction for further development.

Questions of this nature have been part of the theological, philosophical and psychological discourses of all times. Religions have guidelines for right and wrong. The Enlightenment

struggled to find a base for morality outside theology. Kant reasoned his way to his absolute values and pointed to duty (Jones, 1952). The utilitarian tradition found the greatest happiness for all people as a guideline, and thereby focused on the consequences of moral choices (Mill, J.S. 1863), social theory of today points to discourse ethics (Habermas, 1991). Morality has also been central in developmental theory as we see with Kohlberg, following Piaget when elaborating his theory of moral stages (Garz, 2009). This shows that the question of morality is not a question of whether it is or not, but rather how it is. This study looks into the subjective expression of morality, and how it is related to the subjective understanding of the Self. The point of focus is the relation between morality and self-understanding. Morality in itself is not under examination.

In the following chapter I will introduce Taylor's thoughts on the matter, and also give voice to others with differing views. This will be the theoretical basis for the study, as well as for the discussions of the findings. It is certainly not an exhaustive presentation of the views mentioned. My wish is to point to ideas that are relevant to the focus of this study. The concepts will be defined as they are introduced. The theory is presented around the central concepts in Taylor's outlook. I have not found parallel studies on this issue with the same theoretical outlook.

The third chapter introduces Q-methodology, and the way I apply it in this study. How the data from the study is interpreted is shown in chapter four, before the findings are discussed in the following chapter leading to concluding remarks after a reflection on the study.

## **2. Theory**

### **Introducing Taylor**

In his book "Sources of the Self" Taylor postulates that modern man in western culture has lost contact with his reference for moral orientation (Taylor. 1989). Identifying ourselves we often refer to where we are. We cannot comprehend identity without location. We also define ourselves by our relations to others. In addition to this reference to space and relation, Taylor sees all individuals as referring to three axes of morality. He claims to see that all known cultures at all known times have anchored the identity of the Self around these moral axes. According to him this implies qualitative distinctions, so that we are able to regard some actions or modes of life as higher than others. This gives us the possibility to give priority to certain goals and goods, and gives meaning to the act of making a choice (Elliot & Turner.

2001). First he mentions respect and obligations towards others. This will in the following be referred to as “human value”. Secondly; what makes a “full life”, in the following called “a good life”. The third moral axis is “dignity” – commanding respect from others (Taylor, 1989). Without these moral reference points he claims that the Self is lost. He argues that man needs this moral frame as well as the relational and the physical frame to know the Self. We find the expression of this frame in the language, and in the lived life of the individual and manifested in the community.

The concepts of “The Self” and the concept of “Morality” can be defined in several ways. I will start out with an attempt to clarify in which way these qualities are to be understood in this context.

### **The Self**

Taylor’s starting point is philosophical. He points out that The Self is not capable of speaking about itself without having some kind of reference frame. Through knowing this frame, the Self knows herself. She also knows what matters. The Self is defined by how it gives meaning to things. (Lundstøl, 1999) This meaning is conveyed through the daily choices in life.

### **Common traits in understanding of the Self**

When looking for descriptions of the Self in psychology the ways of painting the picture are numerous. Still we find main trends, some of which will be presented here.

William James (1890) stated that it is difficult to draw a distinction between what man sees as “me”, and what he sees as “mine”. He states that;

In the widest possible sense, a man’s Self is the sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account. (James, 1890, p 188)

James concludes his study of the Self by dividing it into two classes; self-seeking and self-estimation, both made up of the Material, the Social and the Spiritual Self.



William James – table 2.1

	<b>material</b>	<b>social</b>	<b>Spiritual</b>
<b>Self-seeking</b>	Bodily appetites and instincts. Love of Adornment, Foppery Acquisitiveness, constructiveness, Love of home etc.	Desire to please, be noticed, admired, etc. Sociability, Emulation, Envy, Love, Pursuit of Honor, Ambition, etc.	Intellectual, Moral and religious Aspiration, Conscientiousness,
<b>Self-estimation</b>	Personal Vanity, Modesty, etc. Pride of wealth, Fear of Poverty	Social and Family pride, Vainglory, Snobbery, Humility, Shame	Sense of Moral or mental Superiority, Purity, etc. Sense of inferiority or of Guilt.

James (1890) Principles of Psychology

As we see in the table above, the moral aspect is placed in the spiritual sphere of the Self. This James considered as the inner sphere of the Self, where the “me” experiences that it makes judgments and decides actions on what is presented. This is of interest as Taylor (1989) points out that a loss of moral orientation, results in an experience of loss of Self.

Ken Wilber (2000) points out that several traditions of understanding human development run together by describing stages, and through these stages, lines of development. This is best explained by his figure shown on the next page.

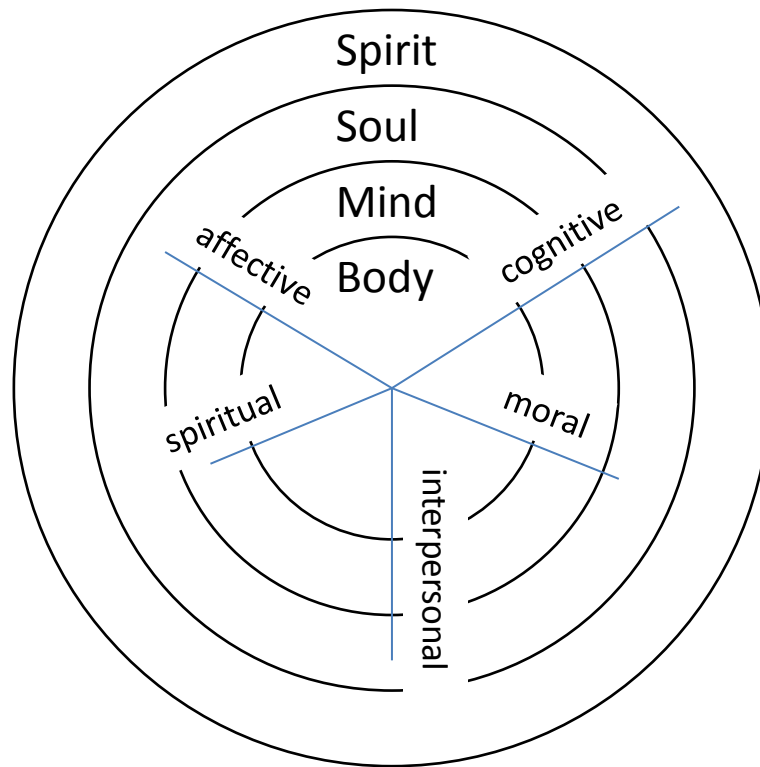


Figure 2.2 – Wilber’s Integral Psychograph as a Holarchy (Wilber 2000)

Wilber claims that the Self, as a locus of integration, is responsible for balancing and integrating all of the levels, lines, and states in the individual. The Self is the navigator (Wilber, 2000). We see in figure 2.2 that one of the lines to navigate by is moral.

He points to the *Higher Stages of Human development*, where thirteen developmental psychologists, after gathering experimental data, all but two conclude with developmental models that in part are hierarchical. Common for the stages described are that the next stage in the development contains the previous stages. He also claims that traditions and religious understandings outside our culture confirm the same development. He has tried to show these common traits by setting up a concordance presenting cognitive, moral, spiritual and sociocultural development. (Wilber, 2000)

Lawrence Kohlberg was one of the thirteen scientists mentioned above. His six stages of moral development are central to his understanding of the Self. Through analyzing morality with emphasis on competence he defines what he calls “hard stages”. These 6 stages are characterized by a universality of development, and a differentiation between structure and content. He claimed that by emphasizing competence he revealed the structures’ “pure” entities (Garz, 2009). Further he places these stages according to three levels; the Preconvention, the Conventional and finally the Postconventional. His hard stages, he

claimed, differed from soft stages by the latter being formed by experience (Garz, 2009). According to Kohlberg, his stages corresponded to underlying modes of reasoning regardless of contents (Garz, 2009).

I choose not to elaborate further on these levels and stages. In the context of this study it is not of particular interest to state whether the participants in the study are in this or that stage. What is of interest is to see if their degree of identifying their Self with moral statements is connected to their sense of knowing the Self. The interest in Kohlberg here is therefore his claim that this development is connected to the process of becoming a Self, and his understanding of the universality of this process (Garz, 2009).

All this is in support of Taylor's view that there are structures common to all humans for development that include morality as a central aspect in understanding and identifying the Self.

### **The Dialectic self**

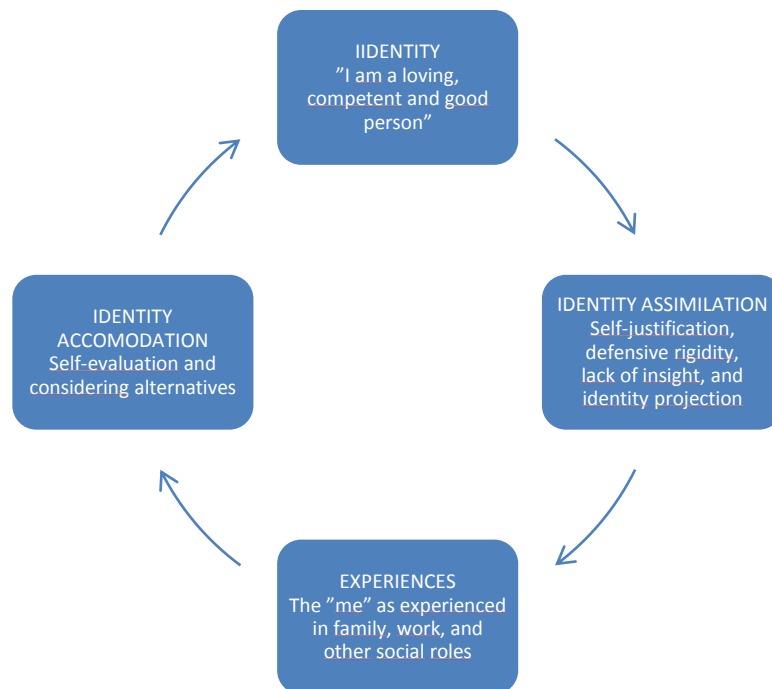
Another question is how this development comes to be. Løvlie (1982) gives, as we also saw in James (1890), a description of the "I" reflecting on the "me" being a dialectic self. She points out that the self cannot be located here or there, but comes about in a process between the "outer" and the "inner". The Self being both the subject and the object is necessary to be able to reflect on self (Løvlie. 1982). She points to action being the starting point for giving contents to the concept of the Self. By acting, the Self is given feedback she transforms to knowledge of the Self. In addition to acting she mentions meaning, funding, anxiety and self-esteem as important concepts to develop. However, in my study I am not looking into the development of child to adult, but the relation between the concepts in the adult. So how much in process of becoming is the adult's Self? Is it more a state that needs to be protected or adjusted than an ever ongoing process?

Carl Rogers, being an advocate of the humanistic existentialistic tradition, pointed to the importance of the individual being the acting agent in her own life. His emphasis on self-actualization has permeated western cultures understanding of the individual (Ivey & Ivey, 2009). Rogers pointed out that according to his experience from counseling the adult person seeks to be in process and seeks development. The alienation of the Self described in this tradition comes about when the Self cannot act. According to Rogers the goal for the adult Self is direction, not destination (Rogers, 1961).

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Susan Krauss Whitbourne advocates that the adult self seeks to see itself as loving (relational), competent (functional) and good (ethical), and with this understanding acts and interprets action and response (Whitbourne, 1986). Although this basically is a dialectic process, guided by needs and circumstances, and fuelled with the will to reduce anxiety, she points that her study of 94 adults showed that this understanding of the Self was hard to challenge. Her figure of adult identity process is included below (figure 2.3). Rather than seeing themselves as not loving, not caring and not competent – they change the standard for qualifying as such, or adjust to a given understanding. She points out that this wish to qualify is an element of stability in the adult understanding of the Self. She writes; *“The adult’s tendency is to try to maintain the present identity through assimilation while being able to make identity accommodations when experiences or personal needs create the demand.”* (Whitbourne, 1986, p.18) Below is her model of the adult’s identity process. (Figure 2.3)

Figure 2.3 Model of adult identity processes (Whitbourne.1986)



The *good* that Whitbourne mentions is of special interest in this context since it represents an ethical dimension. If seeing oneself as good is important for adult identity, the Self is in need of something to evaluate and navigate by. This system of evaluation and navigation is what Taylor is pointing to.

With this in mind my study is based on the understanding of a Self that through a dialectic process develops through stages, where in which the foregoing stage is incorporated in the next. In all these stages the Self builds around common “paths” of development. One of these is morality. The above description of the Self is to a large extent supported by clinical research. It is a description of what is observed, but does not give basis for judging what is good and what is bad. The structures mentioned above are just that, structures. To conclude from the structures what is a good moral would be reasoning from “is” to “ought”, which is not considered valid in philosophy. To be able to evaluate the contents of the structures we need morality as a scale.

### **Morality**

Morality is in our language understood as a set of values that directs the choices that the individual makes. It can be either individual or be shared by a community or group (moral, 2011). Taylor (1989) argues that this understanding is too narrow. He points out that moral philosophy has put too much emphasis on the obligation to do what is right, and forgotten the focus on what it is to be good. In this way he builds on an Aristotelian tradition which emphasizes the awareness of what is good being prior to knowledge of what is right. Taylor sees morality as a natural human instinct, and the basis for asking the ontological questions that life demands an answer to.

Kohlberg described the development through his six stages as a process of “betterness”. He defined morality as justice that is the interdependence of rights and responsibilities (Garz, 2009). His idea was that under the right conditions the changes of both the individual and societies tend to move in a forward direction. With “betterness” he saw that the later stages had a greater capacity to solve moral problems and issues than the earlier stages. This is, as mentioned above, giving ontological value to the stages without expressing the reason of choice. In addition to this Kohlberg has been criticized for having a morality of justice, with focus on rights, rules and duties. This favors the cognitive competent, and does not give voice to the role of empathy and other emotions (Garz, 2009). C.Gilligan (1982) gives voice to a

morality of care and sympathy. This emphasizes social attachment and networks of relation. Gilligan saw the two different aspects of morality being gender-related, and that Kohlberg represented a masculine morality (Gilligan, 1982). This has been disputed on grounds of empirical evidence showing that “male morality of justice” and “female care” are not gender-based (Garz, 2009) This only exposes the fact that although one can agree on there being structures and developmental stages, one can differ on what is the main concepts to analyze by.

Wilber has, as we have seen above placed moral as a “stream” that human development follows (fig.2. 2). The development, he says, is not one of the ability to make moral judgment, but an expansion of who you identify with, and what you identify with. By putting emphasis on relation he then resembles Gilligan. However, Wilber goes on to make this a holistic system of not only morality but cognition, and also understanding of identity. If we look at his description of how this evolves, he puts forth as a fact that morality is evolving from the bodily sphere where it is subjective, through the stages, becoming intersubjective, and finally, in the spiritual sphere in which the Self identifying with, and therefore taking into consideration all sentient beings (Wilber, 2000). It seems as if he holds this to be, as Kohlberg, a development to the better, but without pointing out why it is so. Being moral in the highest sense is being one with all. This is an ontological statement, and must be claimed as such, and not as result of empirical studies. This study does not give room for a thorough discussion of the matter. The point of mentioning Kohlberg, Gilligan and Wilber here is that they all claim that there is a universal structure in human development, and that morality is a part of this structure. However, they do not give us a common basis for judging between good and bad/better or worse.

Taylor (1989) holds that there must be ontological statements to make judgments and choices, and that this is the role of the three axes in his description of moral orientation. A given value of human life, possessions, nature and so on cannot be extracted from naturalistic studies, but needs an ontological frame in which to be interpreted and given meaning. Only through this can we be consistent in our moral reactions. He also raises the question whether moral development is necessarily compatible with what is regarded as “fulfillment” or “wholeness” of the Self in western culture. There seems to be an understanding of there being a harmonized goal for all human development. But is it so that self-actualization always is compatible with being good? If a naturalistic development necessarily leads to the Self identifying with the total, what is then the Self, and what is the free will to choose direction?

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If conflict always is interpreted as a conflict within a system, or as “growing pains” on a developmental scale, we lose the existential freedom that so often is glorified in modern culture. My point is that the Self not only needs to develop morally, but she needs to know the frame to know herself.

To summarize we can say that Taylor finds support for morality being a key issue in the development of the Self. We have also seen that the expression of the morality is not defined by the structure. However, the expression itself is not so much an issue here. The question is if the study shows moral expressions as important to the adult when the “I” takes a look at the “me”. Whether this moral expression is good or bad, right or wrong is not a question to be answered in this study.

### **3 axis for orientation in morality**

In the following I wish to describe the nature of the three axes that Taylor describes as the anatomy of morality. At the same time I wish to point out similar or parallel views that can be of help when interpreting the findings in my study.

#### **Human Value**

Human value reflects how people should be treated (Taylor, 1989). The value is shown in the respect we afford to human life and the moral obligations we live after. The developmental stages as described by Wilber (2009), point to the question of who the “I” identifies with. Beginning with me and my own body, and going through stages where family, then community, all humans, and all living are offered value. For a holistic view like Wilber’s, the value of the human is based on being part of a whole. An optional basis for this is Kant’s absolute values. Morality was for Kant a categorical imperative, impossible to break down into reasons for evaluation (Jones, 1952). Habermas takes from the ethical discourse a concept of universal justice. He gives this value above the search for most satisfactory life for the individual (Habermas, 1991). In his talks with Pope Benedict XVI this basic value leads them to the same conclusion, although it is clear for all that the reason for doing so is not the same (Ratzinger&Habermas, 2007). So in some way or other it seems to be universal to give human value. The frame for measuring this value though, differs.

However, when it comes to politics or everyday life it is not easy to see the implementation of this. From medical, educational, economical and environmental politics and practices, it is easy to find cases where humans are not treated according to their value. In many cases this is

*immorality*, meaning that the acting individuals know what they should have done but act otherwise. However it can also be a consequence of *amorality*, meaning that the acting individuals have no consistent morality, and therefore does not know how to evaluate. It is the last case that Taylor points out as the main problem. The Self in such a state does not know the “I” speaking to the “me”.

Morality is different guidelines for making choices, and the clearer these guidelines are stated, the better the individual is equipped to know both who the Self is and who the other is. The terrorist killing people knows very well why it is done, and who he is. His moral frame and understanding of human value guides his actions. The community screams “WHY?” to these actions, and the terrorist is ready to answer.

In comparison, many living within popular culture, acting acceptably within the rules of the community do not know why they lead the life they do. Most of them have a moral basis that is revealed by their preferences and daily choices. Some do not.

It is not uncommon to state one value and act out another, living according to double standard. But if Taylor’s axes are reference points, the problem is not that the Self see this discrepancy. The problem arises when the values are not stated, and the “I” has no horizon to orient after. That, Taylor says is the problem of modernity. Why are all humans equal?

### **A Good life**

What is a good life? The answer will vary between different cultures, and different individuals within the same culture. One can also see that the answer will vary in the individual’s life as time passes. A good life is here to be understood as the kind of life worth living. And the life worth living points to the belief that permeates our choices and actions in our day to day existence. I understand Taylor to see the consistency in life as the “good”. The notion that thought gives meaning to experience and action, and that this leads towards a goal. This meaningful life is seen as opposite to a trivial life (Taylor 1989).

Rogers points out that people choose the good life of “becoming”. “*The good life is a process, not a state of being. It is direction not destination*” (Rogers, 1960). He states that when the individual is inwardly free, he chooses as the good life this process of becoming. This process of becoming is the individuals search for balancing his needs with environmental and social demands.



So we see a difference between the two views, with one focusing on the process as a goal in itself, and the other emphasizing that the process is given meaning by its goal. One gives positive value to harmony and development, while the other point to the good as the relation between action and the goal being sought.

Whitbourne's description of adult self-understanding can be, although dialectic cited for the more static view. The goal is to be good, competent and loving, and this gives meaning to choice and action (Whitbourne, 1986). Løvlie holds that morality is a means to reduce anxiety. When the Self realizes that it is totally dependent on other people, its fear of annihilation is the force that develops morality (Løvlie, 1982). Seen in such a context morality is instrumental to survival and a gate to a good life.

### **Dignity**

The third axis in moral orientation mentioned by Taylor is dignity. This is both dignity to oneself, and dignity to others. He speaks of dignity as commanding respect from others based on how the self understands her role and her usefulness in society.

We can compare this to the concept of self-esteem mentioned by Løvlie (1982). She points out that self-esteem is given from the surroundings. The room of acceptance and value given becomes the acceptance and value the Self sees as hers. The source of this is organismic, and given the infant through caring according to Løvlie. Self-esteem is, she says, one of the constituent concepts of the Self. Loss of self-esteem can therefore threaten the Self. From this perspective it is important to give room of acceptance and value to the individual and important for the individual to protect this. Self-esteem, which I here understand as equivalent to Taylor's dignity, is as understood by Løvlie universally connected to the Self. However, the way of recognizing and expressing it will vary between cultures.

It is not obvious what the role of dignity has in considering morality. The understanding of the need to protect this dignity, and what dignifies, is a factor in the moral frame that is universal according to Taylor. When cultures meet it becomes clear that there are different standards for how this is understood and lived. What dignifies, and how one can protect dignity would probably be answered differently by, excuse my prejudices, the ethnic Norwegian teenage girl, and the 50 year old Afghan father.

We have then seen that Taylor finds support for pointing out morality being a concept that universally is connected to the development of the Self. This Self can either be seen as seeking process or stability, but in both cases it needs a scale for better or worse, right and

wrong. The point of reference for this morality can vary from “what is good for me” to “what is good for us”, “universal oneness” to “divine will”. Further the notion of what is good and what is valuable can be seen as absolutes or relative depending on fundamental philosophical and ideological views. Two of Taylor’s three axes in morality: a good life and dignity, is also regarded as central in psychological theory when looking into the Self. Together I therefore find this both a varied and consistent theoretical frame for the study.

### **3. Method, as understood and practiced**

#### **Considerations of Method**

The question posed needed an in-depth look into the individuals’ subjective expression. At the same time I had a need for several cases to see if there were general traits in the elements that constitute the Self. These needs were met in the combination of qualitative and quantitative properties I found in Q-methodology. It is said to be quantitative in technique, and qualitative at heart. Through this method I could look for correlations between people’s subjective expressions, and at the same time look into the individuals’ expression. (Thorsen & Allgood, 2010) I therefore chose to use this method in my research.

Q-methodology was designed as a method for research on subjectivity. (Thorsen & Allgood, 2010) The aim was to make a method where the nuances of subjective meaning in expressions could be seen, and also where both prevailing and less prevailing views could be given voice. In my thesis the goal was to look into the nuances of self-understanding. I was interested in giving each participant not only the possibility to give weight to certain elements, but even more, to weigh the elements in relation to each other. Through Q –method this was made possible.

An option would have been to interview a few people. I saw this option as more complicated when coming down to analyze the data. If one succeeds in constructing representative Q-statements (Q – sample) from the given discourse (described below), the participants can take the time that they need to do the sorting with no intervention from the researcher. They can also give written comments, and change their minds during the sorting. Given this, I believe, that on the subject of self-understanding, the individuals’ own subjective expression will appear more clearly through a Q- sorting than in an interview.

In the following I will try to draw the outlines of the method, introduce its concepts, and describe how I made use of this in my research

### **Q – Methodology, intention and background**

Q-methodology was developed in 1935 by William Stephenson (Thorsen & Allgood, 2010).

With his background from both physics and psychology, he set out to find a method to measure subjectivity in a way that did not corrupt the individuals' intention of expression. He saw the discourse on a given subject as the common frame within which differing individuals expressed themselves. By modeling the discourse and capturing the individuals' expressions he captured their subjectivity. With this in mind he developed Q-methodology.

Under the influence of Freud and Spearman, Stephenson developed three basic principles that are the core of Q. The starting point is the “*pleasure-pain*” concept as an unconscious mental process, an inheritance from Freud. The second principle is *reality*, which is about accepting pain. Thirdly he brought in the *ethical* dimension that can make one look into morality (Stephenson, 1993/1994). These three principles help one to understand the concourse in which the subject is navigating. The expressions of interest here are not statements of objective facts, but subjective expressions.

### **Some central concepts in Q**

#### **Concourse**

To prepare the Q-research project the researcher starts with describing a universe of communication, in this context called *concourse*. The concourse is the existing discourse on a given subject within a given culture. It consists of a collection of stimuli, verbal or non-verbal (for example: pictures, music) that express the individuals' preferences belonging to the concourse (Thorsen & Allgood, 2010). These are expressions of subjectivity. That is; they are all self-referring. The concourse is a complete set of statements or other stimuli that cover the whole range of individual expressions on the given theme. Theoretically the concourse is infinite, and when in use, evolving. So to be able to look at it systematically, one needs to scale it down to a more manageable size (McKeown & Thomas 1988). One wants this small scale, this sample of the concourse, to be representative of the total. In accordance with statistical theory we can take a random sample from the total, and let this represent it. However, to be sure that the random sample is representative, we need a large amount of statements from the concourse. This is called an unstructured approach (McKeown & Thomas, 1988). This is time consuming, and in addition, one needs to be careful to gather

from the whole range of meaning within the concourse. The other option is a structured approach in which one systematically tries to include all the nuances that are observed in the concourse (McKeown & Thomas, 1988). I found that a structured approach was useful for my study.

**Design**

In Q-methodology it is the statements that are the sample, not the people that participate in the study. That is why, as mentioned above, it is of great importance that the Q-sample, the statements, is representative of the concourse. The *Fisher’s balanced block* design is commonly used in Q-methodology research. R.A.Fisher, being a statistician and the developer of small-sample theory, constructed this design as a result of concluding that in all populations (concourses) there are a few basic principles involved. The idea is therefore to look into any concourse with this in mind and extract the basic principles in which one is interested. From these principles the design of the block is constructed of effects and levels, and all statements from the concourse should then naturally fit into the pattern one gets from combining the cells in the bloc (Fisher, 1960). By looking into the theoretical basis for my study, I defined the main concepts that described the principles in the concourse. These concepts were used as effects and levels in a Fisher’s Balanced Block as shown below. (Table 3.1)

Effect	Level			Cells
human value	utilitarian (a)		transcendental anchoring (b)	2
the good life	process (c)		static (d)	2
Dignity	physical (e)	relational (f)	spiritual (g)	3

Table 3.1- the design for my study

**Theory and design**

Since it was the theory of Charles Taylor that pointed out the theme of the concourse, his moral axes were useful as effects.

The first effect, *human value*, reflects Taylor’s first moral axis. The levels cover two ways of reasoning when giving value to human life and considering moral obligations. The levels represent two traditions within philosophy, a utilitarian view, and a holistic view. I reflected

on using immanent and transcendent, or utilitarian and absolutes, as options for the two levels chosen. In this context I use “*utilitarian*” to cover the range of statements that reflect humans having value through their abilities, functions and belongings. With “*transcendental anchoring*” I wanted to look at the notion that human value is based on something apart from what the human has, and what she can do. This could have been covered by “absolutes”, but a spiritual expression with a strong emphasis on process would then be difficult to place in the design.

The second effect, *the good life*, reflects Taylor’s second axis of moral orientation. This is about what are the bases for the choices we take in our everyday life pursuing what we consider as the life worth living. The levels are chosen from Rogers’s concept of what he, from his experience in therapy, considers to be a good life. He describes it not as a state, but as a process (Rogers, 1961). I have tried to reflect this in the levels of process and static. Løvlie considers the self to be dialectic, and therefore a process (Løvlie, 1982). Whitbourne describes the adult Self as more static, protecting the picture of a Self that is loving, competent and good. The Self adapts its experiences into these and holds on to them to a great extent (Whitbourne, 1986). It is also common sense that the drive for a good life is either securing what you have, or searching for change. I therefore concluded that *static* and *process* were levels that covered this area.

The third effect, *dignity*, reflects the third axis of moral orientation as described by Taylor. How we understand our role and usefulness. The levels reflect William James’ description of the different aspects of identity, being *physical*, *relational* and *spiritual* (James, 1890). Self-esteem, which I see as an equivalent to dignity, is also a central concept in Løvlie’s theory to be a force that moves the process of developing identity (Løvlie 1982).

When one has defined the effects and levels, one can construct sentences that represent the totality of the concourse by using all the different combinations of cells in the design, but without combining cells that are horizontally aligned.

### **Q-sample**

After defining the theme of the study I noted down statements about the issues involved wherever I found them, such as through novels, newspaper, ads, television, movies, theoretical literature about The Self, philosophy, cartoons, conversations overheard in stores and on the street. When I had a fair amount of possible statements, about 90, I tried to group them according to the elements of the design I had created with effects and levels as shown

above. These statements fitted well into the design. However the design also revealed that the sample did not represent the whole range of possible expressions within the concourse. To compensate for this I gathered a group of 6 people consisting of fellow students, friends and family. The age span of the group was from 25 – 83, both male and female. I was also careful to include different views of religious and moral matters in the group, because this was an important aspect in the concourse. I wanted the transcendental anchoring to be open to several understandings of the transcendental, not just a religious one. I explained the design for the group and invited them to a “dugnad” for making more statements. They came up with statements that completed the concourse, and they were most helpful in securing a common interpretation, making the statements clear and understandable to all.

As a result of this process I ended up with 48 statements, as recommended for a design with 7 (2, 2, 3) cells, giving 12 (2 x 2 x 3) possible combinations. With 4 replications for each combination, 2 positive and 2 negative for each, I had my Q-sample (appendix 1).

#### **Q-sort**

To make a subjective expression, the individual is invited to sort the sample statements into a matrix. The matrix is bipolar with a neutral position in the middle, and has the same number of cells as the size of the Q sample. The matrix I used had a scale from -5 - +5. (Figure 3.2)

The sample of statements is the constant that the subjects, who are the variables, are stimulated to react upon. The person sorting the statements (Q-sorter) gives each statement a subjective value within a given system, and places it in the Q-sorting array according to its affinity to her subjective experience, both positive and negative. Each statement will then be given a numerical value according to its place in the matrix. (McKeown & Thomas, 1988).

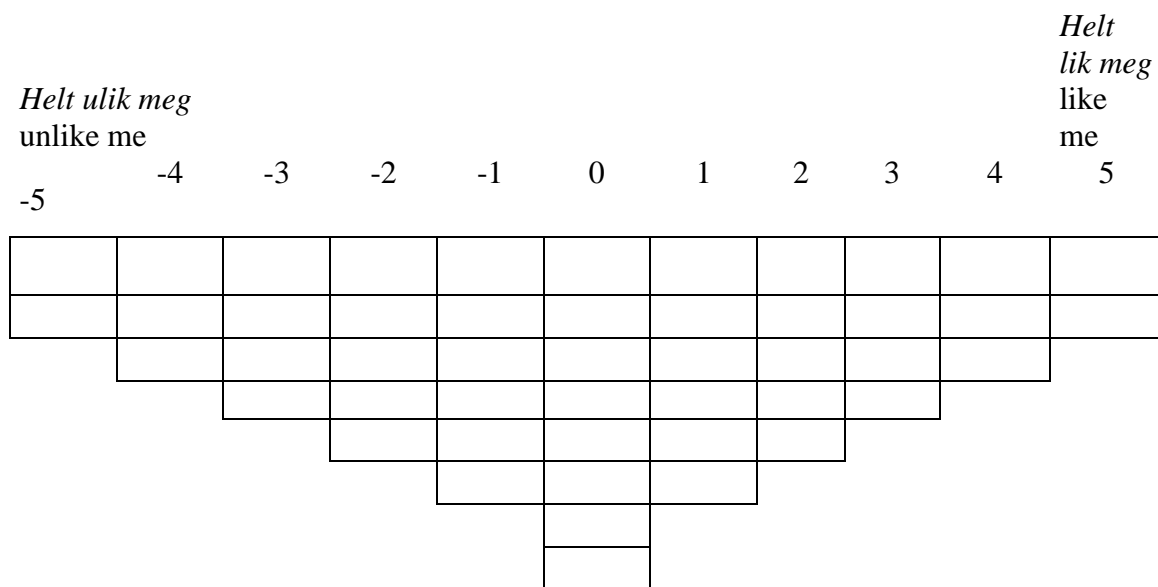


Figure 3.2 – the matrix used in my study.

As can be seen in the matrix above, it has more cells in the neutral zone than in the extremes. This is due to reasoning that people have a strong affinity to few matters in a particular concourse, and consider the greater part of the concourse as uninteresting, neutral or unintelligible. This is a principle of Psychological significance that Stephenson used (Stephenson, 1953). Therefore, in factor interpretation most attention is given to the expressions placed in the “wings” of the matrix. These statements can also help and give color to the statements in the more neutral zone, since they give a clue to what is in focus and not in focus for the sorter (Kvalsund & Allgood, 2010).

The sorter is given a reference point for her sorting in the *condition of instruction*. This needs to be clear and simple, so that all the sorters involved have the same understanding. In my project the sorter was told to place the statements according to how much they could identify themselves with the statement. The instruction for the sorting in my study is found in appendix 6. The condition of instruction is also made visible on the top left and right side above the matrix.

Sorting the statements into the matrix is a task that takes time. The simpler the instruction, the easier it is to be focused during the time span of the sorting. How the instructions are given and where the sorting is performed can vary. The criteria are that the instruction is understood and that the sorting process is undisturbed. The instruction, matrix and Q-sample for my

project were, together with information about the study and question of consent, distributed by mail.

Through the pattern that the sorter gives the Q-sample she expresses her subjectivity on the matter at hand. She has measured the sample according to her subjective experience. It is not she that has been measured.

In the above I have described the sorting process, in which the individual's subjectivity is presented in a pattern called the Q-sort. In the Q-sort the statements in the Q – sample are arranged in the matrix according to the sorter's preference (subjectivity). The Q-statements that constitute the concourse for the sorters will be the same for all. However, the operation the Q-sorter does within this concourse will always be self-referring, giving the statement the meaning it has for her. This self-referring gives the picture of subjectivity on the given concourse. Individuals' subjectivity can then be sorted by how they react to this framework. As explained by McKeown and Thomas; *“No definition is assumed beforehand but is inferred from the location of statements provided by the respondent as he or she distributes them along the Q-sort continuum.”* (McKeown & Thomas, 1988, p. 22)

#### **P-set**

The group of people performing the sort is called the P-set, and a member of the P-set a sorter. The P- set in an intensive study can have one member that sort the same p-sample under different instructions. An extensive study has a larger P-set that sort the same Q-sample with the same conditions of instruction. In the first case it is an in-depth look into one person. In the second case one looks for correlation between patterns of expression (McKeown & Thomas, 1988). The number of participants wanted for in the P-set is therefore guided by the research question at issue. In an extensive study the P-set should hold a group that is representative for the culture the concourse represents (Thorsen & Allgood, 2010) In my study I wanted to look at the concept of Self as expressed by people age 30-50, and find factors in this concourse. It was therefore an extensive study.

In statistics there are several methods for finding a representative group or sample. I chose to use the so-called snowball approach (Thagaard, 2009). By contacting people I knew, careful to choose from different settings as family, parents of my children's friends, neighbors, students in my class, people I regularly meet walking the dog, My husband's colleagues, friends I meet in church and acquaintances I exercised with. I asked them to find two or three persons each who would participate. I also asked them to find people whom I seldom or



never met. Through this I ended up distributing 39 sets of Q-samples, matrices and instructions for Q-sorting. I received back 20 Q-sorted matrices. One was considered unacceptable data due to incomplete sorting. That left me with 19. There turned out to be 9 female and 10 male within the age span of 31 – 50. I had my P-set.

## **Processing data in Q**

### **Factor analysis**

When the participants have performed the sorting of the Q-sample into the given matrix, the data is processed by computer using the PQMethod 2.11 program (Schmolck, 2002). The correlation between each sorting is measured from the beginning of the program and is the basis for the whole factor analysis. Through calculating the standard error (S.E.) one finds how high the correlation should be to be significant. (Brown, 1993) The formula is: S.E. of differences =  $1/\sqrt{N} \times 2.58$ . For my study this gives an SE. 0.3722

$$1/\sqrt{48} \times 2.58 = 1/6.93 \times 2.58 = 0.144 \times 2.58 = 0.3722$$

The group of correlating patterns forms a factor. The factors that emerge are the average of the patterns that had the highest correlation. Each factor can be seen as giving voice to a particular group within the concourse. Members of the P-set are, through their loading on a factor, more or less typical expressions of the voice revealed.

The program starts with analyzing the data according to 8 factors in the principal components method. This will most often give a high correlation between the factors, and what they express remains unclear. Several of these factors will most likely have a resemblance to each other. Through factor rotation one is able to find these resemblances, and reduce the number of factors so that the pattern becomes clearer. To rotate the factors I used the Varimax method in order to find the simplest structure.

Table 3.3 shows how the participants in my study were gathered into 3 Factors. The values in the columns show the individuals' loading in each factor. The X behind the value shows that according to the Varimax procedure the Q-sorter loaded significantly on the factor. A negative value on the loading means that the sorting represents an opposite view of a factor.

The explanatory variance value in the bottom row shows the percent off all information that can be processed from the data. A cumulative percentage that is larger than 50% is considered acceptable (Allgood, notes from seminar 2010). The cumulative explanatory value in this case is 56%.

Table 3.3 - factor loadings for all in the P-set of my study.

<b>O-sort</b>	<b>Factor 1</b>	<b>Factor 2</b>	<b>Factor 3</b>
1 Anders	-0.0467	0.8195 X	0.2539
2 Marit	0.8381 X	0.0023	0.0423
3 Arild	0.1310	0.4704 X	0.3581
4 Aksel	0.2611	0.6905 X	0.0357
5 Martin	0.4664	0.0728	0.4324
6 Marius	0.8284 X	-0.0037	-0.2029
7 Marte	0.5293	0.4632	-0.1000
8 Mia	0.5790 X	0.2591	0.3003
9 Mette	0.6509 X	0.1945	0.1520
10 Marvin	0.5412	0.0960	0.4509
11 Margit	0.8084 X	-0.1840	-0.0648
12 Ane	0.3700	0.5976 X	0.0463
13 Astrid	-0.1652	0.5885	0.4830
14 Albert	-0.1804	0.6513 X	-0.0720
15 Fredrik	0.3658	0.3016	0.3135
16 Mina	0.7077 X	0.1888	-0.0237
17 Anton	0.1582	0.8145 X	0.2024
18 Ada	0.1640	0.7699 X	-0.1008
19 Ida	-0.1264	-0.0214	0.8266 X
% expl.var	24	22	10

Six individuals have a significant loading on factor 1, seven on factor 2, and only one on factor 3. One individual does not have a significant loading in any of the factors (15 Fredrik), and 4 were mixed by having almost equal loading on two factors. In Q-methodology the abductory principle comes to use in the stage of rotating the factors. This means that the decisions are guided by the data, but also by notions, hunches and prior knowledge on the matter (Brown, 1993).

In the process of rotating the data in this project, I had to make a decision about keeping three or two factors. When using two factors the one with a significant high loading on factor 3 disappeared. The expression that was revealed in factor 3 could not be a part of what was

expressed in factor 1 or 2. Considering the very high loading, I chose to keep three factors since I thought it would be interesting to hear the third voice.

The correlation between the three factors was very low, giving high reliability, and showing that the three factors are distinct from each other. This can be seen in Table 3.4 below.

Table 3.4 - Correlation between factor scores

<b>Factor</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>1</b>	1.0000	0.1895	-0.0664
<b>2</b>	0.1895	1.0000	0.1073
<b>3</b>	-0.0664	0.1073	1.0000

The three factors are now the raw data for the process of interpreting the meaning conveyed in each factor (Allgood, 1999).

### **Factor interpretation**

When interpreting the factors one begins by seeing how the statements are placed in the matrix, and how they relate to each other. By doing this, the researcher tries to listen in on the subjective expression that the factor represents. The statements in the extreme ends of the matrix represent what is said with a loud voice, and the nuances can be found in the surrounding and neutral parts. The factor analysis report also provides the researcher with a list of *distinguishing statements*. These are the statements on each factor that have a significantly different value compared to the other factors (Thorsen & Allgood, 2010). By looking into these distinguishing statements one can see what is special for each factor. The analysis report also presents a list of *consensus statements*. They give the researcher a clue to what is common ground for all the factors. I will not comment on the distinguishing and consensus statements here, but will point to them in the presentation of the factors in the next chapter.

The interpretation of the factor tries to make clear the underlying reason for the pattern by looking for, and perhaps finding a pattern that gives meaning. This dialectic process between theory and data is called abduction (Thagaard, 2009). In this process the researcher must be open for new and unexpected voices to be heard. When the factor is thoroughly scrutinized, one can give the factor a name according to what the researcher thinks the central message is.

I have given the factors in this study the following names; “around me”, “around us “, and “within me”. Their reasons for these names will become clear in chapter 4.

It is not uncommon to interview people that have a high loading on a factor to ensure that one has understood the underlying meaning correctly. In my study it would have been interesting to interview one person from each factor. Due to time restrictions this was left undone. So the factors patterns will have to speak for themselves.

## Questions of principle matter

### Reliability and Validity

The question of reliability is usually a question of being able to reproduce the same results under the same conditions (Postholm, 2010). This is what we call external reliability. But since Q-method tries to catch the subjective expression, it is the internal reliability that has most relevance. This means that the subject should produce the same results under the same conditions at different times. We assume that the same subject has the approximately same expression over time. In Q-methodology it is expected that the individual should correlate by 0.80 between the sorts when doing it several times. This satisfies the requirements for internal reliability (Brown, 1980). The number of sorts that have a significant loading on the factor is also a sign of reliability. The reliability rises when the number of sorters defining the factor rises. This because the SE. decreases as the population increases (Ringdal, 2007)

In my study the factors SE were:

Factors	1	2	3
Defining variables	6	7	1
S.E. of factor Score	0.164	0.174	0.447

Here we clearly see that the SE. for the factor with one variable is considerably higher than for the two other factors.

However, when it comes to analyzing the factors the researcher will have to have faith in her own ability to make sense of its meaning. The reliability of this interpretation can be tested by interviewing those that have the highest loading on each factor. If the researcher’s understanding is foreign to the sorter it makes no good case for reliability.

Since Q-methodology deals with subjectivity, the same principles of validity will apply here as in other qualitative methods. The process must be transparent and well documented. The conclusions should be free of presuppositions from the researcher, and the researchers' theoretical outlook must be made clear (Thagaard, 2009). The theoretical basis for this study is presented in chapter 2, and how it is applied is also shown in chapter 4, as well as in sections of this chapter. If the findings, considerations and conclusions of this study seem foreign to the reader, the process that has led to them can be followed and questioned. The data are shown in the tables and appendixes, and how they were collected is described. I also wish to point out, that even though Taylor (1989) is the starting point for this study's thesis, a great variety of philosophers and psychologists over the centuries advocate similar views. This makes a good case for moral being a constituent part of the Self, as has been argued in chapter two.

#### **Some challenges in Q- Methodology**

Q-methodology has been criticized by various researchers and I will mention some of the objections being made. Distributions of statements are based on the assumption that fewer statements are of great importance, than those of lesser or no importance. The design reflects a quasi-normal distribution. Whether or not this understanding is in accordance with how people feel and resonate can be discussed. In the Q-sorting there is no way of sharing one cell between two statements in order to express that they have equal value for the sorter. In this way the sorter must see the statements in relation to the whole concourse all the time. Therefore, the design does not necessarily reflect the actual array of each person, but can be seen as a help in systematic sorting, and should be read as a whole picture, not part by part (McKeown & Thomas, 1988).

This brings one to the discussion of free /forced sorting. The sorting is meant to be free, giving a mirror of the individual's expression. But the design forces the expression to be given with the statements given, and in a semi-forced relation within the framework given. It is argued by some, how can this give a good picture of the individual subjectivity? It is important to remember that the picture you get from a Q-sort is not a full picture of an individual's subjectivity. It is the individual's expression of subjectivity on the theme in question, within the framework of the survey. If a sorter's Q-sort seems very inconsistent, the researcher can go back to the sorter and look for explanations and clarifications.

The distribution in the sorting is ordinal, but can be mistaken for nominal (McKeown & Thomas, 1988). It is supposed to be a scale of more or less, but can be mistaken for either/or.

It is possible to see the positive side and the negative side as representative for either/ or. I believe it is possible to eliminate misunderstandings like this in the instructions that are given.

For a research project to meet its ends it needs to be understandable. Misunderstandings between the designer and the sorter can give false data, and therefore this is an important issue. Objections have been made, claiming that Q-methodology is too complicated for most people. It is true that it can be difficult to have the instructions in mind over the span of time that the sorting is performed. It is also true that it can be difficult to bear in mind what the placement in the sorting represents. This given, the researcher can take precautions according to how and where the sorting takes place, and if there are any specific needs for the group in question. For instance children, will need a different design than adults. Pictures can replace verbal statements, and the researcher can be with the child all through the sorting to ensure that the task is understood. In similar ways the researcher can take special precautions with the group in question.

### **Ethical considerations**

When doing research there will always be ethical considerations involved (Thagaard, 2009). On the larger scale one can question if it is helpful to use resources on the project. Who does it serve, and to meet what needs? Further it will be necessary to protect the people directly involved. When sensitive information is given, it is of extra concern to keep the informants anonymous. Performing the Q-sorting can be helpful for the individuals' self-understanding, and can therefore be seen as a resource of its own.

In the case of my thesis I consider the theme as sensitive in the sense that how a person views herself can be a private matter. I therefore assured the informants that their participation would be anonymous. I believe they possibly would have expressed themselves differently if they had to reveal their identity. I applied Norwegian Social Science Data Services (NSD) and was given permission to implement the study under the described conditions of anonymity (appendix 8). When it comes to whom it serves, and to what needs, as mentioned above, I consider the findings to be important to both counselors and those being counseled. To get a better understanding of the elements involved in knowing who one is will be of value to both.

## 4. Factor interpretation

Three factors were chosen through the Q –analysis. I will in the following describe the three by looking at the distinguishing statements and the consensus statements. What is the subjectivity of each factor that sets them apart? What thoughts are uttered in the consensus statements that give them common ground? When interpreting the factors, the context is the array of the sort, and not the researchers' position. I will try to meet this challenge when tuning in on the factors "voice".

All 20 members of the P-set are adults age 30 – 50, 10 female and 10 male. One sorting is omitted due to incomplete sorting. Factor one consists of six distinguishing sorts, factor two of seven and factor three is represented by only one distinguishing sort. For factor loading, see table 3.3.

### Factor one – "around me"

Factor one describes the subjective expression of Marit (0.8381), Margit (0.8084), Marius (0.8284), Mina (0.7077), Mette (0.6509) and Mia (0.5790).

The factor- array is shown in appendix 2 with the distinguishing statements shown in bold numbers.

What sets this factor apart is the emphasis on stability through job, relation to others, and the security of what a stable income can give. The statements reflect the importance of the functionality of the individual in relation to others. This combined with material security seems to be the elements needed to live a good life according to factor 1.

Statement 39 and 41 were defining statements for this factor, and both are placed in the +5 column.

39. *Without a job and good health, I guess I would feel rather useless.* (+**5**, +2, -5)

41. *A home and a secure job are important to me.* (+**5**, +2, -2)

The two other defining statements for this factor that were in the positively rated columns were statement 35 and 45.

## Constitutive elements of Self

35. *I don't think my quality of life would be better if I were more concerned with spiritual values.* (+3, -2, -1)

45. *To be occupied with inner development and spiritual matters doesn't give me anything.*

(+3, -4, -5)

These statements are rather strong in denying the relevance of spiritual matters. It is of no relevance either because it gives no meaning, or it is the “uselessness” that is in focus. Spiritual matter and inner development does not *give* anything, nor *add anything* to the quality of life. This strengthens the interpretation of 39 and 41 as utterances that represent a close to purely immanent base for life orientation. This is also supported by statement 40 in +4, which describes freedom as something received from the ability to choose based on material wealth. All statements giving value to spiritual matters are in Factor 1 either placed on the negative side of the matrix, or in the neutral.

Statement 40 also strengthens this trend.

40. *Material wealth, as house, car and good vacations gives me the freedom I need.*

(+4, -1, +1)

Freedom is not described as freedom from the material, but by and through what belongs to you. The process aspect here is not about freedom to move outside the frame, but freedom to control the position within the frame. Freedom is to be able to choose from all the goods in the shelf, not freedom to move to a different shelf.

The relational aspect is strong in the two remaining statements in the + 4 column, although they are not defining for the factor. Statement 20 and 48 reveals an experience of relation to others as both giving value and self-esteem to the sorter and being demanding on the sorter.

20. *By doing service to others I fulfill my role as human being.* (+4, +3, -1)

48. *It means a lot to my self-esteem to get positive feedback from others.* (+4, +5, +1)

Statement 20 shows us that there is a sense of duty to fulfill, and the price you get is the sense of fulfilling your role as a human being. The part you get back from fulfilling your role is



maybe what is uttered in statement 48. By fulfilling your role as a human being, and doing good to others, you get positive feedback and self-esteem. This is self-esteem as I understand it described by Løvlie (1982). One can characterize this as an instrumental use of relation that gives positive effect to all involved, and secures dignity. In statement 20, the individual transcend the reference from “self”, and into the realm of “us”. This interaction is guided by morality that is based in the social sphere. In factor one this is the only sense of transcendence I can find, apart from an acceptance of values that seems to be more or less absolute. I say more or less because we have to move closer to zero to find statements that contain judgmental values. Statement 12 in column +3 holds honesty as a value worth of honor. But the statement also contains a notion that there is a price to pay if you do not honor it.

12. *Honesty lasts longer, also when looking at myself.* (+3, +4, +4)

Implicit; if you are not honest, the bad consequences will catch up with you sooner or later. This does not only hold for the way you act unto others. It also holds for the intimate room where the individual confronts herself, out of public view and control. I interpret this as giving voice to the understanding of honesty as an absolute value, and not only something that comes in as a useful rule where humans interact. But again this absolute, rated in column +3, is not distinguishing for the factor, and is therefore not a prevailing value when describing factor 1.

The distinguishing statements on the negative side are;

34. *My faith gives me access to resources that leads to a more fulfilling life.* (-5, +4, 0)

29. *I need a “heaven over this life”. Without I feel like being in a void.* (-4, +3, 0)

Other distinguishing statements here, 2 (-3), 17(-3), 26(-2) all deny the importance of a bigger frame of life than the relational aspect between humans. At the same time we see that statement 42(-3), which is a defining statement also, recognizes the commitment to live after certain rules of what is right and what is wrong. This is the strongest support for an absolute I find in this factor. This shows an understanding of something being right and something being wrong. And this understanding commits.

42. *I do not feel committed to live in accordance to what is right and wrong.*

(-3, -5, + 2)

However, interpreting this together with the defining statements on the positive side, leads us to think that factor one sees right or wrong in a utilitarian frame where the horizon is the relation to other humans and the goal is a good immanent life.

The more philosophical statements in the Q-sample are in factor one defined as unintelligible or insignificant. This strengthens also the analysis above. Questions of spiritual or philosophical matter do not concern the life of factor one. In fact it is looked upon as negative or insignificant. Nor is it an area that can enrich the good life. Statement 2 could have been an option to use the more abstract values as a tool to richer life, still within the same frame. But this statement is also placed in column -3.

2. *I find it interesting and exciting to explore life's spiritual dimension. It spices up life, and gives color to everyday life.* (-3, +1, +3)

It is clear that to factor one the possibility of a larger frame and a horizon further away than the interaction with other humans is of little interest. Within this frame there are absolutes that one is committed to follow, but they do not seem to be anchored in the infinite. The frame is the finite relationship between humans, where my usefulness, and what I can make use of is the key question.

If we go to factor one and look for distinguishing statements expressing transcendental anchoring – we have to go to the left side of the matrix.

26. *The center of Me is my soul, not my body.* (-2, 0, +4)

17. *My life is founded on, and decided by something greater than me.* (-3, +4, 0)

The other, statement nr.42, gives support to the commitment to live after what is right and what is wrong. But as we have seen this is what we can call a “weak” understanding of transcendental anchoring when seen in the context of the value given to the other statements, and actually leans more to the utilitarian. So how does this relate to the effects and levels of the design?

**Factor one – defining Effects – Human value – Good life - Dignity**

Is it possible to know by looking at the statements of factor one what it would answer if asked about the value of humans? Of course what we can predict is limited by the design and the finite concourse, but even when considering the limitations the statements are rather strong. Within the frame given it is possible to make nuances, and this option is not used to a degree that is reflected in the distinguishing statements. With the opportunity to state differently, factor one has prioritized to define **human value** through the possibility, or ability, to function with good health. This functionality must be put to action in a “give and take” interaction with others. Through this you fulfill your role as a human and the **dignity** of the individual is earned here. **A good life** seems to unravel when the individual looks in to the “mirror” of society and sees a self “doing unto others what society expects me to”, and doing this with a healthy body through a meaningful job while being recognized for it. If the mirror has a gold frame this is an important fact, since factor one considers material blessings as a central part of a good life.

Considering the design, I therefore consider Factor one to be anchored in the utilitarian level of Human value. She is further attracted to the static level of A Good Life, and with elements of both the physical and relational levels of the effect of dignity. On the basis of this interpretation I have called factor one “**around me**”.

**Factor two “around us”**

Factor two describes the subjective expression of Anders (0.8195), Anton (0.8145), Ada (0.7699), Aksel (0.6905), Albert (0.6513), Ane (0.5976) and Arild (0.4704). The factor- array is shown in appendix 3 with the distinguishing statements shown in bold numbers.

The three most positive placed statements that are distinguishing for the factor, all relate to an understanding of life having a transcendental anchoring. The “room” the Self relates to is different than what we saw with factor one. It seems to be larger, or at least have elements that are more abstract.

17. *My life is founded on, and decided by something greater than me.* (-3, **+4**, 0)

34. *My faith gives me access to resources that leads to a more fulfilling life.*  
(-5, **+4**, 0)

29. *I need a “heaven over this life”. Without I feel like being in a void.* (-4, **+3**, 0)

## Constitutive elements of Self

Statement 17 (+4) tells us that the Self is not only herself, but also belongs to something bigger. This anchoring also provide access to resources (statement 34, +4), and this frame or “heaven over life” is a reference-point that gives meaning to the Self’s experience (statement 29, +3). Can we look to the +5 column to strengthen this understanding of factor two as a subjective expression of a mainly transcendently oriented individual? In this column we find the following statements:

23. *My fundamental beliefs do not guarantee a successful life without problems.*  
(0, +5, +2)

48. *It means a lot to my self-esteem to get positive feedback from others.* (+4, +5, +1)

These expressions reflect a Self that is faced with uncertainty of the future, no matter where she is anchored. We also see the importance of other individuals and the feedback they give. Even though these statements are not distinguishing for the factor, I believe they give nuance to the picture. Factor two is not only transcendently anchored, but do also face the immanent. The placing of statement 48 could also be expressing insecurity, and recognition of this insecurity. However, statement 23 can give us a clue about priorities. The priority here is the anchoring in the belief, and then secondly comes the results in life. Other statements helping us to see the face of this factor more clearly are statement 8 and 32 that both are in column +3:

8. *No matter what happens, deep inside I will be the one that I am.* (2, +3, +2)

32. *I am more than the total of my actions.* (0, +3, +2)

The Self is not composed of what I have or what I do, but is something, or rather someone, who is. Statement 47 is also distinguishing for this factor, but only placed in the +1 column.

47. *To believe that I am valuable in the eyes of God, gives me courage when meeting other people.* (-4, +1, -3)

So, for some this transcendental anchoring is related to a god, but this does not hold true for all sorting in this factor. The Self can have a transcendental anchoring without the color of religion. But it is interesting to note that two distinguishing statements, although rather neutral

## Constitutive elements of Self

(+2) are the same statements that were distinguishing for factor one in its +5 column. That is statement 39, and 41.

39. *Without a job and good health, I guess I would feel rather useless.* (+5, +2, -5)

41. *A home and a secure job are important to me.* (+5, +2, -2)

So everyday life is regarded as relevant, and not placed as negative or irrelevant. Statement 9 is also a distinguishing statement, proposing that one is not defined by what one has. This strengthens the voice saying that “I am who I am”.

9. *When I take a look at what I have gathered, it gives me a sense of having achieved something with my life.* (0, -2, +3)

However, looking at the negative side of the matrix we find expressions that strengthen the importance of the transcendental anchoring in column +4. We also find a strong sense of having to be accountable for what one does, up against what is right and wrong. In addition to statement 9 the distinguishing statements on the left side are:

14. *To me the world would be a better place without religion.* (+3, -4, +1)

42. *I do not feel committed to live in accordance to what is right and wrong.*

(-3, -5, +2)

I interpret statement 42 is in context with statement 43 that also is placed in -5 (not distinguishing), and the distinguishing statement in column -3, statement nr.16.

43. *I am not accountable to others than myself.* (-4, -5, +1)

16. *Coincident directs life more than choice.* (-1, -3, +1)

Together these statements express that the Self has a choice of how to live, that there are rules to live by, and to be judged by. The Self is accountable to others.

One would think that this factor would identify the Self as clearly placed in the spiritual, but if we look for the one possible statement that could express this clearly, statement nr. 26, we find this as a distinguishing statement in the 0 column.

26. *The center of Me is my soul, not my body.* (-2, 0, +4)

All in all I find this tells us that factor two is a Self that has focus on the relational, but in addition to factor one's focus on relation to other humans, factor two also relates to the

transcendental sphere, either to a god, or ideas of “something bigger”. Whether this relation is through the body or the soul is not important or relevant.

**Factor two – defining Effects – Human value – Good life – Dignity**

So if we take a look at factor two considering the effects and levels of my design, I find **Human value** to be transcendently anchored. Although I see elements of utilitarian values, these are not as central, and seem secondary to the absolutes. Statements 29 and 34 can be seen as a way for the individual to “make use of” the transcendental sphere, but the total picture gives an impression that the outset is in statement 17(+4) that express that what “is” is greater than me, and I just have to relate to it no matter consequences (statement 23, +5). If we go to the question of what is a **good life**, the picture is more mixed. There is a strong resemblance with factor one in valuing a stable life with job, good health and a home (statement 39, +2 and 41, +2). These are defining statements for the factor. But to the right in the matrix we find 3 defining statements that all emphasize the importance of the transcendental anchoring as crucial to a good life (17+4, 34+4, 29+3). As for **dignity**, this is clearly connected to both relational aspects of being with other humans, but also relational in the spiritual sense if we interpret relating to “something bigger” as spiritual. I interpret statement 8 and 32, both in column +3 for this factor as uttering a sense of spiritual dignity. Both do not connect to either the relational or the physical.

**One or two factors?**

At first glance factor one and factor two seems to be bipolar, and actually the same factor. But the double focus of factor two on both the transcendental, and the relation within the immanent sphere makes a difference that would be lost if they were considered the same factor. We can therefore say that they navigate within different, but overlapping frames. Due to the expressed preferences in the array of factor two I call it “around us”. This point out both the similarities and the differences between factor one and factor two.

**Factor three “within me”**

Factor three describes the subjective expression of Ida (0.8266). When rotating the Q-sorts there was a question of whether to have three or two factors. When choosing two factors Ida disappeared from both the remaining factors. Considering her high loading I chose to keep this factor. I thought it would be interesting to see if she brought other aspects to the discussion than the two first factors. Let us therefore look at Ida.

## Constitutive elements of Self

This factor has as much as 17 distinguishing statements. The most interesting at first glance are the statements in column +5, and -4 and -5.

3. *I need time on my own to develop myself further.* (+1, +1, +5)

5. *I'd rather live a short and meaningful life, than a long life with no goal or direction.*  
(+1, +1, +5)

39. *Without a job and good health, I guess I would feel rather useless.* (+5, +2, -5)

4. *The values that are fundamental to my life are unchanging and they affect my development. Among other things they are decisive to how I use the material resources I have.* (+1, 0, -4)

This seems to be a subjective expression of a person being in process. Time is needed to develop, and there is a strong drive to create a meaning in life, so strong that the goal is more important than a long life (stability). On the negative extreme we find statement 39 that shows no interest in looking for meaning in the stability and identification of the Self through job and home. Statement 4 points to the absence of a transcendental anchoring, both in a strong and a weak sense.

If we look at distinguishing statements that are in the 0 area of the matrix, we find a group of statements that could have given a transcendental anchoring. Relating to “something bigger” (17, 0), having a “heaven over my life” (29, 0) and the idea of tapping resources from a faith (34, 0) seems all to be irrelevant, or with no meaning to Ida.

At the same time the statements implying an anchoring of the Self in relation to others are negative, or of less importance. The distinguishing statements that described both factor one and factor two, are here negative or irrelevant. Statement 11 and 42 are distinguishing in factor 3, and can say something about the search for defining the Self in the Self itself.

42. *I do not feel committed to live in accordance to what is right and wrong.*  
(-3, -5, +2)

11. *My relationship to others is not of great importance for how I see myself.*  
(-3, -3, +2)

It seems like being in relation gives rather a feeling of losing the Self than finding it.

24. *By always being there for others, I feel like I'm losing myself.* (-1, -2, +3)

If we look for other statement supporting the self-defining nature of the factor, we find 37 in column -3. Statements 19 and 20 also support this view, as they are placed on the negative side of the matrix.

37. *I am given value by being part of a whole.* (0, +1, -3)

19. *As a human being I have a duty to fulfill my potential. In a way I see it as if I have a Mission.* (0, +2, -3)

20. *By doing service to others I fulfill my role as human being.* (+4, +3, -1)

### **Factor three – defining Effects – Human value – Good life – Dignity**

I find it difficult to find a consistent positive expression for a moral orientation in accordance with the effects in the research design when I look at this factor. Ida is neither transcendently anchored nor utilitarian or relational in an immanent sense. To find her point of reference for defining human value is difficult. That does not mean that it is not there, but I cannot find it expressed in the sorting. She uses neither the options that are in the design to express immanent absolutes anchored in values common to a community, nor the opportunity to accept being defined as part of something bigger. The reference point is the Self. I could conclude that Ida is, philosophically speaking, a solipsist. Or I could say that she is an egoist. But the sorting reveals that although she might be living according to that, and maybe thinking that is how it is, she is not comfortable with this Self. Her +5 statement “I need time on my own to develop myself further” (+5), supported by the surrounding statement and the negative side of the matrix tells me that she has not “found herself”. Furthermore does she not want to look for herself in the defining factors of neither factor one called “around me”, nor factor two, called “around us”. It is interesting to note that statement 26, that are distinguishing statements for all three factors are by Ida placed in column +4.

26. *The center of Me is my soul, not my body.* (-2, 0, +4)

There must be a sense of a self being there, but how to get to know, and how to orient this Self is a question not answered by factor three. Absolute values, gods and other people are not seen as important reference points, and there is a question of where to look for something to measure the Self up against. All the three effects in my design, **Human Value**, **A good life** and **Dignity** seem to be floating on the water the sorter is swimming in, with its only fixed point being the swimmer. If she goes down, they go down with her. None of the “shores” the design offered Ida to land in were of interest. She is either at loss, or she is steering towards something different. On the basis of this interpretation I call factor tree “within me”.



### **Consensus statements**

Do any of the consensus statements give us further information about the factors? Given the low correlation, it is not surprising that the consensus statements are located in the neutral/irrelevant middle part of the matrix for all three factors. For instance, in this P-set, the issue of self-realization weighed up against being of use, seems to be of no relevance. Statement 10 that gives a possibility to express a preference between the two is for all factors located in the 0 column.

10. For me, self-realization is not the most important issue. Being of service to the community is more important. (0, 0, 0)

There seems to be a hesitant will in all factors to consider the possibility that there are things worth dying for, statement 36 (-2,-1,-1). However, all believe they have something of value to give on to the next generation, statement 18 (-2,-3,-3). So there seems to be a common understanding of there being matters that are of more or less importance. So a scale of more or less, better or worse seems to be present with all three factors.

## **5. Findings versus theory**

### **The question posed**

How do adult individuals see statements referring to a moral frame as relevant and important when describing the “self”?

The concourse of the study is morality and self-understanding. How do adults regard elements in this concourse as more or less important with the Self as point of reference? As shown in the interpretation of the factors, factor one and factor two clearly have a frame giving value to “more or less”, and “better or worse”. These frames are different, but it seems as if factor two has a frame that overlaps factor one. This supports the theories of moral development holding that the different stages build on the previous stages by including them in the next. I will therefore in the following not only discuss the findings in relation to Taylor’s theory, but also look to developmental theory mentioned in chapter two.

### **Factors in light of developmental theories**

Factor one, “around me”, seems to be placed in James’ Material and Social frame (James 1890). When looking at his empirical self we recognize in his description the focus of factor

one (table 2. 1.). If we also look at factor two, “around us”, we have to add the spiritual frame from James’ table to be able to bring in the most distinguishing statements. What we in factor one see as moral is too clearly founded in the relational to be placed in the spiritual frame, and what naturally belongs in the spiritual frame, and that factor two actively seeks, is resented by factor one. Factor three, “within me”, I find difficult to place in James’ table.

If we apply Kohlberg’s developmental stages to the factors in this study, it is relatively clear where they are placed. Factor one fits well into the description of the *Conventional level*, described by Garz as representing reciprocal interpersonal expectations and relationships (Garz, 2009). It is either focused on the primary group, or more developed, on moral relationship with the whole social system. Factor two on the other hand seems to be *Postconventional* in the language of Kohlberg. Although occupied with feedback from others, factor two looks to law for guidance prior to society. What is right and what is wrong is not depended on society. Developed further this stage is oriented towards universal, moral principles. These principles serve as the base for laws in the previous stage. This leads me to believe that factor two is expressing a view that can be placed in a Postconventional stage.

Wilber would probably also nod in recognition to factor one and factor two and place them in his Hierarchy (figure 2.2). I believe he would place factor two somewhat further away from the center than factor one, at least when it comes to development along the moral “stream”. And as he says; “*The relation between levels is hierarchical, with each senior level transcending and including the juniors (...). But within each level, most elements exist as mutually equivalent and mutually interacting patterns.*” (Wilber, 2000 p.31)

I interpret this to point out that at whatever stage of development, the human is whole, but that the limit of recognizing what relates widens with development.

The conclusion, according to the above mentioned theories, would be that factor two has come somewhat further in the developmental process than factor one. Factor one anchors the moral frame in the relational, and when it comes to absolutes they are stated as such within the relational frame. The expression of factor one puts so much emphasis on relation, belongings and role, that it is difficult to interpret the expressions of true/false and honesty as “Kantian” categorical imperatives. Neither is there trace of holistic worldview giving meaning to everyday life.

Factor two on the other hand seems to feel a need to anchor the frame that factor one expresses in a transcendental or holistic understanding. What is “bigger than me” seems to be of fundamental importance, and the frame which the distinguishing statements of factor one is measured up against. The harmony within the frame that factor one seems to uphold, is of lesser importance to factor two.

Factor three, as we have seen, gives no expression of a consistent moral frame, neither in relation or absolute values. She does not look for herself in relation to others, or defined by absolutes, but looking within she has a notion of a self which she needs more time on her own to relate to. However she cannot easily be placed in Wilber’s inner circle with focus on body (figure 2.2). Nor in Kohlberg’s Preconventional level with punishment and obedience, instrumental purpose and exchange (Garz, 2009). When consulting James (table 2.1) it seems as if she has left out much of the *material*, almost all of the *relational*, and seeks anchoring in the *spiritual*. This leads me to think that this expression reveals process from one stage to another, to speak within the developmental language. This process might be delayed by wanting to leave too much behind.

#### **A question of gender**

It is interesting to note that factor one, “around me” is made up of 5 women and one man. Factor two, “around us” is on the other hand made up of five men and two women. We have already noted that according to developmental theory, factor two seems to be more developed than factor one. Does this place woman at a “lower” stage than men? C.Gilligan’s critique of Kohlberg has already been noted (Gilligan, 1982). Can this study be taken as support to her view? Gilligan’s understanding of female morality can explain the focus on relation. However, it does not explain the active rejection of transcendental anchoring. The concourse and sample was constructed around morality and the Self. Even though morality deals with relation, the concourse and sample would be different if it was constructed around morality and relation. I find a difference between orienting within a relational frame, and to have relation in focus. What I wish to point out in factor one is the frame. I do not see an answer to why the gender groups are as they are. It can be coincidence, or answers lie outside the factors expressions.

This discussion shows that not only do the factors differ in how they frame morality. They also differ in how they relate to the different developmental theories. Factor three that I had a hard time finding expressing a consistent moral frame, is also difficult to place in the different developmental schemas. This leads me to think that, since the concourse is the relation

between the Self and morality, the developmental theories speak of a related issue, only through a different language.

### **Expression of effects by the factors**

If we compare the factors on the basis of the interpretations above, the human value in factor one is based on the relation to others, while the second factor has human value based in a spiritual or transcendent holistic view. The third factor gives no clear expression of human value, but seems to be missing one, and therefore looking for it within the Self.

If all in the P-set were asked directly about the **value of human** beings, my guess is that they all would say that it is an absolute value. But if challenged to give reason for it being so, factor one would probably say that this is how it has to be to function for the best for all (Mill, 1863). Factor two would relate to the sacredness of life in one way or another (religion, instinct, rational), while factor three might start wondering if it really is so.

If we look for expressions of what is a **good life**, factor one would emphasize the security in job, home, material goods, but maybe most of all the relation to family and friends. This picture of a good life is probably what would motivate them to keep going. Factor two would mention this, but add that more important is feeling that life is congruent with the “bigger frame”, and that joys in everyday life might have to be sacrificed for the larger good. Factor two states: “I need a “heaven over this life”. Without, I feel like being in a void “. Factor three gives no clear statement about what a good life is but points to “meaning” as an important element in it.

I do not find this to give support to Rogers’ description of a good life being one seeking process (Rogers, 1960). I find the focus to be towards a goal. Either the goal to keep stability in everyday life (factor one), or the goal to live according to a standard that frames and gives meaning to everyday life (factor two). Whitbourne (1986) and Løvlie (1982) seem to give a more precise description of what is expressed in all three factors. However, the understanding of the Self as dialectic is common and I find the difference lies in whether the focus is on the goal that drives the process or the process in itself. Rogers makes his statement from experience with adults seeking therapy, while Whitbourne and Løvlie speak of the Self with base in people in general. That might explain the difference.

**Dignity** is for factor one the feeling of usefulness in job, functioning in relationship and the pride of a healthy body. This relates to Løvlie’s understanding of self-esteem as the space and

role we are given and give to each other (Løvlie 1982). As for factor two, the dignity is anchored in the bigger frame as well as the frame of factor one. In a way one can say that factor two can appeal to the larger frame for dignity, if it is not given dignity within the frame of factor one. If this can be done without the basis in care that Løvlie (1982) describes in childhood is an interesting question that must be answered elsewhere. Factor three does not seem to look to other people or spiritual frames for dignity. The dignity is based on looking within, in addition to relating to what she has.

### **The understanding of self in relation to moral frame**

So where does this bring us on the issue of constituent elements of self? As we have seen both factors one and two have frames where all three axes in Taylor's theory are seen as important. Factor one seems to anchor this frame in function and relation. There seems to be an understanding of the Self in relation to this frame, and the urge for a "bigger scale" is not only irrelevant, it is not welcome. A question that can be asked: is the life of factor one so stable that the concept of the Self is not challenged? Will the frame hold the Self if relation, health and material wealth is challenged? The frame is anchored in variables that can change abruptly presenting an identity crisis. So the Self might have to look again for directions elsewhere. For now factor one is content. If we look at Whitbourne's model for adult identity (figure 2.3) factor one is not considering many alternatives, and the circle runs smoothly for now (Whitbourne, 1986)

Factor two has, as we have seen, a base for morality outside the relational sphere. The transcendental anchoring overrides the relational definitions. However, our "around us" factor places high value on the relational, and seems to be well anchored in both the relational and physical in addition to the transcendental. I would like to describe factor two more as secure than as content. There are demands on factor two that challenges, but the founding for the axis are out of reach of other people's wishes or demands, and are not so much threatened by loss of relation, material wealth or health. The Self is the same no matter what. In this perspective the Self of factor two knows what she is, and that she will continue to be that although under changing circumstances. However, factor two is eager to get feedback from others. This might point to an uncertainty or doubt about the larger frame, and not only the inclusion of "factor one anchoring" within factor two's frame. The circle Whitbourne describes (figure 2.3) might not be running as smooth for factor two as for factor one.

Factor three does not put an emphasis on neither of the modes that according to Taylor define the Self (ibid.). Relation is not important, material wealth and national identity is not important, and she rejects transcendence. There is a sense of a soul within, but this centre of the Self needs time to make itself known. Factor three, “**within** me”, seems to lack any strong connection to the reference-frames that Taylor points out as necessary to identify the Self. Factor three can have been sorting in a period of challenge. The values anchored in the axes have been challenged and she is on her way to find a new position on one of the developmental scale or stages. Still, her sorting shows that this process involves both a challenge to her picture of the Self, and to her understanding of the moral axis. This only strengthens the claim that the two are inseparably connected.

What the factors, as interpreted here, also show is that it is not necessary for this moral frame to be anchored in an ontological understanding for the individual to be relating to a Self. Factor one, “around me”, seems to have a horizon limited to the relational sphere that can be defined within an immanent frame. Although this frame can be considered more exposed to challenge, it is more tangible, and the Self can redefine itself within the frame in a dialectic process described by Whitbourne (1986), Løvlie (1982) and Rogers (1960). What “around me” does not express is the notion of being Self “no matter what” that factor two, “around us”, has. In factor two there seems to be an understanding of being “held” within something greater, and that this being held is defining for whom one is despite the possible uncertainty expressed by needing feedback from others. Factor three however, seems to be in need of some sort of frame, but the notion of a Self being there is strong.

### **Taylor’s other defining elements**

Morality is, according to Taylor one of three necessary modes for identifying the Self. The other two are relations and the physical domain of time and space (Taylor 1989). When we listen to factor one, it can seem as if morality is defined within the relational mode. In this way the **relations** that define the Self are prior to the moral values that the Self feels affinity to. To whom you belong becomes an important question when answering what is right and what is wrong. This leads me to ask if Taylor’s (1989) defining elements; the physical, the relational and the moral are parallel to some of the developmental theories. If we for instance look at Kohlberg’s stages (Garz, 2009) and Wilber’s (Wilber, 2000) circle they see the bodily/physically anchored moral as basic, before the relational and then the spiritual or transpersonal. They both emphasize that the next holds the previous stage within. Taylor can be describing the same by saying that all three elements are needed to orientate the Self in the

world. I do not see any point in “synchronizing” the views further, but wish to point out that they might express similar views through different terms and concepts.

## **6. Considerations along the way and concluding remarks**

### **Honesty lasts the longest....?**

When inviting and informing the potential members of the P-set, I did not mention morality as part of the subject. I described the study to focus on how adults understand themselves. The title of the study being “voksnes selv-forståelse” (adults self-understanding) had no explicit reference to morality. This was deliberate. I had two reasons to focus on the Self, and not the morality. First, the focus on morality could result in the sorter feeling that he/she was being checked upon. My experience is that in our culture talk of morality often is understood as a wish to moralize. The study does not evaluate the morality of the members of the P-set. If morality had been mentioned in the invitation the intention of the study could very well have been lost. Second, by moving focus from the Self to morality, the sorter easily could have sorted after what she **ought** to mean, and so the connection to the Self would be weakened or lost. I therefore have no regrets in not using the word morality when introducing the study to the members of the P-set, and do not see this as compromising honesty.

### **Optional interpretation**

One can argue that factor one in my study defined itself just as much negative to factor two, as positive to itself. The expression could be understood as what it did not want to be seen as, as much as what it was. This is possible given the discourse on morality and spirituality in the group the P-set represents. I tried to avoid this by not using a language that could provoke such reactions. My goal was to make the statements in the sample pointing to transcendence as neutral as possible, but still with a language natural to the concourse.

### **Researchers view**

I find questions of ethics and morality interesting. I also believe it is formative to our future that both individuals and society develops the discourse on this theme. It seems as if many believe it is a reflection of moral freedom that we do not speak of ethics and morality.

Everybody can decide for themselves what is right or wrong, what is good or bad. I believe this silence leaves the individual with random decisions affected by technology, market forces, moods and people that happen to pass by. I myself have a Christian outlook. This does

not mean that I believe answers are found once and for all, but it gives me a language and a “room” to ask the questions in and a horizon to measure the answers up against. All humans have a “common room”, and the challenge is to ask and give answers that can relate to that. I believe morality is relevant in all the “rooms”, and therefore should be given voice in the common.

### **Limitations of the study**

The design of the study can be criticized for only containing the two possibilities of denying both morality and self-understanding, or showing morality and self-understanding. I believe the design contains the possibility to deny one of the two while claiming affinity to the other. A subjective expression of a strong self-understanding, which does not relate to the moral axes, would be possible. However, the base for this self-understanding might not be possible to express with the sample in this study.

The P-set of my study was not large. Even though the members were chosen after accepted research methods it is possible that they do not represent the whole population of adults in the chosen age group. I will therefore not draw any conclusions for how the picture of the whole population is, but limit myself to say that the factors described in this study is expressions that can be found in the population.

It would have strengthened the study if I had interviewed one from each factor to secure my interpretation, especially for factor three representing only one from the P-set. Due to the time available this was not possible, something I regret.

### **Conclusions**

How do adult individuals value self referring statements describing moral issues when identifying the self?

To find the answer I have looked for the relation between expressions of the Self and expressions of morality. There is no conclusion to write with bold letters. However, there is a strong case for arguing that there is a relation between morality and The Self to such a degree that morality can be considered constituent to the Self. Through Taylor’s analysis of morality into three axes, human value, a good life and dignity, the link to developmental theories and dialectic models for describing the Self is clear. I have mentioned Kohlberg, Wilber and James, as well as Rogers, Løvlie and Whitbourne. Taylor’s outset is philosophical and his thesis is result of an analysis of our philosophical tradition. When his conclusion converges with empirically based views I find it hard to reject.



From the Q-survey in this study I have argued for the relation between the Self and morality in factor one and factor two, and pointed out the unclear expression of both morality and the Self in factor three. This finding supports the thesis that knowledge of the Self is connected to morality. I therefore, both theoretically and empirically find support for Taylor's claim that along with the physical and the relational, morality is vital to understanding the Self.

### **Further questions**

New questions emerge through studies. In this case I first of all would find it interesting to interview members of each factor in my own study. This could make clear if the interpretation of the factors were based on the participants understanding. Further one could use the same Q-survey on a larger P-set to see if more factors emerged, or if the findings still related to developmental theories. By changing the age-span of the P- set one would see if there were differences in age that correlated to developmental theories. The question of gender would also be interesting to follow. Maybe a gender-specific concourse would point out things differently.

### **How can this matter?**

To point out the importance of morality as constituent to the Self matters in a culture where speaking of right and wrong, better or worse has been considered more as a cage than a ladder for personal development. Morality seems to be vital to knowledge of the Self, and therefore vital to the freedom we cherish. I therefore hope that this can inspire not only me, but others as well, to focus on how we orientate in the landscape of morality.

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**Appendix 1 – sample of statements**

<b>Statement nr.</b>	<b>Norwegian /English</b>	<b>place in matrix according to factor 1 - 2 - 3</b>
<b>1</b>	Det gir meg god selvfølelse å ta meg godt ut i andres øyne.  <i>My self-esteem is strengthened by looking good in the eyes of others</i>	<b>1, -1, 1</b>
<b>2</b>	Jeg opplever det interessant og spennende å utforske livets åndelige dimensjon. Det gir krydder og farge til hverdagen.  <i>I find it interesting and exciting to explore life's spiritual dimension. It spices up life, and gives color to everyday life.</i>	<b>-3, 1, 3</b>
<b>3</b>	Jeg trenger tid for meg selv for å utvikle meg videre.  <i>I need time on my own to develop myself further.</i>	<b>1, 1, 5</b>
<b>4</b>	Verdiene jeg bygger livet på er uforanderlige og påvirker hvordan jeg utvikler meg. Blant annet er de bestemmende for hvordan jeg bruker de materielle verdiene jeg har.  <i>The values that are fundamental to my life are unchanging and they affect my development. Among other things they are decisive to how I use the material resources I have.</i>	<b>1, 0, -4</b>
<b>5</b>	Jeg vil heller leve et kort meningsfylt liv, enn et langt liv uten mål og mening.  <i>I'd rather live a short and meaningful life, than a long life with no goal or direction.</i>	<b>1, 1, 5</b>
<b>6</b>	Jeg er først og fremst norsk.  <i>First and foremost, I'm a Norwegian.</i>	<b>-1, -2, -4</b>
<b>7</b>	Barnetroen er noe som ligger der, men det betyr ikke så mye fra eller til i hverdagen.  <i>My childhood faith is always there, but it is of little relevance in everyday life.</i>	<b>0, -3, 0</b>
<b>8</b>	Uansett hva som skjer. Dypest sett vil jeg være den jeg er.  <i>No matter what happens, deep inside I will be the one that I am.</i>	<b>2, 3, 2</b>
<b>9</b>	Når jeg ser på det jeg har klart å samle sammen, gir det meg en følelse av å ha utrettet noe med livet mitt.  <i>When I take a look at what I have gathered, it gives me a sense of having achieved something with my life.</i>	<b>. 0, -2, 3</b>

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<b>10</b>	<p>Min selvrealisering er ikke det viktigste for meg. At jeg er til nytte for samfunnet er mer av betydning.</p> <p><i>For me, self-realization is not the most important issue. Being of service to the community is more important.</i></p>	<b>0, 0, 0</b>
<b>11</b>	<p>Hvordan jeg har det i forhold til andre betyr ikke så mye for hvordan jeg ser på meg selv.</p> <p><i>My relationship to others is not of great importance for how I see myself.</i></p>	<b>-3, -3, 2</b>
<b>12</b>	<p>Ærlighet varer lengst, også i møte med meg selv.</p> <p><i>Honesty lasts longer, also when looking at myself.</i></p>	<b>3, 4, 4</b>
<b>13</b>	<p>Hvis jeg bruker tid med andre bare fordi jeg selv får noe ut av det, vil jeg oppleve meg selv som kynisk og beregnende.</p> <p><i>Spending time with others, just for the benefit of it, would make me regard myself as cynical and calculating.</i></p>	<b>2, 0, -1</b>
<b>14</b>	<p>For min del ville verden vært et bedre sted uten religion.</p> <p><i>To me the world would be a better place without religion.</i></p>	<b>3, -4, 1</b>
<b>15</b>	<p>Meningen med livet er å gjøre nytte for seg.</p> <p><i>The meaning of life is to put oneself to use.</i></p>	<b>0, -1, -2</b>
<b>16</b>	<p>Det er mer tilfeldigheter enn bevisste valg som styrer livet.</p> <p><i>Coincident directs life more than choice.</i></p>	<b>-1, -3, 1</b>
<b>17</b>	<p>Fundamentet for livet mitt er bestemt av noe som er større enn meg.</p> <p><i>My life is founded on, and decided by something greater than me.</i></p>	<b>-3, 4, 0</b>
<b>18</b>	<p>Jeg har lite å tilføre neste generasjon. De står ovenfor nye utfordringer som krever nye løsninger.</p> <p><i>I do not have much to offer the next generation. They face new challenges that demand new answers.</i></p>	<b>-2, -3, -3</b>
<b>19</b>	<p>Som menneske har jeg plikt til å realisere mitt potensial. Jeg har på en måte et oppdrag å utføre.</p> <p><i>As a human being I have a duty to fulfill my potential. In a way I see it as if I have a Mission.</i></p>	<b>0, 2, -3</b>
<b>20</b>	<p>Ved å gjøre noe for andre oppfyller jeg min rolle som menneske.</p> <p><i>By doing service to others I fulfill my role as human being.</i></p>	<b>4, 3, -1</b>

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<b>21</b>	<p>Det å ha en fast tro gir meg den tryggheten og energien jeg trenger for å få noe positivt ut av de fleste situasjoner.</p> <p><i>A firm belief gives me the security and energy I need to make the best of most situations.</i></p>	<b>-5, 1, -2</b>
<b>22</b>	<p>Hvem jeg er, er mindre viktig enn at andre har et positivt inntrykk av meg.</p> <p><i>Who I am is of less importance than making a good impression on others.</i></p>	<b>-2, -1, -1</b>
<b>23</b>	<p>Min grunnleggende tro garanterer ikke for et vellykket og problemfritt liv.</p> <p><i>My fundamental believes do not guarantee a successful life without problems.</i></p>	<b>0, 5, 2</b>
<b>24</b>	<p>Ved hele tiden å gjøre noe for andre føler jeg at jeg ”forsvinner” selv.</p> <p><i>By always being there for others, I feel like I'm losing myself.</i></p>	<b>-1, -2, 3</b>
<b>25</b>	<p>Ved å kjenne mine verdier vil folk bedre kunne forstå meg og hvorfor jeg gjør som jeg gjør.</p> <p><i>By knowing my values, people can more easily understand me and why I live like I do.</i></p>	<b>2, 2, -2</b>
<b>26</b>	<p>Sentrum av meg er sjelen min, ikke kroppen.</p> <p><i>The center of Me is my soul, not my body.</i></p>	<b>-2, 0, 4</b>
<b>27</b>	<p>Uten å skulle bli stilt til ansvar for sine handlinger, tror jeg mennesker stort sett vil velge å handle ut i fra egne interesser.</p> <p><i>I think people as a rule would act according to their self-interest, if they were not to be held responsible for their actions.</i></p>	<b>1, 0, 0</b>
<b>28</b>	<p>”Skjebnen” er nok bestemmende for hvordan livet mitt ser ut. Det jeg selv kan gjøre er små justeringer.</p> <p><i>Destiny is probably what decides my life. All I can do is just small adjustments.</i></p>	<b>-2, -4, -2</b>
<b>29</b>	<p>Jeg trenger en ”himmel over livet”. Uten det ville jeg føle det tomt.</p> <p><i>I need a “heaven over this life”. Without I feel like being in a void</i></p>	<b>-4, 3, 0</b>
<b>30</b>	<p>Jeg blir provosert av folk som tar sjanser for å øke sin materielle velstand.</p> <p><i>I find people who take risks just for material gain provocative.</i></p>	<b>-1, -1, -4</b>



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<b>31</b>	Når jeg har kvittet meg med alt jeg eier, står jeg igjen med det mest verdifulle jeg har.  <i>When I have gotten rid of everything I own, what I'm left with is the most valuable.</i>	<b>1, 2, 4</b>
<b>32</b>	Jeg er mer enn summen av mine handlinger.  <i>I am more than the total of my actions.</i>	<b>0, 3, 2</b>
<b>33</b>	Sammenlignet med andre er jeg ikke så verst.  <i>Compared to others, I'm not that bad.</i>	<b>2, 0, 0</b>
<b>34</b>	Min tro gir meg tilgang på ressurser som gjør livet rikere.  <i>My faith gives me access to resources that leads to a more fulfilling life.</i>	<b>-5, 4, 0</b>
<b>35</b>	Jeg tror ikke jeg hadde fått bedret livskvaliteten av å være mer opptatt av åndelige verdier.  <i>I don't think my quality of life would be better if I were more concerned with spiritual values.</i>	<b>3, -2, -1</b>
<b>36</b>	Jeg tror ikke det er noe som jeg anser som så viktige at jeg tror jeg vil være villig til å ofre livet for det.  <i>I don't think there is anything that I consider important enough to the extent that I would be willing to give my life for it.</i>	<b>-2, -1, -1</b>
<b>37</b>	Jeg får min verdi ved at jeg er del av en helhet.  <i>I am given value by being part of a whole.</i>	<b>0, 1, -3</b>
<b>38</b>	Det er bedre å dø for noe, enn å leve for intet.  <i>It's better to die for something, than live for nothing.</i>	<b>-1, 0, 3</b>
<b>39</b>	Uten jobb og god helse ville jeg nok føle meg temmelig nytteløs.  <i>Without a job and good health, I guess I would feel rather useless.</i>	<b>5, 2, -5</b>
<b>40</b>	Materiell velstand som hus bil og gode ferier gir meg den friheten jeg trenger.  <i>Material wealth, as house, car and good vacations gives me the freedom I need.</i>	<b>4, -1, 1</b>
<b>41</b>	Et fast bosted og en stabil jobb er viktig for meg.  <i>A home and a secure job are important to me.</i>	<b>5, 2, -2</b>
<b>42</b>	Jeg føler meg ikke forpliktet til å leve ut i fra hva som er rett og galt.  <i>I do not feel committed to live in accordance to what is right and wrong.</i>	<b>-3, -5, 2</b>

Constitutive elements of Self

<b>43</b>	Jeg står ikke til ansvar for andre enn meg selv. <i>I am not accountable to others than myself.</i>	<b>-4, -5, 1</b>
<b>44</b>	Mine verdier er formet av mitt liv, og ikke omvendt. <i>My values are shaped by my life, and not the other way around.</i>	<b>-1, -2, 0</b>
<b>45</b>	Å være opptatt av indre utvikling og åndelige spørsmål gir meg ikke noe. <i>To be occupied with inner development and spiritual matters doesn't give me anything.</i>	<b>3, -4, -5</b>
<b>46</b>	Hvis jeg handler ut i fra hva jeg selv tjener på, vil jeg oppleve meg selv som kynisk og beregnende. <i>If I act in self interest, I would see myself as cynical and calculating.</i>	<b>2, 0, -1</b>
<b>47</b>	Det å tro at jeg er verdifull i Guds øyne, gir meg mot i møte med andre. <i>To believe that I am valuable in the eyes of God, gives me courage when meeting other people.</i>	<b>-4, 1, -3</b>
<b>48</b>	Det betyr mye for selvfølelsen min å få positive tilbakemeldinger fra andre. <i>It means a lot to my self-esteem to get positive feedback from others.</i>	<b>4, 5, 1</b>

**Appendix 2: factor one – matrix**

Distinguishing statements in bold numbers

Not like me											Like me
Helt ulik meg											Helt lik meg
-5	-4	-3	-2	-1	0	1	2	3	4	5	
21	<b>29</b>	<b>2</b>	18	6	7	1	8	12	20	<b>39</b>	
<b>34</b>	43	11	22	16	9	3	13	14	40	<b>41</b>	
	47	<b>17</b>	<b>26</b>	24	10	4	25	<b>35</b>	48		
		<b>42</b>	28	30	15	5	33	<b>45</b>			
			36	38	19	27	46				
				44	23	31					
					32						
					37						

Factor 1- “around me”

**Appendix 3: Factor two – matrix**

Distinguishing statements in bold letters

Not like me											Like Me
Helt ulik meg											Helt lik meg
-5	-4	-3	-2	-1	0	1	2	3	4	5	
<b>42</b>	<b>14</b>	7	6	1	4	2	19	8	12	23	
43	28	11	<b>9</b>	15	10	3	25	20	<b>17</b>	48	
	45	<b>16</b>	24	22	13	5	31	<b>29</b>	<b>34</b>		
		18	35	30	<b>26</b>	21	39	32			
			44	36	27	37	41				
				40	33	<b>47</b>					
					38						
						46					

Factor two – “around us”

**Appendix 4: Factor 3 – matrix**

Distinguishing statements in bold numbers

Not like Me										Like me
Helt ulik meg										Helt lik meg
-5	-4	-3	-2	-1	0	1	2	3	4	5
<b>39</b>	<b>4</b>	18	15	13	7	1	8	2	12	<b>3</b>
45	6	<b>19</b>	21	<b>20</b>	10	14	<b>11</b>	9	<b>26</b>	<b>5</b>
	30	<b>37</b>	<b>25</b>	22	<b>17</b>	16	23	<b>24</b>	31	
		47	28	35	27	40	32	38		
			<b>41</b>	36	<b>29</b>	<b>43</b>	<b>42</b>			
				46	33	48				
					<b>34</b>					
						44				

Factor Three – “within me”

## Appendix 5 – Letter of invitation and information

Trondheim 14.04.11

### Deltagelse i forskningsprosjekt om voksnes selvforståelse.

Takk for velvilje til å delta i denne undersøkelsen som omhandler voksnes selvforståelse.

”Hvem er jeg?” er et spørsmål som noen stadig stiller seg. Andre synes svaret er innlysende. Hva er det som er viktig for oss når det gjelder å beskrive hvem vi er? Målet med undersøkelsen er å lete etter ulike sider ved voksnes selvforståelse, og se om det er grunnleggende elementer som går igjen hos alle. Forståelsen av dette kan være til hjelp for mange som har en opplevelse av ikke å ”kjenne seg selv”.

Du inviteres til å delta ved å foreta en sortering av ulike ferdiglagede utsagn. 48 utsagn sorteres inn i et skjema etter hvilke utsagn du identifiserer deg med, ikke identifiserer deg med, eller er nøytral i forhold til. Vedlagt følger en detaljert instruks for hvordan du går fram, og sorteringen vil ta 20 – 45 minutter. Sorteringen kan du gjøre når og hvor du vil **innen fristen som er 9.mai**, for så å returnere det i en vedlagt svarkonvolutt. Ut over at dette er nyttig for prosjektet, kan enkelte også oppleve det som interessant for egen del. Ta deg god tid og bli kjent med hva du mener.

#### Vedlagt dette brevet finner du:

- Instruksjon for sorteringen
- 48 lapper med utsagn som skal sorteres.
- Sorteringsskjema
- Samtykkeerklæring
- Ferdig frankert svarkonvolutt

Undertegnede er masterstudent i Rådgivning ved Institutt for voksnes læring og rådgivningsvitenskap ved NTNU. Resultatene av prosjektet vil bli gjort kjent og tilgjengelig for alle som deltar. Den enkelte vil ikke kunne identifiseres eller gjenkjennes i resultatet.

Dere som deltar vil bli bedt om å gi opplysninger som gjør at det er mulig å be om intervju etter at analyse av data er gjennomført. Dette for å kunne ha mulighet til å kontrollere funn i undersøkelsen. Det er helt greit å si nei til intervju selv om en har deltatt i undersøkelsen. Alle personopplysninger vil bli slettet når undersøkelsen er ferdig. Prosjektet er etter søknad godkjent av Norsk Samfunnsvitenskapelig Datatjeneste (NSD).

De av dere som er villig til å delta bes om å fylle ut vedlagte samtykkeerklæringen nedenfor. Den returneres sammen med det ferdig utfylte sorteringsskjemaet i svarkonvolutten. For spørsmål om prosjektet, ta kontakt med undertegnede på tlf. 951 68 487, eller e-post [bentehus@stud.ntnu.no](mailto:bentehus@stud.ntnu.no) Veileder for oppgaven er Jonathan Reams, Førsteamanuensis ved Institutt for voksnes læring og rådgivning, NTNU, Telefon: 73 59 16 51 [jonathan.reams@svt.ntnu.no](mailto:jonathan.reams@svt.ntnu.no)

Med vennlig hilsen

Bente Husom

## Appendix 6 – sorting instruction

### Instruksjon for Q-sortering

1. Les først alle 48 utsagnene for å få en oversikt over hele innholdet. Disse skal sorteres ved at det plasseres ett utsagn i hver rute i vedlagte sorteringsskjema.
2. Del så utsagnene i 3 noenlunde like grupperinger i samsvar med de betingelser som ligger i instruksjonen.
  - Gruppe a) de utsagnene som du identifiserer deg med (til høyre)
  - Gruppe b) de utsagnene som du ikke identifiserer deg med, har minst sans for, eller du er uenig om (til venstre)
  - Gruppe c) de utsagnene som er mer nøytrale, som ikke gir så mye mening, virker tvetydige, tvilsomme, uklare eller motsigende (i mellom)
3. Du skal nå gjøre mer detaljerte fordelinger, der du skal velge ut tallverdier på hvert utsagn fra en skala på +5 til -5.
4. Først legg ut all utsagnene i gruppe a) de som er lik deg - les så gjennom dem igjen og velg ut to utsagn som er mest lik deg. Plasser utsagnene lengst til høyre, +5 i pakt med skjemaets mønster.
5. Deretter gjør det samme med gruppe b) de utsagnene som er mest ulik deg, og plasser deretter de to utsagnene som er mest ulik deg lengst til venstre, -5 i henhold til skjemaets mønster.
6. Gå så tilbake til de utsagnene som er mest lik deg og velg nå 3 som fortsatt er svært lik deg og plasser dem ved siden av utsagnet som du plasserte lengst til høyre, +4.
7. Gjør nå tilsvarende for den andre gruppen b) velg 3 utsagn og plasser dem på siden av utsagnet som du plasserte lengst til venstre, -4.
8. Når du kommer til +3 kolonnen, plasser 4 utsagn først under +3 så 4 under -3. Videre for +-2, +-1 og 0 rubrikkene er det de små nyansene som avgjør i hvilken kolonne du plasserer utsagnene. Vær nøye og bruk god tid til å være så nyansert som råd, pass på at du plasserer riktig antall utsagn i hver rubrikk. Plasserer 6 utsagn under +1, -1 og 8 utsagn under 0 (se skjemaets mønster).
9. Når du nå har fullført fordelingen eller plasseringen, se over den på nytt og avgjør om du er enig med deg selv - hvis det fortsatt er noe du er misfornøyd med, juster plasseringene slik at du blir fornøyd. Plasser utsagnenes nummer på skjemaet og lever dette. **Skriv utsagnenes nummer på sorteringsskjemaet og returner det i svarkonvolutten sammen med samtykkeskjema.**

Lykke til!

## Appendix 7 - letter of consent

### Samtykkeerklæring

Jeg er villig til å delta i studiet ”voksnes selvforståelse”. Hensikten med studiet er å øke forståelse for hvilke elementer som er viktig for voksnes identifisering av ”selvet”.

Kryss av det som passer:

Jeg er **villig** til å bli kontaktet for intervju

Jeg er **ikke villig** til å bli kontaktet for intervju

Jeg er inneforstått med at alle opplysninger vil bli behandlet konfidensielt, og at datamaterialet vil bli lagret trygt i prosjektperioden og destruert når prosjektet er avsluttet i november 2011. Det vil ikke være noen personidentifiserende opplysninger i den ferdige avhandlingen.

Jeg har forstått at jeg kan trekke meg fra studiet når som helst uten å måtte oppgi noen grunn.

Sted: \_\_\_\_\_ dato: \_\_\_\_\_ signatur: \_\_\_\_\_



## Appendix 8 – NSD permission

Norsk samfunnsvitenskapelig datatjeneste AS  
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Harald Hårfagres gate 29  
N-5007 Bergen  
Norway  
Tel: +47-55 58 21 17  
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nsd@nsd.uib.no  
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Org.nr. 985 321 884

Jonathan Reams  
Institutt for voksnes læring og rådgivningsvitenskap  
NTNU  
Loholt allé 85  
7491 TRONDHEIM

Vår dato: 08.03.2011

Vår ref: 26227 / 3 / AMS

Deres dato:

Deres ref:

### KVITTERING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 01.02.2011. Meldingen gjelder prosjektet:

26227	<i>Constitutive elements of "self"</i>
Behandlingsansvarlig	NTNU, ved institusjonens overste leder
Daglig ansvarlig	Jonathan Reams
Student	Bente Husom

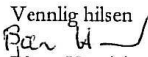
Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, [http://www.nsd.uib.no/personvern/forsk\\_stud/skjema.html](http://www.nsd.uib.no/personvern/forsk_stud/skjema.html). Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/prosjektoversikt.jsp>.

Personvernombudet vil ved prosjektets avslutning, 30.11.2011, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen  
  
Bjørn Henrichsen

  
Anne-Mette Somby

Kontaktperson: Anne-Mette Somby tlf: 55 58 25 83  
Vedlegg: Prosjektvurdering  
Kopi: Bente Husom, Dragvoll allé 6, 7049 TRONDHEIM

Avdelingskontorer / District Offices:

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TRONDHEIM: NSD, Norges teknisk-naturvitenskapelige universitet, 7491 Trondheim. Tel: +47-73 59 19 07. [kynre.svarva@svt.ntnu.no](mailto:kynre.svarva@svt.ntnu.no)  
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