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The Identity Dynamics Questionnaire (IDQ): Operationalization and Verification of the Identity Dynamics Model

Abstract: The article presents the Identity Dynamics Questionnaire (IDQ) as a method for measuring identity processes and modes included in the identity dynamics model by Oleś. The model refers to general processes of personality development that underlie identity functioning located on two dimensions: the internal experience and the external activity. The new tool was created to validly and reliably operationalize the theoretical proposition and to verify its assumptions and relations between components of the model. Four studies were conducted as successive stages of constructing the IDQ. Studies 1 and 2 aimed to exploratory setting the content of subscales designed to measure four identity processes (integration, reconstruction, adaptation, expansion – part A of the IDQ) and four identity modes (stabilization, fluidity, amplification, pliability – part B of the IDQ). Studies 3 and 4 served to confirmatory analyses concerning the structure of the IDQ and show its validity. The studies showed satisfactory psychometric properties of current version of the new method.

Keywords: *Identity, Identity Dynamics Questionnaire, Validation of method, Discrepancies in personality, Development*

INTRODUCTION

The main aims of this article are to present the assumptions and operationalization of the identity dynamics model as a new theoretical proposition and to present the Identity Dynamics Questionnaire as a tool to measure components of the model. This conception is rooted in traditional theory and research on identity, but at the same time, it is a new branch of this psychological area. In the last two decades, the question about personal identity has returned to psychology as a topic that demands theoretical and empirical revision. The classic conceptions provided by Erikson (1968) and Marcia (1966, 1980) were pioneering and inspirational for many years, but currently they need to consider the context of the social, cultural, and material world that is rapidly changing and fluid (Bauman, 2000; Schachter, 2009; Schachter & Galliher, 2018). There are a few contemporary models concerning the formation of identity and its transformation during the lifespan. One of them is the dual-cycle model of identity formation proposed by Luyckx and colleagues (2008, 2011), which is an expansion of Marcia's identity status model. The dual-cycle model of identity emphasizes

possibility (or even necessity) of reconsideration of preliminary identity commitments and then deeper confirmation of them or replacing them with other choices. In this matter, Luyckx's model was an inspiration for including reconstruction issues into the identity dynamics model.

The other significant theory is the model of identity styles proposed by Berzonsky (2008), which points to three styles of identity formation: informational, normative, and diffuse-avoidant. This model emphasizes the processual and varied character of identity development; identity forms in a process, but the process might proceed according to different rules. This issue lies at the root of the identity dynamics model. There are also the identity process theory by Breakwell (1986) and the conception of identity motives by Vignoles (2011), which point to specific identity principles/motives such as e.g. striving for a sense of self-continuity or a sense of self-distinctiveness. These and other motivational aspects were included in the defining processes of identity dynamics. In addition to the above approaches, the conception of identity as a self-discovery proposed by Waterman (2011) and the conceptual synthesis of main identity notions and mechanisms

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within the theory of identity consolidation by Schwartz (2007) have become important sources for creating a new proposal of identity functioning during the whole life – not only adolescence and emerging adulthood but also middle and late adulthood, as other mentioned contemporary authors have postulated.

Inspired by current approaches to identity and accounting for more general assumptions about personality development, Oleś proposed the identity dynamics model (Batory, Brygoła, & Oleś, 2016). The model relates to general processes of personality development that underlie dynamically functioning identity. The main assumption is that personality develops on the basis of the alternation of decreasing and increasing inner discrepancies and discrepancies between the person and the social environment (Oleś, 2011). It means that we need to increase discrepancies temporarily, e.g. in order to set new personal goals or verify the current value system, and then we need to decrease discrepancies, e.g. in order to achieve these goals and integrate them in one complex motivational whole. After some time the new goals and/or reinterpretation of life events are needed, so the increasing discrepancies again happens, and so on. Thus there is the alternation of directions of the identity dynamics.

Identity is a system of thoughts, feelings, and behaviours by which a person experiences and expresses who he or she is and what is important for him or her. As a self-centred reflective-affective-behavioural structure, identity is a part of personality and is subject to the same general rules as personality. Hence, the identity processes are located on two dimensions: internal experience and external activity. The first comprises thoughts, feelings, and other inner states that are recognized by the individual and consciously reworked. It is based on self-reflection and the need for self-understanding. Experiencing oneself includes reflective and affective states that form inner activity and that can be aimed in two directions. The first direction consists of reducing discrepancies and tension between thoughts and affects, between past, current, and future self-concepts, and between personal goals, plans, and strivings. Reducing these kinds of tension is the process of integrating inner experience. The second direction of development within inner activity is increasing the discrepancies and tension between what is old and no longer valid in one's present life situation and the new meanings that are changed and negotiated with one's current life context. The increasing of inner discrepancies is a necessary process in healthy human development because it prevents personality stagnancy (Durbin & Hicks, 2014; Oleś, 2011). In the model of identity dynamics, the process of seeking new personal meaning and confrontation with parts of inner experience that are not consistent is called "reconstruction." At first, this process was called "transgression" in reference to the theory of psychotransgressionism proposed by Kozielecki (2007). However, due to strong connotation with transgression interpreted as acts of aggression and violations of rules of law, we resigned this term and changed it to "reconstruction." This term fits better with the reconsider-

ing of beliefs, values, meaning, and seeking new places for them in the structure of inner experience, both cognitive and affective.

Therefore, the first dimension of identity dynamics is set out between two processes: integration (the tendency to decrease inner discrepancies) and reconstruction (the tendency to increase inner discrepancies). Both processes can be adaptive and are potentially developmental if they are balanced and adjusted to one's life context and environmental circumstances (Batory, Brygoła, & Oleś 2016; Brygoła, 2018). However, although the summarized balance (during some period or periods of life) might indicate optimal developmental functioning (the individual does not stay in the same place all the time), circumstances when the particular identity processes increase might differentiate an individual's well-being. Reconstruction of identity probably intensifies especially in the face of psychological crisis and, as such, might be a way to overcome the crisis. In turn, integration might be an effect of overcoming the crisis and, as such, might be directly positively connected with well-being. However, arriving at this point would not be possible without temporary identity reconstruction and sometimes co-existing (but not necessarily being an effect of reconstruction) psychological discomfort.

The second dimension of identity dynamics concerns external activity that can also proceed in two directions. The individual might express and create his or her own identity in behaviour that is aimed at decreasing discrepancies between himself or herself and the social environment. Then he or she tends to behave according to social expectancies, cultural norms, and rules. Social groups (e.g., family, friends, colleagues, and religious community) are important sources of waypoints for making decisions and taking actions. Through this kind of activity, the individual defines who he or she is. This identity process is called adaptation (meaning adaptation to the social environment, not adaptation in contrast to psychological dysfunction). On the other side of external activity, there is the tendency to increase discrepancy between the individual and the social environment by emphasis on individualistic needs, goals, and values. The individual tends to undertake actions that can be trials for a new role and realization of personal interests, regardless of social opinions and advice. This identity process is called expansion.

It is worth noting that activities in pursuit of individualistic goals can be undertaken counter to social expectancies and pressure or not. Individualistic goals are not always conflicting with community values or with being a member of a group, and in the extreme form, they can be fused and display a phenomenon called "identity fusion" by Swann and colleagues (2009). Therefore, expansion is not simple opposition to adaptation. They are processes located on one identity dimension appointed by the tendency to fulfil social motives (affiliation, belongingness, security) on one side and individualistic motives (distinctiveness, uniqueness, independence) on the other side (also see Breakwell, 1986, 2010; Vignoles,

2011). Similar to processes from the dimension of internal experience, both adaptation and expansion can be functional and lead to development if they are relatively balanced and their intensity changes according to life events, development, and environmental possibilities including chances and constraints. For example, striving for comparative distinctiveness (focused on a strong contrast with other people and isolation) is not functional, but general distinctiveness with respect for other people is associated with psychosocial well-being (van Doeselaar, Klimstra, Denissen, & Meeus 2019).

As the person always functions on two dimensions at the same time – internal experience (in the so-called inner world) and external activity (in relation to other people) – the view of identity dynamics must comprise processes from these two dimensions together. For this reason, it is not enough to describe the intensity of particular identity processes, but there is also a need to conceptualize the identity modes that are pairs of processes from two dimensions. On this account, four combinations as identity modes are distinguished: stabilization, fluidity, amplification, and pliability.

Stabilization is a fusion of integration and adaptation, which means that the individual has a coherent system of needs, beliefs, and feelings, and he or she makes an effort to sustain it. At the behavioural level, regarding other people, the individual tends to save agreeable or even compliant relationships, which often means that the way of action, thinking, and feeling is stable, grounded, and accepted by the social environment. In turn, fluidity is a fusion of reconstruction and expansion. This means that the individual seeks new meaning for his or her past and present experiences and anticipated life events, and he or she tries new actions, explores new areas to find activities that would fit own potential and interests. The next identity mode is amplification, which is a fusion of integration and expansion. This happens when the individual has an integrated self-view, knows what he or she wants, knows what goals are important to him or her, and does not experience strong inner conflict. This clear self-concept comprises a stable value system, which is the basis for undertaking purposive new actions that will enable developing abilities and achieving personal aspirations. The last distinguished identity mode is pliability, which is a fusion of adaptation and reconstruction. This means that the individual continues well-known actions that are expected or at least accepted by other people (especially those with whom the individual has a close relationship). On the behavioural level, the individual places group goals above personal ones so that he or she does not experiment with new activities. At the same time, he or she reinterprets own experiences, life events, and functioning in roles. It is possible that external actions do not change, but the way of thinking, feeling, and perception of oneself, other people, and/or the world are reformulated.

Initially, amplification and pliability as identity modes were called “assimilation” and “accommodation,” respectively (Batory, Brygoła, & Oleś 2016; Brygoła, 2018). However, due to strong connotation with assimila-

tion and accommodation distinguished and described as cognitive identity processes by Breakwell (1986), we decided to change these terms. They are similar, especially assimilation with amplification as phenomena of identity broadening, but they are not the same. In the frame of our identity dynamics model, broadening within amplification has not only cognitive but also affective and behavioural character. More specifically, assimilation involves the inclusion of a new identity content in the existing cognitive structure (for example, becoming a mother), and amplification encompasses the new way of feeling and behaving in this context. In turn, pliability has even less in common with accommodation by Breakwell (1986) because the latter means adjusting the current self-image to the new included identity content, whereas pliability means maintaining the current way of behaving and referring to the social environment despite the changes taking place in the way of feeling and thinking about oneself. Hence, Block’s (1982) suggestion that concepts of assimilation and accommodation “can also be applied to conceptualize the dynamics of personality development and motivation” (p. 289) has some translation into the dynamics of identity, but to avoid confusion of identity concepts, we decided to use the terms “amplification” and “pliability.”

Figure 1 presents a theoretical model of identity dynamics comprising two identity dimensions, four identity processes at their poles, and four identity modes that are compilations of two processes from each dimension. Most importantly, each identity mode as a compilation of two identity processes is a whole that is beyond the sum of its parts according to the classic Aristotelian structural rule. The identity modes are on a qualitatively different (higher) level than the identity processes.

The above model is a theoretical proposition that needs an operationalization and verification. On this account, we have proceeded with the construction and validation of the method aimed at measuring each identity process and each identity mode contained in the model. A series of studies was designed to examine relationships between processes and modes distinguished in the model and to determine relationships between them and identity characteristics such as identity processes conceptualized in the dual-cycle model of identity formation (Luyckx et al., 2008), identity processing styles according to Berzonsky (2008), identity dimensions according to Pilarska (2012), and well-being. The last goal arose from the assumption that processes and modes distinguished in the identity dynamics model are expressions of adaptive personality, and if they are balanced, they are related to well-being.

With reference to the mentioned approaches, some general hypotheses were formulated. H1: Exploration in breadth and exploration in depth are positively correlated mainly with processes of increasing identity discrepancies (expansion, reconstruction). H2: Commitment making and identification with commitment are positively correlated mainly with processes of decreasing identity discrepancies (integration, adaptation). H3: Exploration in breadth is positively correlated with fluidity. H4: Identification with

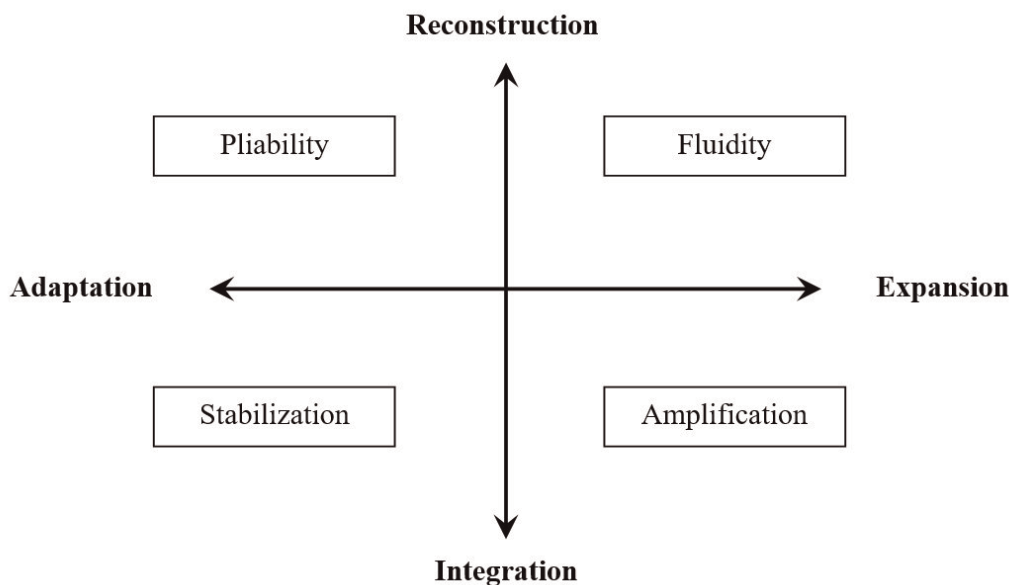


Figure 1. Model of identity dynamics by Oleś (Batory, Brygola, & Oleś, 2016)

commitment is positively correlated with stabilization and amplification. H5: Ruminative exploration is negatively correlated with integration, stabilization, amplification. H6: Informative identity style is positively correlated mainly with reconstruction. H7: Normative identity style is positively correlated mainly with adaptation. H8: Diffuse-avoidant identity style is negatively correlated mainly with integration. H9: Stability is positively correlated mainly with stabilization. H10: Coherence is positively correlated mainly with integration, stabilization, and amplification. H11: Well-being is positively correlated with identity processes and modes, more strongly with processes and modes involving decreasing identity discrepancies than increasing them. Verification of these hypotheses served to examine the validity of the new questionnaire.

PRELIMINARY STAGE AND STUDY 1

Method

The initial stage of constructing the questionnaire involved generating 121 preliminary items concerning the four identity processes and the four identity modes. The items were generated by two authors based on definitions of identity processes and modes taken from the theoretical model. Next, all items were evaluated by 10 independent judges who rated each item in terms of adequacy to definitions. The ratings were on a 5-point scale from 1 (*totally inadequate*) to 5 (*totally adequate*). The mean ratings ranged from $M = 3.90$ for integration to $M = 4.46$ for stabilization. All items with a mean rating below 4.00 were eliminated. Some items were slightly reworded. Then Study 1 was conducted. Participants, who were psychology students (receiving course credits) along with their family members and friends ($N = 342$; 80% female; 19–61 years old, $M = 28.71$, $SD = 8.69$), completed a 111-item version of the questionnaire (in a paper-and-pencil form) with a 5-point Likert scale from 1 (*completely disagree*) to 5 (*completely agree*).

Results

The data were subjected to two exploratory factor analyses (EFA) with Varimax rotation. In Studies 1 and 2, the choice of this type of rotation was driven by the assumption of an orthogonal setting of identity processes as well as identity modes. Analyses were carried out separately for items concerning identity processes and for items concerning identity modes. The process items and the mode items were separately generated and the EFAs were separately conducted due to the assumption that identity modes have qualitatively different structural status from identity processes, and summing the processes is not enough to determine the intensity of particular modes. In the analysis of identity processes, items with eigenvalues of 1.00 or greater indicated that 18 factors could be extracted, but Cattell's (1966) Scree Test suggested the extraction of only four factors. Furthermore, the four-factor solution for the data had the most meaningful structure. After analysis of the four factors' content, they were recognized as reconstruction (explained 10.48% of the variance), integration (10.24%), adaptation (7.71%), and expansion (6.82%). In total, 35.25% of the variance was explained. Reliability coefficients for the factors were $\alpha = .87$ for reconstruction, $\alpha = .89$ for integration, $\alpha = .82$ for adaptation, and $\alpha = .83$ for expansion.

The second EFA, comprising identity mode items, indicated 13 factors with eigenvalues greater than 1.00, but the Scree Test suggested the extraction of only three factors. After analysis of the three factors' content, they were recognized as amplification (explained 13.57% of the variance), fluidity (10.05%), and stabilization (8.56%). In total, 32.18% of the variance was explained. Reliability coefficients for the factors were $\alpha = .82$ for amplification, $\alpha = .81$ for fluidity, and $\alpha = .77$ for stabilization. The results did not provide a four-factor solution that would be fully consistent with the theoretical assumptions. Pliability as one identity mode was not extracted as a factor.

STUDY 2

Method

Based on Study 1, we selected items with the highest discriminant validity and formulated a few new items that could create a subscale for pliability. Then Study 2 was conducted. Participants, who were psychology students (receiving course credits) along with their family and friends ($N = 347$; 81% female; 18–60 years old, $M = 26.42$, $SD = 8.40$), completed a 94-item version of the questionnaire (some of them in paper-and-pencil form, others online) and two measures to examine the validity of the new method, always in the same order. There were no differences between data from the paper and online versions of survey.

The Identity Style Inventory by Berzonsky (ISI-5; Berzonsky et al., 2013), adapted to Polish by Senejko and Łoś (2015), is a 48-item questionnaire to measure three identity processing styles: informational, normative, and diffuse-avoidant. Additionally, commitment (defined as confidence in one's settled direction and sense of life) was measured. Each subscale consisted of nine items. There was a 5-point Likert scale for responding from 1 (*completely doesn't fit me*) to 5 (*completely describes me*). Cronbach's α for the subscales of the Polish adaptation was .77 for informational style, .68 for normative style, .71 for diffuse-avoidant scale, and .80 for commitment (Senejko & Łoś, 2015).

The Multidimensional Questionnaire of Identity (MQI) by Pilarska (2012, 2015) is a 45-item questionnaire intended to measure a global sense of identity along six dimensions: accessibility, specificity, separateness, coherence, stability, and valuation of identity content. There was a 4-point scale for responding from 1 (*strongly disagree/never*) to 4 (*strongly agree/always*). Cronbach's α for the scale of the general sense of identity was .80, while for the subscales ranged from .60 to .81 (Pilarska, 2012).

RESULTS

Exploratory Factor Analysis of the IDQ. As in Study 1, but with another pool of items, the data from the IDQ were subjected to two exploratory factor analyses with Varimax rotation separately for identity processes and identity modes.

The IDQ-A – identity processes. In the analysis, 11 factors of eigenvalues greater than or equal to 1.00 explaining 60.37% of the total variance were identified, but Cattell's (1966) Scree Test suggested the extraction of four factors, as in Study 1. The scales were created after elimination of items with factor loads less than .50 and cross-loading items. We also removed several items with factor loads higher than .50 if the meaning of the item was too similar to those remaining. We used the criterion of leaving sentences formulated more clearly. The final version of the IDQ-A consisted of 31 items. The four factors explained 47.80% of the total variance including the integration factor (18.29%), the reconstruction factor (13.46%), the adaptation factor (10.07%), and the expansion factor (5.98%). The factors were congruent with the results of Study 1.

The IDQ-B – identity modes. Items with eigenvalues of 1.00 or greater indicated that 11 factors could be extracted, which accounted for 56.51% of the total variance. The Scree Test suggested the extraction of four factors. The final 31-item version of this part of the IDQ was created using the same procedure as in the IDQ-A. The four factors explained 40.03% of the total variance including the fluidity factor (15.67%), the amplification factor (12.62%), the stabilization factor (6.65%), and pliability factor (5.09%). The final version of the IDQ-B consisted of the three factors from Study 1 and pliability as a fourth factor, as expected.

Cronbach's α , means, and standard deviations for the subscales are shown in Table 1. All scales corresponding to identity processes and identity modes had acceptable reliability except the pliability scale.

Table 1. Means and standard deviations for the identity processes and modes measured by the IDQ; Cronbach's α of subscales and subscale intercorrelation in Study 2 ($N = 347$)

	<i>M</i>	<i>SD</i>	No of items	Cronbach's α	1	2	3	4	5	6	7
1. Expansion	3.59	.61	7	.782							
2. Adaptation	3.43	.59	7	.772	-.26***						
3. Integration	3.12	.74	9	.872	.38***	-.04					
4. Reconstruction	3.73	.61	8	.814	.13*	-.03	-.18**				
5. Fluidity	3.08	.71	7	.812	.17**	-.07	-.24***	.56***			
6. Amplification	3.89	.48	8	.755	.57***	-.09	.51***	.15**	.06		
7. Stabilization	3.23	.58	7	.679	-.05	.20***	.38***	-.36***	-.39***	.19***	
8. Pliability	3.16	.46	9	.572	.12*	.25***	-.03	.44***	.48***	.12*	-.03

* $p < .05$, ** $p < .01$, *** $p < .001$

Validity. To examine the validity of the IDQ, correlation analyses including identity processing styles according to Berzonsky (2008) and identity dimensions according to Pilarska (2012) were performed. The results are presented in Table 2.

With reference to the hypotheses, the correlations between identity processes and identity modes (IDQ), identity processing styles (ISI-5), and identity dimensions (MQI) indicate sufficient validity of the constructed method. It is worth noting the relationships between integration and other variables. Integration relates to actively harmonizing and confirming an inner system of beliefs, goals, needs, values, and feelings. This process requires insight into oneself, which can be treated in contrast to avoiding self-reflection, avoiding making life decisions, and a state of dispersion and floundering between various goals, values, and self-concepts. These characteristics of functioning are typical for the diffuse-avoidant identity style (Berzonsky, 2008), which is apparent in the negative correlations with integration and amplification. Clarity and certainty of self-concept, which occur within integration, are related to accessibility to self-knowledge (insight) and to coherence of identity content, hence the correlation with these identity dimensions are heavily positive. From clear, certain, and coherent content of identity, its positive valuation follows, which means small discrepancies between actual self, ideal self, and ought self (Higgins, 1987, 1996). This is shown by the relatively strong positive correlation between integration and valuation of identity content. It has a direct consequence in intensity of commitment as a power of conviction and behavioural involvement in realizing values, goals, and promises (Berzonsky, 2008; Marcia, 1966). Therefore, the positive correlation between integration and commitment is expected and evident.

The validity of the IDQ is also shown in the relationships between commitment and amplification including behavioural aspects of identity, which reflects

a mechanism of engagement in actions that are expansive and coherent with system of beliefs, feelings, and values. The correlation between commitment and expansion is slightly lower than with integration and amplification but still significantly positive. It emerges from the character of expansive identity actions that can be rooted in a well-grounded meaning of life and integrated system of personal beliefs, including beliefs about the self. When expansion coexists with reconstruction, it has less in common with commitment as indicated by the negative correlation between fluidity and commitment and between reconstruction and commitment. When expansion coexists with integration, it has more in common with commitment.

The next area of examining validity concerns the relationships comprising a normative processing style. As expected, the most positive correlations were between normative style on one side and adaptation and stabilization on the other. According to Berzonsky (2008; Berzonsky et al., 2013), the normative identity style relies on adherence to the expectations and standards of significant others or referent groups. The similarity to adaptation is appreciable. The primary goal of individuals with a normative identity style is to defend and preserve their existing self-view and identity content. It is very similar to stabilization as an identity mode. In this context, negative correlations of normative style with expansion and reconstruction are also comprehensible and can be considered as indices of validity of the IDQ.

The informational processing style was positively correlated with reconstruction. Both processes involve seeking new information, scepticism toward existing self-knowledge and the meaning of life, and reconsidering values and personal goals. However, the informational style is not only an internal, mental activity. It also encompasses external actions such as behavioural efforts to look for credible sources of information. Experimenting with new behaviours and roles can also be treated as a way of attaining new information. Each behaviour aimed at

Table 2. Correlations of the identity processes and modes with identity processing styles by Berzonsky and identity dimensions by Pilarska

	Expansion	Adaptation	Integration	Reconstruction	Fluidity	Amplification	Stabilization	Pliability
Informational style	.15**	.19***	.11*	.21***	.02	.36***	.06	.17**
Normative style	-.23***	.40***	.03	-.21***	-.05	-.09	.47***	.21***
Diffuse-avoidant style	-.25***	.12*	-.40***	.04	.21***	-.40***	-.10	.25***
Commitment	.29***	-.08	.66***	-.15**	-.24***	.51***	.37***	-.17**
Accessibility	.32***	-.02	.76***	-.20***	-.26***	.45***	.33***	-.15**
Specificity	.34***	-.25***	.30***	.14**	.03	.33***	.05	-.01
Separateness	.23***	-.37***	.29***	-.03	.03	.12*	-.08	-.13*
Coherence	.30***	-.05	.79***	-.26***	-.32***	.45***	.35***	-.17**
Stability	.24***	.00	.67***	-.33***	-.40***	.43***	.45***	-.19***
Valuation	.44***	-.12*	.69***	-.10	-.17**	.46***	.17**	-.05

* $p < .05$, ** $p < .01$, *** $p < .001$

personal and group goals (consisting of expansion and adaptation) can be informational to some degree. Therefore, informational style is positively correlated with almost all identity processes and identity modes, but it is not identical with any of them. It is interesting that informational style is the most positively correlated with amplification. This could suggest that amplification is the kind of identity mode that arises from fundamental inner coherence, but the content of identity is open for new information and trial behaviours assimilated in the existing structure of self-knowledge.

The validity of the IDQ was also supported by the results regarding coherence as an identity dimension. It correlated positively with integration, amplification, and stabilization, but it correlated negatively with fluidity, reconstruction, and pliability. The dividing line is clear and runs between the lower and upper parts of the identity dynamics model. The moderate positive correlation between expansion and identity coherence is probably a reflection of the mechanism mentioned above. When expansion coexists with integration, it is an amplification mode, and the individual exposes himself or herself to action based on an integrated system of beliefs, values, and goals. Expansion is a result of integration, so we can also say that it is a result of identity coherence. However, expansion does not always result from a clear self-concept and system of orientation in life. It may have a more experimental character that is related to reconstruction and yields fluidity as an identity mode. Thus, expansion can be in close relation to integration and identity coherence, but it does not have to be.

Stability as an identity dimension is positively correlated with integration and stabilization and negatively correlated with fluidity and reconstruction, which confirms the validity of the IDQ. As the last issue of examining validity in Study 2, it is worth discerning relationships between expansion and adaptation as identity processes and between specificity and separateness as identity dimensions. The sense of specificity and the sense of

separateness were positively correlated with expansion but negatively correlated with adaptation. These results comply with assumptions about the character of expansion and adaptation as processes located on the identity dimension stretched out between the tendency to realize individualistic goals and the need for self-actualization on one side and the tendency to realize group goals and the need for belongingness on the other side.

STUDY 3

Method

The aim of Study 3 was to analyse the factor structure of the IDQ (parts A and B) and to further examine the validity of the new method. Participants, who were psychology students receiving course credits ($N = 356$; 83% female; 18–52 years old, $M = 24.93$, $SD = 7.72$), completed a 62-item version of the IDQ (IDQ-A: 31 items; IDQ-B: 31 items) and others measures, always in the same order. This study was conducted online only.

The Dimensions of Identity Development Scale (DIDS) by Luyckx and colleagues (2008), adapted and revised by Piotrowski and Brzezińska (2017), is a 25-item questionnaire that measures five identity processes conceptualized in the dual-cycle model of identity formation (Luyckx et al., 2008). Each subscale consists of five items. There was a 5-point Likert scale for responding from 1 (*completely disagree*) to 5 (*completely agree*). Cronbach's α for the subscales of the Polish adaptation was .76 for exploration in breadth, .86–.93 for commitment making, .76–.79 for exploration in depth, .88–.90 for identification with commitment, and .86–.87 for ruminative exploration (Piotrowski & Brzezińska, 2017).

Results

Reliability coefficients of the IDQ, means, and standard deviations for the subscales in this study are presented in Table 3.

Table 3. Means and standard deviations for the identity processes and modes measured by the IDQ; Cronbach's α of subscales and subscale intercorrelation in Study 3 ($N = 356$)

	<i>M</i>	<i>SD</i>	No of items	Cronbach's α	1	2	3	4	5	6	7
1. Expansion	3.68	.60	7	.749							
2. Adaptation	3.44	.62	7	.767	-.02						
3. Integration	3.12	.76	9	.855	.30***	.03					
4. Reconstruction	3.86	.62	8	.804	.39***	.11*	-.03				
5. Fluidity	3.30	.75	7	.811	.39***	.15**	-.14**	.72***			
6. Amplification	3.89	.54	8	.791	.70***	.13*	.53***	.31***	.24***		
7. Stabilization	3.20	.63	7	.708	-.08	.07	.37***	-.26***	-.28***	.18**	
8. Pliability	3.25	.50	9	.628	.26***	.37***	-.02	.49***	.49***	.24***	.02

* $p < .05$, ** $p < .01$, *** $p < .001$

Confirmatory Factor Analysis of the IDQ. To evaluate the accuracy of the structure of each part of the IDQ, two confirmatory factor analyses (CFA) were conducted using AMOS 25 (Arbuckle, 2017). The maximum likelihood (ML) procedure was used. Fit indices for the IDQ-A (concerning identity processes) and the IDQ-B (concerning identity modes) are presented in Table 4 and respectively in Figure 2 and Figure 3. The χ^2 to degree of freedom ratio (χ^2/df) less than 3 (Kline, 2005) and values of the root mean square error of approximation

(RMSEA) less than .07 (Hu & Bentler, 1999) indicate an acceptable model fit, but values of RMR greater than .08 indicate a poor model fit (Hu & Bentler, 1999). Values of the Comparative Fit Index (CFI) were relatively small, but they can be explained by the impact of the average size of the correlations between variables in the model that were not high – only the correlation between pliability and fluidity exceeded .40 (equal to .48).

Validity. The next part of examining the validity of the IDQ was a correlation analysis of processes distin-

Table 4. Fit indices in the tested models for data from Study 3

Model	chi2	df	p <	chi2/df	RMR	CFI	RMSEA (LO 90; HI 90)	AIC
Processes	1017,86	428	.001	2.38	.082	.823	.062 (.057; .067)	1153,86
Modes	1032,25	428	.001	2.41	.085	.766	.063 (.058; .068)	1168,25

Notes: RMR – Root Mean Square Residual, CFI – Comparative Fit Index, RMSEA – Root Mean Square Error of Approximation, AIC – Akaike’s Information Criterion.

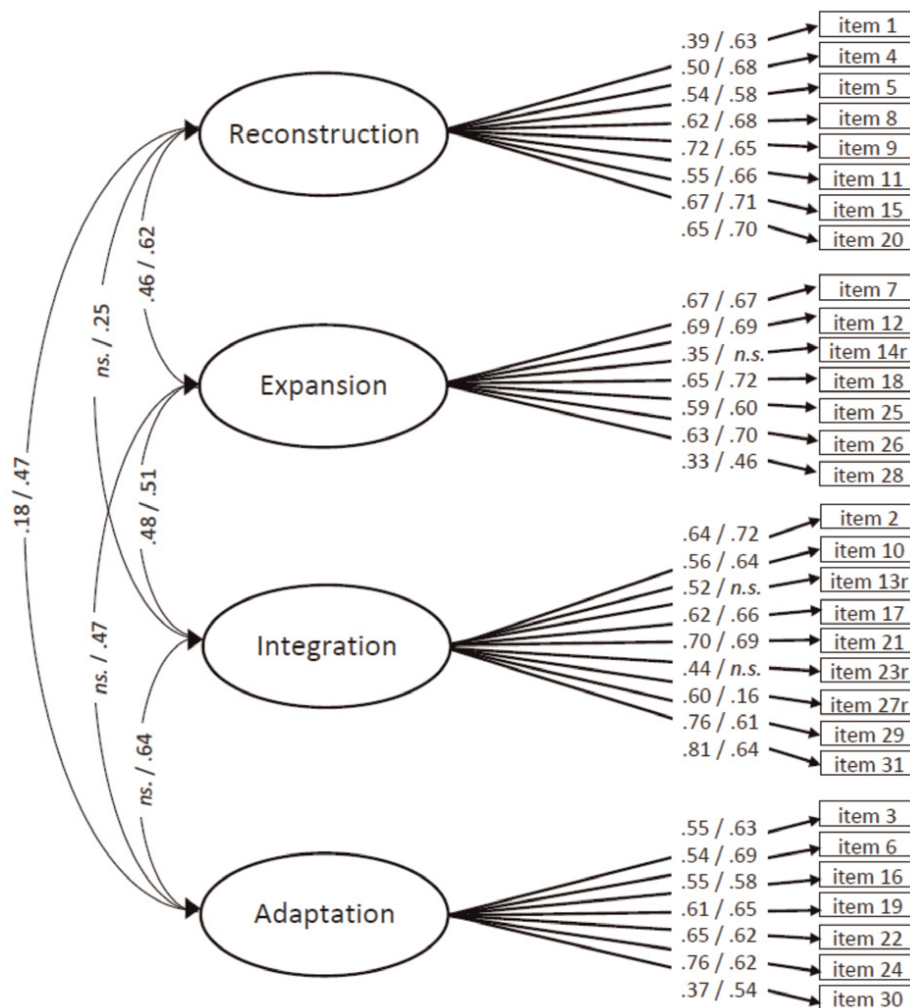


Figure 2. Models of the confirmatory factor analyses on the identity process items for Study 3 (results on the left) and Study 4 (results on the right)

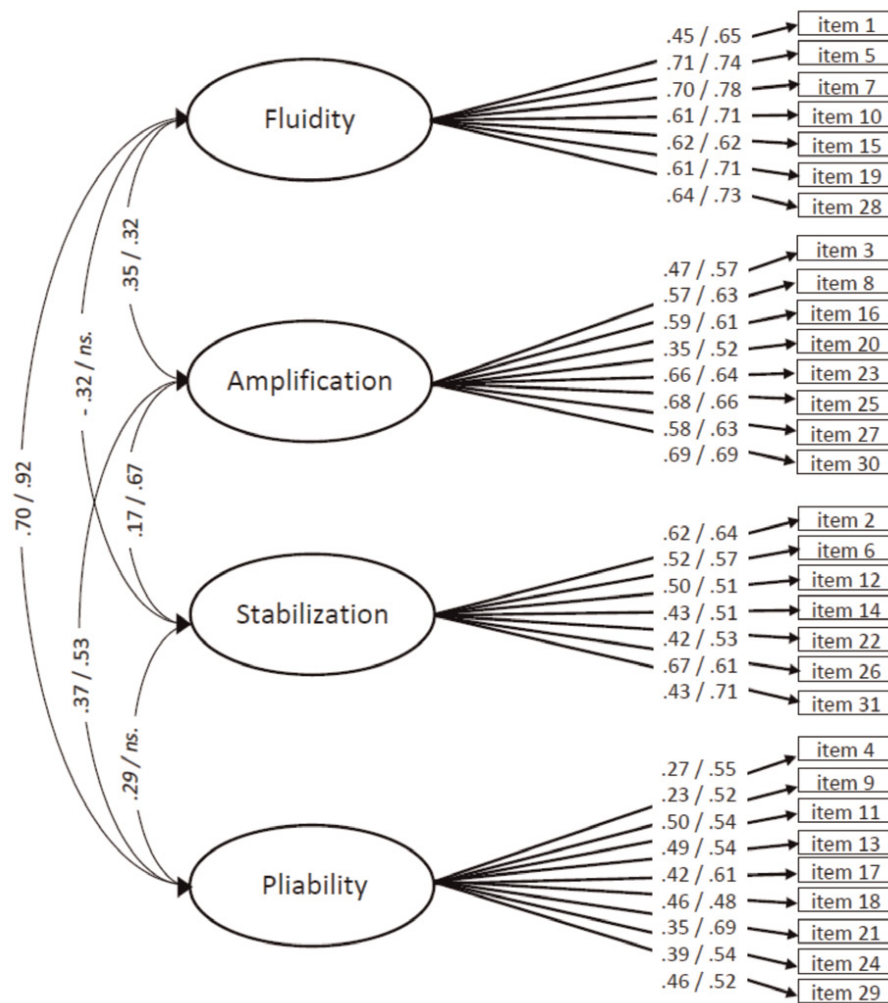


Figure 3. Models of the confirmatory factor analyses on the identity mode items for Study 3 (results on the left) and Study 4 (results on the right)

guished in the dual-cycle model of identity formation by Luyckx and colleagues (2008, 2014) measured with the DIDS. The results are presented in Table 5.

As expected, integration was positively correlated with commitment making and identification with commitment. A coherent, integrated system of beliefs, goals, and affects facilitates making decisions and commitments. When the individual knows what kind of needs and goals

he or she wants to realize, this tends to strengthen inner coherence, and the processes of commitment making and identification with commitment (confirmation and renewal of important life decisions) are paved. By the same token, integration is negatively correlated with ruminative exploration, which is defined as repeatedly and non-conclusively seeking the best roles, values, goals, relations, and ways of action. The individual delays making

Table 5. Correlations of the identity processes and modes with identity processes from the dual-cycle model of identity formation by Luyckx

	Expansion	Adaptation	Integration	Reconstruction	Fluidity	Amplification	Stabilization	Pliability
Commitment making	.39***	.13*	.54***	.09	.05	.55***	.25***	.10
Exploration in breadth	.19***	.22***	-.09	.30***	.25***	.18**	-.07	.29***
Ruminative exploration	-.28***	.02	-.57***	.03	.10	-.43***	-.19***	.17**
Identification with Commitment	.42***	.14**	.51***	.17**	.11*	.61***	.22***	.10
Exploration in depth	.20***	.26***	.05	.19***	.11*	.24***	.06	.28***

* $p < .05$, ** $p < .01$, *** $p < .001$

identity choices usually because of anxiety and uncertainty about whether the considered option will be the most appropriate and worthwhile (Luyckx et al., 2008; Marcia, 2002; Schwartz, 2007). Therefore, positive correlations between integration and commitment processes (making and identification) and negative correlations between integration and ruminative exploration are comprehensible. This is analogous to negative relationships between commitment processes and ruminative exploration in the research of Luyckx and colleagues (2008) and Piotrowski and Brzezińska (2017).

The validity of the IDQ is also exhibited in relationships of reconstruction. It is positively correlated with exploration in breadth and exploration in depth as processes of seeking the values, goals, meanings, and behaviours – as well as revision of one's own choices and commitments. It is partly similar to reconstruction as a process of increasing inner discrepancies because the existing set of meanings, goals, or values is subjectively no longer valid or requires verification in the context of the stage of personal development. Hence, the positive correlations between reconstruction (focused on internal reformulation) and exploration processes (encompassing both internal and external behavioural searching) were expected and confirmed the validity of the IDQ. In light of these relationships, it is also comprehensible that exploration processes (in breadth and in depth) are positively correlated with expansion as a process of undertaking new, uncertain actions to test oneself (similar to exploration in breadth) or to deepen and revise previous ways of realizing personal goals (similar to exploration in depth). Less expected but also explicable are positive correlations between exploration processes and adaptation. Adaptation seems to have less in common with exploration processes, and there could be negative correlations. However, adaptation includes taking into account social norms and group interests in undertaking action. Exploration in breadth does not exclude following social expectations, but it might comprise experimentation with behaviours and roles that are coherent with these expectations. Exploration in depth might lead to actively seeking social sources of information and reaching for advice from significant others and authorities to restore and deepen one's identity choices. In that way, both kinds of exploration processes have some common characteristics with adaptation measured by the IDQ. Thus, the obtained results indicate the validity of the newly constructed method.

The validity is also confirmed by positive correlations between expansion and commitment processes, both commitment making and identification with commitment. Interestingly, expansion might have an explorative or commitment character (in both cases, the correlations are positive). The individual might undertake actions aimed at realizing personal goals when he or she is at the stage of testing new behaviours and strivings (more explorative) or when he or she has made a precise commitment, is certain where to go, and only chooses the best actions as the means of realizing intended personal goals (more of a commitment). Hence, positive relationships of expansion

both with exploration and commitment processes are comprehensible. However, there is also a negative correlation confirming the validity of the IDQ, namely between expansion and ruminative exploration. Expansion usually happens when the individual has the courage to take new actions despite uncertainty about their effects and consequences. This requires controlling and minimizing anxiety that might cause ruminative exploration so that the individual is not able to make any important life decisions and delay identity commitments. This mechanism might explain the negative correlation between expansion and ruminative exploration.

The validity of the subscales measuring identity modes was also shown, especially in the scope of amplification and stabilization. As expected, amplification was positively correlated with commitment making and identification with commitment and negatively correlated with ruminative exploration. These relationships confirm the character of amplification as an identity mode that links integration and expansion. The individual clearly knows what values and goals are important, makes some commitments (freshly or after revision), and tries expansive actions to realize their chosen aims. At the same time, the individual is far from ruminative information processing and repeatable but unfinished actions. Therefore, the obtained results concerning amplification are consistent with the theory. In turn, stabilization as an identity mode was positively correlated with commitment making and identification with commitment and negatively correlated with ruminative exploration. The other relationship that points to the validity of the IDQ is the positive correlation between fluidity and exploration in breadth. Uncertainty and testing new opportunities are the aspects of functioning that are common for these identity characteristics.

Pliability as an identity mode is positively correlated with all kinds of exploration, both in breadth and in depth (as adaptive processes), as well as the ruminative one (as a non-adaptive process), but the last case had the lowest correlation. Pliability occurs when the individual attempts to abide by social norms and meet expectations from significant others but simultaneously reformulates the meaning of life, system of values, and interpretation of life events. This might provide inner conflict and uncertainty that increases the exploration processes, and if these last too long, they might cause ruminative exploration.

STUDY 4

Method

The aim of Study 4 was to proceed with confirmatory analysis of the factor structure of the constructed questionnaire on the representative sample of Polish adults. Participants ($N = 747$; 54% female; 18–72 years old, $M = 42.81$, $SD = 14.11$) completed a 62-item version of the IDQ and other methods on the online panel (Ariadna), always in the same order. Participants received panel points that can be exchanged for material prizes.

In the frame of assumptions concerning the model of identity dynamics, there is a supposition that each identity process and each identity mode might be adaptive in some period of life, in a specific situational and developmental context and that no identity process or identity mode is worse than others with regard to well-being. For that reason, as a further examination of the validity of the IDQ, we included two measures of well-being.

The Satisfaction with Life Scale (SWLS) by Diener and colleagues (1985), adapted to Polish by Juczyński (2001), is a five-item, one-dimensional scale to measure satisfaction with life mainly with affective evaluations of one's life. There was a 7-point Likert scale for responding from 1 (*strongly disagree*) to 7 (*strongly agree*). Cronbach's α for the Polish adaptation of the scale ranged from .75 to .83 (Juczyński, 2001).

The Questionnaire for Eudaimonic Well-Being (QEWB) by Waterman and colleagues (2010), adapted to Polish by Kłym-Guba and Karaś (2018), is a 21-item questionnaire to measure eudaimonic well-being based on a sense of the meaning of life and one's own activities and experiences (including difficult ones). There was a 7-point Likert scale for responding from 1 (*strongly disagree*) to 7 (*strongly agree*). Cronbach's α for the Polish adaptation of this scale was .87 (Kłym-Guba & Karaś, 2018).

Results

Reliability coefficients for the IDQ, means, and standard deviations for the subscales in the study are presented in Table 6.

Confirmatory Factor Analysis of the IDQ. We used data from Study 4 to further evaluate the accuracy of the structure of each part of the IDQ, and we conducted CFA using AMOS 25 (Arbuckle, 2017). The maximum likelihood (ML) procedure was used. Fit indices for both models (concerning identity processes and identity modes separately) are presented in Table 7. The χ^2 to degree of freedom ratio (χ^2/df) was greater than 3 in both models, which indicates inadequate fit according to Kline (2005). Other authors (e.g., Wheaton et al., 1977) suggest a ratio of approximately 5 or less as reasonable. The χ^2 statistic is highly sensitive to sample size, especially with more than 200 observations, so using this ratio for the assessment of model fit in our group ($N = 747$) seems to be inappropriate. Values of the RMSEA and RMR indicate good model fit. Like the results of the CFA in Study 3, values of the Comparative Fit Index (CFI) were relatively small.

Validity. The relationships between identity dynamics and well-being are presented in Table 8. Almost all correlations are positive, including both satisfaction with life and eudaimonic well-being. This can be treated as a preliminary confirmation of the assumptions underlying the identity dynamics model. None of the distinguished identity processes or modes are maladaptive as such. Each of them is potentially developmental, and regarding well-being, it is important to display balanced and alternating identity dynamics rather than a rigid state. However, the results suggest that maintaining integration within the self is more important for psychological well-being (especially during stable life periods) than enhancing discrepancies.

Table 6. Means and standard deviations for the identity processes and modes measured by the IDQ; Cronbach's α of subscales and subscale intercorrelation in Study 4 ($N = 747$)

	<i>M</i>	<i>SD</i>	No of items	Cronbach's α	1	2	3	4	5	6	7
1. Expansion	3.32	.53	7	.735							
2. Adaptation	3.50	.54	7	.810	.35***						
3. Integration	3.32	.50	9	.739	.26***	.34***					
4. Reconstruction	3.41	.62	8	.860	.51***	.42***	.03				
5. Fluidity	3.07	.72	7	.873	.48***	.32***	-.12**	.70***			
6. Amplification	3.63	.51	8	.831	.66***	.55***	.48***	.46***	.27***		
7. Stabilization	3.61	.53	7	.784	.22***	.55***	.55***	.19***	.03	.54***	
8. Pliability	3.29	.55	9	.799	.51***	.52***	.10**	.70***	.75***	.44***	.24***

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 7. Fit indices in the tested models for data from Study 4

Model	<i>chi2</i>	<i>df</i>	<i>p</i> <	<i>chi2/df</i>	RMR	CFI	RMSEA (LO 90; HI 90)	AIC
Processes	2108,18	428	.001	4.926	.080	.792	.073 (.069; .076)	2244,18
Modes	1644,82	428	.001	3.843	.057	.885	.062 (.059; .065)	1780,82

Notes: RMR – Root Mean Square Residual, CFI – Comparative Fit Index, RMSEA – Root Mean Square Error of Approximation, AIC – Akaike's Information Criterion.

Table 8. Correlations of the identity processes and modes with satisfaction with life and eudaimonic well-being

	Expansion	Adaptation	Integration	Reconstruction	Fluidity	Amplification	Stabilization	Pliability
Satisfaction with life	.28***	.28***	.37***	.14***	.20***	.29***	.24***	.29***
Eudaimonic well-being	.33***	.40***	.58***	.16***	-.09**	.56***	.45***	.08*

* $p < .05$, ** $p < .01$, *** $p < .001$

GENERAL DISCUSSION

This series of studies was aimed at operationalizing and verifying a new theoretical proposition called the model of identity dynamics (Batory, Brygoła, & Oleś, 2016). As a result of these studies, the double four-factor structure of the Identity Dynamics Questionnaire was extracted in an Exploratory Factor Analysis (Studies 1 and 2) and confirmed in a Confirmatory Factor Analysis (Studies 3 and 4). Thus, we can comment on the theoretical assumptions about identity dynamics in terms of increasing and decreasing discrepancies in internal experience (the vertical dimension in the model) and external activity (the horizontal dimension) and on their empirical proofs and suggestions on how to clarify them.

The studies used eight subscales corresponding to four identity processes (IDQ-A) and four identity modes (IDQ-B) distinguished in the theoretical model. Reliability of the subscales was determined to be acceptable. Only in the case of pliability, reliability was lower (in Studies 2 and 3), but it was near the acceptable rate. The validity of the new method was shown (in Studies 2–4), especially with reference to measurement of processes from the dual-cycle model of identity formation (Luyckx et al., 2008). It is worth noting that, according to assumptions about the adaptive character of identity dynamics, identity processes and modes were mostly positively correlated with well-being (there was only one negative correlation, and it was very weak). These results suggest that dynamic identity is a phenomenon related to adaptive functioning. In contrast, we can probably locate the zero point that would mean that the identity is static and does not develop in any way, not even in the stabilization direction. Pursuance to stabilization is not static because the individual strives for maintaining his or her own system of beliefs, affects, goals, and behaviours. It also demands some psychological efforts because without them, the existing structure of identity wobbles and disintegrates under the influence of current events and social impacts. Therefore, each identity process and mode indicates some activity – internal or external, increasing or decreasing discrepancies, probably depending on personal needs, value systems, life events, and circumstances including life turning points and psychological crises. The main contrast within the proposed model of identity dynamics is not between pairs of processes from each dimension (integration vs. reconstruction; adaptation vs. expansion) but between dynamics and statics of identity. The results of our studies

confirmed this assumption, which is especially clear in the intercorrelations presented in Tables 1, 3, and 6. The relationship between adaptation and expansion is not clear at this time, but we can see that they are not strongly opposed. These identity processes were weakly negatively correlated in Study 2, they were not correlated in Study 3, and they were weakly positively correlated in Study 4. Perhaps the character of this relationship depends on the developmental period or various personality and social factors, but they are relatively independent from each other. Similar findings were obtained for the relationship between integration and reconstruction. These identity processes were weakly negatively correlated in Study 2, and they were not correlated in Studies 3 and 4. This indicates (even more than adaptation and expansion) that integration and reconstruction are on the same dimension of identity dynamics, but they are relatively independent from each other.

It is interesting that identity modes that are located diagonally in the visualization of the identity dynamics model, namely fluidity and stabilization, are not as strongly negatively correlated as they seemed to be. Also, amplification and pliability (which are also diagonally located in the identity model) were not negatively correlated at all. They were correlated positively in each study, but not strongly. The findings concerning relationships between integration and reconstruction, adaptation and expansion, fluidity and stabilization, and amplification and pliability suggest that identity processes and modes are not opposites. Each has its own specificity and differently manifests itself. Together, they create a space of personal identity dynamics that is changeable and resembles the shape of a kite separately for identity processes and identity modes (see Figure 4 and Figure 5). This means that, at different stages of life, a person can have varying intensity of the four identity processes and four identity modes, which can be drawn in the shape of a kite that is more or less extended in some dominant direction (e.g., in the direction of reconstruction). In this case, the individual focuses mainly on the reinterpretation of his or her own experiences, beliefs, meanings, and feelings, but this does not mean that integration or adaptation forces are not displayed. It is a question of dominance, proportion, and balance, which is one of the main principles of development during adulthood, especially in midlife (Lachman & Bertrand, 2001). It is possible that certain shapes of identity dynamics are characteristic of people in specific cultural contexts or life situations (e.g., those faced with

serious illness, starting a new job, becoming parents, and so on). It is also possible that the kite's shape depends on age, developmental period, and tasks resulting from the lifespan. We can see that the shapes of identity dynamics from Studies 2 and 3 (participants were mainly young adult people with mean age 26.42 and 24.93, respectively) are different from the shape of identity dynamics from Study 4 (participants were adults from the general Polish population with mean age 42.82). The younger groups displayed higher levels of reconstruction and expansion than the older group. In turn, the older group displayed a higher level of integration than the younger groups. These results are consistent with general developmental patterns according to which youth and emerging adulthood are marked by seeking novelty, experimenting with new actions, and setting down value orientations (Arnett, 2018; Durbin & Hicks, 2014). This means that in these life periods processes of increasing discrepancies probably dominate within identity dynamics. With age, the processes of decreasing inner discrepancies and enhancement of integration play a greater role.

The correspondence of identity dynamics with general developmental patterns is also noticeable in differences between identity mode spaces (different kite shapes) in younger and older groups that participated in the presented studies. Participants in the older group displayed higher levels of stabilization and lower levels of amplification than participants in the younger groups, which is also consistent with general developmental trends (Ebner, Freund, & Baltes, 2006; McLean, 2008). However, we suppose that intensive identity changes are also possible during middle and late adulthood. Significant increases in fluidity might cause this mode to be dominant in the identity space. This kind of identity dynamics probably happens under the influence of necessary life changes, unexpected difficult life events, experiences of crisis, when the individual is looking for optimal solutions, worthwhile manners of thinking, feeling, and acting, and

the best fitting way of self-realization. This supposition opens a further perspective for research on identity dynamics, its conditions, and its consequences.

The presented studies had some limitations. First, we recruited participants mostly from university psychology courses, but many of their friends and family members also participated (Studies 1–3). Second, the sample was Polish with a female prevalence (Studies 1–3). Only the group in Study 4 was evenly distributed in age, sex, and education. The selection in the initial studies might have influenced the results. Future research using more balanced samples would be useful for more generalized analyses.

The described differences in the shapes of identity dynamics (kite shapes) between the mainly student groups and the representative group of Ariadna users could be a result of non-psychological differences between these groups. The samples in Studies 1–3 differed from the sample in Study 4 in the prevalence of females, but this difference did not seem to be significant because we observed that sex did not differentiate identity dynamics as measured by the IDQ in any group. We did not control for differences between groups in place of residence, occupation, race, ethnicity, or socioeconomic status. Possible impacts of these and others demographic variables should be investigated in future research comprising representative samples also from other (non-Polish) populations.

Despite these limitations, we think that the presented findings might further develop knowledge about identity dynamics based on increasing and decreasing discrepancies in inner experience and between the person and the environment. The IDQ as a new method to measure identity dynamics has satisfactory psychometric properties and can be used in psychological research. The questionnaire consists of two parts: the IDQ-A concerns identity processes, and the IDQ-B concerns identity modes. They might be used together, or one of these parts might be included in research depending on its aims.

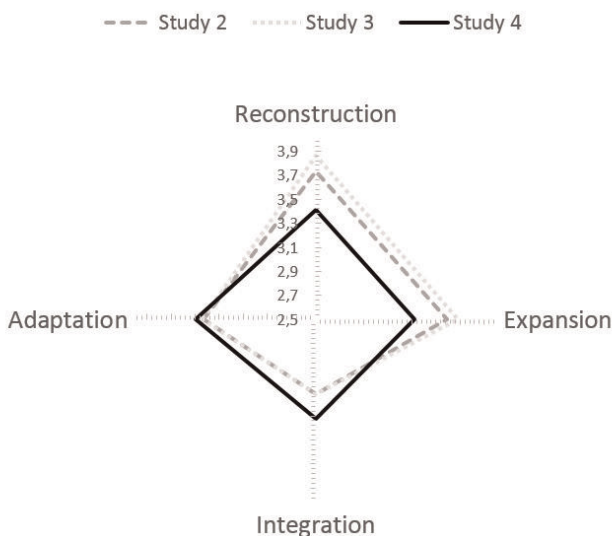


Figure 4. Means for the identity processes in Studies 2, 3, and 4 – Identity process kites

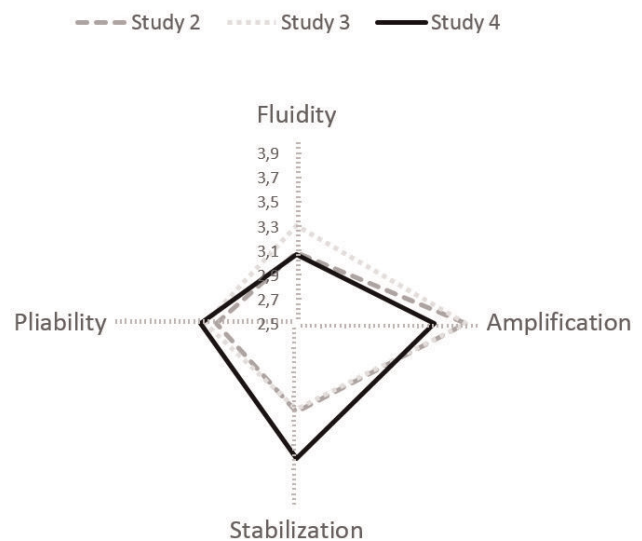


Figure 5. Means for the identity modes in Studies 2, 3, and 4 – Identity mode kites

ETHICAL APPROVAL

The project was approved by the Ethics Committee of the Faculty of Psychology and Law in Poznań at the SWPS University of Social Sciences and Humanities (consent no. 2017-11-01 for the preliminary stage; consent no. 2017-19-01 for the continuation of the research project). The procedures of the presented studies complied with the Helsinki Declaration of 1975, as revised in 2008. All participants were informed in writing about the aims of the study, procedures, as well as voluntary, anonymous and confidential nature of their participation.

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Appendix A. Kwestionariusz Dynamiki Tożsamości

INSTRUKCJA. Niżej podano pulę stwierdzeń, przy pomocy których ludzie mogą opisać samych siebie. Przeczytaj uważnie każde zdanie i zaznacz cyfrę na poniższej skali, wskazując w jakim stopniu uważasz, że dane zdanie opisuje Ciebie w ostatnim czasie. Nie ma tutaj dobrych ani złych odpowiedzi. Wybierz odpowiedź wyrażającą Twoje prawdziwe przekonania.

SKALA

- 1 – zdecydowanie się nie zgadzam
- 2 – raczej się nie zgadzam
- 3 – trudno powiedzieć
- 4 – raczej się zgadzam
- 5 – zdecydowanie się zgadzam

CZĘŚĆ A

1. Aktualnie patrzę w nowy sposób na to, co mi się w życiu wydarzyło. (*Rekonstrukcja*)
2. Cenię to, że niezależnie od tego co się zdarza, potrafię zachować spójne myślenie o sobie. (*Integracja*)
3. Chętnie przystosowuję się do zasad panujących w grupie społecznej (np. zawodowej), do której należę. (*Adaptacja*)
4. Zaczynam inaczej patrzeć na to jaka/i byłam/em. (*Rekonstrukcja*)
5. Zauważam, że moja rola w relacjach z bliskimi ludźmi może być inna niż do tej pory. (*Rekonstrukcja*)
6. W tym, co robię, uwzględniam środowisko społeczne, w którym żyję i panujące w nim zwyczaje. (*Adaptacja*)
7. Angażuję się w działania, które są dla mnie nowym wyzwaniem. (*Ekspansja*)
8. Obecnie w czym innym niż wcześniej dostrzegam wartość i sens. (*Rekonstrukcja*)
9. Odkrywam, że mogę być inną osobą niż dotychczas o sobie myślałam/em. (*Rekonstrukcja*)
10. To, jak o sobie myślę aktualnie, sprzyja temu, jaki/a chciał(a)bym być w przyszłości. (*Integracja*)
11. Zauważam, że inaczej myślę o swoich dążeniach niż kilka lat temu. (*Rekonstrukcja*)
12. Lubię podejmować niestandardowe działania, by wypróbować się w dążeniu do zamierzonych celów. (*Ekspansja*)
13. Są takie moje cechy, których nie akceptuję. (*Integracja – pozycja odwrócona*)
14. Wolę zachowywać utralone sposoby zachowania i nie narażać się na ryzyko niepowodzeń. (*Ekspansja – pozycja odwrócona*)
15. Od pewnego czasu zmienia się mój sposób doświadczania i widzenia siebie samego. (*Rekonstrukcja*)
16. Decydując się na różne działania, biorę pod uwagę dobro społeczności, do której należę. (*Adaptacja*)
17. Wiem, co jest dla mnie ważne, co mam robić i jaki/a mam być. (*Integracja*)

18. Lubię angażować się w nowe aktywności. (*Ekspansja*)

19. W środowisku, w którym aktualnie jestem, staram się zachowywać zgodnie z ustalonymi regułami. (*Adaptacja*)

20. W świetle nowych doświadczeń widzę siebie inaczej w relacjach z ludźmi. (*Rekonstrukcja*)

21. Mam pewność co do tego, kim jestem. (*Integracja*)

22. Wolę podejmować działania zbliżające mnie do grupy społecznej, do której należę, niż takie, które mnie od niej oddalają. (*Adaptacja*)

23. Mam takie cechy, których chciał(a)bym się pozbyć. (*Integracja – pozycja odwrócona*)

24. Staram się, by moje działania były dopasowane do celów grupy, do której należę. (*Adaptacja*)

25. Wprowadzam liczne zmiany w sposobie działania, szukając tych, które będą mi najbardziej odpowiadały. (*Ekspansja*)

26. Wciąż szukam nowych wyzwań, dzięki którym doświadczę tego, kim naprawdę jestem. (*Ekspansja*)

27. Uważam, że wiele z tego, jaki/a jestem, muszę zmienić. (*Integracja – pozycja odwrócona*)

28. Podejmując nowe aktywności, biorę pod uwagę przede wszystkim to, ile satysfakcji mi dostarczą, niezależnie od tego, czy spodobają się innym ludziom. (*Ekspansja*)

29. Mam poczucie, że wszystko w moim życiu jest na swoim miejscu. (*Integracja*)

30. Ważne jest dla mnie uzgadnianie tego, jaki/a jestem, z tym czego się ode mnie oczekuje. (*Adaptacja*)

31. Mam poczucie wewnętrznej harmonii. (*Integracja*)

CZĘŚĆ B

1. To, kim jestem, ulega zmianie, dlatego stawiam sobie nowe cele i co innego jest dla mnie ważne. (*Płynność*)

2. Opieram swoje działania na solidnym gruncie niezmiennych przekonań. (*Stabilizacja*)

3. Angażuję się w nowe formy działania, gdy wiem, że służą moim od dawna ustalonym celom. (*Amplifikacja*)

4. Chętnie przyjmuję nowy punkt widzenia, ale wynikające z tej zmiany zachowanie dostosowuję do środowiska (*Giętkość*)

5. Gruntownie zmieniam mój dotychczasowy styl życia. (*Płynność*)

6. Lubię mieć pewność, że to kim jestem i co robię, nie ulegnie zmianie. (*Stabilizacja*)

7. Zauważam nowy sens tego, co robię i kim jestem, dlatego podejmuję gruntowną przebudowę swojego życia. (*Płynność*)

8. Działania, które podejmuję, dobrze pasują do tego, kim jestem i pozwalają mi doświadczyc tego, o czym wcześniej tylko myślałam/em. (*Amplifikacja*)

9. Potrafię dostosować się do każdego otoczenia, zmieniając swój punkt widzenia rzeczywistości. (*Giętkość*)

10. Mój sposób myślenia ulega dużej zmianie, a to powoduje radykalną zmianę zachowania. (*Płynność*)

11. Zmiana warunków życia powoduje, że zmienia się sens i znaczenie tego, co robię. (*Giętkość*)

12. Nie mam potrzeby zmiany swoich przekonań i zachowań. (*Stabilizacja*)

13. Obecnie inaczej myślę o tym, co jest dla mnie ważne, mimo że kontynuuję dotychczasowe formy aktywności. (*Giętkość*)

14. Podejmując działanie, trzymam się wypracowanych przekonań i niechętnie je zmieniam. (*Stabilizacja*)

15. Zupełnie inaczej niż wcześniej patrzę na siebie i na moje relacje z ludźmi, co powoduje, że podejmuję nowe aktywności. (*Płynność*)

16. Wiem, co jest ważne w moim życiu i stale szukam nowych sposobów realizacji tych wartości. (*Amplifikacja*)

17. Zmieniam swój dotychczasowy światopogląd, aby być bardziej w zgodzie ze środowiskiem, w którym żyję. (*Giętkość*)

18. Mam ustalony styl życia, ale staram się nadawać nowe znaczenia swojej aktywności. (*Giętkość*)

19. To, jak widzę siebie i co robię, ulega ciągłej zmianie. (*Płynność*)

20. Działam zgodnie z moimi uczuciami i przekonaniami, nawet jeśli może nie być to dobrze przyjęte przez innych ludzi. (*Amplifikacja*)

21. Zmieniam swoje dotychczasowe przekonania światopoglądowe, choć nie wiąże się to z wielkimi zmianami w moim działaniu. (*Giętkość*)

22. Działam tak, by nie naruszać swojego systemu wartości. (*Stabilizacja*)

23. Doświadczam satysfakcji związanej z nowymi wyzwaniem i rolami, które podejmuję. (*Amplifikacja*)

24. Nadaję nowe znaczenia dotychczasowym doświadczeniom i omawiam te znaczenia z bliskimi mi osobami. (*Giętkość*)

25. Mogę w działaniu rozwijać to, kim jestem. (*Amplifikacja*)

26. Postępuję według od dawna przyjętych zasad. (*Stabilizacja*)

27. Nowe doświadczenia wzbogacają mój sposób widzenia siebie, bez poczucia wewnętrznego chaosu. (*Amplifikacja*)

28. Gruntownie zmieniam swój sposób myślenia i zachowania, ponieważ dotychczasowy przestał mi odpowiadać. (*Płynność*)

29. Moje cele i sposób ich realizacji się nie zmieniły, ale od jakiegoś czasu nadaję im inne znaczenie. (*Giętkość*)

30. Aktywności, które podejmuję, umacniają i poszerzają to, jak widzę siebie. (*Amplifikacja*)

31. To, kim jestem, co myślę i co robię, jest stabilne. (*Stabilizacja*)

Appendix B. The Identity Dynamics Questionnaire

INSTRUCTION. A number of statements which people can use to describe themselves are given below. Read each statement carefully and use it to describe yourself as you are recently. Mark the number according to the scale below, indicating the extent to which you think the statement applies to you.

There are no right or wrong answers. Choose answers expressing your true beliefs.

SCALE

- 1 – I strongly disagree
- 2 – I rather disagree
- 3 – Hard to say
- 4 – I rather agree
- 5 – I strongly agree

PART A

1. I currently look in a new way at what happened to me in my life. (*Reconstruction*)
2. I value that regardless of what happens, I can keep a consistent way of thinking about myself. (*Integration*)
3. I willingly adapt to rules of my social group (e.g., occupational). (*Adaptation*)
4. I'm starting to look differently at how I used to be. (*Reconstruction*)
5. I notice that my role in relations with close ones might be different than I thought before. (*Reconstruction*)
6. In my actions, I take into account the social environment I live in as well as its customs. (*Adaptation*)
7. I engage in activities that pose a new challenge for me. (*Expansion*)
8. I currently see meaning and value in other things than before. (*Reconstruction*)
9. I am discovering that I can be a different person than I thought I could be. (*Reconstruction*)
10. The way I currently think about myself is conducive to how I would like to be in the future. (*Integration*)
11. I notice that I think about my goals differently than a few years ago. (*Reconstruction*)
12. I like to undertake unusual activities to test myself out in reaching set goals. (*Expansion*)
13. I don't accept some of my characteristics. (*Integration – reversed*)
14. I prefer to behave in an established way and not risk failure. (*Expansion – reversed*)
15. The way I experience things and the way I see myself have been changing for some time. (*Reconstruction*)
16. I take into consideration the wealth of the social group I belong to when engaging in various activities. (*Adaptation*)
17. I know what's important to me, what I should do, and how I should be. (*Integration*)

18. I like to engage in new activities. (*Expansion*)
19. In my current environment, I try to behave according to the established rules. (*Adaptation*)
20. In light of new experiences, I see myself differently in relations with others. (*Reconstruction*)
21. I'm certain of who I am. (*Integration*)
22. I prefer to do things that bring me closer to my social group than those that separate me from it. (*Adaptation*)
23. I have certain characteristics I would like to get rid of. (*Integration – reversed*)
24. I try to keep what I do in consonance with the goals of my social group. (*Adaptation*)
25. I introduce many changes to the way I act, looking for the most personally suitable ones. (*Expansion*)
26. I constantly look for new challenges that will help experience who I really am. (*Expansion*)
27. I think that I must change a big part of myself. (*Integration – reversed*)
28. When I do new things, I mostly consider the satisfaction they give me regardless of whether other people like them. (*Expansion*)
29. I feel that everything in my life is in its right place. (*Integration*)
30. It's important for me to match who I am with what's expected of me. (*Adaptation*)
31. I have a sense of internal harmony. (*Integration*)

PART B

1. Who I am changes, which is why I set new goals for myself, and other things become important to me. (*Fluidity*)
2. My actions are grounded in a strong, unshakeable set of beliefs. (*Stabilization*)
3. I do new things when I know they can help me accomplish my long-established goals. (*Amplification*)
4. I willingly adopt a new point of view, and I adapt the resulting behaviour to the environment. (*Pliability*)
5. I've been fundamentally changing my lifestyle. (*Fluidity*)
6. I like the certainty that who I am and what I do is not going to change. (*Stabilization*)
7. I've been noticing a new meaning in what I do and who I am, which is why I'm trying to fundamentally rebuild my life. (*Fluidity*)
8. Activities I undertake fit well with who I am and allow me to experience things I only thought about before. (*Amplification*)
9. I can adapt to any environment by changing the way I think or behave. (*Pliability*)
10. The way I think is changing significantly, which causes a radical change in behaviour. (*Fluidity*)
11. A change in living conditions alters the meaning and sense of what I do. (*Pliability*)

12. I don't feel the need to change my beliefs and behaviour. (*Stabilization*)
13. Although I continue doing what I've been doing, I currently think differently about what's important to me. (*Pliability*)
14. When I act, I hold on to my existing beliefs, and I'm reluctant to change them. (*Stabilization*)
15. I look at myself and my relations with others in a completely different way than I did before, which allows me to do new things. (*Fluidity*)
16. I know what is important in my life, and I constantly look for new ways to achieve these values. (*Amplification*)
17. I'm changing my worldview to be more consistent with the social environment I live in. (*Pliability*)
18. I have a settled lifestyle, but I try to give new meaning to what I do. (*Pliability*)
19. The way I see myself and what I do is constantly changing. (*Fluidity*)
20. I act in line with my feelings and beliefs even if it is not received well by others. (*Amplification*)
21. Although I am changing my beliefs about the world, the way I act is not changing much. (*Pliability*)
22. I act so as to not violate my system of values. (*Stabilization*)
23. I experience satisfaction from new challenges and roles I undertake. (*Amplification*)
24. I give new meanings to past experiences, and I discuss these meanings with my close ones. (*Pliability*)
25. I can develop who I am through actions I undertake. (*Amplification*)
26. I act according to long-established principles. (*Stabilization*)
27. New experiences enrich the way I see myself without internal chaos. (*Amplification*)
28. I'm fundamentally changing my lifestyle because I no longer like it. (*Fluidity*)
29. My goals and the way I achieve them haven't changed, but I've been giving them a different meaning for some time now. (*Pliability*)
30. Activities I undertake strengthen and broaden my self-concept. (*Amplification*)
31. Who I am, what I think, and what I do is stable. (*Stabilization*)