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An Exploratory Study of the Relationship between Counselor Trainee's Implicit and Explicit Personality Theory

E. G. Frizzell

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AN EXPLORATORY STUDY OF
THE RELATIONSHIP BETWEEN COUNSELOR TRAINEE’S
IMPLICIT AND EXPLICIT PERSONALITY THEORY

by

E. G. Frizzell

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment
of the
Degree of Doctor of Education

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Identifying the persons who deserve the acknowledgements for the completion of this task gives me untold satisfaction. These persons have special meaning for me. Some of them are possibly unaware of the special significance they hold. That is, their character, their love, their encouragement, their statements and comments when made, possibly in situations that appeared of little consequence to them, provided the motivation for this achievement.

These credited persons are mentioned without title, some by first name only and in no special order other than the time proximity of their emergence into my development.

The magnitude of my mother's influence is without measure. Her own personal goals were affectionately sacrificed and rechanneled into providing direction and growth for her children. Her subsequent marriage to "Doc" augmented the process as his wisdom and his unselfish resources were blended with hers.

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One of my roommates, Marion Wheeler, Jr., challenged my thinking in no small fashion as we shared fantasies of achievement and discussed topics of personal intimacy and depth. Barbara Ann Dambach deserves more than appreciation for her support.
encouragement and critical review of the material. My thanks is also extended to Sharon Flickinger for her typing completed on relatively short notice.

My wife, Vi, has been with me in this effort from its beginning.

It is to her and our two sons to whom this is dedicated.

E. G. Frizzell
DEDICATION

To my wife, Vi
and
our two sons, Matt and Chris
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CHAPTER I

INTRODUCTION

Counselors and counselor educators have consistently been concerned with the process by which counselors are prepared for functioning at the professional level. For example, Seligman and Baldwin (1972) focus on training considerations necessary for the development of professional counselors. They note that at a time when the rapid expansion of human services has sensitized our society to the opportunities for personal assistance there is greater need for persons to provide such services. In addition, university curricular emphasis in counseling has been substantially increased so that the issue of training has moved into a phase of evaluation.

While many facets of counselor education programs are currently being evaluated, one area which is receiving attention is the teaching of individual counseling theory and technique. Blocher (1968) identified descriptive types of programatic response modes which characterize approaches involved in the teaching of counseling skills. He addressed the necessity for counselor education programs to assist the counseling student with achieving an "integrated pattern of interpersonal behavior" (Blocher, 1968, p. 215). Blocher labelled one of these response modes the Immediate-Intuitive. The mode referred to the counseling student’s previously learned, or overlearned, well established patterns of social interactions usually operating at a low level of conscious awareness. The second was the Cognitive-Theoretical. This response mode was developed in the didactic

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(as opposed to the experiential) portion of the counselor education program, and its aim was to replace naive cognitive constructs with more psychologically sophisticated ones. The cognitive-theoretical framework was designed to provide a means by which perceptions could be organized and meaning assigned to events. These theoretical constructs were used to explain client or counselor behaviors. In summary, Blocher stated that the counselor when faced with new interpersonal tasks must be able to draw upon personal resources, i.e. individual response modes, with sufficient skill in a self-integrated repertoire to allow functioning as a helping person.

Also, focusing on the idea of integration of the self and counseling, Ruble and Grey (1968) suggest that the literature is relatively limited to studies by Rogers (1961), Patterson (1964), Clark (1965), and Gysbers and Johnson (1965). However, various studies have looked at the role of the therapist in terms of counselor personality, theory, philosophy and religious beliefs.

In looking at the counselor's personality as a variable in the counseling relationship, various facets of such have been examined. Kell and Meuller (1966, p. 66) in looking at the "life experience" as an element of the counselor's personality stated, "ultimately . . . we believe that it is the counselor's own life experience which is both the greatest asset and the greatest obstacle to his efforts to induce change in his clients." Rogers' identification of certain therapeutic or facilitative conditions has produced an abundance of research by Rogers (1957) himself; Martin, Carkhuff and Berenson (1966); Truax and Carkhuff (1965); Holder, Carkhuff and Berenson

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(1967); and Allen (1967). Truax and Carkhuff (1965) found that counselor characteristics of warmth, understanding, and positive regard or caring create conditions for greater client self-exploration. These facilitative conditions provide for greater behavior change than if they were not present in optimal amounts. They concluded that the problem in counselor selection is to find means for assessing these characteristics reliably.

Truax (1970, p. 168) indicated that, "... the (counselor) trainee's own idiosyncratic therapeutic self, ... self-exploration and consequent integration of his didactic training with his personal values, goals, and life style" are parts of a centrality of elements in a training approach to educating counselors. Forgy and Black (1954) confirm the assumption that the counselor's personality and counseling style are important. Their research revealed that counseling effectiveness was an interaction effect between counselor personality and methodology, though neither exclusively prevailed. In other words, counselor personality was combined with counseling methods in order to facilitate client change.

Counselor attitude studies like those of Porter (1950) have provided insightful resources into information about counselor personalities. Porter developed scales which purported to measure counselor attitudes toward hypothetical counseling situations with sufficient reliability to be useful in identifying counselors with distinct attitudinal orientations. A later adaptation and use of Porter's instrument by Jones (1967) demonstrated how counselors differed from persons in other helping occupations.
The counselor's personality has received, as the above studies indicate, some attention from writers and researchers. A major portion of that research examining the counselor has focused on facilitative conditions and the role they play in the counseling relationship. However, Meltzoff and Kornreich (1970, p. 402) in summarizing the research on facilitative conditions state, "It would be a mistake to freeze therapeutic research in process into the current versions of these facilitative conditions when the results are ambiguous and much remains to be explored."

Counseling theory has also been extensively examined by various writers and researchers. Rychlak (1973, p. 17) hypothesized that an attitude about the approach to the study of counseling theories was important in terms of how the student thought about theories. Rather than approaching the study and acquisition of a theoretical model in terms of the question, "What is truth?", he suggests a more appropriate question would be, "How is this person (theorist) going about the formulating what will be considered truth?"

Somewhat sarcastically, in commenting on the role of personality theory, Blocher (1968, p. 212) expressed that counselors did not fully take advantage of other resources of psychological principles and practices, while relying most heavily upon personality theory as "the fountainhead of psychological wisdom." Asserting more of a functional faculty of counseling theory, Brammer and Shostrom (1968) explain that theory operationalizes the scientific process, and that by implementing theory, a framework is provided for making systematic observations.
In addition, research which has been conducted wherein theory was a variable under consideration shows that conclusions vary as to its effect upon the counseling process. In a study by Fiedler (1950) wherein the function of theory was examined in relation to the concept of an ideal therapeutic relationship, it was concluded that the skill or expertise of the therapist had more bearing upon the relationship than his theoretical orientation. In studies reviewed by Meltzoff and Kornreich (1970) that looked at approach and technique, it was concluded that genuine differences could be attributed to the function of the "school" or theory of the therapist.

The concept of philosophical orientation and its relationship with theory has been dealt with by Rychlak (1973), Allport (1962), Brammer and Shostrom (1968), and various other authors writing about counseling theories (Stefflre, 1965; Shertzer and Stone, 1974; and Patterson, 1966). Shertzer and Stone (1974) in their examination of counseling approaches indicate that counselors are expected to be able to use insights about the nature of man drawn from the social sciences and explanations provided by counseling theorists regarding activity taking place in counseling. In addition, a personal philosophy of counseling is derived from the counselor's self understanding, views of man, and personal experience.

Rychlak (1973) utilizes an extensive development and explanation of philosophical thinking in approaching the comparison of various theoretical models for counseling. The counselor's analysis of various theories shows the close relationship and philosophical basis from which theoretical writing has emerged. Not unrelated to
the philosophical emphasis is the theological undergirding of
theory development. Rychlak (1973, p. 19) states, "Theories of man
could . . . be traced to the earliest philosophies and theologies
of recorded history." For example, aspects of the counseling
process such as acceptance, caring, etc. promoted by Rogers and
other Client-centered therapists have deeper philosophical origins
emanating from the origins of the American Society. Brammer and
Shostrom (1968) indicate that the quality of acceptance manifested
by the counselor is deeply rooted in the American democratic phil-
osophy which is based strongly in our Hebraic-Christian cultural
traditions. It is indicated that religion and philosophy in
Western civilization have fostered the emergence of a number of
beliefs which are more correctly described as attitudes than posi-
tions. It is further asserted that a system of unarticulated
beliefs, positions, attitudes, and values influence thinking, and
it is theology and philosophy that must be examined in order to see
what they are and how they function. In addition, a review related
the work of social scientists and revealed a concept of German
derivation called the Weltananchauung (a given intellectual atmosphere
of a particular century and culture) which states that "... several
thousand years of philosophical and theological thought has
produced) a body of assumptions - often unspoken and not consciously
realized beliefs" (Shertzer and Stone, 1974, p. 157).

In summary, in light of the above review it may be that the
unspoken, not consciously realized beliefs of the counseling stu-
dent are considered sufficiently important to justify an experimental
investigation correlating the relationship of the counselor trainees' philosophical notions with choice of counseling theory and specified counseling philosophical orientation.

Significance of the Problem

Gardner (1964, p. 170), following an exhaustive review of relationship variables regarding ideal therapist characteristics and their positive relationship with client progress, noted that "... research still is not sufficiently definitive on therapist factors for confident counselor selection." Seeman (1949) and Fiedler (1950) examined counselor characteristics and, although definitive conclusions could not be reached regarding counselor personality, indicated there was further evidence to warrant extended examination. The concerns of the present study are not counselor personality directly nor the specific function of counselor selection within counselor education, but the identification of attitudes and beliefs within counselor personality.

"One consistent problem in counselor education appears to be that of promoting the development with the students of a value system which will allow them to demonstrate a consistent self within the counseling situation" (Ruble and Grey, 1968, p. 157). Following this logic, the present study is concerned with the degree to which beginning counseling students choose theoretical counseling systems or models consistent with qualities of their personality. In terms of therapeutic function, whether or not professional identity (i.e. theoretical approach, etc.) or training has a bearing upon a counselor
identity has been studied by only a handful of researchers (Meltzoff and Kornreich, 1970). In a follow-up on his own study Feidler (1950) re-examined the hypothesis that the ideal therapeutic relationship is determined more by expertise than by school or theoretical approach. His hypothesis was supported, but the finding was qualified insofar as the effectiveness of the theoretical approach was not evaluated, but the effectiveness of the individual was.

In a challenge of Feidler's study, Behar and Altrocchi (1961), maintained that Feidler did not take into consideration exposure to academic training, theories and practices, but rather that he limited himself to only therapeutic experience. Behar and Altrocchi's study endorses the importance of the examination of theoretical approaches.

Feidler's initial study indicated that as a therapist becomes more experienced and more expert, the apparent influence of theoretical approach is reduced. For the experienced therapist it can be inferred that a sufficient amount of integration of theoretical knowledge becomes personalized by the therapist so that obvious differences in counseling strategies based on differing theoretical models are not discernible in terms of the ideal therapeutic relationship. Ruble and Grey (1968) were concerned with practicum students, not yet sufficiently experienced to be considered expert. Practices may occur which take place during the acquisition process that possibly reduce the value and the use of an acquired given or specific theoretical approach. The condition may be especially true if the acquired theory has facets which are alien to the user's basic attitude,
belief and value system.

In a study by Damos and Zuwaylif (1962) regarding counseling supervision, the theoretical model of the supervisor and that of the student was observed. They determined that counseling supervisors avowing a given theoretical position felt it impossible to conceal their theoretical preference in a close intense practicum relationship with the student. It was found that counseling supervisors influenced their trainees in a manner coinciding with their own theoretical approach. The study also demonstrated that supervisors who attempted to conceal their own theoretical or philosophical position so as not to unduly influence the trainee were less likely to reinforce one approach, namely their own, to such a degree that trainees would utilize techniques not in line with their personality, background, affinities, and so forth. The question raised by Damos and Zuwaylif "Do the theoretical positions of counselor educators have an effect on their counselor trainees?" was to some degree provocative. They found that a type of subtle indoctrination takes place for students accepting counselor educator's personal theoretical biases.

Relative to the functioning of theory in the counseling process, it has been assumed by various educators that counselor trainees and others interested in the helping professions operate under "built-in" theories or relatively fixed sets of assumptions about what human beings are like. Both Bullmer (1975) and Stefflre (1965) referred to this as a type of implicit personality theory. The concept of an individual's implicit personality theory is not new.
Rychlak (1973) cited Aristotle's reference to a type of implicit personality theory that he called "free theory" or "dialectic" and distinguished it from empirically based theory. Rychlak referred to "informal theories," which he stated were sometimes concealed in cultural stereotypes (a term used by Bullmer, 1975, to describe an attribute of implicit personality theory). He went on to describe how a stereotype is likened to a "typology," i.e. a commentary on the total complex of behavioral tendencies we call "the person" (p. 15). A typology he renamed a "theorotype." Theorotypes are not held as rigidly or ignorantly as stereotypes, but have a way of moving into a kind of "trait theory." He further stated, "A review of the history of personality study makes it fairly clear that the usual progression has been for theory to move from typologies to trait theories" (p. 15).

Consistent with Rychlak, other writers have implied in related statements the importance of the self and the character of the person in the use and construction of explicit theoretical positions. Stefflre (1965, p. 3 & 26) stipulated, "One of the underlying sources of theory is the personal need structure of the theory builder," and secondly, "The character, the genius, the personality of the theory constructor is expressed in the theory he develops." Thirdly, he identified among other things that one of the substantive elements of a counseling theory is assumptions about the nature of man. Shoten (1962, p. 619) supported and summarized the foregoing stipulations regarding counseling theory in the following way: "...since there is no superior theory over that of another, in
counseling, we must look within the counselor who uses a given theory to determine why he is attracted to the particular one."

Not only is the counselor's person found in the formal theory he/she develops, adopts and/or uses, quite understandably it can also be ostensibly identified in the informal theory implemented by the less skilled helper. Implicit personality theory, as it has been used in the cited references, has been projected as a liability and a detriment to effective functioning in counseling. It has been associated by Bullmer (1975) with the process of interpersonal perception. Again in its negative context, the perceiver may, however erroneously, be found (a) attempting to close gaps in his knowledge about another person; (b) assigning characteristics to a person by inferring inner dispositions from observable actions and characteristics; and (c) ascribing to other persons characteristics that he sees himself possessing. These attributes of implicit personality Bullmer refers to as stereotyping, trait attribution, and assumed similarity, respectively. These might also be referred to as response modes or techniques of implicit personality theory.

Shtertz and Stone (1974, p. 156) also made reference to a type of implicit personality theory described as "... a system of unarticulated beliefs, positions, attitudes and values which influence thinking. ..." They indicated that a person's theology or philosophy may give some indication of what constitutes his or her implicit personality theory. Rychlak (1974) similarly commented that one of the motives for studying psychotherapy is ethical in nature with the term ethical related in classical philosophy to
theological considerations. He further related:

Though moral has been used as a theological equivalent of ethical, in common practice these two terms are synonymous. There are undoubtedly many therapists who practice psychotherapy out of what can only be considered an ethical interest. They see in the nature of mental illness a reflection of the ethical injustices ... they feel that ... the coming together of two people in a certain way, a proper attitude of mutual concern ... is healthful (p. 18).

Accordingly then, one's theological, philosophical or ethical beliefs, attitudes, and so forth may also be considered an attribute of their implicit personality theory. According to Bullmer, such beliefs and attributes may be expressed however effectively or ineffectively in a manner of stereotyping, attributing traits, or assuming similarity.

Again with regard for the notion of implicit personality theory, Rychlak (1974) cites Delong (1961) in an explanation of how a subject's "introspective" or informal theory can emerge as a sustainer of an experimenter's "extraspective" or formal theory. He says that there may be occasion to examine empirically based theories to determine if there is not an informal theory going unnamed in the supposed facts which support formal theories.

Although Bullmer (1975, p. 24) stated that "... implicit personality theory is not subject to objective verification. ...," an empirical question exists. Thus the present study is addressed to investigating whether or not the measurement of implicit personality theory is possible. Assuming that one's ethical, moral or theological beliefs can be measured, whether conscious or repressed (Frankle, 1975), this study is designed to assess the relationship,
if any, between beginning counselors' measured religious beliefs and their mode of responding to hypothetical clients prior to a didactic treatment of theoretical models. Comparisons are also to be made with the counselors' mode of responding following didactic exposure, their choice of explicit theoretical model and their philosophical orientation. If the identification and recognition of such relationships can be made, it represents an important addition to the knowledge in the counselor training field and may assist counseling students with the selection and acquisition of their formal counseling theories, and could assist counselor educators both in the didactic and practicum facets of teaching counselor functioning when modes of responding to clients and techniques appear to be ineffective and inconsistent with the theoretical model of choice.

Statement of the Problem

The present study therefore is concerned with the relationship between Master's level students' previously undefined approach to the counselor-client relationship and their resultant theoretical model following a course in counseling theories. A number of questions logically follow this concern: (a) Can the concept of an implicit personality theory be measured? (b) Will students respond differently in terms of choosing a defined theoretical approach to the counseling relationship if made aware of their implicit theoretical approach? (c) Will there be a relationship between the students' quasi theoretical approach and their subsequent consciously
identified model and philosophical orientation?

Assumptions

In order to test aspects of the previously stated problem, the following assumptions are held. First, beginning counseling students come into counseling with notions about the way to help people that are assessible in terms of counselor attitudes toward hypothetical counseling situations. Second, Porter's (1950) and Jones' (1967) response modes (Understanding, Probing, Interpretative, Supportive and Evaluative, UPISE) are indications of counseling techniques which in earlier studies (Strupp, 1955) were polarized as directive versus nondirective. Third, the nature of one's religious beliefs contain philosophical and theological notions regarding the nature of man. Fourth, explicit theoretical models can be classified according to a philosophical orientation such as phenomenological, psychoanalytic and behavioral.

Assuming that these can be operationalized and measured, then the following hypotheses may be deduced and tested in helping to understand what relationship, if any, exists between a counselor's philosophic beliefs and orientation towards empirically tested theoretical models.

Hypotheses

In order to measure the Master's level students' quasi theoretical approach to the counseling relationship, the following hypotheses will be tested.
H₁: There is a relationship between attitudes held by the beginning counseling student not yet finished with a basic course in counseling theories and those attitudes held following completion of the course.

H₂: There is a relationship between attitudes held by the beginning counseling student and the expressed choice of an explicit theoretical model.

H₃: There is a relationship between philosophic beliefs and attitudes held by the beginning counseling student.

H₄: There is a relationship between philosophic beliefs and expressed choice of an explicit theoretical model.

H₅: There is a difference between two groups and their choices of explicit theoretical models when one is informed of their implicit theoretical tendencies and one is not informed.

**Definition of terms**

For purposes of this study, the following definitions apply:

1. **Beginning counseling student** refers to a Master's degree student enrolled in but not yet finished with a basic course concerned with theories of counseling.

2. **Implicit personality theory** refers to certain attitudes, beliefs, and values that have developed as a result of past learning (Bullmer, 1975).

3. **Philosophical orientation** refers to phenomenological, psycho-analytic, and behavioristic ways of viewing man (Rychlak, 1973).
4. Explicit theoretical model refers to "... a structure of hypotheses and generalizations based on counseling experience and experimental studies" (Brammer & Shostrom, 1968, p. 27).

The following section is designed to review related research directed towards elements of implicit personality theory.

Review of Related Research

Literature relative to the investigation of implicit personality is scant. Bullmer (1975) refers to implicit personality theory and how it can be identified when a counselor inappropriately implements empathic processes. Stefflre (1965) infers that counselor trainees and others interested in the helping professions operate under "built-in" theories or relatively fixed sets of assumptions about what human beings are like. As aspects of implicit personality theory, more specific areas of research have been studied such as: (1) perception, (2) the theory used or therapist's school, and (3) the therapist's techniques. For purposes of this study religious beliefs will also be looked at as a particular set of beliefs which influences one's view of the nature of man.

Perception

The study of perception has usually concerned itself with interpersonal perception, that is, the tasks and skills required in order to perceive accurately the internal properties or make-up of other human beings. Bullmer (1975, p. 1) defines perception as "... a dynamic process by which a human being assigns internal meaning to
the external world around him." Bronfenbrenner (1958) illuminates
the different types of perceptual skills involved not only in social
perception but also in sensitivity to individual differences, each
being facets of the interpersonal perception process. The present
study is concerned more with the existence of internal structures
that formulate judgments of the perceiver, rather than the ef-
flect those structures have upon the process of perception. Bullmer
(1975, p. 1) states, "... the process of one individual making
inferences concerning the internal properties of another person, is
influenced greatly by the perceiver's past learning experiences and
thinking processes."

In the literature various authorities have referred to basic
structures within the person which influence the process of percep-
tion. Piaget (1950) was one of the first researchers to make ref-
erence to such "rules or schemas" which he postulates are formulated
early in childhood and continue throughout the individual's life.
Anderson (1974) postulated a series of statements illustrative of
psychological growth wherein the individual was seen as an active
processor of information. Information processing was described as
a continuous process of extracting and using information from expe-
rienced stimulation. He indicated that persons were constantly
processing information from birth to death which is drawn from
both: (a) internal and external sources, and (b) previously
extracted, used and stored information. The process is selective
and to a degree optional, based upon the person's limited capabilities.
It occurs in stages, takes time, and requires attentative capacity.
He further indicates that there is a building organizational faculty resulting in abstract rules and schemas that guide and direct perception, imagery, memory, thought and behavior. Regardless of whether one chooses to refer to the internal structures as "schemas and rules," "internal frame of reference" (Rogers, 1951), "internal processes" (Wexler, 1974), or simply as "personality" (Burton, 1969), it is agreed by many researchers and counselors that factors functioning within persons have an effect upon the manner in which a person relates to him/her self and to others.

The distortions which occur in the process of perception have also been dealt with in the literature. For instance, Anderson (1974) elaborated on the economical manner in which rules and schemas operate within the individual, and he called it both a blessing and a curse. That is, the organizational properties of rules and schemas not only allow persons to generalize from past experiences and instances to new ones, but also draw upon old misleading experiences and views which can obscure and stifle one's creative capacity for change. In writing about the effects of perceptual distortion on the development and performance of empathic skills, Bullmer (1975, p. 13) indicated that, "As a result of past learning each of us has developed certain attitudes, beliefs and values. These contribute to a relatively fixed set of biases . . . about what other people are like."

Sharp (1974) indicated that any study of perception would be subject to the implied assumption of good judgments constituting the make-up of accurate perception. Taft (1955) talked about "analytic"
judgments characterized by conceptualization and quantification of specific characteristics. This type of conceptualization and quantification is part of information processing (Anderson, 1974) resulting in developed rules and schemas which guide and direct much of one's perception. Regarding the notion of rules and schemas, distorted judgments also occur because of the ease and economy of functioning and a misleading conceptualization of functioning, namely due to the duplication and reproduction of experience and behavior which takes place within the person's perceptual processes.

The process of perception as it relates to dogmatism and distortion was reported in a study by Scodel and Mussen (1953). In looking at the association between perception and dogmatism, their results indicated that the perceiver usually assumed that the other partner in a dyad relationship is a peer who does not have characteristics that might set him apart from others. The high authoritarian perceiver tended to assume that the other person has values like his own, and rated him high on most authoritarian traits. The low-authoritarian person tended to rate others as average on authoritarian traits. It might be said, that the highly dogmatic authoritarian perceiver intuitively functions under the assumption of assumed similarity. Stefflre (1965), quoting McDaniel (1959), and others, describes the characteristic of intuition as a substitute for theory or implied theory characterized as a crude form of hypothesizing. He indicates that the theory we use, without knowing we are using it, is the one that is potentially dangerous to the client, because of the negative effects resulting in perceptual distortion.
Perception then has been the primary focus of study of many theorists and researchers. However, the reference point within the individual from which the perceptual process emanates results in the development of rather fixed rules and schemas. These structures, it is thought, generate attitudes, beliefs and values making up the format of the individual's formulated implicit personality theory. A consideration of formal or explicit theory and its use is presented in the next section.

Theoretical models

There are a large number of theoretical models that the counselor may choose to adopt (Patterson, 1966; Corsini, 1973; Rychlak, 1973; Stefflre, 1965; Shertzer & Stone, 1974; Ard, 1975; Burton, 1974). There are also many proposed classifications for theoretical models as noted by Gibeau (1975). Frank (1973) distinguished between evocative and directive counseling interactions. A similar type of classification is reported as insight and action (London, 1964; Ullman & Krasner, 1965). Another dichotomous classification is proposed by Shertzer and Stone (1974) as cognitive and affective. Others (Rychlak, 1974; Stefflre, 1965) offer a trichotomous division, namely psychoanalytic, behavioristic, and phenomenological. Allport in a philosophically, as opposed to an empirically based proposal, offered a classification paralleling that of behavioristic, psychoanalytic and phenomenological. He labelled them as follows: "Man as seen as a reactive being; Man as seen as a reactive being in depth; Man as seen as a being in the process of becoming . . ."

(Allport, 1962, p. 373).
Reported research regarding the "school" of the counselor has been performed according to a method of classifying the therapist according to his professional identity or his techniques utilized in the counseling interview. In a study involving an unusually broad national sample of psychiatrists, psychologists and social workers, McNair and Lorr (1964) in examining responses to the counseling relationship found when variables were factor analyzed, three hypothesized technique factors appeared (Meltzoff & Kornreich, 1970). One factor represented those persons psychoanalytically oriented who emphasized techniques such as interpretation, dream analysis, resistance, and so forth. Another factor was endorsed in terms of a dichotomy by those high on a detached, objective, interpersonal mode of relating, while those who were low subscribed to relationship therapy. Another factor contrasted directive techniques and therapist role with a low activity approach which left goals and direction to the client. Orientations for the three professional groups and their professed techniques revealed three approaches. These were the psychoanalytic, the Rogerian position and the impersonal/personal directive. According to Gibeau (1975), the McNair and Lorr study did not include behavioral approaches. He further reported a study by Woody and Dunbar (1971) that used the insight/action dichotomy of London (1964). The theoretical preference of counselor-trainees resulted in identifications of psychoanalytic, client-centered, eclectic and behavioral. These theoretical preferences were classified under the rubric of insight and action.

DiLoreto (1971) used a classification system consisting of theoretical orientations of Rational Emotive Therapy (RET),
Client-Centered (CC), and Behavioral (B) to examine the personality variable of counselors. His findings showed that these personality characteristics could be categorized according to these three RET, CC, B, classifications and could also be differentiated in terms of "insight" and "action" orientations. However, it can be argued that the basis for this classification included two theoretical positions of a behavioral nature which recognizes the behavioral overlap of both the B and the RET theoretical persuasions. It might further be contended that considering the overlap amongst theoretical positions, the classification system suggested by Rychlak (1973), based upon a philosophical premise and somewhat parallel to that suggested by Allport (1962), would provide for greater clarity. The McNair and Lorr (1964) factor analytic study seems to support the trichotomous classification of psychoanalytic, behavioristic, and phenomenological.

Research findings which included the variable of therapist "school" were inconclusive as to its importance for the theory user. In examining the therapist's theoretical persuasion (Freudian, client-centered, eclectic, and eight others) on the ideal therapeutic relationship, Fiedler (1950) and Raskin (1965) concluded that no relationship existed between the theoretical position of the therapist and the resulting ideal relationship. Wren's (1960) study of fifty-four experienced counselors who looked at excerpts from counseling interviews found that theoretical orientation had little influence on the mode of counselor response. Complementing the notion of low theoretical significance, Gibeau (1975) reports that Cartwright (1966), Fiedler (1951), and Truax (1966) argue that what occurs in counseling
is independent of the counselor's theoretical persuasion. Client response is thought to be more affected by what the client brings to counseling and the level of expertise of the counselor, rather than the counselor's theoretical orientation.

Sommer, May and Lehner distinguished that the experienced as opposed to inexperienced therapists tended to respond to taped client verbalizations by interpretative as opposed to descriptive reactions. They concluded (Mayo & Lehner, 1955, p. 386), "... that experience encourages one to 'listen with the third ear' and get at latent meanings of manifest verbalization." It might be stated that the experienced therapist is facilitated by a knowledge prompted by theoretical information which complements and aids in their relating meaning to client verbalizations.

In a study by Carkhuff and Truax (1965), it was found that lay therapists with very brief training can master the process of psychotherapy. Melzoff and Kornreich (1970) point out that this is training in only one genre of interview technique, for one type of interview setting. Melzoff and Kornreich (1970, p. 401) question, "One wonders how the various samples would do if they continued, armed with only knowledge of this single technique and their present knowledge of personality, psychopathology and psychotherapy?" They were of the position that without knowledge of a theoretical foundation future effectiveness might prove insufficient.

In summary, Melzoff and Kornreich (1970) pointed out that Fiedler's (1950) study concluded that the concept of an ideal relationship could be described by the non-therapist as well as the
therapist. They indicated that it was paradoxical that naive raters were indistinguishable from therapists and that expert therapists were indistinguishable from inexpert ones. This exploration concluded that early training and therapy experiences temporarily color the outlook of beginning therapists but they then return to their pretraining attitudes with added experience. The data to be covered in this research is concerned with the pretraining attitudes of counselors in training. If Meltzoff and Kornreich's conclusions are correct, then those counselor characteristics which influence the choice of theoretical approaches are possibly important in terms of the acquisition of adequate counseling skills and also in terms of functioning when sufficient experience is obtained to perform with some level of expertise.

It has also been found that a variety of methods have been used in an attempt to classify counseling theories. Some have been based on empirically based factor analytic findings and others are based on philosophical orientations. While there may be no "true" classification system to which all would subscribe, for purposes of this study a system using psychoanalytical, behavioristic and phenomenological classifications will be implemented.

**Technique**

Much of the research that has been done with regard for the theoretical approach has looked at the techniques utilized by therapists. Sundland and Baker's study, using a factor analytic technique, declared among other findings that a general factor existed of polar
descriptions of analytic and experiential techniques. They indicated that this type of factor had been described elsewhere as, ". . . objective versus personal, planned observer versus unplanned participant, science versus art, analysis versus wholism, mechanism versus organism, rationalism versus intuitionism, theology versus mysticism, nomothetic versus idiographic, positivism versus existentialism" (Sundland & Barker, 1962, p. 382).

In a study by Strupp (1954) comparing theoretical orientations, experience level and professional affiliation, using Bale's system of interaction process analysis, the responses of fifteen therapists were analyzed. Despite methodological limitations (later cited) (Meltzoff & Kornreich, 1970), Strupp concluded that reliance on one specific technique is a product of inexperience and that experience leads to a diversification of technique.

In a later study (1958a) Strupp contrasted hypothetical therapist responses of 110 psychiatrists and psychologists (who were matched in experience and personal analysis). A questionnaire was used to obtain information about their diagnostic impressions, treatment plans and goals. It was found that psychiatrists' techniques involved asking more probing questions, while psychologists reflected feelings and were more likely to empathize with the patient's frame of reference.

The research of Sundland and Barker (1962) surveyed 244 psychologists according to their responses on the Therapist Orientation Questionnaire. The following techniques were identified. Freidians emphasized discussion of childhood, use of interpretation, probing
of the unconscious motivations and conceptualizing. They conceived of the therapist as more impersonal, using plans, and inhibiting spontaneity. Neo-freudians (e.g. Sullivan) stressed more the personality of the therapist. Rogerians placed still less emphasis on the techniques used by either the Freudian or Sullivanian therapists.

The effect of time and experience upon the use of technique has also been observed. Sundland and Barker's study of inexperienced therapists was followed up by Anthony (1967). Thirty-eight of the 60 original therapists studied were asked again to respond to the Therapist Orientation Questionnaire. It was discovered that the use of techniques changed with time. In contrast, Meltzoff and Kornreich (1970, p. 388) report, "In a survey of professed therapeutic techniques McNair and Lorrr (1964a) found that therapist experience did not relate to technique pattern or factor scores."

These reviewed studies indicate that therapists interact with clients by using techniques characteristic of the professional identity they espouse or the professed theoretical model they follow. It is further recognized that a closer relationship between theory and technique is more characteristic of the inexperienced counselor than the experienced one. The present study will look at counselor response modes as attitudinal orientations indicative of techniques of implicit personality theory as developed by Jones (1967). It will also examine their relationship to chosen theoretical models of counselors in training.
Religious beliefs

Bullmer (1975, p. 13) in describing implicit personality theory states "... each of us has developed certain attitudes, beliefs, and values. These contribute to a relatively fixed set of biases for each of us about what other people are like." A given set of beliefs characteristic of the American philosophy are those based in the Hebraic-Christian cultural tradition (Brammer & Shostrom, 1968). Otto (1966) identified various writers who were concerned with what prompted persons to be religious. Bartlet (1932), Contril (1941) and Flower (1927), each advanced the cognitive need theory, i.e. the desire to understand. Fromm (1950) saw religious persons as demanding a frame of direction and an object for their devotion. Both Freud and Marx saw religion as a reaction to external frustration between: (a) the instincts due to civilization and privations due to catastrophes in nature, and (b) the deprivations of the proletariat. Religion was viewed in an adjustment context by Ames (1910) who saw it as a sublimated expression of biological instincts of food and sex. Sutton (1911) believed conflict was basic to religious thinking, while Lueba (1933) postulated religious people ascribe human feelings or passions to God in their desire to live well. Coe (1916) stated that religion was generated whenever men identify themselves intensely with anything.

The relationship between religion and psychology and psychiatry has found expression in attempts to explain whether given religious beliefs, practices or tenets were either health or unhealthy. Wells describes how Freud, Flugel (1945) and Schweitzer (1948) each
elaborates on psychiatric explications of religious concepts and personality figures. He states:

Albert Schweitzer published an exposition and criticism of a number of psychiatric studies on Jesus, all of which were designed to show that Jesus, as well as Paul, Buddha, Mohammed, Luther, Swedenborg and Kierkegaard present a picture of sickness which may be diagnosed by psychiatrists as epileptic psychosis, paranoia, dementia paralytica and possibly hysteria (p. 196).

The interest of theological seminaries in clinical psychology and psychiatry is indicative of a hoped of alliance between the two areas, though controversy still prevails regarding their proper relationship. Allport (1948) reviewed the references of introductory psychology texts to survey the manner in which they deal with the subject of religion. He declared that most avoided the area by systematically ignoring terms that have traditionally been associated with religion such as will, conscience, values and self.

Despite the lack of clarity in the relationship between religion and psychology, Beit-Hallahal (1975, p. 359) stated, "The therapist's irreligiosity may lead him to believe that religion is psychologically irrelevant in the client's life. Secularization is indeed a social reality (Wilson, 1966), but we must not ignore the individual reality because of a statistical one. Religion still has a psychological significance for the individual who possesses it."

Williams and Kramer (1974, p. 238) also stated, "Beliefs and values play a central role in counseling. All human beings have beliefs that govern their behaviors (Combs, 1971), and every counselor whether religious or non-religious, has values resulting from beliefs which inevitably affect the counseling relationship" (Holmes, 1970: Somler, 1960).
With regard to the study of belief systems, Rokeach (1956) has completed extensive research and theory building regarding types of belief systems involving religion and ideologies. Of specific interest to Rokeach was the concept of dogmatism as it went "... beyond Adorno's theory of authoritarianism, which tended to neglect the study of those individuals identifying with the left end of a religious beliefs continuum, and to develop a more general concept of dogmatism" (Rokeach, 1956, p. 26). Osborne (1970) reports that,

A central proposition of Rokeach's (1960) theory of the organization of belief-disbelief systems is that the cognitive system of the closed-minded (dogmatic) person is highly resistant to change and that such persons are less able to learn new beliefs and change old beliefs than open-minded (low-dogmatic) persons (Ehrlich & Lew, 1969, p. 45).

Oswald (1970) in a study of the relationship between personality variables and religious beliefs which were identified as conservative, moderate and liberal carried out an extensive review of the literature related to religious beliefs and dogmatism, intellectual interests, anxiety and emotional disturbance. An evident illustration in the various studies reported (Adorno, 1950; Dreger, 1952; Argyle, 1958; Symington, 1935) showed a tendency for conservative religious believers to demonstrate dogmatic characteristics more than liberal religious believers. All except Rokeach (1956) hold to the above generalization. Oswald (1970) indicated that the results of Rokeach's findings left open the question as to whether religious conservatives were more dogmatic than liberals. In comparing the nature of religious beliefs of liberal and conservative theology students based on his own developed scale of religious beliefs,
Oswald observed results which clearly refuted Rokeach's in that he concluded, "Level of dogmatism is certainly related to whether a group's religious beliefs are conservative, moderate, or liberal. The significant differences between Groups C (conservative), M (moderate), and L (liberal) indicate a high level of dogmatism is more related to conservative religious beliefs" (Oswald, 1970, p. 86). Oswald advances a possible explanation for the difference in these findings: Rokeach was not measuring religious beliefs as such, but assumptions about religious beliefs based upon denominational affiliation.

The above reviews tend to illustrate that a person's religious beliefs system tends to influence how a person thinks and functions, and for various reasons indicate that the nature of the relationship between religious beliefs and the study of psychology has been a recurrent one. The functioning of counselors identifying with religious orientations has also been the subject of review and study.

Ard explained how counselors functioning in loco parentis in colleges and schools tended to reinforce the conventional values (derived ultimately from religious values) of Christian middle-class parents. He questions whether young people seeking counsel can be helped by a religious counselor who may "... have an axe to grind" (Ard, 1975, p. 411). Yet some may want a counselor expressive of a type of religious orientation, though not necessarily of a denominationalizing interaction. He indicates, however, that religious counselors who work in a parochial school or college espousing a given type of "moralistic" counseling, should restrict themselves to
that type of setting implying that others reminiscent of a more pluralistic setting might be more alienated than helped.

In reporting on the results of case studies looking at a therapist's self-disclosure of his own religious beliefs, Beit-Hallakmi (1975, p. 359) stated that, "Therapists would like to avoid appearing moralistic, and discussing religion may lead them to the necessity of stating their own positions." However, he has also stated that most therapists appear to be irreligious, but that irreligiosity may lead them to believe that religion is psychologically irrelevant in the client's life. In addition, most therapists appear to be committed to not changing a client's basic beliefs through psychotherapy, especially when they are crucial and basic to the client. Religious issues then can be encountered as determinants of the client's identity. The client's religion is involved with his sense of existence, close relationships, and for the counselor "... has to be considered in both the religious and personal dynamic context" (Beit-Hallakmi, 1975, p. 359).

Williams and Kramer (1974) conducted a study involving 148 counseling students; 90 were identified as secular and 58 as pastoral counseling students. They compared the groups to see if differences existed in relation to Christian religious beliefs and: (a) non-dogmatic openness and flexibility of beliefs and (b) non-demanding acceptance of the individual client. They found that pastoral counselors had stronger Christian religious beliefs and were more dogmatic or less open in their beliefs than secular counseling students. In addition, it was thought that the pastoral
counselors' appreciation of the religious dimension in human personality may encourage more respect for the individual's freedom and potential as determined by earlier research (Baute, 1966a). The secular counselor according to Aruckle (1970) displayed human concerns such as love, compassion, patience, tolerance, and respect for the individual, as basic to client acceptance, all of which were intrinsic to the pastoral counselors' theological orientation and perspective.

The foregoing review illustrates that the religious beliefs of persons may have been developed for various reasons and that the function of such religious beliefs has been the subject of much speculation. Counselor functioning has reflected a culture influenced by the role of religious thinking and practice in its origin. Some counselors have also found that a client's religious beliefs have psychological significance, as they have been a part of their development and identity formation. In addition, the function of religious beliefs shows an effect upon counselor activity for those identified in a pastoral context as opposed to a secular one. The centrality of religious beliefs to philosophical orientation and implicit personality theory leads to the conclusion that it is the most promising entry for the study of both subjects.

The purpose of the above review of literature is to illustrate that research has been conducted which provides an inferential basis for the concept of an implicit personality theory. Structures existent within the individual affect their perception and their related behavior. These structures formulated at birth (Anderson, 1974)
and developed throughout the person's life provide a basis for their receiving and processing information. It is believed that a person's attitudes, beliefs and values are stored within these rules and schemas.

According to Stefflre (1965), the self and the character of the person using or constructing a theoretical model are important elements for consideration in counseling. It has been shown that the manner in which a counselor responds to the client is, for the beginning counselor, an expression of the theory espoused. It was also observed that a person's religious beliefs are related to a perspective of closed or open-mindedness regarding self and others. Religious beliefs also include notions about the nature of man and how man functions. It would appear, therefore, based upon a review of selected literature related to perception, counseling theory, technique, and religious beliefs, that the concept of an implicit personality is tenable. If it is related to perceptual distortion, its effect for the counselor (and the client) may be a detriment. However, if there are aspects about the individual's implicit personality that can be related to the choice of an explicit counseling theory, then the counseling student, as well as the counselor educator, can be assisted in the process of making the implicit explicit. It is assumed that knowledge regarding one's implicit personality will assist in the selection of a more congruent explicit theory and that this "goodness of fit" will be helpful to the neophyte counselor and to his or her subsequent clients.

The next chapter of this study will present the methodology and procedures used in implementing the research design.
CHAPTER II

PROCEDURES

The present chapter presents a description of the procedures used in the study. The following sections include a description of the population, a description of the instrumentation, the procedures for collection of the data, the research design, and statistical analysis.

Description of the Population

Tables 1, 2, and 3 present demographic data describing the population of the study.

**TABLE 1**

Description of Subjects by Sex, Age, Marital Status

<table>
<thead>
<tr>
<th>Frequency and Percent</th>
<th>Sex</th>
<th>Marital Status</th>
<th>Totals</th>
<th>Age</th>
<th>Totals</th>
<th>Single</th>
<th>Married</th>
<th>Divorced</th>
<th>Widowed</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
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<td>10</td>
<td>13</td>
<td>5</td>
<td>4</td>
<td>39</td>
<td>12</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td></td>
<td>44</td>
<td>56</td>
<td>100</td>
<td>26</td>
<td>33</td>
<td>13</td>
<td>18</td>
<td>10</td>
</tr>
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</table>
TABLE 2
Description of Subjects by Undergraduate Major and Graduate Hours

<table>
<thead>
<tr>
<th>Frequency and Percent</th>
<th>Undergraduate Major</th>
<th>Graduate Hours</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>Education</td>
<td>Psychology</td>
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<tr>
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<td>7</td>
</tr>
<tr>
<td>%</td>
<td>49</td>
<td>18</td>
</tr>
</tbody>
</table>

TABLE 3
Description of Subjects by Employment Status, Employment Role, Emphasis in Counseling Program

<table>
<thead>
<tr>
<th>Frequency and Percent</th>
<th>Employment Status</th>
<th>Employment Role</th>
<th>Emphasis in Counseling Program</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>Full-Part</td>
<td>Time</td>
<td>Total</td>
</tr>
<tr>
<td>N</td>
<td>27</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>%</td>
<td>69</td>
<td>10</td>
<td>21</td>
</tr>
</tbody>
</table>

The subjects for this study were 39 Master's degree counselor candidates in the Department of Counseling and Personnel at Western Michigan University. The subjects were enrolled in the Theories of Counseling course (C-P 617) during the spring and summer semesters,
There were seventeen males and twenty-two females. Ages ranged from twenty through forty years, with 59% between the ages of twenty and thirty. In terms of marital status, 31% were single, 54% married. Sixty-one percent of the subjects were employed full-time, 10% were working part-time and 21% were not employed. Of those employed, 72% were employed in the public schools as either teachers or counselors. Thus, undergraduate majors consisted of 49% in education, 18% in psychology and 33% designated as "other." Approximately 41% of the population had over twenty-four graduate hours completed.

The group from which data are being drawn is best described as a universe, or total population. The research design surveys the pre-theoretical attitudes and philosophy of the subjects in order to identify relationships related to the concept of implicit personality theory. It is not necessary that the results are generalizable to other groups of students because the basic question of the research is directed to establishing relationships. However, should relationships occur between variables under study, it would warrant further investigation with appropriate sampling procedures. Thus, the nature of the present study is essentially exploratory.

Description of the Instrumentation

Instrumentation for the study consisted of the following:
(a) The Helping Relationship Inventory (HRI), (b) The Oswald Scale of Religious Beliefs (OSRB), and (c) The Demographic Information Sheet (DIS) (see Appendix A).
In attempting to find appropriate instruments\(^1\) to measure the counselor trainees' pre-theoretical approach, Stroupp's comment regarding the relationship between theory and technique was considered. He suggested that the therapist's techniques "... may be considered theory translated into action" (Strupp, 1955, p. 1). It was determined that Porter's (1950) Counseling Procedures Pre-Test (CPP) adapted by Jones (1967) and entitled The Helping Relationship Inventory (HRI) adequately measures counselor response patterns. The HRI was devised by selecting 25 items from the "Aptness of Response" section of the Counseling Procedures Pre-test. The selected items were submitted to three judges for sorting into similar dimensions which resulted in revisions and resortings of the same items. The HRI yields five sub-scores each characteristic of a counseling response mode. The five subscales are labelled Understanding, Probing, Interpretative, Supportive, and Evaluative. Jones (1973, p. 70) provides a brief description of the subscales, as follows:

\(^1\)In attempting to select an instrument to identify counselor attitudes and methods of responding toward tentative helping situations, Wicas and Arbuckle's (1957) Counselor Perception Scale (CPS) was first examined as a possible instrument for the study. An examination of Buros' Mental Measurement Yearbooks (1949; 1953; 1959; 1965; 1972) did not show the test listed and reviewed. A subsequent phone conversation with Dr. E. Wicas informed the investigator that the instrument had not been submitted for commercial publication and that follow-up research by its author indicated that a bias existed in the non-directive or client-centered direction while developing the format of the test's construction. It was therefore decided by the present investigator that the CPS would not be sufficient for the present project. One of the classification systems for counselor responses, not selected by Wicas and Arbuckle (1957), was that devised by Porter (1943).
U-Understanding. A response tendency which indicates that the counselor's intent is to respond in a manner which asks the client whether the counselor understands what the client is "saying," how the client "feels" about it, how it "strikes" the client, how the client "sees" it. This is the Rogerian reflection-of-feeling approach.

P-Probing. A response tendency which indicates that the counselor's intent is to gather further information, provoke further discussion along a certain line, to query. He in some way implies that the client ought to or might profitably develop or discuss a point further.

I-Interpretative. A response tendency which indicates that the counselor's intent is to teach, to impart meaning to the client, to show him. He in some way implies what the client might or ought to think, however grossly or subtly.

S-Supportive. A response tendency which indicates that the counselor's intent is to measure, to reduce the client's intensity of feeling, to pacify. He in some way implies that the client need not feel the way he does.

E-Evaluative. A response tendency which indicates that the counselor has made a judgment of relative goodness, appropriateness, effectiveness, rightness. He in some way implies what the client might or ought to do, however grossly or subtly.

In the HRI administration, a given subject is presented a client statement, which is followed by five alternatives keyed according to Porter's subscale descriptions. Jones (1967) reported that Hopke (1955) made an earlier adaptation of Porter's instrument and found that higher reliability resulted when the subject was asked to rank the alternatives to each item rather than to indicate only a first choice. Jones indicated that the "most preferred" response was given a 1 and the "least preferred" assigned a 5. Therefore, the lowest numerical score for a given subscale was the most preferred with the highest the least preferred.

In terms of validity, Hopke (1955) also found a high relationship (.60 or higher) existing between how counselors responded to
client statements on the test and how they responded to client statements in actual counseling situations. By using the split-half method of estimating reliability, Jones (1967) found the mean of the five scales was .86 with a range from .96 (Understanding) to .71 (Interpretative).

The Oswald Scale of Religious Beliefs (OSRB) was chosen as the instrument to measure religious beliefs. The OSRB originally entitled "Inventory of Theological Beliefs" was designed by Oswald (1970) to measure a person's position on a conservative-liberal continuum of theological beliefs. Oswald's examination of psychometric data showed that no other available instrument was appropriate for classifying a person's religious beliefs. He reported that a limited number of tests under the religious heading by Buros (1959) were of specified utility, namely by denominational groups and Biblical review of facts and events. A subsequent examination of Buros (1972) revealed no other test has since been designed to classify measured religious beliefs since Oswald's work in 1970.

In its original form the inventory was a 60 item forced choice test covering six major divisions of theology. For purposes of the present study the investigator, under the direction of the scale's author, restructured the original instrument into a 120 true-false scale. The restructuring consisted of assigning each of the paired items a number up to 120. From the list each item was randomly selected and ordered into the new true-false format. The new format was then pilot tested with a group of non-seminary lay ministers of varying educational backgrounds for readability and structure. Of
the fifteen pilot subjects only two did not complete the inventory when no time limit was set for the testing period. Therefore, factors other than insufficient time prohibited their completion of the test. It was concluded that the readability and new structure was sufficient for use with the present study and was then retitled (OSRB) by the author. In its original form it was used exclusively with a seminary group, and it was recommended that the instrument be used with a secular population (Oswald, 1970). Reliability on the original instrument was established by the test-retest method. A group of 122 individuals was used in the reliability study with an elapsed time period of six weeks between testings producing a stability coefficient of .94 for the first investigation. A second study involving 187 persons covered a period of approximately ten weeks between administrations and produced a coefficient of .89.

The third instrument, the Demographic Information Sheet (DIS) used in the study was designed by the writer. Its primary purpose was to register each subject's self-reported selection of an explicit theoretical model and the choice of a philosophical counseling orientation. However, the instrument was expanded for the purposes of securing selected demographic information and specific data regarding the nature of religious practices, for the purposes of additional correlations.

The DIS is a 16 question instrument. Demographic information included items indicating age, sex, marital status, selected employment information and selected educational information. The above items were covered in nine questions. Four items dealt with religious
practices. The three remaining items were devised to secure information regarding counseling theories. All items were multiple choice responses.

Procedures for Collection of Data

Permission to collect data from each of the spring and summer groups taking the 617 Theories of Counseling classes was secured through the department head and the departmental committee on the Use of Human Subjects for Research. Permission was then sought from each of the instructing professors. Student consent to participate was obtained by means of a Subject Consent Form (see Appendix B) which was signed, dated and returned. All subjects were given at pre-testing time a packet of materials containing: (1) an instructions sheet, (2) a copy of the HRI with an answer sheet, and (3) the OSRB and answer sheet (see Appendix A). The investigator met with each group in order to explain the research and obtain cooperation. It was stated that the complete purpose of the study would not be explained but that the students were being asked to participate in examining some of the characteristics that counselor trainees brought with them into the counseling program and their relationship to the counselor education process. Students were asked to return the packets on the next succeeding class period.

Consistent with the design, following the return of the instruments for group 1 (spring term) arrangements were also made for feedback. After the scoring of each subject's HRI (The HRI's were hand scored by the researcher, and the OSRB's were mechanically
scored), feedback consisted of informing the participants that their preferred response mode was indicative of a possible philosophical counseling orientation, namely phenomenological, psychoanalytic or behavioral. Feedback was given in small groups except for persons who had conflicts with the meeting times who were seen individually. Participants were given their own scored answer sheets and were able individually to identify their own philosophical orientations. Contained within the feedback sessions were discussions that identified which explicit theoretical models fell within or between the identified philosophical counseling orientation. The pre-testing took place in the first two classes followed by a period of ten class sessions for both the spring and the summer groups, except that the summer group did not receive feedback information.

The post-testing occurred within the last two class sessions of each term. Packets of materials were distributed which contained (1) the HRI, (2) an instructions sheet, and (3) a "thank you" letter for participating (see Appendix B). Verbal instruction regarding the instrumentation was also given with the distribution of the packets, and subjects were instructed to return the information at the last class session. Approximately fifteen minutes were acquired from each of the final sessions for completion of the DIS. Only three subjects from each group needed follow-up by the investigator to secure their responses on the post testing of the HRI. One of the participants could not be reached on the follow-up and was eliminated from the total number of subjects.
Research Design

The study under observation can best be described as a "case" study project. As the literature indicates, the concept of counselors' "implicit personality theory" is not yet clearly defined. The present project, therefore, is designed to investigate the degree to which the principle that counseling theories are expressions of the theory builders' and users' views of the nature of man is expressed in their philosophic beliefs systems. The design has both an exploratory and an experimental configuration. The study explores whether a person's pre-theoretical attitudes and philosophic beliefs as measured here are related to those expressed in empirically developed theoretical models. The design is of an experimental nature insofar as it postulated the existence of a classifiable informal theoretical concept held by each of the participating students and that by informing them accordingly in one group, but not in the other, there is both a control and experimental population. Differences could then be observed as to whether knowledge of their potential theoretical tendencies result in different effects produced by such knowledge when compared to those without information regarding their predilection.

Five major hypotheses are tested. Expressed in the null form they appear as follows:

$H_{01}$: There is no relationship between attitudes held by a beginning counseling student (not yet finished with a basic course in counseling theories) and those attitudes held following completion of the course.

The above null hypothesis was tested by correlating the "preferred" response mode of the subjects prior to completing a course in
counseling theories with the "preferred" response mode following course completion.

\( H_{02} \): There is no relationship between attitudes expressed in response modalities held by the beginning counseling student and expressed choice of an explicit theoretical model.

In order to test the foregoing, two correlations are examined. First, the "preferred" response mode obtained at the pre-testing was correlated with the subsequent choice of an explicit theoretical model. Secondly, the "preferred" response mode at the end of a basic course in counseling theories was correlated with choice of an explicit theoretical model. "Preferred" response modes were established by summing each of the ranks assigned by the respondents to UPISE response alternatives. The response mode totaling the lowest numerical value (see page 38 in Chapter II) was designated "preferred."

\( H_{03} \): There is no relationship between philosophic beliefs and attitudes held by the beginning counseling student.

Testing the above null hypothesis consists of correlating measured religious beliefs as conservative (C), moderate (M) or liberal (L) with both the pre-test "preferred" response mode and the post-test "preferred" response mode.

\( H_{04} \): There is no relationship between philosophic beliefs and expressed choice of an explicit theoretical model.

Testing the foregoing consists of two different correlations. First, the measured religious beliefs, (C, M, L), were compared with the respondents' choices of an explicit theoretical model. Secondly, measured religious beliefs were correlated with the students' conscious identification of a philosophical counseling orientation.
H05: There is no difference between two groups of beginning counseling students when one is informed of their implicit theoretical tendencies and one is not informed.

The test of this null hypothesis was carried out by examining each of the independent and dependent variables for differences according to whether a group had been provided information about their informal theoretical approach or whether no information regarding pre-theoretical approach was made available to the students.

Statistical Procedures

Hypotheses requiring correlated variables were computed by use of the Pearson product-moment correlation. The t test was used to analyze differences between groups. Correlations were computed for each of the independent and dependent variables. The independent variables were (a) pre-theoretical "preferred" response mode as measured on the first testing of the HRI and (b) the individual philosophic beliefs as measured by the OSRB. Dependent variables were identified as (a) post-theoretical "preferred" response mode as measured on the second testing of the HRI, (b) declared choice of an explicit theoretical model, and (c) identified philosophical counseling orientation as specified on the DIS. The t test was computed on all variables between groups for mean differences including selected demographic variables. The .05 level of statistical significance was selected as the criterion level for all tests.

While .05 is chosen as a generally accepted standard in probability statistics, it is recognized that the present study is dealing with a universe or total population and that other levels of significance may have applicability.
CHAPTER III

ANALYSIS OF DATA

The purpose of this chapter is to present and describe the statistical results obtained from testing the five hypotheses previously outlined. Data appropriate to the given hypotheses were analyzed by use of the product-moment correlation, and the mean score differences obtained from two groups of Master's level counseling students on five major variables being studied. In addition, variables of secondary interest to the study's goals were analyzed to determine to what extent, if any, they varied in any important and significant way. The statistical techniques used to test for significance were the Pearson product-moment correlation coefficient and the $t$ test. A significance level of .05 was established in line with the long standing scientific practice for acceptance of the hypotheses. Z value calculations were performed on all variables that involved the Pearson product-moment correlation in order to determine whether or not the critical level of significance was observed.

It is worth reviewing briefly at this point, the fact that the purpose of the design was to explore what relationships, if any, exist between an individual's philosophical views regarding the nature of man and his choice of an explicit counseling theory. The available choices were classified by philosophical orientation, that is phenomenological, psychoanalytic and behavioral. In addition, the study examined the effect of informing one group's members of
their implicit personality theory while the others were not informed. The reported data for each of the five hypotheses were given three tests, one each for (a) group "one," (b) group "two" and (c) a third for the "total" group.

The exploratory aspect of the study was performed by examining five major variables. They were the "preferred" counseling modes as measured by the pre- and post-testing of the Helping Relationship Inventory, the individual philosophic beliefs as measured by the Oswald Scale of Religious Beliefs the explicit theoretical model and philosophical counseling orientation. The OSRB was reported either as ranked data in terms of liberal, moderate or conservative, or as the raw scores unranked, i.e., low scores reflect the liberal classification, high scores the conservative classification and mid range scores the moderate classification.

The first set of variables examined is the "preferred" pre-test response mode (which preceded the counseling theories class) with the "preferred" post-test response mode. Of the five HRI modalities or dimensions (i.e., Understanding, Probing, Interpretative, Supportive and Evaluative), the one designated by the lowest numerical raw score value (see page 38 of Chapter II for the numerical ranking system) for each testing period was designated "preferred."

Hypothesis #1 stated that "there is no relationship between attitudes held by a beginning counseling student not yet finished with a basic course in counseling theories and those attitudes held following completion of the course." Results of the testing of this hypothesis are given in Table 4. An examination of the data shows
that significant correlations were found only for the second group (No. 2) and for both groups when combined into a "total." The Group 2 test was significant at the .01 level while the total group was significant at the .05 level. Test results for Group 1 showed

TABLE 4

Pre-Test Preferred Response Mode by Post-Test Preferred Response Mode for Group 1, Group 2, and Total Group

<table>
<thead>
<tr>
<th>Group</th>
<th>r</th>
<th>Z value</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.18</td>
<td>.76</td>
<td>N.S.¹</td>
</tr>
<tr>
<td>2</td>
<td>.56</td>
<td>2.54</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>Total</td>
<td>.36</td>
<td>2.27</td>
<td>&lt;.05</td>
</tr>
</tbody>
</table>

N #1 = 20   N #2 = 19   Total # = 39

¹Not significant

that no relationship was observed between the "preferred" response modes before and after a didactic treatment of theoretical models. Therefore, the null hypothesis cannot be rejected for Group One. However, the hypothesis must be rejected for Group Two and the combination of both groups as a whole. One must conclude that for these respondents a relationship does exist between attitudes held prior to, and those held at the completion of a course in counseling theories.

 Further analysis can be made relative to Hypothesis #1 by examining each of the response modes (Understanding, Probing, Interpretative, Supportive, Evaluative) as opposed to only the
"preferred" for each of the respondents. The reason for looking at the response modes in their total configuration is to observe the pattern of choices as they relate to the alternative selections, as well as the "preferred" mode of response. Tables 5 and 6 display the responses for both of the groups according to each of the HRI modalities.

**TABLE 5**

Pre-Test and Post-Test Correlations by Understanding, Probing, Interpretative, Supportive, Evaluative for Group 1

<table>
<thead>
<tr>
<th>Post-Test Response Modes</th>
<th>Pre-Test Response Modes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Understanding</td>
</tr>
<tr>
<td>Understanding</td>
<td>.29</td>
</tr>
<tr>
<td>Probing</td>
<td>.00</td>
</tr>
<tr>
<td>Interpretative</td>
<td>-.29</td>
</tr>
<tr>
<td>Supportive</td>
<td>-.05</td>
</tr>
<tr>
<td>Evaluative</td>
<td>.00</td>
</tr>
</tbody>
</table>

N = 20
Significant
* .05

Table 5 describes all correlations for each of the Group 1 respondent's reactions to the potential counseling situations. The Supportive response was the only one significant at the .05 level. Hypothesis #1 then is rejected for Group 1 regarding the Supportive attitude as represented by the corresponding response modality.
TABLE 6

Pre-Test and Post-Test Correlations by Understanding, Probing, Interpretative, Supportive, Evaluative for Group 2

<table>
<thead>
<tr>
<th>Post-Test Response Modes</th>
<th>Pre-Test Response Modes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Understanding</td>
</tr>
<tr>
<td>Understanding</td>
<td>.48*</td>
</tr>
<tr>
<td>Probing</td>
<td>.18</td>
</tr>
<tr>
<td>Interpretative</td>
<td>-.27</td>
</tr>
<tr>
<td>Supportive</td>
<td>-.39</td>
</tr>
<tr>
<td>Evaluative</td>
<td>-.23</td>
</tr>
</tbody>
</table>

N = 19
Significant
* .05
** .01

Table 6 shows that seven significant relationships existed for Group 2. The Understanding and Probing responses contained relationships significant at the .05 level. The Interpretative and Supportive responses included correlations significant at the .01 level. Only the Evaluative response tests failed to produce a significant relationship. Directionality of the significant correlations is also of interest. It can be observed that those response modes consistently selected by the respondents as "preferred," or in the positive direction, were opposed by alternatives consistently not selected, thus resulting in significantly negative correlations.

The above element of consistency is more clearly illustrated in Table 7 which shows the pre- and post-test response modalities.

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for both groups when combined. For each of the positive significant
correlations for all response modalities, except Probing, three of
the other four alternatives are in a negative direction. In the
case of the Understanding response, all of the other four alternatives
are in a negative direction. Positive correlations were found sig-
nificant at the .01 level for the Understanding, Interpretative and
Supportive responses, while the Evaluative response was significant
at the .05 level. Each of the response modalities, with the exception
of Probing, was significantly positively correlated with itself for
both of the testings. It might be concluded that those response
modalities selected at the pre-testing and those not selected
as primary were consistently selected as either second, third,
fourth or fifth choice considerations.

TABLE 7

Pre-Post-Test Correlations by Understanding, Probing
Interpretative, Supportive, Evaluative Response Modes for Total Group

<table>
<thead>
<tr>
<th>Post-Test Response Modes</th>
<th>Pre-Test Response Modes</th>
<th>Understanding</th>
<th>Probing</th>
<th>Interpretative</th>
<th>Supportive</th>
<th>Evaluative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding</td>
<td>.43**</td>
<td>-.31</td>
<td>.14</td>
<td>-.31*</td>
<td>-.24</td>
<td></td>
</tr>
<tr>
<td>Probing</td>
<td>-.05</td>
<td>.31</td>
<td>-.11</td>
<td>-.04</td>
<td>-.07</td>
<td></td>
</tr>
<tr>
<td>Interpretative</td>
<td>-.31</td>
<td>.04</td>
<td>.48**</td>
<td>-.11</td>
<td>-.03</td>
<td></td>
</tr>
<tr>
<td>Supportive</td>
<td>-.15</td>
<td>.05</td>
<td>-.30</td>
<td>.44**</td>
<td>.13</td>
<td></td>
</tr>
<tr>
<td>Evaluative</td>
<td>-.10</td>
<td>.04</td>
<td>-.31*</td>
<td>.20</td>
<td>.32*</td>
<td></td>
</tr>
</tbody>
</table>

N = 39
Significant
* .05
** .01

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Continued examination of the response modalities is given in the results of testing the next hypothesis. Hypothesis #2 stated that "... no relationship exists between attitudes expressed in response modalities held by the beginning counseling student and expressed choice of an explicit theoretical model." Table 8 presents the data for testing this hypothesis. It illustrates both the pre-test and post-test "preferred" response modes as correlated with the respondents' choices of explicit theoretical models. The data are presented for both Groups 1 and 2, and for the total group.

**TABLE 8**

Explicit Theoretical Model by Pre-Test Preferred and Post-Test Preferred Response Modes for Group 1, Group 2, and Total Group

<table>
<thead>
<tr>
<th></th>
<th>Pre-Test Response Mode</th>
<th></th>
<th>Post-Test Response Mode</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Z</td>
<td>Level of</td>
<td>r</td>
<td>Value</td>
</tr>
<tr>
<td>Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td>.08</td>
<td>.37</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td>-.21</td>
<td>-.88</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>.03</td>
<td>.20</td>
</tr>
</tbody>
</table>

N #1 = 20  N #2 = 19  Total N = 39

Table 8 shows that no significant correlations exist between the variables being analyzed. The highest (-.21) correlation of those presented is between the "preferred" pre-test response mode and explicit model for Group 2. Therefore, the null form of Hypothesis #2 is accepted given that no significant relationships were found.
with the statistics by which data were analyzed.

Hypothesis #3 states, "There is no relationship between philosophic beliefs and attitudes held by the beginning counseling student." The independent variable identified to measure philosophic beliefs was the classification of religious beliefs in terms of conservative, moderate or liberal according to Oswald's Scale of Religious Beliefs. In order to test the above hypothesis, philosophic beliefs were compared to both the pre-test "preferred" response mode and the post-test "preferred" response mode which was designated as the dependent variable. Table 9 shows philosophic beliefs correlated with both "preferred" response modes according to both groups and the total group.

**TABLE 9**

Philosophic Beliefs by Preferred Pre-Test and Preferred Post-Test Response Modes for Group 1, Group 2 and Total Group

<table>
<thead>
<tr>
<th>Group</th>
<th>Pre-Test Response Mode</th>
<th>Post-Test Response Mode</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Z Value</td>
<td>Level of Significance</td>
</tr>
<tr>
<td>1</td>
<td>-.16</td>
<td>.65 NS</td>
</tr>
<tr>
<td>2</td>
<td>-.27</td>
<td>1.12 NS</td>
</tr>
<tr>
<td>Total</td>
<td>-.21</td>
<td>1.28 NS</td>
</tr>
</tbody>
</table>

N #1 = 20  N #2 = 19  Total N = 39

The data in Table 9 shows that there are no significant correlations between the groups. Further analysis of the data is
illustrated by identifying relationships for each of the response modalities with the major variables. Further examination of Hypothesis #3 can be made by observing the other response modalities as they relate to the "preferred" response mode in relation to philosophic beliefs.

Tables 10 and 11 show each of the response modalities correlated with the "preferred" response modalities, philosophic beliefs, explicit theoretical model and philosophical counseling orientation. The philosophic beliefs are presented with the explicit theoretical

TABLE 10

Pre-Test Response Modes (UPISE) by Pre-Test Preferred Response Mode and Post-Test Preferred Response Mode, Philosophic Beliefs*, Explicit Theoretical Model, Philosophical Counseling Orientation for Both Groups

<table>
<thead>
<tr>
<th></th>
<th>Preferred Response Mode</th>
<th>Preferred Response Mode</th>
<th>Explicit Theoretical Model</th>
<th>Philosophical Counseling Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Test Response</td>
<td>Pre-Test</td>
<td>Post-Test</td>
<td>Beliefs</td>
<td>Model</td>
</tr>
<tr>
<td>Modes</td>
<td>Mode</td>
<td>Mode</td>
<td>Beliefs+</td>
<td>Orientation</td>
</tr>
<tr>
<td>Understanding</td>
<td>.79**</td>
<td>.41**</td>
<td>-.26</td>
<td>.15</td>
</tr>
<tr>
<td>Probing</td>
<td>-.15</td>
<td>-.21</td>
<td>.01</td>
<td>-.24</td>
</tr>
<tr>
<td>Interpretative</td>
<td>-.19</td>
<td>-.07</td>
<td>-.00</td>
<td>.18</td>
</tr>
<tr>
<td>Supportive</td>
<td>-.49**</td>
<td>-.05</td>
<td>.18</td>
<td>-.13</td>
</tr>
<tr>
<td>Evaluative</td>
<td>-.46**</td>
<td>-.28</td>
<td>.27</td>
<td>-.06</td>
</tr>
</tbody>
</table>

N = 39
Significant
* .05
** .01

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model and the philosophical orientation for additional comparison.

Table 10 data indicates that there are no significant relationships between philosophic beliefs and any of the response modes for the pre-test. However, the Understanding and Evaluative response modes do show higher correlations than the other alternatives. The Understanding attitude is negatively correlated with conservative religious beliefs, while the evaluative attitude is positively correlated with conservative religious beliefs. Negative correlations are also observed for the relationship between Probing and choice of an explicit theoretical model and philosophical counseling orientation. In other words, Probing is more closely related to psychoanalytic counseling theories and behavioristic counseling orientation. The Interpretative response mode had a higher positive correlation with the philosophical counseling orientation variable than the other alternatives.

Information presented in Table 11 shows that, following the completion of a course in counseling, no significant correlations exist between any of the response modes and philosophic beliefs. A change occurred in the non-statistically significant correlations. At the time of pre-testing, higher relationships with philosophic beliefs were observed for both those oriented towards Understanding and Evaluative response modes. At the post-testing time the Supportive response modes were more highly correlated than were the other alternatives with the individual philosophic beliefs. It is also observed that a significant relationship exists between the Understanding mode and both the choice of an explicit theoretical model and a
philosophical counseling orientation. The positive correlation for the Understanding variable indicates a significant relationship with both the client-centered theoretical model and the phenomenological counseling orientation. Inversely the Evaluative dimension is significantly correlated with the philosophical orientation variable. There is indication that the Evaluative response mode is less likely to be related with the phenomenological orientation and more likely related to the behavioristic approach. Further support of Hypothesis #3 will be commented on as demographic items are later examined.

<table>
<thead>
<tr>
<th>Post-Test Response Modes</th>
<th>Preferred Pre-Test Response Mode</th>
<th>Preferred Post-Test Response Mode</th>
<th>Philosophic Beliefs*</th>
<th>Explicit Theoretical Model</th>
<th>Philosophical Counseling Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding</td>
<td>.33*</td>
<td>.63**</td>
<td>.14</td>
<td>.31**</td>
<td>.42**</td>
</tr>
<tr>
<td>Probing</td>
<td>-.06</td>
<td>-.16</td>
<td>.04</td>
<td>-.12</td>
<td>-.24</td>
</tr>
<tr>
<td>Interpretative</td>
<td>-.28</td>
<td>-.18</td>
<td>-.06</td>
<td>-.23</td>
<td>.16</td>
</tr>
<tr>
<td>Supportive</td>
<td>-.14</td>
<td>-.12</td>
<td>-.30</td>
<td>.03</td>
<td>-.24</td>
</tr>
<tr>
<td>Evaluative</td>
<td>-.01</td>
<td>-.47**</td>
<td>-.03</td>
<td>.06</td>
<td>-.32**</td>
</tr>
</tbody>
</table>

N = 39
Significant
* .05
** .01
The examination of philosophic beliefs is to be continued in examining the results of testing the fourth hypothesis. *Hypothesis #4* stated, "There is no relationship between philosophic beliefs for both Groups 1 and 2 and the total group by explicit theoretical model and philosophical counseling orientation." Using the product-moment correlation to test the hypothesis, a significant correlation is observed for Group 1 between philosophic beliefs and the explicit theoretical model at the .01 level.

**TABLE 12**

Philosophic Beliefs by Explicit Theoretical Model and Philosophical Counseling Orientation

<table>
<thead>
<tr>
<th>Group</th>
<th>Explicit Theoretical Model</th>
<th></th>
<th>Philosophical Counseling Orientation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>r</em></td>
<td><em>z</em></td>
<td>Level of Significance</td>
<td><em>r</em></td>
</tr>
<tr>
<td>1</td>
<td>.52</td>
<td>2.34</td>
<td>.01</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>.08</td>
<td>.32</td>
<td>NS</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>.24</td>
<td>1.50</td>
<td>NS</td>
<td></td>
</tr>
</tbody>
</table>

| N #1 = 20 | N #2 = 19 | Total N = 39 |

Thus, the null Hypothesis #4 for Group 1, in terms of the correlation between philosophic beliefs and explicit theoretical model, can be rejected. However, the other correlations found were not sufficiently strong enough to warrant rejection of the hypothesis for those relationships. Thus, the hypothesis was supported in part.
Hypothesis #5 states, "There is no difference between two groups of beginning counseling students when one is informed of implicit theoretical tendencies and one is not informed." Table 13 shows the mean differences between the two groups of counseling students for the major variables, namely the pre-test and post-test "preferred" response modes, philosophic beliefs†, explicit theoretical model and philosophical counseling orientation.

**TABLE 13**

Mean Differences Between Groups by Pre-Test and Post-Test Preferred Response Mode, Philosophic Beliefs†, Explicit Theoretical Model, Philosophical Counseling Orientation

<table>
<thead>
<tr>
<th>Group and Major Variable</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>t</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gp. 1</td>
<td>Gp. 2</td>
<td>Gp. 1</td>
<td>Gp. 2</td>
</tr>
<tr>
<td>Pre-Test</td>
<td>1.50</td>
<td>1.26</td>
<td>.76</td>
<td>.65</td>
</tr>
<tr>
<td>Post-Test</td>
<td>1.40</td>
<td>1.31</td>
<td>.75</td>
<td>.82</td>
</tr>
<tr>
<td>Philosophic Beliefs†</td>
<td>48</td>
<td>56</td>
<td>30</td>
<td>25</td>
</tr>
<tr>
<td>Theoretical Model</td>
<td>6.1</td>
<td>3.21</td>
<td>2.3</td>
<td>2.74</td>
</tr>
<tr>
<td>Counseling Orientation</td>
<td>1.8</td>
<td>1.52</td>
<td>.81</td>
<td>.84</td>
</tr>
</tbody>
</table>

†The raw score interval measure was used.

Table 13 also presents the mean, standard deviation, and t statistic for each of the major variables. Of the variables presented, a statistically significant difference occurred between groups for
the explicit theoretical model. In other words, when one group is
informed of a tendency toward a theoretical model and the other is
not, a difference in the groups may be observed in their selections
of given theoretical approaches. However, information regarding
theoretical tendencies does not have an apparent significant effect
on other variables assumed to be related to implicit theoretical
inclinations. Therefore, no significant differences between the two
groups were found for the pre-test "preferred" response mode, the
post-test "preferred" response mode, philosophic beliefs or philo-
sophical orientation. Thus, Hypothesis #5 is rejected for the
explicit theoretical model variable. It cannot be rejected for the
other variables.

A further examination of hypothesis one, namely of beginning
counselor attitudes, can be carried out by observing the relationship
of response modalities for both the pre- and post-testing respondents
with selected demographic data. Table 14 shows the pre-test response
mode with these demographic data, and Table 15 displays the post-test
response modes with the same demographic variables. Data in both
Tables 14 and 15 are calculated on the total group of 39 respondents.
It was unnecessary to display the data according to the experimental
and control groups because additional analysis did not show signif-
ificant mean differences between them on the demographic variables
under analysis.

Table 14 shows that prior to completion of the course in counsel-
ing theories a significantly positive relationship existed between
the respondent's age and their use of the Interpretative response
TABLE 14
Correlated Demographic Data by Pre-Test Response Modes

<table>
<thead>
<tr>
<th>Demographic Data</th>
<th>Pre-Test Response Modes</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Understanding</td>
<td>Probing</td>
<td>Interpretative</td>
<td>Supportive</td>
</tr>
<tr>
<td>Sex</td>
<td>.03</td>
<td>-.11</td>
<td>-.10</td>
<td>.03</td>
</tr>
<tr>
<td>Age</td>
<td>-.10</td>
<td>.00</td>
<td>.32*</td>
<td>-.36*</td>
</tr>
<tr>
<td>Marital Status</td>
<td>.09</td>
<td>.10</td>
<td>-.05</td>
<td>-.14</td>
</tr>
<tr>
<td>Employment Status</td>
<td>.37*</td>
<td>-.20</td>
<td>.12</td>
<td>-.41**</td>
</tr>
<tr>
<td>Employment Role</td>
<td>.33*</td>
<td>.24</td>
<td>.04</td>
<td>.15</td>
</tr>
<tr>
<td>Emphasis in Counseling</td>
<td>-.17</td>
<td>.00</td>
<td>.06</td>
<td>.05</td>
</tr>
<tr>
<td>Importance of Religion</td>
<td>-.05</td>
<td>-.04</td>
<td>.27</td>
<td>-.16</td>
</tr>
<tr>
<td>Attendance at Religious Services</td>
<td>-.17</td>
<td>.14</td>
<td>.07</td>
<td>-.11</td>
</tr>
<tr>
<td>Religious Description</td>
<td>-.07</td>
<td>.07</td>
<td>-.13</td>
<td>.20</td>
</tr>
</tbody>
</table>

N = 39
Significant
* > .05
** > .01

mode, while a significantly negative correlation existed for age and the Supportive responses. Employment status and role were also positively and significantly correlated with "Understanding," while the Supportive response was significantly, but negatively, correlated.
TABLE 15
Correlated Demographic Data by
Post-Test Response Modes

<table>
<thead>
<tr>
<th>Demographic Data</th>
<th>Understanding</th>
<th>Probing</th>
<th>Interpretative</th>
<th>Supportive</th>
<th>Evaluative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>.19</td>
<td>-.09</td>
<td>-.10</td>
<td>-.11</td>
<td>.03</td>
</tr>
<tr>
<td>Age</td>
<td>-.07</td>
<td>-.13</td>
<td>.36*</td>
<td>-.18</td>
<td>.07</td>
</tr>
<tr>
<td>Marital Status</td>
<td>.23</td>
<td>-.30</td>
<td>.07</td>
<td>-.08</td>
<td>-.03</td>
</tr>
<tr>
<td>Employment Status</td>
<td>.21</td>
<td>-.04</td>
<td>.00</td>
<td>-.19</td>
<td>-.07</td>
</tr>
<tr>
<td>Employment Role</td>
<td>-.07</td>
<td>-.08</td>
<td>.20</td>
<td>.08</td>
<td>-.10</td>
</tr>
<tr>
<td>Emphasis in Counseling</td>
<td>.08</td>
<td>-.12</td>
<td>.03</td>
<td>.03</td>
<td>-.02</td>
</tr>
<tr>
<td>Importance of Religion</td>
<td>-.06</td>
<td>.16</td>
<td>.02</td>
<td>-.15</td>
<td>.00</td>
</tr>
<tr>
<td>Attendance at Religious Services</td>
<td>-.06</td>
<td>.19</td>
<td>.04</td>
<td>-.21</td>
<td>.03</td>
</tr>
<tr>
<td>Religious Description</td>
<td>.08</td>
<td>-.28</td>
<td>.11</td>
<td>.18</td>
<td>-.10</td>
</tr>
</tbody>
</table>

N = 39
Significant
* > .05

with employment status. Emphasis in counseling, e.g. school counseling, agency counseling and student personnel in higher education, was negatively correlated with the Evaluative orientation. Though not significantly related, the Interpretative response was more highly correlated with the "importance of religion" indices than the
other four response alternatives.

Post-test data for the respondents' modalities with selected demographic data are presented in Table 15. One positive and significant correlation was evidenced for the relationship between Age and Interpretative responses. In other words, the older a person was, the greater his or her tendency to select an Interpretative response mode. Certain other correlations were observed which were more highly correlated than the corresponding alternative response modes, though not statistically significant. Probing was negatively correlated with marital status while Understanding was positively correlated. Employment role, while correlated significantly before completion of the counseling theories course, was more highly related to the Interpretative response following completion of the course, though not significantly. In addition, Probing, at course completion, was also more highly related to a self ascribed perspective of conservative views than liberal or moderate religious views.

In summary, the various observed demographic relationships, including the "preferred" response modes for both the before and the after didactic theoretical treatments, tend to support the hypothesis that a relationship exists between the attitudes one holds prior to exposure to and subsequent to completion of a course in counseling theories.

Demographic data were also examined relative to the third hypothesis and philosophic beliefs. Table 16 includes the philosophic beliefs variable with the other "major" variables as presented in relationship to demographic data. In this table it is found that
TABLE 16
Demographic Data by Pre-Post-Test Preferred Response Modes, Philosophic Beliefs, Explicit Theoretical Model, Philosophical Counseling Orientation

<table>
<thead>
<tr>
<th>Demographic Data</th>
<th>Pre-Test Preferred Response Modes</th>
<th>Post-Test Preferred Response Modes</th>
<th>Philosophic Beliefs</th>
<th>Explicit Theoretical Model</th>
<th>Philosophical Counseling Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>.11</td>
<td>.11</td>
<td>.00</td>
<td>.23</td>
<td>-.14</td>
</tr>
<tr>
<td>Age</td>
<td>.00</td>
<td>-.24</td>
<td>.29</td>
<td>.05</td>
<td>-.01</td>
</tr>
<tr>
<td>Marital Status</td>
<td>.44*</td>
<td>.05</td>
<td>.06</td>
<td>.00</td>
<td>-.30</td>
</tr>
<tr>
<td>Employment Status</td>
<td>.19</td>
<td>.03</td>
<td>.32*</td>
<td>.35*</td>
<td>.19</td>
</tr>
<tr>
<td>Employment Role</td>
<td>.30**</td>
<td>.24</td>
<td>.17</td>
<td>.16</td>
<td>.18</td>
</tr>
<tr>
<td>Emphasis in Counseling</td>
<td>.15</td>
<td>.00</td>
<td>-.38**</td>
<td>.30</td>
<td>.04</td>
</tr>
<tr>
<td>Importance of Religion</td>
<td>-.25</td>
<td>-.14</td>
<td>.41**</td>
<td>.05</td>
<td>.08</td>
</tr>
<tr>
<td>Attendance at Religious Services</td>
<td>-.21</td>
<td>-.21</td>
<td>.61**</td>
<td>.09</td>
<td>.13</td>
</tr>
<tr>
<td>Religious Description</td>
<td>-.02</td>
<td>.22</td>
<td>-.28</td>
<td>-.18</td>
<td>.05</td>
</tr>
</tbody>
</table>

N = 39

Significant
* .05
** .01

Philosophic beliefs are significantly related (in a positive direction) to both the importance of one's religion and his or her attendance at religious services. A positive correlation is also observed.

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between philosophic beliefs and employment status. A negative correlation exists between religious beliefs and emphasis in counseling. Other significant correlations show marital status correlated with pre-test "preferred" response mode, while employment status is correlated with theoretical model. Employment role (e.g. teacher, counselor in school or agency) is positively correlated with pre-test "preferred" response mode.

Other correlations, though non-statistically significant, show philosophic beliefs related to age while negatively correlated with the self ascribed religious identity, e.g. conservative, moderate or liberal. The negative correlation between the conservative/liberal beliefs is consistent with that ascribed by the instrumentation in that the ORSB assigned high numerical value to the conservative classification, while the self ascribed "conservativism" was coded numerically low. Another non-statistically significant correlation occurred between "emphasis in counseling" and theoretical model.

In summary, the present chapter presented data analyzed with respect to five hypotheses. Data were analyzed by means of the Pearson product-moment correlation and the $t$ test. Findings were presented regarding statistically significant results. Selected non-statistically significant relationships were also commented on. In addition, a section was devoted to presenting findings which occurred with respect to certain demographic items. Table 17 presents a summary of the findings relative to each of the tests performed according to group.
TABLE 17
Summary of Significant and not Significant Correlations for Hypotheses by Group

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Groups</th>
<th>#1</th>
<th>#2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1</td>
<td></td>
<td>N.S.</td>
<td>.01</td>
<td>.05</td>
</tr>
<tr>
<td>#2</td>
<td></td>
<td>N.S.</td>
<td>N.S.</td>
<td>N.S.</td>
</tr>
<tr>
<td>#3</td>
<td></td>
<td>N.S.</td>
<td>N.S.</td>
<td>N.S.</td>
</tr>
<tr>
<td>#4</td>
<td></td>
<td>.01</td>
<td>N.S.</td>
<td>N.S.</td>
</tr>
</tbody>
</table>

N #1 = 20    N #2 = 19    N Total = 39

1Not significant
2Significant for explicit model
3Hypothesis #5 showed a significant difference (.05) between groups for the theoretical model variable.

It will also be recalled that when the five response modes were delineated, certain significant relationships demonstrated support of the first hypothesis for both group two and the total group. Hypothesis #3 was also supported by correlated relationships, philosophic beliefs and certain of the response modes. Hypothesis #5 tested the effects that information regarding one's own implicit personality, as opposed to no such information, had upon results relative to the five major hypotheses. Only the "theoretical model" variable displayed a significant test. Finally, demonstrated relationships were evidenced between selected demographic items and the response modes, as well as three of the five major variables, that is pre-test "preferred" response mode, philosophic beliefs and

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theoretical model. The following chapter will discuss conclusions and implications derived from the analyzed data presented here.
SUMMARY, CONCLUSIONS, DISCUSSION AND IMPLICATIONS

The present study examined the question of implicit personality theory and its effect on the teaching/learning process related to counselor education. The study was based upon several assumptions regarding the role of the counselor's attitudes and beliefs as they relate to the client-counselor relationship.

Literature provides reason to believe that the concept of an implicit personality theory structure has its foundation in the psychological development of counselors and ultimately affects their functioning. One interpretation holds that implicit personality theory has been associated with an inappropriate implementation of the empathic process. Therefore, counselors functioning on the basis of implicit personality theory will be disadvantaged inasmuch as the counselor perceives client interaction as similar or dissimilar to his or her own previously learned attitudes, beliefs and values. Previously learned attitudes, beliefs and values are part of the formulation of the individual's rules and schemas through and by which perceived information is processed. The problem with the unexamined implicit theory is that the counselor is unaware of the structure through which filtered information is processed. The counselor then responds out of his or her valuing orientation, not the client's.

The literature also suggests that empirically tested and developed theories about human behavior are considered to be
extensions of the theorist's self, his or her views of man, and his or her philosophical approach to life. Evidence has also been evaluated which suggests that counselor functioning in terms of technique can be related to theoretical positions and to philosophical positions held by the theory builder; however, the role that theory plays in counselor functioning is not clearly delineated. It is hypothesized that one's theoretical orientation provides a format for systematic observation of client interaction, but evidence does not substantiate that any given theoretical model provides a better systematic approach for observation than any other. Some authors conclude that a "best fit" relationship between theory and counselor lies within the personal attributes of the counselor or theory user, i.e. his/her attitudes, beliefs and values. For example, effective experienced counselors sufficiently integrate their chosen theoretical model within their own personal system, and this congruence is expressed with greater sophistication and precision following training. Implementing a "goodness of fit" strategy is also difficult because of the student's lack of knowledge regarding the massive accumulation of counseling theory literature and its relation to personal implicit theory.

It has been noted that a person's religious beliefs can be classified as conservative, moderate or liberal and to a degree this classification indicates whether a person's views are related to a dogmatic or open-minded view of others. If a counselor's religious beliefs are expressions of a basic valuing process then it follows that choice of a theoretical model for practice would be related to
these beliefs. Further, groups of counselors with the same measured beliefs would tend to be attracted to the same theoretical orientation.

Inadequate or non-existing answers to questions raised in the literature cited led to the basic design of this exploratory study. Thirty-nine beginning students enrolled in a class entitled Counseling Theory were used as subjects for the research. They were administered: (1) The Helping Relationship Inventory (HRI) pre- and post-course completion; (2) The Oswald Scale of Religious Beliefs (OSRB) pre-course and (3) The Demographic Information Sheet (DIS) post-course. For purposes of this research, scores from the HRI were interpreted as performance measures of the subjects' implicit personality theory while scores on the OSRB provided self-report data regarding the same dimension. Explicit personality theory was defined as the subjects' cognitive choice of counseling theory (e.g. Client-Centered, Rational Emotive Psychotherapy, etc.) and philosophical orientation (Phenomenological, Psychoanalytic or Behavioristic) after instruction in the class was completed. To test the effect of information regarding one's predilection, one group (1) was informed of results on the HRI pre-test while another (2) was not; thus, an experimental and control group dimension was added to the basic research configuration. Treatment effects were examined based upon didactic information regarding counseling theory and postulated implicit theoretical tendencies toward explicit theoretical models. Relationships between the independent and dependent variables selected for analysis were examined statistically with the Pearson Product-Moment Correlation Coefficient while t-tests were used to investigate
the differences between groups. The independent variables were pre-course "preferred" response modes and religious beliefs. The dependent variables were post-course response modes and choice of a theoretical model and a philosophical counseling orientation.

As evidenced in tables supplied in Chapter III, response modes identified as "Understanding" and "Evaluative" by Jones, the author of the HR1, correlated significantly with choice of a theory and philosophical orientation. Subjects responding in an Understanding mode choose Client-Centered Counseling and Phenomenology (p. < .01) while those responding Evaluatively select Behaviorism (p. < .01) and its implied variety of approaches. No significant relationships were noted between response modes Probing, Interpretative and Supporting and explicit measures of personality theory.

While significant differences did exist (p. < .01) between informed and non-informed groups and measures of explicit personality theory, limitations in the experimental design did not permit a firm conclusion. Results indicated that non-informed students selected a Phenomenological-Behavioristic orientation while informed students identified with a Existential-Psychoanalytic approach.

Response modes tend not to be affected by instruction in counseling theory, and if there are accurate measures of implicit personality theory, students enter and leave responding in about the same way to client statements (p. < .05). No significant correlations between religious beliefs and response modes were found although it was indicated that relationships exist between conservative religious beliefs and an Evaluative response pattern and liberal religious
beliefs and the Understanding response mode. The following section will discuss conclusions related to the study findings.

Discussion and Conclusions

In the subsequent section the following aspects of the present study will be discussed: (1) the relationship between attitudes held before and after a theoretical exposure; (2) the relationship between attitudes indicated in response modes and choice of theoretical models; (3) the relationship between philosophic beliefs and attitudes conveyed in response modes; (4) the relationship between philosophic beliefs and theoretical model and philosophical counseling orientation; and (5) knowledge of implicit personality theory as opposed to no knowledge.

Relationship between attitudes before and after theoretical exposure

Results obtained indicated that a relationship exists between attitudes held by the counselor before and after being exposed to instruction in theoretical approaches to the counselor-client relationship. When the subjects were analyzed by both the spring and summer term designations, it was found that Group #2 responded to client statements in a consistent manner. In other words, for the group showing statistically consistent response patterns, it is likely that those subjects who tended to respond in an Understanding, Probing, Interpretative and Supportive manner consistently did so on the second testing. The fifth Evaluative response modality, showed also a high positive correlation (.45), though not statistically

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significant. In addition, those initially responding in a Probing, Interpretative and Supportive manner did not significantly respond in an Understanding, Probing and Understanding mode respectively at the end of the course. That is, for those selecting potential client responses by Probing Understanding responses were consistently avoided, in like fashion, Interpretative responders avoided Probing, while Supportive respondents avoided (consistently) Understanding responses. However, in the first group only the Supportive response pattern was consistently and significantly related on both the before and after course measures.

It might be concluded then that the first group was possibly more likely to change their response patterns following course instruction than the second group. It might also be concluded that in the instance of the second group, as well as the respondents as a whole, such notions of an implicit personality theory, characteristic of counselor functioning in terms of the identified response modes, are indeed plausible. Furthermore, pre-theoretical attitudes, for whatever reasons, are not subject to ready change despite instruction directed towards informing the participants of other optional theoretical views.

Additional demographic data provided relationships with particular response modes. On both the pre- and post-test, age was significantly correlated in a positive direction with the Interpretative response mode. Age was also negatively correlated with the emphasis in the counseling program for school or possibly agency counseling. The Evaluative response pattern was more characteristic of a student
personnel services emphasis, than was the Understanding response. Employment status, as a variable, was also correlated in a positive direction with the Understanding modality, while negatively correlated with the Supportive response pattern. This might be explained by the observation that 69% of the population was employed full-time and of those employed 61% were employed as school or agency counselors. (Jones (1967) found that counselors differed from other professions on the selection of Understanding as a preferred response mode.) Though not statistically significant, Probing was negatively correlated with marital status. That is, those participants either divorced or widowed showed more of a tendency to utilize Probing as a response pattern than did those single or married.

In summary, for the respondents as a whole it appears that attitudes held prior to their exposure to a theory course were also held following such instruction. It also appears that the older a respondent is the greater is the tendency to function in an Interpretative manner to his/her client's statements. Also, an Evaluative response pattern is more typical of students emphasizing a student personnel position than those with a school or agency counseling emphasis. Single and married subjects had a greater tendency to respond with Understanding while divorced and widowed subjects manifested a greater tendency toward Probing as a response pattern.

Relationship between attitudes and choice of theoretical models

In contemplating the relationship between response modes/techniques, it was postulated that the Understanding response mode would be typical
of the client-centered theoretical approach and the phenomenological orientation, while Interpretation would be more characteristic of psychoanalytic theories and orientation. It was also thought that a relationship would exist between the Evaluative technique and behavioristic theories and orientation. However, in terms of the ranked "preferred" response modality, there were no significant relationships observed for either of the groups separately, nor when combined. Yet, when the five response modalities were correlated in their raw score form, several relationships (some significant) were observed. Following the course completion, those respondents using Understanding as a modality significantly selected a client-centered theory and phenomenology as a philosophical orientation. Those using the Evaluative modality significantly identified the behavioristic philosophical orientation, despite a correlation of little consequence with the theoretical model. However, prior to course completion no significant correlations were observed. Though not statistically significant, a positive correlation was registered between the Interpretative response mode and philosophical counseling orientation. Again without statistical significance, Probing was inversely related to choice of a theoretical model and philosophical orientation, though it cannot be identified with a specific model or orientation because of design limitations.

A limited number of correlations indicated relationships existed between selected demographic data and respondents choice of theoretical model and philosophical orientation. A significant relationship existed between employment status and theoretical choice.
Full-time employed teachers or counselors tended to choose a theoretical model more highly related to their employment than to a given philosophical orientation. Other observations, outside of the criteria of statistical significance, showed that subjects emphasizing school or agency counseling made theoretical selections positively correlated with their specific program emphasis. Marital status was negatively correlated with philosophical orientation: single and married subjects did not choose a behavioristic philosophical orientation. This was also born out in previously reported data (Table 10) wherein the Understanding response modality was significantly correlated with theoretical model and orientation on the post-testing. Though not statistically significant, Table 6 shows marital status correlated positively (.23) with the Understanding response mode.

In summary, the data showed that those respondents utilizing the Understanding or empathic technique also choose the client-centered theory and phenomenological orientation. In addition, the Evaluative response pattern was significantly related to the behavioristic philosophical orientation. It might be concluded then, that for the Understanding and Evaluative responses, a relationship does exist with philosophical orientation and theory (in the case of the Understanding modality). It must be acknowledged, however, that the observation occurred subsequent to their instruction regarding counseling theory. It was also illustrated that single and married subjects did not choose a behavioristic orientation, which appeared to be consistent with their previously observed selection of the phenomenological orientation.
Regarding the relationship between philosophic beliefs and counselor response patterns, it was thought that conservative religious beliefs would be related to the Evaluative response modality, while the liberal would be related to the Understanding response. As reported earlier in Chapter III, there were no relationships between beliefs and attitudes meeting the statistical criteria as tested by each group. However, as the response modes were examined on the basis of the pre- and post-testing for the group as a whole, some noteworthy correlations were observed. While not meeting the criteria for statistical confidence, pre-testing data showed that those classified as religiously liberal were correlated with the use of the Understanding response mode, while the Evaluative pattern was associated with those declaring beliefs typical of religious conservativism. At the post-testing period the Supportive response was negatively related to religious liberal thinking. The findings are suggestive and in the direction expected; however, no significant correlations were observed for either pre- or post-testings.

Compared on the basis of the demographic data, emphasis in school counseling was significantly related to liberal religious beliefs. It was also observed earlier that emphasis in school counseling was significantly but inversely related to the Evaluative response mode. It might therefore be concluded that liberal religious beliefs are positively related to the use of the Understanding response modality. As might be expected, conservative religious beliefs were
highly related to the importance of religious beliefs for the individual and attendance at religious services. Assessed religious conservatism was also correlated, though not significantly, with self reported religious conservatism. Age was also positively correlated (.29) with religious beliefs: the older subjects tended to be more conservative than liberal in their religious beliefs.

In summary, conservative more than liberal religious beliefs tend to be related to the use of the Evaluative response rather than the Understanding response mode. It also appeared that the older the subject, the greater was the likelihood of his holding conservative beliefs related to religion. No relationship was observed between marital status and beliefs classifications.

Relationship between philosophic beliefs and theoretical model and philosophical counseling orientation

An examination of the relationship between religious beliefs and both theoretical model and philosophical orientation shows that one's beliefs are significantly correlated with choice of a theoretical model; however, the significant relationship is characteristic of the first group and not the second. It is not exactly clear why the data for one group would demonstrate a highly significant relationship and the other would not. One possible explanation is that the first group received feedback as to the implications of implicit personality theory upon choice of a theoretical model while the other did not. With the exception of this feedback, the data do not shed further light on the information needed for clarifying the
differences between the groups. It might be concluded for the
informed group that knowledge of one's implicit personality theory
sufficiently paralleled constructs contained within his/her philo-
sophic beliefs so that choice of theoretical model was more clearly
defined for the potential user.

Knowledge of implicit personality as opposed to no knowledge

It was postulated that if the concept of an implicit personality
theory was communicated to one group of the subjects, it might
influence their choice of a theoretical model. The data gathered
during this study showed that of the five major variables the only
one demonstrating a significant difference between the groups was
the variable of choice of explicit theoretical model. It might be
concluded, therefore, that the first group did indeed respond to
the feedback given. The feedback, based upon each individual's
"preferred" response modality, identified potential theoretical
models wherein the "preferred" response modality might be more readily
identifiable and frequently and consciously utilized. For example,
Understanding might be more frequently used by the client-centered
counselor. In summary, it appears logical that the group receiving
such information might show a greater relationship between their
counselor response patterns and theoretical choices.

Interpretations and Implications

As specified earlier in this writing, the basic purpose of this
study was to investigate the nature of certain relationships as they
had implications for the concept of an implicit personality theory. More specifically, the study was concerned with whether relationships contributing to the formulation of an implicit personality theory could aid counselor educators in the training of counselors. Major findings in the present study showed the following:

1. Counselors in training when responding to client statements tend to respond with the same technique before and after their instruction in counseling theory.

2. Understanding was the only response mode significantly related to a theoretical model and a philosophical orientation following instruction in counseling theory.

3. There was no statistically significant relationship between philosophical beliefs and the response techniques of the counselor in training.

4. There was indication of a significant relationship between religious beliefs and choice of an explicit theoretical model, the specific nature of the relationship in terms of conservative and liberal is not identifiable.

5. Knowledge of an implicit theoretical tendency may effect one's choice of a theoretical model.

One of the implications indicated in the data recorded in Table 7 is that cognitive theoretical material presented in an instructional format did not prompt significant change in counselor response patterns. It might be reasonable to question whether change in life styled behavior patterns can be expected as a result of classroom instruction. It is further questioned whether cognitive as opposed to experiential learning is sufficiently impacting upon the participant to engender implied behavior change such as that occurring in response to client statements. Because change did not occur in response patterns, it is necessarily implied as Fiedler (1950) postulated in his studies, that integration of the theory took
place.

It is concluded that beginning counselors do not have the experience base required for the integration of theory in order for life style to be congruent with the counseling process. It is also recognized that the intent of the present study was not to imply that change in choice of the HRI response modalities would or should necessarily occur. The purpose was to investigate the nature of the relationships which did occur in response patterns with the affect of presented counseling theory. This study would further question whether the role of presenting cognitive-theoretical information in counselor education programs should be designed to change the implicit attitudes, beliefs and values brought with the person into the counselor education process. Rather the function of theory input into counselor education might be more an effort to assist the student in acquiring the theoretical knowledge best paralleling their implicit attitudes, beliefs and values.

The perspective of implicit personality theory as a liability and a detriment to be ameliorated in the counselor education process is also questioned in this study. The dichotomy characterized by the medical/clinical orientation at one extreme, versus the developmental/counseling orientation at the other, suggests the concept of implicit personality might also be perceived as a potential asset to be nurtured and augmented within the counselor education program. Such a perspective implies that counseling students might be aided by an assessment of their attitudes, beliefs and values wherein counselor educational theoretical input would be directed
towards integration of skills with implicit assets rather than a rectification and change of defects.

The present study also suggests that relationships exist between personal philosophic beliefs and expressed response modalities, though not statistically significant. Religiously conservative subjects more frequently used the Evaluative response mode whereas the religiously liberal participants selected the Understanding modality with which to respond. It was also observed, as mentioned above, that both the Understanding and Evaluative respondents chose to respond in the same manner following the theoretical-cognitive input of the course. This might suggest that the relationship between beliefs and response tendency is more a part of the person's learning acquired through life development than the relationship between theoretical views and implied response patterns suggested by a given theory. In addition, the study findings show that religious beliefs are related to theory at a significant level, although this finding was more characteristic of one group than the other. Design limitations did not permit greater explanation of the difference other than the means for the two groups were significantly different.

The significantly different means suggested that receiving knowledge regarding implicit personality theory produced an effect upon the student’s choice of an explicit theory. One interpretation is that knowledge of implicit personality was indeed an advantage. More specific interpretation articulating the advantage is, however, limited other than the means suggest a Client-Centered/Behavioristic advantage for one group and a Psychoanalytic/Existential advantage
for the other. This given limitation does not necessarily diminish the value of knowing about students' theoretical predilections because the value of implicit theoretical tendencies is not directed toward the selection of a given theory, but more for the purposes of augmenting the process of selection which ideally result in a "best fit" choice for the beginning counselor.

The above implications might be of little value depending upon the effect of suspected intervening effects. The literature suggests (Ruble & Grey, 1968) that in the practicum, students are subject to selecting the theoretical bias of the practicum instructor. Such a possibility may not be limited to the practicum experience. It might be entirely plausible that the bias of the theories course instructor, however subtle, has an influence upon the choice of the theories by students. The effect of instructor bias may be of sufficient potency to prompt the student to relinquish knowledge of a personal theoretical bias more typical of another's choosing than one's own. Further research should be structured so as to covary out the influence of instructor bias.

In addition, it is also possible that counseling students' made choices of theories based upon a lack of knowledge of the theoretical constructs contained within the models. In other words, choices may have been made which do not represent the model as labelled. If true, such a conjecture has implication for curricular alterations within the counselor education process. It may be possible that insufficient time is provided for an adequate acquisition of the multi-complex nature of theoretical skills and understanding at the minimum
level of content recall, notwithstanding the level of application required of the practicum student. Such an implication may add bearing upon another finding within the study.

The study showed a predominant tendency to respond toward the Understanding modality typical of the client-centered approach. It might be implied that the counseling profession is inundated with a kind of "counselor culture." That is, people enter counseling with a kind of helping philosophy or ethic, as well as a desire for self understanding and a desire to understand others. It might therefore stand as even more important that the cognitive-theoretical aspects of the counselor education process attend sufficiently to the other theoretical approaches which offer alternative methods and techniques which may be carried out in the counselor/client relationship.

In conclusion, as previously stated, limitations of the design did not allow for further clarification of the results. For instance, although it was found that a significant relationship existed between philosophic beliefs and theoretical model for one group, it was not significant for the other. It is not known, however, what the nature of the beliefs (i.e. conservative, moderate or liberal) are or their relationship with the theoretical model. Another of the findings showed that one group (#2, Table 6) was significantly more consistent in their response patterns than the other (Group #2, Table 5). It is not known what specific influences may have contributed to consistency for Group #2 and diversity for Group #1 regarding their response patterns. In addition, the knowledge regarding implicit
personality theory produced significant differences in the means of each group. Yet it is not known the degree to which the informed group was benefited or not over the uninformed group. All that is known is that Group #1 gravitated towards the Client-Centered/Behavioristic approach, and Group #2 leaned towards the Existential/Psychoanalytical models. It is not known whether breadth of theoretical knowledge, instructor bias, or implicit theoretical tendencies contributed to the differences in the group members' choices.

The study could also be improved by certain structural adjustments. For example, rather than a self-reported choice of both an explicit model and a philosophical orientation, an instrument might be devised to require the subject to respond to items representing selected content of each of the models represented. A follow-up of each of the subjects in their practicum experience might also shed light on the strength and consistency of their theoretical choice while performing as a counselor trainee with a client.

However, given the purpose of the study under consideration, the problem of exploring certain relationships contributing to the measurement of an implicit personality, the design has fulfilled its intent. In summary, Gibeau's (1975) study examined the function of counselor personality characters upon one's choice of a theoretical counseling orientation. Little evidence was found within the study configuration identifying influences of personality characteristics. The present study chose to examine the influence if the counselor's philosophic beliefs as part of a conceptualized implicit personality theory of the beginning counseling student.
It was believed that philosophic beliefs might be related to theoretical choice. The study results tended to support the notion that individual beliefs may be related in some way to one's choice of a counseling theory.

Further study might provide counselor educators with more information on how to assist the counseling students with acquiring the theoretical model providing the greatest congruency with their personal attributes. The following are suggestions for further research in this area of interest.

Further Research

Additional research implications may be derived from this study.

1. A similar study designed to utilize more direct measures of the counselor response pattern than paper and pencil instrumentation would be useful.

2. A study designed to assess and determine the influence of instructor theoretical bias upon the functioning of implicit personality theory should be investigated.

3. A study should be designed which would classify subjects into groups of conservative, moderate and liberal religious orientations to more directly observe the influence of philosophic beliefs upon counseling orientation.
REFERENCE LIST


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HELPING RELATIONSHIP INVENTORY

INSTRUCTIONS — PLEASE READ CAREFULLY

This is not a test in the sense that your answers can be right or wrong. It is a survey of your feelings concerning the relationship between two persons when one is attempting to help the other. Imagine yourself as a person to whom another person has come for personal assistance. Each of the items represents possible interchanges between you and your "client," who seeks your help. The "client" begins the conversation by talking about an aspect of the situation he faces. No further information is available on the case. You will not know at what point in the conversation the interchange takes place. In short, you are presented with an isolated statement. This is followed by five possible responses that you may make. Using the separate answer sheet, arrange these responses in the order of your preference, using the following code:

1 for the response you would be most apt to favor
2 for the response next most desirable to you
3 for the next
4 for the next, and
5 for the response that least represents your preference.

Example:

1. Woman, Age 26
   "I'm planning the menu now. What kinds of foods do you like?"
   3 a. Pizza and other Italian foods.
   1 b. Steaks and hamburgers.
   5 c. Salads and vegetables.
   2 d. Desserts.
   4 e. Spanish cooking.

The person who responded to this item showed the highest preference for steaks and hamburgers and the least preference for salads and vegetables.

The wording used may not strike you as being the best, but disregard this factor as long as the response is the same type you would favor. You may think of responses which would be more preferable from your point of view. It is necessary, however, that you make your selection from the alternatives presented and that you arrange all five in the order of their desirability.
1. Woman, age 47. Quite tense.

“I really don’t know what to do. Ah,—I really don’t know whether to go back to teaching school. It gets on my nerves so—I can’t hardly stand it. I’ve got a good salary. Or else make a clean break and really do the thing I’m interested in. (Slight pause.) But that would mean starting in at the bottom with a very small salary and I wouldn’t know whether I could do that or not.”

a. Could you tell me a little more about your new field of interest? It is quite important that we think about this clearly.

b. Well, before you jump into something new, you should be very sure that it is really worthwhile and will provide at least the security and feeling of contribution that teaching brings you.

c. Well, now, possibly I can help you with that decision. Probably you could take some tests which will furnish you with some idea as to whether you might expect to be successful in the line of your new interests. And maybe we could explore some of the things which give you dissatisfaction in your teaching work.

d. This indecision of yours is an understandable thing and stems from the conflict between your uncertainty over the new line of interest and your mixed feelings of dissatisfaction with the teaching job yet hesitance to leave the security which it affords.

e. It’s really a tough decision, isn’t it? Whether to take the risks of starting out in a new field or to stick by the security of the irritating teaching job.

2. Girl, age 19.

“I tell you I hate my father. I hate him! I hate him! I hate him! And there’s no reason for it. He is a minister—a good and righteous man. He has never laid a hand on me, but I have this terrific feeling against him. And it makes me feel so terrible because—There’s no reason for it. It’s a sin to hate your father, especially if you don’t have any reason for it. I—It worries me.”

a. Of course you feel guilty about hating him so, especially since you can’t put your finger on what he has done to make you hate him. And then, too, even though you see only your hatred of him you’ll find that underneath it all you have some love for him, and this plays a part in your feelings of guilt.

b. I guess everyone at some time or another goes through a period when they hate one or both of their parents. It’s really not at all uncommon. Most people find that they can work out some way of getting along until things settle down.

c. This is certainly something which you will want to get cleared up. Happy relationships with parents are too constructive a thing to a person, not only now at your age, but in the future as well; you won’t want to jeopardize what it can mean to you.

d. It worries you that you should hate your father without reason and yet feel sinful for hating him.

e. I think we ought to get to the root of that worry. Tell me about your father—all about him. You say he’s never laid a hand on you, but maybe he has not let you do a number of things you wanted to do. Can you think of anything along that line?

"I have the queerest feeling. Whenever anything good happens to me, I just can't believe it. I act as though it never happened. And it worries me. I wanted a date with Myrtle, and I stood around for weeks before I got up enough courage to ask her for a date and she said yes, and I couldn't believe it! I couldn't believe it so much that I didn't keep the date!"

a. You've got to grow up, fellow, and get a little more realistic about women. They're human, too, you know, and want dates just as much as you do.

b. It just doesn't seem real when something good happens.

c. You have probably denied to yourself so strongly that anything good could happen to you that when it does it seems unreal.

d. I am wondering whether or not these feelings of unreality are associated with any particular area of your life. Would you like to tell me more about what you mean when you said, "Whenever anything good happens to me?"

e. Well, I'm not too sure that you should be so worried about it. It doesn't mean anything in itself, really. I think we'll be able to get to the bottom of it all right.

4. Man, age 59.

"I couldn't let my son help me now that I'm down and out. I've got that shred of pride left. Because you see I remember when he was a kid I didn't turn my hand to help him. I traipsed around the country. His mother died when the kid was born—And I let the relatives push him around and stuck him in foster homes, and now—It certainly was like a knife stuck in me when we met the other day and he said, 'We can make a go of it together, Dad, I've got a little money saved up.' No. No, I won't let him do it. I will clear out of here. It'll be hard, but—I haven't done one thing for him—Or anyone else, for that matter."

a. Have you investigated the possibility of an old age pension? Possibly something could be worked out there that wouldn't make it necessary for you to impose on your son or accept help from him.

b. What was your married life like? Had you and your wife planned for a child?

c. Your behavior in the past makes you unworthy of the help your son wants to give you now; is that what you mean?

d. Have you thought about what it will mean to your son if you don't let him do this thing which he wants to do for you?

e. I see what you mean. You feel that you don't deserve the help he wants to give because in the past you did nothing to earn it. And your statement that you never have done anything for anyone else makes it look as if it might be a real problem to you to accept responsibility for helping others and to accept help from others.
5. Man, age 35.

“I’m determined to get ahead. I am not afraid of hard work. I am not afraid to take a few hard knocks, if I can see my goal out there in front. And I don’t mind climbing over a few people who get in my way, because this means a lot to me. I can’t be satisfied with just a mediocre job. No, I want to be somebody.”

a. You see yourself as a deeply ambitious person; is that it?

b. This driving ambition may stem from a need to attack other people.

c. What do you suppose is behind this strong determination of yours to get ahead?

d. It is possible with your drive that you could be successful in a number of fields.

e. Strong ambition can be a real asset to any man. You say you don’t mind climbing over those who get in your way? Couldn’t that turn out to do you more harm than good?


“Shall I marry her? Or shall I think of my future? If a fellow is going to think of his future—if he’s got ambition and drive to get ahead—he’s got to be hard—and forget all about sentiment. But I do love Marie. I really do. And she’s been my inspiration. If we broke off, I don’t know what I’d do. I don’t know whether I should be able to do a thing. I don’t know. On the other hand, I can’t afford advanced study and marriage too. And Marie says if we can’t get married now she isn’t willing to wait—I don’t know what to do. I love her, but if she loved me, would she say, ‘Now or never’? That’s the thing I can’t answer.”

a. That is, you can’t decide whether to marry and risk your future or whether to plan for your future and risk losing out on the marriage. They seem so dependent on each other.

b. It is not really so much of a problem of indecision between marriage and vocational plans as it is the deeper problem of whether you should be dependent upon your own self approval or dependent upon her approval of what you do.

c. I am wondering if you can’t have both the career and marriage. Have you two discussed ways and means of increasing your income by extra work or by her working? Most universities or schools would cooperate with you. And besides, there just isn’t time for expensive entertainment among married students working their own way. There would not be the demand for social activities that you might expect to find out in a community.

d. I think you have got to take into account how Marie will feel if you go ahead and decide to follow your studies and not get married now. What will it do to her? The decision you make ought to take into account what is best for both of you.

e. I think you may have hit on something significant there: how much she loves you. Could you tell me a little more about that? How she acts toward you and your ideas?

"I'm afraid to be alone. I really am. I'm afraid I'll kill myself and I don't want to, but I get so depressed. I get caught in a terrific clutch of fear. It's unreal, but it's there. And I get so worked up I could scream. I want to get outside and I'm afraid to go out in case I run in front of a car—and I'm afraid to stay in. I'm afraid of myself. I'm afraid to go to the doctor and get an examination. I'm afraid he'll tell me it's cancer. My mother had it. My grandmother, my aunt. I've lived with it all my life, and it's hell. And when this first came up—See, I break out in a sweat just talking about it. Is there any help?"

a. Aside from your fear, have you experienced any symptoms which lead you to think you really might have cancer?

b. This terrific fear just never lets you alone.

c. If you have any reason at all to think that you might have cancer, you really should try to control your fear enough to have a medical examination.

d. Would you like to try this: whenever you experience one of these fears call me on the telephone, either here at the office or at home, and talk it over with me? Talking it over oftentimes helps a person to get a grip on himself.

e. My guess is that if we trace these fears a bit we'll find that they are not as real as you feel them to be. I think you are punishing yourself for something about which you feel pretty guilty.

8. Woman, age 30.

"I've lived in this town for ten years now, and in the same apartment for seven years, but I don't know anybody. At the office I just can't seem to make friends. I just freeze up. I try to be nice to the other workers, but I feel all stiff and uncomfortable inside. And then I tell myself that I don't care. People aren't dependable. Everyone is out for himself. I don't want any friends. And sometimes I think I really mean that."

a. Well, I'll tell you what you can do. You can join a small social group at the "Y." Quite a few people go there who have difficulty in making friends. Most want to start out by taking ceramics, leather tooling or some other handicraft. This gives them something to do as a basis and permits them to make friends slowly and at their own pace. How does that sound to you?

b. Possibly if you could tell me a little more about how you go about trying to make friends we could get a clearer idea of what is involved.

c. It's gone on so long it almost has you convinced—is that what you mean?

d. Maybe your not wanting friends is just to protect you from something else.

e. There are a number of things that you might do to learn how to make friends, and the sooner you start the better.
9. Man, age 42.

"But can't you tell me what to do? Can't you make a few suggestions? I'm willing to do anything, but I just don't know which way to turn. I'll work hard to help myself, if you'll just tell me whether you think it will help me or not. And whether you think I can get over this personality problem. If you'll just tell me what to do, I'll be so grateful to you."

a. Maybe one of the important parts of your situation is that you don't have real confidence in yourself. Do you see?

b. Really, it's not so important what you do so long as what you do is a product of your own self-dependence. You've got to learn to do the things which are good and right because you feel they are, not me.

c. I gather you just don't feel capable of working this out yourself?

d. Before it would be possible to answer any of your questions satisfactorily I'd have to have quite a bit of information about you, about your family, your childhood, your work, your relationship with your wife and so forth.

e. Well, you've really asked for a lot there, all right. I think I can best answer you in this way: We'll work together talking over these things that bother you. You'll think of some things and I'll think of some things that maybe you've missed. And maybe between the two of us, we'll get to the bottom of all this and figure out a path for you to follow that will solve most if not all the problem. I wouldn't worry too much about it. I think we can be fairly sure of making headway.

10. Man, age 35.

"I expect that if I took this job, with the understanding that I'd be given the opportunity to prove my value to the firm—And had a chance for promotions—Yes, I believe that's the soundest way to go about it. It's not as spectacular as I would like to have it. No, I don't really want a spectacular job anymore—just a good solid job with a future. Yes. I'll take this job and discuss my plans with the boss quite frankly and honestly. Then my wife and I can get some feeling of permanence and we can buy a home and really think about the future here in this city. The kids need an anchor, too. They haven't had that—but from now on we are all going to have our feet down on solid earth."

a. That's fine. The long way around can be the short way home. I think you've really got your feet on the ground now for sure. The kind of thinking you're doing is certainly the most constructive.

b. That sounds good to me. I hope you can sell the boss on it.

c. I'm wondering if you've investigated the promotional policy of the company to see if the path you want to follow is the one most likely to lead to promotion?

d. Of course! As you get older you react more to the pressure for security.

e. It may not be spectacular, but I gather the soundness of it is what really appeals to you.
11. Man, veteran, age 30.

"What's the use of anything? No one plays fair and square with a guy. The fellows who stayed at home got all the plums. They all took advantage of us while we sweat it out at the front. I hate their guts—every one of them. They are all double-crossers. And my wife—"

a. You started to say something about your wife?
b. You feel they took advantage of you and it really makes you boil.
c. You get angry when you see people trying to take advantage of you.
d. I understand how you feel about that, but it's going to block you from getting ahead if you don't try to get away from it.
e. You've got lots of company with your anger. It's justifiable in so many cases.

12. Man, age 33.

"I tell you I am in one hell of a fix! I'm in love with the swellest girl on the face of the earth, and she loves me. I'm sure of that. But I'm not worthy of her. I can't ask her to marry. I've got a criminal record. She doesn't know about that. But I know it'll come out some day. No, I couldn't marry and have children. I've got a record that proves to the world that I'm a first class s.o.b."

a. Well, it would certainly be unfair to her to marry and to discover about your past later. Don't you almost have to tell her about it now?
b. You feel afraid to face her with your record because she might turn you down, and you just couldn't stand that.
c. Could you tell me a little as to why you're so sure that she wouldn't be able to accept you if she knew about your past?
d. Possibly if you were to have her come in to see me I could talk with her and lead her to see that your past is your past and does not necessarily mean that you couldn't have a happy future together.
e. You see yourself as unworthy of her beyond all shadow of a doubt.

13. Man, age 27.

"I've come to the conclusion that if I'm not happy in the work I'm doing, then I'll get another job. And that's what it adds up to. I've hung on because I spent four years in college getting ready to do it. Now I think I'd be a lot happier if I chucked the whole thing and entered this other field—even if it does mean starting at the bottom and working my way up—"

a. You feel that you'd be a lot happier if you could just escape your work and start out in a field where you are more adequate; is that it?
b. Whether this is the field in which you'll end up no one can say, but it seems to me quite sound that you are counting more on yourself.
c. Have you thought of the possibility of working out a combination line? It seems a shame to just toss out all you've lined up so far.
d. You've decided that you'd do better to change.
e. How much study have you given this new field?"
14. Girl, age 23 (physical handicap).

"I can't do any of the things my sister does. I can't dance or go riding or date the boys. I'm a—I look at Charlene, and I wish I was her. You can't know the feeling I get deep inside me. I want to be able to have pretty clothes like hers and to go out and have a good time. It makes me sick inside me. But she can't help it. She was born that way. And I can't help it because I was born this way—And I get this feeling. I love my sister. Really I do—But I just cried and cried—until I was sick. I want the things other girls have. I can't help it. I'm only human. I know it's a sin to feel as I do. But she has everything and I have nothing."

a. Since you aren't going to be able to engage in physical activities as your sister does, I'm wondering if there aren't some other sources of activities which might be satisfying.

b. I can appreciate why you'd envy her so, but since you can't compete with her, it's not much use in using up your energies with envy. You've got to buckle down and build a world that satisfies you.

c. In other words, you feel envious of your sister because you can't compete with her, and you feel guilty about your envy because you love your sister too.

d. I'd like to get a better idea of just how you react to her directly and how she reacts to you in some of these situations.

e. You say in one breath that you envy your sister. You say next that you love her. Now couldn't your feelings of guilt be due to these conflicting feelings?

15. Man, age 27.

"I got out of the Navy last month and I thought, 'Now what?' I looked for a job, and right there I ran into a snag. I couldn't make up my mind what to do. I thought I ought to go back to school and finish up, and I thought I'd be happier if I signed up for more Navy, and then I looked for a job and nothing stood out as a clear choice. Everything looked good and everything looked bad, and I felt—Well, what the hell? Am I going nuts? Am I always going to be so messed up inside of me that I won't be able to move in any direction?"

a. You're wondering just what's at the bottom of it all.

b. Let's go ahead and discuss some of the things—why don't you want them and why do you want them—maybe we can find a clue that will point out the answer.

c. I think your criticism of yourself is a little harsh. Thousands of G.I.'s have felt the way you do.

d. No, I don't think you need to remain messed up or really that you're messed up now. You're confused, yes, but if you set your mind to it, you'll overcome your confusion and move ahead in a more natural manner.

e. You're confused, and alarmed with your confusion. This is to be expected when you suddenly find yourself facing the necessity for making decisions after a long period of having even minor decisions made for you.
16. Man, age 35.

"I know I could make a success of that business. All a person needs is a little overall vision, some common sense, and the courage to try it. I've got that. So—if I could just get ahold of the cash—I'd sure take the plunge."

a. If you'd think it wise I could give you the name of an investment counselor who'd be glad to go over the proposition with you and possibly give you some good leads on how to seek financial support.

b. That's fine! One must feel sure of himself if he expects to make a go of something. To go into something hesitantly can really make it get all mixed up. You're on the right track and I wish you success.

c. If you could get the cash to start, you feel sure you could make a go of it.

d. You feel sure you could be successful because you now see what is involved in making the thing go. When you see things clearly assurance follows.

e. Have you figured out what the risks are as yet?

17. Girl, age 18.

“Oh, I couldn't work through my problem without help. You ask me questions and tell me—Because I wouldn't be able to—Honestly—I haven't got any idea how to go about it. I don't want to—It's like down at the office, I can't go ahead on my own. I just can't. I want to be told. Then it's not my fault if things go wrong—And they could go wrong—Because I don't know how things should be done, I feel so helpless."

a. You say it's not your fault if things go wrong even after you've been told what to do. Can you tell me what you mean there?

b. You feel that you just aren't capable of doing things unaided.

c. We'll need to work on building up your self-confidence.

d. Well, I could suggest some of the things you might talk about here in our interview and some of the things you might think about between interviews. I might also suggest some things for you to do about your office work that ought to make it a little easier for you.

e. You feel dependent upon someone else for nearly everything you do, don't you? And it probably makes you panicky when people throw you on your own, too. But when people tell you what to do you don't have to assume the real responsibility and hence it's not your fault if things go wrong. They just didn't tell you enough.
18. Man, age 46.

“Well, this new man came into the company. He’s a big shot. Has all the answers. Thinks he’s going places. But, by God, he doesn’t know George P. Quipenque! I’ll get ahead of him if I have a stroke trying!”

a. You feel that you must be out in front. That it is really important to you to be the better man.
b. It’s a fine thing to try to get ahead, but do you think that by starting out with such an attitude toward him you’re going at it right?
c. And that will probably take a lot of careful planning and thinking. You’ll want to go carefully.
d. You feel like this man is trying to get ahead of you.
e. Why is it so important to you to want to get ahead of this man?


“It’s not that I don’t want to do something about it, I just—Well—I know what I ought to do, but for some reason or other I just—can’t do a thing.”

a. Maybe if we talked over what you’ve thought of doing we could figure out what is best to do. It’s possible that the answer is something new.
b. Let’s try to get at what’s behind this blocking. Tell me more about it.
c. Behind this blocked feeling you’re experiencing is a conflict in your desires: you want to and you don’t want to.
d. You’re blocked by something and you don’t know what it is, is that what you’re saying?
e. Are you sure you know what you ought to do? It seems to me that if you really had a clear idea of what you ought to do, you’d be able to go ahead.

20. Man, age 60.

“I’ve got it all figured out. There’s nothing for me to live for any more. My wife’s dead. My kids don’t need me. I’m too old to get a job. Just the fifth wheel on a wagon. And I’m tired of it all. I’m going to end it all, put a bullet through my brain. And rest in peace.”

a. You feel there’s nothing left in life for you.
b. When things add up for a person like they’ve added up for you it really does make it tough to face. And sometimes there doesn’t seem to be a way out. Yet—I think that we may be able to find a way out.
c. How long have you felt this way, may I ask?
d. Escaping is one way, all right. But have you thought of what it would mean to your children to have you commit suicide?
e. It seems to me that you are looking for a way to escape an otherwise intolerable situation.
21. Woman, age 43.

“I’ve decided that this is not going to help me. All it does is make me realize what I have to do, and I’m sick of taking responsibility. I don’t think I’ll come back any more.”

a. Of course it has to be your decision. I can’t force you to come. But you certainly aren’t going to settle anything by backing away from it.

b. This has been too painful to you and now you want to escape the situation which produces the pain.

c. It just doesn’t seem to fill the bill for you.

d. I’d like to know what your thinking has been in coming to this decision.

e. Sometimes taking responsibility can be a pretty demanding thing. Possibly if you decided to continue coming we could reach a point where you enjoyed responsibility.

22. Man, age 41.

“I’ve been married four times and each time I’ve thought, ‘Boy, this is the real thing!’ But none of them has ever been like this girl. She’s the most beautiful girl you ever saw. And dance! And she dresses like a million dollars. She’s out of this world!”

a. You’re really enthusiastic about her.

b. How does she compare with your other wives? How did you feel about them before you married?

c. If she’s anything like you seem to feel she is, she must be quite a catch. Maybe this time you’ll stick.

d. You may be making the same mistake again.

e. You’re looking for some sort of ideal woman, and the only way you can identify her is through her physical appearance.

23. Man, age 29.

“I keep remembering how I walked out on Mary and the two kids. Five years ago—The law never caught up with me. I thought I was pretty smart. But now—God, was I a heel! I don’t see how I could do it. And I’m so ashamed I can’t look people in the eye. Now I can’t find her—not a trace. Her relatives won’t tell me where she is. I tell you, I’ll never have any self respect. Never! And I—I don’t know what to do—or how I can even try to rectify my big mistake. I don’t know—!”

a. There are a number of things you might do to try to find her. You could list her as a missing person and get police help. You could get a private detective agency to handle it for you. You might even be able to get a court order that would force the relatives to give her address.

b. When did you decide that you wanted her back? Tell me about the circumstances.

c. The hopelessness there seems pretty clearly connected with the feeling of guilt.

d. Are you at all sure that you should try to go back to her? If you left her once maybe you’d do it again. Possibly you just didn’t get along at all well and you were forced to leave her.

e. As you see it then, your behavior is just plain unforgivable.

"There is no other way to handle this than to destroy them completely. Remember this man was supposed to be my best friend, and he took my wife away from me. And after the divorce he married her. And then he pushed me out of the business. But I've got the evidence to ruin him. I could clean him out, and put him behind bars for the rest of his life. (Laughs bitterly.) Wouldn't that be something? My ex-wife married to something kept behind bars and not a dime left to live on?"

a. Your desire to destroy them seems to me to be largely a desire for revenge. It may have grown out of the rejection and denial you experienced from both of them.
b. Wanting to get even is understandable, but don't you think that is going pretty far? I certainly wouldn't do anything I'd regret later.
c. You want them to suffer at your hand just as they made you suffer at theirs.
d. After all that I can see where it would be really satisfying to see them suffer.
e. Has anyone else ever crossed you like that: in business, among your friends, when you were a kid in school?


"I just looked at her. She isn't so attractive as I am. She isn't smart. And she has no style. And I asked myself, 'How does she fool so many people?' Why can't they see through that sticky-sweetness? She can always do a job in a hurry. Everyone is always admiring the way she does things, and I can't stand it. It just makes me sick. She has everything I want. She got my job. She got Bill—took him right away from me. And then denied it. When I put it to her, I just told her what I thought and she said, 'I'm sorry.' But, well, I'll show her!"

a. Is she pretty much like the other girls with whom you've been thrown in contact?
b. You feel that she always gets what you really should have.
c. It sounds to me as if you're taking a pretty strong attitude against her. We all have prejudices against people, but they seldom, if ever, do us any good.
d. You've got a case of plain, old-fashioned jealousy brought on by being thrown into contact with someone possibly a little more capable and slicker than yourself.
e. It sounds like you've had some rough treatment from her. She might see it differently, though.
HELPING RELATIONSHIP INVENTORY
SCORING SHEET

Directions: Transfer your responses from the answer sheet to this form, being careful to note that the responses are in a different order on the scoring sheet. Next, add the five columns on the left to get your scores on the odd-numbered items. Do the same for the even-numbered items. Copy the score for the “odds” under the scores for the “evens” and add them together to get your five total scores on the HRI.

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Odd: ___________________________
Even: ___________________________

Check: The total of these five scores should equal 195.
Check: These five scores should add up to 180.

Odd: ___________________________

Even: ___________________________

Total: ___________________________

Check: The sum of these total scores should be 375.
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This inventory of beliefs consists of 120 different response opportunities which cover a wide range of religious concepts. In the booklet you are asked to read each of the statements and quickly decide your response. If you agree or mostly agree, you should blacken the space on the answer sheet provided marked "T" for true. If you disagree or mostly disagree, you should blacken the space marked "F" for false. You should be able to finish the inventory in thirty minutes or less. Please answer all questions.
OSWALD'S SCALE OF RELIGIOUS BELIEFS

Questions

Mark answers on the answer sheet. Do not mark on this booklet.
Please answer every question.

1. _______ Christ's death primarily was an example rather than a substitution for the sin of man.

2. _______ The spiritual content of the Bible can only be understood by a "born again" Christian through the ministry of the indwelling Holy Spirit.

3. _______ The baptism of the Holy Spirit is the placing of believers into the body of Christ.

4. _______ Even though a Christian may sin he does not lose his salvation.

5. _______ Demons operate actively in this world being under the control of Satan.

6. _______ Christ considered some of the Old Testament scriptures to be less than inspired.

7. _______ The Bible teaches that there will be a short period of great tribulation just preceding the return of Christ to the earth.

8. _______ Angels are actual personalities created by God for the purpose of worshipping God and serving the heirs of salvation.

9. _______ Man's destiny is determined by his own behavior apart from any sovereign act of God.

10. _______ Hell is a literal place of eternal punishment for those who die rejecting Christ.

11. _______ Salvation is a process of growing into full fellowship with God by following the example and teachings of Jesus.

12. _______ The Bible does not clearly ascribe the attributes of personality to the Holy Spirit.

13. _______ To say that the scriptures are inspired by the Holy Spirit is not necessarily to claim the infallibility of every word of the original writings.

14. _______ Jesus Christ is the second person of the Trinity, having existed from all eternity past, being co-equal with the Father and the Holy Spirit.

15. _______ Jesus Christ was simply the most God-like man who ever lived.
16. It is not necessary nor should we claim sinlessness for Christ in respect to his human nature and human experience.

17. A loving God could never send anyone to a place of everlasting punishment.

18. The Holy Spirit inspired the writers of the Bible in such a way that their original writings were without error.

19. The mission of the church primarily is to bring mankind to salvation through Christ.

20. Jesus Christ was born of a human virgin mother but had no human father.

21. God has not decreed or purposed even the broad outline of human history as such, but this depends solely upon the behavior of man himself.

22. Man in his natural state is depraved in every area of his being and sins by nature.

23. A world church would undoubtedly be apostate and undesirable from a Biblical standpoint.

24. The Bible teaches that Christ will reign a thousand years upon the earth in a literal, bodily sense.

25. A person can experience salvation apart from any personal experience of conviction by the Holy Spirit.

26. Christ is the fulfillment of the sacrificial lamb of the Old Testament.

27. The New Testament writers looked upon the Old Testament as being divinely inspired, authoritative and without error.

28. Hell is not a literal place but is symbolical of God's displeasure with man's disobedience.

29. Justification is by personal faith in Christ alone.

30. Jesus Christ was conceived of the Holy Spirit in the womb of the Virgin Mary.

31. The Holy Spirit represents the influence of God in the world for good and should not necessarily be recognized as a person.

32. The Genesis account of the fall of man actually happened as recorded and is a historical fact.

33. Man was created by an act of God without evolution.

34. Christ authenticated the inspiration of the Old Testament scriptures.
35. The scriptures teach that the second coming of Jesus Christ will be a literal, bodily return and will terminate the present age.

36. Redemption describes the religious process of change from an ignoble life to one of meaningfulness and self-fulfillment.

37. Man is saved from the guilt of sin by grace alone through personal faith in the shed blood of Jesus Christ.

38. The church consists of a group of people working in a cooperative effort to know and serve God.

39. The primary mission of the church is to work for the establishment of the kingdom of God on earth through social, economic and cultural betterment as contained in the teachings of Christ.

40. Regeneration continues throughout a person's life and cannot be described as being an instantaneous event.

41. Sin is "lawlessness," originating with Satan's rebellion in heaven, but entering the human race through Adam's disobedience.

42. First century Jewish apocalyptic ideas are not to be taken literally in the context of contemporary interpretation.

43. The message of the Bible pertains to contemporary living and should not be taken as predicting future events.

44. The Bible teaches a general pattern of things to come in the latter days.

45. This present world system is basically evil and is under the control of the "god of this world" who is Satan.

46. A loving God would not allow any such evil personality such as "Satan" to control this world.

47. The promise of Christ to return refers to either the coming of the Holy Spirit or the reception accorded a Christian at death.

48. All individuals are born into the human race "dead" in sin.

49. Sin is simply the greed and selfishness of a spiritually maladjusted person.

50. Regeneration is a process involving man's lifelong quest for God.

51. Christ was not the fulfillment of the sacrificial lamb of the Old Testament.

52. The Bible teaches that the present earth will be destroyed by fire under the judgment of God.
53. There is a distinct possibility that Christ may have had a human father.

54. Man is born in the image of God, but may become a sinner as a result of his own actions.

55. The baptism of the Holy Spirit is simply a means of expressing the influence of God in a person's life.

56. Christ died as a substitutionary atonement for the sins of mankind.

57. Regeneration takes place instantaneously when one receives Christ as Saviour.

58. The attribute of love far outweighs all other attributes such as holiness, perfection and righteousness.

59. All men are indwelt by the Holy Spirit in the sense that they possess a spark of the divine nature.

60. The church, as the body of Christ, is composed only of regenerate persons.

61. Jesus Christ came into the world primarily as a teacher and example for men.

62. Most of Christ's miracles can be explained by means of natural phenomena.

63. God expects the Christian to live above his own natural tendencies through the power of the indwelling Holy Spirit.

64. God simply expects a man to make the maximum use of his inherent natural abilities.

65. Christ believed the Old Testament to be divinely inspired, authoritative and without error.

66. Christ clearly taught that He was co-equal with God the Father.

67. Any person can understand the Bible if he is sincere and persistent in his study.

68. It would be desirable if all churches could be united into one great world church.

69. Jesus Christ came into the world primarily to die for the sins of man.

70. We have no definite knowledge of any present ministry of Christ.

71. The original writings of the Bible were without error, each word being divinely inspired by the Holy Spirit.
72. God uses the natural talents of any man who wants to serve him.

73. The unique indwelling ministry of the Holy Spirit began on the day of Pentecost.

74. It is possible for unregenerate persons to be members of a local church without being members of the body of Christ.

75. Any salvation enjoyed by man depends upon the efforts and achievements of man and not upon election of God.

76. Since only two New Testament writers mention a virgin birth, one's belief in it should not be taken as a test of orthodoxy.

77. Satan as a personality does exist, being an evil fallen angel.

78. No man is spiritually "dead," as such, but simply needs to recognize his sonship and seek fellowship with God.

79. The convicting work of the Holy Spirit is an absolute necessity in the salvation of an individual.

80. Spiritual gifts are sovereignly bestowed uniquely upon each believer in Christ.

81. Satan as a personality is unreal, but as a Biblical myth, is useful in characterizing opposition to God.

82. The writers of the New Testament held to the Old Testament as being divinely inspired, authoritative and without error.

83. God is a God of love and needs no propitiation and desires none.

84. Man is basically good and is not affected directly by the sin of Adam.

85. Regeneration is a distinct work of the Holy Spirit in imparting a new nature when a person believes in Christ.

86. Christ is right now seated at the right hand of the Father in heaven interceding for Christians.

87. All who have been or ever will be saved were elected to salvation by God before the world began.

88. The concept of angels arose in ancient mythology and was carried over into scripture to demonstrate spiritual truth.

89. The Holy Spirit has carried on substantially the same ministry to all men of all ages.

90. Christ taught that no man could have access to God except through him (Christ) personally.

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91. The Holy Spirit is presently engaged in a ministry of restraining, in part, the wickedness of this world.

92. God has decreed or purposed the ultimate course of human history.

93. The Holy Spirit indwells each member of the body of Christ.

94. In respect to his nature and his total human experience, Jesus Christ was absolutely without sin.

95. Christ recognized and allowed for those sincere individuals who differed in their approach unto God.

96. Justification is by personal faith in Christ plus good works.

97. God is all-knowing, all-powerful, perfect in love, perfect in holiness and without beginning or end, being altogether just and righteous.

98. The writers of the New Testament regarded the Old Testament as reflecting the ancient primitive concept of God which was not equal with their present, higher concept of God.

99. We should not expect a literal, bodily return of Christ to the earth.

100. Redemption is the concept that sinful man is redeemed by the blood of Christ from the penalty of sin.

101. The Holy Spirit is portrayed in scriptures as the third person of the Trinity.

102. There is a place for the everlasting punishment of sin for those who die in unbelief.

103. The theory of evolution gives the best explanation for the existence of man.

104. The New Testament writers never really claimed divine inspiration or inerrancy for their writings.

105. Tribulation is spoken of in the Bible only as the normal experience of Christians in every age.

106. The Bible does not teach that Christ will reign a thousand years upon earth in a literal, bodily sense.

107. God has chosen the elect to salvation from before the foundation of the world.

108. Christ used the Old Testament as a means of teaching because it offered accommodation, but he was actually teaching much higher truth.

109. There is no distinction between the local church and the body of Christ.
110. ___ Christ taught his disciples that he would return to the earth bodily at the end of the age.

111. ___ A Christian may fall from grace through disobedience or faithlessness.

112. ___ Man in his natural state is separated by sin from God and is spiritually dead.

113. ___ The miracles performed by Christ during His earthly ministry were supernatural in character.

114. ___ The Genesis account of the fall of man should be taken as a religious myth, and not necessarily a historical fact.

115. ___ Jesus Christ made no personal claim to deity.

116. ___ The Holy Spirit is not presently engaged in a ministry of restraining the wickedness of this world.

117. ___ The Bible is not the Word of God directly, but is a record and a witness to the revelation of God, and no claim of infallibility should be made for it.

118. ___ Regarding God as being a trinity, you believe there is one supernatural being, manifest in three persons, being God the Father, God the Son (who is Jesus Christ), and God the Holy Spirit.

119. ___ Demons as such are unreal, originating in mythology and tradition.

120. ___ Christ's death propitiated the wrath of a holy God.
**DEMOGRAPHIC INFORMATION SHEET**

Instructions: Please place your social security number in the space provided. Read each question and mark ( ) the appropriate response. Please disregard the numbers in parenthesis as they will be used for data processing purposes.

1. **Social Security Number:**_______________________________ (1)

2. **Sex:** 1. ___ Male 2. ___ Female (2)

3. **Age:**
   1. ___ 20-25 yrs.
   2. ___ 25-30 yrs.
   3. ___ 30-35 yrs.
   4. ___ 35-40 yrs.
   5. ___ 40 yrs & over (3)

4. **Marital Status:**
   1. ___ single
   2. ___ married
   3. ___ separated
   4. ___ divorced
   5. ___ widowed (4)

5. **Employment status:**
   1. ___ full-time
   2. ___ part-time
   3. ___ neither
      
      please specify_____________________ (5)

6. **If employed, are you a:**
   1. ___ teacher
   2. ___ counselor-school
   3. ___ counselor-agency
   4. ___ other
      
      please specify_____________________ (6)

7. **What is your undergraduate major:**
   1. ___ education
   2. ___ psychology
   3. ___ other
      
      please specify____ (7)

8. **What is your area of emphasis in the counseling program:**
   1. ___ school counseling
   2. ___ agency counseling
   3. ___ student personnel in higher education (8)

9. **How many graduate hours have you taken:**
   1. ___ 0-6
   2. ___ 6-12
   3. ___ 12-18
   4. ___ 18-24
   5. ___ over 24 (9)
10. Do you espouse a religious affiliation:
   1. ___ Catholic
   2. ___ Protestant
   3. ___ Jewish
   4. ___ non-Christian
   5. ___ atheist
   6. ___ agnostic
   7. ___ other, please specify _____________________________ (10)

11. All in all, how important would you say your religion is
   to you?
   1. ___ fairly unimportant
   2. ___ not too important
   3. ___ fairly important
   4. ___ quite important
   5. ___ extremely important (11)

12. How often do you attend religious services?
   1. ___ never
   2. ___ hardly ever
   3. ___ several times a year
   4. ___ about once a month
   5. ___ two or three times a month
   6. ___ once a week or more (12)

13. Within your religious group do you consider yourself:
   1. ___ conservative
   2. ___ middle of the road
   3. ___ liberal
   4. ___ no affiliation (13)

14. Have you had a course in counseling theories or personality
   theory prior to 61??  1. ___ no
                        2. ___ yes (14)

15. Of the following philosophical orientations to the field of
   counseling which best describes yours. (Knowing that your
   choice may not completely represent your views, choose the one
   that is most representative. Choose only one.)
   1. ___ phenomenology
   2. ___ psychoanalytic
   3. ___ behaviorism (15)

16. Which one of the following theoretical models do you choose to
   espouse as a basis for your counseling practice. (Knowing that
   one may not completely represent your views, choose only one
   that is most representative.) When more than one author is
   presented, indicate which is your preference.
   1. ___ Client-Centered (Rogers)
   2. ___ Directive Counseling
      (Thorne) ___
      (Williamson) ___
3. Behavioral Approach
   (Krumboltz) (Skinner)

4. Rational Emotive Psychotherapy (Ellis)

5. Reality Therapy (Glasser)

6. Existential Psychology
   (Maslow) (Frankl)
PLEASE READ FIRST

General Instructions

Within this packet you will find the following items:

1.) THE OSWALD SCALE OF RELIGIOUS BELIEFS (OSRB)
2.) A machine scored answer sheet for the OSRB
3.) THE HELPING RELATIONSHIP INVENTORY (HRI)
4.) An attached answer sheet to the HRI

Purpose

The results of these inventories are being used in the development of a dissertation topic designed to complete the requirements for a doctoral degree in counseling and personnel. Your cooperation is expressly appreciated. Your responses to these inventories will be kept in the strictest confidence. As soon as the results are tabulated, an appointment will be scheduled with you to inform you of your results.

Instructions

1.) There are specific instructions on both the OSRB and the HRI. Please read these instructions carefully.

2.) Please place your answers on the ANSWER SHEETS. DO NOT WRITE ON THE BOOKLETS. They will be used again. NOTE: answers on both answer sheets are listed HORIZONTALLY.

3.) DO NOT PUT YOUR NAMES ON THE ANSWER SHEETS. Please place your Social Security Number (SSN) in the appropriate space on the OSRB machine scored Answer Sheet. Also place your SSN in the space labeled "NAME" on the HRI Answer Sheet.

4.) Please answer all questions. Some questions and situations may be unfamiliar to you. In such cases, guess how you might respond and mark your answer sheet accordingly.

5.) Please take the tests by yourself. Find a place free from interruption. Do not discuss your answers with others. Both inventories should be completed in one sitting.

6.) RETURN THESE MATERIALS IN THE ENCLOSED ENVELOPE ON THURSDAY, MAY 6TH, 1976 TO YOUR NEXT CLASS.
PLEASE READ FIRST

General Instructions

Within this packet you will find the following items:

1.) THE HELPING RELATIONSHIP INVENTORY (HRI)
2.) An attached answer sheet to the HRI

Purpose

The results of these inventories are being used in the development of a dissertation topic designed to complete the requirements for a doctoral degree in counseling and personnel. Your cooperation is expressly appreciated. Your responses to these inventories will be kept in the strictest confidence. As soon as the results are tabulated, an appointment will be scheduled with you to inform you of your results.

Instructions

1.) There are specific instructions on the HRI. Please read these instructions carefully.

2.) Please place your answers on the ANSWER SHEETS. DO NOT WRITE ON THE BOOKLETS. They will be used again. NOTE: answers on the answer sheets are listed HORIZONTALLY.

3.) DO NOT PUT YOUR NAMES ON THE ANSWER SHEET. Please place your Social Security Number (SSN) in the space labeled "NAME" on the HRI Answer Sheet.

4.) Please answer all questions. Some questions and situations may be unfamiliar to you. In such cases, guess how you might respond and mark your answer sheet accordingly.

5.) Please take the tests by yourself. Find a place free from interruption. Do not discuss your answers with others. Both inventories should be completed in one sitting.

6.) RETURN THESE MATERIALS IN THE ENCLOSED ENVELOPE ON TUESDAY, JUNE 21, 1976 TO YOUR NEXT CLASS.
SUBJECT CONSENT FORM

The study under consideration involves an investigation of certain counselor characteristics. It is concerned with examining some of the characteristics that counselors bring into the counseling program and their relationship to aspects of the counselor education process. The risks of participating in such a study are primarily those involved in self-examination, i.e. contemplation, frustration, discovery of negative information common to the taking of paper and pencil inventories and receiving feedback from the results. The benefits of participating in such a study are possibly increased self-understanding, acquisition and clarification of information.

Participation in this study will be of a voluntary nature. Because subject participation is voluntary, any subject may withdraw from the study at any time without penalty.

Confidentiality will be maintained throughout the study. Subjects are requested to adhere to appropriate testing procedures, i.e. taking the inventories by themselves, and not discussing alternatives with others. A subject's name, or any other information by which a subject may be identified by name, will not appear on any questionnaire. Any published results of the study will be done on a group basis making it impossible to identify any specific individual. Any data on individuals will be treated confidentially, and will be used for research purposes only. Data will be kept for one year after the end of the study at which time it will be destroyed.

Subjects will be given an orientation to the study and to the nature of their participation before they volunteer. However, it may be necessary for the experimenter to not reveal certain aspects of the study to insure valid experimental procedures and results. If a subject wishes, a formal debriefing may be arranged after the completion of the study. This formal debriefing will be concerned with the nature and results of the study. Arrangements for such a formal debriefing may be made by contacting the researcher through the Counseling and Personnel Department by calling 383-1975, or by leaving a message in 3109 Sangren Hall.

In signing this form, the subject agrees to participate in the study. Although it is the hope of the researcher that the subject will complete his participation, the subject is reminded that he may withdraw from the study at any time without penalty. If a subject chooses to withdraw, the researcher would greatly appreciate being notified. Thank you.

E. G. Frizzell
Researcher

Subject

Date

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Dear Participant,

Thank you so much for your co-operation and assistance in helping me complete the requirements for my doctoral degree. I know that time is valuable, and I therefore, appreciate the amount you've given me.

This last request is the post-testing phase of the study. By completing the HRI, you will give me the opportunity to compare the results of your initial response with this second one. (A second test of the OSRB is not necessary.) I will be more than happy to share with you the results of your participation and the intent of the study if you are interested. Just contact me through the counseling office, Room #3109.

Today you are being asked to complete the HRI, which should take about 30 - 40 minutes, and to return it on Tuesday, June 22nd, when you come to class. I will be present to collect them. You'll also be given a brief questionnaire to be completed during class (approximately 5 minutes). If you will not be present at that time, please contact me so that other arrangements can be made (also through the counseling office, Room #3109).

Enclosed you will also find a sheet of General Instructions and the Subject Consent Form. The General Instructions sheet is self-explanatory. The Subject Consent Form is a brief description of the study and your rights as volunteer participants. Please sign that, and return it with the HRI.

I have appreciated being able to meet you and wish you success in the completion of your studies and professional endeavors. If I may be of further assistance to you, please feel free to contact me. Thank you again.

Sincerely,

Hap Frizzell
Doctoral student