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A VALIDITY AND RELIABILITY STUDY OF VALUE SYSTEMS
ANALYSIS IN COUNSELING AND
PSYCHOTHERAPY

DISSERTATION

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By

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The study of value systems as a variable in counseling has become a challenging area of research. Value Systems Analysis is based on the theoretical value concepts of the Center for Values Research headquartered in Denton, Texas. The work of the Center is an adaptation of the Open System Theory of Values developed by Clare W. Graves of Union College, Schenectady, New York.

A value-measuring test for mental health professionals, Values for Helpers, was developed using the Value Systems Analysis model. Twenty-two questions measured six value orientations--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential. The problem of the study was to investigate the validity and reliability of Values for Helpers.

The purposes of the study were (1) to assess the validity and reliability of Values for Helpers, (2) to determine whether the test would be a usable instrument for analysis of value systems of mental health professionals, (3) to provide information on possible utilization of the test as a measurement tool for assessing the quality of relationship

skills of helpers, and (4) to provide information of a heuristic nature for future research with Values for Helpers.

To accomplish these purposes, the following questions were examined.

1. What are the relationships between the scales of the Allport-Vernon-Lindzey Study of Values and Values for Helpers?

2. What are the relationships between the scales of the Personal Orientation Inventory and Values for Helpers?

3. What are the relationships between the total scores on Myrick and Kelly's Counselor Evaluation Rating Scale and the scales of Values for Helpers?

Using a test-retest format, reliability coefficients for Values for Helpers were obtained for two separate groups. One group consisted of fifty-two graduate students in summer 1976 Counselor Education courses at North Texas State University; the second group consisted of ninety-seven students in fall 1976 Counselor Education courses. The first group was retested within three to eight days, the second group between fourteen and eighteen days. Reliability coefficients ranged from .60 to .90 for the six value scales.

The Personal Orientation Inventory, Study of Values, and Values for Helpers were administered to an N of 107. The Pearsonian r for a two-tailed test was the statistical procedure used. Significance was measured at the .05 level.

A chi-square technique determined that the 496 correlations of the study did not happen by chance; the p criterion was beyond .00001.

A population of thirty-two master's level students in Counselor Education practicum courses was given the Values for Helpers test; their respective professors and supervisors rated the students' practicum experience using the Counselor Evaluation Rating Scale. The Pearsonian r for a two-tailed test was the statistical procedure used. Significance was measured at the .05 level.

Conclusions based on the results suggested that (1) there was acceptable reliability for Values for Helpers, (2) the tribalistic and conformist scales of Values for Helpers demonstrated negative convergent validity with the scales of the Personal Orientation Inventory, (3) the existential scale of Values for Helpers demonstrated positive convergent validity with the scales of the Personal Orientation Inventory, (4) the existential scale of the Values for Helpers demonstrated concurrent validity when related to the Counselor Evaluation Rating Scale, and (5) the existential scale of Values for Helpers appeared to exhibit very low predictive validity for counselor success in developing relationship skills and demonstrating positive practicum performance as measured by the Counselor Evaluation Rating Scale.

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CHAPTER I

INTRODUCTION

Why study values? One answer, given by Rokeach, is that values are an economical research tool; the study of values enables the descriptive explanation of similarities and differences among individuals, groups, nations, and cultures (23, pp. 157-158). Values serve the important function of guiding behavior in a variety of ways and are an integral part of the sociological and psychological forces that act upon individuals. Rokeach states that values have a strong motivational component as well as cognitive, affective, and behavioral components.

Rokeach points out that values long have been the concern of many disciplines. The study of values especially has been important in philosophy, education, political science, economics, anthropology, and theology, as well as psychology and sociology (23, p. 158). Feather adds to this list social psychology, political science, and history (4, p. xiv). He indicates that values are sociological in nature because the individual is socialized for the common good, and psychological because individual motivation requires cognitive expression, justification, and exhortation in socially desirable terms. Feather stresses that the

sociological and psychological nature of values necessitates collaboration among the various disciplines involved in values research.

The study of human values traditionally has been a concern of the social science disciplines, including counseling and psychology. Recently the helping professions have placed increased emphasis on the study of values and their application to personality growth and development. Buhler (2), Rokeach (22, 23), and others have stressed the need for attention to values, an area of experience which continually affects the human personality.

The psychological literature reflects a growing orientation toward the study of values and value systems. Even with this increased concern, however, some counselors and psychologists have not considered values to be an appropriate concern for an empirical discipline. Robinson and Shaver (21) are of the belief that therapists have confused research on value judgments themselves, which are appropriately outside the realm of scientific objectivity, with the objective study of how people make, and behave according to, those value judgments. The phenomenon of value system formation is really no less suitable for study than any other form of human learning and choice.

Abraham Maslow (13, 14, 15, 16, 17, 18), possibly more than any other prominent psychologist, has addressed himself

to the general concept of values and their importance in human behavior. A good, uncovering, depth therapist is constantly helping the patient to discover his deepest and most intrinsic values. Maslow, in his writings, has been adamant in asserting that values are most appropriate in therapy and not irrelevant as some psychologists have claimed. In fact, Maslow states that

it is possible that we may soon even define therapy as a search for values, because ultimately the search for identity is in essence the search for one's intrinsic authentic values. Especially is this clear when we remember that improved self-knowledge (and clarity of one's values) is also coincident with improved knowledge of others and of reality in general (and clarity of their values) (17, pp. 166-167).

Counselors and psychologists, like other human beings, function in accordance with their individual value systems. Kurt Goldstein (14) points out, for example, that even Freud's emphasis on the pleasure principle was actually based on the famous psychoanalyst's value orientation toward this force as important for a normal life and the release of tension.

The clinical implication of the awareness that helpers are also people with value systems is that psychologists and counselors are influenced by their values during therapy sessions. This can occur even without the helper's awareness. Charlotte Buhler (2) states that the literature now shows evidence that, either consciously or unconsciously, the therapist will convey his values to the client. The client in

turn will tend to become more like the therapist, with the accompanying value systems, especially if therapy is successful. Consequently, knowing oneself and having a clear idea of one's personal value system should become a prime consideration of counselors and psychologists. Hopefully this knowledge can result in a more effective helping process.

Psychologists and counselors, in their pursuit of a better understanding and more scientific analysis of values, have developed various value-measuring tests. These tests measure values and value systems of individuals. Robinson and Shaver, in their compendium titled Measures of Social Psychological Attitudes (21), list twelve tests that measure values. These tests are based on several definitions, each representing a slightly different approach to the problem of measurement. The Value Survey, developed by Rokeach in 1968, is one such test. Reardon and Burck (20), using Rokeach's value-measuring instrument, studied value change in twenty-four employment service counselors undergoing twenty-seven hours of encounter group experience over a three-week period. Change was found to be greater for instrumental than for terminal values and did not persist after six months. The authors suggest that change in values and value systems is a productive research area for future assessment of the effectiveness of counseling treatment.

The helping professions have looked at biological systems, transactional systems, arousal systems, cognitive

systems, environmental systems, and behavioral systems in order to clarify and understand the therapy process and the role of the therapist. The study of value systems as a variable in counseling also has become a challenging area of research.

It appeared, therefore, beneficial to develop a Values for Helpers test. The test developed for this study was based on Value Systems Analysis (VSA), a new concept that looks at value systems of individuals in order to help determine how a person develops "modes of adjustment." These modes in turn help determine "how" a person decides "what" to value. VSA is based on the theoretical value systems of the Center for Values Research headquartered in Denton, Texas. The work of the Center is an extension and refinement of the Open System Theory of Values developed by Clare W. Graves of Union College, Schenectady, New York.

The Values for Helpers test was designed to identify the value systems, based on VSA, of persons in the helping professions. This study attempted to add relevant ideas and information to the study of value systems of helpers, as our profession increases its research into the effects of values and value systems upon individual and societal behavior.

Statement of the Problem

The problem of this study was to investigate the validity and reliability of the Values for Helpers test,

which specifically was designed to measure the value systems of therapists.

Purposes of the Study

The purposes of this study were (1) to assess the validity and reliability of the Values for Helpers test, which was based on the theoretical value systems developed by the Center for Values Research headquartered in Denton, Texas; (2) to determine whether the Values for Helpers test would be a usable instrument for the analysis of the value systems of mental health professionals; (3) to provide information on the possible utilization of the Values for Helpers test as a measurement tool for helping to determine the quality of relationship skills of helpers; and (4) to provide information of a heuristic nature for the conduct of future research involving the use of the Values for Helpers test.

Specifically, there was an attempt to answer the following questions.

1. What are the relationships between total scores for the six value categories--theoretical, economic, aesthetic, social, political, and religious--of the Allport-Vernon-Lindzey Study of Values test (1) and the total scores for each of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Values for Helpers test?

The correlations were made as follows:

A. Theoretical to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

B. Economic to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

C. Aesthetic to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

D. Social to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

E. Political to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

F. Religious to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

2. What are the relationships between total scores for the time competence scale, the inner-directed scale, and the ten subscales--self-actualizing value, existentiality, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of man, synergy, acceptance of aggression, and capacity for intimate contact--of Shostrom's instrument for the measurement of self-actualization, the Personal Orientation Inventory (25), and the total scores of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Values for Helpers test?

The correlations were made as follows:

A. Time competence scale to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

B. Inner-directed scale to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

C. Self-actualizing value to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

D. Existentiality to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

E. Feeling reactivity to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

F. Spontaneity to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

G. Self-regard to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

H. Self-acceptance to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

I. Nature of man to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

J. Synergy to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

K. Acceptance of aggression to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

L. Capacity for intimate contact to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

3. What are the relationships between Counselor Education practicum students' value system total scores from the Values for Helpers test with its six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--and Counselor Evaluation Rating Scale total scores as determined by the professor and supervisors in each practicum class?

The correlations were made as follows:

Total score for full scale to tribalistic, egocentric, conformist, manipulative, sociocentric, and existential.

Definition of Terms

The following are definitions of the terms used as the model for constructing the six value system responses of the Values for Helpers test.

Value Level 7, Existential--A personal activist who seeks to live within society's constraints while enjoying his maximum individual freedom. Tends to be inner-directed and self-motivating. Readily accepts ambiguity in people and situations. This value system is quite tolerant, but, at the same time, expects high levels of performance of itself and others. Responds to reasons, not to rules, and is managed through competence, not status or position. May be expressed by dropping out of society in order to pursue individualistic interests and alternative life styles.

Value Level 6, Sociocentric.--Personalistic concern for self-discovery, acceptance, human dignity, and the uniqueness of each person, as well as the inherent worth of people as a whole. By finding basic value in people and humanity in general, a sociocentric individual will spend his time and/or energy working in behalf of social causes. Sociocentrics are opposed to the manipulative use of people, as well as the mindless punitiveness of rigid conformity systems. Reflected in the "helping" professions and new theories and methods of personal introspection.

Value Level 5, Manipulative.--Achievement-oriented, self serving, and aggressive--but within the constraints of society. Enjoys wheeling and dealing, engaging in various forms of competition, and demonstrating his ability to motivate, attain goals, and get ahead in life. Manipulation may be either concealed and private or it may be open, above-board, and displayed. Designed to produce evidence of success, accomplishment, and winning. This mode of adjustment will be found in abundance in politics, management, and in sales and marketing professions.

Value Level 4, Conformist.--Finds structure, security, and predictability in systems of various types rooted in directive design. Strongly committed to what he considers to be the "right way." Promotes clearly defined social roles--prefers order, structure, patterns, and sequential time frames. Somewhat rigid in responding to diversity and ambiguity. Likes a "cut and dried" kind of world and is prone to impose his system, concepts of right and wrong, rules and procedures on others. Places a premium on sacrifice, discipline, and adhering to the established norms of society.

Value Level 3, Egocentric.--Unabashed, self-centered assertiveness. Aggressiveness takes many forms as he rebels against authority figures, norms, rules, and standards. Somewhat flamboyant in behavior in order to gain attention. Often brash, rough, brazen, abrasive, and even uncouth. May appear "paranoid"--feels that the world is a hostile and alien place. May internalize the impulses into an angry, embittered, and bristling personality. Manifests itself positively in creativity, willingness to break with tradition, and dogged determination.

Value Level 2, Tribalistic.--Seeks safety and security in a threatening world by fixating on power, chieftains, clans, rituals, and superstition. Strong reliance on chieftain(s) (parents, teachers, coaches, supervisors, etc.) or the norms established by a clan (family, work unit, team, or tribe). Depends on the mystical forces inherent in life and tends to be both superstitious and ritualistic. Needs to find some way to explain the unexplainable. Expressed in highly visible group affiliation and preference for "paternalistic" atmospheres (3).

Background and Significance of the Study

The Center for Values Research headquartered in Denton, Texas, founded in 1975, has developed a Value Systems Analysis procedure to delineate value systems. Literature from the Center states that Value Systems Analysis (VSA) represents a new and innovative approach to understanding human behavior.

Presently, seven value levels or orientations have been developed and are being used to interpret the diverse value clusters that exist in our society. The seven value levels or orientations are the reactive, tribalistic, egocentric, conformist, manipulative, sociocentric, and existential (3).

Articles dealing with VSA and the Center for Values Research have been published in The Personnel Administrator, the Management by Objectives Journal, Industry Week, Personnel, and the Harvard Business Review. The contributions of VSA to the problems of management are discussed extensively in Managerial Values for Working: A.M.A. Survey Report (5).

Two master's theses based on VSA have resulted from the work of the Center for Values Research. One is "A Descriptive Comparison of Value Systems Analysis to the Personal Orientation Inventory," by Scoggin (24); the other is "A Descriptive Study of Value Systems within the National Guard," by Long (12).

Scoggin's study correlated the Values for Working test, devised in cooperation with the Center, with Shostrom's Personal Orientation Inventory (POI). The two tests were administered to 232 employed subjects ranging in age from eighteen to fifty-five. The author found directionality in the correlations but not predictability. Value Level 7 had the greatest number of positive correlations with each value level in descending order having fewer positive correlations.

Long's study tested 280 military personnel in a National Guard battalion using the Values for Military Organizations test which he devised in conjunction with the Center for Values Research. Long found the levels of conformity significant at the .0001 level with increased military rank, increased total years in the military, and increased chronological age.

The Center for Values Research is presently developing VSA to apply to many areas of human endeavor. Some of the areas are listed below.

1. Values for working
2. Values for marketing

3. Values for teaching
4. Values in school administration
5. Values for law enforcement
6. Values for marriage and parenting
7. Values for religion
8. Values for aging
9. Values for playing and coaching
10. Values for counseling.

The Center for Values Research conducts workshops and seminars in VSA for clients from business, education, government, and social agencies. To coordinate VSA research, the Center has utilized a central computer data base composed of over 18,000 people at present.

VSA is a new approach to understanding human behavior and the development of effective individual coping skills. A basic underlying assumption of VSA is that there is no hierarchy of human value systems; each individual is equally acceptable the way he or she is. People simply prefer different jobs, work environments, learning systems, social relationships, and other expressions of their uniqueness. Each value system and value cluster has its respective place as a mode of adjustment in the overall balance of society (3).

For twenty years Clare Graves has been researching what he describes as levels of "psychological existence" that are descriptive of personal values and life styles. He proposes that

the psychology of the mature human being is an unfolding or emergent process marked by the progressive subordination of other behavioral systems to newer, higher order systems. When a person is in one of the states of equilibrium he has a psychology which is particular to that state. His acts, feelings, motivations, ethics and values, thoughts, and preferences for management are all appropriate to that state. If he were in another state, he would act, feel, think, judge, and be motivated in a different manner. He may show the behavior of a level in a predominantly positive or negative manner or he may, under certain circumstances, regress to a behavior system lower in the hierarchy. When he is in any one level, he has only the behavioral degrees of freedom afforded him at that level (11, p. 133).

Graves' research has resulted in eight major value systems to date. They are the reactive, the traditionalistic, the exploitive, the sacrificial, the materialistic, the sociocratic, the existential, the experientialistic (11, p. 143). The value systems of Graves are excerpted below.

Reactive Values.--A value system in which man is motivated only by his imperative needs. . . . His values . . . are purely reactive in character.

Traditionalistic Values.--The prime end value is safety and the prime means value is tradition. . . . Man's theme for existence is "one shall live according to the ways of one's elders," and . . . [traditionalistic] values are consonant with this . . . theme.

Exploitive Values.--Man begins to adjust the environment to his needs and seeks a primordial form of existence which he can control for his personal survival, not just one of automatic reactivity. . . . [The individual is a combatant who gains] the right to exercise greed, avarice, envy, gluttony, [and] pride . . . for he has shown through his deeds that the Gods or the fates see him as worthy of survival.

Sacrificial Values.--Man [strives to adhere to] . . . the values which "the power" has laid down as the basis of man's earthly behavior. . . . He believes that the task of living is to strive for perfection in

his assigned role, absolute perfection, regardless of how high or low his assigned station. . . . Rules are black and white and only his authority has the proper word.

Materialistic Values.--The end value is materialism and the means to the end is rational objective positivism; that is, scientism. . . . They are values of accomplishing and getting, having, and possessing. . . . He values gamesmanship, competition, the entrepreneurial attitude, efficiency, work simplification, and the calculated risk, scientific scheming, and manipulation. . . . He avoids inviting rage against himself.

Sociocratic Values.--Man values . . . interpersonal penetration, communication, committeeism, majority rule, the tender, the subjective . . . persuasion, softness over cold rationality, sensitivity in preference to objectivity, taste over wealth, respectability over power, and personality more than things. . . . "Getting along with" is valued more than "getting ahead."

Existential Values.--With his energies free for cognitive activation, man focuses upon his self and his world. . . . Behavior is right, is proper if it is based on today's best possible evidence and no shame should be felt by him who behaves within such limits and fails or has to change. This ethic prescribes that what was right yesterday may not be seen as right tomorrow. . . . [The existential] values the genuine acceptance of human nature as it is and shuns artificiality and preference for what it should be. . . . He values spontaneity and simplicity and ethics that "make-sense"--but not conventionality. Just "continuing to develop" is more valued than striving to become this or that. The activity is more important than any acclaim that may result. He values solving problems more than fulfilling selfish desires. . . . Universality is valued over provinciality and broadness of view is preferred to pettiness. . . . He values "life" . . . [and] that which will enable all animals, all plants and things to be, and all mankind to become.

Experientialistic Values.--Man values those "vast realms of consciousness still undreamed of, vast ranges of experience like the humming of unseen harps we know nothing of within us". . . . [Experientialistic] values are only beginning to emerge in the lives of some men (11, pp. 143-155).

Graves' work in certain respects is a revision and extension of Maslow's views. Abraham Maslow (16) has developed a hierarchy of values in which the B-values are the "highest." The development of this hierarchy was determined in part by Maslow's famous hierarchy of needs and other considerations in his theoretical model. Maslow places great emphasis on the attainment of B-values as a condition of mental health. To attain B-values requires people who are "(1) more healthy, matured; (2) older; (3) stronger, more independent; (4) more courageous; (5) more educated, etc." (16, p. 148).

Maslow was one of the early proponents of the importance of values and their effect on human behavior. He believes the locus of values, and the procedure for discovering value systems, to be natural. If psychologists and counselors would apply their empirical, clinical, philosophical, and experimental expertise to the study of values, then these professionals could begin to assess and systematically determine the value elements affecting behavior. Values, if treated in this manner would undoubtedly yield their secrets to us.

Maslow insists that we cannot live without values and that we should scientifically study them. He firmly believes that there can be a descriptive naturalistic science of human values.

Many other psychologists have struggled with the concept of values. Jacob Bronowski (14) looks at values as a driving force grouping together behavioral actions of people. Erich Fromm (14) sees values as intrinsically woven into the fabric of human existence and as having important objective validity. Rollo May (19) considers values to be an important influence in determining the choice of one's goals and acts and helping to integrate the individual. The values and goals a person moves toward serve to give him a psychological center, a driving force for all his actions and behaviors.

Kurt Goldstein (14) sees values as a quandary with which all therapists have to deal. The demand that the therapist not impose his values on the client does not negate the problem of values or necessitate avoidance of them. Instead, values may play an important role in the therapy session.

Even a positivist like Freud with his strict scientific concepts and methods of therapy probably was not value-free in his judgments. His significant theoretical concepts and their reflection in normal life were based on his own particular value orientation. Therefore, it is legitimate to argue that Freud's own attitude was not free of value judgments.

Rokeach (22, 23) conducted intensive investigations into the concept of values, with a value defined as a belief in a way of life entailing a certain framework of behavior

oriented toward achieving specific or desired goals or life styles; these behaviors and goals are seen as personally and socially preferable to opposite frameworks of behavior oriented toward achieving specific or desired goals or life styles. A value system is an organization of these beliefs along a continuum.

In his strivings to better operationalize values, Rokeach has developed five basic assumptions about the nature of human values. These assumptions are listed below.

1. The total number of values that a person possesses is relatively small.
2. All people everywhere possess the same values to different degrees.
3. Values are organized into value systems.
4. Antecedents of human values can be traced to culture, society and its institutions, and personality.
5. The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding (23, p. 1).

These basic assumptions support the Value Systems Analysis (VSA) contentions that value systems are few in number, that all men have one or more values to some degree, that values are organized into systems of concepts and behaviors, and that values are worthy of investigating and understanding.

The application of the concepts of VSA in developing a self-help, self-analyzing instrument to appropriately measure helpers' value systems was based on the belief that a science of psychotherapies is intrinsically concerned with human values, as Glad (6) believes. Rosenthal (6) has shown that patients who improve in psychotherapy adopt the moral values of their therapists. Wolff (6) canvassed opinions of a variety of psychotherapists to discover whether they thought their values influenced the focus of patient change. Judging from Wolff's results, therapists believe that their theoretical value systems tend to be adopted in successful treatment.

Glad (6) avers that the personality theories espoused by a therapist operate as value systems for that person. Therapists develop behavior patterns consonant with their theories. This leads the helper to assess the relationship between theory and method as a basis for defining the value systems and personality constellations of the patient.

How people behave, then, is related to their values systems. Glad states that it appears that when clients are consistently exposed to a psychotherapeutic operation they will adopt the value system of that particular psychotherapeutic theory.

May is of the belief that

unless the individual himself can affirm the value, unless his own inner motives, his own ethical awareness, are made the starting place, no discussion of values will make much real difference. Only as he himself affirms, on all levels of himself, a way of acting as

part of the way he sees reality and chooses to relate to it, only thus will the value have effectiveness and cogency for his own living (19, p. 186).

In a paper presented at the California State Psychological Association meeting in San Francisco in December, 1961, Lederer (16) stated that psychotherapy in this day and age must be value-oriented. A therapist is deeply involved and can no longer merely listen silently, with free-floating attention, without criticizing or giving advice. Values are part of therapy as soon as the therapist encounters the client with his own understanding and conscience. If one believes with Rogers, Carkhuff, Jourard, and others that a good therapist is congruent as a person in the counseling session, then there is good reason to believe that the therapist's values enter into therapy.

The foregoing discussion has served to emphasize the need for an instrument that can define value systems operationally and behaviorally while simultaneously accurately measuring the value systems of helpers. The more we study this area, the better our profession will understand the dynamics of therapeutic encounter.

Delimitations of the Study

This study was limited to students enrolled in counseling courses at North Texas State University. Professor and supervisor ratings were made on counseling therapists chosen from among the graduate students enrolled in the counseling practicum during the fall 1976 semester.

The scales of the Values for Helpers test were not checked for internal consistency by factor analysis or item analysis. The instrument was based upon face validity for the individual items within the subscales.

Basic Assumptions

Value Systems Analysis (VSA) was assumed to be a valid conceptual model for assessing values of subjects. It was assumed that the Center for Values Research, as the developer of and only center to work with VSA, comprised the best panel of experts for determining content validity of the Values for Helpers test. It was further assumed that the other instruments used in this study were sufficiently valid for the purposes of the study. Lastly, it was assumed that the professors and supervisors were conscientious and competent in rating the students in the practicum classes.

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CHAPTER II

A REVIEW OF THE RELATED LITERATURE

The following sections comprise the review of related literature: (1) general discussion of values and definitions developed by psychologists, counselors, and social scientists; (2) value-measuring instruments and the conceptual definitions on which they are based; (3) the relationship of values to selected personality variables; (4) the influence of value systems and value orientations on certain types of interpersonal relationships; (5) studies related to counselor and client values; and (6) overview.

General Discussion of Values and Definitions Developed by Psychologists, Counselors, and Social Scientists

Values have been a topic of interest and concern for counselors, psychologists, and others in the helping professions. Work in this area has resulted in a variety of concepts, theoretical positions, and definitions of values and value systems. Attention has been given to the relationships among diverse value systems, to concepts accepted by particular schools of psychotherapy, and the institutional values of various cultures. Value orientations and value systems held by individuals have been classified, and values have

been found to be closely tied to aspects of individual personality characteristics and change. Finally, consideration has been given the interdisciplinary nature of values research. Thus, in attempting to define values and goals for value change, multiple aspects of human behavior and thought have been considered.

With increasing discussion of the importance of values in the study of human behavior, no general agreement has yet been reached on a precise definition of values. It is as though the conceptual meaning of values were still in an experimental stage, just as the total understanding of the psychological process in man is still in the experimental stage.

Williams defines values as "affectively charged conceptual structures that act as directional factors in the organization of behavior" (74, p. 104). Baier defines a value, essentially, as "an attitude for or against an event or phenomenon, based on a belief that it benefits or penalizes some individual, group, or institution. It becomes a manifestation of behavior and is, as such, observable and measurable" (2, p. 5).

Rokeach has provided the definition of a value as

an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance (32, p. 5).

Anthropologists and sociologists have been concerned with the study of value systems and have provided definitions of values relevant to their particular sciences. Linton, an anthropologist, considers a value to be "any element common to a series of situations and capable of evolving a covert response in the individual" (82, p. 421). Anthropologists often have used the word "values" synonymously with "strongly held beliefs, moral evaluations, culturally defined aspirations, or even sanctions" (82, p. 421).

In sociology, Durkheim, Weber, and Sumner are among those who have treated the problem of values. A definition of social value has been provided by Thomas and Ananiecki, who regards a value to be "any datum having an empirical content accessible to the members of some social group" (82, p. 423).

Obvious similarities and differences exist among the definitions of values suggested by various social scientists. The definition one prefers may influence, and may be influenced by, the ideas of the field of social science or school of therapy to which one subscribes.

Glad (40) maintains that in reality all of psychotherapy is essentially a value system. Thus he considers maturity to be closely related to values and discusses ways in which four psychotherapeutic schools of thought define maturity, as based on the predominant value system of each particular school. Adherents of the value system of the

psychoanalytic school, for example, would define maturity in terms of the conscious acceptance of erotic, aggressive instincts and the integration of these instincts into a genital-love and parental role in society. Adherents of the interpersonal psychiatric value system would define maturity in terms of positive, socially effective, and consensually valid interpersonal operations. Those espousing Rankian value systems would define maturity as the acceptance of wholeness without fear and the establishment of creative autonomy with a minimum of guilt. Advocates of client-centered systems of values would prize the development of a self-accepting, democratically understanding kind of maturity (39, pp. 231-235). Succinctly put,

Psychoanalysis = psychosexual maturity; interpersonal psychiatry = no man is an island unto himself; Rankian dynamic relationship = creative individuality by leaving the womb; client-centered phenomenology = the right to be understood in personal individuality (39, pp. 9-10).

Redlich (11) has discussed ways in which psychotherapists' value systems depend on the correspondence between institutional values of the psychotherapy system espoused and the institutional values of the culture in which the therapist lives. Examples cited include Morita in Japan, who has developed a psychotherapy closely related to Zen practices; the psychotherapy modality of the Nationalist Socialist psychiatry movement, which has concentrated on

genetics; and the iron country countries, where Western psychodynamic and psychosocial theories have been rejected.

Shils and Parsons (82) maintain that the diversity of value orientations, and of definitions of values and other closely related behaviors as based on these orientations, is not random. The formation of a system of value orientations commits a person to an organized set of rules patterned so as not to contradict one another.

Three sets of value orientations have been hypothesized by Shils and Parsons. These are as follows:

1. Cognitive mode.--Involves the various commitments to standards by which the validity of cognitive judgments is established.

2. Appreciative mode.--Involves the various commitments to standards by which the appropriateness or consistency of the cathexis of an object or class of objects is assessed.

3. Moral code.--Involves various commitments to standards by which certain consequences of particular actions may be assessed with respect to their effects upon systems of action.

Value orientations within each of these modes tend to be consistent for the individual operating within a chosen value of framework.

The human organism tries to establish inner harmony. Festinger (34), in his theory of cognitive dissonance, explains that this harmony consists of congruity among one's

opinions, attitudes, knowledge, and values. Thus there is a tendency of human beings to bring their individual value systems into line with other aspects of their lives.

This reasoning would probably be supported by Sondel (25), who states that values are associated with the uniqueness of the person and are an expression of all the years of his biosocial past and living present. The value system is closely tied to the language system and probably expresses itself through the voice, the manner of vocal presentation, and even the silence itself. The nonverbal level can give clues to the value system if only the therapist will observe.

Given the individuality of values themselves, the variety of definitions of values, and the diversity of value systems as applied in therapy, it is unlikely that any one description of value change in therapy would be acceptable to all schools of psychotherapeutic thought. Nonetheless, an attempt at defining the directions of value change during therapy has been made by Rogers. Changes in value orientations of individual clients have been set forth by Gendlin (38), who lists values observed by Rogers in people moving toward personal growth. These are listed as follows:

1. Moves away from facades. Pretense, defensiveness, fronts negatively valued.
2. Moves away from meeting expectations of others. Pleasing others negatively valued.
3. A deep preference for being himself--real, what he is.

4. Self-direction valued. Pride and confidence in one's own choices, guiding one's life.

5. Values self and reactions as being of worth. One's own feelings positively valued.

6. Open and sensitive to one's inner feelings and reactions and the same for others and life's reactions. Very open person.

7. Sensitive to and accepts others.

8. Enjoys close, intimate, real, fully communicative relationships (deep) with another (38, p. 200).

Carkhuff has not been as explicit as Rogers in spelling out the relationships between values and psychotherapy; his work, however, logically can be tied to values research. Carkhuff (13) avers that the existential approach to therapy entails a value system which emphasizes that the ultimate responsibility for decision-making lies with the client. This is seen as a shortcoming of the existential approach, for Carkhuff values therapy in which an active and confrontive therapist demonstrates empathy, respect, concreteness, genuineness, confrontation, and immediacy with responses that attempt to add to exploration of and self-understanding of the client. Berg summarizes Carkhuff's values for counselors by stating

The counselor sees himself both as a person who can be nurturing and facilitative and as a person who can initiate new material and add directionality to move the helpee to higher and higher levels of growth and self-fulfillment. The overall plan is to facilitate self-exploration and understanding and to strategize with the helpee in devising effective programs or courses of action to remedy destructive behavior patterns and encourage the incorporation of new and effective modes of living (4, p. 16).

Whether the directions of value change outlined by Rogers or the goals and styles of therapy valued by Carkhuff would be seen as noteworthy by representatives of other schools of psychotherapy remains open to question. Theorists on all aspects of values, however, would probably agree with the Cornell Study Group (82) that some values are involved in the very existence of the self. Values are registered as part of the self as a psychological system, no matter how diverse the content or structure of specific systems might be. These values relate to the superego or ego-ideal and are part of a person's sense of identity; guilt, shame, ego deflation, and intropunitive reactions occur if values are violated.

The Cornell group further observes that the concept of value supplies a point of convergence for integration with studies in the humanities. Value study is potentially a concept capable of linking many diverse specialized studies-- from "the experimental psychology of perception to the analysis of political ideologies, from budget studies in economics to aesthetic theory and philosophy of language, from literature to race riots" (82, p. 389).

With a subject of such broad potential application, the variety of concepts, theoretical positions, and definitions of values is indeed not surprising.

Value-Measuring Instruments and the Conceptual
Definitions on Which They Are Based

Given the diversity of definitions of values and ways in which values are related to other aspects of behavior, it is to be expected that instruments devised to measure values be equally diverse. In fact, this has been the case. Early value-measuring instruments were several. The currently preferred conceptual base for values research is widely applied precisely because of the variety of behavioral observations to which it lends itself. In classifying values and developing measurement tools based on the resulting classifications, multiplicity and variety of approach are still the trend of the field.

One of the most popular early instruments used to measure values was the Allport-Vernon Study of Values (1931). This early version of the currently used Allport-Vernon-Lindzey Study of Values test was designed to assess the relative importance of six value categories based on classifications from Spranger's Types of Men. Other value-measuring instruments were developed at about the same time; many of these probably also were based, directly or indirectly, on Spranger's belief that "types of men" could be identified by their dominant interests (94, p. 406). Some early developers of value scales were Lurie (1937), who factor-analyzed Spranger's (1928) work; Van Dusen, et al. (1939), who constructed a Likert-type inventory of Lurie and

Spranger's work; Maller and Glaser (1939), who developed the Interest-Value Inventory consisting of social, economic, theoretical, and aesthetic value categories; Harding (1941, 1944), who developed two value assessment scales; and Wickert (1940), who constructed a test to assess the relative strengths of nine personal "goal values" (94, p. 406). According to Robinson and Shaver (94), most of these early instruments were founded on a conceptual model in which values represented personal goals or interests rather than moral imperatives. Except for the Allport-Vernon Study of Values, few of the instruments were employed by later investigators and for the most part have been ignored.

Psychologists have continued to struggle with the task of finding a fruitful theoretical framework of values on which to base research. Robinson and Shaver present Adler's four approaches to the definition of values; these approaches seem to adequately cover the conceptual possibilities. They are listed below.

1. Values may be considered as absolutes, existing as "eternal ideas" or as part of the "mind of God."
2. Values may be thought to inhere in objects, as the potential of these objects to satisfy needs or drives.
3. Values may be seen as present in man (or men) as preferences held by people (whether learned, innate, or both).
4. Values may be conceptualized in terms of action (94, p. 408).

Adler viewed his fourth definition as most important; he tended to believe that examining man's behavior is the most objective way to determine what he values. Robinson and Shaver (94) believe that most psychologists prefer Adler's third definition. This definition gives a value the weight of a hypothetical construct, enabling inferences from a variety of behaviors not directly observable and lending predictability to observable and measurable nonverbal behaviors.

Other social scientists have struggled with the classification of values into categories capable of research measurement. Kluckhohn (94) categorizes values into seven dimensions, some of which include modality, content (divided into three categories: aesthetic, cognitive, and moral), generality, and intensity. Morris (94) classifies values on operative dimensions--actual preferences among real alternatives, conceived values based on what choices people ought to make, and object values or preferred means to a desired end.

Classifications of values have included philosophical concepts such as Rokeach's distinction between instrumental (means) and terminal (end) values. Distinctions based on aesthetic and moral factors and on social classes also have been made. Robinson and Shaver tentatively classify all the positions on values into five broad categories. These are listed below:

1. Telic--referring to ultimate means and ends.
2. Ethical--dealing with good and evil.

3. Aesthetic--defining beauty and ugliness.
4. Intellectual--outlining how truth is to be known.
5. Economic--dealing with definitions of both preferences and the preferable in the realm of social exchange (94, p. 410).

Developers of value-measuring scales have had to struggle with all these concepts. They also have had to be cautious about making items too general or too specific, missing individual differences in value systems, and/or tapping constructs better labeled as beliefs or attitudes.

Twelve popular values tests, more widely used than other value-measuring instruments, have been reviewed by Robinson and Shaver. The following summary of these tests illustrates the profound diversity of value-measurement scales.

The Allport-Vernon-Lindzey (1960) Study of Values primarily measures personal preferences of six kinds of activities and ideas: theoretical, economic, aesthetic, social, political, and religious.

Schorr's (1953) Test of Value Activities assesses avoidance and interest for four kinds of activities: theoretical, social, aesthetic, and economic.

Gordon's (1960) Survey of Interpersonal Values looks at respondents' social-psychological states of support, conformity, recognition, independence, benevolence, and leadership.

Scott's (1965) Personal Value Scales test is concerned with judgments of rightness/wrongness and goodness/badness in interpersonal relationships of college students.

Bales and Couch (1969) factor analyzed a pool of items resulting in the four-dimension Value Profile. The dimensions of the test are acceptance of authority, expression versus restraint, equalitarianism, and individualism.

Withey's (1965) Dimensions of Values instrument is based on the most important items of the Value Profile and on the results of a national sample which was factor analyzed and yielded identical dimensions.

Rettig and Pasamanick's (1959) test of Changes in Moral Values assesses moral values as based on judgments of right and wrong for actions in certain situations--such as lying under certain conditions.

Ewell's (1954) Inventory of Values is very similar to Rettig and Pasamanick's instrument.

Rokeach's (1968) Value Survey ranks eighteen instrumental (means) and eighteen terminal (end) values according to their importance.

Morris's (1959) Ways to Live scale, using thirteen complex paragraphs, measures what is preferred to what should be desired.

Kluckhohn and Strodtbeck's (1961) Variations in Value Orientations is based on the assumption that people of

different cultures face the same problems. This is an instrument for cross-cultural research in finding normative and preferential ways to deal with universal problems.

Perloe's (1967) Social Values Questionnaire measures value conceptions relating what one prefers to what one ought to prefer.

In addition to the above tests, other attempts have been made to develop value-measuring instruments or methods. Some of these are discussed below.

An Index of Adjustment and Values, devised by Bills, Vance, and McLean (1951), measures the total discrepancies between a person's self-concept and his ideal self. The instrument consists of 124 words culled from Allport's list of 17,953 traits.

Carter (16) assessed the relative importance and/or acceptability of certain value concepts to three groups-- forty-two Indian nationals, seventy-nine Filipinos, and sixty upper-division students at Stanford University. The main purpose of the study was to help develop procedures for measuring responses of representative samples drawn from clearly defined populations. The procedures involved having the respondent agree or disagree with the goals of a mythical country called "Kalomon" devised by Carter.

Catton (17) carried out two studies, the results of which substantiate the view that stimuli labeled "values" are measurable and responses labeled "value judgments"

display empirical regularities for possible prediction by social scientists. Catton concludes that with ingenuity an experimenter can devise techniques to measure discriminant values.

Grace and Grace (44) prepared a verbal-situational test and administered it to an adult college population of 120 subjects. The situation consisted of brief problems with three possible courses of action. The purpose was to measure values and sociometric measures used as indices of behavior. The researchers found that values fall into family categories but found low correlations among types of verbal and behavioral measures of the value families.

Hogan and Dickstein (47) presented a measure of moral values. Using a brief, semiprojective task, moral judgments were elicited which could be reliably scored for maturity. Results show that individuals whose moral judgments are rated as mature tend to be sensitive to injustice, well socialized, empathic, and autonomous. Those rated as immature tend to be insensitive to injustice, less socialized, nonempathic, and conforming.

Kilman (56) developed and validated a projective measure of personal values, the Kilman Insight Test. The instrument assesses interpersonal value concepts and requires subjects to differentiate eighteen concerns according to how relevant these are to a series of six ambiguous pictures of interpersonal behavior. The basic assumption is

that a person's individual value constructs will influence how he construes interpersonal value constructs. The results of Kilman's work suggest a potential application of the test in studying manifestations of interpersonal values in social settings.

A series of value-measuring instruments has been developed by the Center for Values Research, headquartered in Denton, Texas. These include (1) Values for Military Organizations, (2) Values for Working, (3) Values for Future Teachers, (4) Values for Marriage, (5) Values for Religion, (6) Values for Living, (7) Values for Nursing, and (8) Values for Law Enforcement. These tests are based on Value Systems Analysis (VSA), a conceptual model designed to delineate the value systems or "modes of adjustment" by which a person makes value judgments. Seven value orientations--reactive, tribalistic, egocentric, conformist, manipulative, socio-centric, and existential--comprise the VSA model and serve as the basis for interpretation of the diverse value clusters in our society. The Center plans to apply VSA testing to the values inherent in many areas of human endeavor, including working, marketing, teaching, school administration, law enforcement, marriage and parenting, religion, aging, playing and coaching, military service, and counseling.

The study of human values, utilizing instruments and methods such as those described in this section, is an increasingly popular research area. Investigators have

continued to hypothesize relationships between values and a variety of social settings and behavioral characteristics.

The Relationship of Values to Selected Personality Variables

The investigation of values and value systems has been carried out on different types of populations and under diverse conditions. In studying the kinds of value systems held by individuals, investigators have looked at the development of values during childhood and adolescence and the relationship of values to birth order, sex, social class, and race. The ways in which values influence perception, concepts and attitudes, self-concept, and self-esteem all have been surveyed; and comparisons have been made of particularity and universality of values across cultures. Values also have been studied in relation to behavior, occupational choice, and a variety of modes of existence termed criminal, deviant, or mentally ill.

Thornburg (109) theorizes that the locus of the development of the initial value system is within the family and that a high degree of consistency between values and behavior exists in childhood. Discrepancies between values and behavior may occur during development, and result in (1) values controlling behavior, when behavior inconsistencies produce guilt, anxiety, or shame; and/or (2) behavior affecting values, when behavior inconsistencies produce value shifts. Adolescence is the developmental stage when the maximum

inconsistencies occur. Thornburg believes that the adolescent stage of development needs value/behavior consistency to help facilitate well-adjusted adult functioning.

Konopka (58) and Teitel (107) similarly discuss the value systems of the adolescent. Teitel proposes that the clash of values within the adolescent first arises when the adolescent is exposed to alternative values which are attractive enough to challenge but not to displace the original values. Konopka sees adolescence as the most significant period of value formation; he proposes that value formation is facilitated if a young person is exposed to a variety of value systems and allowed to think through value questions, discover values for himself, and question himself and others.

Sibling position and the development of personal values, as related to the birth theory, were researched by Penn (84). Using the Rokeach Value Survey (Form D), Penn studied freshman women. The results negate hypotheses which suggested that firstborn offspring would be markedly dissimilar from lateborns. Expected birth order effects were not observed. The findings, however, demonstrate the importance of considering the significance of the role played by group subcultures, such as that of the female adolescent, in the development of personal values.

Value systems in youth, as related to the significance of race, sex, social class, and attire, are the subject of investigations which were carried out by Unger and Raymond

(110) and by Atolagbe (1). Unger and Raymond conclude from their study that the appearance of youths, in terms of hairdo and apparel, seems related to value systems. Atolagbe compared self-concept and value systems of black and white students in grades four through six and the effects of social class and sex on the self-concept and value dimensions. The instruments used included the Piers-Harris Children's Self-Concept Scale and the Elementary School Study of Values. The overall findings indicate that blacks and whites, boys and girls, have self-concepts and values which are very much alike.

Personal values and selective factors in perception were studied by Postman, Bruner, and McGinnies (37). Twenty-five students at Harvard and Radcliffe were shown thirty-six words one at a time in a Dodge tachistoscope. The words represented six values measured by the Allport-Vernon-Lindzey Study of Values test. Results demonstrate that the higher the value represented by the word, the more rapidly it is likely to be recognized. The authors' conclusions include the observations that (1) value orientation lowers the threshold for acceptable stimulus objects; (2) value orientation contributes to selection of certain precepts in preference to others and erects barriers against precepts and hypotheses incongruent with an individual's value orientations; (3) stimulus objects within a value of preference are more easily perceived.

Another area of investigation is the relationship of values to concepts and attitudes. Woodruff and Divesto (117) developed the hypothesis that values would play an important role in expressed attitudes toward an object, proposition, or circumstance. Attitudes would be favorable if the object favored achievement of strong positive values and unfavorable if the object endangered strong positive values. Value and attitude scores were correlated for eighty-four students in a psychology course. Results support the conclusion that attitudes toward specific objects are the function of one's cherished values. If values are affected positively, a positive attitude results; a negative effect on values yields a negative attitude; and for a neutral attitude values are not affected.

Change in self-concept and value system were studied by Glovinsky (32). Undergraduate students served as subjects and were involved in a ten-session encounter-tape program for personal growth. The students were divided into groups of sensitizers, neutrals, and repressors as a result of scores on the Health Opinion Survey and the Repression-Sensitization Scale. Sensitizers, neutrals, and repressors were assigned to one of three experimental groups, and the Tennessee Self-Concept Scale and Personal Orientation Inventory were given as pre-test and post-test measures. As a result of the program, changes in self-concept and value systems of the sensitizers, neutrals, and repressors were observed. On the

self-criticism subscale of the Tennessee Self-Concept Scale, the sensitizers, on the average, obtained positive gain scores. On the self-actualizing value and self-regard subscales of the Personal Orientation Inventory, the sensitizer group achieved the greatest gain. There was no difference in the performance of the neutrals and repressors. The major implication of the findings, as stated by the authors, is that the curvilinear hypothesis of repression-sensitivity personality functioning has been supported. Also, participation in the encountertape program as analogous to contemporary counseling psychotherapy is viewed as having been a positive experience for the subjects involved.

Clements (20) investigated possible relationships between values and self-esteem in a selected population of aged people. He hypothesized that (1) the values which subjects hold would be related to the level of self-esteem which they experienced; (2) aged people with moral value systems would experience a higher level of self-esteem than those with either a competence value system or an intermediate value system; (3) when categorized according to decade of birth, subjects would show no demonstrable differences in value systems; and (4) when categorized according to sex, women would be more likely to hold a moral value system than men. Test batteries included the Tennessee Self-Concept Scale, the Rokeach Value Survey, and the Sixteen Factor

Demographic Instrument. Statistical analysis of the data reveals support for hypothesis three and rejection of hypotheses one, two, and four.

Cross-cultural studies regarding values also have been conducted, most finding that universal and particular values exist in each society. Klinger and Veroff's (57) major problem of research was to determine whether there were common elements of specific moral decisions in different societies. U.S. Protestant, Arab Moslem, Chinese non-Christian, India-Hindu, South American Roman Catholic, and Turkish Moslem male students at the University of Michigan participated in the study. Factor analysis of a questionnaire which expressed moral values revealed certain universal dimensions such as social responsibility, nonconformity to social pressures, and impulse control. The authors conclude that an invariance of structures to expressed moral values appears to exist. The authors also feel that basic social institutions may be similar enough in various cultures to create an ordering of moral values persisting across cultures.

Bruner and Goodman (10) investigated values as related to behavioral determinants. They hypothesized that the greater the social value of an object the more it would be susceptible to organization by behavioral determinants. The subjects were rich and poor children, ten in each group. These children were shown coins and circular discs. The authors report that the poor overestimated the size of the

coins more than the rich, which they conclude confirms the hypothesis.

Gorlaw and Black (42) also looked at values and behavior. They examined the possibility of finding significant correlations between value orientations and daily behavior. Subjects were eighty-two males and thirty-one females randomly selected from approximately 750 freshman students who completed the Personal Values Inventory as part of a standard testing program preceding course instruction. Scores for each of the eight value orientations were obtained. The Student Activities Checklist, a 203-item inventory, explored a wide range of the students' daily activities. The authors report finding eight significant Pearsonian r 's between twelve activity factors and eight value orientations. These findings are listed by the authors without any statistical interpretation.

An investigation into values and occupational choice, conducted by McSweeney (75) with secondary school subjects, used a differential values inventory. Subjects were asked to state both the nature of their intended occupations and the reason for their choices. An analysis of the correlations between value orientation in occupational choice and scores on the values inventory in terms of traditional or emergent value systems (morality, achievement, autonomy, and time orientation) reveals differences between traditional and emergent-oriented adolescents in values concerned with time

and achievement in occupational choice. Evidence shows the possibility of translation into practice of theoretically held values when choosing an occupation. The author concludes that, in vocational counseling and career development programs, attention should be transferred to students' values rather than to socioeconomic references.

Other researchers also have studied values as related to occupational choice or managerial functioning. Rydzewska's (100) investigation revealed that among 236 senior students (112 girls and 124 boys) in Poznan, 63.5 per cent regarded work as the major goal in life. Loeb (64) has found that satisfaction with one's career determines how one perceives the degree to which certain work and moral values are fulfilled. A strong recommendation by Loeb is to counsel and educate students to consider work values in career-related decision making.

In a similar study, Chang (19) tested students in a cooperative vocational program. Significant relationships were found between the Survey of Personal Values and the Job Description Index test. As a result of this study, guidelines have been set forth for the recruitment and placement of student populations into appropriate training stations.

Callahan (12) attempted to determine the usefulness of Maslow's concept of self-actualization as a useful construct for studying life and work values. Results demonstrate a

greater congruence between the life and work values of highly self-actualized individuals.

Finally, value systems as related to criminal behavior, and other types of behavior considered deviant, have been researched. Using the Rokeach Value Survey, Raymond, Miller, and Sensensenig (92) found differences between police and drug addicts. Feather (33) had delinquent and nondelinquent boys rank values on the Rokeach Value Survey for self, mother, and father. One finding of Feather's study is that rankings made by delinquents show greater discrepancy of terminal values between self and parents, and between parents, than rankings made by nondelinquents. Cochrane (21) obtained data on four groups of law breakers, a group of homosexuals, and a group of drug users. He discovered that the values of various deviant groups differ in significant and predictable ways from those of respective control groups.

Eriksen (29) is interested in the significance of moral values as related to schizophrenia. He specifically investigated the influence of personal values of good and evil as these relate to the psychopathology found in schizophrenia. Cases where these values were detected in connection with delusions were cited. In 142 schizophrenics with symptoms related to religious values, Ericksen found that 50 per cent of the cases reflected conflicts in sexuality; and of the schizophrenics who did not have relevant religious thought content only 14 per cent were subject to conflict of a sexual

nature. The writer concludes that splitting personal attitudes into good and evil apparently allows the schizophrenic to assume the authoritarian model set by his parents and adhere to it under the conditions of his illness. This can reduce the schizophrenic's outlook to a good or evil perspective.

In all the aspects of behavior discussed, from childhood and adolescence when value acquisition takes place through the various stages of individual development, values are an important consideration. It even has been found that unusual types of behavior--criminal, deviant, and schizophrenic, for example--can be related to adjustments or maladjustments in the value systems of individuals. Individual value systems, of course, do not occur in isolation, but are outcomes of social settings. Some of these settings will be discussed in the following section.

The Influence of Value Systems and Value Orientations on Certain Types of Interpersonal Relationships

Values develop and change through the social situations in which an individual is involved. The school setting, the choosing of one's associates, marriage, and the relationships of certain professionals to people with whom they work are areas in which values have been studied. Rehabilitation programs and special programs of therapy also have provided fertile ground for discussion of value change.

Students of all age levels through college have been studied as to the influence of values on particular variables. Bills (6) had 130 college students in two child psychology courses complete a sixty-nine-item multiple-choice test measuring the concept of letting another person accept responsibility for his own behavior. The students were also administered the Kentucky General Ability Test. Bills found the students above the mean on the multiple-choice test scored higher marks on classroom tests. He concludes that students with higher marks have values similar to those of the instructor. The values studied--respect for a person, responsibility, and maturity of behavior--have an effect on learning in relation to the amount of agreement or disagreement with the instructor.

Feather (31) investigated value similarity and school adjustment--specifically between students of state schools and the philosophies of their schools, and students of independent schools and the philosophies of their schools. Male and female students from eight state schools and eleven independent schools ranked values in order of importance both for themselves and as they thought the philosophy of their school would emphasize them. The Rokeach Value Survey was the testing instrument. Results of a factor analysis indicated basic similarities of students across schools in the ways their own values and those of the schools were ordered. Enough disparity appeared between the value systems of

students attending the schools and the perceived value systems of those schools to imply basic differences of the two student populations.

Carman (14) attempted to study the relationships between drug use and personal values of high school students. A total of 327 students in grades nine through twelve were asked to list and rate in value ten goals they would like to accomplish in the future. These ratings were then related to information collected on drug use by the students. A trend was found for drug use to correlate negatively with values for peer affection and positively with values placed on independence.

Cole (22) studied values and value systems of pre-adolescent school children. Each subject ranked fourteen terminal and fifteen instrumental values determined by the Rokeach Value Survey. Sociocentric and affection-oriented values such as family love, helpfulness, and honesty were found to be valued high and egocentric and success-oriented values such as prosperity, achievement, and influence were found to be valued low.

In a similar study, the value systems of students in grades five, seven, nine, and eleven were investigated by Beech and Schoeppe (3). The population consisted of 739 New York City pupils. They were administered the Rokeach Value Survey; results show a relative stability of the rankings over all grades. At Flinders University, Feather (30)

studied value change among university students. Form E of the Rokeach Value Survey was given in early 1969 and a postal follow-up using the same instrument was conducted in mid-1971. Results show similar average value systems between the 1969 and 1971 test administrations, although some changes in the relative importance of particular values appeared over the two-and-one-half-year interval.

Studying another student population, Precher (88) hypothesized that individuals would tend to select associates (peers and authority figures) with values similar to their own. The population studied was the student body (242 people) and faculty of Bard College. The subjects responded to an open-ended questionnaire categorized into thirty-nine value criteria by ranking responses. The hypothesis was confirmed. The authors conclude that value similarity leads to increased interaction, the possibility of mutual understanding, better communication, and joint action for tension reduction.

Studying values in marriage, Thomas (108) researched the ability of value analysis, based on Lasswell's framework, to discriminate between couples defined as stable and those defined as unstable. The subjects were couples who participated in a parent-teacher association school program. The instruments used in the investigation were the Gardner Analysis of Personality Survey and the Marriage Relationship Test. A significant finding is that couples in stable

marriages agree more in the way they order their values than spouses in unstable marriages. The values of affection, respect, wealth, and enlightenment had relatively high correlations in the stable marriages observed by Thomas. In the unstable group a fairly high negative correlation was reported in the skill-valuing category. Also, the unstable group had a high correlation between husbands and wives in the enlightenment category and a higher correlation than stable couples in the responsibility category. The author concludes that the results suggest a degree of consonance in the value systems of compatible married couples.

Martin (70) also investigated the association between value system similarity and marital adjustment. Twenty-five well-adjusted and twenty-five maladjusted couples in the southeastern part of Massachusetts were administered Ro-keach's Value Survey instrument. Results show that well-adjusted couples have more similar terminal and instrumental values than do maladjusted couples. More like instrumental values than like terminal values can be seen for those with good marital adjustment. The conclusions of the author are that adjusted couples with like values differ from maladjusted couples without like values in that they perceive the future positively, share similar goals, make decisions cojointly, agree on means, and experience a high degree of marital unity based on common goals and shared activities.

Values and value systems in marriage were also examined by Kelley (54). He looked at these concepts as related to level of marital functioning and selected demographic variables within the framework of social systems theory. A fairly homogeneous sample of 161 couples was administered the Value Survey (Rokeach), the Marital Adjustment Scale (Locke and Wallace), and a personal data sheet. It was assumed by the author that the Marital Adjustment Scale would provide a reasonably reliable measure of marital functioning. Correlations between the husbands and wives on the Value Survey showed a wide range of variability with the largest frequencies centering around zero. The investigator, in his summarizations and conclusions, states that the methodology, instruments, and present level of measurement are not satisfactory for studying relationships between value consensus and marital adjustment. He further concludes that similarities and differences in values and value systems in national and religious samples can be attributed to cultural, social, and psychological systems as discussed in the concepts of social system theory.

Kerman (55) used the Rotter Internal-External Control Scale and the Allport-Vernon-Lindzey Study of Values test to compare value patterns among lawyers and their expert witnesses (psychiatrists and psychologists). From the findings it appears that some communication difficulties which exist

between lawyers and psychiatrists/psychologists are caused by adherence to conflicting value systems.

Carter and Jordan (15) describe a program of inpatient therapy for black paranoid men in which patients were presented alternative value systems that might or might not require white middle-class work styles. The goal was to help the men deal with their identity problems in a predominantly white society and to move out of their hostile dependency. More than half of the patients were released from the hospital after six months of group sessions. Success in working with black patients is conjectured to be based on developing an understanding of patients' life styles and value systems, and not on whether the therapist is of the same race as the patient.

Kubicka and Kopriva (59), who also are interested in the possibilities of value change during rehabilitation, worked with alcoholics. Observations were made on 201 alcoholics during inpatient rehabilitation in the alcoholic ward of the Charles University Medical School Hospital, Prague. Content analysis of patients' responses in structured interviews revealed that, after treatment, patients spoke more frequently about the whole family as an important personal value. In addition, the results of a newly constructed value orientation questionnaire support the hypothesis that anticipated changes in the direction of the values emphasized would occur. Other results include greater emphasis on work and/or

education and health after treatment. Patients were found to be more order oriented, more prone to fight obstacles, and more activity inclined. A control group of 130 normal men showed almost no changes in the questionnaire scores after a three-month interval.

Rokeach (96) conducted an experimental study of value change outside the rehabilitation setting. He had subjects complete his Value Survey and then obtain information from a computer enabling them to compare their own value rankings with those of previously obtained reference groups. Experimental subjects exposed to computer feedback showed significant changes in value systems up to two months afterwards, whereas control subjects showed no such changes. Value system change was significantly greater among the experimental subjects, whose value rankings were on the whole discrepant from those of the reference groups. Rankings of values concerning achievement, peace, and egalitarianism were affected for a two-month period following the treatment. The results have been interpreted by Rokeach for consideration of possible conditions leading to long-term cognitive and behavioral change.

Values change and/or are maintained in relation to a variety of social settings; not all of these are equally structured or formal. The values of individuals influence and are influenced by the types of settings which have been

discussed. In each situation values have been an important aspect of the dynamics of the interpersonal relationship.

Studies Related to Counselor and Client Values

Just as a person's values influence and are influenced by other interpersonal situations in which he finds himself, so do values play an important role in the counselor-client therapy relationship. The professions of counseling, psychology, and other disciplines involved in psychotherapy are addressing themselves to the influence of values on the therapist, the client, and the outcome of therapy. Extensive discussion has taken place concerning the importance of values in psychoanalysis, in various schools of psychotherapy, and in various special types of counseling. The teaching of values has been stressed as an important counselor role, and many professionals have pointed out the inevitability of the influence of counselor values on clients. Similarly, the effects of value convergence or similarity between client and counselor have been widely discussed. Several other aspects of therapy have been studied in regard to values: rate of patient return, values and the career choice of counseling, and values and verbal behavior.

Many mental health professionals have considered the application of the study of values to be an important dynamic in the therapy process. Pruyser (89), for example, talks

about the need for moral values to be taken into account and studied as social realities and demands which influence behavior. Rundquist and Behar (99) address themselves to the need for professionals to sort out their own values and make them explicit in order to be able to help the community they serve to understand the value systems under which its members operate.

Quaytman (90) similarly stresses the need for the therapist to divorce himself from the traditional role of psychotherapist and begin to question his own motives and values, for, as Strupp (106) states, the therapist's moral values inevitably influence his interaction with the patient, regardless of whether his stance is made explicit. Green (46) maintains that, in fact, therapists do need to make their values explicit. This would help therapists to judge the ways in which their values impinge upon client values and to judge whether these values exacerbate or reduce client conflict.

Representatives of various mental health professions have discussed these and other aspects of the role and influence of values in therapy. Bieber (5) suggests that psychoanalysts' viewpoints are shaped by their own beliefs and value systems. Analysts, therefore, must be consciously aware of the assumptions on which their moral values are based and how these values have been derived. It is

impossible, Bieber states, to exclude from psychoanalytic thought the problem of moral values.

Psychoanalysis, according to Ramzy (89), is engaged in the consideration of value systems. Psychoanalysts need to study values and help establish values research as an empirical discipline and an integral part of human personality study. Roazen (93) also encourages psychoanalysts to investigate the problem of moral values, and further notes that the role of values has already crept into the developmental model of personality growth. This relationship between values and the developmental model also has been observed by Weiss (110), who discusses psychoanalysis and moral values. Weiss concludes by agreeing with Horney that the distortion of moral values is an important contribution to the neurotic process. Finally, Ginsberg (39) believes that the analyst has values and must recognize them. Values, according to Ginsberg, represent one's orientation to society and attitudes toward human welfare. One's adjustment to life is considered to be a process of living up to a set of values.

Wolff (103), on the basis of interviews with leading therapists from different schools of analysis in the New York area, reports that 72 per cent of those therapists regarded their values as exerting an important influence in therapy. This issue was part of the reason certain analysts such as Jung, Horney, Sullivan, and others broke from Freud; they felt values to be influential in the psychoanalytic

process, while Freud considered it "tyranny" for a therapist to influence his patient's values. According to Seward (103), the dissident psychoanalytic schools took the position that a therapist's philosophical orientation inevitably affects the therapy he conducts.

M. Brewster-Smith (65) sees psychologists as obligated to promote and critically study values and their effects for a better understanding and clarity of mental health. Behavioral and social scientists need to put their specific qualifications to work toward classification of the values people choose and the causal factors relevant to value choice. Jessor (49) stresses the need for today's clinical psychologist to address himself to the problem of social values; it is suggested that psychologists receive training in the understanding of values. Jessor also claims that value judgments are inescapable in psychotherapeutic practice although they often go unrecognized or are largely implicit.

C. H. Patterson (83) definitively states that a philosophy of counseling consists of an organized system of values and that values will influence the counselor's goals as well as his techniques. Values, according to Patterson, besides shaping the goals of a counselor, also determine his methodology and concepts of mental health.

The issue of incorporating values into the day-to-day business of the mental health professions has been addressed by Lowe (66, 67, 68), who considers therapy to be a process

of helping clients make value choices resulting in existential-humanistic growth. Lowe (68) lists the following advantages of the use of values in the practice of psychotherapy.

1. Individuals need help and not diagnosis--they need to learn new behaviors that will take place when they--as clients--learn that new values are more rewarding and better meet their needs.

2. All people have values. When seeking a better life, improving one's values helps one to ascend to higher levels of experience.

3. Psychopathic difficulties are in the area of values; schizoid personalities are unable to find a value system to anchor themselves to.

4. Values are outside the medical tradition and help to cut the Gordian knot of psychotherapy to psychiatry.

5. Psychologists who study the human condition are better able to form opinions in the realm of values.

Regarding the significance of values in goals related to counseling, several propositions have been set forth by Samler (101). These are as follows.

1. Man's increasing scientific knowledge about himself should supply the basic data for derivation of his values.

2. The theoretical modes of the psychologically healthy person, his orientation to himself and others, the

choices he makes, and his criteria for making those choices, offer us meaningful material for value determination.

3. Values should be subject to explicit examination as criteria for choices, and as determinants of behavior.

4. The counselor's values must be held in awareness.

5. Values are at the heart of the counseling relationship, are reflected in its content, and affect the process.

Different schools of psychology have been examined in terms of the types of values represented. Lowe (66) divides the theoretical schools into four areas: naturalism, culturalism, humanism, and theism. Details of the value orientations of the schools, and individuals prominent in each, are summarized as follows:

1. Naturalism.--B. F. Skinner: Scientific law accounts for the explanation of all phenomena.

2. Culturalism.--Adler, Sullivan, Horney: Man's problems arise from social needs.

3. Humanism.--Fromm, Rogers: The potentials of man can be fulfilled through rational thought processes.

4. Theism.--Allport: Man's existence is best served by his being loyal to and dependent on God.

Lowe emphasizes that every therapist should view his actions and choices as based on explicit or implicit acceptance of a value orientation--be it of cognitive or behavioral components.

Other counselors, including those representing several areas of specialization, have stressed the significance of values in therapy. Boyarsky (8) and Maddock (69) have considered the types of information needed by marital sexual counselors in order to deliver good mental health care to their clients; value systems are emphasized as an area where expertise is needed. Fisher (35) considers the role of the divorce counselor to be influenced by and related to the values of society. The personal values of the divorcing, the divorced, and the divorce counselor all affect the role of the divorce counselor.

The teaching of values, according to Williamson (114, 115), is an important function of any counselor. Williamson also states that values are pluralistic and clustered by categories or types.

Pepinsky (85) is among many who have postulated that a therapist-client convergence occurs during therapy. One of the major studies dealing with the issue of convergence of client and therapist values and goals was conducted by Rosenthal (98) in 1955. Twelve patients at the Henry Phipps Psychiatric Clinic were given four tests on a pre-test and post-test design before beginning therapy and upon conclusion of therapy. The therapists treating the clients were given two tests at one administration. Rosenthal's results show that patients who accept the moral values of the therapist and integrate them into their value systems improve more than

those patients who do not. Changes in moral values, Rosenthal reports, center around sex, aggression, and authority.

Lanfield and Nawas (54) investigated psychotherapeutic improvement as a function of communication and adoption of the therapist's values. The researchers used thirty-six clients of both sexes who were seen once a week at the University of Missouri Mental Hygiene Clinic for an average of eight sessions. Six psychologists at the Clinic were the therapists used in the study. The instrument used for the research was Kelly's Role Construct Repertory Test.

Lanfield and Nawas accept with reservation Rosenthal's conclusion that clients who experience improvement internalize specific therapist values. The clients studied, the researchers conclude, were influenced by therapists but also concurrently were trying to shake themselves free from dependence on the therapist's language framework. Lanfield and Nawas conjecture that patients in a psychiatric setting, such as the one in which Rosenthal performed his study, tend to be more dependent than those seen at a university mental hygiene clinic. Thus, the "school" and approach of a therapist are also relevant considerations.

Nawas and Lanfield (80) also have looked at client improvement in psychotherapy as related to adoption of the therapist's meaning system. Twenty clients at the Mental Hygiene Clinic of the University of Missouri were seen for periods ranging from eight to twenty weeks. The six

psychotherapists involved were labeled as eclectic in therapy approach. The procedures for the study consisted of both client and therapist being given the Role Construct Repertory Test at the beginning of therapy and every fourth week thereafter. The top 25 per cent of the constructs were compared and those constructs borrowed respectively by client and therapist were counted. Judges decided the amount of client improvement based upon beginning and terminating typescripts of therapy sessions. The results of the study are statistically insignificant, but trends suggest that the most improved clients in that study tended to become more themselves than echoes of the therapist. The most improved tended to increase their own frames of reference while the least improved tended to internalize the therapist's frame of reference.

Welkowitz, Cohen, and Ortmeyer (113) found results that challenge Nawas and Lanfield's conclusion that the most improved clients tend to increase their own frames of reference; instead, the conclusions of Welkowitz, Cohen, and Ortmeyer tend to support Rosenthal's research. Similarities between value systems within the patient-therapist dyad were investigated. Subjects consisted of thirty-eight therapists and forty-four patients. The instruments used were the Ways to Live scale and the Strong Vocational Interest Blank. It was found that therapists and their patients were closer in values than random pairs, that therapists did not have

homogeneous value systems, that the "most improved" patients moved closer in their values to the therapist's values than did the "least improved" patients, and, lastly, that the patients' and therapists' values became more similar over increased time. The authors conclude that values move toward similarity in an ongoing therapist-patient dyad.

Mendelsohn and Geller (77) also addressed themselves to the issue of counselor-client similarity in values and personality concepts, examining the effects of these dimensions on the outcome of counseling. The Myers-Briggs Type Indicator was administered to clients and counselors upon termination of therapy at the University of California at Berkeley Counseling Center. The data consistently indicate that, for these particular subjects, similarity between client and counselor was associated with greater length of counseling. Greater client-counselor differences in scores for each dimension were related to fewer sessions.

In another study related to client-counselor similarity and duration of counseling, Mendelsohn (76) gave the Myers-Briggs Type Indicator to 201 clients and their eleven counselors (six male and five female). The data indicate that similarity between counselor and client leads to a greater number of counseling sessions and more variability in the number of sessions. Less similarity tends to result in a lower number of sessions.

To study the effects of similarity between counselor and client on the outcome of therapy, Mendelsohn and Geller (78) again used the Myers-Briggs Type Indicator. They conclude that the effects of similarity vary with the criterion used; that is, the effects are linear with duration and curvilinear with evaluation. Similarity, Mendelsohn and Geller state, is unrelated to the indicator "Judged Competence." Depending on the sample used, the researchers have found both linear and curvilinear results with the indicator "Comfort-Rapport."

Cook (23) investigated the influence of client-counselor value similarity on change in meaning during brief counseling. He administered the Study of Values test to ninety students being seen at the University of Missouri Counseling Center and to forty-two counselor trainees. Scores were compared and the population was divided into high, medium, and low correlations of similarity in values. Cook then looked at the change in certain areas of meaning for the students and their value similarities with the counselors. Results of the study show that students of a medium level of similarity to counselor values experience changes in meaning of "education" and "my future work" that are not randomly distributed among groups; the particular group studied gained a more positive personal evaluation in these areas. No significance was found between groups for the meaning categories of "ideal student" or "me." Cook cites the outcome of Snyder's (23)

research which showed that patient-therapist similarity in values is "good" for the therapeutic relationship. This is considered as evidence to substantiate Cook's findings that medium similarity of values promotes meaningful change for clients.

Using Rokeach's value system model, Kaufman (52) investigated the meaning dimensions of the value world of the patient and the therapist. The main hypothesis was that as therapy progressed a process of convergence would take place; this convergence could be measured by the cumulative absolute differences among the three meaning dimensions: evaluation, potency, and activity. Kaufman's conclusion is that patients' and therapists' frames of reference tend to converge as therapy progresses and that the meaning aspect is more important than the value aspect.

C. H. Patterson (83) is another researcher who has demonstrated an interest in the place of values in counseling and psychotherapy. He also has discussed the issue of value similarity and its effects on the therapeutic encounter. One study cited frequently by Patterson is the Parloff, Iflund, and Goldstein (83) study in which two schizophrenic patients and their therapists rank ordered topics discussed in the therapy session. These were recorded by an observer, and ranked from most to least important. In the beginning, both the patients differed from the therapist's values, but

as therapy progressed, the patients came closer to the therapist's values as indicated by the rankings.

Convergence of client values with those of the therapist was observed by Parloff. According to Patterson (83), Parloff found that patients conform to the verbalizations and terminology of the therapist; patients tend to produce in kind the therapist's interests, such as dreams and sexual material.

Does it follow from some of the results based on client similarity to counselors that there are certain value preferences and ideal patient types that are easier and more rewarding for therapists to work with? Parloff (81) has studied this question and has investigated other factors affecting the quality of a therapeutic relationship. In one study, two psychiatrists alternately treated nineteen ambulatory psychoneurotics. Results showed that the therapist who perceives a patient as approximating more closely his "ideal patient" concept creates a better relationship with that patient.

Mazur (72) points out that when there is a great discrepancy between the value systems of the patient and the therapist, traditional psychotherapy will be ineffective. Mazur's conclusion has some validity based on the research findings of Rosenthal, Parloff, Mendelsohn, and others, although Nawas and Lanfield have reported contrary results.

The question of whether the particular counselor is considered effective without the dyad comparison is another issue that researchers in values have studied. Along this line of inquiry, Danish (97) used Rokeach's Value Survey in a study designed to compare the values of counseling psychology graduate students who had been judged by their peers to be effective or ineffective counselors. Those judged more effective valued equality, being broadminded, and being loving significantly more, and national security and being independent significantly less than did counselors judged ineffective.

Gray (45) attempted to predict counselor effectiveness based on philosophical orientations and value systems prevalent among counselor trainees. She concludes that predicted counselor effectiveness appears to be unrelated to the philosophical orientation and value systems of the counselor. No significant correlations were reported at the .05 level of confidence.

The effectiveness of a counselor may or may not relate to client failure to return for therapy. Some researchers have shown a concern for this issue and have studied it in relation to similarity of value concepts between therapists and clients. Mendelsohn and Geller (79) studied clients who failed to appear for scheduled sessions. Using the Myers-Briggs Type Indicator, they found that failures--those who miss a scheduled appointment--are more similar to counselors

than nonfailures, failures occur early in therapy, and if failures return they stay longer than those who never fail to make an appointment.

At Michigan State University, Shortland (97) compared the values of those clients who terminated or continued counseling sessions after the first interview. Using Rokeach's Value Survey as the testing instrument, Shortland found that subjects who terminate therapy value salvation and cleanliness significantly more than do those continuing beyond the first session. They value less than those continuing therapy a world at peace, respect for others, and being tender.

Yet another approach by value researchers to the understanding of how values are incorporated into therapy was explored by Johnson (50). This research was directed toward the value orientations of psychotherapists and the nature of the relationship between those value orientations and background variables of therapists. Charles Morris's Ways to Live scale was used to measure the value orientations. Johnston found that there is no one value orientation common to a specific class of psychotherapists or to therapists choosing one particular school of psychotherapy. It was also found that there is a diversity of interests and backgrounds among therapists subscribing to a specific value orientation.

McGough (73) sought to determine whether conditions for facilitating patient growth are similarly perceived by therapists representing different psychotherapy modalities. Sixty-five clients in psychotherapy were selected by their therapists to participate in the research. The therapists represented Gestalt, psychoanalytic, behavior modification, and client-centered approaches. Results demonstrate that therapy subjects self-select a therapy compatible with their own value systems; and therapists, either knowingly or unknowingly, impart their values to clients.

Important verbal dynamics may be considered to take place. Research has been undertaken within the psychotherapeutic interaction regarding value systems and their influence on verbal behavior. Lilliston (63) studied verbal conditioning as a function of the interaction between content of stimulus material and subjects' personal value orientations. Two groups of subjects were conditioned to select words either consistent or inconsistent with their value systems. A control group was conditioned to select words unrelated to values. Subjects selecting words consistent with their value systems had a steeper acquisition curve for learning words than did subjects selecting words inconsistent with their values. The control group learned just as quickly as those in the fastest learning experimental group. These results, according to Lilliston, should be considered closely. Psychotherapy utilizes a great deal of verbal

conditioning between counselor and client; the influence of values on such verbal behavior may be an important factor in the therapy encounter.

Value systems as related to the career choice of counseling were investigated by Boffa (8). Specifically, the degree of dogmatism in choice of work setting among beginning counseling students was investigated. The value systems of the students, it was hypothesized, would resemble those attributed to the work organizations of their choice. The results show that neither value system nor degree of dogmatism is consistently related to choice of work setting. Value-ranking comparisons between the subjects of Boffa's study and those of a group of college graduates tested by the National Opinion Research Center indicated a core of values common to the field of counseling emphasizing personal concern, loving and intimate contact with others, spontaneity, feelings, and a lack of concern with ambition and achievement.

Lifton (62) has surveyed the past movements and present situation with respect to the counseling profession in general. He has found that group leaders need to understand their own beliefs about the nature of man and ways in which human behavior is determined. Beliefs which are part of the counselor's ethical value system are present in the helping relationship. It is also important for a therapist to understand his motivation in order to select approaches congruent

with his values. The kinds of studies presented in this section have contributed to the suggestions drawn up by Lifton. Research into value dynamics of the client-counselor relationship is of inestimable importance for counseling and related professional fields.

Overview

The review of literature related to value systems, value orientations, and values has been presented in the previous five sections. Section one appeared to demonstrate that social scientists do not have a precise definition of values, other than a general agreement that values are an important concept influencing the lives of individuals and the cultures in which they live.

Section two presented value-measuring instruments devised and developed by leading psychologists and social scientists. An important point is the diversity of scales and the variety of approaches used to measure values. It appears that, at this juncture in the research on values, the breadth and inclusiveness of value concepts have led to the development of diversity in methods and types of value-measuring instruments.

Sections three and four attempted to represent the types of research conducted in the area of values. Researchers in this area have considered types of personality variables and types of interpersonal relationships as

related to values, with values serving as both independent and dependent variables. It appears that much of the research has resulted from individual efforts with little apparent cohesion in building a significant theoretical framework.

Rokeach states that values are enduring over time, and in fact some longitudinal studies have been done, such as Feather's research on students from 1969 to 1971. This type of collaboration, where value studies are related to theoretical concepts of one's colleagues, seems at this time to be the exception rather than the rule.

Section five looked at research in values as related to counselor-client interaction, isolating counselor values, client values, and the effects of values on the therapeutic relationship itself. Results have been somewhat conflicting. Rosenthal, for example, in his classic studies on values, found that improved clients tend to develop the values of their therapists whereas less improved clients do not. Lanfield and Nawas accept Rosenthal's conclusions with reservation; their studies have demonstrated that clients are influenced by their therapists but also that the most improved clients tend to increase their own frames of reference while the least improved tend to internalize the therapist's frame of reference.

Others have conducted similar research on values and client-counselor variables. Mendelsohn and Geller;

Mendelsohn; Welkowitz, Cohen, and Ortmeyer; and Goldstein have found results indicating that client and counselor values and personality concepts tend to converge as therapy interaction or number of sessions increases. Cook concludes from his study that medium similarity of patient and therapist values is helpful in promoting meaningful change for patients in brief counseling.

The foregoing results support the assertion that the application of value judgments is an inescapable factor in the psychotherapy process. It might be worthwhile, therefore, to follow Jessor's suggestion that psychologists receive training in the understanding of values. Such an understanding would be advantageous in the practice of counseling and psychotherapy. Lowe, an ardent advocate of incorporating values into therapy, describes the study of values as a new freedom for psychology to pursue studies in the human condition. Equally supportive of the importance of values research is Samler's contention that values are at the heart of the counseling relationship and affect the content and process of psychotherapy itself.

Erlich and Wiener (27), in their comprehensive major review of the literature on values research in psychotherapeutic settings, conclude that the field of values research is still wide open and in need of fresh approaches and methodological innovations to improve on the expanding literature. Value Systems Analysis (VSA), developed by the

Center for Values Research headquartered in Denton, Texas, constitutes an attempt at providing a theoretical base broad enough to apply to diverse areas of human activity, and at creating instruments for the measurement of the values associated with those areas of activity. Since it appears that the spirited investigations into values, value orientations, and value systems during the past fifty years have contributed to a multiplicity of definitions and theoretical concepts and resulted in a variety of value-measuring instruments, a new approach based on a broadly applicable theoretical model would seem to be in order.

The Values for Helpers test, derived from the VSA concepts and developed in cooperation with the Center for Values Research, is an attempt at a new approach to measuring the values of mental health professionals. It is hoped that this instrument will make a significant contribution to the field of values research in therapy and counseling; the classification and understanding of values held by psychologists and counselors, as has been shown in this review of the literature, is of considerable importance for the future development of the helping professions.

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CHAPTER III

METHOD

The purposes of this study were (1) to assess the validity and reliability of the Values for Helpers test, which was based on the theoretical value systems developed by the Center for Values Research headquartered in Denton, Texas; (2) to determine whether the Values for Helpers test would be a usable instrument for the analysis of the value systems of mental health professionals; (3) to provide information on the possible utilization of the Values for Helpers test as a measurement tool for helping to determine the quality of relationship skills of helpers; and (4) to provide information of a heuristic nature for the conduct of future research involving the use of the Values for Helpers test. This chapter provides an explanation of the procedures used to achieve the purposes of this study.

Description of Subjects

A pilot study to determine initial reliability coefficients for the Values for Helpers test was conducted on a sample population of fifty-nine graduate students enrolled in Counselor Education courses at North Texas State University during the second summer session of 1976. Of the fifty-nine original students in the sample, a

test-retest was obtained for fifty-two of them. The test was administered and readministered to the population within a three-to-eight-day period.

Subjects for Part One of the study consisted of 110 undergraduate and graduate students enrolled in Counselor Education courses at North Texas State University during the fall semester of 1976. These students were given the Allport-Vernon-Lindzey Study of Values test, Shostrom's Personal Orientation Inventory (POI), and the Values for Helpers test a minimum of fourteen days after being given the test for the first time.

The subjects ranged in educational level from undergraduates to doctoral students. The students varied in age from the early twenties to the late forties and early fifties. Students were enrolled in specific Counselor Education courses of the College of Education. In the Guidance Associate program, an undergraduate program, EDSS 351 and EDSS 453 students participated in the study. In the master's level program for Counselor Education and Student Personnel Services, EDSS 574 (three classes) and EDSS 549 (one class) were used. In the doctoral program for Counselor Education and Student Personnel Services, EDSS 608 (one class) was used.

Of the original 110 subjects for Part One of the study, ninety-seven were able to take the retest of the Values for Helpers test. Absence from class at the time of the retest

was the main reason for the discrepancy between the original number and the final number of subjects for the retest on the Values for Helpers test. Scores for a total of 107 subjects were used for the correlations between the Values for Helpers test and the POI. Scores for a total of 107 subjects were used for the correlations between the Values for Helpers test and the Study of Values.

Subjects for Part Two of the study consisted of a new population of master's level students in the Counselor Education and Student Personnel Services program in the College of Education. Specifically, the students were enrolled in the Counselor Education master's level practicum courses titled EDSS 569, offered during the fall of 1976 at North Texas State University. A total of forty-four subjects was used. Subjects were administered the Values for Helpers test and in turn were evaluated for the practicum experience by their respective professors and supervisors. The Counselor Evaluation Rating Scale, developed by Myrick and Kelly, was the instrument used to assess relationship skills in therapy and to make an overall rating for the practicum experience. Each professor and supervisor of each student independently rated the students on the Counselor Evaluation Rating Scale.

Description of Instruments

The Personal Orientation Inventory (POI) and the Study of Values test were correlated with the Values for Helpers test for the purpose of assessing concurrent validity of the Values for Helpers test. The Values for Helpers test was readministered for the purpose of evaluating the reliability of the instrument.

The POI (10) was developed by Everett L. Shostrom in order to meet the need of many counselors and therapists for a comprehensive measure of values and behaviors important in the development of the concept Maslow calls self-actualization.

The test consists of 150 two-choice comparative value and behavior items. The items are scored twice, first for two basic scales of personal orientation, inner-directed support (127 items), and time competence (twenty-three items); and second for ten subscales each of which measures a conceptually important element of self-actualization.

For the purposes of this study, the time competence and inner-directed scales and all ten subscales were scored. The time competence scale measures the ability of the person to live more fully in the here and now. A self-actualized time-competent person is able to tie the past and the future to the present in a meaningful way. The inner-directed scale examines the degree to which a person has developed self-support, individuality, freedom, and

autonomy, as opposed to compulsive conformity, an other-support orientation, or a social pressure orientation that governs behavior. A self-actualized person appears to have liberated himself from rigid adherence to social pressures and social expectations to a more inner-directed type of orientation.

The ten subscales of the POI are paired into five areas of complementary and synergic balancing critical to self-actualization. Pair One is titled "valuing," and comprises self-actualizing value (values held by self-actualizing people) and existentiality (flexibility in applying such values and principles in one's life). Pair Two is labeled "feeling," and is represented by the two subscales, feeling reactivity (measuring sensitivity to one's own needs and feelings) and spontaneity (measuring the ability to express feelings in a spontaneous manner). Pair Three is entitled "self perception," and includes subscales of self-regard (measuring the ability to like oneself as a result of appreciation of one's strengths as a person) and self-acceptance (having the ability to accept oneself with one's deficiencies and/or weaknesses). Pair Four is called "synergistic awareness," and includes the subscales of nature of man, constructive (seeing man as essentially good) and synergy (having the ability to see opposites of life as meaningful). Pair Five is called "interpersonal sensitivity" and has as its subscales acceptance of aggression

(accepting of anger or aggression within oneself as natural) and capacity for intimate contact (measuring a person's ability to develop meaningful, intimate, and contactful relationships with other people).

Reliability for the POI was obtained from a sample of forty-eight undergraduate college students. The test was administered and readministered one week apart. Coefficients for the major scales were .71 for time competence and .77 for inner-direction. With forty-six student nurses over a one-year period, coefficients ranged from .32 to .74.

The manual for the POI also presents studies by Shostrom (1964), Shostrom and Knapp (1966), Fox (1965), Zaccaria and Weir (1966), Weir and Gade (1969), and Murray (1966), which illustrate validity, as the POI was able to discriminate individuals observed to be self-actualized from those who had not evidenced such development. Concurrent validity was established with several other instruments, based on studies such as those by Shostrom and Knapp (1966), Eysenck and Eysenck (1967), and Dandes (1966), cited in the manual. The several instruments cited are the Minnesota Multiphasic Personality Inventory (MMPI), the Eysenck Personality Inventory, the Study of Values scales, Minnesota Teacher Attitude Inventory, California F-Scale, Dogmatism Scale, Guilford-Zimmerman Temperament Survey, and the Sixteen Personality Factors Questionnaire.

The Allport-Vernon-Lindzey Study of Values (1) was originally published in 1931. It was subsequently revised by the authors in 1951 and again in 1960. The test is composed of six value categories--theoretical, economic, aesthetic, social, political, and religious--based on the classifications presented by Spranger in Types of Men. Robinson and Shaver describe the six value categories as follows.

1. The theoretical man most values the discovery of truth. He is empirical, critical, and rational, aiming to order and systematize his knowledge.

2. The economic man most values that which is useful. He is interested in practical affairs, especially those of business, judging things by their tangible utility.

3. The aesthetic man most values beauty and harmony. He is concerned with grace and symmetry, finding fulfillment in artistic experience.

4. The social man most values altruistic and philanthropic love. He is kind, sympathetic, unselfish, valuing other men as ends in themselves.

5. The political man most values power and influence. He seeks leadership, enjoying competition and struggle.

6. The religious man most values unity. He seeks communion with the cosmos, mystically relating to its wholeness (7, p. 419).

The Study of Values is composed of forty-five items, thirty of which are forced choice (Part One) and fifteen of which consist of rank ordering four alternative choices (Part Two). In all, 120 answers are possible--each of the six value categories has twenty responses. In Part One, to

represent the preferences of the subject, three points are distributed for the choices in each item. In Part Two, subjects rank order four statements from one to four, with four being the most preferred.

Split-half reliability (N=100) showed the Spearman-Brown product moment correlation to range from .84 to .95. A Z-transformation resulted in a mean reliability coefficient of .96. Item analysis on 780 college students showed every item to be positively correlated at .01 with the total score for its value (8, p. 504).

Hilton and Korn (7), after administering the Study of Values to thirty subjects at consecutive monthly intervals over a seven-month period, found reliability r 's to range from .74 to .89.

External validation has been carried out extensively on this test. Cantril and Allport (1933); Duff (1940); Newcomb (1943); Mawardi (1952); Postman, Bruner, and McGinnies (1945); and Schooley (1947) conducted studies into the validation process of the test. Other studies have correlated the scale to educational choice, group membership, and occupational pursuits. In addition, Robinson and Shaver point out that the scale is able to distinguish differing groups related to religion, occupation, and other interests in a predictive way.

The manual for the Study of Values (1), in addition to the above information, includes numerous tables representing

norms of various groups, illustrating that in nearly all cases high and low scores corresponded with previous expectancies of groups whose characteristics were known. For example, 508 engineering students were expected to score relatively high in theoretical and economic values. The norms obtained for engineering students were theoretical: mean 47.64, standard deviation 6.26; economic: mean 43.61, standard deviation 7.95; aesthetic: mean 33.41, standard deviation 7.88; social: mean 34.04, standard deviation 6.64; political: mean 42.76, standard deviation 6.35; and religious: mean 38.28, standard deviation 9.54.

Another study was conducted with women. As stated in the manual, women on the average were predicted to score higher on the religious, social, and aesthetic scales. Sixty-two female nurses scored as follows: theoretical: mean 40.05; economic: mean 32.66; aesthetic: mean 44.26; social: mean 46.69; political: mean 35.90; and religious: mean 46.44.

The Counselor Evaluation Rating Scale (CERS) (5) was devised by Myrick and Kelly to help supervisors evaluate an individual student's total practicum or internship experience. The instrument consists of twenty-seven items which "enable a respondent to rate a counselor's performance in counseling and supervision" (5, p. 331). Thirteen items are designed to assess an individual's work in counseling, while

thirteen items appraise the counselor's work and progress in supervision.

When the items in these two subcategories are totaled and the final item on the CERS "can be recommended for a counseling position without reservation" is included, the composite score is a measure of an individual's performance in a supervised counseling experience (5, p. 332).

The items represent three significant areas in a counseling practicum or internship experience: (1) understanding of a counseling rationale, (2) counseling practice with clients, and (3) exploration of self and counseling relationships (5, p. 332).

Various items of the test represent the three significant areas. Items 3, 6, 9, 14, 19, 23, and 26 measure understanding of a counseling rationale. Items 1, 2, 5, 8, 11, 12, 13, 17, 18, 21, and 22 measure counseling practice with clients. The remaining items--4, 7, 10, 15, 16, 20, 24, and 25--represent the exploration of self, as well as self in counseling relationships. To counter any possible effects of a possible response set, the authors negatively expressed nine items and randomly interspersed them among the twenty-seven items.

Reliability of the instrument was found in a study involving forty-five student counselors and their supervisors. The supervisors rated their supervisees at the end of the practicum. A split-half reliability procedure (Spearman-Brown correction) produced a coefficient of .95.

A comparison of the thirteen supervisory items and the thirteen counseling items produced a correlation coefficient of .86. A test-retest reliability procedure, to determine the stability of the instrument over a period of time, was employed by the authors, over a minimum of four weeks. The results revealed a .94 product moment reliability coefficient (5, p. 333).

The Values for Helpers test is presently a twenty-two item instrument used to measure the value systems and value orientations which have been developed by the Center for Values Research headquartered in Denton, Texas. The test was devised with the assistance of the Center for Values Research, which has published at least eight other tests to carry out Value Systems Analysis (VSA) with a variety of interest groups. The other tests include (1) Values for Military Organizations, (2) Values for Working, (3) Values for Future Teachers, (4) Values for Marriage, (5) Values for Religion, (6) Values for Living, (7) Values for Nursing, and (8) Values for Law Enforcement.

The Values for Helpers test utilizes the scoring format of all tests devised by the Center for Values Research. Each of the twenty-two items has six possible responses, with each response representing a value system. The respondent is instructed to distribute a total of twelve points for each item based on his particular inclination

toward the six responses. Therefore, one response may get all twelve points at one extreme, each response may get two points at the other extreme, or any combination of responses totaling twelve points for any one item may occur.

Reliability for the Values for Helpers test was obtained from a sample population of fifty-two students enrolled in Counselor Education courses during the second summer session, 1976, at North Texas State University. Fifty-nine students were originally in the sample, and test-retest was obtained for fifty-two of them. The test was administered and readministered to the population within a three- to eight-day interval. The reliability coefficients for the six value scales ranged from .60 to .90. The breakdown of the reliability figures for the individual categories was as follows: tribalistic, .70; egocentric, .76; conformist, .84; manipulative, .76; sociocentric, .60; and existential, .90.

Procedures for Collecting Data

Subjects for Part One of the study consisted of 110 undergraduate and graduate students enrolled in various courses throughout the Counselor Education and Student Personnel Services program in the College of Education at North Texas State University. The subjects were students enrolled in courses in the Guidance Associate program, the master's level program, and the doctoral level program of Counselor

Education during the fall semester of 1976. Each student was requested to take the Personal Orientation Inventory (POI), the Study of Values test, and the Values for Helpers test. Two weeks after these administrations, the students were asked to retake the Values for Helpers test. In one class, at the request of the instructor and owing to the class agenda, the retest on the Values for Helpers test was given three weeks after the first administration.

The purpose of the test-retest method was to determine the stability and consistency of the test scores when compared to the later administration.

Subjects for Part Two of the study consisted of a new population. The subjects were master's level students in the Counselor Education and Student Personnel program in the College of Education who were enrolled in the Counselor Education practicum course, EDSS 569, during the fall semester of 1976. There was a total of forty-four subjects for this phase of the study. These students were given the Values for Helpers test during the twelfth, thirteenth, and fourteenth weeks of the fall semester, 1976. The Counselor Evaluation Rating Scale was distributed to each practicum professor and supervisor who independently rated each practicum student's experience in the practicum class. These evaluations were given to the respective professors and supervisors during the twelfth, thirteenth, and fourteenth

weeks of the fall semester of 1976, after the professors and supervisors had had sufficient time to observe and assess the counselors in counseling and supervisory sessions.

The Pearson product moment correlation was used to determine the amount of agreement between the professors and supervisors evaluating their respective students. The mean evaluation score between the evaluators was correlated with the Values for Helpers total score of the six value categories for each student. The data on the practicum students were pooled for statistical analysis.

Data from the four instruments were coded and punched for automatic processing procedures.

Procedures for Analysis of Data

To answer the questions of this study, the Pearson product moment correlation was used for the statistical treatment of the data. All the questions were tested using the critical values of the Pearson product moment correlation coefficient for a two-tailed test. To determine the statistical significance of the relationships of the variables, the .05 level of significance was used. Each scale of the Study of Values was correlated with each scale of the Values for Helpers test and each resultant Pearson product moment correlation was checked for significance. The same procedure was applied in correlating the fourteen scales of the POI with the six scales of the Values for

Helpers test, and each correlation was analyzed for significance.

A chi-square procedure was used to examine the possibility that all of the 496 correlation coefficients occurred mainly by chance from a random sample of a population with an expected mean value of zero. The expected distribution was divided into nine intervals of one standard deviation each. Applying the chi-square technique, the relationships of the expected to the observed frequencies of the sample population of correlations were calculated and the p criterion of the correlations were determined.

The strength of the interrater reliability for the Counselor Evaluation Rating Scale was determined by using the critical values of the Pearson product moment correlation.

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CHAPTER IV

RESULTS AND DISCUSSION

The problem of this study was to investigate the reliability and validity of the Values for Helpers test. The purposes of this investigation were (1) to assess the validity and reliability of the Values for Helpers test, (2) to determine whether the Values for Helpers test would be a usable instrument for analysis of the value systems of mental health professionals, (3) to provide information on the possible utilization of the Values for Helpers test as a measurement tool for helping to determine the quality of relationship skills of helpers, and (4) to provide information of a heuristic nature for the conduct of future research involving the use of the Values for Helpers test.

To examine the reliability of the Values for Helpers test, a test-retest format was used. During the second summer session of 1976, fifty-two North Texas State University students in Counselor Education were given the test at intervals of from three to eight days. As shown in Table I, the reliability coefficients for the six value scales were tribalistic, .70; egocentric, .76; conformist, .84; manipulative, .76; sociocentric, .60; and existential, .90. Another test-retest check for reliability was carried out

during the fall semester of 1976, using 110 students enrolled in Counselor Education at North Texas State University. The retest of the Values for Helpers test was given after an interval of from fourteen to twenty-eight days had passed. The final population total for the test readministration was ninety-seven students.

TABLE I
TEST-RETEST CORRELATION COEFFICIENTS
FOR VALUES FOR HELPERS TEST
(3 to 8 days)

Value System	Reliability Coefficient	Value System	Reliability Coefficient
Tribalistic	.70	Manipulative	.76
Egocentric	.76	Sociocentric	.60
Conformist	.84	Existential	.90

N = 52

Table II shows the reliability correlation coefficients obtained. The range was from .65 to .85. The individual value categories had the following reliability coefficients: tribalistic, .73; egocentric, .66; conformist, .79; manipulative, .69; sociocentric, .65; and existential, .85.

In examining validity, a total of 496 correlations was obtained between the Values for Helpers test, the Study of Values test, and the Personal Orientation Inventory (POI). To examine the possibility of all the obtained correlation

TABLE II
 TEST-RETEST CORRELATION COEFFICIENTS
 FOR VALUES FOR HELPERS TEST
 (14 to 28 days)

Value System	Reliability Coefficient	Value System	Reliability Coefficient
Tribalistic	.73	Manipulative	.69
Egocentric	.65	Sociocentric	.65
Conformist	.79	Existential	.85

N = 97

coefficients occurring mainly by chance from a random sample of a population with an expected mean value of zero or no expected correlation, a chi-square procedure was used. Under the null hypothesis that this sample of correlations was drawn from a population with zero average value, it might reasonably have been assumed that this population would be distributed normally, with a mean equal to zero and the standard deviation unknown. However, the standard deviation of a population is estimable by the standard deviation of the sample. Under the null hypothesis this represented the expected distribution.

The discrepancies between the obtained sample of correlation coefficients and what would have been expected under the null hypothesis allow for the possibility of statistical inference by the use of the chi-square technique. The expected distribution was divided into nine intervals of one

standard deviation each. Table III represents the calculations, using the chi-square technique, of the relationships of the expected to the observed frequencies of the sample population of correlations.

TABLE III
CALCULATIONS OF EXPECTED TO OBSERVED FREQUENCIES
OF SAMPLE POPULATION OF CORRELATIONS

Above	At or Below	O Observed	E Expected	E-O	(E-O) ²	(E-O) ² /E
.1796	1.0	136	1	-135	18225	36.60
.1281	.1796	11	3	-8	64	.13
.0770	.1282	22	30	8	64	.13
.0256	.0770	32	120	88	7744	15.55
.0255	.0256	42	190	148	21904	43.98
-.0771	-.0255	52	120	68	4624	9.29
-.0283	-.0771	43	30	-13	169	.50
-.1797	-.1283	33	3	-30	900	1.8
-1.0	-.1797	125	1	-24	15376	30.8
Total		496	498	$\chi^2 = 138.68$		

$p < .00001$

The expected frequencies under the null hypothesis were obtained from a tabled normal function using the C.R.C. Standard Mathematical Tables (1959) (9).

The obtained chi-square was 138.68 which exceeded the .00001 criterion. It can therefore reasonably be concluded

that the null hypothesis was rejected and that the alternative hypothesis--that these correlation coefficients did not come from a population sample of a normally distributed population with a mean equal to zero--was accepted. This allows one to assume that this set of correlation coefficients did not simply happen by chance.

This study used the Pearson product moment correlation coefficient as the statistical test for attempting to answer the questions addressed by the investigation. A simple correlation with missing data was the program used with the computer, and the coefficients were computed for all possible combinations of variables.

One of the questions examined the relationships between total scores of the time competence and inner-directed scales and the ten subscales--self-actuating value, extentiality, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of man, synergy, acceptance of aggression, and capacity for intimate contact--of Shostrom's POI and the total scores of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Value for Helpers test. Appendix A includes a descriptive definition of each scale of the POI.

In the final analysis of the data, the time ratio (composed of the time-incompetent scale and the time-competent scale) and the support ratio (composed of the inner-directed scale and the other-directed scale) were correlated with the

value orientations of the Values for Helpers test. Table IV shows all the correlations obtained between the scores for the six scales of the Values for Helpers test and the scores for the fourteen scales and subscales of the POI. An inspection of the data in Table IV strongly indicates a negative correlation between the tribalistic, egocentric, and conformist value scales of the Values for Helpers test and all but two of the scales of the POI. Three significant negative correlations beyond the .05 level of significance were obtained between the manipulative scale and the scales of the POI. Negative correlation may be suggested between the sociocentric scale and the POI scales, although only two of the correlations fell beyond the .05 level of significance. A rational consideration of the data for the existential scale of the Values for Helpers test as related to the scales of Shostrom's POI suggests a significant and consistent positive correlation across all correlated scales.

A person of the tribalistic value orientation, represented by Scale 1 of the Values for Helpers test, seeks safety and security in a threatening world by fixating on power, chieftains, clans, rituals, or superstitions. Scales 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20 of the POI were negatively correlated with Values for Helpers Scale 1 beyond the .01 level of significance for a two-tailed test. Scales 7 and 9 of the POI were positively correlated to Scale 1 of the Values for Helpers test beyond the .01 level

TABLE IV

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES OF THE VALUES FOR HELPERS TEST AND THE PERSONAL ORIENTATION INVENTORY

Scale	Personal Orientation Inventory	Values for Helpers Test					
		Scale 1 Tribalistic	Scale 2 Egocentric	Scale 3 Conformist	Scale 4 Manipulative	Scale 5 Sociocentric	Scale 6 Existential
7	Time Incompetent	.46**	.29**	.42**	.29**	-.08	-.48**
8	Time Competent	-.43**	-.30**	-.37**	-.27**	.13	.43**
9	Other-directed	.53**	.27**	.53**	.11	.18	-.61**
10	Inner-directed	-.52**	-.27**	-.50**	-.11	-.16	.58**
11	Self-actualizing Value	-.49**	-.34**	-.42**	-.08	-.0029	.46**
12	Existentiality	-.38**	-.09	-.47**	-.06	-.19	.48**
13	Feeling Reactivity	-.37**	-.18	-.34**	-.04	-.17	.42**
14	Spontaneity	-.42**	-.12	-.45**	-.04	-.09	.43**
15	Self-regard	-.32**	-.20*	-.28**	-.06	-.13	.37**
16	Self-acceptance	-.39**	-.14	-.36**	-.09	-.17	.44*
17	Nature of Man, Constructive	-.30**	-.32**	-.31**	-.30**	.18	.33*
18	Synergy	-.37**	-.34**	-.36**	-.17	.08	.38**
19	Acceptance of Aggression	-.34**	-.12	-.22*	.05	-.26**	.35**
20	Capacity for Intimate Contact	-.43**	-.15	-.42**	-.06	-.20*	.49**

*p < .05.

**p < .01.

N = 107.

of significance. It would appear unlikely that a person of the tribalistic value orientation as described above would have the value concepts attributable to a self-actualizing person as measured by the POI. Convergent validity with a negative sign might occur, and this is what the correlation coefficients have tended to demonstrate. It must be kept in mind that Scales 7 and 9--the time incompetence and other-directed scales--of the POI represent non-self-actualizing concepts; a positive correlation with these scales is the same as a negative correlation with all the other scales of that test. These scales indeed showed a positive correlation coefficient of convergent validity with the tribalistic scale.

On Scale 2 of the Values for Helpers test, the egocentric value orientation refers to a person who is self-centered, unabashed, and overly assertive. Rebelling against norms, rules, and authority figures, the egocentric person demonstrates flamboyant behavior in a perceived hostile world as he breaks with tradition and at times is very creative. The data revealed that Scales 8, 10, 11, 15, 17, and 18 of the POI were negatively correlated beyond the .05 level of critical value to Scale 2 of the Values for Helpers test. Scales 8 and 10 were positively correlated beyond the .05 level of significance. Inspection of the data of these correlations strongly indicates a tendency for convergent validity with a negative sign to indicate that a person with an

egocentric value orientation would have a tendency to score low on the POI scales for a person of self-actualizing values.

The conformist value orientation, Scale 3 of the Values for Helpers test, relates to a person who tends to be rigid, enjoys rules, and wants a "cut and dried" world, as he feels comfortable in the security of a predictable system. Sacrifice, discipline, and adherence to established norms are his behavioral guides. Scales 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20 of the POI correlated to Scale 3 of the Values for Helpers test with a negative sign above the .05 level of significance. Scales 7 and 9 had a positive correlation to Scale 3 beyond the .01 level. Inspection of the data strongly indicates that the conformist value orientation tends to have consistently low profile scores on all the self-actualizing scales of the POI.

The manipulative value system, Scale 4, describes a mode of life adjustment reflecting self-serving, aggressive, achievement-oriented behavior. This person's basic orientation is toward winning and successful achievements. The data, as shown in Table IV, revealed significant negative correlations beyond the .01 level of significance between Scale 4 of the Values for Helpers test and Scales 8 and 17 of the POI. A positive correlation beyond the .01 level of significance was revealed for Scale 7 of the POI and Scale 4 of the Values for Helpers test. The data suggested a

trend of negative correlation of the scales of the two tests; however, owing to the lack of significant correlations between scales, the inferences drawn must be extremely restricted.

The sociocentric value system, Scale 5, represents a person who values human dignity, the uniqueness of the person, self-discovery, and the inherent worth of people. Scales 19 and 20 of the POI showed significant correlations beyond the .05 level when related to Values for Helpers Scale 5. An inspection of the data reveals a lack of meaningful correlations between these two scales.

The existential value orientation, Scale 6 of the Values for Helpers test, describes a person who is inner-directed, self-motivating, and enjoys maximum personal freedom within society's constraints. Competence is important as the person adheres to a value system demanding a high level of performance while remaining tolerant of the ambiguities in life. Positive correlation coefficients between Scales 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20 of the POI and Scale 6 of the Values for Helpers test were significant beyond the .01 level of critical value. Scales 7 and 9 were negatively correlated to Scale 6 and the .01 level of significance. The weight of the data suggests convergent validity between the existential value system of the Values for Helpers test and the scales of the POI measuring the value and behavioral traits of a self-actualizing person.

Another question addressed by this investigation was the examination of relationships between total scores for the six value categories--theoretical, economic, aesthetic, social, political, and religious--of the Allport-Vernon-Lindzey Study of Values test and the total scores for each of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Values for Helpers test. Appendix A includes a descriptive definition of each scale of the Study of Values test.

Table V shows the correlation coefficients obtained between the Values for Helpers test and the Study of Values test. Of the thirty-six correlations, only one--that between the Study of Values theoretical scale and the Values for Helpers tribalistic scale--was significant above the .05 level.

A rational consideration of the data suggests that the Study of Values and the Values for Helpers tests of value measurement may be measuring different components and aspects of values. It may be that the Study of Values, based on Spranger's categories of men, measures values in a manner dissimilar to the "modes of adjustment" behavioral components of values measured by the Values for Helpers categories. The Study of Values may have a more philosophical, intellectual orientation toward values which does not correlate with the more action-oriented, behavioral adjustment concept of value

TABLE V
 CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES
 OF THE VALUES FOR HELPERS TEST AND THE
 STUDY OF VALUES TEST

Study of Values Test	Values for Helpers Test					
	Tribalistic	Egocentric	Conformist	Manipulative	Sociocentric	Existential
Theoretical	-.20*	-.04	-.07	.10	-.01	.07
Economic	-.01	-.08	.08	.04	.02	-.06
Aesthetic	-.11	-.17	.04	.07	.06	-.01
Social	-.11	-.07	.03	-.05	.03	.05
Political	.04	.02	.06	-.07	.07	-.05
Religious	.02	-.05	-.01	.01	-.08	.04

*p < .05

N = 107

systems or value orientations set forth in the Value Systems Analysis (VSA) model.

A third question considered by this study was that of the relationships between Counselor Education practicum students' value system total scores from the Values for Helpers test with its six value orientations--tribalistic, ego-centric, conformist, manipulative, sociocentric, and existential--and the Counselor Evaluation Rating Scale total scores as determined by the professor and supervisors in each practicum class. The Counselor Evaluation Rating Scale, constructed by Myrick and Kelly, is used for evaluating the experience and performance of counseling students in supervised practicum situations. Before looking at the correlation coefficients between the Counselor Evaluation Rating Scale and the Values for Helpers test, the interrater reliability of the raters was examined.

Five classes of the Counselor Education practicum course, EDSS 569, initially were used, yielding an N of forty-four. Three of the classes had three raters and two classes had two raters. The total class experience of the counselors was rated using the Myrick and Kelly Counselor Evaluation Rating Scale; the Pearson product moment correlation coefficient was used to consider the interrater reliability for this instrument. One class, with an N of twelve and two raters, was omitted from the final analysis

simple correlation program was used. Correlation coefficients were obtained for each class. The critical values of the correlation coefficient tables in Ferguson's Statistical Analysis in Psychology (5) were used to determine the level of significance of the correlations for a two-tailed test. The data were examined for each individual class and also as a pooled data for the thirty-two subjects. The mean of the raters' scores was computed for each subject in each class and the Counselor Evaluation Rating Scale total scores were then correlated to the value categories of the Values for Helpers test.

Table X demonstrates the correlation coefficients between the Values for Helpers test scale scores and the Counselor Evaluation Rating Scale total scores for the nine students in class number one. One significant correlation beyond the .05 level of significance was obtained. With respect to the Counselor Evaluation Rating Scale, the tribalistic value orientation correlated negatively and with significance, and the existential value category correlated positively and approached significance. Inspection of the data shows a negative trend of correlation for four of the six value systems. Besides the tribalistic, those value systems with negative correlations were egocentric, conformist, and manipulative. A positive correlation was found for the sociocentric value category and the already-stated existential value category.

TABLE X

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES
FOR THE VALUES FOR HELPERS TEST AND TOTAL
SCORES FOR THE COUNSELOR EVALUATION
RATING SCALE, CLASS NUMBER ONE

Values for Helpers Test	Counselor Evaluation Rating Scale
Tribalistic	-.67*
Egocentric	-.07
Conformist	-.53
Manipulative	-.33
Sociocentric . . . . .	.01
Existential . . . . .	.64

*p < .05.

N = 9

In Class number two, as shown in Table XI, no correlations at the .05 level of significance were found. The strength of the relationships of the variables was not substantial.

TABLE XI

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES
FOR THE VALUES FOR HELPERS TEST AND TOTAL
SCORES FOR THE COUNSELOR EVALUATION
RATING SCALE, CLASS NUMBER TWO

Values for Helpers Test	Counselor Evaluation Rating Scale
Tribalistic	-.09
Egocentric . . . . .	.57
Conformist . . . . .	.03
Manipulative . . . . .	.10
Sociocentric	-.32
Existential . . . . .	.06

N = 10.

Table XII represents the seven students evaluated in class number three. No significant correlations were found between the Values for Helpers test and the Counselor Evaluation Rating Scale, although for the comparison with the conformist value orientation there is a negative correlation approaching significance. Inspection of the data also indicates a negative trend for tribalistic, egocentric, and manipulative value systems. A positive correlation is shown for the sociocentric and existential value orientations.

TABLE XII

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES
FOR THE VALUES FOR HELPERS TEST AND TOTAL
SCORES FOR THE COUNSELOR EVALUATION
RATING SCALE, CLASS NUMBER THREE

Values for Helpers Test	Counselor Evaluation Rating Scale
Tribalistic	-.06
Egocentric	-.0019
Conformist	-.72
Manipulative	-.15
Sociocentric . . . . .	.08
Existential . . . . .	.50

N = 7.

None of the correlations in Table XIII reached the .05 level of significance. The tribalistic scale of the Values for Helpers test was negatively correlated and approached significance, and the conformist scale of the Values for Helpers test was positively correlated and approached

significance, when compared with the Counselor Evaluation Rating Scale scores of the practicum students.

TABLE XIII

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES FOR THE VALUES FOR HELPERS TEST AND TOTAL SCORES FOR THE COUNSELOR EVALUATION RATING SCALE, CLASS NUMBER FOUR

Values for Helpers Test	Counselor Evaluation Rating Scale
Tribalistic	-.54
Egocentric . . . . .	.24
Conformist . . . . .	.58
Manipulative . . . . .	.27
Sociocentric	-.16
Existential	-.10

N = 6.

The pooled data of the entire practicum student population used in this study is represented in Table XIV. An inspection of the data reveals a significant positive

TABLE XIV

CORRELATION COEFFICIENTS BETWEEN TOTAL SCALE SCORES FOR THE VALUES FOR HELPERS TEST AND TOTAL SCORES FOR THE COUNSELOR EVALUATION RATING SCALE POOLED DATA FOR PRACTICUM CLASSES

Values for Helpers Test	Counselor Evaluation Rating Scale
Tribalistic	-.20
Egocentric . . . . .	.15
Conformist	-.29
Manipulative	-.12
Sociocentric	-.04
Existential . . . . .	.36*

*p < .05

N = 32

correlation beyond the .05 level of confidence between scores for the existential value orientation of the Values for Helpers test and the total scores of the Counselor Evaluation Rating Scale. The remainder of the correlations were not significant.

In this chapter the results were reported of the Pearson product moment correlation as a test for level of significance between the Values for Helpers test and the Personal Orientation Inventory (POI), between the Values for Helpers test and the Study of Values test, and between the Values for Helpers test and the Counselor Evaluation Rating Scale. It was also reported that a chi-square test was used to determine the randomness of the distribution of the correlations. The Pearson product moment correlation coefficient was used to determine the reliability correlation coefficients of the Values for Helpers test; those results also were reported.

A total of ninety-seven subjects was used in the reliability phase of this study. In the validity phase, a total of 107 subjects was administered the POI, the Study of Values, and the Values for Helpers test. A total of thirty-two subjects was used to obtain correlation coefficients between the Counselor Evaluation Rating Scale and the Values for Helpers test. The purpose of this phase was to examine the possibility that the Values for Helpers test might be a measurement tool for helping to determine the quality of

relationship skills of helpers. Conclusions drawn from the findings and implications for future research are presented in the following chapter.

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CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

By introducing and testing a new value-measuring instrument for mental health professionals, the attempt has been made to add relevant ideas and information to the study of value systems and to make a contribution to values research. The study of values is an area of growing concern for counselors, psychologists, and others in the helping professions. The question of values has been addressed by representatives of a variety of social science disciplines including Durkheim, Weber, Sumner, and Shils and Parsons in sociology (9); Glad in psychology (6); Rokeach in social psychology (4); McLean in psychiatry (8); and Williamson in counseling (11).

Various definitions and classifications of human value orientations are in current use. Robinson and Shaver (10) have reviewed twelve widely used value-measuring instruments that illustrate the diversity of approaches utilized in assessing values through test instrumentation and the variety of theoretical positions on which measurement and classification systems are based. Such diversity suggests the lack of a comprehensive body of knowledge capable of unifying present values research endeavors.

The existence of diverse theoretical positions, definitions, classifications, and measurement tools does not indicate whether the question of values has yet been completely or adequately addressed. Ehrlich and Wiener (5) suggest that the field of values research is still wide open and in need of fresh approaches and methodological innovations to add to the expanding literature. Value Systems Analysis (VSA) (2), representing the work of the Center for Values Research, headquartered at Denton, Texas, is an approach entailing the creation of more comprehensive tools for value measurement based on a theoretical framework broad enough to apply to diverse areas of human endeavor. As a conceptual model, VSA delineates value systems behaviorally as "modes of adjustment" by which a person makes value judgments. "How" a person decides "what" to do becomes the behavioral component examined in the individual's pursuit of goals within his value orientation.

Test instruments created by those associated with the Center for Values Research attempt to measure the valuing behaviors associated with a wide variety of activities. The Values for Helpers test may serve to augment values research in the area of counseling and psychology by using the VSA model which is a tested and broadly applicable basis for values investigation.

Summary

The problem of this study was to investigate the validity and reliability of the Values for Helpers test, which was designed specifically to measure the value systems of therapists.

The purposes of the investigation were (1) to assess the validity and reliability of the Values for Helpers test, (2) to determine whether the Values for Helpers test would be a usable instrument for the analysis of value systems of mental health professionals, (3) to provide information on the possible utilization of the Values for Helpers test as a measurement tool to assist in determining the quality of relationship skills of helpers, and (4) to provide information of a heuristic nature for the conduct of future research involving the use of the Values for Helpers test.

The questions this study attempted to answer were the following:

1. What are the relationships between (a) total scores for the six value categories--theoretical, economic, aesthetic, social, political, and religious--of the Allport-Vernon-Lindzey Study of Values test and (b) the total scores for each of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Values for Helpers test?

2. What are the relationships between (a) total scores for the time competence, time incompetence, inner-directed, and other-directed scales and the ten subscales--self-actualizing value, existentiality, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of man, synergy, acceptance of aggression, and capacity for intimate contact--of Shostrom's instrument for the measurement of self-actualization, the Personal Orientation Inventory (POI) and (b) the total scores of the six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--of the Values for Helpers test?

3. What are the relationships between (a) Counselor Education practicum students' value system total scores from the Values for Helpers test with its six value categories--tribalistic, egocentric, conformist, manipulative, sociocentric, and existential--and (b) Myrick and Kelly's Counselor Evaluation Rating Scale total scores as determined by the professor and supervisors in each practicum class?

For carrying out the purposes of this study and attempting to answer the questions of the investigation, the research was organized into two parts. Part One consisted of testing the reliability and validity of the Values for Helpers test, while Part Two consisted of correlating results of the Values for Helpers test with those of the Counselor Evaluation Rating Scale. The correlations made in

Part Two represented an attempt to examine the potential for utilization of the Values for Helpers test.

In Part One, a test-retest method was used to examine the reliability of the Values for Helpers test. The subjects used in the reliability phase consisted of two different groups. Fifty-two students enrolled in Counselor Education courses in the College of Education at North Texas State University completed a test-retest of the Values for Helpers test during the second summer session of 1976. During the fall of 1976, a second group originally consisting of 110 Counselor Education students in the College of Education participated in the test-retest.

Subjects for the fall segment of the study also were administered the POI, the Study of Values, and the Values for Helpers test. Scores for the Values for Helpers test were correlated with scores for the POI and Study of Values in an attempt to examine the validity of the Values for Helpers test. Of the original 110 students, a total of 107 completed the three tests, and a final total of ninety-seven completed the test-retest in the reliability phase.

For Part Two of the study, the Values for Helpers test was correlated with the Counselor Evaluation Rating Scale in an attempt to assess possible utilization of the Values for Helpers test as a measurement tool for determining the quality of relationship skills of helpers. The subjects consisted of master's level students in the Counselor Education

and Student Personnel Services program in the College of Education at North Texas State University. Specifically, the students were enrolled in the master's level practicum course, EDSS 569, during the fall semester of 1976. The original population consisted of forty-four subjects but, owing to an error in ratings, one class of twelve students was omitted from the final analysis of the data. This resulted in a population total of thirty-two for this phase of the investigation.

The practicum students were each administered the Values for Helpers test and the results of this test were then correlated with the mean scores of student ratings on Myrick and Kelly's Counselor Evaluation Rating Scale. Raters were the professor and supervisors in each of the practicum classes. Of the four classes finally used in the study, three had three raters and one had two raters.

Guilford has set forth standards for judging the strengths of correlation coefficients. A correlation falling between .40 and .70 is considered to be a moderate correlation with a substantial relationship; between .70 and .90 is a high correlation with a marked relationship; and between .90 and 1.00 is a very high correlation with a very dependable relationship (7, p. 145).

Examination of the data resulting from two separate reliability investigations for the Values for Helpers test

shows that there was no correlation below .60. The tribalistic scale had a correlation of .70 for fifty-two students with a retest within three to eight days; for the ninety-seven students in the second administration of the test-retest for reliability, a coefficient of .73 was found after a minimum of fourteen days. The other value scales showed reliability coefficients as follows: egocentric, .76 and .66; conformist, .84 and .79; manipulative, .76 and .69; sociocentric, .60 and .65; existential, .90 and .85. All the reliability correlations fell above the level suggested by Guilford as indicative of a substantial relationship; some of the correlations may be considered to have a marked relationship.

Thus, on two separate occasions, first with an N of fifty-two and again with an N of 107, competent reliability coefficients were demonstrated for the value scales of the Values for Helpers test. The weakest scale on both occasions was the sociocentric value orientation, for which reliability coefficients were .60 and .65. The strongest scale was the existential orientation with coefficients of .85 and .90; reliability coefficients for the other scales ranged between those for the sociocentric and existential scales. The data suggest a marked degree of reliability for this instrument.

In the validity phase of the study, through the use of a chi-square technique, it was shown that the 496

correlations obtained between the three tests--the Values for Helpers test, the POI, and the Study of Values--did not come from a population sample of a normally distributed population with a mean equal to zero. The chi-square value obtained was 138.68, which exceeds the $p < .00001$ criterion. This allows the assumption to be made that this set of correlation coefficients did not simply happen by chance.

The .05 level of significance of critical values of the correlation coefficient for a two-tailed test was used as the criterion for measuring significance between the test variables. The table of critical values in Ferguson (5) for correlation coefficients was used in obtaining the appropriate significance levels of correlations for the specific number of subjects used for each component of the study.

The data resulting from correlations between the POI and the Values for Helpers test, administered to a population of 107, demonstrated significant negative correlations between the tribalistic value orientation and the scales of the POI. The negative trend continued with the egocentric scale of the Values for Helpers test, with eight of the fourteen correlations to the POI showing negative significance. The conformist scale of the Values for Helpers test showed a significant negative correlational trend with all scales of the POI. The manipulative and sociocentric scales demonstrated negative correlations, but with only slight

significance. The existential scale of the Values for Helpers test illustrated a positive trend of significance when correlated with all scales of the POI that measure self-actualization.

The validity of the Values for Helpers test was somewhat substantiated by the existence of fifty-three out of a total of eighty-four possible correlations beyond the .05 level of confidence when the Values for Helpers test was correlated with the scales and subscales of the POI. On inspection of the data, a trend of negative to positive correlation appears to exist between the scales of the Values for Helpers test and those of the POI. The tribalistic and conformist-- Scales 1 and 3, respectively--showed negative convergent validity with the POI scales. The egocentric scale--Scale 2--showed eight of the fourteen correlations to be significant and negative; the remainder of the correlations were negative. The manipulative and sociocentric scales--Scales 4 and 5--had no more than three correlations of negative significance each, with the majority of correlations showing a low negative tendency. The existential scale--Scale 6--showed a shift to significant correlations with positive signs; a definite trend of positive significance was found between this value scale and all the scales of the POI. The positive convergent validity of the existential scale is in dramatic contrast to the negative convergent validity of

Scales 1 and 3 and somewhat to that of Scale 2. The weight of the data suggests a possible hierarchical trend of the value orientations of the Values for Helpers test when related to achievement of self-actualized functioning as measured by the POI scales. It may be speculated that the behavioral "modes of adjustment" of a person with an existential value persuasion will more readily result in self-actualizing behavior than other types of "modes of adjustment" represented by the other value orientations. A person with a conformist and/or tribalistic value orientation, and to a certain extent a person with an egocentric orientation, as measured by the Values for Helpers test, would tend to lack the self-actualizing qualities measured by the POI. The manipulative and sociocentric scales of the Values for Helpers test demonstrated a general lack of correlational significance to the scales of the POI. As opposed to the substantiation of test validity for the Values for Helpers when it was correlated with the scales and subscales of the POI, a lack of significant correlations between the value scales of the Values for Helpers test and the Study of Values causes speculation as to the validity of the instrument. That is, for the two tests (using a population of 107) only one correlation coefficient exceeded the .05 level of significance. The possibility exists that the two tests might be measuring different aspects of the concept of values. The

motives and interests described by Spranger's "types of men"--from which Allport, Vernon, and Lindzey derived their value scales--do not allow for an expedient or hedonistic philosophy of life or for the valuing of sheer sensuous pursuits. There may be a more philosophical and abstract orientation in the value concepts addressed by the Study of Values, and these abstractions may not be measurable by the scales of the Values for Helpers test. The orientation of Value Systems Analysis (VSA), on which the Values for Helpers test is based, represents a more behavioral definition of value systems and emphasizes "modes of adjustment" to life situations.

The differences in emphasis of the two tests may actually validate the Values for Helpers test by the potential of discriminant or divergent validity. It may be that the two tests do not correlate significantly because the test variables relating to values are so different that results of administration of the two tests would necessarily differ. Campbell (1) discussed construct validity as consisting of both convergent and discriminant validity. The former refers to two variables of different tests correlating to each other with significance, and the latter to two variables of different tests differing consistently from each other and consequently not correlating significantly with each other.

Upon weighing the data for the correlations between the Values for Helpers test and the POI, a trend toward convergent validity seems to exist between the variables of the

two tests. Between the variables of the Values for Helpers test and the Study of Values, on the other hand, a possible trend toward discriminant validity might be suggested; or, there may be no validity between the two tests.

It is also possible that the Values for Helpers test does not adequately measure value orientations owing to shortcomings of the test itself. The Study of Values is a venerable and established value-measuring instrument; a lack of any indication of correlational significance between it and the Values for Helpers test might be construed as negating the validity of the Values for Helpers test. Although this is a possibility, it needs to be pointed out that values test construction has been based on a multiplicity of value definitions and measuring techniques. This may lead to a multiplicity of kinds of results for the different tests, depending on the value dimension or behavior measured by the particular instrument. A suggestion in this regard would be to correlate the Values for Helpers test with another recognized value-measuring instrument of established reliability and validity such as Rokeach's Value Survey. This would serve to further determine the validity of the Values for Helpers test. Although the correlations between the Values for Helpers test and the POI tend partially to substantiate the validity of the Values for Helpers test, the data resulting from the correlations with the Study of Values test

do not allow any definite conclusions about the validity at this time.

In investigating the possibilities for utilization of the Values for Helpers test as a measurement tool of counselor relationship skills, test scores for that instrument were correlated with subjects' ratings on the Counselor Evaluation Rating Scale. Interrater reliability on the Counselor Evaluation Rating Scale ranged from .69 to .96 for the professors and supervisors of the four Counselor Education master's level practicum classes. The mean score obtained from all the raters rating each student on the Counselor Evaluation Rating Scale was compiled. This score was then correlated with the total scores from the value categories of the Values for Helpers test that each student had been administered.

Class number one demonstrated a negative correlational trend between the total scores on the Counselor Evaluation Rating Scale and the tribalistic, egocentric, conformist, and manipulative value systems; the tribalistic scale was negatively correlated beyond the .05 level of significance. The existential scale was correlated positively to the Counselor Evaluation Rating Scale, and approached significance. The sociocentric scale had a very low positive correlation coefficient. In this particular class it appeared that a practicum student/counselor was given a higher rating for having a value system that encouraged inner-directed and

self-motivating behavior as well as being tolerant while demanding high levels of performance from clients. Those counseling students with a value orientation stressing predictability, security, and direction from their environments tended to receive low performance ratings.

Class number two yielded no significant relationships between the variables, although negative correlations were found between the Counselor Evaluation Rating Scale total scores and the tribalistic and sociocentric scales. Positive correlations occurred between the Counselor Evaluation Rating Scale and the egocentric, conformist, manipulative, and existential value systems. Class number two demonstrated no particular counselor value orientations affecting the practicum performance ratings of the student counselors.

In class number three, negative correlations resulted between Counselor Evaluation Rating Scale total scores and the tribalistic, egocentric, conformist, and manipulative value orientations, with the conformist scale correlation approaching significance. The sociocentric and existential scales had positive correlations, with the existential scale showing a stronger but not significant trend of correlation with the Counselor Evaluation Rating Scale. In this class a counselor whose value orientation would tend to have him respond with rigidity when faced with diversity and ambiguity was likely to be given a low practicum rating. If, on

the other hand, the counselor's value system enabled him to readily accept ambiguity, he might receive a stronger rating.

Class number four had no significant correlations with Counselor Evaluation Rating Scale total scores. The tribalistic, sociocentric, and existential value systems, however, demonstrated a negative trend; the egocentric, conformist, and manipulative value categories showed a positive trend when correlated with the Counselor Evaluation Rating Scale. In this class the value categories of the counselors did not appear to affect perceived performance in the practicum experience.

The data on the variables of the Values for Helpers test and Counselor Evaluation Rating Scale were pooled for statistical treatment. The only significant correlation beyond the .05 level was found between the existential value category and the total mean scores on the Counselor Evaluation Rating Scale for the pooled student population of all the classes. The only other positive correlational trend was for the egocentric value system. Minimal correlation coefficients were obtained between the tribalistic, conformist, manipulative, and sociocentric value orientations of the Values for Helpers test total scores and the Counselor Evaluation Rating Scale total mean score of the pooled student population.

A rational consideration of the pooled data suggests that a practicum student/counselor who exhibits behavior

resulting in self-motivation and tolerance, who responds to reason rather than rules, who accepts individual freedom, and who is able to cope with ambiguity would be perceived by his professors and supervisors as achieving a level of competence as measured by the Counselor Evaluation Rating Scale.

The pooled data of the four practicum classes yielded a significant correlation coefficient beyond the .05 level between only the existential value orientation and the Counselor Evaluation Rating Scale total scores of the thirty-two subjects. Data from one of the four classes had shown the existential value scale to approach significance when correlated to the Counselor Evaluation Rating Scale total scores. A rational consideration of the data might indicate that although there is not an overall tendency to rate the performance of existential-value-oriented counselors any more highly in the practicum course, there is a trend in this direction.

One variable factor of possible consideration that might have influenced the raters' scoring of the students was the value orientations of the raters themselves. This particular variable was not addressed in this study; however, this consideration is mentioned as a potential influence on the criteria of raters using the Counselor Evaluation Rater Scale. Correlational associations between the value scales of the Values for Helpers test and the Counselor Evaluation

Rating Scale scores of the practicum students may have been contaminated accordingly.

As an instrument for measuring the relationship skills of counselors, the Values for Helpers test, in the design of this research study, has shown less than outstanding results. A lack of consistency of correlational significance was found between four of the six value scales and the Counselor Evaluation Rating Scale ratings of counselors between classes. The tribalistic value scale showed consistent negative correlations when compared to the performance ratings of counselors in each of the classes and to the pooled data. This particular value scale might be expressing value concepts that hinder the development of constructive relationships in a counseling practicum situation. The existential value scale showed a tendency of positive correlational significance when compared to performance in the counseling practicum situation, suggesting the possibility that counselors of this value persuasion may develop the relationship skills that help a counselor attain high ratings in a practicum course. Conclusions based on the data suggest, at this time, a restricted usability of the Values for Helpers test as an instrument for measuring counselor relationship skills and performance in a practicum experience.

The existential scale of the Values for Helpers test was the only scale to correlate positively and with significance to all the scales of the POI, an instrument designed

to measure the qualities of self-actualization. The existential scale of the Values for Helpers test was also the only value system to demonstrate a significant positive correlation to the Counselor Evaluation Rating Scale total scores of the practicum students.

Self-actualization is a term discussed by authors such as Maslow, Brammer and Shostrom, Rogers, and others of the humanist, phenomenological, and existential schools. It may be possible that the qualities of self-actualization are important and desirable qualities leading to counselor effectiveness in relationship skills with clients; that is, self-actualization as measured by the POI may assume an existential value orientation as measured by the Values for Helpers test, and espousing the existential value orientation also might be a factor in the development of good counselor relationship skills as measured by practicum performance ratings on the Counselor Evaluation Rating Scale.

Carl Rogers (14) talks of characteristics he considers to be important in the helping relationship. Certain themes seem to recur in his writings: acceptance of others, acceptance of self, the ability to be somewhat free of judgments and making evaluations, and the ability to clarify feelings that have confused the client. Rogers asks, "Am I secure enough in myself to permit him his separateness? Can I permit him to be what he is--honest or deceitful,

infantile or adult, despairing or overconfident? Can I give him the freedom to be?" (14, pp. 52-53)

A competent counselor may need to have the qualities that allow the client to develop his own personality, freely and independently from the therapist. Maslow (10) stresses that self-actualizing people are autonomous; that is, they are independent of the physical and social environment and dependent on their own inner resources for personal growth. It may be that being able to allow a client to be what he is--to develop his own uniqueness with the tolerance and acceptance of the therapist--requires that the counselor himself be self-actualizing.

The "mode of adjustment" of the existential value system includes individual freedom, self-motivation, inner direction, acceptance of ambiguity, and the demand for high levels of performance of self and others. These qualities are congruent with what Rogers, Maslow, and others writing on self-actualization have suggested. The "mode of adjustment" inherent in the existential value orientation may allow for an individual to more readily achieve the behaviors and cognitive processes of self-actualization. It may be conjectured that the combination of self-actualizing and existential characteristics gives the counselor the qualities necessary for developing relationship skills that enhance the therapy process.

Other writers, including Berg and Carkhuff (3), have discussed the dimensions that are important in a counseling situation and the kinds of subtractive, interchangeable, or additive responses that a counselor may exhibit with the client. The more additive the responses, the more productive the counseling session. Training can help a therapist learn the additive responses, but not all trained professionals are able to function on the additive level. It is possible that the qualities expressed by the existential value orientation and by the self-actualizing person are, again, those same qualities that help the counselor to develop the verbal and nonverbal skills needed for making additive responses in therapy.

Conclusions

The results of this study suggest the following conclusions:

1. The weight of the data appears to indicate acceptable test reliability for the Values for Helpers test.
2. The Values for Helpers test Scales 1 and 3 demonstrated negative convergent validity with respect to the dimensions of self-actualization measured by the POI. Scale 2 demonstrated a much weaker but substantial relation in this direction.
3. The Values for Helpers test Scale 6 demonstrated positive convergent validity with respect to the dimensions of self-actualization measured by the POI.

4. The existential scale of the Values for Helpers test demonstrated concurrent validity when related to the Counselor Evaluation Rating Scale.

5. The existential scale of the Values for Helpers test appeared to exhibit very low predictive validity of counselor success in counseling relationship skills and practicum performance, as measured by the Counselor Evaluation Rating Scale.

Recommendations

On the basis of the results obtained in this study, the following recommendations are offered:

1. It is recommended that in further research with this instrument tests other than the POI and Study of Values be used, in order to further ascertain the validity of the Values for Helpers test.

2. It is recommended that a more detailed analysis of the test items be undertaken with such statistical techniques as item analysis or factor analysis of the present questions, in order to further refine the instrument and help eliminate duplication and extraneous factors from the value scales.

3. It is recommended that, in researching instrument utilization as a tool for measurement of relationship skills of counselors, raters' value orientations be measured for potential influence on ratings.

4. It is recommended that, in researching instrument utilization as a tool for measurement of relationship skills of counselors, the instrument be administered to a population of mental health professionals other than master's level practicum students in counseling.

5. It is further recommended that this instrument be used in conjunction with other established measurement tools such as the Guilford-Zimmerman Temperament Survey and the POI and/or with other value-measuring tests such as Rokeach's Value Survey. This could be carried out in a pre-test and post-test experimental design in, for example, a growth group experience. The purpose might be to determine whether values are changeable or permanent as compared to other personality variables.

6. It is also recommended that the Values for Helpers test, as a value-measuring instrument, be refined and updated as the Value Systems Analysis (VSA) concepts are further researched and expanded and as innovations are brought into the theoretical framework of VSA.

7. Finally, it is recommended that, in future research endeavors with the Values for Helpers test, the researcher keep in mind the need for more validation criteria to determine the instrument's usability for research investigation.

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APPENDIX A

CONCISE DEFINITIONS OF SCALES OF INSTRUMENTS
USED IN THIS INVESTIGATION

SCALES OF THE PERSONAL ORIENTATION

INVENTORY

- Inner-directed: independent, internally motivated.
- Other-directed: motivated toward gaining approval of others, pleasing others, receiving constant acceptance.
- Time Competent: able to tie past and future to present in meaningful continuity.
- Time Incompetent: unable to discriminate well between past and future, excessively concerned with past and future as opposed to present.
- Self-actualizing Value: motivated to live by the values of self-actualized people.
- Existentiality: flexible in applying self-actualizing values in life.
- Feeling Reactivity: sensitive to one's own needs and feelings.
- Spontaneity: able to express feelings spontaneously.
- Self-regard: able to like oneself because of one's strengths as a person.
- Self-acceptance: able to accept oneself in spite of one's weaknesses and deficiencies.
- Nature of man, constructive: motivated to see man as essentially good, synergic in understanding the polarities in human nature--good/evil, unselfishness/selfishness.
- Synergy: motivated to see opposites of life as meaningfully related--work and play are complementary.
- Acceptance of aggression: able to accept anger and aggression within oneself as natural.
- Capacity for intimate contact: able to develop meaningful, contactful relationships with others, I/Thou relationships in the here and now.

SCALES OF THE VALUES FOR HELPERS

TEST

- Tribalistic: seeks safety and security in a threatening world by fixating on power, chieftains, clans, rituals, superstitions.
- Egocentric: expresses behavior in a self-centered, unabashed assertiveness; rebels against norms, rules, authority figures; sees the world as hostile; flamboyant, and often brazen and uncouth manner; value system manifests itself positively in creativity and willingness to break with tradition.
- Conformist: enjoys security and predictability of systems; feels he has the "right way"; may be rigid; enjoys rules and a "cut and dried" world, sacrifice, discipline, and adhering to norms.
- Manipulative: seeks to attain life goals of success, accomplishment, and winning; is self-serving, aggressive, achievement-oriented within society.
- Sociocentric: values human dignity, uniqueness of person, inherent worth of people, self-discovery.
- Existential: values maximum freedom within the constraints of society; is inner-directed, self-motivating; seeks high level of performance; is tolerant; reasons for rules; competence, not status, valued.

SCALES OF THE STUDY OF VALUES

Theoretical: seeks to discover truth, to order and systematize his knowledge.

Economic: is interested in what is useful, thoroughly practical.

Aesthetic: places a value on form and harmony; judges experience from the standpoint of grace, symmetry, and fitness.

Social: expresses a love of people; altruistic or philanthropic aspect of love measured; people are ends; thus, this person is kind, sympathetic, unselfish.

Political: expresses an interest in power--personal power.

Religious: seeks to comprehend the cosmos as a whole to relate to its totality, either as a mystic--active in life--or transcendental--holy man who withdraws from life.

APPENDIX B

VALUES FOR HELPERS TEST

COUNSELOR EVALUATION

RATING SCALE

VALUES for HELPERS*

*Questionnaire designed by Harvey L. Rische, Don Edward Beck, and Robert C. Berg, Center for Values Research.



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VALUES FOR HELPERS

For
Official
Use
Only
1-14

Name _____

Age _____ Sex _____ Marital Status _____

Major Field _____

Classification: Undergraduate _____ Master's Level Student _____

Doctoral Student _____

Number of years full time work experience in mental health field: Less than one year _____

1-3 years _____ 3-6 years _____ 6-10 years _____ over 10 years _____

DIRECTIONS

Each of the statements in the Values for Helpers questionnaire has six possible responses. Indicate to what extent you agree with each of the six responses by assigning a numerical value to them in any way you choose, but the responses must total twelve (12) in each case. For example:

*If you agree equally with all six responses, you should assign two points to each response for a total of twelve points.

*If you agree with only one response, you should assign all twelve points to it.

*If you agree with some of the responses in differing degrees, assign a proportionate amount of the points to the responses you agree with, for a total of twelve.

SAMPLE QUESTION:

Everyone has his favorite sport. Among the sports listed below my favorite is . . .

- 6 Football
- Baseball
- Basketball
- 4 Track
- Soccer
- 2 Swimming

(12)

Please answer all of the following questions in the same manner according to your choices. Take all the time you need. Remember there are no right or wrong answers. Only your answers are right for you.

1. Sex is an integral part of all our lives. Sex to me . . .

- ___ should have its proper place and only be conducted under the sanction of marriage.
- ___ is one of the many games of life and in many ways is more of a challenge than a pure physical release.
- ___ is an intense expression of love and caring for another person.
- ___ allows two people flexibility to express a myriad of interpersonal feelings in an intimate, open, and honest relationship.
- ___ is to please my partner and be there when I'm needed.
- ___ is my own personal pursuit for pleasure regardless of who my partner is.

(12)

2. Emotions play an important part in our interactions with others. Emotions to me . . .

- ___ should be used to be helpful and constructive to others.
- ___ represent the uniqueness, worth, and ability for self-discovery of each person.
- ___ are the natural inner reactions and feelings of all of us, and they are highly valued possessions.
- ___ are a person's natural way of dealing with the intense pressures and manipulations of other individuals and society.
- ___ are a controllable part of the human condition, and diligent thought should be given to their consequences before expressing them.
- ___ should only be expressed in a proper manner, guided by the rules and traditions of our culture.

(12)

3. Marriage affects our lives in many ways. Marriage to me is . . .

- ___ a close personal relationship between two people who, through their interaction, grow and help each other.
- ___ knowing there is someone around who will always be there to care for me and give purpose to my life.
- ___ a permanent bond between two people that should only be broken under the most stressful conditions.
- ___ a contract where two people each enhance the material gains of a partnership.
- ___ when two people depend upon each other, but still have room to develop their own uniqueness.
- ___ having a partner to do the things I need to have done . . .

(12)

4. We all come from some type of family structure. To me a family should . . .

- ___ allow me to do what I want to do and not get in the way of my personal activities.
- ___ work together to help each member achieve career, financial, and personal success.
- ___ be a democratic and friendly group where equality, warmth, and hospitality are offered with a feeling of a shared experience.
- ___ be close to each other, and follow the rules set by the head of the family.
- ___ provide an open, growth-producing atmosphere where successes and failures and other life realities can be experienced.
- ___ stick together and do what is expected of them to help one another live a moral and spiritual life; it should be guided in this pursuit by the traditions and constraints of society.

(12)

5. My physical body to me means . . .

- ___ keeping in good running order for health reasons so that I can perform at high energy levels in whatever endeavors I choose to be involved in, be they athletic, intellectual, or emotional.
- ___ it is God-given, and functions in mysterious ways that only medical experts can understand. I always try to follow my doctor's orders.
- ___ having it in pretty good shape for friendly athletic endeavors with others, and so that I will feel good about myself and be pleasing to others.
- ___ Me! I will use it like anything else to help me get what I want out of life.
- ___ being able to use my physical attributes to gain achievements, recognition, and respect from others.
- ___ that I will not abuse my body with unlawful drug consumption and will listen to the experts' recommendations for trying to keep it healthy.

(12)

80 - 1

DUP 1-14

6. In my opinion, the most effective helper is one who. . .

- ___ can change his techniques with helpees so both can advance as far and as fast as possible.
- ___ clearly understands the procedures he/she will use with the helpee and is systematic in his/her approach to counseling.
- ___ adapts his/her helping skills to individual helpees, while giving them freedom to expose their own individuality.
- ___ assists the helpee to develop personal security within the social system while faithfully cooperating with the prevailing system in which he/she works.
- ___ maintains a pleasant counseling atmosphere in which the helpee can develop an inner warmth, understanding, and self-acceptance.
- ___ makes sure the helper in charge always has control of the counseling session and assists the helpee to develop stronger control over his/her life.

(12)

15 - 74

7. Every person at some time or another feels angry. When I am angry. . .

- ___ I blow off steam where it's safe, but I usually keep my feelings to myself and stay out of trouble.
- ___ I try to control my temper and keep my feelings inside of me because that is what is expected of me in an orderly world.
- ___ I usually express my anger and get it out of my system, and then try to resolve the problem or learn to live with it.
- ___ I explode and do things that let people know they shouldn't fool around with me.
- ___ I'm apt to lose my rationality, but I try not to do something stupid that would work to my disadvantage.
- ___ I try to hide it to avoid offending others. When others become angry I try to be a peace-maker.

(12)

8. Most people try to stay healthy and avoid sickness. As for me . . .

- ___ When I'm feeling good I don't let anyone push me around; when I'm sick I usually get angry at what fate has done to me.

Question 8 continued on page 5

Question 8 continued from page 4

- ___ I know the importance of having good health, but sometimes I get so busy that I don't have the time to keep myself as fit as I should.
 - ___ I believe that physical and mental health are in many ways interdependent, and it's worth the effort to maintain them because they make living more enjoyable.
 - ___ I don't like to get sick, but when I do there's very little I can do about it.
 - ___ sometimes I feel that if we were more accepting of each other there would be fewer physical and mental problems.
 - ___ I think that it is each person's responsibility to stay healthy by developing clean living habits that have worked for ages.
- (12)

9. The way I like to spend my time after work . . .

- ___ is to make good use of my time by reading, studying, church work, a proper hobby, listening to good music, or the like. Time should not be spent frivolously.
 - ___ is to do the things my loved ones want to do and/or whatever my group has planned for activities.
 - ___ usually involves being with people -- whether it be socializing, group activity, or committee work.
 - ___ depends on me, the day, and the moment. I prefer it to be spontaneous, whether it be the greater or lesser things I do.
 - ___ is doing exciting or dangerous things, such as drag racing or motorcycle riding, or just having a few beers or doing things where someone isn't telling me what to do.
 - ___ is by keeping busy either by activities furthering my advancement through educational activities and earning extra money, or by playing just as hard. Above all else -- keeping busy.
- (12)

80-2
DUP 1-14

15-74

10. Freedom is thought to be our most cherished possession. Freedom, to me, means . . .

- ___ The opportunity to make it on my own abilities and being allowed to succeed without too much interference from government, supervisors, family, or anyone else.
 - ___ having enough power and independence so that I won't be pushed around by people having more power and money than I do.
 - ___ the opportunity to do what I enjoy, while observing the duties of responsible citizenship, even if I have to go against established rules, laws or customs.
 - ___ the opportunity to have a steady job, live where I want, worship as I please, and choose my own school.
 - ___ not having to worry about my job, sickness, paying bills, and other problems.
 - ___ the opportunity to associate with anyone I choose, regardless of who I am or how much money I have.
- (12)

11. We are all expected to obey the laws of the land. In my opinion, laws are. . .

- ___ useful if they create a wholesome environment for everyone in society and promote social and economic justice.
 - ___ necessary to tell us what to do, and to protect us from people who would take advantage of us.
 - ___ best when they are few and do not suppress individualism, and effective when they are able to put the burden of responsibility on the people.
 - ___ necessary to protect us against crooks and criminals, but sometimes it's O. K. to break the law in harmless ways.
 - ___ necessary to keep order in society, and violaters should be punished for their crimes.
 - ___ usually made by rich people for rich people, and many laws don't give the little guy a chance.
- (12)

12. A person's racial classification is determined by his skin color or other physical characteristics. I think that classifying a person by race . . .

- _____ is done to keep minorities in place so the majority can remain in a favored place and hold onto the good things. The true brotherhood of man would eliminate racial classification.
- _____ puts an emphasis on the artificial importance of physical characteristics. It would be irrelevant and nonessential if we had true social and economic justice.
- _____ helps to make sure that you can be left alone with your own kind of people.
- _____ has been going on for most of our history and should be done within the laws of the land to provide for equal opportunity.
- _____ has always been a part of man's life as a way of keeping together people who are similar to each other.
- _____ is somewhat in conflict with the principles of our free enterprise system, but it is sometimes necessary to help decision makers put people in the right jobs to benefit the growth of the organization.

(12)

13. We all have had parents, and may be parents ourselves. To me, parents should . . .

- _____ be obliged to protect and care for their children even after they leave home.
- _____ allow their children to develop their own individualism as they encourage them to be aware of the realities of life.
- _____ see to it that their children are law-abiding citizens who will lead clean, decent, and moral lives.
- _____ give their children warmth and love and be more like a friend to them than a "parent."
- _____ let the kids learn the hard way so they can make it in life.
- _____ be responsible for teaching their children the best ways of life necessary to get ahead and achieve success.

(12)

14. All families have to make decisions. To me, family decisions . . .

- _____ can't go wrong when they are based on the "tried and true" methods the family has always used.
- _____ should avoid conflict and concentrate on a harmonious solution for all those involved.
- _____ are most productive when they involve all family members and consider the impact on an individual as well as the total family.
- _____ are best when the pros and cons of the alternatives are considered, and a decision reached for the overall improvement of the group even if individuals lose out.
- _____ are to be made by the person who is responsible for providing for his family.
- _____ are to be made by those who are the strongest because they are usually right.

(12)

15. The education that has been most beneficial to me has . . .

- _____ stimulated my individual thinking, given me a better understanding of myself and others, and taught me to be a better helper while exploring other areas of my life.
- _____ been the ones taught by a professor I respected and trusted and who let me know what was expected of me, and told me when I did well.
- _____ allowed me to show my expertise and what I'm really capable of doing while preparing me for my career.
- _____ dealt with material related to fulfilling requirements necessary to becoming a good helper, and were well organized.

Question 15 continued on page 7

Question 15 continued from page 6

- ___ heightened my awareness of the emotional understanding of people and of how I can help others.
- ___ been the ones that haven't caused me any hassle and have allowed me to do pretty much as I pleased.
- (12)
16. We are always hearing about various forms of innovations in the helping professions. My feelings toward these innovations are. . .
- ___ I would prefer to continue doing what has worked; the "tried and true" methods are O.K. with me.
- ___ I wouldn't like to be told what to do in my counseling sessions, especially by those self-proclaimed experts who don't know what's going on.
- ___ if my supervisor or other fellow professionals whom I respect recommended some of the new innovations, I would trust them to know what is best for our clients.
- ___ helpers should be constantly on the alert to integrate new concepts to better adapt to the individual needs of the client and counseling situation.
- ___ I'll try anything to help me progress in my profession; a successful helper uses whatever is necessary to motivate the helpee in any way he/she can.
- ___ if a new technique is found to be beneficial to clients and contributes to improving the outcome of therapy, then I'll support it.
- (12)
17. Helpers always talk about maintaining accountability and responsibility. To me, being accountable means. . .
- ___ that I am responsible for giving the client the understanding of how to survive in a dog-eat-dog world.
- ___ showing clients how to get ahead in life by helping them develop coping skills necessary to play life's game.
- ___ that I am responsible for teaching basic skills necessary to maintaining good mental health, while simultaneously perpetuating ways to adjust to our society.
- ___ that I have an obligation for helping clients to become flexible, creative, and effective in their approach to life.
- ___ promoting a warm and accepting therapeutic atmosphere in which helpees can feel free to be themselves and learn acceptance of self and others.
- ___ that I am responsible for helping the client to know the things that I have been taught by the experts as necessary for healthy functioning in our society.
- (12)
18. Different people choose the helping professions for many reasons. I chose this profession because. . .
- ___ it helps me to achieve financial stability, while teaching others to cope with life and maintain stability within the customs and traditions of society.
- ___ it gives me steady employment and a chance to feel secure in the fact that I can be of help to my people.
- ___ it gives me a feeling of importance; the money to live as I choose; and a chance to be useful, by giving the helpee the skills to make it in a very competitive world.
- ___ it can be a rewarding and financially adequate position in life; it accurately represents my success and my status, gives me other people's respect, and allows me to obtain the material possessions I want.
- ___ it is something that is challenging and interesting, requiring imagination and initiative; it would be of my own choosing, even if the pay were low.
- ___ it is the best way we have of helping people to discover themselves, accept themselves, and learn to get along with each other in a spirit of human dignity. People, not financial rewards, are my concern.
- (12)

19. To me the concept of "inner harmony" means. . .
- ___ knowing what my role in life is and the rules to carry out my role.
 - ___ in increasing pride and confidence in making one's own choices and decisions, reflecting one's personal goals in life.
 - ___ having people not bug me so I can do as I please to get what I want out of life.
 - ___ meeting the expectations of others so they will be pleased with me.
 - ___ coming to an appreciation of what one is and appreciating others for what they are so we all can live in peace.
 - ___ knowing what I want to accomplish in life and what I need to do to get there.
- (12)

20. My conception of a strong, caring relationship between people is. . .
- ___ when devoted people share their lives together but are each independent to develop their own individuality.
 - ___ a warm, loving harmonious relationship where there is a mutual bond of concern and respect.
 - ___ once the commitment is made, to always be faithful and true to each other.
 - ___ being able to get along and work together for the gain of the individuals.
 - ___ taking care of each other; knowing you have someone to guide you and tell you what to do.
 - ___ I don't know what a "strong, caring relationship" means - it is a fancy concept made up by sly philosophers that has no relevance in the real world.
- (12)

80 - 4

DUP 1-14

21. In our lives the term responsibility is often mentioned. To me, responsibility means. . .
- ___ knowing what is expected of me and then going ahead and doing whatever is necessary to complete the task.
 - ___ listening to what the authorities expect of me and willingly following their lead.
 - ___ accepting the consequences of my actions and assuming a lifestyle based on my personal convictions.
 - ___ in this dog-eat-dog world, I am going to take care of myself.
 - ___ making sure I develop the skills needed to get ahead in life.
 - ___ doing my part to make a better society and promote the dignity and uniqueness of people.
- (12)

15-38

22. The kind of fellow professional I admire is one who. . .
- ___ understands what it takes to get things done and is not afraid to be firm when necessary.
 - ___ is an individual in developing his/her helping style and creates an atmosphere which contributes to a client's reaching the highest possible level of individual functioning.
 - ___ is not bothered by a bunch of rules, keeps people off his/her back, and does his/her own thing.
 - ___ is able to relate to peers or friends and clients in an open, accepting manner.
 - ___ sees to it that he/she follows the system developed for a helper to be what he/she is supposed to be.
 - ___ understands what is expected of him/her, and is able to feel secure within the group.

80 - 5

(12)

COUNSELOR EVALUATION RATING SCALE

Name of Counselor _____ Code # _____

Level of Experience _____ Date _____

Below are listed some statements which are related to evaluation in supervising a counseling experience. Please consider each statement with reference to your knowledge of the counselor rated.

Mark each statement in the left-hand blank according to how strongly you agree or disagree. Please mark every statement. Write in +3, +2, +1, or -1, -2, -3, to represent the following:

- ___ 1. Demonstrates an interest in client's problems.
- ___ 2. Tends to approach clients in a mechanical, perfunctory manner.
- ___ 3. Lacks sensitivity to dynamics of self in supervisory relationship.
- ___ 4. Seeks and considers professional opinion of supervisors and other counselors when the need arises.
- ___ 5. Tends to talk more than client during counseling.
- ___ 6. Is sensitive to dynamics of self in counseling relationships.
- ___ 7. Cannot accept constructive criticism.
- ___ 8. Is genuinely relaxed and comfortable in the counseling session.
- ___ 9. Is aware of both content and feeling in counseling sessions.
- ___ 10. Keeps appointments on time and completes supervisor assignments.
- ___ 11. Can deal with content and feeling during supervision.
- ___ 12. Tends to be rigid in counseling behavior.
- ___ 13. Lectures and moralizes in counseling.
- ___ 14. Can critique counseling tapes and gain insights with minimum help from supervisor.
- ___ 15. Is genuinely relaxed and comfortable in supervisory session.
- ___ 16. Works well with other professional personnel (e.g., teachers, counselors, etc.)
- ___ 17. Can be spontaneous in counseling, yet behavior is relevant.
- ___ 18. Lacks self-confidence in establishing counseling relationships.
- ___ 19. Can explain what is involved in counseling and discuss intelligently its objectives.
- ___ 20. Is open to self-examination during supervision.
- ___ 21. Can express thoughts and feelings clearly in counseling.
- ___ 22. Verbal behavior in counseling is appropriately flexible and varied, according to the situation.
- ___ 23. Lacks basic knowledge of fundamental counseling principles and methodology.
- ___ 24. Participates actively and willingly in supervisory sessions.
- ___ 25. Is indifferent to personal development and professional growth.
- ___ 26. Applies a consistent rationale of human behavior to counseling.
- ___ 27. Can be recommended for a counseling position without reservation.

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