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THE EFFECT OF EGO DEVELOPMENT ON LEARNING
EMPATHY THROUGH A MICROCOUNSELING COURSE
WITH FUNDAMENTALIST COUNSELING STUDENTS

presented by

DAN BRUCE ALLENDER

has been accepted towards fulfillment
of the requirements for

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THE EFFECT OF EGO DEVELOPMENT ON LEARNING
EMPATHY THROUGH A MICROCOUNSELING COURSE
WITH FUNDAMENTALIST COUNSELING STUDENTS

BY

DAN BRUCE ALLENDER

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ABSTRACT

THE EFFECT OF EGO DEVELOPMENT ON LEARNING EMPATHY THROUGH A MICROCOUNSELING COURSE WITH FUNDAMENTALIST COUNSELING STUDENTS

By

Dan Bruce Allender

The present study examined three interrelated topics in a population of theologically conservative pastoral counseling students. First, it concerned itself with the effects of microcounseling on three dependent variables: empathic communication, affective sensitivity and dogmatism. Second, it sought to determine if ego development was related to empathic communication, affective sensitivity and dogmatism. Finally, it assessed whether ego development was related to change in the three dependent variables after microcounseling training. The research was based on the theories of ego development (Loevinger, 1976), dogmatism (Rokeach, 1960), empathy (Rogers, 1975), and microcounseling (Ivey, 1978).

Fifty fundamentalist counseling students from Grace Theological Seminary were randomly assigned to a treatment group, which received a microcounseling course and the control group, which was assigned to a Personality Theories Class. Students were given the Rokeach Dogmatism Scale, Affective Sensitivity Scale, Carkhuff Empathy Scale at pretest and posttest. The Washington University Sentence Completion Test was used to measure Ego Development at pretest only.

The findings of this study indicated that: (1) Microcounseling significantly affected students ability to empathically communicate, however it did not have a significant effect on affective sensitivity or dogmatism compared to the control group; (2) Ego Development was significantly related to empathic communication and not to affective sensitivity or dogmatism; (3) No significant interactions were found between ego development and treatment on empathic communication, affective sensitivity or dogmatism.

Implications for counselor training and further research were discussed.

To Becky, with my love

ACKNOWLEDGMENTS

One further warning, my son: the use of books is endless, and much study is wearisome.
Ecclesiastes 11:12

The task is wearisome indeed, but less so if one shares the task with like minded companions. Many thanks are due to my chairperson, Dick Johnson. He rallied to help me sift through the maze at times when the complexity was nearly overwhelming. John Powell was a kind light, benevolent and wise in shaping my entire education. Steve Raudenbush deepened my appreciation for rigorous and humane statistical analyses. Gary Stollack laughed and encouraged me to do the same.

My companions at Grace were likewise of rich encouragement. To Linda, Patty and Lori: How could I have managed without your tolerance of my antics and the speed of your secretarial skills. To Tom, Chris, Trip, and Terri: Your willingness to learn assessment skills enabled me to start this project. To my colleague, mentor and best-friend: Your unselfish joy in my progress surpasses any gift I could ever return to you.

Anyone who has completed a major project like this knows the task took its greatest toll on those closest to the author: the family. Anna and Amanda, you've never known a father free from the weariness of the academic maze. Your sweet existence slowed my work, but in turn brought balance and good purpose to all my labors. Becky, gratitude to you will never be adequately expressed even if I were to take a lifetime to thank you for your love. The years in school would never have been a possibility without your gentle support.

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Chapter 1: The Problem

There is a debate about both the place of religious values in counseling and the appropriateness of pastors and religious workers practicing counseling or psychotherapy. The concern involves the possible conflict of interest between the development of an accepting, non-judgmental relationship, and the promulgation of a particular philosophical and moral agenda of which the pastor is an institutional representative (Arbuckle, 1970; Bergin, 1980). There are also concerns about training conservative pastors in helping skills. Should pastors be trained to counsel or only refer? Will counselor training ameliorate religious beliefs and consequently alienate pastors from the constituency they serve? Questions regarding the place of religious values in counseling and deleterious effects of counselor training, important though they are, must yield to the reality that pastors and religious workers are in demand as counselors.

A nationwide survey of adults (Gurin, Veroff, & Feld, 1960) found that of those seeking help from professionals for psychological problems, 42% went to clergy; 31% saw a psychiatrist, psychologist, or social worker; and 29% consulted a nonpsychiatric physician. Other studies show that the kinds of problems seen by pastoral counselors are

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similar to those seen in clinical practice by psychologists or psychiatrists (Arnold & Schick, 1979). Oates (1959) remarked: "The choice is not between counseling and not counseling, but between counseling in a disciplined and skilled way and counseling in an undisciplined and unskilled way" p. vi.

The disturbing finding is that most pastoral counselors do not feel adequately trained to provide the services requested by their clients. Virkler (1979) found that pastors felt comfortable in counseling with marital and premarital concerns, but felt inadequate in dealing with sexual concerns, depression, feelings of inadequacy and vocational decision-making. In his study, Virkler (1979) reported that 62% of the pastors rated their seminary counseling training as somewhat or significantly deficient; only 38% saw their training as moderately to very adequate.

In another study, Virkler (1980) attempted to answer these questions: (a) What is the level of facilitativeness of the average pastor? (b) Is there a relationship between level of facilitativeness and years of pastoral experience? (c) Is there a relationship between level of facilitativeness and theological orientation (conservatism vs. liberalism)? He found that the average Facilitative Index for pastors averaging their four scores on Carkhuff's measures for empathy, respect, genuineness, and concreteness, was 1.75 (3.0 is considered minimally facilitative). The relationship between pastoral experience and facilitativeness was not found to be significant, but

there was a significant negative correlation between conservatism and facilitativeness [$F(1,44) = 27.5, p < .01$]. The results indicated that as theological conservatism increased, facilitativeness decreased. The sample of pastors in the study did not reach a minimal level of facilitativeness judged necessary to establish an effective counseling relationship, and change in facilitativeness did not occur simply by more experience. This study points out that the pastoral apprehension about adequacy may be well founded. Therefore, Virkler (1980) and others encourage seminaries to invest time and effort into training pastoral counselors to achieve the necessary skills to develop facilitative relationships.

A number of studies have used a microcounseling paradigm with theological students (Albert, 1981; Kriesel, 1975; Musser, 1982). In each case significant differences between treatment and control groups have demonstrated the capacity of seminary students to learn empathy. There has not been, to date, an experimental evaluation of microcounseling training in a conservative (fundamentalist) population of pastoral counseling students. A fundamentalist, in this study, is operationally defined by two key issues: (a) Belief in the Bible as the inerrant record of God's message to mankind; (b) Separation from practices considered unbecoming of a Christian including, "gambling, dancing, attendance at commercial movie theaters, identification with secret societies, and the use of

alcoholic beverages, illegal drugs and tobacco" (Grace Theological Seminary 1984-1986 Catalog, p.16).

A clear need exists to train conservative pastoral counselors in facilitative skills. Two important questions need to be raised about the process of training religiously conservative or fundamentalist pastoral counselors: (a) Are fundamentalists, who are predisposed to be less facilitative, amenable to change toward a more accepting, empathic, relational style? In other words, is there a point to introducing microcounseling training in conservative seminaries? (b) Do personality factors, particularly those most characteristic of conservative pastoral counseling students, inhibit or enhance the capacity to be empathic and to learn empathy skills? It is not clear at this point whether all trainees benefit equally from such training. Perhaps some screening should be done to determine which conservative students are most likely to benefit from microcounseling training. North stated:

Research has continued to support the effectiveness of systematic training in raising the overall level of trainee-offered facilitative skills...Questions still remain as to whether this type of training is equally effective for all trainees, and little has been done to investigate the potential relationship of trainee personality to training outcome (North, 1977, p.2).

Ivey and Authier similarly acknowledged the need for further investigation of personality variables in connection with microcounseling.

The importance of personality characteristics of trainees subjected to microtraining has been relatively neglected to this point. Are different personality types affected differently by microtraining? These are largely unanswered questions that must be decided with future research (Ivey & Authier, 1978, p. 366).

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Two variables have been chosen for examination in this present study: dogmatism and ego development. These two variables were chosen because both variables address the manner in which a person perceives, organizes and acts on the world and both variables have been found to correlate with counseling effectiveness. Dogmatism is considered to be an aspect of religious conservatism. Dogmatism has also been found to be sensitive to training effects, therefore, it will be considered as a dependent variable in this study (Kemp, 1962). Dogmatism, a dimensional variable has been inversely related to counselor effectiveness (Kemp, 1962; Milliken & Patterson, 1967; Mezzano, 1969; Tosi, 1970; Foulds, 1971; Heikkinen & German, 1975).

Ego development, on the other hand, is viewed as a relatively immutable aspect of personality, and therefore will be considered an independent or mediating variable (Loevinger, 1976). Ego development, a developmental stage or type variable, has been found to be directly related to openness (McCrae & Costa, 1980); empathic communication (Zielinski, 1973); affective sensitivity (Carlozzi, Gaa, & Liberman, 1983); client preference and empathic communication (McIntyre, 1985); and inversely related to dogmatism (Browning, 1980; Roebuck, 1981).

Purpose

The present study examines three interrelated topics in a population of theologically conservative pastoral counseling students. First, it concerns itself with the effects of microcounseling on three dependent variables:

empathic communication, affective sensitivity and dogmatism. Second, it seeks to determine if ego development is related to empathic communication, affective sensitivity and dogmatism. Finally, it assesses whether the effect of microcounseling depends on the ego development of the student.

Theory

Research in the psychology of religion has found a positive relationship between conservative religious belief, or fundamentalism, and both prejudice (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950) and a relatively defensive, constricted personality (Adorno et al., 1950; Rokeach, 1960; Stanley, 1964; Weima, 1965). A summary of one review stated: "The preponderance of data suggests that it is persons least mature in personality and social outlook who are more likely to participate in religious activities of the [Authoritarian] kind measured in these studies" (Dittes, 1971, p. 379). The concept of maturity in authoritarian religion, which strongly emphasizes obedience to and reverence of a powerful deity as well as guilt for offending that deity, tends to devalue both reasonable processes of judgment and independent thought and action (Richer & Reid, 1971). It therefore seems reasonable to suggest that theologically conservative counseling students will evidence the effects of a constricted personality in terms of both ego development and dogmatism. A discussion of each of those elements seems in order.

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Dogmatism and Ego Development

Rokeach (1960) developed a theory of dogmatism as a general extension of the construct of authoritarianism. Adorno et al. (1950) viewed authoritarianism as a specific form of ethnic intolerance, which was reflected in their F scale ("F" for fascism) to measure authoritarianism. Rokeach (1960) in his book The Open and Closed Mind, developed a generalized theory of authoritarianism which was based on the structure of the belief-disbelief system, not in the content of the belief system. He hypothesized that all belief-disbelief systems serve two powerful and conflicting sets of motives. One motive is the need to know, to understand, and to make sense of the world. The other motive is the need to ward off threatening aspects of reality. If the need to ward off is greater than the need to know, then closed systems would eventuate leading to a dogmatic belief system. According to Rokeach,

the more closed a person's belief system, the more he should evaluate others according to their agreement or disagreement with his own system; also, the more difficult it should be to discriminate between and separately evaluate a belief and the person holding the belief. Conversely, the more open the belief system, the less should beliefs held in common be a criterion for evaluating others, and the more should others be positively valued, regardless of their beliefs.
(1960, p. 63)

Rokeach (1960) found that the dogmatic person had more difficulty discriminating between information received and the source of the information. The closed individual is more likely to reject situations requiring new modes of thought (Ehrlich & Lee, 1969) and reacts in a more

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impulsive, immature, defensive, conventional and stereotypical manner than non-dogmatic persons (Plant, Telford, & Thomas, 1965). It would be expected, therefore that dogmatic people would prove less effective in learning skills requiring sensitivity, openness, and other-centered thinking.

A positive correlation between dogmatism and religious affiliation has been established by a number of researchers (Rokeach, 1960; Feather, 1967, 1979; Joe, Jones, & Miller, 1981). Weima (1965) concluded that persons with orthodox or fundamentalist religious beliefs, regardless of specific denomination, are characterized by a tendency to high dogmatism.

Ego development is a second variable that might be expected to evidence certain patterns in a fundamentalist population. Rokeach (1973) stated that a person's values are "conceived to maintain and enhance the master sentiment of self-regard--by helping a person adjust to reality, defend his ego against threat, and test reality" (p. 15). Values serve as a frame of reference based on the individual's own internal cognitive capacities and personality dynamics. Loevinger's conception of ego is similar, in that the master task of the ego is to provide coherence for a person's frame of reference. The "ego is above all a process, not a thing. . . .The striving to master, to integrate, to make sense of experience is not one function among many but the essence of the ego" (Loevinger, 1976, p. 85).

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Ego development then, is defined as the successive changes in the organization of a person's frame of reference. "What changes during the course of ego development is a complexly interwoven fabric of impulse control, character, interpersonal relations, conscious preoccupations, and cognitive complexity, among other things" (Loevinger, 1976, p. 26). Successive stages are hierarchical and each stage involves qualitatively different perceptions of reality and relationships. Loevinger (1976) has defined ego development by presenting a table which embodies a point definition (pp. 196-198). Table 1.1 gives a description of each stage of ego development. The hierarchical model embodied in this table suggests that there are qualitatively different levels of relationship and, by implication, different levels of empathy. Zielinski (1973) remarked: "Impulse control and interpersonal relations are notions that indicate to what extent a counselor can suspend his own judgment in merging with a client, and also give some idea of the nature of the interpersonal relationship taking place in a given interchange between counselor and counselee" (p. 9).

The concepts of dogmatism and ego development deal with a person's construction of reality and manner of entering interpersonal relationships. Theories which build on both concepts hypothesize that there is a relationship between personality style and openness to conflictual or anxiety producing stimuli. The more open (non-dogmatic) and mature (higher on the scale of ego development), the greater the

ability to incorporate new, ego-dystonic data. It is conceivable that both variables affect a person's ability to understand the feelings of another person (affective sensitivity) and to communicate an empathic response (empathic communication). They similarly may affect the capacity to learn empathy through training in a microcounseling course.

Table 1.1
Some Milestones of Ego Development

Stage	Impulse Control and Character Development	Interpersonal Style	Conscious Preoccupation
Presocial		Autistic	Self S.P. nonself
Symbiotic		Symbiotic	
Impulse ridden	Impulse ridden fear of retaliation	Exploitive, dependent	Bodily feelings, especially sexual and aggressive
Opportunistic	Expedient, fear of being caught	Exploitive, manipulative, zero-sum game	Advantage, Control
Conformist	Conformity to external rules, shame	Reciprocal, Superficial	Things, appearance, reputation
Conscientious	Internalized rules, guilt	Intensive, responsible	Differentiated inner feelings, achievements, traits
Autonomous	Coping with inner conflict toleration of differences	Intensive, concern for Autonomy	Ditto, role con- ceptualization, development, self-fulfillment
Integrated	Reconciling inner conflicts renunciation of unattainable	Ditto, cherishing of individuality	Ditto, identity

(Loevinger, 1966, p. 198)

The questions to be studied then may be clearly identified. In a fundamentalist population, will microcounseling training increase empathic communication and affective sensitivity? Will microcounseling have any

bearing on levels of dogmatism in a population which typically evidences high levels of dogmatism? In this fundamentalist population does ego development influence the effects of microcounseling on empathic communication, affective sensitivity, and dogmatism? These questions are addressed in three hypotheses.

Hypotheses

1. Students participating in microcounseling skills training will demonstrate higher empathic communication, higher affective sensitivity, and lower dogmatism than those in the control group.

2. Students, across treatment conditions, who are higher in ego development, will demonstrate higher empathic communication, higher affective sensitivity, and lower dogmatism than those who are lower in ego development.

3. Level of ego development will be shown to interact with microcounseling training to increase students' empathic communication and affective sensitivity and decrease dogmatism. Specifically, the effects of microcounseling on the three outcome variables will be more pronounced for subjects high on ego development than for subjects low on ego development.

Overview

With the problem discussed and the hypotheses stated, two important topics remain before the reader can evaluate the results of this study: review of the literature and methodology. In chapter 2 the literature which is relevant

to this study is examined. This includes a look at the concept of empathy, the microcounseling model and personality variables which affect empathy--in particular, ego development and dogmatism.

In Chapter 3 the methodology used in this study is described. This includes characteristics of the sample, the instruments, methods of ratings and reliabilities obtained, hypotheses, design and statistical analyses.

In Chapter 4 the results of the statistical tests of this study's 3 hypotheses are presented. In Chapter 5 the findings and their implications for training and future research are discussed.

Chapter 2: Literature Review

The key areas of theory and research relevant to this investigation are empathy, microcounseling, ego development and dogmatism. The review will first discuss the importance of empathy, its definition and measurement, and then look at microcounseling as a means of teaching empathy with special attention given to the definition, methodology, and effectiveness of this training approach. Finally, the personality factors of ego development and dogmatism will be discussed as they relate to empathy and microcounseling.

There are several important questions regarding the training of fundamentalist pastoral counselors in microcounseling skills. First, there are significant concerns about the outcome measurement: empathy. Is empathy a unitary or multidimensional variable? If multidimensional, then what aspect of empathy is microcounseling designed to change? Is there any data to suggest that a relationally ineffective population can learn empathy through microcounseling training? A second concern involves the role of personality in mediating the effects of microcounseling. The role of personality in counselor training has been fraught with confusion and contradiction. This may be due to the fact that the variables chosen, such as dogmatism are sensitive to training effects. Does ego

development, a component of personality which is stable and therefore less sensitive to training effects, offer more hope in finding a relationship between counseling effectiveness and personality? In order to adequately approach the concerns of this study, these questions must be explored. The research relevant to these matters is addressed in this chapter.

Empathy

Importance of Empathy

Rogers (1957) described empathy as one of "the necessary and sufficient conditions for therapeutic personality change." Carkhuff (1969) stated: "Empathy is the most critical of all helping process variables, the one from which all others flow in the helping process" (p. 202). Empathy is particularly important in the early phases of the helping process when decreasing alienation and enhancing self-exploration is the focus of concern. A number of studies suggest that there is a positive relationship between empathy and positive counseling outcome (Bergin & Strupp, 1972; Halkides, 1958; Kurtz & Grummon, 1972; Mullen & Abeles, 1971).

Truax and Carkhuff (1967) reported on Whitehorn and Betz' study of the schizophrenic patients of seven psychiatrists. The seven psychiatrists had, as a group, an improvement rate of 75%. They were compared to another seven psychiatrists who had an improvement rate of 27%. The significant difference between the two groups was described as "the extent to which they are able to approach their

patients' problems and participate in an active, personal way" (p. 80-91).

Truax (1963) found a correlation of .77 between accurate empathy and case outcome with 14 schizophrenic patients. The outcome criterion included a measurement of accurate empathy rated by an undergraduate student and psychological test data change, diagnostic evaluations of personality change, and a measure of time actually spent since the beginning of therapy. A second outcome criterion--change in psychological functioning-- was assessed using early and late Rorschach and MMPI results. The correlation between diagnostic evaluations of constructive change in personality and level of accurate empathy offered by the therapist was .48 ($p < .05$).

Another assessment was made between patients who improved and patients who deteriorated during therapy. The results revealed a significant difference between the two groups of patients ($p < .01$). Therapists of improved patients exhibited higher levels of accurate empathy, whereas therapists of deteriorated patients exhibited lower levels of accurate empathy throughout therapy. The results indicate that accurate empathy played at least some role in patient improvement.

A number of studies have sparked debate over the role of empathy in the change process. Gladstein (1970) divided studies of empathy between psychotherapy and counseling, and found that the evidence was positive for psychotherapy but

was far from conclusive for counseling. Bergin and Suinn (1975), after reviewing the literature stated: "facilitative conditions may not be potent except in highly specific, client-centered type conditions" (p. 515). They then concluded: "It is clearer now that these variables are not as prepotent as once believed; but their presence and influence is ubiquitous, even showing up strongly in behavior therapies" (p. 521). Gladstein (1977, 1983) suggested that the confusion regarding the significance of empathy in counseling/psychotherapy can be traced to problems in definition and measurement of empathy. It is appropriate, therefore to address that concern.

Definition of Empathy

Rogers (1959) defined empathy as "perceiving the internal frame of reference of another with accuracy, and with the emotional components and meanings which pertain thereto, as if one were the other person, but without ever losing the 'as if' condition" (p. 210). Rogers encouraged others to operationalize and test his hypothesis of the importance of empathy. Truax (1961, 1965) and later Truax and Carkhuff (1965) altered the definition in order to measure empathy. Truax (1970) summarized his definition by saying that empathy is

more than just the ability of the therapist or counselor to sense the client's or patient's private world as if it were his own. It also involves more than just his ability to know what the patient means. Accurate empathy involves both the therapist's or counselor's sensitivity to current feelings and his verbal facility to communicate this understanding in a language attuned to the client's current feelings. (p. 210).

A number of authors have argued that empathy cannot be limited to behavioral expression (Hackney, 1978; Gladstein, 1983). Empathy is considered to be a complex, multi-dimensional, rather than unidimensional, concept. The different components of empathy are related but not necessarily correlated in operation. Barrett-Lennard (1981) presented a model of empathy which takes into account the multi-phase cycle of empathy. The model has three phases: (a) empathic resonance (b) expressed empathy, and (c) received empathy. This model presumes that an affective response or raw identification precedes the ability to express affective sensitivity. It also presumes that communication of empathy may not be received by the client for a variety of reasons. Each phase is related to, but independent of the adjacent phase. This model requires a more careful evaluation of the phase being measured and the measures used to evaluate each phase.

Measurement of Empathy

Kurtz and Grummon (1972) found that six different measures, all purporting to measure empathy were not significantly correlated to one another. They concluded: "The data thus revealed not a unitary construct but six different variables which are thought to be similar but in fact are not" (p. 112). Other researchers have found the same phenomena (Zielinski, 1973; North, 1977). It is therefore imperative to determine which measure is best suited to assess the different components of empathy.

This study concentrates on Phase 1, empathic resonance (or affective sensitivity), and Phase 2, empathic communication. Empathic resonance can be evaluated from an emotional or cognitive perspective. Emotional resonance is the capacity to feel the raw emotion of another. Cognitive resonance is the ability to label or discriminate the affective experience of another. An example of a measure of cognitive resonance is Kagan's Affective Sensitivity Scale (AFSS). It purports to assess "ability to detect and describe the immediate affective state of another" (Kagan, Krathwohl, Goldberg, Campbell, Schaubele, Greenberg, Danish, Resnikoff, Bowes, & Bondy, p. 67, 1967). The scale measures a sensitivity to affective interactions but does not measure the ability to communicate those perceptions. Kagan et al. (1967) hypothesized that counselors with low scores would not be empathic, whereas counselors with high scores may or may not be verbally empathic. In this case affective sensitivity would be a necessary, but not sufficient, condition for empathic communication.

Phase 2, empathic communication, can be evaluated by trained raters' assessment of verbal or written statements in response to live or simulated client interactions. The most commonly used measure is the Carkhuff-Berenson Empathic Understanding Interpersonal Processes (EUIP). This scale is an adaptation of the Truax Accurate Empathy Scale. The EUIP measures counselor responses on a 5-point rating scale of which the following are illustrative: Level 1, the counselor's responses significantly detract or inattend to

the client's message. Level 3, the counselor's responses are interchangeable, essentially communicating the same affect and meanings. Level 5, the counselor's responses add significantly to the feelings and meanings in a way that the client was unable to express.

The Carkhuff-Berenson Scale has been questioned as to its construct validity. Chinsky & Rappaport (1970) pointed out that the scale measures empathy solely from the therapist's responses and therefore loses the contingent interactions from which the counselor's empathy may be assessed. Caracena and Vicory (1969) found that raters achieve the same results when they hear the statements of the counselor alone as when they hear both people involved. This suggests that the scale depends heavily on the form or style of the responding communication and favors a reflective, verbally expressive response. Arguments on both sides are marshalled that this is appropriate (Guerney, Stover, Demeritt, 1968) or inappropriate (Rappaport & Chinsky, 1972).

What the EUIP measures is open to question. Kurtz and Grummon (1972) suggested that Truax's Accurate Empathy Scale measures a global aspect--"the therapists communicated commitment to the therapy interaction and involvement in the problems of a specific patient in the interaction" (p. 114). The authors of a German study took a more careful stance to the question by using the terminology "verbalisation of emotional experiencing of the client (empathy, according to Truax scale)" in order to avoid the questions regarding

construct validity (Tausch, Sander, Bastine, & Friese, 1970, p.37; investigators' translation). The wide use of the Truax and Carkhuff-Berenson scale and the lack of other validated measures argue for the cautious use of this scale for this study.

Summary of Empathy

Empathy has been viewed as a significant mediatorial component of successful therapeutic outcome. Empathy has been found to be a far more complex construct than originally defined by Rogers (1959) or Truax (1970). Empathy involves various phases which though theoretically related are not significantly correlated. There is a need to measure each phase according to a method which takes into account the different phenomena of each phase. The Affective Sensitivity Scale measures cognitive resonance; the Empathic Understanding Interaction Process Scale measures one aspect of empathic communication. There are significant questions as to what the EUIP measures, though it is one of the most commonly used measures for this kind of study. Empathy can be considered to be multidimensional. Therefore, it must be determined which aspect(s) of empathy microcounseling training is intended to change.

Microcounseling

Definition of Microcounseling

A number of methodologies have been constructed to increase empathy (Carkhuff, 1969a, 1969b; Kagan, 1976; Ivey & Authier, 1978). Of these programs Ivey's microcounseling program has been found to increase empathic communication

more effectively than other methodologies (Toukmanian & Rennie, 1973; Musser, 1982; Arbeitman, 1984).

Microcounseling is particularly effective in training students who are initially low in empathy and overall interpersonal effectiveness (Kreisel, 1977).

Microcounseling is a behavioral technology which uses a "systematic video-based method of imparting behavioral skills to counselors-in-training" (Ivey & Authier, 1978; p. 27). The training philosophy of microcounseling is psychoeducational, which presumes that interpersonal behavior is primarily learned; therefore deficits in empathy are attributable to a learning deficit. Microcounseling has been used successfully with populations who have large learning deficits, such as psychiatric in-patients (Orlando, 1974), and "normal" learning deficits, such as families (Malamud, 1971), paraprofessionals (Gluckstern, 1973), counselors (Authier & Gustafson, 1976), and seminarians (Kriesel, 1975; Albert, 1981; Musser, 1982).

Methodology of Microcounseling

Microcounseling focuses upon single interviewing skills by breaking down each skill to its smallest element and then teaching the skill through video-tape and in vivo modeling. The method is comprised of four essential elements:

1. Focus on single skills
2. Observation of models
3. Practice
4. Feedback

Focus on Single Skills. The rationale for a single skill focus is to lessen the complexity of the counseling process and provide positive reinforcement for immediate improvement in skill acquisition. There are four clusters of skills: (a) Attending behavior which includes eye contact, physical posture, verbal following, invitation to talk and minimal encouragers; (b) Selective listening which primarily involves reflection of feeling, paraphrasing, and summarization; (c) Skills of self-expression between counselor and client which involve a personal sharing of information and feeling; (d) Interpretation or providing alternate meanings and different views of reality for a client.

Observation of models. Video and live demonstration of desirable and undesirable skill performances is a central element of microcounseling. Students first are given the opportunity to read about the skill in a manual and then are able to watch video-tape models enact effective and ineffective examples of the behavior. The instructor models examples of the specific skill in a context applicable to the population being trained.

Practice. Arbeitman (1984) argued that learning specific microcounseling skills takes place in stages. In the first phase skills are assimilated mechanically through cognitive acquisition. In the intermediate phase the habitual patterns begin to fade and new skills gradually become less mechanical. In the final phase skills are more natural and automatic, freeing the student to attend to

available verbal and non-verbal cues. The student practices every skill in a dyad and then in a small group context in order to test progress and provide feedback for other students.

Feedback. Feedback provides the student with the needed information and reinforcement to alter skill production. It is built into the method through small group interaction and audio or video-tape recordings. Following the observation of a video model, students have the opportunity to practice in triads and then audio or video-tape their interaction for more detailed analysis. Supervisors are able to watch and help students correct ineffective responses.

The Effects of Microcounseling Training

The effects of microcounseling will be evaluated in the areas of empathic communication, affective sensitivity and personality change. A summary of microcounseling will then put into perspective the issues regarding microskill training.

Empathic communication. Microcounseling has been found to be an effective means of increasing empathic communication (Ivey & Authier, 1978). Hearn (1976) compared the effects of microcounseling with the effects of sensitivity training, programmed learning and a control group. Interviews with pseudo-clients were evaluated on the Ivey Taxonomy. The results indicated that subjects in the microcounseling section used significantly more feeling reflections, less advice, more client-focused responses, and

fewer other-focused responses. Arbeitman (1984) found that microcounseling produced significant increases on three of the five global measures of interview behavior: facilitative skills, reflective skills, and facilitative focus. Microcounseling did not produce a significant increase in present tense responses or a decrease in percentage of counselor verbal production. Arbeitman (1984) demonstrated that global measures can be used to assess the effects of microcounseling.

Affective Sensitivity. Ivey and Gluckstern (1974) made an informal claim that microcounseling may, as a by-product, increase affective sensitivity. Two studies have been done to evaluate the effect of microcounseling on affective sensitivity. Pereira (1978) evaluated Ivey's microcounseling and several other skills training approaches on measures of empathy, including Carkhuff's Empathic Understanding Scales and Kagan's Affective Sensitivity Scale. Microcounseling produced a significant increase in reflections, but there were no changes in affective sensitivity. The contention that microcounseling increases affective sensitivity was not supported. It should be noted, however, that Pereira's study (1978) is questionable due to several methodological problems, including lack of random assignment, small sample size (31 subjects), and short training period (15 hours).

Arbeitman (1984) compared microcounseling and Interpersonal Process Recall to a control group on Ivey's Taxonomy and the Affective Sensitivity Scale (Form D-80).

Several important findings emerged from this study. First, Arbeitman found no significant correlations between affective sensitivity and any measure of empathic communication, indicating that affective sensitivity is distinct from empathic communication. Second, the microcounseling group increased in affective sensitivity relative to the control group (a t-test on the adjusted means resulted in a statistically significant difference, $t(27) = 2.24$, $p < .05$ (one-tailed), between the microcounseling and a control group). Some evidence therefore does suggest that microcounseling may increase affective sensitivity.

Personality Change. Few studies have specifically evaluated the effect of empathic skills training on personality change. Genthner & Falkenberg (1977) used Carkhuff's interpersonal training to evaluate the effects of training on personal responsibility. They found a significant positive relationship between personal responsibility and empathic communication. They further reported that interpersonal skills training increased subjects' post personal responsibility scores in comparison to the scores of a control group ($t = 2.41$, $p < .05$). Albert (1981) used a microcounseling model with 32 pastoral counseling students. He divided the subjects into high and low dogmatism groups and then equally distributed the subjects between experimental and control groups. He used the Rokeach Dogmatism Scale (RDS) and the California Personality Inventory (CPI) to assess personality change.

He reported no change in dogmatism or on any of the scales, except Sociability, on the CPI. The evidence of personality change through microcounseling is neither conclusive nor well investigated.

Summary of Microcounseling

Microcounseling has been found to be an effective means of increasing both empathic communication and, according to one study (Arbeitman, 1984), affective sensitivity. The intent of microcounseling is to change stage 2: empathic communication. There is not much evidence to validate the effectiveness of microcounseling in changing affective sensitivity.

The microcounseling methodology is broken down into manageable units which are taught through didactic, written, role-play, and practice steps. The methodology is particularly effective in working with initially ineffective helpers (Kreisel, 1975) and has been used effectively in pastoral training settings (Kreisel, 1977; Albert, 1981; Musser, 1982). Therefore, it may likely be effective in a fundamentalist population which is typically ineffective in interpersonal skills (Virkler, 1980). Research exploring the effect of microcounseling on personality change is inconclusive. Only a few studies point to any significant results. The meditorial role of personality on the acqusition of empathy in the microcounseling process is also unclear. There is a definite need to ascertain the effect of personality in learning empathy through microcounseling.

Dogmatism

This section of the review will look at dogmatism: its definition, its effect on counseling outcome and empathy, its influence on counselor training and the effect of counselor training on the level of dogmatism.

Definition

Dogmatism is defined by Rokeach (1960) as the degree to which a person is "open" to new stimuli. Openness is a term which refers to the extensiveness of communication between various elements of an individual's belief system. The open person is aware of his own feelings, impulses, and imaginings, whereas the closed person selectively inattends to inconsistent or anxiety producing cues. Dogmatism may therefore be regarded as the extent to which a person is able to receive, evaluate, and act on relevant and available information. In a new situation, a closed (highly dogmatic) person is defensive and insecure and is inclined to ignore, rationalize, project or distort new experiences in order to alleviate anxiety. An open (or less dogmatic) person analyzes and evaluates, then discards or integrates different aspects in a new situation.

Effect on Counseling Outcome and Empathic Communication

Rokeach's theory of dogmatism has stimulated an enormous amount of research in the area of counselor effectiveness. Allen (1967) found a relationship between counselor effectiveness and openness--the degree to which a person has access to his own thoughts and feelings. Truax and Carkhuff (1967) stated:

It has long been recognized that the beneficial effects of any human interchange are enhanced by such qualities as accurate and sensitive awareness of the other person's feelings, deep concern for his welfare without attempts to dominate him, and openness about one's own reaction to him. (p. 134)

Foulds (1967) computed the product-moment correlations between self-actualization, empathic communication, respect, and facilitative genuineness within a counseling relationship. He used 30 graduate counseling students who were beginning their practicum experience. He reported that ability to communicate empathic understanding was correlated with awareness of and sensitivity to the counseling students' needs and feelings. The ability to communicate facilitative genuineness tended to relate to the counseling students' ability to be open and to express feelings in a spontaneous fashion. It seems likely that openness and awareness of feelings are related to counseling outcome.

There have been a number of studies exploring the relationship between dogmatism and empathic communication, one aspect clearly related to positive counseling outcome. The results are mixed. Several studies show a significant inverse relationship between dogmatism and empathic communication (Kemp, 1962; Montgomery & Jordan, 1977). For example, Carlozzi, Campbell, and Ward (1982) evaluated dogmatism and facilitative responding with 215 master's level counselor students using the Opinion Scale and EUIP. Dogmatism scores ranged from 65 to 217, with a mean of 136.46 and a standard deviation of 28.87. EUIP scores ranged from 1.31 to 3.38, with a mean of 2.49 and a standard

deviation of .44. The Pearson product-moment correlation coefficient between dogmatism and EUIP scores was $-.55$. Dogmatism accounted for approximately 16% of the variance in EUIP scores.

Others have found statistically insignificant results, but in the expected direction (Foulds, 1971; Jordan, 1978). Jordan (1978) found a significant positive relationship between high dogmatism and ineffective empathic communication, but found no differences in empathic ability between high and low dogmatic trainees at the end of one year of training. Several studies suggest that there is no relationship at all between dogmatism and empathic communication (Cheung, 1973; North, 1977). The mixed results may reflect both a diversity in instruments used to measure effective versus ineffective empathic communication, and an experimental population of unseasoned rather than experienced counselors. Other sources of variability which may account for the inconsistent results include different types of raters, clients, and supervisors. The variance in methodology makes it difficult to compare results. The remainder of this section will evaluate several studies which are similar to this study in both intent and design.

Effect on Counselor Training

One of the earliest investigators of the effect of dogmatism on counseling, C. Gratton Kemp (1962), found that students high in dogmatism gave fewer understanding (empathic) and supportive responses than students lower in this trait. After training, individuals both high and low

in dogmatism became more empathic and supportive in response to hypothetical situations. However, during actual counseling sessions, the individuals high in dogmatism reverted to less understanding and more evaluative, probing, and diagnostic responses. The individuals low in dogmatism did not change significantly in their responses from hypothetical to real counseling situations. Kemp (1962) suggested that highly dogmatic trainees may be simulating the response desired by those in authority without integrating the concepts into their belief system. Less dogmatic trainees, on the other hand, may be integrating the new skills into their belief system, with the result that the skill is evidenced in both a safe and a threatening environment. Both high and low dogmatics improved in facilitative responding, but perhaps for different reasons. This study calls into question the idea of a linear relationship between dogmatism and the learning of human relation skills.

Several studies have been done to assess the effect of dogmatism on the training of empathic communication and affective sensitivity. Two studies in particular employed classical experimental designs and a microcounseling methodology. North (1977) randomly assigned 63 undergraduate and graduate students to two models of systematic counselor training: Ivey's microcounseling and Egan's Textworkbook method. The training involved weekly 3 hour sessions over a period of 6 weeks. The subjects were given the Rokeach Dogmatism Scale and Affective Sensitivity

Scale (AFSS). Video-tape role plays were evaluated using the Carkhuff-Berenson scales, including the EUIP, as pre and post-test measures. Using a two-way repeated measure analysis of variance, significant increases were reported for subjects' means on all outcome measures, but there were no differences in the amount of change between subjects in the two experimental conditions.

North (1977) evaluated the effect of dogmatism on empathic communication and affective sensitivity by using gain scores as the criteria measure, rather than using post measures alone. He found no significant correlation between dogmatism and any of the outcome measures. He concluded: "Dogmatism . . . does not relate in any meaningful way to change in trainee skill levels as a result of structured facilitative skills training" (p. 106). Several problems in his study need to be noted. First, the dogmatism level in his population was "low normal". The range was between 207 and 72, with a mean of 142.9 and a standard deviation of 24.38. The relatively low mean makes the comparison between high and low dogmatism somewhat less meaningful, i.e. high dogmatism in his study may not be very high when measured against a more typical population. Second, the amount of training time (18 hours) is less than the 30 hour training process recommended by Ivey and Authier (1978). Third, the statistical method of using gain scores as a criterion measure loses power which could be gained through multiple regression techniques. Some of these problems are dealt with in a second study.

Albert (1981), using a Pastoral Care and Counseling class, divided 32 students into a didactic and discussion section and a didactic and discussion plus microcounseling section. Students were given the RDS and were evaluated both on pre- and post- training role-play vignettes by the EUIP. The subjects were divided between the two groups on the basis of their pre-test dogmatism scores, with half of the highs and half of the lows being randomly assigned to each group. Using a two-way Anova design, Albert found a significant main effect for Microtraining. He did not, however find a significant effect on gains in empathy between subjects who scored high and those who scored low on the dogmatic scale. The interaction between level of dogmatism and type of counselor training did show that low dogmatics achieved greater gains in empathy than high dogmatics, but the results were not significant at the .05 level. Again, the evidence seems to indicate that dogmatism is not a predictor of success in the microcounseling model. These results, however, must be evaluated in light of certain problems in this study. The mean of the RDS was 171; no figures were given for the range or standard deviation. The mean of the RDS was in the high normal range and was therefore useful for evaluating high versus low dogmatism. However, the sample size in each group was quite small. There were seven high dogmatics and nine low dogmatics in the microcounseling section. The small sample size significantly limited power. Another limitation on power was the use of a two-way Anova versus multiple

regression. In spite of the problems, it is fair to observe that no evidence to date suggests that dogmatism affects a person's ability to learn empathy.

Effect of Counselor Training on Level of Dogmatism

Patterson (1967) demonstrated that first year graduate counseling students became significantly less dogmatic and more "client-centered". Similarly, Walker (1967) found that subjects participating in a group therapy experience became less dogmatic. Level of dogmatism, then, can be changed through training experiences. Cheung (1973) found that subjects in an experimental group trained in Carkhuff's model showed significant decreases in dogmatism as compared to a control group. Albert (1981), on the other hand, did not find any significant differences between a control group and an experimental group using the microcounseling method. It seems that change in level of dogmatism is possible but not assured through a training program.

Summary of Dogmatism

The study of the relationship between dogmatism and empathic communication has yielded mixed results. Part of the problem may involve variance in measurement approaches. Some studies use objective measures and others use peer or supervisor reports. Kemp(1962) suggested the problem may be due to the nature of the dogmatic individual. The dogmatic person may give a response based on his perception of what is expected rather than his true belief, resulting in high variability in pre- and post-test scores. There is no available instrument capable of determining whether a highly

dogmatic person scores low in dogmatism as part of his response to an expectational set.

A number of studies indicated that dogmatism was not related to ability to learn empathy, nor was dogmatism altered by microcounseling training in every case. The results of this review indicate that dogmatism may have little use in evaluating counselor effectiveness or training. However, in all the studies reviewed, the mean of the sample was significantly lower than what might be expected in a fundamentalist population. The effects of high levels of dogmatism such as those found in a fundamentalist population have not yet been explored. Therefore, it can be argued that a fundamentalist population, presumably higher in dogmatism than a secular counseling population, may respond differently to microcounseling training than another audience. For that reason, dogmatism is included in this study as a dependent variable.

Ego Development

This section of the review will address the matter of ego development. Several concerns need to be explored for purpose of this study: definition, issues of measurement, the effect of ego development on affective sensitivity and empathic communication, and its influence on counselor training.

Definition

Loevinger (1976) defines the ego as "above all a process, not a thing The striving to master, to

integrate, to make sense of experience is not one function among many but the essence of the ego" (p. 85). The concept of ego is similar to Sullivan's self system (Sullivan, 1953), a term he used to describe the process of selectively inattending to discordant observations which have the capacity to generate anxiety. The ego is viewed as the integrator of experience, a force which gives meaning to experience. Issues involved in development include impulse control, character development, interpersonal relations, self-conception, and moral reasoning. The structural model that is used is hierarchical--that is, individuals progress through a sequence determined by an inner logic. No stage can be by-passed because each builds upon and is more complex than the preceding one and, in turn, prepares for the next.

Loevinger describes ten stages and transitional levels of ego development. The stages and associated symbols are: Presocial, I-1; Impulsive, I-2; Self-protective, Delta; Ritual-Traditional, Delta/3; Conformist, I-3; Self-aware, I-3/4; Conscientious, I-4; Individualistic, I-4/5; Autonomous, I-5; and Integrated, I-6. Holt (1980) found that for young adults the modal level of development was the Self-aware level, I-3/4. His study showed that 83% of college men and 89% of college women were assessed at stage I-3, I-3/4, I-4, and I-4/5. A closer look at these four stages of development is appropriate because the interaction of these stages with empathy is central to this study.

Conformist, (I-3) At the conformist stage a person obeys rules because they are identified with authority. There is a clear internalization of both rules and good and bad roles, but these are stereotyped conceptions which put a high priority on niceness, helpfulness, and cooperation. Behavior is seen in terms of externals rather than in terms of feelings or inner motivation. Inner life is impoverished and life has no more vitality than cliches can describe. Persons at this stage are capable of genuine reciprocity in interpersonal relationships, but with neither depth nor sensitivity to individual differences.

Self-Aware (I-3/4) The Self-aware level is marked by the beginning self-consciousness that one is not like others, an awareness which results in greater expression of embarrassment and loneliness. As inner feelings begin to acquire more shading, absolutist thinking is diminished to the point of allowing for alternatives, contingencies, and exceptions. The Self-aware person's inner life is still characterized by shallow and vague descriptions of feelings. There is an awareness of traits, but at this level traits are viewed as "those mentioned in the Boy Scout oath" (Loevinger, 1976, p. 20).

Conscientious (I-4) The Conscientious stage represents progression beyond the simple stereotyped thinking of earlier stages. Differentiated inner feelings and perceptions of others are now seen in terms of traits and motives. The person is likely to have self-generated goals and ideals, and is capable of self-criticism and analysis.

Interpersonal relationships are more intensive and involve a clear idea of mutuality and companionship, as well as a greater appreciation of trust, respect, needs, and communication. The I-4 person has a clear understanding of intentions and psychological causality. He can therefore distinguish appearances from underlying feelings and contrast physical reality from mental and spiritual. The Conscientious person feels responsible--often excessively--for the consequences of his actions.

Individualistic (I-4/5) This transitional stage involves a heightened awareness of one's unique individuality and a richer awareness of the tensions between dependence and independence. Emotionally, he is more tolerant and accepting of himself and others. Moralism is replaced by awareness of inner conflict, though inner conflict is often associated with societal demands and expectations. There is greater complexity and richness of expression in conceptualizing interpersonal interactions. At this level, relationships are valued more than the ideals and achievements which are valued at the I-4 level.

Measurement Concerns

Measurement of variables, assumptions regarding linearity in ego development, and selection of an appropriate scale for statistically analyzing the Washington University Sentence Completion Test (WUSCT) are all concerns which must be addressed in any research using Loevinger's concepts.

Loevinger's theory of ego development is based on an invariant, hierarchical ordering of stages and levels. Each stage and level possess its own inner logic and integration of reality. Behavior, in other words, may not necessarily follow a linear pattern of development from one stage to the other. Variables whose development is linear are described as monotonic or polar. Those whose progress follows a curvilinear pattern she refers to as nonmonotonic or milestone variables (Loevinger, 1976). A polar variable is a continuous variable that differs in quantity or amount. A milestone variable is quite different; it is "characterized by a succession of qualitatively different turning points" (Loevinger, 1976, p. 55). If dogmatism is a nonmonotonic trait, then it may be particularly salient at a specific stage or milestone, but comparatively unnoticed at other stages. Any evaluation of traits such as dogmatism or empathy must take into account this potential measurement complexity. Loevinger (1966) stated: "There is no Supreme Court to decide for us what variables are properly treated as polar ones and what are simply milestones along the way of some more comprehensive trait" (p. 203).

The second issue concerns the appropriateness of looking for behavioral components associated with a specific ego development stage. Loevinger and Wessler (1970) strongly inveighed against looking for specific behavioral signs of a given stage. In spite of their caution, several studies have shown that there is a linear correlation between stage and behavior. Browning (1980) found a

non-monotonic relationship between measures of authoritarianism and ego development, with authoritarian aggression and submission being most prominent at the Conformist stage. Roebuck (1981) discovered a significant inverse relationship between dogmatism and ego development. The relationship did not remain significant once it was controlled for education, age, and birth order of the subject. Roebuck did note that subjects scoring at Delta or I-3 were almost entirely high dogmatics while most subjects scoring at post-conformist levels (especially I-4 and above) tended to be low dogmatics. Zielinski (1973) noted a significant correlation between ego development and a pre-test measure of empathic communication. Carlozzi et al. (1983) discovered a significant correlation between ego development and affective sensitivity as measured by the AFSS.

Hauser (1976) suggested that a specific behavior may not be unique to a particular stage. He stated however that "the personality styles unique to each stage imply that one should be able to find behavioral correlates to these patterns . . . which are congruent and predictable from the individual's ego level" (p. 938). To guard against presumed behavior and stage linearity, Hauser (1976) argued that studies of ego development and specific behavioral patterns ought to be done in an experimental context where the interplay of situational cues and certain ego developmental levels can be more fruitfully evaluated. He stated that "links between ego development level and action can be

effectively studied only by experimental conditions and dependent variables, which are based on specific predictions derived from theoretically described characteristics of each stage" (p. 940). When dealing with ego levels beyond the Conformist stage in areas regarding complexity of thought or feeling, evidence exists that assuming linear development is justified (Candee, 1974; Holt, 1974).

A third issue relates to the question of which measurement scale is most appropriate for statistically evaluating the WUSCT. Loevinger and Wessler (1970) argued that ego development levels could be considered ordinal values. Ordinal values normally require the use of non-parabolic statistical measures. Holt (1980), however, pointed out that the sequential and invariant quality of ego development makes it amenable to measurement with statistics which are used for interval scales. He said, "I consider that it is defensible and appropriate to treat these ordinal data by means of statistics that, strictly speaking, assume interval scales of measurement; hence, for many purposes, I use numerical equivalents of stages as scores and include correlational reliabilities also" (p. 912). This would suggest that it is possible to use multiple regression techniques in analyzing the results of this study.

Effect on Affective Sensitivity and Empathic Communication

One study has been done to evaluate the effects of ego development on affective sensitivity. Carlozzi et al. (1983) divided their population of 51 undergraduate dorm advisers into two groups: those who scored I-3 or below,

and those who scored I-3/4 or above. Ten students had ego levels I-3 or below (1 at I-2; 3 at Delta; 6 at I-3) and 41 had I-3/4 or above (12 at I-3/4; 19 at I-4; 10 at I-4/5). Mean scores on the AFSS, Form E-A-2, were 26.7 for the former group and 29.5 for the latter. A Mann-Whitney U test was employed to test the differences between the two ego-level groups. Results demonstrated that empathy scores of the high ego-level group were significantly higher than those of the lower ego-level group ($U_1=272$, $R_1=193$, $p<.05$). This seems to indicate that individuals at the I-3/4 stage or above are better able to recognize the complexity of inner states and feelings than those who score at the Conformist stage or below.

Two studies have been done to evaluate the effects of ego development on empathic communication. Zielinski (1973) tested to see if there was a linear relationship between ego development and empathic discrimination and communication. Forty graduate students who were enrolled in a beginning course in counselor education were assessed by the WUSCT and the Carkhuff-Berenson scales, including the EUIP. The distribution of ego levels was: 14 at I-3/4; 21 at I-4; 4 at I-4/5 and 1 at I-5. The training consisted of ten hours of lab training in the Carkhuff model and ten hours of take-home work over a period of one semester. A Kendall tau coefficient of correlation indicated that a moderate relationship of .46 existed between stage of ego development and ability to communicate empathic understanding ($p<.003$).

A significant relationship was not found between ego development and ability to discriminate empathy.

Using an analogue study, McIntyre (1985) investigated the relationship between counselors' and clients' ego development levels and counselors' expressed empathy and client preference. There were 14 graduate counseling students at I-3/4; 14 at I-4; and 14 at I-4/5. He did not find a significant relationship between ego level and expressed empathy. The means on the Response Empathy Rating Scale, however, were in the expected direction. The RES score means across analogues for each group assumed a curvilinear pattern. When analyzed together, the main effect was eliminated. In cases where client ego level is varied, one might expect the main effect to be eliminated. Because Zielinski (1973) and Carlozzi et al. (1983) held the stimulus materials constant, a positive main effect was predictably found.

McIntyre (1985) also evaluated the relationship between counselors' expressed empathy and client ego level. He found a significant main effect for analogue level which indicated that counselors were more empathic with clients who were higher in ego level. This might suggest that clients in an initial counseling contact may be afforded different amounts of expressed empathy by counselors depending on their level of ego development.

Influence on Counselor Training

Loevinger (1980) suggested that the most important factor in the counseling process may be the ego development

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level of the therapist. She stated: "The mode of teaching counseling students should take their current level into account" (p. 389). The effect of ego development level on the training process has been evaluated in only one study. Zielinski (1973) indicated that the ability to empathize increases as one grows in ego development. He used gain scores from pre- to post-measures on the Carkhuff-Berenson Scales to see if there was a correlation between ego development level and gains in empathic communication and discrimination. He found that high ego subjects made greater gain scores in ability to discriminate empathy but not in ability to communicate empathy. This finding is consistent with two other findings. First, in the Carkhuff model empathic discrimination is a more easily acquired ability, since it does not require skill production (Carkhuff, 1969). Second, empathic discrimination and affective sensitivity are not significantly correlated with other measures of empathy, including empathic communication. Zielinski's (1973) results indicate an effect of ego development on training in empathy in spite of his use of gain scores and a relatively brief training experience (10 hours).

Summary of The Effect of Personality Factors on Counselor Training

The effect of personality on counselor training is a highly complex and confusing area of research. Dogmatism is related to counselor effectiveness when assessed by supervisors and clients, but objective measures yield mixed

results. Kemp (1962) argued that high dogmatics are able to learn new skills as effectively as low dogmatics, but translation into real-life situations is another question. Ego development--a more promising area of research--is clearly related to affective sensitivity (Carlozzi et al., 1983) and empathic communication (Zielinski, 1973). Further, it has been found that a counselor's ego level interacts significantly with a client's ego level to determine the amount of expressed empathy (McIntyre, 1985). Zielinski (1973) also found that gains in empathic discrimination as a result of training are related to the trainee's ego level. Further analysis of the relationship between ego level and changes in affective sensitivity and empathic communication is needed. This study is designed to address the issue of (1) whether fundamentalists can be trained to be more empathic and less dogmatic through microcounseling; (2) whether ego development is related to empathy and the ability to learn empathy through microcounseling training.

Chapter 3: Design of the Study

This study investigated the effects of microcounseling training on empathic communication, affective sensitivity and dogmatism, with special attention to the influence of ego development on the acquisition of affective sensitivity and empathic communication. The Rokeach Dogmatism Scale (RDS) was used to assess dogmatism; ego development was measured by the Washington University Sentence Completion Test (WUSCT). Instruments to measure empathy included the Affective Sensitivity Scale (AFSS) to assess affective sensitivity and the Carkhuff Empathic Understanding Interpersonal Process (EUIP) to assess empathic communication. The subjects were fundamentalist counseling students. Those randomly assigned to an experimental condition received training in Ivey's microcounseling Skills. Subjects randomly assigned to a control condition, received a course in Personality Theories. An experimental between-groups design was constructed to determine the effect of the training. A two-by-two ANCOVA analysis was employed to evaluate the data. This chapter presents the research methodology under the following headings: (a) sample, (b) procedures, (c) instruments, (d) training of raters and rating procedures, (e) testable hypothesis, (f) statistical analysis.

Sample

The subjects were 52 masters level pastoral counseling students enrolled in a counseling skills course at Grace Theological Seminary. All of the students in the pastoral counseling program were invited to be part of this project and all but two voluntarily participated. Two students did not complete the test battery and were dropped from the analysis. The 16 remaining women and 34 men ranged in age from 22 to 58 years. Median age was 27 and mean age was 30.10 years. The representation of males and females in the experimental and control groups was approximately equal (experimental group = 18 men and 7 women; control group = 16 men and 9 women). The effect of gender on the dependent variables in this study was found to be nonsignificant.

Procedures

The subjects completed the instruments at two pre-training sessions, each lasting approximately 1 1/2 hours. At the first session, the Rokeach Dogmatism Scale (RDS) and the Affective Sensitivity Scale (AFSS) were administered, and at the second session, the Washington University Sentence Completion Scale (WUSCT) and the Empathic Understanding Interaction Process Scale (EUIP) were given. The training consisted of 10 training sessions spread over one semester, each session lasting 3 hours. Post-tests were completed at one session of approximately 2 hours.

The 52 students were randomly assigned either to the microcounseling group or to the control group which received

a 30-hour course in Personality Theories. The training routine for the microcounseling group followed the course structure outlined by Ivey and Authier (1978). Ivey's book Intentional Interviewing and Counseling (1983), was used as a class text and homework assignments were made from practice exercises at the end of each chapter. The video-tape series "Basic Attending Skills" (Microtraining Association, Inc., Box 641, No. Amherst, Ma. 01059) was used each session as an example of effective and ineffective skill modeling. Groups were broken into triads to practice the skill, to video or audio-tape their performance, and then to discuss the results. Three post-master's level counselors were trained to assist as group role models and to provide immediate feedback on skill production.

Experimental and Control groups differed in course materials, homework assignments and use of small groups. The control group used Raymond Corsini's Current Psychotherapies as a class text. Homework assignments, in the control group, were given each week to write a 3-5 page paper evaluating the specific theorist according to the students' model of counseling. The Control group did meet in class groups to present class discussions on different theoretical models, however, group work was an ancillary part of the control course in comparison to the microcounseling treatment group.

Instruments

Rokeach Dogmatism Scale

The Rokeach Dogmatism Scale--Form E (RDS) is composed

of 40 six-point Likert-type items which are scored from +3 (strongly agree) to -3 (strongly disagree). One hundred sixty points are added to the raw score to make all of the scores positive, ranging from 40 to 280. A high score indicates a person is closed-minded or dogmatic.

Reliability In ten test-retest studies conducted by Rokeach (1960) at two universities and a VA hospital at intervals of one to six months, reliability measures ranged from .68 to .93, with a median value of .78 reported. Vacchiano, Strauss, and Hochman (1969) found no substantial disparity in reliability for those scoring high or low on dogmatism. The present study found a Pearson r of .737 for test-retest among the control group.

Validity With regard to construct validity, several factor analytic studies have shown the RDS to be a better measure of authoritarianism than the California F Scale (Vacchiano et al., 1969). Rokeach (1960) found 10 students who were considered by their peers to be low in dogmatism differed on the average by 56.1 points from 10 students rated by peers to be high in dogmatism.

Carkhuff-Berenson Scales

Truax (1961) was the first to develop a scale to measure the "therapeutic core conditions" of empathic understanding, respect, and genuineness. Carkhuff (1969) developed four scales to measure these attributes as well as a fifth scale called the Gross Rating of Facilitative Interpersonal Functioning. For this study, the only scale used was the Empathic Understanding in Interpersonal

Processes (EUIP). The EUIP is used to measure an aspect of phase II: empathic communication.

The EUIP consists of 16 audio-taped or written expressions by a client. The counselor responds to each client interaction in a manner judged to be helpful. Responses to the written version of the test have been found to correlate highly with the responses to the audio-taped presentation of the 16 vignettes with both high and low functioning subgroups (Therrien & Fischer, 1978) and with trained and untrained subgroups (Stokes & Tait, 1978). Therefore, for ease of administration, written responses to printed vignettes were chosen.

Reliability Reliability is usually determined by correlating the ratings of different judges on the same protocol. For the 28 studies reported, reliability estimates of this scale (EUIP) range from .42 to .95, thus indicating a moderate to high degree of reliability (Truax & Carkhuff, 1967b). The present study found a test-retest reliability of $r = .734$ for the control group

Validity Construct validity has been determined by comparing helpers' scores on these scales to a wide variety of measures of positive client outcome. A broad range of helpers and clients has been used in these studies including experienced therapists, paraprofessionals and counseling students (Carkhuff & Berenson, 1967). The results showed higher level scores on the EUIP were associated with positive counseling outcomes (Carkhuff, 1969a). It was also

found that beginning counselors who scored higher on the EUIP were more likely to benefit from a training process (Carkhuff, 1969a). Factor analyses of the communication responses found that for high-, moderate-, and low-functioning groups, group means on the measures were able to significantly discriminate between the groups (Carkhuff, 1969a).

Affective Sensitivity Scale

The Affective Sensitivity Scale was used to measure phase I empathy: affective resonance. The test is designed to assess the "ability to detect and describe the immediate affective state of another" (Kagan et al., 1967).

The scale consists of thirty-nine color film vignettes taken from actual counseling sessions. Subjects are required to select from three alternatives the most accurate affect experienced by the client or counselor during each vignette for a total of 66 items. The test is scored by giving one point for each correct response, with a possible range of 0 to 66 points.

Reliability Kagan (1967) reported on seven studies of reliability for this scale, which were done with master's degree counseling students. He found Kuder-Richardson-20 coefficients, ranging from .53 to .77, with a median value of .70. Schneider (1983) reported a Chronbach's $r = .64$. The present study found a surprising test-retest reliability for the control group to be .004. It should be noticed that reliability in this study is nonexistent.

Validity Kagan (1967) reported a number of studies which support the concurrent, predictive, and construct validities of this scale. Predictive validity was measured by giving the AFSS to students at the beginning of a summer training program. At the end of the summer students were to rank their peers on counselor effectiveness. The scores on the scale correlated significantly with the peer ratings. A second study to test the construct validity used members of two groups in a one-year N.D.E.A. counseling and guidance institute. The test was given at the beginning of the program and again after 6 months. It was hypothesized that students would significantly increase their scores on the scale as a result of their training. A t-test for correlated means was computed between pre- and posttest sample means. There were significant increases in the sample means for both groups, one significant at .025 and the other at .005.

Washington University Sentence Completion Test

The Washington University Sentence Completion Test Form 11-68 Men and Woman (WUSCT; Loevinger & Wessler, 1970) was used to assess ego development level. The test consists of thirty-six brief sentence stems which are spaced over two pages.

Loevinger & Wessler (1970) suggested that two raters be used to evaluate the stem responses. In this study two doctoral students in counseling psychology were trained using the self-training manual (Loevinger & Wessler, 1970). All of the items were prepared for scoring following the

manual's instructions. Following the evaluation of each individual stem, a total protocol rating (TPR) was given according to the automatic ogive rules. Agreement on discrepant item scores was reached before a final TPR was determined.

Reliability Loevinger & Wessler (1970) found that five self-trained raters compared with two expert raters had a median interrater correlation ranging from .89 to .92. This indicates that training with the self-training manual can produce scorers who have a high degree of agreement between themselves when the only common training is the manual. Self-trained evaluators also closely approximate ratings produced by raters personally trained by Loevinger. In the present study the interrater correlation was found to be .763.

Validity Loevinger (1970) discouraged simple attempts to find predictive validity based on linear relationships between stages and behavior. A number of studies, however, have found a significant relationship between behavior and stage conceptualizations (Zielinski, 1973; Candee, 1976).

Construct validity is suggested by the structural unity or fidelity of the test. The statistical homogeneity of the WUSCT has been tested and has shown that it cannot be broken into subscales. Lambert (1972) was unsuccessful in finding a "moral factor" in his analysis of the WUSCT. A number of studies have indicated that intelligence and verbosity cannot be considered overlapping measures of ego development

(Loevinger & Wessler, 1970; Hoppe, 1972). There is clear evidence that the WUSCT measures a single construct.

Training of Raters and Rating

Procedures for the EUIP

The two raters used in this study were post-master's level psychological interns in a college counseling center. Both had extensive counseling and counselor training experience and were familiar with the Carkhuff and Ivey models of skills training.

The raters were trained in the EUIP scale according to the steps suggested by Carkhuff (1969a). The raters then scored role-play vignettes which were representative of each level on the five-point scale. Discussions were held between the two raters and the trainer on the issues of discrepant ratings. Training was conducted over a period of 6 weeks taking approximately 30 hours.

The inter-judge reliability for the ratings of the written responses to the EUIP were tested through the use of Cronbach's Alpha procedure (Anastasi, 1976, p. 118) and found to be between .70 and .94 (Zielinski, 1974). An inter-judge reliability coefficient was calculated for the ratings of judges in this study on both pre- and post-EUIP protocols. In the present investigation the reliability coefficient was .84.

Ratings for the written responses to the 16 vignettes were coded for confidentiality and then grouped according to response. All responses to each vignette were scored before

scoring the next. The final score was an average of both ratings for each of the 16 vignettes.

Testable Hypotheses

Hypothesis 1. Students participating in microcounseling skills training will demonstrate higher empathic communication, higher affective sensitivity, and lower dogmatism than those in the control group as measured respectively by the EUIP, AFSS, and RDS.

Hypothesis 2. Students, across treatment conditions, who are higher in ego development (I-4 and I-4/5) will demonstrate higher empathic communication, higher affective sensitivity and lower dogmatism than those who are lower in ego development (I-3 and I-3/4) as measured respectively by the EUIP, AFSS and RDS.

Hypothesis 3. Level of ego development will be shown to interact with microcounseling training to increase student's empathic communication, affective sensitivity and decrease dogmatism as measured respectively by the EUIP, AFSS, and RDS. Specifically, the effects of microcounseling on the three outcome variables will be more pronounced for subjects high on ego development (I-4 and I-4/5) than for subjects low on ego development (I-3 and I-3/4).

Statistical Analyses

All hypotheses were tested using a series of three independent Analyses of Covariance (Fisher, 1958). Use of Analysis of Covariance (ANCOVA) allowed for statistical control of potential differences between experimental and

control groups on the various dependent variables prior to treatment. The covariate was the respective pre-test score for each of the three dependent variables. In each ANCOVA the independent variables studied were ego development group and treatment condition. The analyses investigated the main effects and interaction of these variables on empathic communication, affective sensitivity, and dogmatism, respectively.

In all three ANCOVA's, the sums of squares associated with each effect investigated were calculated using the classic experimental approach. Under this procedure, each main effect was assessed with the other main effect held constant, and the two-way interaction was tested with both main effects controlled. This approach is widely accepted for analyses in which no a priori ordering of variables are theoretically meaningful (Pedhazur, 1982).

Chapter 4: Results

The results of the tests of this study's hypotheses are presented in this chapter. The values obtained from the three 2 x 2 Analysis of Covariance (ANCOVA) provide a basis for evaluating the research hypotheses.

Hypotheses 1 through 3: Differences Due to Treatment.

These hypotheses dealt with the differences between experimental and control groups due to the effect of microtraining.

Hypothesis 1. Students participating in microcounseling skills training will demonstrate higher empathic communication than those in the control group.

Results. The ANCOVA summary can be seen in Table 4.1.

Table 4.1

ANCOVA Summary for Empathic Communication

Source	SS	DF	MS	F	Prob.
Covariate	8.48	1	8.48	66.92	.000*
Treatment	5.46	1	5.46	43.09	.000*
Ego group	0.59	1	0.59	4.68	.036*
Interaction	0.04	1	0.04	0.28	.600
Error	5.71	45	0.13		

* significant at the .05 level

The ANCOVA employed to investigate the effect of microcounseling on ability to communicate empathy showed a

significant effect of treatment [$F(1,45) = 43.09, p < .05$]. The adjusted mean of the experimental group ($\bar{X}_{adj.} = 2.66$) is higher than the adjusted mean of the controls ($\bar{X}_{adj.} = 1.92$). Investigation of the magnitude of the treatment effect showed that just under 28% of the variability found in empathic communication could be explained through knowledge of treatment condition ($\eta^2 = .276$) with the pre-test controlled. Observed and adjusted means and standard deviations are given in table 4.2.

Therefore, the null hypothesis was rejected and the alternate hypothesis was accepted. Microcounseling training did significantly increase the ability to communicate empathy as measured by the EUIP in the experimental group.

Table 4.2

Means, Standard Deviations for Pre- and Post-test
Scores for Empathic Communication

Training Section	<u>N</u>	Pre Score	S.D.	Post Score	S.D.	Post-test Mean adj. for cov.
1. Experimental	25	2.06	0.392	2.74	0.465	2.66
2. Control	25	1.75	0.359	1.84	0.431	1.92

Hypothesis 2. Students participating in microcounseling skills training will demonstrate higher affective sensitivity than those in the control group.

Results. The ANCOVA summary can be seen in Table 4.3. The F test for treatment [$F(1,45) = 4.14, p < .05$] was significant at the $p < .05$ level. The adjusted mean of the

control group (\bar{x} adj. = 36,87) is higher than the adjusted mean of the experimentals (\bar{x} adj. = 34.13).

Investigation of the magnitude of the effect showed that just over 7% of the variability found in affective sensitivity could be explained through knowledge of the control condition ($\eta^2 = 0.071$) with the pre-test controlled. Observed and adjusted means and standard deviations are given in table 4.4

Table 4.3

ANCOVA Summary for Affective Sensitivity

Source	SS	DF	MS	F	Prob.
Covariate	137.53	1	137.53	6.41	.015
Treatment	88.66	1	88.66	4.14	.048*
Ego group	63.66	1	63.66	2.97	.092
Interaction	6.10	1	6.10	0.29	.596
Error	964.94	45	21.44		

* significant at the .05 level

Table 4.4

Means, Standard Deviations for Pre- and Post-test

Scores for Affective Sensitivity

Training Section	<u>N</u>	Pre Score	S.D.	Post Score	S.D.	Post-test Mean adj. for cov.
Experimental	25	30.24	5.58	33.92	5.45	34.13
Control	25	32.52	4.92	37.08	4.15	36.87

Although there were significant results, the difference is not in the expected direction. Therefore, the research

hypothesis was not supported. The training program was not found to improve affective sensitivity.

Table 4.5

ANCOVA Summary for Dogmatism

Source	SS	DF	MS	F	Prob.
Covariate	6889.14	1	6889.14	15.82	.000*
Treatment	488.77	1	488.77	1.12	.295
Ego group	0.25	1	0.25	0.001	.981
Interaction	364.09	1	364.09	0.84	.365
Error	19599.80	46	435.55		

* significant at the .05 level

Hypothesis 3. Students participating in microcounseling skills training will demonstrate less dogmatism than those in the control group.

Results. The ANCOVA summary can be seen in Table 4.5. The F test for treatment [$F(1,45) = 1.12, p > .05$] showed no significant difference to exist between groups. Therefore, the research hypothesis was not accepted. Microcounseling training was not shown to be related to the level of dogmatism as measured by the RDS in the experimental group. Means and standard deviations for both groups on RDS pre- and post-test scores are given in table 4.6.

Table 4.6

Means, Standard Deviations for Pre- and Post-test

Scores for the Rokeach Dogmatism Scale

Training Section	<u>N</u>	Pre Score	S.D.	Post Score	S.D.
1. Experimental	25	171.88	18.81	172.48	25.88
2. Control	25	169.44	22.56	177.32	20.54

Hypotheses 4 through 6: Differences due to Ego Development Level.

These hypotheses dealt with the differences between low and high ego development groups on the dependent variables of empathic communication, affective sensitivity and dogmatism.

Hypothesis 4. Students, across treatment conditions, who are higher in ego development, will demonstrate higher empathic communication than those who are lower in ego development.

Results. The ANCOVA summary can be seen in Table 4.1. The F test for ego development level [$F(1,45) = 4.68, p < .05$] was significant at the .05 level. Ego development level did effect the ability to communicate empathy, in that the higher ego development group scored significantly higher on the EUIP, than the lower ego development group. Means and standard deviations for high and low ego groups are given in table 4.7.

Table 4.7

Mean EUIP Pre and Post-test Scores for
Different Ego Development Groups

Ego Group	<u>N</u>	Pre Score	S.D.	Post Score	S.D.	Post-test Mean adj. for cov.
Low (I-3 and I-3/4)	27	1.71	0.38	2.06	0.57	2.17
High (I-4 and I-4/5)	23	2.14	0.31	2.56	0.61	2.43

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Hypothesis 5. Students, across treatment conditions, who are higher in ego development, will demonstrate higher affective sensitivity than those who are lower in ego development.

Results. The ANCOVA summary can be seen in Table 4.3. The F test for ego development group [$F(1,45) = 2.97, p > .05$] was not significant at the .05 level. Ego development level was not shown to effect the ability to be affectively sensitive among subjects in this study.

Hypothesis 6. Students, across treatment conditions, who are higher in ego development, will demonstrate lower dogmatism than those who are lower in ego development.

Results. The ANCOVA summary can be seen in Table 4.5. The F test for ego development group [$F(1,45) = .001, p > .05$] did not support the notion of ego group differences on this variable. Ego development level did not effect the level of dogmatism.

Hypothesis 7 through 9: Interaction of Microcounseling and Ego Development.

These hypotheses deal with the interaction of microcounseling and ego development and test the differential effect of treatment on empathic communication, affective sensitivity, and dogmatism dependent on ego development.

Hypothesis 7. Level of ego development will be shown to interact with the effect of microcounseling training to increase subjects' ability to communicate empathy.

Results. The ANCOVA summary can be seen in Table 4.1. The F test for the interaction of treatment and ego development group [$F(1,45) = 0.28, p > .05$] did not support the notion of differential treatment effects dependent upon ego development group. Level of ego development did not interact with training to alter empathic communication.

Hypothesis 8. Level of ego development will be shown to interact with the effect of microcounseling training to increase subjects' affective sensitivity.

Results. The ANCOVA summary can be seen in Table 4.3. The F test for the interaction of treatment and ego development group [$F(1,45) = 0.29, p > .05$] did not support the notion of differential treatment effects dependent upon ego development group. Level of ego development did not interact with training to alter affective sensitivity.

Hypothesis 9. Level of ego development will be shown to interact with the effect of microcounseling training to decrease subjects' level of dogmatism.

Results. The ANCOVA summary can be seen in Table 4.5. The F test for the interaction of treatment and ego development group [$F(1,45) = 0.84, p > .05$] did not support the notion of differential treatment effects dependent upon ego group. Level of ego development did not interact with training to alter dogmatism.

Chapter 5: Discussion

This chapter is concerned with interpreting the results of this study. The unique population of fundamentalist counseling students are first discussed. Then the findings of the study are evaluated, including the main effect for treatment and ego development group and the interaction between the two. Reasons for these findings and implications specific to individual findings are evaluated. Finally, recommendations for research and training are discussed.

Population: Fundamentalist Counseling Students

Few studies have been done with Seminary Students in the area of counselor skill training; no study has been done with a fundamentalist population. A fundamentalist, in this study, has been operationally defined by two key issues: (a) Belief in the Bible as an inerrant record of God's message to mankind (b) Separation from practices considered unbecoming of a Christian including, "gambling, dancing, attendance at commercial movie theaters, identification with secret societies, and the use of alcoholic beverages, illegal drugs and tobacco" (Grace Theological Seminary 1984-1986 Catalog, p.16). The difficulty in definition is that many students may sign a covenant agreeing to live

according to these principles, but may not in fact concur with their validity or importance. Students who attend Grace Theological Seminary would in most cases, however, be considered more conservative than the broader evangelical population. The generalizability of the effects of microcounseling training can now include a new population: fundamentalist counseling students.

This study presents data which is contrary to expectations about conservative, fundamentalist students. It was presumed that the students would be highly dogmatic and consequently low in empathic communication and affective sensitivity. The students were higher in dogmatism compared to studies done with secular master's level counseling students; however in terms of empathic communication the students were not significantly lower than the averages for counseling students at secular universities (Appendix G). The mean score for affective sensitivity of the fundamentalist students was significantly higher than the mean of secular counseling students (Appendix G). However, the lack of reliability of the Affective Sensitivity Scale makes this result difficult, if not impossible to interpret. The data argues minimally for the need to investigate the complexity of this population before making theoretically reasonable but not empirically verifiable assumptions. It also indicates a need for more careful evaluation of how beliefs affect behavior and, more specifically, how religious conservatism affects empathic communication and affective sensitivity.

Review of Results and Discussion

The Main Effect for Treatment Level.

The Findings. Microcounseling training was shown to significantly increase the ability to express empathic communication, but no significant effect on affective sensitivity or dogmatism was found. The effect of treatment on affective sensitivity produced confusing results. The control group showed higher levels of affective sensitivity in comparison to the experimental group. This effect was, however, determined to be at least partially due to initial differences between groups and must be discounted. In terms of dogmatism, there were no significant differences between the experimental and the control groups.

Discussion and Implications. The relationship between empathic communication and treatment is not suprising. A number of studies have found microcounseling training an effective means of increasing empathic communication in different popluations: paraprofessional, (Carkhuff, 1969) and pastoral trainees, (Kriesel, 1975; Albert, 1981). This study adds fundamentalist counseling students to the list of trainees who have demonstrated a similar relationship to exist. The treatment effect in this study is statistically significant and practically meaningful. The effect size, however, may have been even larger if this study had included a more diverse fundamentalist population. A homogeneous sample tends to underestimate the extent of the correlation found in a more diverse population.

The effect of microcounseling upon affective sensitivity shown in this study could be seen as confusing since theory and empirical data support the possibility of microcounseling influencing levels of affective sensitivity (Arbeitman, 1984). However, two points must be considered: first, the Affective Sensitivity Scale used in this study to measure affective sensitivity, was highly unreliable. The test-retest reliability of $r = .004$ for the control group makes the test useless. The more significant question is why did the test not have greater, or in fact any, reliability in this study? The test was conducted precisely according to instructions and the post-test was given 14 weeks after the pre-test. Given the unusual results it was considered prudent to reevaluate the scoring and statistical results, therefore, each test protocol was rescored and compared to the original outcomes. No differences were found between the two scoring results. The statistical test was also rerun to assure against possible computer error. Again, no error was found.

Results of the scatterplots comparing pre- and post-test scores on the Affective Sensitivity Scale for control, experimental and combined groups are reported in Appendix I. The lack of reliability may be due to the presence of three subjects in the control group whose scores were far removed from the rest of the sample. It is difficult to determine why the subjects scored extremely high on the pretest and then reversed their position to the lowest scores on the posttest.

It could also be argued that fundamentalists respond differently to the test than other populations. The mean score for the AFSS was higher than other test populations and the reliability was lower than any other reported study using this test. I know of no theory, however, which would explain both the higher mean score and the total lack of reliability.

Second, it is possible that microcounseling training has an effect of focusing the student's attention on skill production, rather than affective recognition. Affective sensitivity and empathic communication are not significantly correlated (Mullen and Abeles, 1971; Arbeitman, 1984); nor necessarily part of the same empathy learning cycle (Gladstein, 1983). Students in the control group participated in a Personality Theories class which may have enhanced their recognition of the importance of affective states without focusing on direct skill production. It seems reasonable to conclude that microcounseling may increase affective sensitivity, though it is not supported by this study.

The lack of demonstrated effect of microcounseling upon level of dogmatism in this study is also difficult to explain in terms of current theory. There may be two possible explanations of the data. First, contradictory evidence exists as to the stability of the trait of dogmatism. Dogmatism has been changed through counselor training, (Mezzano, 1969); other studies have seen no change in level of dogmatism after counselor training (Cheung,

1975; Albert, 1981). Dogmatism changes in this study were not uniform and there is no hard data which accounts simultaneously for the decrease in some scores and the increase in others. The level of ego development level did not help discriminate which subjects increased or decreased in dogmatism.

A second possible explanation concerns the nature of the dogmatic person. Changes in scores may be due to the effect of following the party-line described by Kemp (1962). Students with lower dogmatism scores may in fact be low or they may be duplicating what may be expected of a counselor; once the student feels comfortable he may then either respond higher according to his genotypic pattern or in fact decrease in dogmatism on the basis of the treatment. In either case it makes changes in dogmatism difficult to interpret.

Dogmatism was not significantly effected by microcounseling nor was it found to correlate with the dependent variables which measured empathy in this study. A Pearson r was run for the relationship of dogmatism and empathic communication; the results were not significant. This indicates that dogmatism was not a variable related to empathic communication.

The Main Effect for Ego Development Group

The Findings. There was a main effect for ego development group on empathic communication and nonsignificant results on affective sensitivity and dogmatism.

Discussion and Implications. The main effect for ego development on empathic communication was found to be both statistically significant and practically meaningful ($\eta^2 = .143$). The results indicate that the higher the level of ego development the more a person will be able to empathically communicate. These results are in accord with the findings of Zielinski (1973) who found a moderate correlation between ego level and empathic communication using the EUIP. McIntyre (1985) did not find a significant relationship between ego level and empathic communication. In that study, stimulus materials varied on client ego level, whereas both in the Zielinski (1973) study and this study client stimulus materials were not systematically varied according to ego level. This finding provides support for the hypothesis that phase 2: empathic communication is related to the ego development level of the counselor. This replication of Zielinski's finding (1973) should encourage research in this area, particularly in actual counseling sessions rather than with written or oral responses to client vignettes.

The effect of ego development group on affective sensitivity was not conclusive. The F test was found to be nonsignificant at the .05 level of probability, however, the results again approached significance at the .092 level of probability. The lack of reliability, previously discussed, increased error variance, thus causing a sizeable loss of power. In fact, the results are quite striking given the large error variance. One might expect with a more reliable

measure or in another population using the Affective Sensitivity Scale a sizeable effect due to ego development level.

Investigation of ego development group on dogmatism as measured by subjects' post-RDS scores was nonsignificant. Level of dogmatism was clearly not related to the level of ego development of subjects in this study. It is interesting to note, however, that a significant correlation was shown between ego development level and subjects' pre-RDS scores ($r = -.294 (1,48) p < .05$). This would indicate that pre-test scores on the RDS were inversely related to ego development. However, changes in dogmatism post-test scores used in ANCOVA results are not associated with ego development. No study, including this one, has been able to explain the random variability in dogmatism posttest scores. It is quite possible that several factors are operating simultaneously causing some subjects' scores to vary up or down for different reasons.

The Interaction of Ego Development Group and Treatment

The Findings. A significant interaction for ego development and treatment was not found for any of the dependent variables: empathic communication, affective sensitivity or dogmatism.

Discussion and Implications. The interaction hypotheses of this study were not supported. There does not seem to be a relationship between ego development and the ability to learn empathy or between ego development and personality change as measured by the construct of

dogmatism. Increases in empathic communication were in the expected direction when divided by ego group: high and low (see table 4.7); and by ego development stages: I-4/5, I-4, I-3/4 and I-3 (see table 5.1). The lack of equal number in each stage and the small sample size makes the results impossible to analyze, however had there been greater numbers (increase of degrees of freedom) and equal cell size, there may have been a reduction of error variance resulting in greater power. The effect may exist but this study lacked the statistical power to find it. This possibility is worthy of further exploration.

The lack of significant interaction with affective sensitivity may again be a by-product of the test's lack of reliability. Further exploration of the use of the Affective Sensitivity Scale with this population is warranted. There does not seem to be any clear way of further testing the effect of ego development on dogmatism until the variance in dogmatism scores is more clearly understood.

Table 5.1
EUIP Posttest Scores by Ego Development Stage
in the Experimental Group

Ego Development Stage	Number of Subjects	Mean of Subjects	Standard Deviation
I-3	2	2.73	.021
I-3/4	12	2.54	.404
I-4	9	2.87	.462
I-4/5	2	3.19	.792

RecommendationsRecommendations for Research.

There are a number of questions which warrant further exploration. The concerns are in the areas of the measurement of affective sensitivity, the stability of dogmatism, and the role of ego development on empathy in different settings.

(A) Research is needed to explain the Affective Sensitivity Scale's lack of reliability for a fundamentalist population. (B) Research is needed to explain the shifts in dogmatism scores after counselor training. (C) Research is needed to examine the effects of ego development on learning facilitative skills using subjects from different ego development stages. Such a research design would increase the likelihood of seeing an interaction effect between microcounseling and ego development. (D) Research is needed to evaluate the effect of ego development on empathic communication in analogue, role play and/or actual counseling situations. In a fundamentalist population it would be interesting to evaluate the student's empathic response to a client who viewed life according to the same moral values compared to a client who differed from the student's moral code.

Recommendations for Training.

There are three central issues related to training pastors to counsel: (a) effect of personality on empathic communication and affective sensitivity, (b) ability to learn facilitative skills through microcounseling training,

(c) effect of personality on the ability to learn empathy through microcounseling training. It was found that fundamentalist counseling students do express empathic communication differentially due to different levels of ego development. Therefore, it can be argued that when possible it is advisable to select students for training who show higher levels of ego development. Dogmatism was not found to be related to empathy; therefore at this point selection based on high or low levels of dogmatism is not advised. Courses which encourage students to grow in ego maturity through evaluation of their interpersonal relationships, impulse control, and capacity for self-criticism is highly encouraged in order to increase their capacity for empathic interaction.

This study shows that fundamentalists are capable of being trained through a microcounseling course. Seminaries need to be aware of the effectiveness and viability of using this methodology for improving the relational capacities of their students irrespective of level of dogmatism or ego development.

This study did not show a significant interaction of ego development and treatment; however, methodological problems may have decreased statistical power and minimized the likelihood of significant results. The results indicate that students who are either high or low in ego development profit from microtraining. Therefore, at this point it is advisable to encourage all students, irrespective of ego

development level, to pursue training in facilitative skills.

Appendix A

Information about the Research Project

Hello,

My name is Dan Allender. I'm a doctoral student in the Department of Counseling Psychology at Michigan State University. I am conducting a research study into the effectiveness of various methods of training religious counselors. I would like to request your participation in this study.

Your part will include taking a counseling course listed as BC 410 and participating in either a 30 hour Microcounseling course or a 30 hour Personality Theories course. Class choice will be by random assignment. All participants will take four tests measuring social attitude and empathy. All four tests will take two hours of your time.

Benefits which will be derived from participation in the study include increasing your knowledge of your style of relating to other people and your potential for change in empathy skills and attitudes during the term you take the class. You will receive a written interpretation of the scores from pre- and post-tests, with an opportunity for further elaboration.

Individual scores will be coded and kept strictly confidential by the experimenter and will not be released to anyone. All scores and demographic data will be kept in locked storage under the strict control of the Secretary of the Grace Counseling Center. For the purpose of the experiment, only group data will be reported.

Only students who agree to participate and sign informed consent forms will be assessed or placed in one of these classes. Your participation or nonparticipation at any point in this research will in no way affect your standing in this class or in the counseling program.

Appendix B

Informed Consent Form

I have understood the proposal to conduct research on counselor training methods. I have been given the opportunity to ask further questions about the details and procedures of the study and have had my questions answered to my satisfaction. I also understand that, within restrictions of confidentiality, the general results of the study will be made available to me. In order to insure confidentiality student numbers and not names will be used to randomly assign students to different treatment groups. Student addresses will be used only for follow-up.

With the understanding and assurance that my name and/or my responses on instruments will not be used in any reports based on this research, and that my responses will be kept confidential, I agree to participate in the study outlined in the proposal.

Specifically, I hereby agree to provide information requested in this study. I also understand that I am free to withdraw from the study at any time without penalty (ie. without effect on my status in the counseling program.)

Signature: _____
Name: _____
Address: _____
Student Number: _____
Date: _____

Project Director: Dan Allender
Department of Counseling and Educational
Psychology
Michigan State University

APPENDIX C

Personal Opinion Scale

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1,+2,+3, or -1,-2,-3, depending on how you feel in each case.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE WHOLE
+3: I AGREE VERY MUCH	-3: I DISAGREE VERY MUCH

-
1. The United States and Russia have just about nothing in common.
 2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
 3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

4. It is only natural that a person would have much better acquaintance with ideas he believes in than with ideas he opposes.
5. Man on his own is a helpless and miserable creature.
6. Fundamentally, the world we live in is a pretty lonesome place.
7. Most people just don't give a "damn" for others.
8. I'd like it if I could find someone who would tell me how to solve my personal problems.
9. It is only natural for a person to be rather fearful of the future.
10. There is so much to be done and so little time to do it in.
11. Once I get wound up in a heated discussion I just can't stop.
12. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what others are saying.
14. It is better to be a dead hero than to be a live coward.
15. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.
16. The main thing in life is for a person to want to do something important.
17. If given the chance I would do something of great benefit to the world.
18. In the history of mankind there have probably been just a handful of really great thinkers.
19. There are a number of people I have come to hate because of the things they stand for.
20. A man who does not believe in some great cause has not really lived.
21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.

22. Of all the different philosophies which exist in this world there is probably only one which is correct.
23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
25. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
29. A group which tolerates too much difference of opinion among its own members cannot exist for long.
30. There are two kinds of people in this world: those who are for truth and those who are against the truth.
31. My blood boils whenever a person stubbornly refuses to admit he's wrong.
32. A person who thinks primarily of his own happiness is beneath contempt.
33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
34. In this complicated world of ours, the only way we can know what's going on is to rely on leaders or experts who can be trusted.
35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
37. The present is all too often full of unhappiness. It is only the future that counts.

38. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all".
39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
40. Most people just don't know what's good for them.

APPENDIX D

SENTENCE COMPLETION FOR MEN

Name _____ Age _____

Marital Status _____ Education _____

Instructions: Complete the following sentences.

- | | |
|--|--|
| 1. Raising a family | 20. He felt proud that he |
| 2. Most women think that men | 21. Men are lucky because |
| 3. When they avoided me | 22. When they talked
about sex, I |
| 4. If my mother | 23. At times he worried
about |
| 5. Being with other people | 24. I am |
| 6. The thing I like about
myself is | 25. A man feels good when |
| 7. A man's job | 26. My main problem is |
| 8. If I can't get what I want | 27. When his wife asked
him to help with the
housework |
| 9. I am embarrassed when | 28. When I am criticized |
| 10. Education | 29. Sometimes he wished
that |
| 11. When people are helpless | 30. When I am with a
woman |
| 12. Women are lucky because | 31. When he thought of
his mother, he |
| 13. What gets me into trouble
is | 32. The worst thing about
being a man |
| 14. A good father | 33. Usually he felt that
sex |
| 15. If I were king | 34. I just can't stand
people who |
| 16. A wife should | 35. My conscience bothers
me if |
| 17. I feel sorry | 36. Crime and delinquency
could be halted if |
| 18. When a child won't join in
group activities | |
| 19. When I am nervous, I | |

SENTENCE COMPLETION FOR WOMEN

Name _____ Age _____

Marital Status _____ Education _____

Instructions: Complete the following sentences.

- | | |
|---|---|
| 1. Raising a family | 20. Men are lucky because |
| 2. Most men think that women | 21. When they talked about sex, I |
| 3. When they avoided me | 22. At times she worried about |
| 4. If my mother | 23. I am |
| 5. Being with other people | 24. A women feels good when |
| 6. The thing I like about myself is | 25. My main problem is |
| 7. My mother and I | 26. Whenever she was with her mother, she |
| 8. What gets me into trouble is | 27. The worst thing about being a woman |
| 9. Education | 28. A good mother |
| 10. When people are helpless | 29. Sometimes she wished that |
| 11. Women are lucky because | 30. When I am with a man |
| 12. My father | 31. When she thought of her mother, she |
| 13. A pregnant woman | 32. If I can't get what I want |
| 14. When my mother spanked me, I | 33. Usually she felt that sex |
| 15. A wife should | 34. For a woman a career is |
| 16. I feel sorry | 35. My conscience bothers me if |
| 17. When I am nervous, I | 36. A woman should always |
| 18. A woman's body | |
| 19. When a child won't join in group activities | |

APPENDIX E

A DESCRIPTION OF HELPER STIMULUS EXPRESSIONS: AN INDEX OF COMMUNICATION

Introduction and Instructions

The following excerpts represent 16 stimulus expressions; that is, expressions by a helpee of feeling and content in different problem areas. In this case the same helpee is involved in all instances.

You may conceive of this helpee not necessarily as formal client but simply as a person who has come to you in a time of need. The helpee, for example, may be a member from your congregation. We would like you to respond as you would if someone came to you seeking assistance in a time of distress.

In formulating your responses keep in mind those that the helpee can use effectively in his own life.

In summary, formulate responses to the person who has come for help. The following range of helpee expressions can easily come in the first contact or first few contacts; however, do not attempt to relate any one expression to a previous expression. Simply try to formulate a meaningful response to the helpee's immediate expression.

Excerpt 1

Helpee: I don't know if I am right or wrong feeling the way I do. But I find myself withdrawing from people. I don't seem to socialize and play their stupid games any more. I get upset and come home depressed and have headaches. It seems all so superficial. There was a time when I used to get along with everybody. Everybody said, "Isn't she wonderful. She gets along with everybody. Everybody likes her." I used to think that was something to be really proud of, but that was who I was at that time. I had no depth. I was what the crowd wanted me to be--the particular group I was with.

Excerpt 2

Helpee: I love my children and my husband and I like doing most household things. They get boring at times but on the whole I think it can be a very rewarding

thing at times. I don't miss working, going to the office every day. Most women complain of being just a housewife and just a mother. But then, again, I wonder if there is more for me. Others say there has to be. I really don't know.

Excerpt 3

Helpee: Sometimes I question my adequacy of raising three boys, especially the baby. I call him the baby--well, he is that last. I can't have any more. So I know I kept him a baby longer than the others. He won't let anyone else do things for him. If someone else opens the door he says he wants Mommy to do it. If he closes the door, I have to open it. I encourage this. I do it. I don't know if this is right or wrong. He insists on sleeping with me every night and I allow it. And he says when he grows up he won't do it any more. Right now he is my baby and I don't discourage this much. I don't know if this comes out of my needs or if I'm making too much out of the situation or if this will handicap him when he goes to school--breaking away from Mamma. Is it going to be a traumatic experience for him? Is it something I'm creating for him? I do worry more about my children than I think most mothers do.

Excerpt 4

Helpee: It's not an easy thing to talk about. I guess the heart of the problem is sort of a sexual problem. I never thought I would have this sort of problem. But I find myself not getting the fulfillment I used to. It's not as enjoyable--for my husband either, although we don't discuss it. I used to enjoy and look forward to making love. I used to have an orgasm but I don't any more. I can't remember the last time I was satisfied. I find myself being attracted to other men and wondering what it would be like to go to bed with them. I don't know what this means. Is this symptomatic of our whole relationship as a marriage? Is something wrong with me or us?

Excerpt 5

Helpee: Well, those people! Who do they think they are? I just can't stand interacting with them any more. Just a bunch of phonies. They leave me so frustrated. They make me so anxious, I get angry at myself. I don't even want to be bothered with them any more. I just wish I could be honest with

them and tell them all to go to hell! But I guess I just can't do it.

Excerpt 6

Helpee: They wave that degree up like it's a pot of gold at the end of the rainbow. I used to think that, too, until I tried it. I'm happy being a housewife; I don't care to get a degree. But the people I associate with, the first thing they ask is where did you get your degree. I answer, "I don't have a degree." They look at you like you are some sort of a freak, some backwoodsman your husband picked up along the way. They actually believe that people with degrees are better. In fact, I think they are worse. I've found a lot of people without degrees that are a hell of a lot smarter than these people. They think that just because they have degrees they are something special. These poor kids that think they have to go to college or they are ruined. It seems that we are trying to perpetuate a fraud on these kids. If no degree, they think they will end up digging ditches the rest of their lives. They are looked down upon. That makes me sick.

Excerpt 7

Helpee: I get so frustrated and furious with my daughter. I just don't know what to do with her. She is bright and sensitive, but she has some characteristics that make me so on edge. I can't handle it sometimes. She just -- I feel myself getting more and more angry! She won't do what you tell her to. She tests limits like mad. I scream and yell and lose control and think there is something wrong with me -- I'm not an understanding mother or something. What potential! What she could do with what she has. There are times she doesn't need what she's got. She gets by too cheaply. I just don't know what to do with her. Then she can be so nice and then, boy, she can be as ornery as she can be. And then I scream and yell and I'm about ready to slam her across the room. I don't like to feel this way. I don't know what to do with it.

Excerpt 8

Helpee: He is ridiculous! Everything has to be done the way he wants to do it. The way he wants it done. It's as if nobody else exists. It's everything he wants to do. There is a range of things I have to

do. Not just be a housewife and take care of the kids. Oh no, I have to do his typing for him, errands for him. If I don't do it right away, I'm stupid -- I'm not a good wife or something stupid like that. I have it wrapped up in him. It makes me -- it infuriates me! I want to punch him right in the mouth. What am I going to do? Who does he think he is, anyway?

Excerpt 9

Helpee: I finally found somebody I can really get along with. There is no pretentiousness about them at all. They are real and they understand me. I can be myself with them. I don't have to worry about what I say and that they might take me wrong, because I do sometimes say things that don't come out the way that I want them to. I don't have to worry that they are going to criticize me. They are just marvelous people! I just can't wait to be with them. For once I actually enjoy going out and interacting. I didn't think I could ever find people like this again. I can really be myself. It's such a wonderful feeling not to have people criticizing you for everything you say that doesn't agree with them. They are warm and understanding and I just love them! It's marvelous.

Excerpt 10

Helpee: I'm really excited! We are going to California. I'm going to have a second lease on life. I found a marvelous job. It's great! It's so great, I can't believe it's true -- it's so great! I have a secretarial job. I can be a mother and can have a part time job which I think I will enjoy very much. I can be home when the kids get home from school. It's too good to be true. It's so exciting. New horizons are unfolding. I just can't wait to get started. It's great!

Excerpt 11

Helpee: I'm so pleased with the kids. They are doing just marvelously. They have done so well at school and at home; they get along together. It's amazing. I never thought they would. They seem a little older. They play together better and they enjoy each other and I enjoy them.

Excerpt 12

Helpee: I'm really excited the way things are going at home with my husband. It's just amazing. We get along great together now. Sexually, I didn't know we could be that happy. I didn't know anyone could be

that happy. It's just marvelous! I'm just so pleased, I don't know what else to say.

Excerpt 13

Helpee: I'm so thrilled to have found a counselor like you. I didn't know any existed. You seem to understand me so well. It's just great! I feel like I'm coming alive. I have not felt like this in so long.

Excerpt 14

Helpee: Silence. (Moving about in chair)

Excerpt 15

Helpee: I'm so disappointed. I thought we could get along together and you could help me. We don't seem to be getting anywhere. You don't understand me. You don't know I'm here. I don't even think you care for me. You don't hear me when I talk. You seem to be somewhere else. Your responses are independent of anything I have to say. I don't know where to turn. I'm just so -- I don't know what I'm going to do, but you can't help me. There is just no help.

Excerpt 16

Helpee: Who do you think you are? You call yourself a minister! Here I am spilling my guts out and all you do is look at the clock. You don't hear what I say. Your responses are not attuned to what I'm saying. You are supposed to be helping me. You are so wrapped up in your world you don't hear a thing I'm saying. You don't give me the time. The minute the hour is up you push me out the door whether I have something important to say or not. I -- ah -- it makes me so damn mad!

Taken from: Carkhuff, Robert R. Helping and Human Relations: A Primer for Lay and Professional Helpers, Vol. 1. New York: Holt, Rinehart and Winston, Inc., 1969, pp. 94-99.

APPENDIX F

Empathic Understanding in Interpersonal Process A Scale for Measurement

Level 1

The verbal and behavioral expressions of the first person either do not attend to or detract significantly from the verbal and behavioral expressions of the second person(s) in that they communicate significantly less of the second person's feelings than the second person has communicated himself.

Examples: The first person communicates no awareness of even the most obvious, expressed surface feelings of the second person. The first person may be bored or disinterested or simply operating from a pre-conceived frame of reference which totally excludes that of the other person(s).

In summary, the first person does everything but express that he is listening, understanding or being sensitive to even the feelings of the other person in such a way as to detract significantly from the communications of the second person.

Level 2

While the first person responds to the expressed feelings of the second person(s), he does so in such a way that he subtracts noticeable affect from the communications of the second person.

Examples: The first person may communicate some awareness of obvious surface feelings of the second person but his communications drain off a level of the affect and distort the level of meaning. The first person may communicate his own ideas of what may be going on but these are not congruent with the expressions of the second person.

In summary, the first person tends to respond to other than what the second person is expressing or indicating.

Level 3

The expressions of the first person in response to the expressed feelings of the second person(s) are essentially

interchangeable with those of the second person in that they express essentially the same affect and meaning.

Examples: The first person responds with accurate understanding of the surface feelings of the second person but may not respond to or may misinterpret the deeper feelings.

In summary, the first person is responding so as to neither subtract from nor add to the expressions of the second person; but he does not respond accurately to how that person really feels beneath the surface feelings. Level 3 constitutes the minimal level of facilitative interpersonal functioning.

Level 4

The responses of the first person add noticeably to the expressions of the second person(s) in such a way as to express feelings a level deeper than the second person was able to express himself.

Examples: The facilitator communicates his understanding of the expressions of the second person at a level deeper than they were expressed, and thus enables the second person to experience and/or express feelings which he was unable to express previously.

In summary, the facilitator's responses add deeper feeling and meaning to the expressions of the second person.

Level 5

The first person's responses add significantly to the feeling and meaning of the expressions of the second person(s) in such a way as to (1) accurately express feelings levels below what the person himself was able to express or (2) in the event of on-going deep self-exploration on the second person's part to be fully with him in his deepest moments.

Examples: The facilitator responds with accuracy to all of the person's deeper as well as surface feelings. He is "together" with the second person or "tuned in" on his wavelength. The facilitator and the other person might proceed together to explore previously unexplored areas of human resistance.

In summary, the facilitator is responding with a full awareness of who the other person is and a comprehensive and accurate empathic understanding of his most deep feelings.

The present scale "Empathic understanding in interpersonal processes" has been derived in part from "A scale for the measurement of accurate empathy" by C.B. Truax which has been validated in extensive process and outcome research on counseling and psychotherapy (summarized in Truax and Carkhuff, 1967) and in part from an earlier version which had been validated in extensive process and outcome research on counseling and psychotherapy (summarized in Carkhuff and Berenson, 1967). In addition, similar measures of similar constructs have received extensive support in the literature of counseling and therapy and education. The present scale was written to apply to all interpersonal processes and represent a systematic attempt to reduce the ambiguity and increase the reliability of the scale. In the process many important delineations and additions have been made, including in particular the change to a systematic focus upon the additive, subtractive or interchangeable aspects of the levels of communication of understanding. For comparative purposes, level 1 of the present scale is approximately equal to state 1 of the Truax scale. The remaining levels are approximately correspondent: Level 2 and Stages 2 and 3 of the earlier version; Level 3 and States 4 and 5; Level 4 and Stages 6 and 7; Level 5 and Stages 8 and 9. The levels of the present scale are approximately equal to the levels of the earlier version of this scale.

Appendix G

Comparison of Group Means and Standard Deviations for the Dependent Variables: Empathic Communication, Affective Sensitivity, and Dogmatism

Comparison of Group Means and Standard Deviations for the Empathic Understanding Interaction Process Scale

Population	N	Mean	S.D.	Authors
Lay Counselors	50	1.6	.40	Carkhuff, 1969
Beginning Grad. Students in Psychology	10	1.9	.50	Carkhuff, 1969
Fundamentalist Counseling Students	50	1.90	.40	Present Study
Master's level Counseling Students	17	1.99	.41	North, 1977
Seminary Students	30	2.1	.13	Musser, 1982
Experienced Counselors (not systematically trained)	20	2.2	.50	Carkhuff, 1969
Experienced Counselors (systematically trained)	30	3.0	.4	Carkhuff, 1969

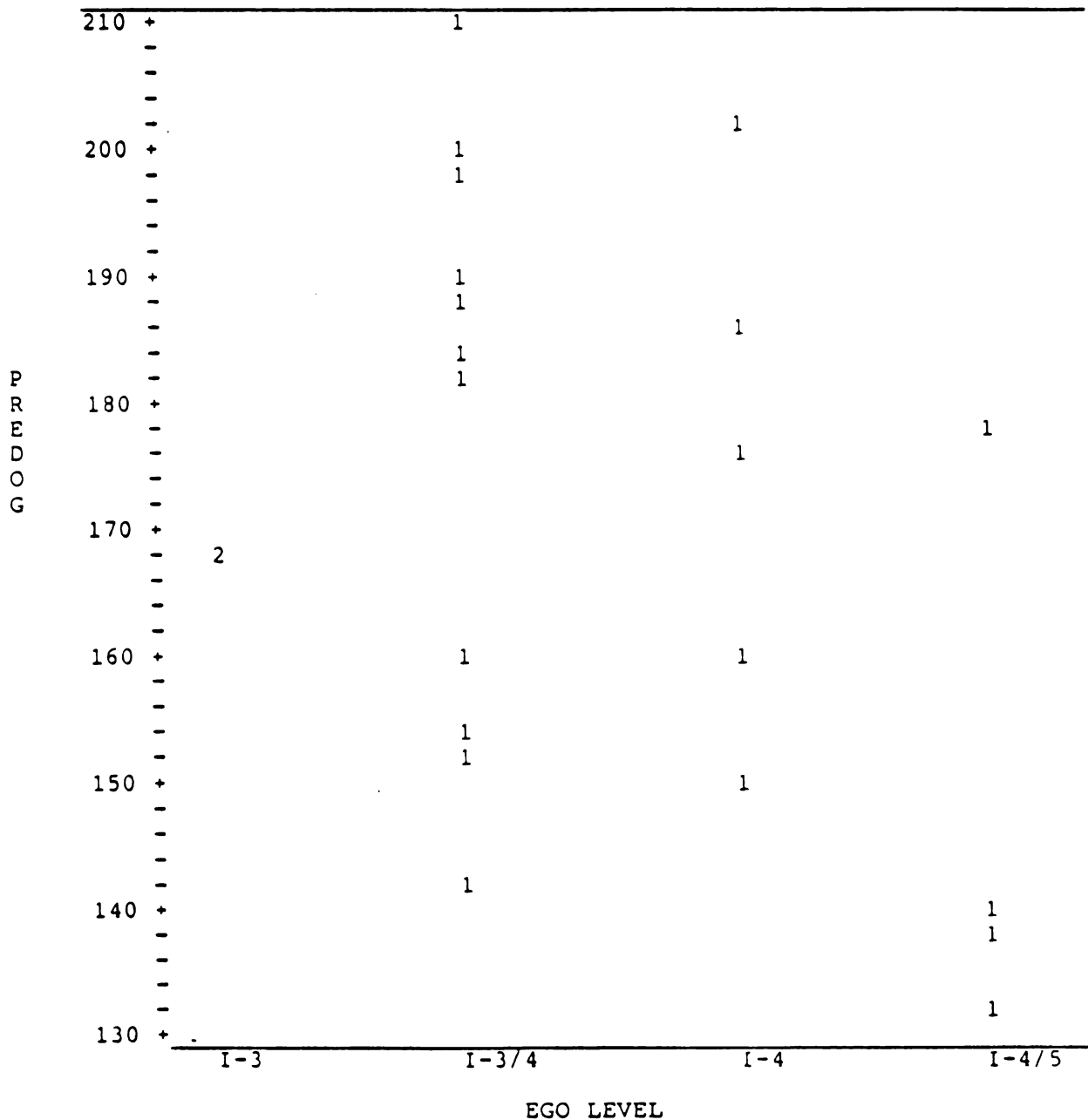
Comparison of Group Means and Standard Deviations
for the Rokeach Dogmatism Scale

Population	N	Mean	S.D.	Authors
Master's level Counseling Students	55	131.04	26.89	Coopersmith, 1984
Master's level Counseling Students	63	142.90	24.38	North, 1977
Fundamentalist Counseling Students	50	170.66	20.59	Present Study
Pastoral Counseling Students	32	171.00	not reported	Albert, 1981

Comparison of Group Means and Standard Deviations
for the Affective Sensitivity Scale E-80

Population	N	Mean	S.D.	Authors
Undergraduate Students	2461	27.5	5.6	Kagan and Schneider, 1980
Undergraduate Students (High Ego Development Level I-3/4 or above)	41	29.5	not reported	Carlozzi, et al. 1983
Undergraduate Students (Low Ego Development Level I-3 or below)	10	27.70	not reported	Carlozzi, et al. 1983
Fundamentalist Counseling Students	50	31.38	5.33	

Appendix H
Scatterplot for Ego Level and
Pre-Dogmatism Scores for Control Subjects



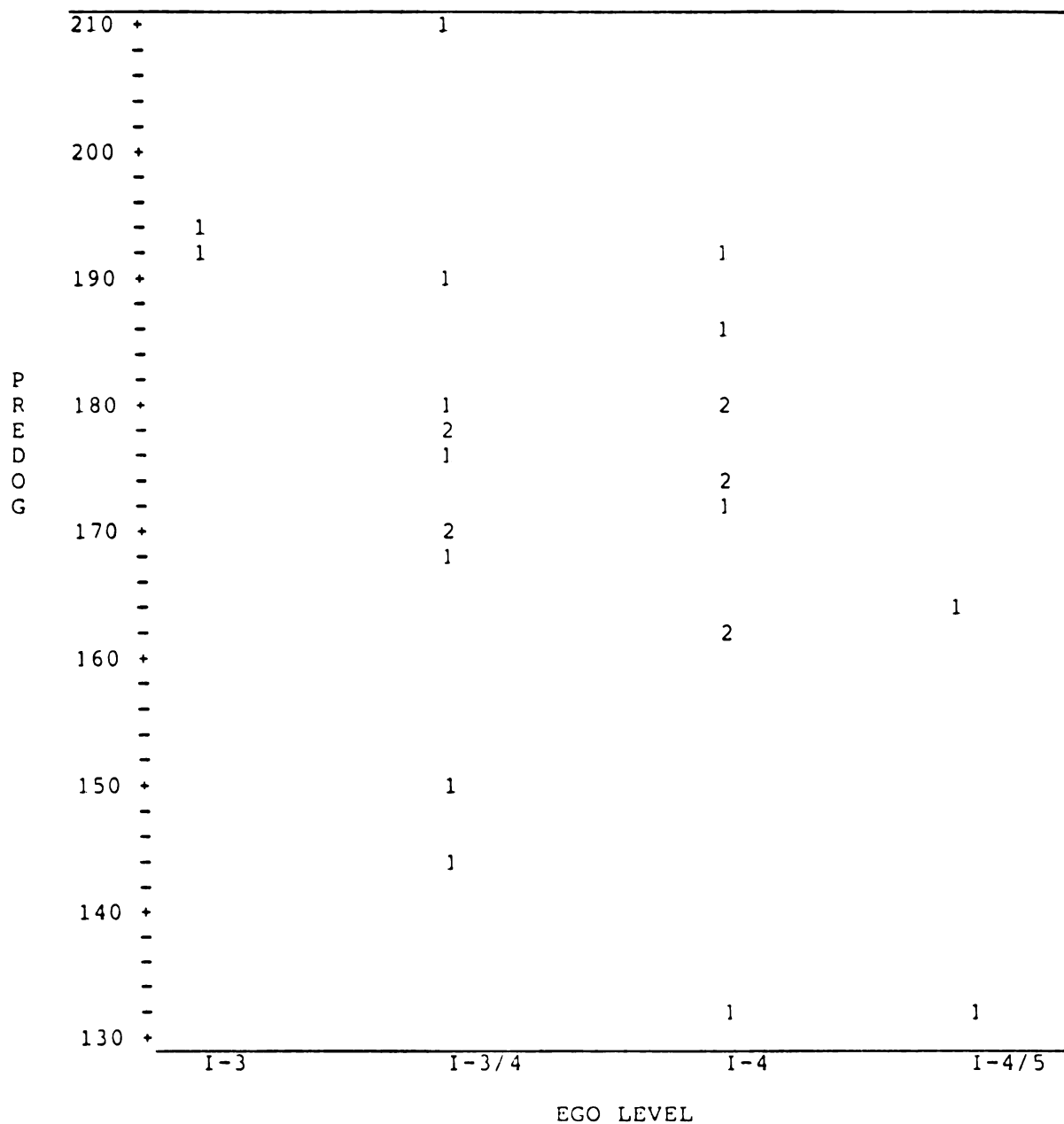
N = 25
R = -.450
P = .023

Regression Line
 $Y = 246.58 - 20.30 X$

RMS
423.72

	Mean	S.D.
X	3.800	0.500
Y	169.44	22.563

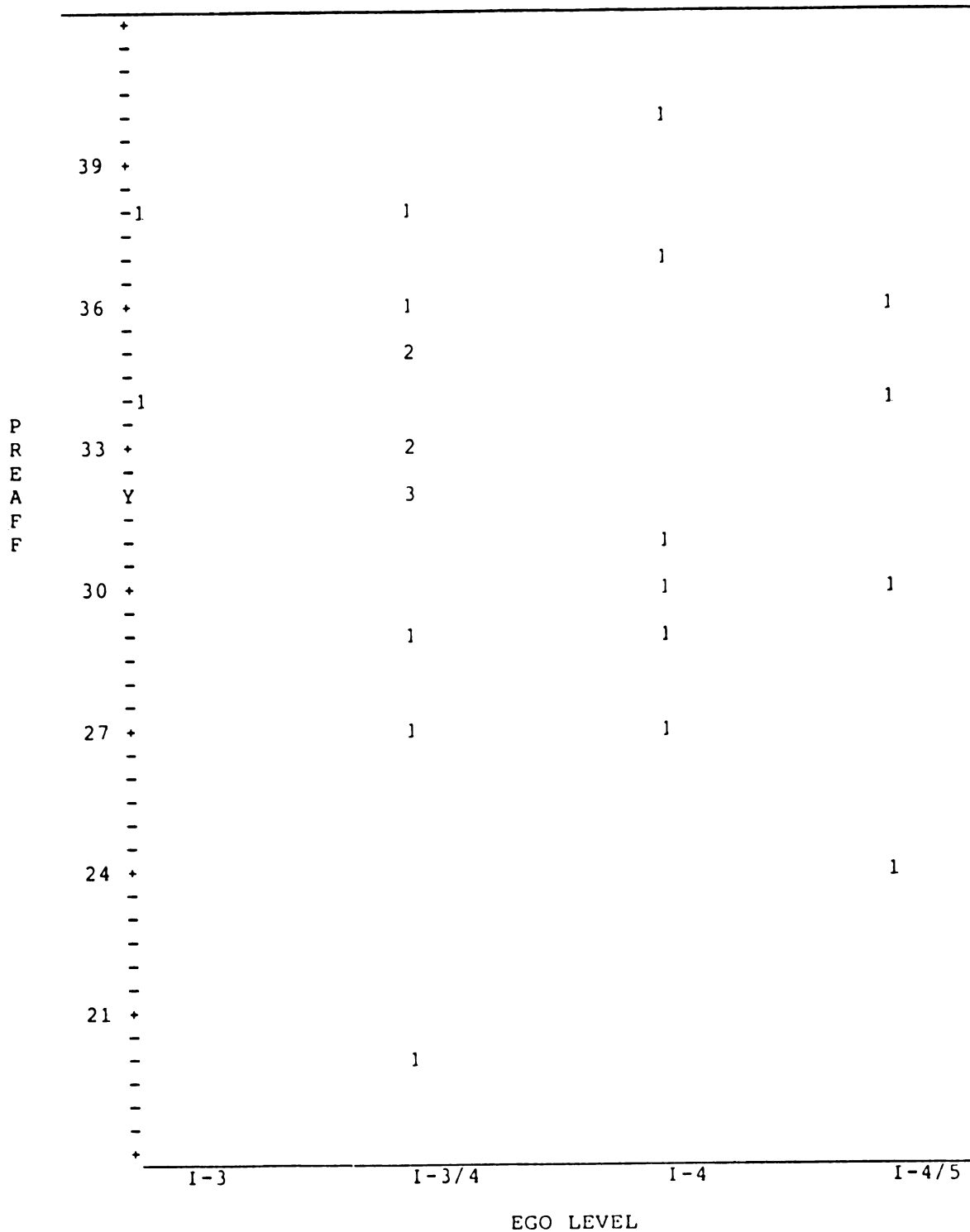
Scatterplot for Ego Level and
Pre-Dogmatism Scores for Experimental Subjects



N = 25
 R = -.450
 P = .023

Regression Line	RMS	Mean	S.D.
Y = 254.12 - 21.989 X	294.41	X 3.740	0.385
		Y 171.88	18.811

Scatterplot for Ego Level and
Pre-Affective Sensitivity Scale Scores for Control Subjects



N = 25

R = .044

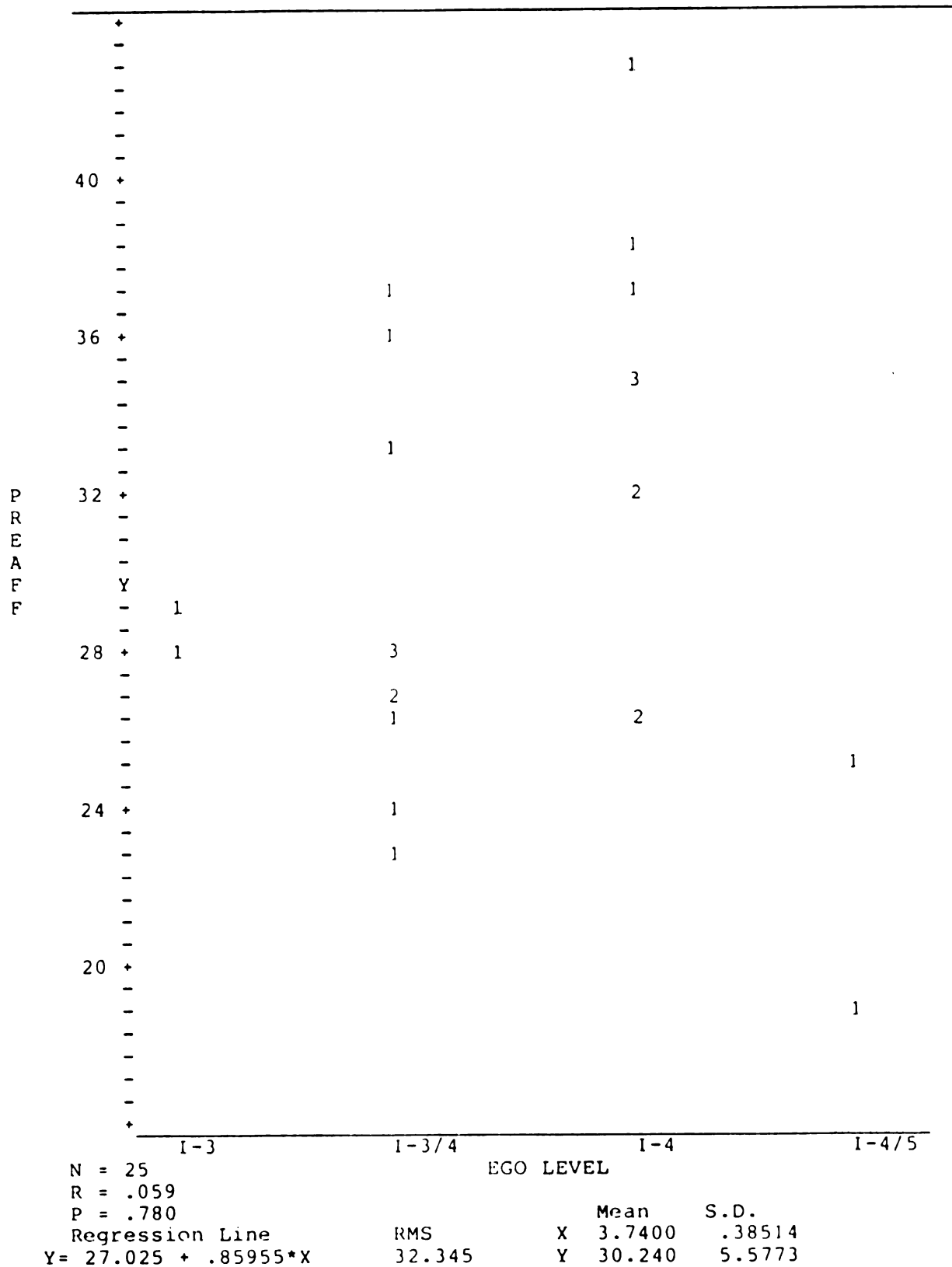
P = .836

Regression Line
 $Y = 30.873 + .43333 \cdot X$

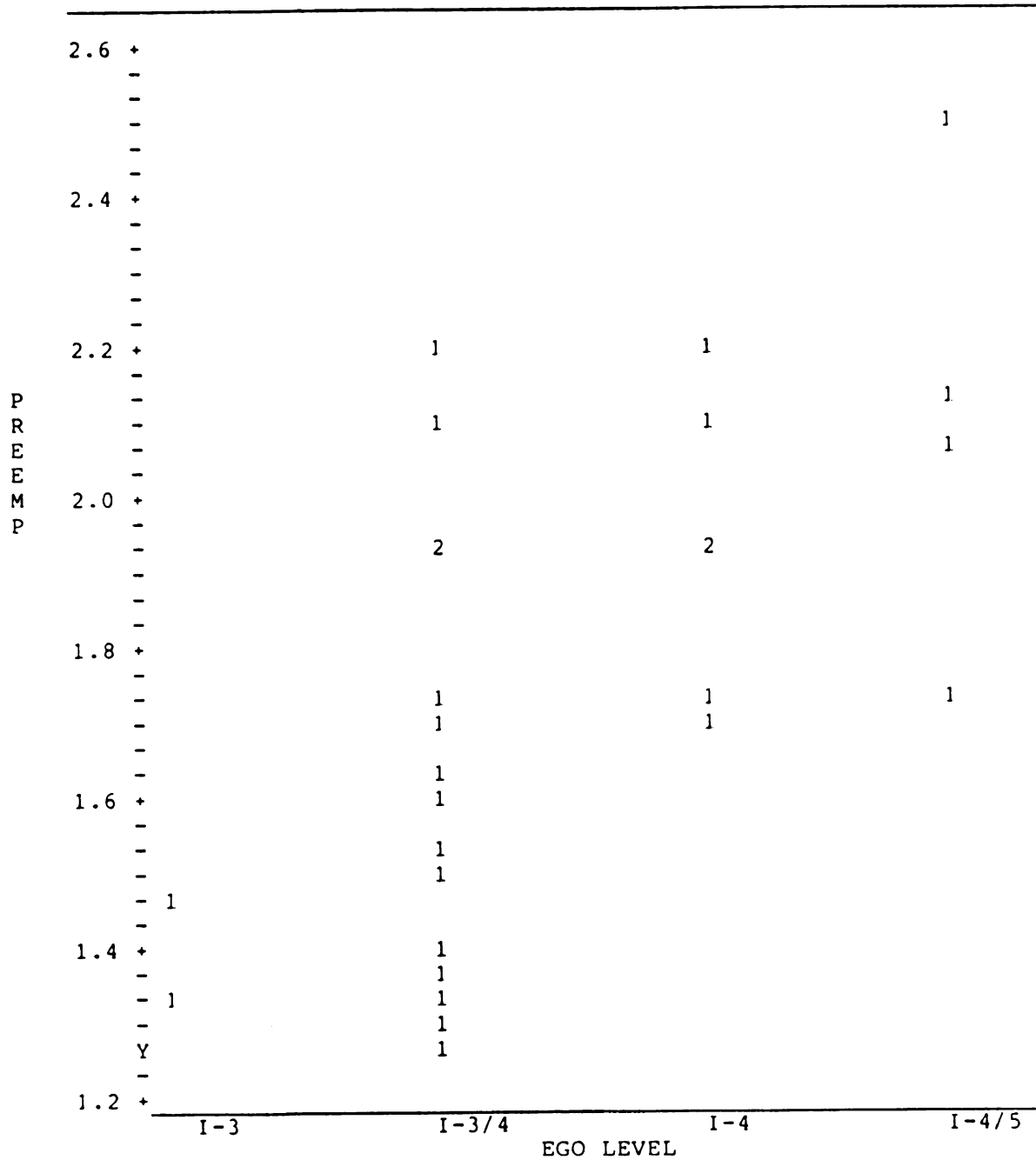
RMS
 25.179

	Mean	S.D.
X	3.8000	0.50000
Y	32.520	4.9170

Scatterplot for Ego Level and
Pre-Affective Sensitivity Scale Scores for Experimental Subjects



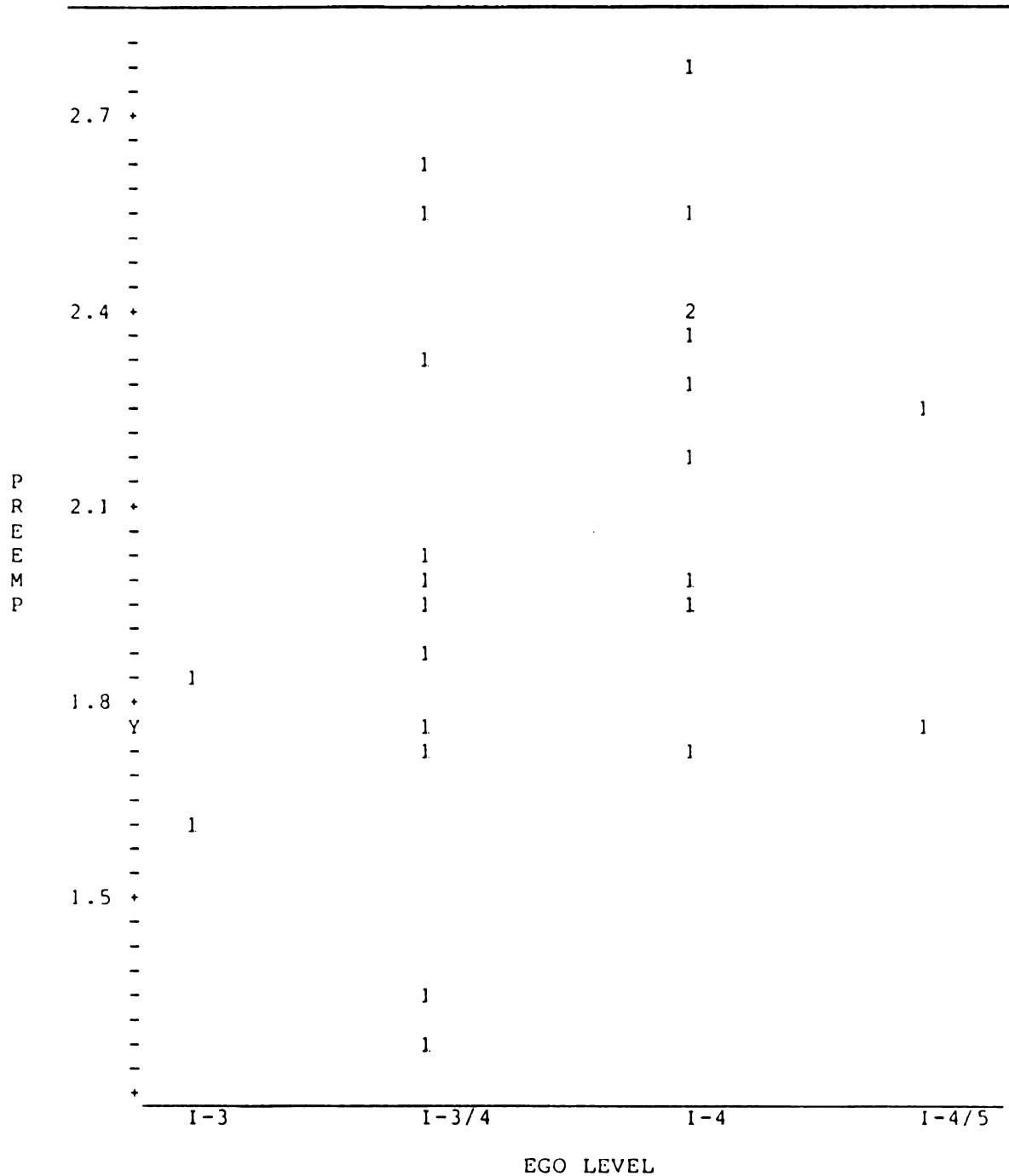
Scatterplot for Ego Level and
Pre-Empathic Communication Scale Scores for Control
Subjects



N = 25
R = .790
P < .001

Regression Line	RMS	Mean	S.D.
$Y = -.40537 + .56783 * X$.05064	X 3.8000	.50000
		Y 1.7524	.35935

Scatterplot for Ego Level and
Pre-Empathic Communication Scale Scores for Experimental
Subjects



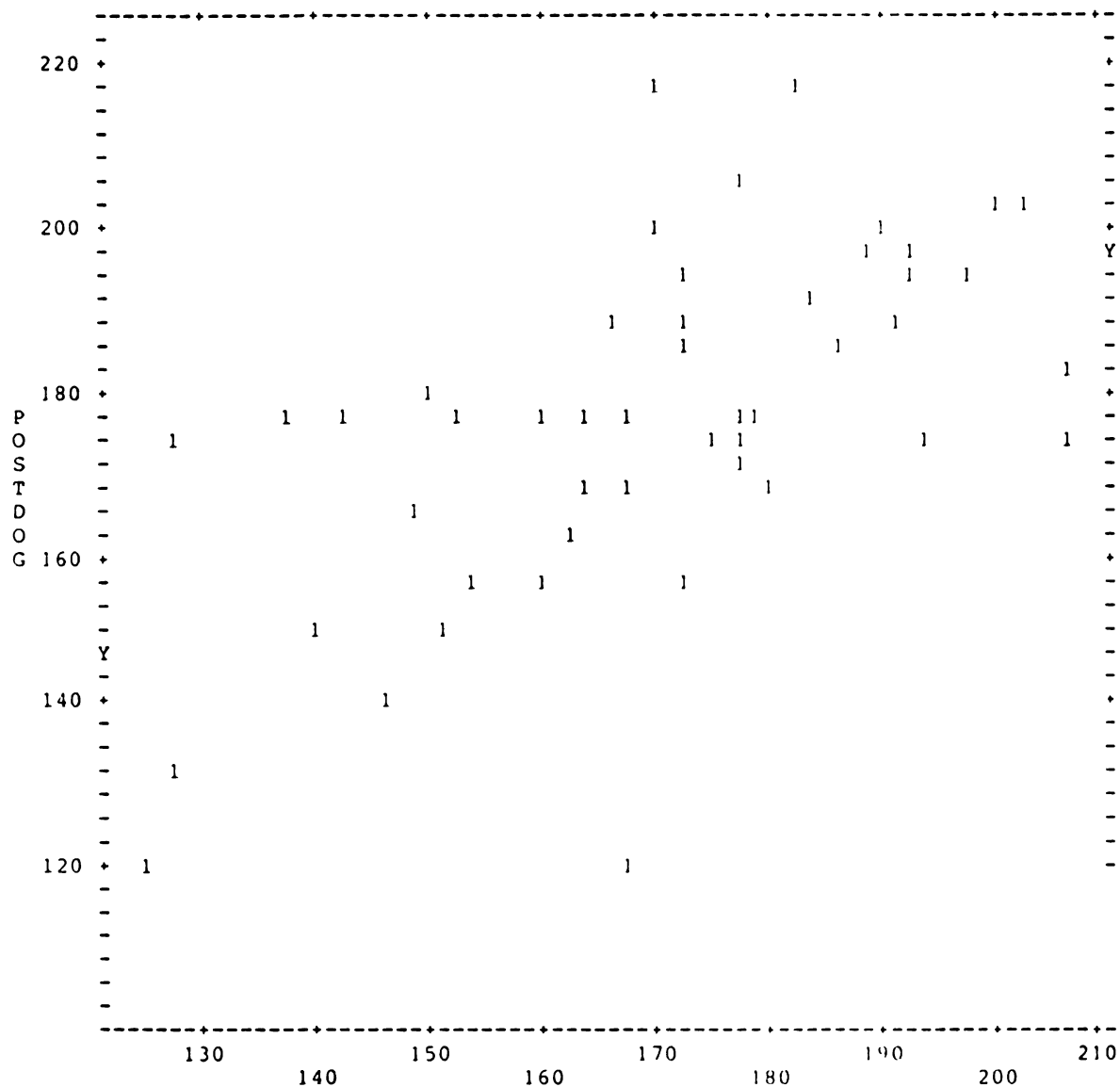
N = 25

R = .332

P = .106

Regression Line	RMS	Mean	S.D.
Y = .79935 + .33803*X	.14292	X 3.7400	.38514
		Y 2.0636	.39232

Appendix I
Scatterplot for Pre-Dogmatism/Post-Dogmatism Scores
All Subjects



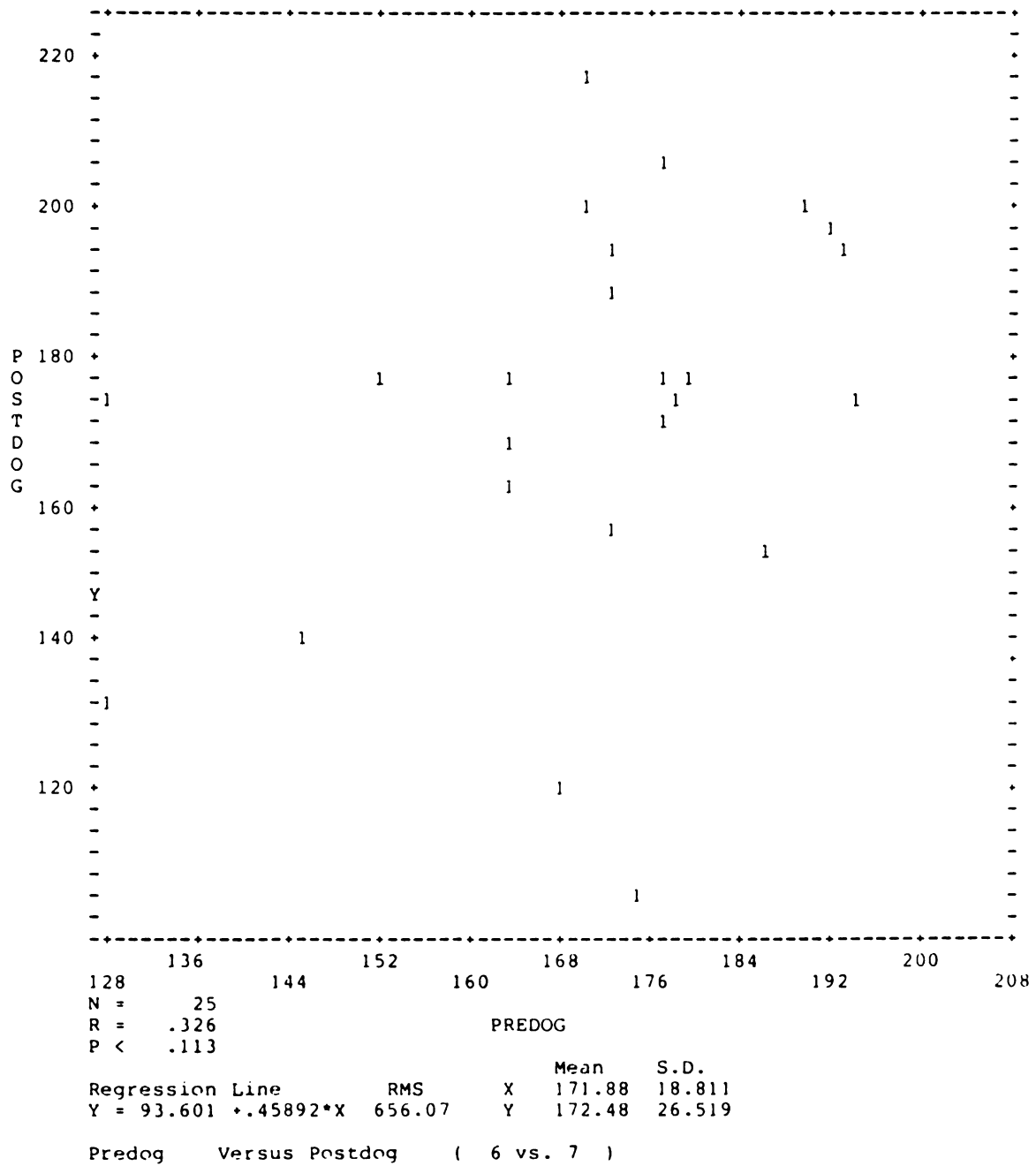
N = 50
R = .502
P < .001

PREDOG

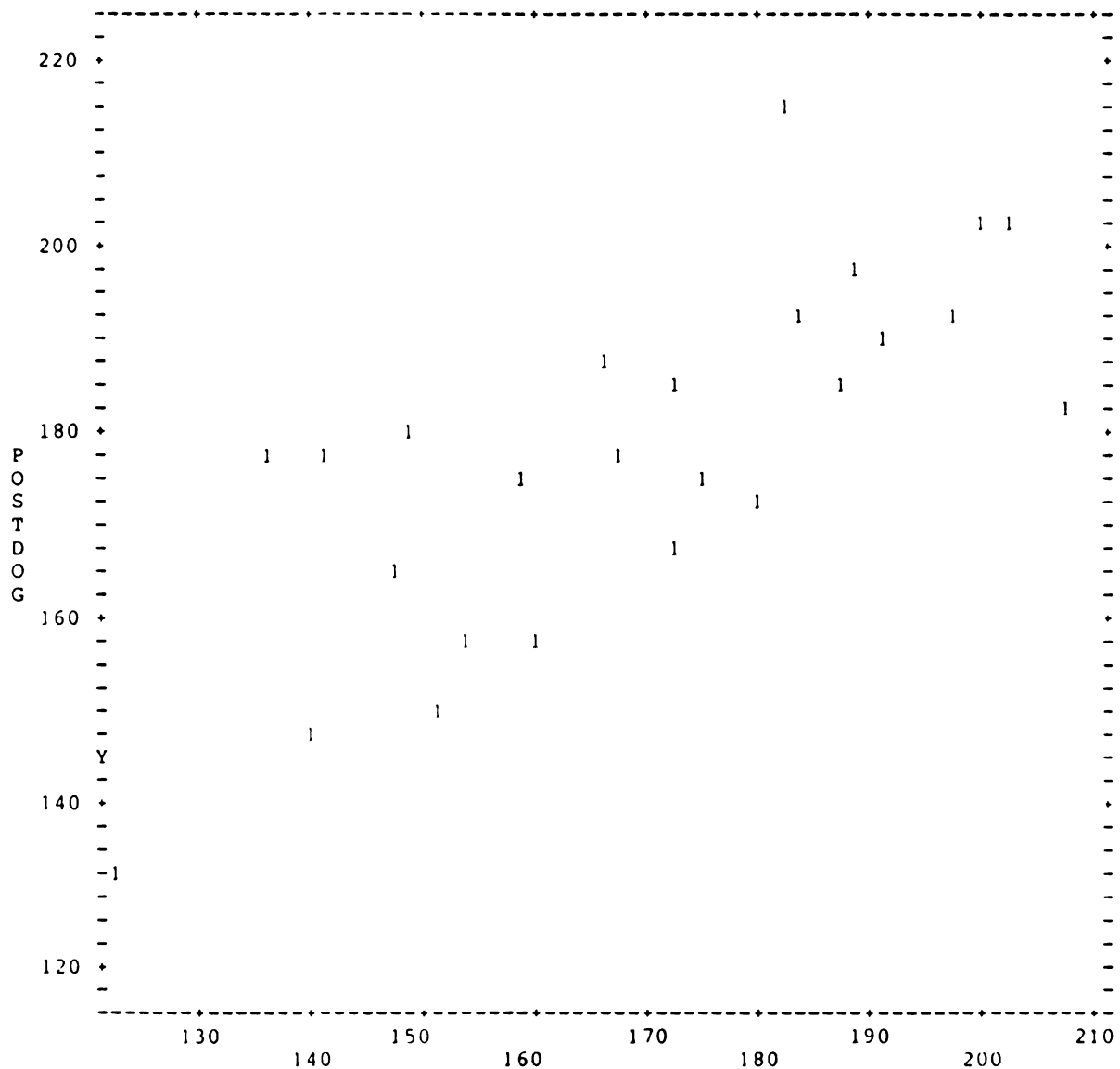
Regression Line		RMS	Mean	S.D.
Y = 76.649	+ .57571 * X	426.11	X 170.66	20.596
			Y 174.90	23.622

PreDog Versus Postdog (6 vs. 7)

Scatterplot for Pre-Dogmatism/Post-Dogmatism Scores
Experimental Subjects



Scatterplot for Pre-Dogmatism/Post-Dogmatism Scores
Control Subjects



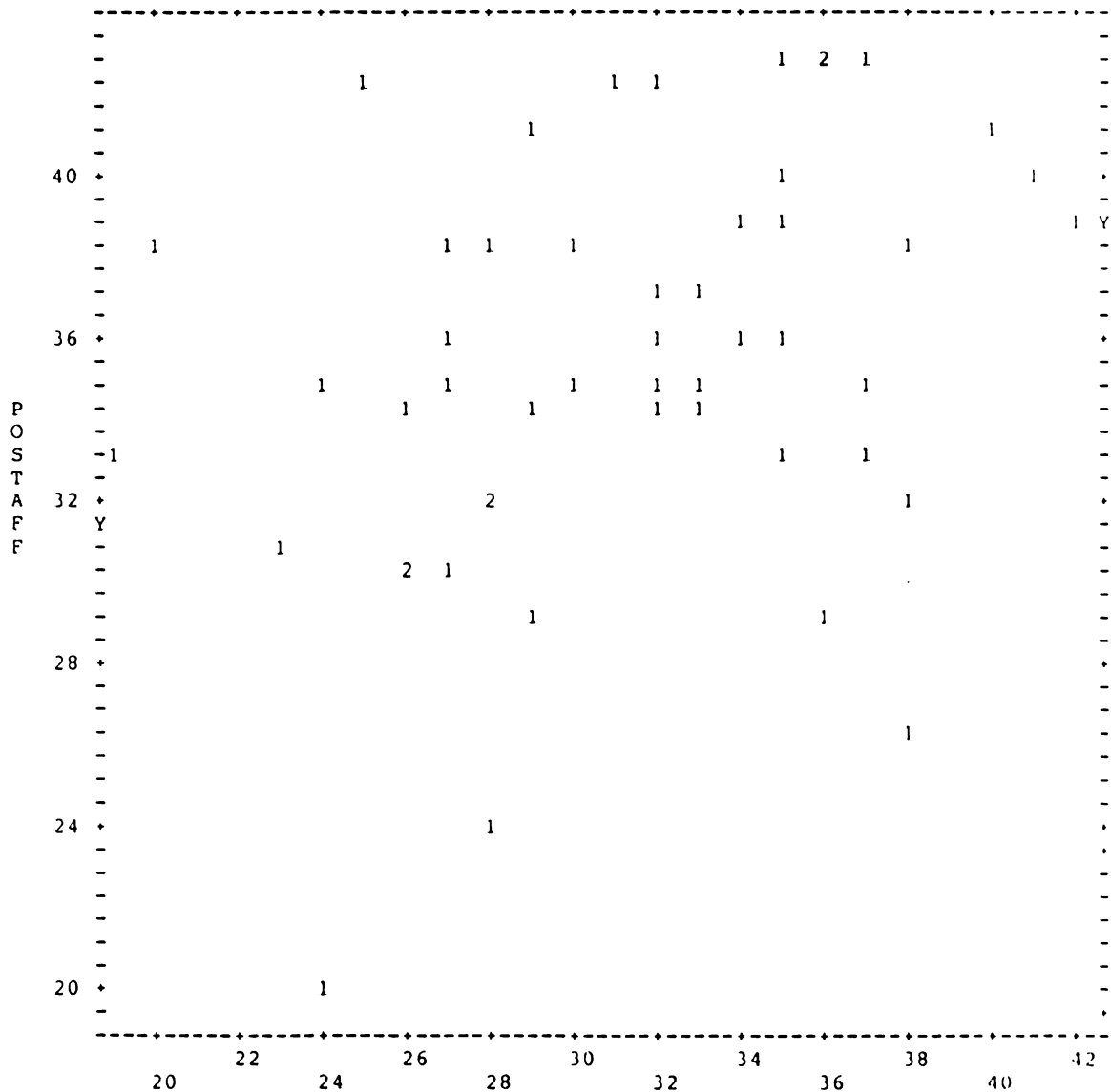
N = 25
 R = .737
 P < .001

PREDOG

Regression Line	RMS	X	Mean	S.D.
Y = 63.375 + .67248 * X	202.00	Y	169.44	22.563
			177.32	20.587

PreDog Versus Postdog (6 vs. 7)

Scatterplot for Pre-Affective/Post-Affective Scores
All Subjects



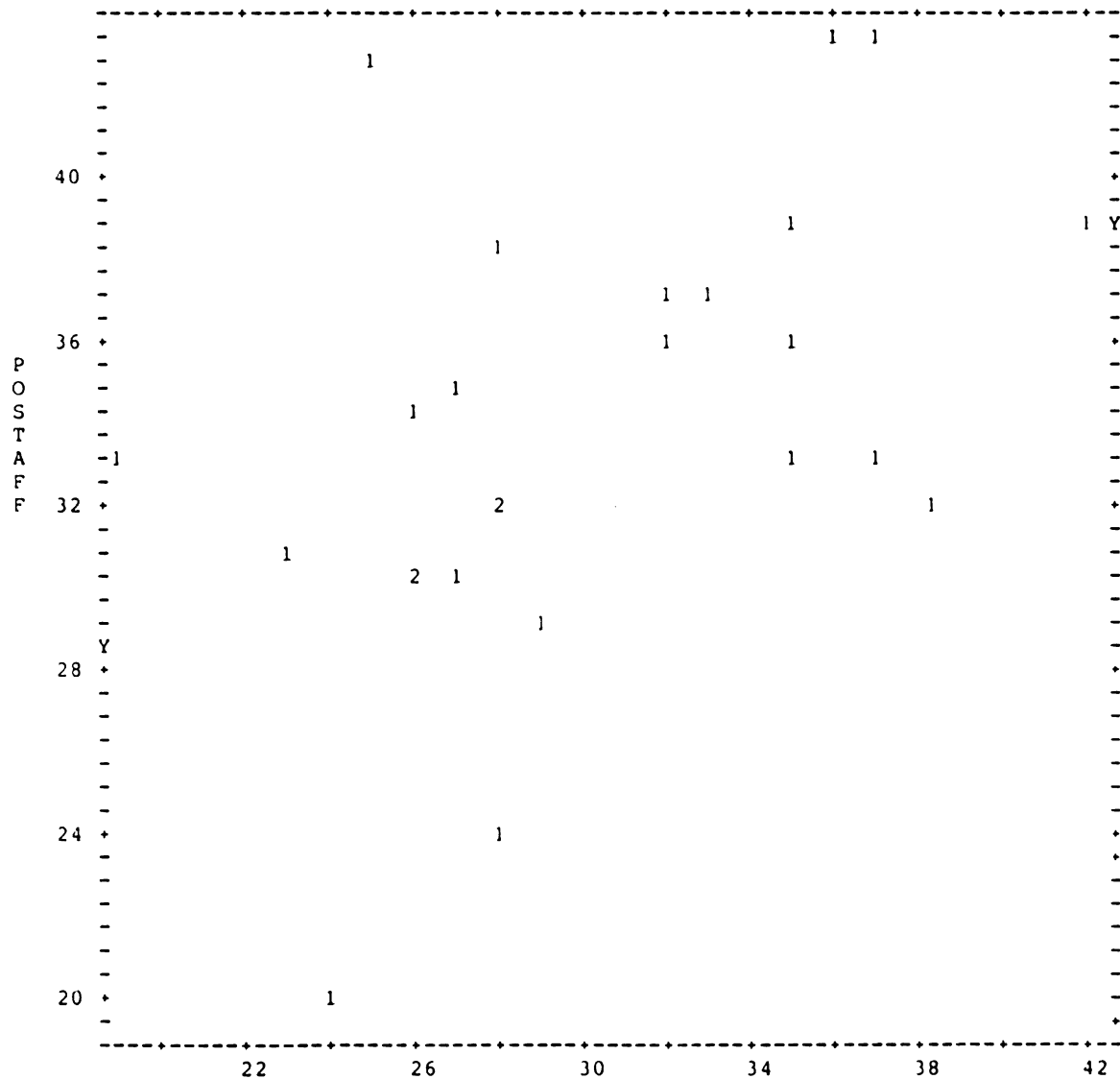
N = 50
 R = .332
 P = .018

PREAFF

Regression Line	RMS	X	Mean	S.D.
$Y = 25.636 + .31435 \cdot X$	23.137	Y	31.380	5.3295
			35.500	5.0318

Preaff Versus Postaff (8 vs. 9)

Scatterplot for Pre-Affective/Post-Affective Scores
Experimental Subjects

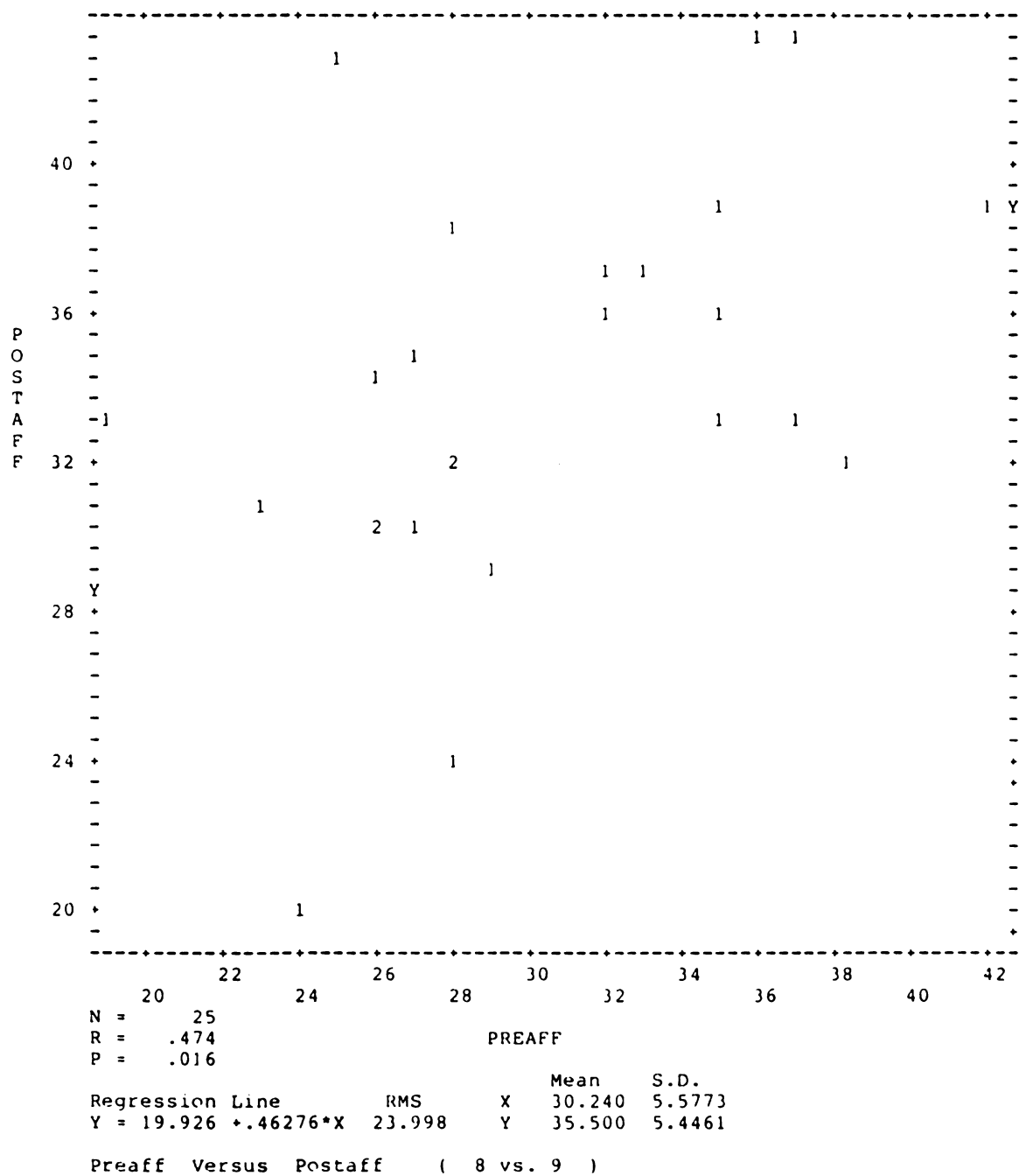


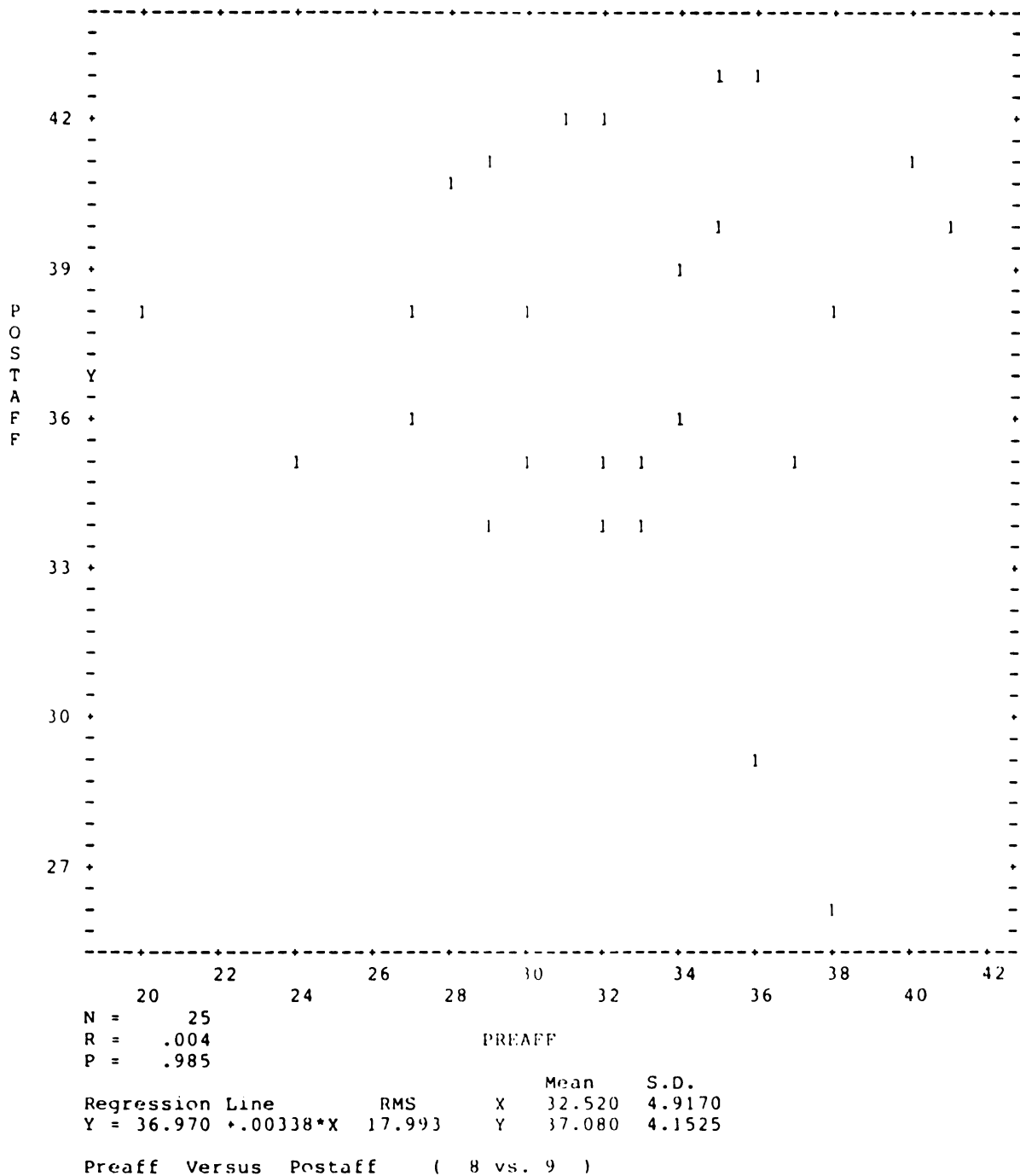
N = 25
 R = .474
 P = .016

PREAFF

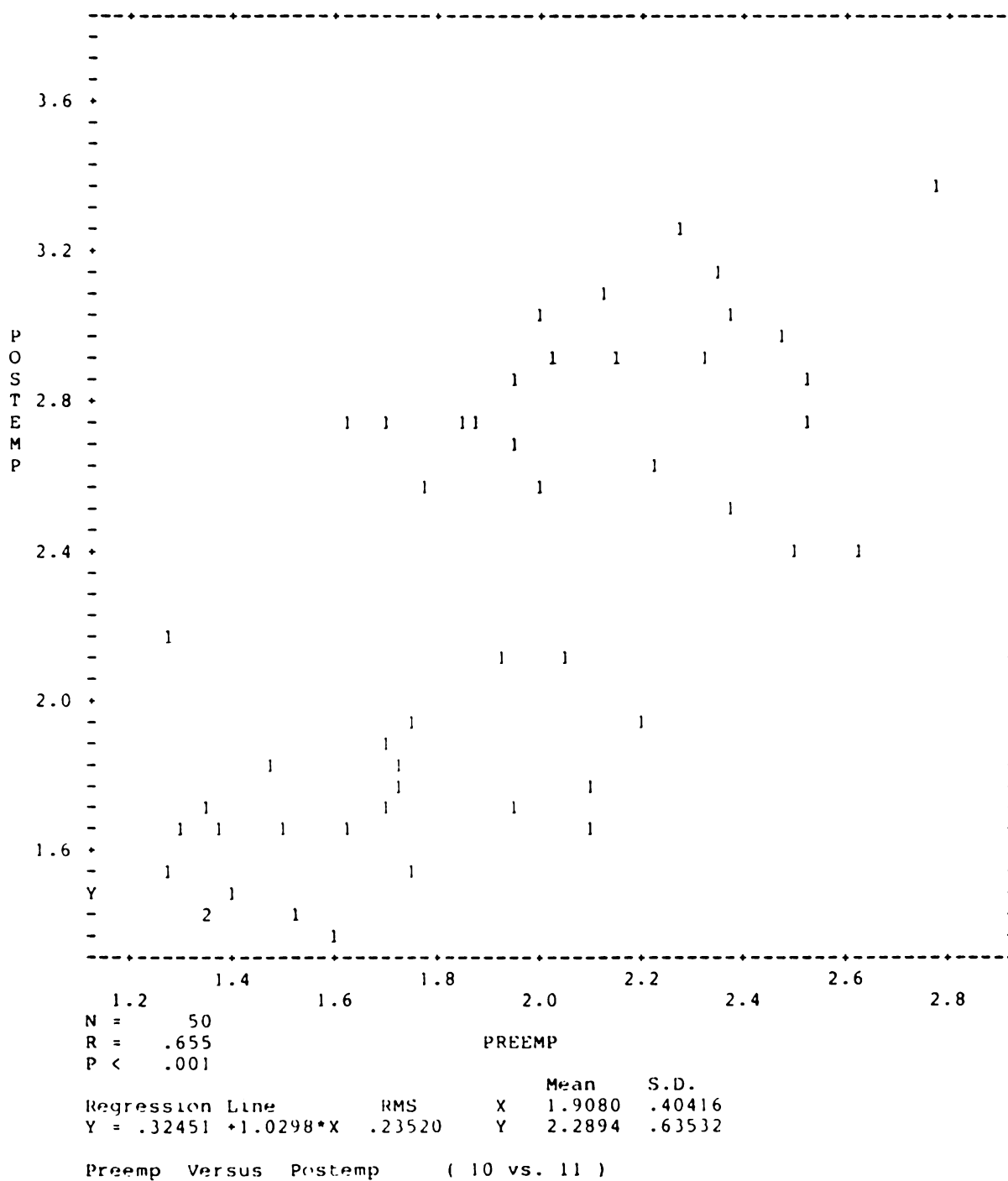
Regression Line	RMS	Mean	S.D.
Y = 19.926 + .46276 * X	23.998	X 30.240	5.5773
		Y 35.500	5.4461

Preaff Versus Postaff (8 vs. 9)

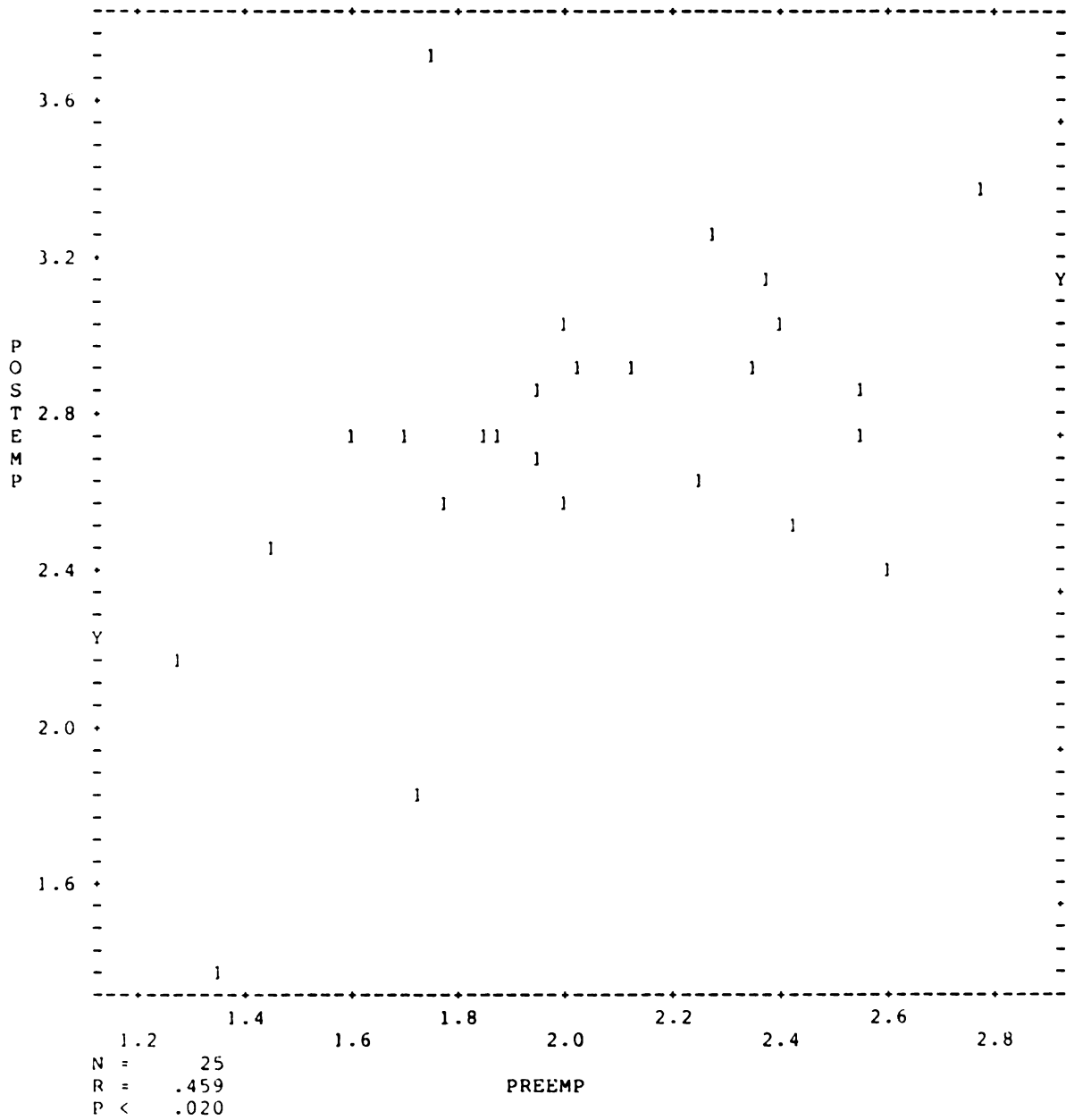




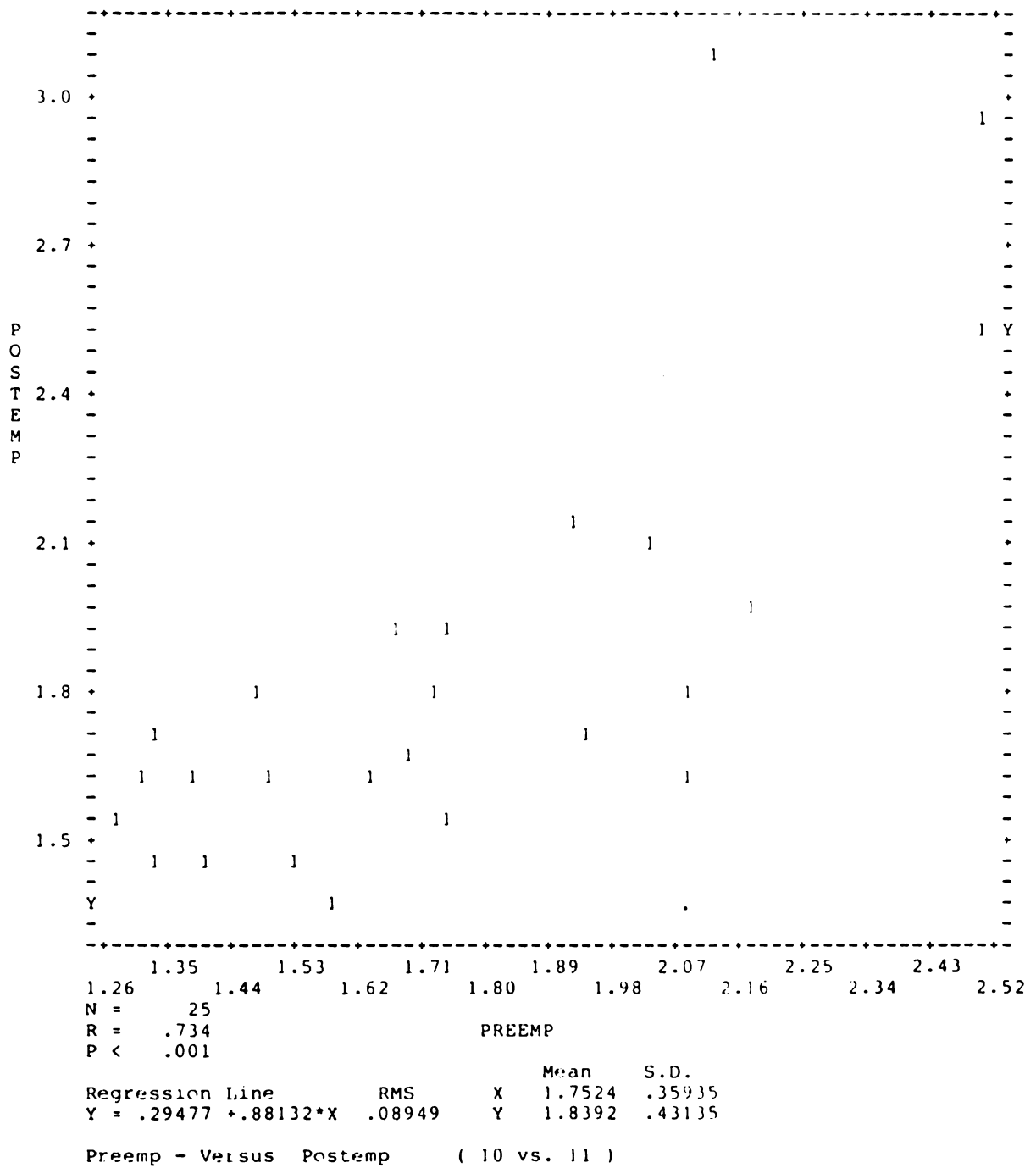
Scatterplot for Pre-Empathic/Post-Empathic Scores
All Subjects



Scatterplot for Pre-Empathic/Post-Empathic Scores
Control Subjects



Preemp Versus Postemp (10 vs. 11)



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