THE RELATIONSHIP BETWEEN COUNSELOR-CLIENT CULTURAL BACKGROUND SIMILARITY AND COUNSELING PROGRESS

Thesis for the Degree of Ph. D.

MICHIGAN STATE UNIVERSITY
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1963

THESIS

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thesis entitled

The Relationship Between
Counselor-Client Cultural Background
Similarity and Counseling Progress

presented by

Alex James Cade

has been accepted towards fulfillment
of the requirements for

Ph. D. degree in Education

Major professor

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ABSTRACT

THE RELATIONSHIP BETWEEN COUNSELOR-CLIENT CULTURAL BACKGROUND SIMILARITY AND COUNSELING PROGRESS

by Alex J. Cade

This study explores the relationship between counseling progress and counselor-client similarity with respect to certain cultural conditions existing during the period which ranged from birth to age 17. The social class factors isolated and defined by Warner were found to have a noticeable influence on the individual's "concept of the ideal personality" in his society (a basic concept underlying the counseling progress variable). Consequently, Warner's Index of Status Characteristics (I.S.C.) constituted a major aspect of the cultural background factors considered. Treatment of I.S.C. factors involved Warner's original method of quantification. In the case of cultural background factors not included in the I.S.C., quantification was achieved by assigning positive and negative weights to counselor-client agreement and disagreement relative to each factor.

These differential weights were based upon the degree to which each factor seemed to influence the concept of the ideal

personality. The data used in deriving the weights for these factors were obtained on 495 subjects.

Counseling progress was defined as a narrowing of the self-ideal discrepancy which was held to represent an increase in self-satisfaction.

Scales were developed for assessing the self-concept, the ideal self-concept, and the concept of the ideal personality. These measuring devices were validated on divergent diagnostic groups and were also found to be sufficiently reliable. The items were contributed by the 495 individuals in their effort to describe their concepts of the ideal personality in their society. This group consisted of graduate and undergraduate college students and prison inmates.

The major theory underlying this study is that cultural experiences tend to condition the individual's concept of the ideal personality and that his ideal self-concept is significantly influenced by this concept. It was hypothesized that the concept of the ideal personality is relatively stable but the ideal self-concept was assumed to be capable of changing over the counseling period.

It was predicted that to the extent which the counselor and client shared similar cultural backgrounds, the self-ideal discrepancy would decrease over the period of counseling. It was further predicted that to the extent which the counselor and client shared

similar cultural backgrounds, the client's self-concept would advance toward the counselor's ideal self-concept during the course of counseling.

It was hypothesized that individuals receiving personal adjustment counseling would show more progress than individuals failing to receive such counseling when tested over a similar period of time. It was also hypothesized that counseling progress is negatively related to the extent to which the client exceeds his counselor in terms of background social standing. Finally, it was hypothesized that the extent of movement of the client's self-concept toward the counselor's ideal self-concept is positively related to counselor-client cultural background similarity.

Three groups were involved: (1) The Therapy Group, consisting of 20 graduate and undergraduate college students involved in personal adjustment counseling; (2) The Nontherapy Group, consisting of 37 undergraduate college students who were not involved in, and had no history of, such counseling; and (3) The Students in Group Counseling for Improving Study Habits, consisting of 29 undergraduates. Seven counselors participated in the study. The members of the Therapy Group were given the self scales at the beginning and termination of counseling. They were also given an inventory for assessing cultural background information at the termination of counseling. Each counselor was given the self scales at the beginning of counseling with his first client used in the study

and again at the termination of counseling with his last client used in the study. At this point he was also given the inventory for assessing cultural background information.

The Nontherapy Group was given the self scales during the pretherapy period and again during the posttherapy period. The group consisting of Students in Group Counseling for Improving Study Habits was given the self scales at the beginning and end of their counseling period (approximately three months).

Only the Therapy Group showed significant progress (as determined by the narrowing of the self-ideal discrepancy) over the counseling period. Neither the concept of the ideal personality nor the ideal self-concept changed significantly over the period of counseling. The self-ideal and the self-ideal personality discrepancies were narrowed as a function of the self-concept moving toward the ideal self-concept and the concept of the ideal personality. The latter concepts did not move significantly toward the self-concept over the period of counseling.

Counseling progress as defined by the narrowing of the self-ideal discrepancy was found to be positively related to counselor-client cultural background similarity. However, when the education factor was included in the I.S.C. score, the coefficient of correlation between these variables failed to achieve significance at the desired level of confidence.

The hypothesis which stated that counseling progress is negatively related to the extent to which the client exceeds his counselor in terms of background social standing was supported by the results. The coefficient of correlation between the extent of movement of the client's self-concept toward the counselor's ideal self-concept and counselor-client cultural background similarity failed to achieve significance at the desired level of confidence. However, the results were of such to suggest that these variables might be positively related.

Counselor judgment with respect to progress made by the client was found to be significantly and positively related to counseling progress, as determined by the narrowing of the self-ideal discrepancy, only when "negative progress" scores were treated as having zero value. When the extent of "negative progress" was taken into consideration, the coefficient of correlation between these variables failed to achieve significance at the desired level of confidence.

It was suggested that the study should be replicated using a larger and more representative sample. The need for isolating additional factors which, when treated with respect to counselor-client similarity, might be important relative to the counseling progress variable was pointed out.

THE RELATIONSHIP BETWEEN COUNSELOR-CLIENT CULTURAL BACKGROUND SIMILARITY AND COUNSELING PROGRESS

By

Alex James Cade

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

College of Education

1963

G29543
8/12/64

ACKNOWLEDGMENTS

The writer wishes to express his thanks to those persons who offered encouragement and gave assistance during the four years' period embracing the conception and completion of this study.

Special thanks are extended to Dr. Gregory Miller, Chairman of the writer's Doctoral Committee, without whose guidance insurmountable obstacles probably would have been encountered.

The writer also wishes to express his appreciation to the other members of his Doctoral Committee for their assistance: Drs. Buford Stefflre, Charles Hanley and Fred Vescolani.

Special thanks are extended to Dr. Douglas Dunham, Chairman of the Division of Social Science, Michigan State University, who gave considerable guidance during the conception of this study. Dr. Dunham also assisted in the development of some of the measuring instruments used in this study.

Appreciation is extended to Drs. Albert E. Levak and Melvin J. Segal of Michigan State University and Harold Phelps of Tennessee State University who also assisted in the development and standardization of the measuring instruments.

Thanks are also extended to Dr. Arthur M. Vener for his assistance in the isolation of important cultural background factors, the same which constitute one of the main variables treated in this investigation. Dr. Donald L. Grummon also gave assistance during the conception of the study.

Thanks are extended to Dr. Walter F. Johnson who gave considerable advice and assistance relative to selecting the experimental sample.

Special thanks are extended to the following persons who gave a great deal of their time to this study and without whose assistance this study could not have been completed: Drs. J. Morse, H. Grater, and B. Kell of the Michigan State University Counseling Center; Dr. Ben Ard of Central Michigan University, and Mr. Donald Neill of Western Michigan University.

The writer wishes to extend his appreciation to Dr. Rosalind Dymond Cartwright who, by means of correspondence, assisted the writer considerably relative to methods for assessing empathic understanding.

Special thanks are extended to Miss Sharon Weinert who, in addition to spending many hours typing the manuscript, assisted in correcting and organizing its content.

Appreciation is also extended to Drs. Robert Hudson, Malcolm D. Salinger and Donald L. Hecker of Ferris Institute and Dr. Arnold L. Form, Dr. Donald W. Kilbourn, Mrs. Dorothy Schaeffer and Mr. Donald P. Bertsch of Central Michigan University for their assistance and guidance.

Finally, the writer would like to express thanks to the following persons who assisted in the compiling of the results of this study: Mr. William Sims, Mr. Robert Brandon, Mr. James McKinley, Mr. Roger Lockwood, Miss Linda Baer, Mr. Gilbert Terry, Mr. Alfred Phillips, Mr. Jerry Phillips, Mr. William Rumage, Mr. Merritt C. MacLeod, Mr. Edward Bragg, Mr. Roscoe Smith, Mr. David Simpson and Mr. Troy Browning, Jr.

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CHAPTER I

GENERAL PURPOSE AND THEORETICAL BACKGROUND

Introduction

This study explores certain aspects of client-counselor similarity and investigates the effect which these variables might have upon progress made by the client in the counseling situation. In this study, empathic ability, or the ability of the counselor to understand his client, is handled as an inferred variable or theoretical construct and really does not enter, in a functional sense, into the design of the study. This variable or construct is neither operationally defined nor experimentally manipulated.

The main variables are counselor-client cultural background similarity and counseling progress. The cultural background factors considered are those which tend to characterize the individual's objective cultural experiences during the period which ranges from birth to age 17. The particular cultural background factors treated during the course of this study and the term "counseling progress" are defined later.

Theoretical Viewpoints

An attempt is made to gear the design of this investigation as closely as possible to the tenets propounded by phenomenologically

oriented theorists. On the other hand, some of the variables which fall within the scope of this study emerge from social psychological theory and are fundamentally nonphenomenological. In the case of these latter variables, the study is so designed as to manipulate the inferred phenomenological effects of their functioning. Ultimately, then, as treated herein, these variables also become theoretical constructs.

As implied above, the design of the present study draws heavily upon both phenomenological and social psychological theory. In general, on the surface, there seems to be great theoretical diversions between phenomenologically oriented psychologists and counselors and contemporary social psychologists and social psychiatrists concerning the question of communality of motivational factors, attitudinal activity, and emotional experiencing and responsiveness. Since the present experimental design is based upon tenets emerging from both of these schools of thought, it is deemed necessary and expedient to discuss at this time the aspects of these seemingly divergent theories which are related to the variables manipulated by this investigation.

From a Phenomenological Point of View.

One of the chief constructs underlying the present research is that of the self-concept. Self-concept theorists are, of necessity, phenomenologically oriented. Self-concept theorists believe that

"one cannot understand and predict human behavior without knowledge of the subject's conscious perceptions of his environment and of his self as he sees it in relation to the environment" (83, p. 6). These theorists are considered phenomenological in orientation because they accord a "central role to conscious perception, cognition, and feelings" (83, p. 6).

The investigator would like to hasten to say that the term "phenomenology" is not held by all theorists to refer only to aspects of "direct awareness." In fact, most phenomenologically oriented theorists do not hesitate to give credence to the concept of unconscious motivations and their effects upon the total personality, including the "self-concept." With respect to this aspect of phenomenological theory, orientation becomes a matter of degree with those persons usually labeled phenomenological theorists being inclined to put most emphasis upon conscious experiences and awareness and with those who are usually labeled nonphenomenological theorists tending to be more concerned about unconscious impulses, propensities, and dynamics.

Carl Rogers, who is generally considered one of the leading phenomenologically oriented self theorists, while gearing his own practice and research predominately to the conscious self-concept, does not attempt to deny the dynamic functioning of unconscious elements and factors. He has this to say on the matter: "He (the individual) may have some experiences which are inconsistent with this perception,

but he either denies these experiences to awareness or symbolizes them in such a way that they are consistent with his general picture" (65, p. 321). Rogers further says, "While these concepts are non-verbal, and may not be present in consciousness, this is no barrier to their functioning as guiding principles" (6, p. 498). The following quotations are considered a summary of Rogers' conception of the self-concept:

> "The self-concept or self-structure may be thought of as an itemized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objectives; the goals and ideals which are perceived as having positive or negative valence" (62, p. 136). - - - - - - - "This configuration... as Raimy says...serves to regulate behavior and may serve to account for uniformities in personalities" (62, p. 91). - - - - - - - "As long as the self-Gestalt is firmly organized, and no contradictory material is even dimly perceived, then positive self feelings may exist, the self may be seen as worthy and acceptable and conscious tension is minimal. Behavior is consistent with the organized hypotheses and concepts of the self-structure" (62, p. 191).

Another major characteristic of phenomenological theory is the consideration for the uniqueness of the experiences of the individual. Phenomenological theorists and self theorists hold that the chief motivators of behavior and attitudes lie within what is termed the individual's "phenomenal field" and one cannot understand or predict human behavior in the absence of knowledge of the nature of this

field or, as Lewin (46) puts it, of the individual's psychological environment. The here and now of experience is considered by these theorists to be of utmost importance, that is, it is their contention that historical factors are important, from the standpoint of personal adjustment, only to the extent to which they influence or affect the phenomenal field of the individual. Consequently, phenomenologically oriented researchers do not attempt to postulate the cultural constructs responsible for attitudinal and behavioral reactions and emotional states as relevant material for the determination of progress as a function of psychotherapy. These researchers hold that one cannot generalize concerning the effects of environmental stimuli upon the individual because these stimuli are modified by the individual's phenomenal field and, although these stimuli might tend to modify the existing phenomenal field, the nature of this modification is unpredictable by other persons because of the uniqueness of the individual's perception of these stimuli which is, in the final analysis, based upon his already existing self-concept.

These researchers regard empathic ability, or the ability of the counselor or therapist to understand his client, to be axiomatically a determinant of progress in psychotherapy. Being somewhat circumscribed as a result of their phenomenological orientation, they do not endeavor to define, in general terms, the dynamics involved in the development of empathic ability. They do not attempt to identify the

process by which such ability is achieved. On this note, we turn our attention to social psychological theory.

From a Social Psychological Point of View.

Contemporary social psychologists seem to generally subscribe to the notion that all behavior and behavioral and attitudinal tendencies are learned by the individual as a result of the interaction of biological, social, and general environmental influences. Although self theorists do not necessarily deny this principle, they do not systematically postulate a connection between this principle and the development of the phenomenal field or self-concept. On the subject of empathic ability, then, the social psychologist would probably say that ability with respect to any type of interpersonal interaction is nothing less, nor more, than social skills, and social skills are, in the final analysis, learned attitudinal and behavioral patterns. If these are learned patterns, then we should be able to identify, define, and possibly manipulate some of the factors involved, such as, availability of what is to be learned, the readiness for learning, and the general climate for learning. The major social psychological theories underlying the design of this study are listed later on under the heading "Postulates Underlying Research Procedures."

CHAPTER II

THE PROBLEM AND ITS SCOPE

Approaching the Problem

According to Carl Rogers, the self-concept is an organized, fluid but consistent, conceptual pattern of the characteristics of the "I" or the "me" which are admissible into awareness, together with the values attached to those concepts. This concept was discussed rather fully in the previous section of this manuscript. This implies that many single self-perceptions, standing in relation to the other, exist for the same individual. It has been demonstrated that it is possible for the individual to order these self-percepts along a subjective continuum from "unlike me" to "like me" (8). Thus, if a given characteristic such as "passiveness" is held by the individual to apply to himself, this characteristic may be perceived by the individual to be more or less like himself than another characteristic, such as "introversion." Hence, if asked, the individual in question might say, "It is more characteristic of me that I am passive than it is that I am introverted. However, I am both passive and introverted."

This subjective scale does not, however, yield any clues as to the values attached to the self-concept. For this purpose, the notion

of the ideal self-concept is employed. The ideal self-concept has been defined by Butler as "the organized conceptual pattern of characteristics and emotional states which the individual consciously holds as desirable (and undesirable) for himself" (8). This definition is deemed satisfactory for this study. The assumption is that the individual is able to order his self-perceptions along a continuum of value from "What I would most like to be" to "What I least would like to be" or, to put it another way, from "like my ideal" to "unlike my ideal." This subjective scale could then yield a distribution of the same characteristics of self-perceptions which were ordered along the scale of "like me" to "unlike me."

The agreement between the placements of a given characteristic on the self scale and the ideal scale would yield an indication of self-esteem. It would indicate, operationally, not only the way in which the individual perceives himself as possessing this given characteristic but the degree to which he values this state would also be indicated. The degree of agreement between self and ideal on all these characteristics would yield an index of self-esteem or self-value. Self-esteem is generally regarded by self theorists as being almost synonymous with personal adjustment and, thus, an increase in self-esteem or self-value is herein considered the chief goal of personal adjustment counseling. It has been demonstrated that personal adjustment is conducive to improved social adjustment (64).

Ascribing personal maladjustment to the discrepancy between the self-concept and the ideal self by no means constitutes a new concept in psychological thinking. There, however, is another group of perceptive qualities held by the individual which the writer has endeavored to investigate. This group of perceptive qualities, conditioned chiefly by cultural phenomena in more or less the same manner as the ideal self, is herein referred to, for the lack of more descriptive terminology, as the "concept of the ideal personality." This construct, as it is used in this study, is defined as the organized conceptual pattern of characteristics and emotional states that the individual consciously holds as desirable for an individual in the society of which he himself is a part. It is the writer's contention that, although all perceptions of values in a given culture are not directly instrumental in the formation of the ideal self, they do exert influence on personal adjustment. It is conceivable that all of these perceptions combine to give rise to the individual's concept of what characteristics and emotional traits the "ideal person" should have. This ideal person may or may not be the individual's "ideal self" or what he "would like to be," but what "an individual in my society should be like." This would exert an influence on personal adjustment in that the subject's concept of the "ideal personality" sets the limit for the development of the ideal self and, thus, indirectly influences the relationship between the latter and the self-concept. If a vast discrepancy

between the self-concept and the ideal self gives rise to a "degree" of personal maladjustment and this discrepancy can be quantified, it does not matter in a strict sense whether the self-concept is by a given quantity depreciated or whether the ideal self is advanced by the same quantity. If we adhered rigidly to this theory we would assume that the individual would be nonetheless personally maladjusted. However, it seems logical to assume that a significant depreciation in the ideal self might lead to undesirable social consequences or certain types of social maladjustment.

If increased self-esteem is the chief objective of personal adjustment counseling and if increased self-esteem comes about as a result of bringing the self-concept and the ideal self into a more compatible range, for counseling to be successful, either the self-concept must be elevated in the direction of the ideal self or the ideal self must be depreciated in the direction of the self-concept or, perhaps, both.

Considering the above discussion with respect to the tenets held concerning the possible nature of the formation of the ideal self and the concept of the ideal personality in one's society, it seems that similarity between the cultural background of the counselor and that of the client might well have some bearing on the probability of the ideal self being advanced or deflated, or of the self-concept being depreciated or elevated as a result of counseling. It is expected

that the counselor's consciously or unconsciously motivated behavior and attitudes would be of such in the counseling situation that they would tend to draw the client's self-concept in the direction of the counselor's ideal self concept. This is merely an assumption inasmuch as there have been no research findings which tend to support this notion. Consequently, at best, this must be considered an exploratory study. It is theorized that cultural background factors might exert a direct or indirect influence on the movement of the self-concept and the ideal self concept during the counseling process inasmuch as they enter into the situation by means of the concept of the ideal personality. Since the concept of the ideal personality is believed to be conditioned by objective cultural experiences ranging from birth to maturity, it is considered to be a relatively stable phenomenon, that is, in the case of adult personalities. From the standpoint of theory, then, it would seem to hold that counselor-client similarity with respect to cultural background factors might exert a significant influence on the movement of the client's self-concept and/or ideal self concept during the course of counseling and, consequently, might constitute an important determinant of counseling progress.

The Problem

The problem, specifically stated, is three-fold:

1. To isolate and define some of the cultural background factors which tend to influence the concept of the ideal personality.

2. To determine whether or not counselor-client similarity relative to these cultural background factors tend to influence counseling progress (as defined by means of the narrowing of the self-ideal discrepancy).

3. To ascertain the degree to which this means of assessing counseling progress is related to overt indications of progress as a result of therapy and as seen by the therapist.

CHAPTER III

REVIEW OF LITERATURE

Similarity and Interpersonal Communication

The following researchers have all conducted studies for the purpose of ascertaining some aspects of the nature of "empathic understanding" and its effects upon counseling: Rosalind Dymond (13, 14, 15); H. C. Lindgren (47); I. E. Bender and A. H. Hastorf (4); and N. L. Gage and L. J. Cronbach (28).

Most of these researchers used the rather popular "empathy test" recently developed by Dymond and almost all of them found their results to be as inconsistent and to have as many ramifications of possible meaning as the test itself. Lesser (45), using the Q-sort method to assess counseling progress, found that counselor empathic understanding was not related to counseling progress. He advanced the notion that perhaps a maximum of empathic understanding is not necessarily most conducive to counseling progress. As he puts it, "Oftentimes an optimal amount of something is less than the maximum possible" (48, p. 88). This notion is in keeping with Wolberg's feeling that some tension is necessary for the purpose of motivating the patient to work through his problems. Wolberg states, "Tension acts as a driving force by creating in the patient an incentive for change through

active participation in the therapeutic process. On the other hand, a relaxed, tensionless state tends to diminish activity" (80, p. 178). Bordin also feels that some anxiety is necessary for counseling progress (5, p. 146). Lesser noted that the continuing clients in his study appeared to be better understood by their counselors, but clients who terminated showed more progress. He concluded that this situation "suggests that empathic understanding may 'keep' a client but may not necessarily help him" (48, p. 88).

Thus, empathy, as it is related to the dynamics involved in psychotherapy, is still an unsolved mystery.

Concerning the influence of similarity between individuals upon their attitudinal and emotional reactions to each other, however, we do have some rather encouraging research findings.

Subsequently to administering a personality trait inventory to thirty-eight female nursing students, Halpern (31) had each student predict the test performance of five other students, two of whom were most similar to herself, two least similar, and one in the middle with respect to similarity to herself. Each subject also indicated whether or not she was pleased with herself on each of the personality characteristics on the inventory. The results were as follows:

1. More accurate predictions were made for those who were similar to the subjects than those dissimilar.

2. Greater predictive accuracy was found on those items which the subject and the person whom she

predicted marked similarly than on items they marked differently.

3. A greater accuracy of prediction occurred on those items with which the subject was pleased with herself, than on those with which she was dissatisfied with herself.

4. There was no difference in accuracy of prediction between those who were similar to the subject and those dissimilar to the subject on items which the subject and the person whom she predicted marked differently (nonconcordant items).

5. There was no correlation between the ability to predict on nonconcordant items and the overall ability to predict.

In discussing these results, Halpern seems to feel that they were not necessarily due to conscious attribution of one's feelings to others, but that a subject might more easily recognize feelings and patterns of behavior in others if he had experienced them himself.

Referring to results obtained by means of a similar procedure, R. D. Normal (53) concludes, in a fashion, that others are judged by analogy with ourselves, and the less valid the analogy, the less accurate the judgment.

After still another study of this type, Wolf concludes with this remark: "A man can only understand what he has already experienced" (81). This view is vividly expressed by Hollingshead and Redlich in connection with psychiatric treatment. They state:

"All too often, psychotherapy runs into difficulties when the therapist and the patient belong to different

> classes. In these instances, the values of the therapist are too divergent from those of the patient and communication becomes difficult between them" (36).

These authors point out that the psychiatrists whom they interviewed were irritated, as a group, by their lower class patients' inability to think in their terms. Hollingshead and Redlich feel that this social class distance leads to a lack of understanding between therapists and patients. They believe that this is a major reason why neurotic patients in the two lower classes of the groups which they studied tended to drop out of treatment much faster than those in the higher classes.

The Self-Concept and Counseling Progress

In the literature it is found that the phenomenal self is approached from varying perspectives. A survey of the literature discloses that many terms have been employed to describe aspects of the phenomenal self, such as, self-satisfaction, self-acceptance, self-esteem, self-favorability, congruence between self and ideal self and discrepancies between self and ideal self. These terms have varying meanings among those who theorize concerning them or those who treat them as experimental variables. One researcher might proceed to study the phenomenal self by investigating self-esteem which might be conceived as the extent to which one is proud of himself as he is. Another might approach the study of the phenomenal self by means

of investigating the construct "self-acceptance" which the investigator might hold to mean the capacity for accepting faults as well as assets, while still another researcher might emphasize the insightful aspects of the concept of self-acceptance.

The Assessment of the Self-Concept.

Despite such divergencies as mentioned above, most self-theory oriented researchers consider the phenomenal self to be made up of predominately conscious materials and, consequently, they contend that many of its aspects can be assessed by means of nonprojective methods. Although several different techniques have been used to assess various aspects of the phenomenal self, the Q-sort method described by Stephenson (76) has been most widely employed. This technique is generally used to assess self-regard. With respect to the assessment of phenomenal self-regard, typically, this technique involves having the subject sort a rather large number of personality-descriptive items into nine piles which are arranged on a continuum according to the degree to which each is characteristic of the subject's self. The subject is forced to place specific numbers of items in each pile so as to effect a quasi-normal distribution of items. The subject is also asked to sort these same items on a continuum based upon the degree to which they are characteristic of his ideal for himself.

The usual procedure requires that each item in the self-description be assigned a value from one to nine according to the

pile in which the subject has chosen to put it. In a like manner, each item in the ideal sort is assigned a value from one to nine, according to the pile in which the subject has chosen to place it. Then a correlation coefficient is computed between the pile values of the items, as sorted by a given subject to describe his self, and the pile values of the same items, as sorted to describe his ideal self. Pearson r may be used inasmuch as the forced sorting procedure has caused both distributions to become quasi-normal. These correlations, usually referred to in the literature as "self-ideal correlations," are generally considered (by those who use them) to constitute an index of self-esteem or self-regard.

Items. In the literature are found various lists of items which have been used, in the manner described above, for the purpose of assessing the degree of self-regard or self-esteem for given individuals. Perhaps the most popular of such lists is the one described by Butler and Haigh (8). These authors compiled a list of one hundred self-referent statements uttered by clients during therapeutic interviews. This method was used because it was deemed necessary that such statements refer to attributes which are of some importance to the self-concept. The authors assumed that this requirement was met inasmuch as the statements consisted of remarks made spontaneously during the course of nondirective therapy. However, from the standpoint of theory, there is some contradiction here in that self theorists

rigidly hold that no two selves are alike or, to put it another way, no two selves are made up of the same conceptual and experiential materials.

On the other hand, some investigators have selected items which are known or thought to represent specified trait or need constructs. These procedures have been questioned on the basis that they may not be appropriate to the definition of phenomenal field characteristics (76).

Cronbach and Gleser, referring to similarity between profiles, suggest that general similarity can be inferred only if we have some way of knowing that our self-concept measure samples all, or at least a large proportion, of the significant dimensions of the phenomenal self (87). Similarity as used by these authors in this context embraces similarity between self and ideal. Thus, the problem of item sampling relevant to the concept of the phenomenal self has, almost without exception, plagued those who seek to design procedures for studying the construct of self-regard.

Reliability. Since it is axiomatic among self theorists that the self is fluid and ever changing, the problem of reliability of the instruments used for assessing self-regard has caused much concern. Since self-concept is held to be ever changing, it is obvious that one cannot successfully use the test-retest method for determining the reliability of his instruments. On the basis of theory, one would expect changes in the organization of the self-concept from time to

time and, consequently, changes in responses on instrument items over a given period of time, even if the individual has not been involved in therapy, would not necessarily mean that the instrument is unreliable. On the other hand, of course, it would not mean that it is reliable. The split-half method is also of little value in that it is more of a measure of internal consistency, which is a form of validity in the final analysis, and not an indication of reliability in terms of individual consistency as a function of time.

To cope with this dilemma, Hilden has suggested that alternate forms might be constructed by drawing sets of items at random from a specified universe (35). Being aware of the shortcomings mentioned above, self-theory oriented researchers have continued to use these methods and instruments for the purpose of assessing counseling progress. We will now turn our attention to some of their findings.

Counseling Progress and Self-Regard.

Wylie has made an exhaustive study of research relating to the self-concept and counseling progress. She found that "only four studies compare counseled to noncounseled subjects" (83, p. 66). Wylie reports that, "Caplan (1957) found significant increases of self-ideal congruence among seventeen problem boys who received group counseling as contrasted to seventeen noncounseled controls roughly matched for I.Q., sex, school record, and economic status" (83, p. 66). In this study it was also observed that counseled boys improved in academic

achievement in certain courses whereas noncounseled boys did not.

Butler and Haigh (8), using the Q-sort method with the items which they developed (mentioned in the preceding section), imposed two types of controls in their attempt to assess the effect of counseling upon self-regard. The first control was effected by testing clients at the beginning and end of a sixty-days' precounseling period. The second operation involved a nontherapy control group. These authors report that the clients who waited sixty days for therapy showed no improvement in self-ideal congruence over the waiting period. However, they did observe improvement in self-ideal congruence when precounseling results were compared with follow-up results for the same clients. The nontherapy controls also showed no improvement in terms of increased self-ideal congruence. From these results, it appears that, not only does counseling influence the movement of the self-concept, but it causes it to move in the hypothesized direction.

Rogers and Dymond (64), after assigning an adjustment score to Q-sorts effected by their subjects, observed that counseling had affected their adjustment score in more or less the same manner as it affected self-ideal congruence in the case of Butler's and Haigh's subjects.

There have been studies which did not employ nontherapy controls. Ewing (17) conducted a study wherein self-regard was assessed

by means of a five-point rating scale for one hundred trait names. These traits were rated for typical and ideal self. He obtained a significant positive correlation between counselor's estimate of improvement and the amount of change in the pattern of self-reports on the trait names. The change in the self figure was toward the counselor figure, the ideal figure, and the culturally approved figure.

Rosenman (66) compared clients who were judged successful in counseling with those judged unsuccessful. He reports that the self-conceptions of successful clients suggest greater increases in positive self-evaluation, positive self-directed actions, and positive other-directed actions.

The foregoing is a review of findings in studies where either control groups were used or where judged improvement in therapy was compared with self-concept changes. There are other studies which could be listed wherein neither of these criteria were used to validate measured self-concept movement. For the most part, in these studies the investigators used the discrepancies between results of projective techniques or other standardized personality tests administered before and after counseling as their criteria. Most of these latter investigators report that certain changes in the results of the projective techniques or personality tests which they used over a period of counseling accompanied improvement as inferred from the nature of the movement of the self-concept during counseling.

Most of these procedures which we have discussed above can be questioned relative to their validity. Since self theorists hold that the self-concept of each individual is unique and, although it does tend to change, the pattern of change is also unique, it seems that one can never be sure that he has obtained a truly matching control group. Moreover, there could be systematic extraneous factors affecting the therapy group but not the nontherapy group. It is possible that the therapy group is inclined to oblige the therapist, in many instances, by effecting a low self-concept score at the beginning of counseling and a relatively high self-concept score at the termination of counseling.

It is obvious that in cases where judgments concerning counseling progress are used as the criterion for determining the meaning of the movement of the self-concept during counseling or therapy little objectivity can be assured. Such a criterion seems to be contaminated because many of the factors entering into judgment in this connection could very well be the same factors embraced by the material upon which self-reports are given to effect the self-concept picture.

Studies wherein projective test results are used as criteria for determining the meaning of the movement of the self-concept seem to be incompatible with theory relative to this construct. If the self-concept is really an organization of conscious perceptions about one's self and the movement of this construct constitutes the chief concern of self-theory researchers, then whether or not this movement corresponds with projective test results (materials which are held to lie

chiefly outside of the scope of awareness) is of little importance. This procedure seems to have significance analogous to that of relating the size of Florida grapefruits to the climate in the State of Michigan.

Cultural Factors and Personality Traits and Tendencies

According to Sears, "The status level of the family in the social hierarchy determines the particular mode of child rearing conventionally followed" (68). Warner, considering results obtained from his studies of social class in America, tends to agree with this notion (80). Gist and Halbert have pointed out how differences in child rearing practices can result in the development, on the part of the child, among other things, of differential social attitudes (29).

Of course, there are many other cultural factors which act as determinants of the type of interpersonal attitudes which eventually become organized within the personality structure. According to Miller and Swanson,

> "The scope of early socialization also includes the more informal but probably more effective training by the age peers. From such diverse learning experiences with specific patterns of identification they produce, there gradually emerge differences in expressive styles, ego defense systems, and moral controls" (50).

In Psychotherapy and Culture Conflicts, Seward (70) demonstrated, in general terms, some of the relationships referred or

alluded to by Miller and Swanson with selective subcultures in contemporary United States. She found definite and definable differences in personality characteristics and expressive tendencies (especially interpersonal tendencies) between individuals who were reared in, and who were members of, different subcultures.

Relative to the trend toward increased consideration of cultural factors in the area of psychiatric treatment, Opler, who has conducted numerous studies of the effects of subcultural experiences upon personality development, makes the following observation:

> "Few psychiatrists formally study culture. Fewer still utilize such knowledge in therapy. As for schools of thought, one can mention Myerian psychiatry, for example, in which the various 'psychological' or biological and cultural factors were constantly alluded to, as if for some plan of research, but without firm hypotheses as to the proper weighting of these multiform factors, and certainly not the slightest hint that culture is a primary, or antecedent, independent variable among them (55, p. 125).

> "...However, allusions to specific cultural conditions, human relations, interpersonal communication, and even ego-psychology have not brought psychiatry abreast of anthropological insights in which the concept of specific culture assumes central importance" (55, p. 126).

After considering the work of such neo-Freudians and ego-psychologists as Horney, Sullivan, Kardiner, Meyer, Fromm and Hartmann; Opler concludes,

> "Culture is not an empty abstraction in human affairs... For a specific culture contains or includes all the textures and substances of meaning by which a particular people select, perceive, understand or sort out experiences. As such, it guides activity, forms sentiments and

> motivates strivings in special channels according to sex, age, kinship, class and other relationships it specifically ordains" (55, p. 126).

As early as 1937, Karen Horney became profoundly influenced by the tenets underlying culture and personality theories. At this relatively early date, she began her almost literal translations of neurotic syndromes from generalized cultural pictures or pictures of modern American society. She observed in the neurotic personality of our times that neuroses develop, not only through incidental individual experiences, but are generated also by "specific cultural conditions" under which we live (38).

In his New York City studies, Opler used several cultural criteria for the purpose of determining some of the social factors which might have entered into the dynamic personality picture of his schizophrenic subjects (56, p. 127). Some of the important factors which he isolated are intergenerational conflicts, child-rearing practices, the pace of acculturation in different cultural groups, and environmentally imposed racial conflicts. From his findings, he concludes,

> "We found their (schizophrenics) problems of intergenerational conflict and acculturation less related to class, as such, than to ethnic subcultural problems interwoven with class membership and to the whole spectrum of values-conflicts correlative to social and cultural change. - - - - - - These factors become important when a psychiatrist attempts to understand a particular patient, or a group of patients - their value systems, experiences, and symbolic communications, verbal and nonverbal" (56, p. 127).

One might argue that Opler does not show adequate concern for the uniqueness of individual personality development. However, Opler later on in his report makes it quite clear that whatever the generic similarities might be, no two cases are exactly the same. He says,

> "...This very subtlety of each case is what classical nomenclature has pre-eminently missed. Such existentialist categories as individual subject-object patterning of experiences are disappointing, however, and one wonders at the label of 'anthropology' being applied to them by Binswanger and others. Existentialism produces its own built-in difficulties, for example, the lack of transitions in going from Case A to Case B" (56, p. 129).

It is Opler's opinion that for these reasons, social psychiatry must redefine the question of whether individual cases do not, as hinted by Freud, fall into deterministically generic patterns, but supplement the pioneering of the Freudian movement in terms of social and cultural variables. Of course, this notion is directly in keeping with the thinking of most of the neo-Freudians.

In discussing the agents of personality patterning, Honigmann indicates that culturally imposed interpersonal behavioral patterning affecting the child can have an outstanding effect upon the development of interpersonal characteristics, tendencies and capacities which become aspects of the adult personality (37).

He discusses family relations as a prototype of interpersonal behavior. Among other things, the implication here embraces the

notion that if the family is characterized by distant relationships, then the child is likely to be inclined to develop a characteristic distant attitude toward interpersonal relations in general. Relative to the counseling situation then, such an individual, as an adult personality, would probably find it difficult to relate to the therapist, who might have been conditioned by his experiences to be quite warm and socially outgoing. Honigmann also talks about peers and cultural surrogates in this connection. He maintains that these persons also exert significant influences upon the development of interpersonal attitudes on the part of the child.

Back in 1938, Breslaw compared historical interpersonal experiences of "conservative" subjects with those of "radical" subjects. He found that conservative subjects had generally experienced more conservative influences than radical subjects. Radical subjects experienced more radical influences than conservative subjects (7, p. 88).

Mitchell (51) discusses a case where the difference between client and counselor with respect to cultural background led the therapist to misunderstand many of the dynamics and attitudes of the client. Ultimately, Mitchell hints that due to such misunderstanding, therapy was unsuccessful. Progress in therapy was observed after a period of therapy with another therapist. Since the study of this case discloses information which strikingly supports the main tenets underlying the present study, some of its highlights will be presently discussed.

The client was a young, intelligent Negro man who was born and reared in an urban district in the State of Pennsylvania. With the second therapist, it was discovered that he had negative attitudes toward his weak father who was described as a dark-skinned, self-taught man with little formal education. The client showed subtle hostility for his domineering mother who, the author hints, was not so dark-skinned. The client enlisted in the military with the objective of entering the Signal Corps for the purpose of studying radio and radar. He had received some training in this area as a civilian. He was quite disappointed when he was assigned to the Field Artillery rather than the signal Corps, and was even more disappointed when it became rather obvious that his race might have been a factor in this situation. After all, he had lived in urban Pennsylvania all of his life and had never really experienced situations before where he was so gravely handicapped because of his race. The latter was probably also related to the fact that, at the time he entered service, he was too young to have encountered significant discriminatory practice with respect to employment or other important aspects of adult responsibility.

His first therapist was a "neuro-psychiatric resident who, to both professional colleagues and patients, proudly professed his southern heritage in a marked southern drawl" (51, p. 104). Although the resident reported that his contact with the client "had yielded

an amicable relationship" (51, p. 105), the second therapist disagreed with this contention and felt that the resident's attempt to "sell himself" to the client by concentrating upon the client's racial conflicts, yielded negative results. The cultural background of the second therapist, despite the fact that they were of different races, was much more similar to that of the client than was the case with the first therapist. The second therapist had no need to dwell on stereotypes concerning racial conflicts or to attempt to win the client's confidence by displaying superficial concern by showing understanding for the stereotype (not for the individual) because, in reality, he was better equipped by his own experiences to show real appreciation for the client's plight. Consequently, it was discovered that the client's "color conflict" was chiefly a defense against anxiety emerging from deeper "role conflict." Color, as such, to the client was found to be more or less symbolic of the weak, passive and irresponsible role perceptually awarded to his father (the father was quite dark-skinned). Hostility toward Caucasians in this case could have been symbolic of the hostility which was basically intended for his domineering, father figure-oppressing mother.

Be this as it may, therapeutic progress was observed subsequently to the changing of therapists and it does seem that counselor-client understanding was at least a factor. Considering all of the elements of the situation, it further seems that similarity in terms of

cultural background factors contributed a great deal to such understanding.

According to Gist and Halbert, "...The urban resident is more tolerant than the agriculturist of persons who differ from him in race, nationality, or point of view...He is less inclined to make absolutistic distinctions between 'good' and 'bad'..." (29, pp. 341,342). The implications here could possibly throw some light on the situation discussed above, but they definitely allude to some of the difficulties which can arise where the subcultures of the counselor and the client are markedly different. The concepts of tolerance and of relative lack of absolutism mentioned in the above quotation are more or less generally held to be very important characteristics of the counseling situation. This concept is not presented to suggest that urban-reared individuals make better counselors than those who were not reared in urban districts, but the implications are far-reaching, and in their generalized form do seem to warrant consideration.

In this section, the investigator has attempted to present a sample of the concepts and research findings in the field of contemporary social psychology and psychiatry which relate to the concept of cultural influence upon personality development and how these influences might more directly enter, negatively or positively, into the counseling situation. The inference has been that differences in background cultural experiences between two people might lead to a limitation in their ability to deeply understand each other. Relative to the counseling

situation, such an inability on the part of the counselor to deeply understand a particular client, or vice-versa, might lead to problems of communication, especially in terms of deep feelings, and ultimately retard progress.

CHAPTER IV

HYPOTHESES TO BE TESTED

As revealed by the review of the literature in the area of social psychology, previous research findings tend to suggest that differences in background cultural experiences between two people might lead to a limitation in their ability to deeply understand each other. With respect to the counseling situation, it has been demonstrated that such an inability on the part of the counselor to understand a particular client, or vice versa, might result in problems of communication, especially in terms of deep feelings, and ultimately retard counseling progress. These results of previous research, when viewed relative to theoretical considerations underlying this study, tend to suggest certain hypotheses.

If increased self-satisfaction is considered a function of involvement in personal adjustment counseling, individuals having undergone personal adjustment counseling should show a significantly greater increase in self-satisfaction than individuals who have not been exposed to such counseling, that is, when the period between test and retest is held constant for both groups. Consequently, the following hypothesis is advanced:

1. Individuals exposed to personal adjustment counseling will show a greater increase in

self-satisfaction over the period of counseling than individuals not receiving such counseling, but tested over a similar period of time.

Based on the theoretical conception that the concept of the ideal personality is a relatively stable phenonemon, whereas the ideal self-concept is capable of changing as a function of counseling, the following predictions are made:

2. The pretherapy concept of the ideal personality will not differ significantly from the posttherapy concept of the ideal personality.

3. The pretherapy-posttherapy change in the ideal self-concept will be significantly greater than the pretherapy-posttherapy change in the concept of the ideal personality.

One of the basic concepts underlying this study is that a person's ability to understand another person is influenced positively by the extent to which the two persons in question have experienced similar cultural conditions. The theory underlying this study also holds that counseling progress is positively influenced by the extent to which the counselor is able to understand his client (and vice versa). Hence, the following hypothesis is advanced:

4. Counseling progress (as defined) is positively related to counselor-client cultural background similarity.

Since it is theoretically held that the counselor who is successful in narrowing the discrepancy between the client's self-concept and ideal self-concept is also successful in directing the client's self-concept toward his (the counselor's) own ideal self,

it is implied that in successful counseling the counselor is regarded by the client as an authority figure whose values are superior to his own. Consequently, clients who find it difficult to perceive their counselors as being authority figures and as being superior to themselves are not likely to show counseling progress. Thus, it is hypothesized that:

5. Counseling progress is negatively related to the extent to which the client exceeds his counselor in terms of background social standing.

Since it is theoretically held that the ideal self-concept is influenced by the concept of the ideal personality and the latter is influenced by cultural experiences, the extent to which the counselor is similar to his client in terms of cultural background conditions should be positively related to the extent to which the counselor's ideal self is similar to that of his client. Consequently, considering hypothesis #4, one would expect that to the extent which the counselor and client share similar cultural backgrounds, the client's self-concept will move toward the counselor's ideal self-concept. In view of this aspect of theory, the following hypothesis is advanced:

6. The extent of movement of the client's self-concept toward the counselor's ideal self-concept is positively related to counselor-client cultural background similarity.

CHAPTER V

PROCEDURES

Measuring Instruments

Several instruments and techniques were used in this study. These instruments and techniques fall into two broad categories; (1) Techniques for assessing counseling progress and, (2) Techniques for assessing cultural background similarity. Some of these techniques are standardized methods and some were constructed by the investigator for the specific purpose of this study. In the case of the latter, construction procedures and their purposes will be thoroughly discussed in this section. Those techniques used in this study which have been standardized or used by previous investigators will be described briefly.

Techniques for Assessing Counseling Progress.

Purpose for Developing a New Technique. Feeling that the Q-sort technique does not lend itself adequately to the determination of the direction of change in the self-concept and the ideal self concept, the investigator set out to develop a new method. The method is designed to assess both the extent and direction of the movement of the self-concept, ideal self concept and the concept of the ideal personality. This method differs from the Q-sort method in that

the results can be quantified in terms of "how high" or "how low" the ideal self concept is at given points (such as before and after counseling) or "how high" or "how low" the self-concept is relatively to the ideal self concept. Such directional quantification was not achieved at the expense of abandoning the tenets underlying self theory by drawing upon normative data. The employment of the concept of the ideal personality provides for directional quantification which is unique for each individual.

It should be remembered that one of the theoretical contentions underlying this study is that each individual has a conception of what characteristics the perfect or ideal person would possess and that the nature of this conception is directly, or indirectly, related to his background cultural experiences. It represents his perception of the social stereotype for human perfection. It has been further hypothesized that this concept of the ideal personality is not synonymous to the ideal self-concept. An individual might think, "If there were a perfect person he would have more of this characteristic, but this is not what I wish for myself, it is not like the ideal which I hold for myself." It remains the task of the investigator to prove that these two concepts do differ and, considering this fact, it is not necessary to continue discussion relative to this situation at this point.

However, if this concept does differ from the ideal self-concept, and since it is inherent in the concept that it embraces the individual's

perception of the ultimate "good" for individuals in his culture, it can serve as a standard for weighing his ideal self concept and his self-concept, not from the standpoint of external norms, but from the standpoint of his own perception. This concept brings direction into the picture for it enables us to speak of "how high" (toward his concept of the ideal personality) or "how low" (away from his concept of the ideal personality) his ideal self concept or his self-concept is at a given point. Unlike the Q-sort method, methods derived by treating this concept in this manner can indicate whether the narrowing of the discrepancy between the self-concept and the ideal self concept is due to "depreciation" of the ideal self concept or to an "elevation" of the self-concept.

The Instruments. The instruments consist of three inventories, each consisting of the same 208 characteristics. These characteristics are of varying types, ranging from highly moralistic social stereotypes to highly emotionalized personal attributes. Of the three inventories, one is appropriate for the assessment of the concept of the ideal personality, one for the assessment of the ideal self concept, and the final one is for the assessment of the self-concept. The results obtained on a given inventory are meaningless until they are submitted to certain operations involving results obtained by means of the other inventories. Scoring methods will be described and discussed later.

On the inventory for assessing the concept of the ideal personality (referred to hereafter as "the ideal personality scale"), the 208 characteristics are grouped in fours to form 52 inventory items. The method of these groupings will be described later on. Each of the 52 items begins with the statement: "Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who - - -." This statement is repeated for the purpose of keeping the individual oriented with respect to the perspective from which the characteristics are viewed. The four characteristics follow the statement. The subject is asked to rank the characteristics by placing numbers 1 to 4 before the four characteristics indicating the likelihood that the perfect or ideal person would possess the given characteristic in relation to the other three listed.

The following instructions from the face of the inventory seem to adequately explain the structure of this inventory:

> You are asked to express your feelings concerning the traits which you think describe the concept held by most people of the ideal or perfect person in our society. Such a person may or may not exist in reality, but try to establish a mental picture of what most people would regard as a perfect or ideal person and rank the traits in each of the 52 numbered items according to importance. In the parenthesis ( ) before the trait, place the number (1) if you feel that most people would think that this trait is more characteristic of the ideal person in our society then either of the other three. Place the number (2) before the next most characteristic trait, the number (3) before the third most characteristic trait, and the number (4) before the trait which you feel most people would

consider least characteristic (of all four traits) of the perfect or ideal person in our society. YOU MUST RANK ALL TRAITS.

EXAMPLE:

0. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who

(3) a. is introverted
(2) b. is psychologically secure
(1) c. is successful in business
(4) d. is athletically inclined

In the above example, let us suppose that you feel that most people would think that it is more characteristic of the ideal or perfect person to be "successful in business" than it is for him to be "introverted," "psychologically secure" or "athletically inclined." Then you would put the no. (1) before the letter (c) which corresponds with this trait (as we have done in the example). Again, let us assume that you think most people would feel that the next most characteristic trait of the ideal person is "psychological security," the third most characteristic trait is "introversion" and it is least characteristic (of all four) of the ideal person to be "athletically inclined." Then you would place the number (2) before the letter (b), the number (3) before the letter (a), and the number (4) before the letter (d), as we have done above.

The structure for the inventory for assessing the ideal self-concept (referred to hereafter as the "ideal self scale") does not differ from that of the ideal personality scale. Of course, the instructions and the introductory statement for the 52 items are different. Again, the instructions are here reproduced for the purpose of giving a description of the nature of the inventory.

You are asked to express your feelings concerning the traits you would really like to possess. Try to establish a mental picture of the person you would really like to be and rank the traits in each of the 52 numbered items according to importance. In the parenthesis () before the trait, place the number (1) if you feel that this trait is more characteristic of the person you would like to be than either of the other three listed under the item. Place the number (2) before the trait which is the next most desirable for yourself, the number (3) before the third most desirable and the number (4) before the trait which you feel you would like least (of all four traits) to possess. YOU MUST RANK ALL TRAITS.

EXAMPLE:

0. The person I would really like to be is one who

(3) a. is a free thinker
(2) b. has charm
(4) c. is lively
(1) d. is progressive

In the above example, let us suppose that you would like to possess all of these traits. However, you might feel that to be "progressive" is more characteristic of the person you would really like to be than the other three traits. In this case you would place the number (1) before the letter (d) which corresponds with this trait (as we have done in the example). Again, let us assume that you feel that the next most desirable trait for yourself is to "have charm," the third most desirable for yourself is to be a "free thinker" and it is least characteristic (of all four) of the person you would like to be to be "lively." Then you would place the number (2) before the letter (b), the number (3) before (a) and the number (4) before (c), as we have done in the example.

The inventory for assessing the self-concept (hereafter referred to as the self-concept scale) takes a different form. There are no item groupings. The 208 characteristics are listed, one after the

other, and each is introduced by such phrases as "I have - - - - - -," "I am - - - - - -," or whatever is grammatically appropriate. The subject is asked to rate each item on a five point scale with respect to the extent to which the given statement (embracing the characteristic) describes his concept of himself. The scale, ranging from "unlike me" to "like me" immediately follows each characteristic and the subject is asked to check the appropriate degree alternative. This inventory consists of ten 8 x 11 inch pages plus the instruction sheet (face sheet). At the top of each page of characteristics, the statement, "WHAT I AM REALLY LIKE" appears as a constant reminder of the perspective from which the characteristics are being viewed. The instructions for the self-concept scale are as follows:

> Below are a number of traits or characteristics which a person might have. Everyone might possess most of these traits, but to varying degrees. You are asked to rate yourself on each trait. The scale following each trait provides for you five degrees from "unlike" yourself to "like" yourself. Place a check mark in the parenthesis ( ) corresponding to the extent or degree to which you feel you possess each trait.
>
> Place only one check mark after each trait, but be sure that every trait has been checked somewhere on the scale.

The following is an example of the arrangement of the items:

What I Am Really Like

1. I have a good reputation.....(unlike me)( )( )( )( )( )(like me
2. I am consistent in action.....(unlike me)( )( )( )( )( )(like me
3. I am adaptable.....(unlike me)( )( )( )( )( )(like me
4. I have compassion for others....(unlike me)( )( )( )( )( )(like me
5. I have will power.....(unlike me)( )( )( )( )( )(like me

A copy of each inventory is included in the appendix.

The Construction of the Inventories. The collection of inventory items constitued a major task. Consideration was given to the criticisms found in the literature concerning the importance of items relative to self-regard. In most previous studies concerned with the movement of the self-concept, the items used for assessing this construct were either taken from self-referent statements uttered by individuals in the counseling situation or they were constructed on the basis of general personality theory. Both of these methods of collecting items seem to be inconsistent with self theory. In the case of the former method, as Wylie has said, "We have, of course, no way of knowing how representative these statements may be of a total imaginary universe of self-concept characteristics" (83, p. 44). Although, to some extent, this can be said about any group of items used for assessing a construct as vast and as individual as the theoretical self-concept, the method of constructing items from materials

emerging from specific therapeutic interviews seems to inherently interfere with representativeness. If we would regard items for assessing the self-concept in terms of a continuum ranging from "maladjusted" to "well adjusted," we would expect individuals who are involved in therapy at any point prior to its termination to be more inclined to utter self-referent statements toward the lower end of the continuum than toward the upper end. Consequently, the range of self-referent statements obtained in this manner might not have sufficient ceiling (statements toward the upper end of the hypothetical continuum) for assessing the self-concept of the "better" adjusted person. One can argue that "well-adjustment" can be inferred from a failure on the part of the individual to make "maladjusted" self-referent statements, but this argument is based upon the assumption that the statements used embrace all of the important aspects of all self-concepts and it is a matter of a given individual perceiving to what extent he possesses each of the characteristics from the exhaustive repertoire. It is indeed conceivable that the "well-adjusted" individual would add <u>different</u> characteristics to the repertoire if asked to describe his self-concept in his own words. In other words, the self-concept of a given individual is different from that of another, not merely in terms of the extent to which they see themselves as possessing varying degrees of a common characteristic, but also in terms of the types of characteristics

relative to which they evaluate themselves. This would mean, then, that the sample of items for assessing the self-concept should come from individuals representing as many points on the continuum which ranges from "maladjusted" to "well adjusted" as possible. The procedure which involves selecting items which are thought (on the basis of personality theory) to represent specific trait or need constructs seems to be very much at variance with self theory. Inherent in these procedures is a tendency to restrict the meaning of the individual's expression of his self-concept because all of his responses are viewed relative to normative types and the uniqueness of his self-perceptions is either inaccessible because the items are not sufficiently relative to his self-concept or methods used will cause the investigator to ignore important aspects of the material he has assessed because these aspects do not lend themselves to appropriate manipulation on the basis of definitions and typology imposed by the particular personality theory.

Items. In constructing the inventories, an attempt was made to overcome many of these obstacles. In the first place, the items are not based upon any personality trait or need theory. In the second place, the items were consciously contributed by individuals representing a number of points on the adjustment continuum. The items were contributed by 495 individuals; 200 nontherapy prison inmates, 200 nontherapy college students, 25 college students in therapy, 20 neurotic prison inmates who were either experiencing therapy or had

experienced therapy within recent months, and 50 college graduates.

One hundred of the nontherapy students consisted of sophomores and juniors attending Michigan State University and the remaining 100 consisted of sophomores and juniors attending Tennessee State University. The 25 therapy students were undergraduates enrolled in three Michigan universities. The 20 neurotic inmates had been so diagnosed by either the staff at the Reception - Diagnostic Center or that at the Psychiatric Clinic at the State Prison of Southern Michigan, and they were either receiving therapy at the time of the study or they had been exposed to therapy within the two months immediately preceding the study. All of the inmates were convicted felons. The 200 nontherapy prison inmates were selected randomly from the incoming population at the Reception - Diagnostic Center at the State Prison of Southern Michigan. They ranged in age from 17 to 52 years. The 50 college graduates were employed and ranged in age from 22 to 41 years.

Each of the 495 subjects was asked to complete an inventory (hereafter referred to as the initial inventory) containing 26 items. The purpose of the first 25 items was to obtain information concerning the cultural background of the individual (the purpose of this aspect of the initial inventory will be discussed fully later on). Item 26 was an open-ended item which read as follows:

> List the ten most important characteristics or traits which you feel a person should have. These may

> be anything; just put down what you really feel are the characteristics of an ideal human being in our society. List these characteristics in order of importance; write what you think is the most important characteristic after number 1, the next most important characteristic after number 2, etc., until you have listed ten characteristics, with number 10 being the least important. If you have more than 10 characteristics in mind, please add them to the 10, but continue in the order of importance.

Numbers 1 through 10 were provided for the subjects with lines following each number upon which the traits or characteristics were to be entered. Although the numbers discontinued with the number 10, adequate space was provided for as many traits or characteristics as the subject cared to list.

The 495 subjects listed 210 different characteristics. Two of these characteristics were deleted because they were so stated that interpretation was necessary before they could be placed within the context of the inventories which were to eventually emerge from these items. The wording of some of the characteristics was slightly modified to create categories which would accomodate characteristics bearing the same meanings that were stated in slightly different terms. None of these characteristics were changed so drastically as to affect their meanings. To the extent that it was possible, in transferring the items to the inventories, the original wording was unchanged.

In addition to obtaining frequencies, each characteristic was weighted on the basis of the order in which it was listed by the individual relative to importance. That is, the characteristic placed in the number 1 position received a weight of 10, the characteristic placed in the number 2 position received a weight of 9, the characteristic placed in the number 3 position received the weight of 8, etc., with the characteristic placed in the number 10 position receiving a weight of 1. Additional characteristics, falling below the number 10 position, also received weights of 1. This operation yielded a weighted frequency score for a given characteristic when the weighted values obtained in this manner for all individuals on that characteristic was summed.

There was no major difference between college graduates and nontherapy undergraduates with respect to the types of characteristics mentioned and their frequencies. Likewise, the prison inmate therapy group and the undergraduate therapy group did not differ appreciably in terms of types of characteristics listed and frequency of characteristics.

Nontherapy prison inmates listed more or less the same characteristics as the nontherapy college students, but these two groups differed noticeably in terms of frequency and weighted frequency on many of the characteristics. The social stereotype with respect to the ideal personality is perceived

differently by these two groups, suggesting that projection has systematically entered into the picture. Although the plight of the prison inmate has resulted, in most cases from behavior contrary to social and moral codes, he tends to adhere to the social stereotype in his concept of the ideal personality more closely than does the college student whose behavior has been more conforming. One would expect the antisocially adjusted individual, being conditioned by experiences to be more or less emotionally detached from the social stereotypes, to be able to see the stereotyped personality more impersonally and, consequently, more clearly. Since individuals of this type are characterized by minimum striving toward the socially stereotyped personality, they are less likely to be frustrated as a result of conflictual strivings than individuals who are less antisocially adjusted and who, therefore, are more inclined to aspire toward the stereotyped "good" personality. Consequently, the antisocially adjusted individual is less likely to counter-project, that is, to adopt the "sour grapes" attitude, denying his aspirations toward the social stereotype of the "good" individual. Denial in this connection refers to an anxiety-elicited diminution in conscious awareness of the effect which the stereotype of the "good" personality has upon one's phenomenal self and is probably used by all individuals to a greater or lesser degree.

Just as the so-called "normally" adjusted individual is less emotionally detached from the social stereotype with respect to the "good" personality than the antisocially adjusted individual, we would expect the neurotic individual or the individual with manifest emotional problems to be less emotionally detached from this stereotype than "normally" adjusted persons. Because he is even more threatened in his strivings toward this socially stereotyped concept and less capable of living and experiencing as an autonomous individual, counter-projection or the denial tendency in this respect should be more pronounced. Inspection of the results obtained on the Therapy Group shows that this conception has at least some merit. The constituents of the Therapy Group were more inclined to list characteristics which are not directly dictated by social stereotypes but which tend to accentuate individual autonomy. These results suggest that it is a real possibility that "reaction formation" as a defense maneuver is at work in the case of the Therapy Group.

The characteristics mentioned by the 495 subjects, their frequencies, and their weighted frequencies are listed in the appendices (see Appendix VI). A combination of frequency and weighted frequency scores was used to determine the ranks of the 208 characteristics with respect to importance.

Each of the 52 items on the ideal self scale and the ideal personality scale consists of two high-ranking characteristics and two low-ranking characteristics. This procedure was deemed necessary to minimize the tendency toward an arbitrary ranking of the four characteristics falling under a given item on the final scales. Such an arrangement also tends to accentuate the numerical value of the discrepancy scores.

Scoring System. As mentioned earlier, each characteristic on the self-concept scale is followed by a rating scale graduated in five degrees ranging from "unlike me" to "like me." The scoring system requires that these ratings be weighted by numbers, reversed in order of magnitude, ranging from 0 to 4. Such uniformed intervals between weights were adopted inasmuch as careful inspection of the data obtained on the normative group failed to show systematic tendencies for checking certain points on the five-point scale. Inspection shows that there is no general tendency for checking the middle point or for checking either of the extremes.

The weighted ratings obtained on the self-concept scale for a given characteristic is multiplied by the weighted rank for that characteristic on the ideal self scale and again by the weighted rank for that characteristic on the ideal personality

scale in order to obtain the discrepancy between the self and the ideal self and between the self and the ideal personality, respectively, for a given individual with respect to that particular characteristic. In the case of the ideal self and the ideal personality scale, the ranks assigned to any given four characteristics falling under a particular item are weighted uniformly, in reverse order, with numbers 1 through 4. It is these weighted ranks which are multiplied by the appropriate weighted ratings on the self-concept scale to yield self-ideal and self-ideal personality discrepancies.

For the purpose of further eludication with respect to scoring procedures, the following examples from the score sheet are given:

Example 1.

1.	R	W	1 2 3 4 5	WR(s-c)	s-c	WR(s-c)
a - 208			(4)(3)(2)(1)(0)			
b - 207			(4)(3)(2)(1)(0)			
c - 206			(4)(3)(2)(1)(0)			
d - 205			(4)(3)(2)(1)(0)			

Example 2.

1.	R	W	1 2 3 4 5	WR(s-c)	Σ s-c	Σ WR(s-c)
a - 208	4	1	(4)(3)(2)(1)(0)	4		
b - 207	2	3	(4)(3)(2)(1)(0)	9		
c - 206	3	2	(4)(3)(2)(1)(0)	4		
d - 205	1	4	(4)(3)(2)(1)(0)	12	12	29
2.	**R**	**W**	**1 2 3 4 5**	**WR(s-c)**		
a - 204	3	2	(4)(3)(2)(1)(0)	2		
b - 203	1	4	(4)(3)(2)(1)(0)	12		
c - 202	4	1	(4)(3)(2)(1)(0)	0		
d - 201	2	3	(4)(3)(2)(1)(0)	6	6	20
3.	**R**	**W**	**1 2 3 4 5**	**WR(s-c)**		
a - 200	1	4	(4)(3)(2)(1)(0)	4		
b - 199	4	1	(4)(3)(2)(1)(0)	4		
c - 198	3	2	(4)(3)(2)(1)(0)	2		
d - 197	2	3	(4)(3)(2)(1)(0)	9	9	19

Example 1 presents that section of the score sheet that relates to item number 1 on either the ideal self scale or the ideal personality scale. In this example, scoring has not been accomplished.

In Example 2, scoring has been accomplished for a hypothetical individual on the first three items (relative to the ideal self and concept of the ideal personality scales), or for the first 12 characteristics (relative to the self concept scale). In the column under R the ranks suggested by the hypothetical individual have been listed for each characteristic. As indicated by the example, each characteristic is ranked relatively to the remaining three listed under a given item. In the column under W the weights which are assigned to these

ranks are listed. The numbers, 1 to 5, above the double lines correspond with the five degrees on the self concept scale which range from "unlike me" to "like me." The numbers 4 to 0, which follow each characteristic and which have been placed in parenthesis represent the weights assigned to these varying degrees. The entries in the WR(s-c) column are the products obtained by multiplying the weighted self concept rating (the parenthetical number which has been checked) by the appropriate weighted rank (for the purpose of this example) obtained from the ideal self scale. The sum of these entries for a given item is placed in the ΣWR(s-c) column. The summation of these sums for the 52 items yields the self-ideal discrepancy for a given individual. The entry in the Σs-c column for a given item is the sum of all checked parenthetical numbers under a given item and represents the self-concept score for a given individual with respect to that item. The summation of such scores for the 52 items yields the self-concept score for the individual.

The following notational system is used in the scoring and the evaluation of the inventories.

s-c = the weighted rating (0 to 4) for a given characteristic on the self-concept scale for a given individual.

S-C = the sum of such weighted ratings for the 208 characteristics for a given individual.

R-is = rank, by item, of a given characteristic on the ideal self scale for a given individual.

R-ip = the rank, by item, of a given characteristic on the ideal personality scale for a given individual.

WR-is = the weighted rank, by item, of a given characteristic on the ideal self scale for a given individual.

WR-ip = the weighted rank, by item, of a given characteristic on the ideal personality scale for a given individual.

WR-is(s-c) = the product resulting from the multiplication of the weighted rating for a given characteristic on the self-concept scale for a given individual by the weighted rank of that characteristic on the ideal self scale. This product constitutes an index of self-ideal discrepancy for a given individual with respect to a given characteristic.

WR-ip(s-c) = the product resulting from multiplication of the weighted rating for a given characteristic on the self-concept scale for a given individual by the weighted rank of that characteristic on the ideal personality scale. This product constitutes an index of the discrepancy between self-concept and the concept of the ideal personality for a given individual with respect to a given characteristic.

D(sc-is) = the sum of the products obtained by multiplying the ratings for the 208 individual characteristics on the self concept scale by the weighted ranks of these characteristics on the ideal self scale. The D(sc-is) score is an index of self-ideal discrepancy for a given individual.

D(sc-ip) = the sum of the products obtained by multiplying the ratings for the 208 individual characteristics on the self-concept scale by the weighted ranks of these characteristics on the ideal personality scale. The D(sc-ip) is an index of the discrepancy between the self-concept and the concept of the ideal personality for a given individual.

S-C/D(sc-is) = d (tendency toward the establishment of a reaction formation as an ego defense).

S-C/D(sc-ip) = r (a tendency to more directly reject the social stereotype).

[D(sc-ip)] - [D(sc-is)] = D(is-ip) (the discrepancy between the ideal self concept and the concept of the ideal personality.

Validating Procedures. Inasmuch as the inventories were developed for the purpose of indicating the movement of the self-concept and related constructs as a function of counseling or psychotherapy as well as assessing the relative position of the self-concept at a given point in the temporal sequence, a final statement with respect to validity must await the analysis of the results obtained on the experimental and control groups. However, an analysis of the results obtained on diverse diagnostic groups (supposedly representing different points on the "maladjusted" - "well adjusted" continuum) does tend to throw some light on the question of the validity of the instruments with respect to the extent to which they discriminate between such groups. The extent to which the instruments discriminate between these groups is an indication of validity in terms of the assessment of meaningful aspects of the self-concept at a given point in the temporal sequence. There were five of such groups: (1) sociopathic prison inmates, (2) "normal" individuals, (3) students in counseling, (4) students with academic problems, and (5) neurotic prison inmates.

The sociopathic prison inmates were individuals who had been so diagnosed by either the professional staff at the Reception - Diagnostic

Center or that at the Psychiatric Clinic of the State Prison of Southern Michigan. In addition to this criterion, all of these individuals have been convicted of at least two felonies and scored above the point of significance on the psychopathic and hypomanic scales of the M.M.P.I.

Individuals constituting the neurotic group were those who had been diagnosed by either the professional staff at the Reception - Diagnostic Center or that of the Psychiatric Clinic at the State Prison of Southern Michigan as being neurotically adjusted. In addition to this criterion, all of these individuals scored above the point of significance on the neurotic triad of the M.M.P.I. and each individual in this group was characteristically inclined to display at least one neurotic symptom.

The so-called "normal" group was composed of individuals who were not inclined to show gross tendencies toward overt maladjustment. This group consisted of undergraduate college students.

The students in counseling were all undergraduates who were seeking solutions to personal problems. All of these students were involved in personal adjustment-type counseling at the time of the study.

The students with academic problems were also undergraduates and were actively seeking to improve their study habits at the time of the study. All of these students were involved in group counseling aimed at improving study habits.

The results obtained on these groups are presented in Table I.

Table I. Mean Scale Values and Standard Deviations for Five Diagnostic Groups

GROUPS	S-C Score		D(sc-is) Score		D(sc-ip) Score		d		r	
	M	SD	M	SD	M	SD	M	SD	M	SD
Sociopaths (N=20)	292	51	717	108	708	102	41	3.70	42	3.3
"Normals" (N=37)	176	78	399	99	402	96	44	3.93	44	2.69
Students in Counseling (N=23)	314	31	769	67	758	71	41	2.48	42	2.29
Students With Academic Problems (N=29)	275	42	659	105	660	108	42	2.30	42	2.90
Neurotics (N=20)	209	64	479	110	467	108	47	6.63	47	7.97

S-C = Self-Concept score (The higher the S-C score the lower the self-concept relative to the characteristics).

D(sc-is) = Self-ideal discrepancy score.

D(sc-ip) = Discrepancy score between the self-concept and the concept of the ideal personality.

d = ego-defensive reaction formation score.

r = more direct tendency to reject the social stereotype.

M = Mean of the distribution.

SD = Standard deviation of the distribution.

The results presented in Table I show clearly that the self-ideal and self-ideal personality discrepancy scores for the "normal" group are decidedly lower than those of the other groups. These results also tend to support the prediction that neurotically adjusted individuals are more defensive in their perceptions, concerning both their ideal self-concepts and their concepts of the ideal personality, than individuals who do not manifest neurotic adjustment tendencies. Although this group obtained lower discrepancy scores (between self and ideal self and between self and concept of the ideal personality) than the Sociopathic, Students in Counseling, and Students With Academic Problems groups, but that these relatively low scores were obtained at the expense of defensiveness is a fact attested to by the relatively high mean "d" score for this group. The standard deviation of 6.63 for the "d" score and the relatively high standard deviations for the discrepancy scores for this group tend to disclose the relatively high variability among its constituent members. The mean "d" for the neurotic group is approximately two standard deviations higher than that for the sociopathic group. It is approximately one standard deviation higher than that for the normal group and approximately two standard deviations higher than that of the group composed of students in counseling. As indicated by the results entered in Table I, the same trend is found with respect to "r."

It is clearly suggested by these results that the sociopathic group and the students in counseling are less defensive than the normal and the neurotic groups, that is, they are more inclined to admit the extent to which their self-concepts are at variance with their ideal self-concept and their concept of the ideal personality. It is assumed that sociopathically oriented individuals are less defensive in this connection because of their lack of deep emotional concern for the type of individuals others would have them to be, and it is assumed that the very fact that the students in counseling are seeking assistance in their endeavor to become better personally adjusted means that their defenses have been broken down to a greater extent than those of the other groups. It is generally accepted that the illness of the neurotically adjusted individual lies with his exaggerated employment of maladaptive defenses. In the case of the neurotic individual, then, the discrepancy scores do not give an accurate picture of the extent to which his self-concept is truly at variance with his ideal self concept. The "d" score, then, should be considered a validity indicator in that it is an indication of the probability that the discrepancy scores obtained tend to express phenomenal self-dissatisfaction. It is an expression of the extent to which the discrepancy scores are actually results of conscious awareness of the self structure. A high "d" score, then, would tend to suggest that considerations giving rise to the discrepancy scores lie within the unconscious and are probably

distorted by defense reactions of which the individual is not completely aware.

Considering the above discussion relative to "d" as a validity indicator, all of the groups except the neurotic group apparently yielded valid results. Bearing this in mind, we can proceed to compare the discrepancy scores for the various groups. The highest self-ideal discrepancy score is found in the group composed of students in counseling. This score is significantly higher than the corresponding score for the normal group. Although the self ideal discrepancy score for the sociopathic group is higher than that of the normal group, considering the basic characteristic of this group which was discussed above relative to emotional detachment from the social stereotype, we are not justified in assuming that a higher discrepancy score in this connection means that the constituents of the sociopathic group are more dissatisfied with themselves than the constituents of the normal group.

The group consisting of students with academic problems also effected mean self-ideal and self-ideal personality discrepancy scores which are significantly higher than those effected by the "normal" group. These findings suggest that the constituents of this group are more dissatisfied with their phenomenal selves than the constituents of the "normal" group, with the implication being that their academic problems might be an expression or reflection of such phenomenal self-dissatisfaction. The discrepancy score between

the self-concept and the concept of the ideal personality follows the same pattern, in terms of group differences, as the self-ideal discrepancy score.

Test-Retest Reliability. Test-Retest reliability was obtained for the three scales on 100 undergraduate and graduate college students. There was a 30 to 40 days' period between test and retest. The reliability coefficient (Pearson r) for the self-ideal discrepancy score was found to be .68. The reliability coefficient for the discrepancy score between the self-concept and the concept of the ideal personality was found to be .71. The r for the discrepancy score between the ideal self-concept and the concept of the ideal personality was found to be .59. The coefficient of correlation for the self-concept score was found to be .57. The application of the t-test revealed that all four of these coefficients of correlation are significant at the .01 level of confidence. Although statistically significant, these coefficients of correlation are not especially large. However, since it is hypothesized that the phenomenal self structure is relatively fluid and may alternate in nature and direction, even in the absence of conscious manipulations (such as in the case of therapy), one would not expect extremely high coefficients of correlation for aspects of the self structure over a 30 or 40 days' period of time. In fact, this relatively short test-retest

period was adopted because of such an expectation. No attempt was made to establish test-retest reliability for the ideal self-concept and the concept of the ideal personality as such for two reasons: (1) These concepts can only be quantified relative to the self-concept and (2) it is the discrepancies between these concepts and the self-concept that are considered important scores in the course of this study and, as separate entities, they really have no significance.

In conclusion, then, it seems that, granting some degree of change which is inherent in the concept of the phenomenal self structure, the scales consistently measure some systematic aspects of the phenomenal self.

Item Analysis. Internal consistency was determined by correlating the self-ideal discrepancy scores and the self-ideal personality scores for each of the 52 items with those of every other item and with the respective total scores. This operation was performed on the result obtained on the 100 undergraduate and graduate students used in the test-retest reliability study.

The inter-item coefficients of correlation for the discrepancy score between the self-concept and the concept of the ideal personality ranged from .04 to .66 with all but 25 of the 2,652 coefficients of correlation being significant at the .01 level of

confidence. With respect to this score, there was no item which failed to correlate significantly with at least 95% of the other items. The item score-total score coefficients of correlation for the discrepancy between the self-concept and the concept of the ideal personality ranged from .44 to .78 with all coefficients being significant at the .01 level of confidence.

The inter-item coefficients of correlation for the self-ideal discrepancy score ranged from .12 to .72 with only 31 of the 2,652 coefficients failing to reach the .01 level of significance upon application of the t-test. With respect to this score, there was no item which failed to correlate significantly with at least 95% of the other items. The item score-total score coefficients of correlation for the self-ideal discrepancy score ranged from .38 to .77 with only two of the coefficients failing to reach significance at the .01 level of confidence.

Due to the unusually high inter-item and item-total score coefficients of correlation described above, it was deemed unnecessary to delete any of the items. The internal consistency of the scales with respect to important scores is quite high. It can be concluded that all of the items on the scales tend to measure whatever the total score measures and whatever is measured, is measured relatively consistently with respect to a given individual over at least a 30 to 40 days' period of time.

The Case Rating Scale. Since one of the sub-problems with which this study is concerned is that of ascertaining the degree to which counseling progress as assessed by the measurement of the movement within the phenomenal self structure is related to overt indications of progress as a result of therapy, it was necessary to employ some system whereby counselor judgment as to the amount of progress made could be quantified. A single global rating of a case was found to be insufficient as a criterion measure because such a rating would not provide the degrees or linear graduations necessary for comparison with the linear discrepancy scores. In reviewing the literature, it was found that a scale adequate for our purpose has been used in previous studies. The scale to which the writer refers is the "Case Rating Scale" developed by Julius Seeman and Nathaniel J. Raskin (69). Concerning this scale, one of the authors writes: "Since we are concerned with refinement of counselor judgment, the approach in this study has been to construct a rating scale which assessed in more or less specific terms the counselor's judgments about the events of therapy" (69, p. 100). This technique, composed of items which are based upon "implicit hypotheses about the variables pertinent to therapeutic change" (69, p. 100), provides for pretherapy and posttherapy ratings for items on a nine-point scale. The items concern the process, the relationship, and the outcome of therapy. The difference

between the pretherapy and posttherapy ratings constitutes a "movement" score for the variables. In a study involving 23 clients, Seeman found that all ranges of success, as indicated by counselor ratings, were present in the group and that as a group, significant movement in therapy was rated on all items but one. He found that clients who did not remain in therapy were judged to be more optimally integrated at the beginning of therapy than was the experimental group. This suggests that perhaps the judgments relative to the variables embraced by the scale have at least some validity in terms of an indication of client movement toward integration. This scale is included in the appendices.

Techniques For Assessing Counselor-Client Cultural Background Similarity

The Questionnaire. Contemporary research in the area of social psychology relative to the effects of differential aspects of cultural background upon personality development was carefully reviewed. Significant cultural background differentials suggested by research findings were entered on the initial inventory previously mentioned, that which was given to the 495 individuals who listed the 208 characteristics constituting the self scales. The items on the questionnaire referred to cultural and social conditions

existing during the period from birth to the age of 17 for a given individual. This period, ranging from birth through adolescence, was assumed to include, from the standpoint of the development of the basic personality, most of the individual's formative experiences.

The initial questionnaire included items concerning father's occupation, mother's employment, source of income, relative amount of income, house value and size (relative and absolute), family stability, geographical location of place of residence, community population, educational level of parents, home ownership, number and sex of siblings, order of birth, broken homes situation, age of parents, method of discipline used in the home, religious interest of parents, amount of parental emphasis on religion, amount of parental emphasis placed on education, parental expressive attitudes concerning curfew, degree of participation in family decisions, parental concern about types of associates selected, racial composition of the community, extent of involvement with different racial groups, use of leisure, parental involvement in civic affairs, and race of subject.

From an inspection of the data obtained on the initial group of 495 subjects, it was noted that the cultural background factors listed on the initial inventory had differential effects upon the types

of characteristics listed by these individuals. However, all of these factors were listed on the final questionnaire used in this study for the assessment of cultural background information. The final questionnaire consists of all of the categories listed above, but these categories were refined in a manner as to accentuate individual differences with respect to cultural background experiences. The cultural background factors which seemed to yield the greatest differential effects, in terms of the types of characteristics ascribed to the stereotype of the ideal personality, are included in the group of factors isolated by Warner to yield the Index of Status Characteristics (80). Thus, it seems that, globally speaking, the most important factors in this connection are basically social class factors. Considering these findings, the decision was made to use Warner's Index of Status Characteristics as the chief method for quantifying counselor-client cultural background similarity. The final questionnaire for assessing cultural background information is found in the appendices.

Index of Status Characteristics. In his Yankee City study, Warner analyzed evaluated participation of individuals in the social class hierarchy. He had individuals in the community to assign social classes to other constituent individuals. The underlying assumption was that meaningful social class differentials in America

lie with the perception of constituent individuals with respect to who falls into what class. In other words, social class differentials exist in America to the extent that they are perceived by the individuals who constitute various differential groups with respect to wealth, style of life, and other socioeconomic aspects which influence class distinction. Warner examined the Yankee City material to discover what social characteristics correlated most highly with class as determined by evaluated participation. After determining what these characteristics were, he separated participation from social class characteristics and developed a seven-point scale for the isolated characteristics. The final technique supposedly yields an index of status characteristics. Warner correlated the various characteristics to determine their relative importance with respect to the class criterion. The characteristics were weighted accordingly. Warner states:

> "The Index of Status Characteristics as a measurement of social class is posed on two propositions: That economic and other prestige factors are highly important and closely correlated with social class; and that these social and economic factors, such as talent, income, and money, if their potentialities for rank are to be realized, must be translated into social-class behavior acceptable to the members of any given social level of the community" (80, p. 39).

The four status characteristics isolated by Warner were: Occupation, Source of Income, House Type, and Dwelling Area. The scales for making primary ratings of these characteristics are presented in Table II.

Table II. Scales for Making Primary Ratings of Four Status Characteristics

Status Characteristic and Rating	Definition
Occupation: Original Scale	
1.	Professionals and Proprietors of large businesses
2.	Semiprofessionals and smaller officials of large businesses
3.	Clerks and kindred workers
4.	Skilled workers
5.	Proprietors of small businesses
6.	Semiskilled workers
7.	Unskilled workers
Source of Income:	
1.	Inherited wealth
2.	Earned wealth
3.	Profits and fees
4.	Salary
5.	Wages
6.	Private relief
7.	Public relief and non-respectable income
House Type: Original Scale	
1.	Large houses in good condition
2.	Large houses in medium condition; medium-sized houses in good condition
3.	Large houses in bad condition
4.	Medium-sized houses in medium condition; apartments in regular apartment buildings
5.	Small houses in good condition; small houses in medium condition; dwellings over stores
6.	Medium-sized houses in bad condition; small houses in bad condition
7.	All houses in very bad condition; dwellings in structures not intended originally for homes
House Type: Revised Scale	
1.	Excellent houses
2.	Very good houses
3.	Good houses
4.	Average houses
5.	Fair houses
6.	Poor houses
7.	Very poor houses
Dwelling Area:	
1.	Very high; Gold Coast, North Shore, etc.
2.	High; the better suburbs and apartment house areas, houses with spacious yards, etc.
3.	Above average; areas all residential, larger than average space around houses; apartment areas in good condition, etc.
4.	Average; residential neighborhoods, no deterioration in the area

Table II. (continued)

Status Characteristics and Rating	Definition	Status Characteristics and Rating	Definition
Dwelling Area: (continued)			
5.	Below average; areas not quite holding their own, beginning to deteriorate, business entering, etc.	6.	Low; considerably deteriorated, run down and semislum
		7.	Very low; slum

From: Warner's "Social Class in America," 1960

To obtain the Index of Status Characteristics, the ratings are multiplied by the following weights:

Occupation	4
Source of Income	3
House Type	3
Dwelling Area	2

The Index yields perceived social class status inasmuch as the characteristics and their weights were obtained by means of evaluated participation. Consequently, it has relevence to how a person sees himself in his social milieu and ultimately to the development of the self-concept and social attitudes. As Warner puts it:

> "The most important fact to remember about using I.S.C. as a measurement of social class is that, in order for it to be a reliable instrument and an accurate index of social class, each of the four characteristics and the points in their scales must reflect how Americans feel and think about the relative worth of each job, source of income which supports them and the evaluation of their houses in the neighborhoods in which they live. For it is not the house, or the job, or the income, or the neighborhood that is

> being measured so much as the evaluations that are in the backs of all of our heads - evaluations placed there by our cultural tradition and our society. From one point of view, the four characteristics - house, occupation, income, and neighborhood - are no more than evaluated symbols which are signs of status telling us the class levels of those who possess the symbols. By measuring the symbols, we measure the relative worth of each; and by adding up their several 'worths,' reflecting diverse and complex economic and social values, we get a score which tells us what we think and feel about the worth of a man's social participation, meaning essentially that we are measuring his Evaluated Participation or social class" (80, p. 40).

Thus, it becomes clear that the tenets underlying the meaning of the Index of Status Characteristics are not at variance with those inherent in the major concepts which serve as the basis for the present study (that is, the concept relative to factors which enter into the development of the self-structure and the concept of the influence of cultural and social factors upon the development of interpersonal attitudes and understanding).

Cultural Background Factors Not Included in the Index of Status Characteristics. In this study, counselor-client similarity with respect to cultural background factors other than those included in the Index of Status Characteristics are also correlated with counseling progress. These cultural background factors are correlated as a group, separate from the Index of Status Characteristics, and are then combined with the I.S.C. to yield a total counselor-client cultural background similarity score and this score is also correlated with counseling progress. Since most of these factors

do not yield a range of scores which can be valued in terms of "high" or "low," "desirable" or "undesirable," etc., (as in the case of the I.S.C.), they are scored for counselor-client similarity relative to counselor-client agreement with respect to each factor. These agreements are weighted according to the relative importance of the cultural background factors in terms of their influence on the concept of the ideal personality as indicated by the results obtained by means of the initial questionnaire. The weights for agreement on the factors were obtained in the following manner:

1. The weighted frequency on each of the 208 characteristics was computed relative to each of the cultural background factors.

2. The variance was computed for the distribution of characteristic weighted frequency score for each of the cultural background conditions.

3. It was considered that the greater the variance obtained in this manner, the greater the differential influence the particular cultural background factor had upon the types of characteristics which the 495 subjects ascribed to the ideal personality. Consequently, three equal intervals were set up relative to the magnitudes of the numerical value of these variances. Cultural background factors whose variances fell within the lower interval received a weight of 1, those whose variances fell within the middle interval received a weight of 2 and those whose variances fell within the higher interval received a weight of 3. The cultural background factors (other than those included in the I.S.C.) and their weights for counselor-client agreement are listed in the appendices (see Appendix VII).

Although Warner did not include education in his final I.S.C., he did isolate this factor and set up a rating scale for it. Inasmuch as he did not give the weight for this factor, it cannot be included in the context of the I.S.C. as used in this study. It is not included in the group of counselor-client agreement factors listed above. However, analysis of the data obtained by means of the initial questionnaire does indicate that the education factor tends to significantly influence the types of characteristics ascribed to the stereotype of the ideal personality. Consequently, this factor was also correlated with counseling progress, both in combination with the I.S.C. score and in combination with the counselor-client agreement factors plus the I.S.C. score. This factor was more or less arbitrarily assigned the weight of 2 in the context of the I.S.C. This weight seems to be in keeping with the importance assigned to this factor by Warner. The ratings suggested by Warner for education are as follows:

1. Professional or graduate school
2. College education (1-4 years)
3. High school graduate
4. One to three years of high school
5. Grammar school graduate (8th grade)
6. Four to seven years of school
7. Zero to three years of school

Operational Definition of Terms and Delimitations

Operational Definition of Terms

1. Counselor-client cultural background similarity has a three-fold definition: (1) the reciprocal of the discrepancy between counselors' and clients' scores on the Index of Status Characteristics measurement; (2) the sum of the weighted agreement scores for the 35 additional cultural background factors; and (3) the combination of 1 and 2.

2. Counseling progress is defined as a reduction of the self-ideal discrepancy score over the period of counseling.

3. The counseling period is the interim commencing at the onset of counseling and ending with its termination.

4. Judged progress refers to the sum of the counselor's ratings on the variables embraced by the Case Rating Scale.

5. The self-concept score is the sum of the weighted ratings on the self-concept scale (the higher the numerical value, the lower the self-concept).

6. The self-ideal discrepancy score is the sum of the products obtained by multiplying the weighted ratings on the self-concept scale by the corresponding weighted ranks on the ideal self scale.

7. The self-ideal personality score is the sum of the products obtained by multiplying the weighted ratings on the self-concept scale by the corresponding weighted ranks on the ideal personality scale.

8. The ideal self-ideal personality score is the difference between the self-ideal idscrepancy score and the self-ideal personality discrepancy score.

Delimitations.

The central aspects of this study are limited to college students voluntarily involved in personal adjustment-type counseling at the counseling centers of four Michigan colleges.

The counselors involved are more or less oriented toward self-theory and client-centered counseling techniques.

Cultural background factors studied relative to the counseling progress variables are limited to those listed in the previous section.

In this study, the degree of self-regard is the aspect of the self-structure considered; the nature of the organization of the self-structure does not fall within the scope of this investigation.

Social adjustment, although theoretically considered to be a reflection of personal adjustment, is not used as a criterion

for judging counseling progress and is not really treated as a variable in this investigation.

Subjects and Method of Collecting Data

Subjects.

The subjects consisted of four groups; the experimental counselor group, the experimental therapy group, the non-therapy control group, and the control group consisting of students in group counseling for improvement of study habits.

Experimental Group, Counselors. Four of the seven counselors were individuals with Ph. D. degrees and three were Ph. D. candidates. All except one of the counselors had completed at least three years of experience in active personal adjustment-type counseling. All of the counselors were more or less oriented toward self theory and client-centered counseling concepts and techniques. All except one of the counselors were of the male sex. Six of the counselors were American-born Caucasians, the remaining one was also American born but was of the Negro race.

Experimental Group, Clients. The experimental client group consisted of 20 individuals, 12 females and 8 males. Eighteen of the clients were undergraduate students and two were graduate students enrolled at four Michigan colleges. Their ages ranged

from 19 to 36, with only three of the individuals exceeding the age of 25. The number of hours spent in counseling ranged from 6 to 32. Table III presents the sex, age, academic level, and number of hours spent in counseling for each of the 20 individuals who constituted the experimental group.

The Control Group, Nontherapy. The nontherapy control group consisted of 37 undergraduate college students attending Michigan State University. These students were sophomores and juniors and were enrolled in school during the period that the therapy group was receiving counseling. These students ranged in age from 18 to 24 years. None of these students had been exposed to personal adjustment counseling. Five of them stated that they had received academic-type counseling from their advisors but most of such counseling was done during the course of one interview.

Control Group, Students in Group Counseling for Improvement of Study Habits. This group consisted of 29 undergraduate students attending Michigan State University. During the course of this study, they were involved in academic-type counseling with a trained therapist in a group situation. Actually, this particular control group was composed of two group counseling classes. One class consisted of 16 members and the other 13 members. The classes lasted for one school term, approximately a three-months'

Table III. Sex, Age, Academic Level, and Number of Interview Hours for the Constituents of the Experimental Client Group

Client Number	Sex	Age	Academic Level	Number of Counseling Interviews
1.	Male	27	MA(PhD Candidate)	32
2.	Male	25	MA(PhD Candidate)	28
3.	Male	20	Junior in College	21
4.	Male	25	Senior in College	6
5.	Female	22	Senior in College	16
6.	Female	20	Junior in College	16
7.	Female	21	Junior in College	17
8.	Female	24	Senior in College	6
9.	Female	19	Junior in College	10
10.	Female	21	Senior in College	8
11.	Female	22	Junior in College	7
12.	Female	21	Junior in College	7
13.	Male	22	Senior in College	10
14.	Female	22	Senior in College	15
15.	Female	22	Sophomore in College	32
16.	Male	36	2nd yr. Special Student	24
17.	Male	30	2nd yr. Special Student	16
18.	Female	20	Senior in College	15
19.	Male	21	Senior in College	14
20.	Female	22	Senior in College	6

period. The inventories and the Study of Values[1] were administered at the beginning and at the end of the group counseling period.

Method of Collecting Data

The assistance of counselors at four Michigan colleges and universities was solicited. Counselors who agreed to participate in the study were asked to provide as many clients as possible within a given period. The criterion for selecting clients for the study included the following:

1. The client must be enrolled in college.
2. The client is voluntarily seeking counseling.
3. Counseling promises to be of the personal adjustment type.
4. The nature of the problem indicates that the period of counseling will include at least four interviews.
5. The client must avail himself to the study without reservations.

Several of the counselors who agreed to participate in the study were unable to provide subjects because none of their clients, during the period designated as the pretherapy period, met all five requirements of the criterion for selection. The pretherapy period, set to include 30 days, was that period during which the pretherapy material was given all counselors and clients involved in the study.

1. This instrument was not involved in the major part of this study, but it was administered to the members of the three groups. The reason for its inclusion and the results obtained by means of this instrument constitute Appendix VIII.

The pretherapy material for clients included the three self scales (the inventories), the Study of Values, general instructions, and a stamped, self-addressed envelope for mailing the completed material directly to the investigator. The pretherapy material for counselors included the three self scales, a record form for entering information (concerning the onset, number of interviews, and duration of therapy), a stamped, self-addressed envelope for mailing the completed material directly to the investigator, and a set of general instructions.

The general instructions to the counselors which follow serve adequately to explain this aspect of the procedure.

To The Counselor:

1. Clients who, after the initial interview, you feel will require at least four (4) counseling sessions should be asked if they would like to participate in the study. You may tell them that the study deals with some of their concepts and feelings which might be affected by counseling. The clients should be advised that their participation consists of filling out forms and inventories at their place of residence.

2. Clients who agree to participate should be given an envelope to take home and told that they will be given another at the termination of counseling. They should be informed that a stamped, self-addressed envelope is enclosed and that they are to mail the material after they have completed it. The client should be informed that full instructions are to be found in his envelope.

3. We would like for you to enter the client's name, the number on the envelope given him, and the date of the initial interview on the record form which has been provided for this purpose.

4. You are to keep the record form so that at the termination of counseling, you can give the client a second envelope bearing the same number.

5. In addition to this, we would like for you to complete the three inventories (excluding the Allport-Vernon Study of Values) immediately and again at the termination of counseling with the last of your clients used in the study.

6. You will also be asked to fill out short empathy and felt similarity scales for each client. We will provide you with these as soon as possible.

7. You may use the stamped, self-addressed envelope to mail your material to us also.

During the pretherapy period, the investigator visited each counselor and left with each the number of envelopes (containing the material mentioned above) appropriate for the number of clients which the counselor felt he could make available for the study. During this visit, the counselor was given his personal envelope and such additional verbal instructions as were deemed necessary. Other than completing the material included in his personal envelope, the counselor's only task was to inquire of the client his desire to participate and, if his answer was in the affirmative, give him the envelope. All envelopes and enclosed material were numbered so that pretherapy and posttherapy material could be compared for individuals who might not choose to give their names. The following were the instructions placed in the client's initial envelope:

> We sincerely appreciate your participation in this study. A number of persons working in the area of assisting other people with personal problems have read the proposal for this study and, unanimously, they feel that such research is very much needed.

Many hours have been put into the designing of this study but the validity of our results depends ultimately upon you and others who have agreed to take part. Keeping this in mind, we solicit your sincerity and honesty while filling out the enclosed material.

It is important that you follow these steps (in the order listed).

1. Take the inventory marked No. 1 from the envelope (put all other materials aside and do not open them for any reason until you have completed Inventory No. 1).

2. Read the instructions on the cover of Inventory No. 1.

3. Turn the page and begin.

4. After you have completed Inventory No. 1, seal it with the seal provided.

5. Read the instructions on Inventory No. 2. (Do not open the others.)

6. Turn the page and begin.

7. After you have completed Inventory No. 2, seal it and put it aside.

8. Read the instructions for Inventory No. 3. Complete and seal it as in the case of Nos. 1 and 2.

9. After having completed all three of the mimeographed inventories, complete the "Study of Values" booklet. (Read the directions on Page 2 of the booklet before beginning.)

10. You may complete all of the material in one day or you may do so in two days. However, you should not stop while doing a given test. If you desire to take a break, do so between tests.

11. Please complete the material within two days after you receive it and mail it immediately. A stamped envelope is provided for this purpose.

12. Before mailing, please check to be certain that the three inventories have been completed and sealed and the Study of Values booklet has been completed. Place all four of these forms in the self-addressed envelope and seal.

Although all the material is numbered, it would facilitate our handling of the data if you put your name on each of the three inventories as well as the Study of Values booklet. In addition, please put your address on the back of Inventory No. 1.

The information you submit will be seen only by two persons directly involved in the research project. Your counselor will not have access to the information at any time.

Later on you will be given another envelope of material to be completed.

The counselor was asked to give the client his second envelope of material at the termination of therapy (during the course of final interview). At the point of termination of therapy for the counselor's last client used in the study, the counselor was asked to fill out the material included in his second envelope. As in the case of the first envelope, the client was merely given the envelope and asked to take it home and fill out the material. A stamped, self-addressed envelope was included for the purpose of mailing the completed material to the investigator. The counselor's second personal envelope included the three self scales and the questionnaire for

assessing cultural background information. The client's second envelope included the three self scales, the questionnaire for assessing cultural background information, the Allport-Vernon Study of Values, an empathy scale (the results of which are not reported in this study), and a set of general instructions. These instructions were as follows:

> This is your second and final envelope of materials to be filled out and mailed to us. You will note that some of the material is the same as before. Again, we solicit your sincerity and honesty while filling out the enclosed material.
>
> It is important that you follow these steps (in the order listed).
>
> 1. Take the inventory marked No. 1 from the envelope (put all other materials aside and do not open them for any reason until you have completed Inventory No. 1.
>
> 2. Read the instructions on the cover of Inventory No. 1.
>
> 3. Turn the page and begin.
>
> 4. After you have completed Inventory No. 1, seal it with the seal provided.
>
> 5. Read the instructions on Inventory No. 2 (do not open the others).
>
> 6. Turn the page and begin.
>
> 7. After you have completed Inventory No. 2, seal it and put it aside.
>
> 8. Read the instructions for Inventory No. 3. Complete and seal it as in the case of Nos. 1 and 2.
>
> 9. After having completed all three of the mimeographed inventories, complete the

"Study of Values" booklet. (Read the directions on Page 2 of the booklet before beginning).

10. Complete the "Empathic Ability Scale."

11. Fill out the "Questionnaire for Background Information."

12. You may complete all of the material in one day or you may do so in two days. However, you should not stop while doing a given test. If you desire to take a break, do so between tests.

13. Please complete the material within two days after you receive it and mail it immediately. A stamped envelope is provided for this purpose.

14. Before mailing, please check to be certain that all of the material has been completed.

Please put your name on all of the material. Again, we would like to remind you that the information you submit will be seen only by the two persons directly involved in the research project.

Thank you again for your cooperation.

A final visit was made to the counselors for the purpose of obtaining from the counselors Case Rating Scales, the record form, and other information which the counselor was asked to provide relative to the therapeutic situation involving his clients.

The constituents of the nontherapy control group (sophomores and juniors enrolled at Michigan State University) were given the self scales and the Study of Values during the 30 days' period at some point within which each member of the experimental group

received his or her first envelope. The controls were asked to take the material home and fill it out with the general instructions being similar to those given the experimental group. The completed material was collected by the investigator one week later in a classroom setting. All of these persons understood that they were not to participate if they had ever been exposed to personal adjustment counseling or psychotherapy.

These individuals were again given the scales and the Study of Values after counseling had been terminated for the last client in the experimental group. Of the 50 control students completing the pretherapy material, 6 were disqualified because of recent involvement in counseling which had personal adjustment implications. An additional 7 members of this group were unavailable for follow-up testing (corresponding to posttherapy testing in the case of the experimental group). Thus, the useable individuals in this group were 37 in number.

In the case of the control group which consisted of students in group counseling for improvement of study habits, the counselor administered the three self scales and the Study of Values at the beginning and at the end of the period of counseling (approximately three months). As mentioned earlier, this group actually consisted of two classes composed of 13 and 16 members. The same counselor was involved in both classes.

Means of Analysis of Data

Normality was assumed in the case of each distribution statistically treated in this study. In the case of distributions upon which product moment coefficients of correlation were obtained, linearity of regression and equal intervals were assumed. The t-test for the significance of differences between means was applied only after the distributions involved had been tested for homogeneity of variance. This was done by means of the Bartlett Test.

To obtain an indication of pretherapy differential standing of the three groups relative to the self-concept, self-ideal discrepancy, and self-ideal personality discrepancy scores, the following operations were performed:

1. The means for the distributions of self-concept, self-ideal discrepancy, and self-ideal personality discrepancy scores were obtained for each of the three groups.

2. The t-test was applied to determine the significance of the differences between these group means.

To obtain an indication of counseling progress as measured by the self scales, the following operations were performed:

1. The t-test (appropriate for correlated distributions) was applied to determine the significance of the difference between the mean pretherapy self-concept score and the mean posttherapy self-concept score for each of the three groups.

2. The t-test (appropriate for correlated distributions) was applied to determine the significance of the difference between the mean pretherapy self-ideal discrepancy score and the mean posttherapy self-ideal discrepancy score for each of the three groups.

3. The t-test (appropriate for correlated distributions) was applied to determine the significance of the difference between the mean pretherapy self-ideal personality discrepancy score and the mean posttherapy self-ideal personality discrepancy score for each of the three groups.

As an indication of movement of the ideal self-concept over the period of counseling, the following operations were performed:

1. The discrepancy between the pretherapy self-concept and the pretherapy ideal self-concept was computed and the mean of this distribution of scores was obtained.

2. The discrepancy between the pretherapy self-concept and the posttherapy ideal self-concept was computed for each member of the therapy group and the mean of this distribution was obtained.

3. Inasmuch as the pretherapy self-concept constituted a constant factor in operations 1 and 2, the difference between the mean obtained by means of operation 1 and that obtained by means of operation 2 represents the amount of change in the ideal self-concept over the period of counseling. The t-test (appropriate for correlated distributions) was applied to determine the significance of such change.

These operations were also performed to determine the movement of the concept of the ideal personality over the period of counseling.

Product moment coefficients of correlation were obtained between the following variables:

1. The score representing counseling progress and the reciprocal of the differences between the counselor's I.S.C. score and that of the client.

2. The score representing counseling progress and total counselor-client agreement score on the list of "Other Cultural Background Factors."

3. The score representing counseling progress and total cultural background similarity (the sum of the reciprocal of the difference between the counselor's and the client's I.S.C. scores and counselor-client agreement score on other cultural background factors).

4. Pretherapy self-concept and posttherapy self-concept scores for the therapy group.

5. Pretherapy self-ideal discrepancy and posttherapy self-ideal discrepancy scores for the therapy group.

6. Pretherapy self-ideal personality discrepancy and posttherapy self-ideal personality discrepancy scores.

7. Pretherapy ideal self scores and posttherapy ideal self scores for the constituents of the therapy group.

8. Pretherapy ideal personality scores and posttherapy ideal personality scores for the constituents of the therapy group.

9. Scores representing change in the ideal self-concept and scores representing change in the concept of the ideal personality over the period of counseling for the constituents of the therapy group.

10. Judged progress scores and counseling progress scores as determined by the narrowing of the self-ideal discrepancy over the period of counseling.

11. The score representing movement of the client's self-concept toward the counselor's ideal self concept and counselor-client cultural background similarity.

12. The score representing movement of the client's self-concept toward the counselor's ideal self-concept and counseling progress.

CHAPTER VI

RESULTS AND DISCUSSION

Pretherapy Group Differentials With Respect to Measures of the Phenomenal Self

Before an attempt is made to evaluate the results obtained with respect to the main variables manipulated in the course of this study, it is deemed necessary to indicate the extent to which the self scales actually discriminated between the three groups involved in the study. These groups have previously been labeled the "Nontherapy Group," the "Group Consisting of Students in Group Counseling for Improving Study Habits," and the "Therapy Group." Figure I presents the differences between the means of the three groups relative to the three important scores provided by the scales. The results of the t-test for the significance of the differences between the various means are also given in Figure I.

The results presented in Figure I show that there are significant differences between the means for the Therapy Group and the Nontherapy Group relative to all three scores. This also holds true when the Nontherapy Group is compared with the group consisting of Students in Group Counseling for Improving Study Habits. When the

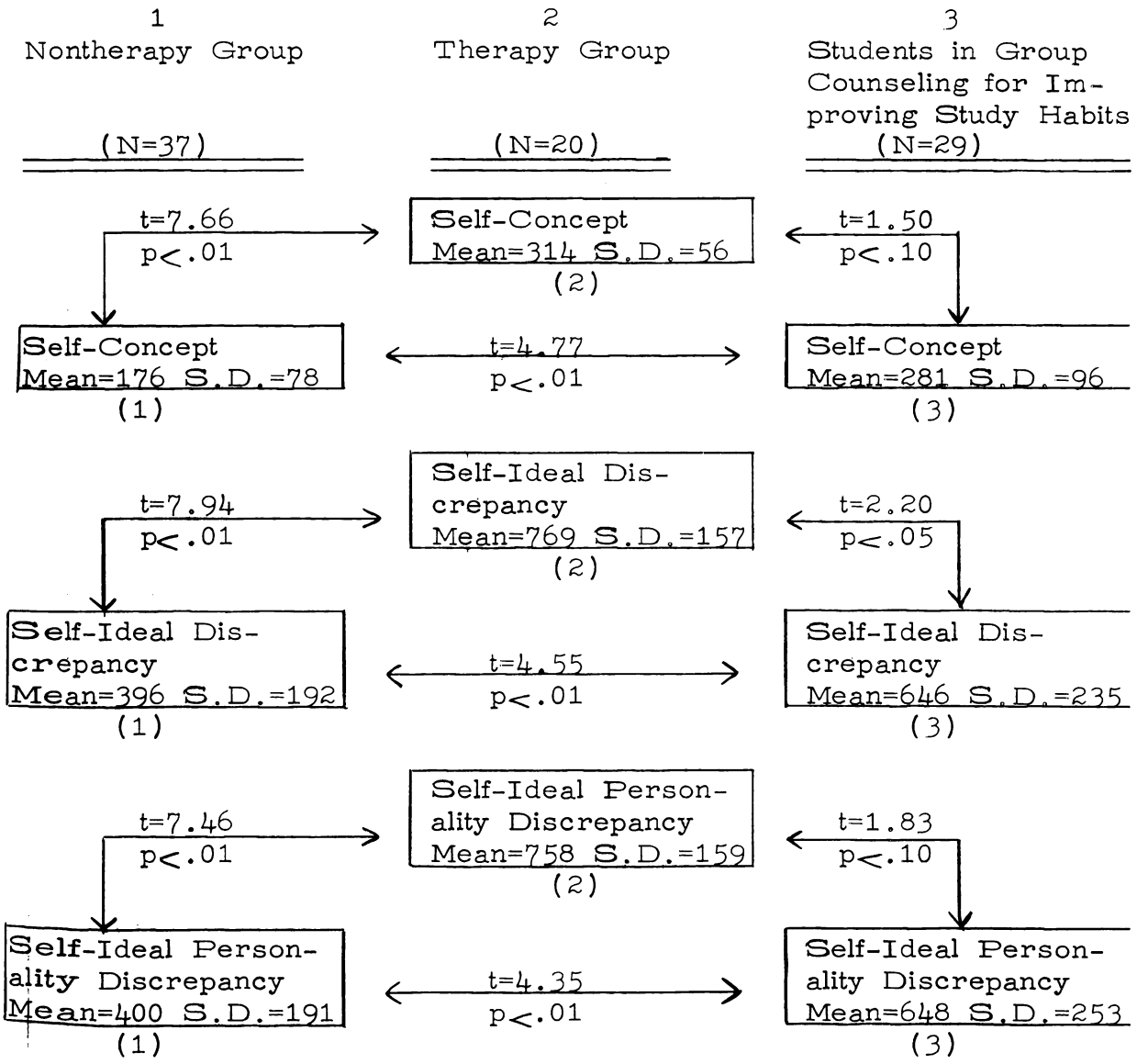

Figure I. t-scores, and their levels of significance, for differences between group means relative to pretherapy self-concept and discrepancy scores.

Therapy Group is compared with the group consisting of Students in Group Counseling for Improving Study Habits, the means relative to only one of the significant scores (the self-ideal discrepancy score) present the possibility of representing different population and, as shown in Figure I, this difference is significant only at the .05 percent level of confidence. It thus seems that, generally speaking, the Therapy Group and the group consisting of Students in Group Counseling for Improving Study Habits are both representatives of a common population with respect to the phenomena assessed by the self scales. The suggestion is, then, that our sample of students with academic problems are also suffering from phenomenal self incongruity. Their inadequate academic adjustment, then, becomes more or less a reflection of personal maladjustment as defined relative to phenomenal self-dissatisfaction.

It should be borne in mind that a relatively high self-concept score is indicative of a tendency to rate oneself relatively low on the traits which constitute the self-concept scale. A high self-concept score, then, is suggestive of relatively low phenomenal self-appraisal. The Nontherapy Group obviously effected a mean self-concept score which is significantly lower than that of the other two groups. This means that the constituents of the Nontherapy Group have a significantly higher concept of themselves relative to the traits involved than the constituents of the other two groups.

The higher the self-ideal discrepancy score, greater is the discrepancy between the phenomenal self-concept and the ideal self-concept. From Figure I, it is easily seen that the constituents of the Nontherapy Group effected a mean self-ideal discrepancy score which is significantly lower than that of the other two groups. This means that the constituents of the Nontherapy Group are more satisfied with their perception of their self qualities than is the case with the constituents of the Therapy Group and the group consisting of Students in Group Counseling for Improving Study Habits. This same trend presents itself when the mean self-ideal personality discrepancy score for the Nontherapy Group is compared with those for the other two groups. An analysis of the item scores reveals that the Therapy Group and the group consisting of Students in Group Counseling for Improving Study Habits effected a higher mean self-concept, self-ideal discrepancy, and self-ideal personality discrepancy score on each of the 52 items than the Nontherapy Group. This means that the former groups rated themselves lower on the characteristics listed under each of the 52 items and were more dissatisfied with themselves relative to these characteristics than was the case with the latter group.

Changes in Self-Perceptions as a Function of Counseling

Hypothesis # 1 was stated as follows:

> Individuals exposed to personal adjustment counseling will show a greater increase in self-satisfaction over the period of counseling than individuals not receiving such counseling, but tested over a similar period of time.

To test this hypothesis, the t-test was applied to determine the significance of the difference between pretherapy and posttherapy mean self-ideal discrepancy scores for each of the three groups. The scores representing change in self-perceptions for the three groups and for the counselors involved are presented in Table IV.

In applying the t-test, the assumption of normality was made. Before applying the t-test, the Bartlett Test for Homogeneity of Variance was applied. This method was employed to test the hypothesis that pretherapy and posttherapy scores entered in Tables IV and V are random samples from populations with a common variance. The test of significance for this hypothesis is made by means of Chi Square. None of these Chi Squares were found to be significant at the .05 level of confidence. Consequently, the null hypothesis is supported, with the implication being that the pretherapy and posttherapy scores for each of the three groups are homogeneous in terms of variance.

Table IV. Mean Changes in Self-Concept, Self-Ideal Discrepancy and Self-Ideal Personality Discrepancy Scores for the Three Groups and Counselors Over the Counseling Period.

Group	Self-Concept Scores			Self-Ideal Discrepancy Scores			Self-Ideal Personality Discrepancy Scores		
	Pre	Post	Diff	Pre	Post	Diff	Pre	Post	Diff
Non-therapy (N=37)	M= 176 SD= 78	M= 178 SD= 78	-2*	M= 396 SD= 192	M= 393 SD= 195	3*	M= 400 SD= 191	M= 412 SD= 201	-12*
Therapy (N=20)	M= 321 SD= 58	M= 266 SD= 109	55	M= 792 SD= 159	M= 675 SD= 272	117	M= 784 SD= 160	M= 642 SD= 287	142
Study Problems Group (N=29)	M= 281 SD= 96	M= 277 SD= 81	4*	M= 646 SD= 235	M= 659 SD= 211	-13*	M= 648 SD= 253	M= 668 SD= 215	-20*
Counselors (N=7)	M= 267	M= 261	6*	M= 564	M= 572	-8*	M= 649	M= 670	-21*

*These differences are not statistically significant.
Pre = Pretherapy.
Post = Posttherapy.
Diff = Difference between pretherapy and posttherapy means.
Minus = Posttherapy score higher than pretherapy score.

The t-values listed in Table V, then, are not considered to be contaminated by hetrogeneity of variance of pretherapy and posttherapy scores.

Table V. Coefficients of Correlation Between Pretherapy and Posttherapy Self Scores and t-values for the Significance of the Differences Between Pretherapy and Posttherapy Means for the Therapy Group

	Pretherapy Mean	Posttherapy Mean	t	r
Self-Concept Score	321	266	3.05 $p<.01$	.67 $p<.01$
Self-Ideal Discrepancy Score	792	675	2.40 $p<.05$	.54 $p<.01$
Self-Ideal Personality Discrepancy Score	784	642	3.09 $p<.01$	.57 $p<.01$

As a group, students receiving no therapy failed to show statistically significant change in self-concept, self-ideal discrepancy and/or self-ideal personality discrepancy scores over the period designated as the counseling period. The same is true with respect to the amount of change shown by the constituents of the study problems group. Likewise, the counselors failed to show significant change relative to the three self scores.

As a group, the students involved in personal adjustment counseling showed significant change relative to all three of the self scores and all changes were in the hypothesized direction. In the case of the therapy group, it was also found that pretherapy self scores were significantly correlated with respective posttherapy self scores. These results are also entered in Table V.

Although the constitutents of the therapy group tended to show an increase in self-satisfaction over the period of counseling, the significant positive coefficients of correlation suggest that over the counseling period, they tended to maintain their positions relative to each other with respect to the degree of self-satisfaction. The suggestion is, then, that certain individuals have a general tendency to rate themselves low relative to their ideal self-concept, that is, when compared with other individuals, but they nevertheless show a decrease in this tendency as a function of counseling.

Inasmuch as only the therapy group showed a statistically significant increase in self-satisfaction over the period of counseling, the results tend to support hypothesis #1.

Hypothesis #2 embraced the following prediction:

> The posttherapy concept of the ideal personality will not differ significantly from the pretherapy concept of the ideal personality.

The method of obtaining ideal self and ideal personality scores was explained in the preceding chapter. The Bartlett Test was applied to determine whether or not the pretherapy and post-therapy ideal self scores constituted samples of populations with

a common variance. The same operation was performed relative to pretherapy and posttherapy ideal personality scores. The Chi Square for pretherapy and posttherapy ideal self scores was found to be 2.48 and that for pretherapy and posttherapy ideal personality scores was found to be 2.62. Neither of these Chi Squares was found to be significant at the .05 level of confidence. The hypothesis that the pretherapy and posttherapy scores are from populations with a common variance is supported. The results obtained by means of the application of the t-test and pretherapy-posttherapy coefficients of correlation of ideal self and ideal personality scores are presented in Table VI.

The results presented in Table VI show that the concept of the ideal personality did not change significantly over the period of counseling. Consequently, hypothesis #2 is supported. The theory underlying the study holds that the ideal self-concept is capable of changing as a function of counseling and it was hypothesized that the ideal self-concept would show a significantly greater degree of change over the period of counseling than the concept of the ideal personality. The results presented in Table VI show that the ideal self-concept did not change significantly over the period of counseling. The t-test was applied to determine the significance of the difference between the mean change in the ideal self-concept and the mean change in the concept of the ideal personality. The results of the Bartlett Test failed to reject the hypothesis that these two distributions of scores representing change over the counseling period are from

Table VI. Coefficients of Correlation Between Pretherapy and Posttherapy Ideal Self and Ideal Personality Scores and the Significance of the Differences Between Pretherapy and Posttherapy Means Relative to These Scores

	Mean	t	r
Discrepancy Between Pretherapy Self-Concept and Pretherapy Ideal Self-Concept (Pretherapy Ideal Self Concept)	792	0.40 p<.70	.99 p<.01
Discrepancy Between Pretherapy Self-Concept and Posttherapy Ideal Self-Concept (Posttherapy Ideal Self-Concept)	794		
Discrepancy Between Pretherapy Self-Concept and Pretherapy Concept of Ideal Personality (Pretherapy Concept of the Ideal Personality)	784	1.64 p<.20	.98 p<.01
Discrepancy Between Pretherapy Self-Concept and Posttherapy Concept of Ideal Personality (Posttherapy Concept of the Ideal Personality)	791		

populations with a common variance. These results have been entered in Table VII.

Table VII. Relationship Between Change in the Ideal Self-Concept and Change in the Concept of the Ideal Personality Over the Period of Counseling.

Mean Change in Ideal Self-Concept	Mean Change in Concept of Ideal Personality	t	r
51	45	0.63 p<.60	-0.02 p<.90

The value of t was found to be 0.63. This value of t is not significant at the .05 level of confidence. These results suggest that the amount of change in the ideal self-concept over the period of counseling does not differ significantly from the amount of change in the concept of the ideal personality. Thus, hypothesis #3 which embraced the prediction that the pretherapy-posttherapy change in the ideal self-concept would be significantly greater than the pretherapy-posttherapy change in the concept of the ideal personality is not supported.

These results tend to suggest that both the ideal self-concept and the concept of the ideal personality, as assessed by the self scales, are not significantly influenced by counseling. It seems that they are both relatively stable and that the progress shown by the

constituents of the therapy group resulted from advancement of the self-concept toward the ideal self-concept. It seems that the ideal self-concept does not tend to move toward the self-concept as a function of counseling. These results tend to confirm the findings of previous research. Butler and Haigh (8) found the self-concept to change much more significantly than the ideal self-concept over the period of counseling. Lesser (45) obtained similar results.

The Relationship Between Increase in Self-Satisfaction Over the Period of Counseling and Counselors' Judgments With Respect to Counseling Progress

At the outset, it was stated that a sub-problem embraced by this study was to determine the relationship between counseling progress as assessed by the self scales and the counselor's judgment with respect to the amount of progress made by his client. Consequently, the difference score resulting from the subtraction of the posttherapy self-ideal discrepancy score from the pretherapy self-ideal discrepancy score was correlated with the total judged progress score obtained by summing the counselor's ratings of the client on the items constituting the judged progress scale. Inasmuch as no predictions were made concerning negative progress, there is no way of determining the

meaning of such scores relative to judged progress. Consequently, two methods of treating these scores were used in all operations involving them. Negative scores were assigned the value of zero, reassigned to the distribution of "increased self-satisfaction" scores and this distribution of scores was correlated with the distribution of judged progress scores. The scores constituting the "increased self-satisfaction" distribution were then converted in a manner that resulted in all positive scores. This was done by adding the highest negative score (-408) to the highest positive score (466) and by this means obtaining the limits of the distribution (1 to 874). The score of -408, then, was assigned the numerical value of 1, the score of 466 was assigned the value of 874, and the scores in between were assigned appropriate values based on their numerical relationships to the highest and lowest scores. This operation was performed to determine whether or not the extent of increase in phenomenal self-dissatisfaction is related to judged progress. The distribution resulting from this method of conversion was also correlated with judged progress. The results are presented in Table VIII.

Table VIII. Coefficients of Correlation Between Judged Progress and Increased Phenomenal Self-Satisfaction Over the Period of Counseling

Negative "Increased Self-Satisfaction" Scores Assigned the Value of Zero	Converted "Increased Self-Satisfaction" Distribution (-408 to 466 = 1 to 874)
r-.61	r=.33
p<.01	p<.10

The results entered in Table VIII suggest that there is a significant positive correlation between judged progress and our measure of increased self-satisfaction over the period of counseling when negative "increased self-satisfaction" scores are treated as having zero value. When the distribution is modified to give differential values to negative scores based upon their magnitudes, the coefficient of correlation fails to achieve significance at the .05 level of confidence. It thus appears that the extent to which clients become more satisfied with their phenomenal selves correlates significantly and positively with counselors' judgment of progress, but when increased dissatisfaction as well as increased satisfaction is considered, the correlation between these variables fails to achieve significance.

Counseling Progress and Counselor-Client Cultural Background Similarity

The main hypothesis of this study is that counseling progress (as defined) is positively related to counselor-client cultural background similarity. Table IX presents counseling progress scores (increases in self-satisfaction or decreases in self-ideal discrepancy) and counselor-client cultural background similarity scores for the 20 clients constituting the experimental group.

Table IX. Counseling Progress (Improvement) and Counselor-Client Cultural Background Similarity Scores

Subject	Self-Ideal Discrepancy			Counselor-Client Cultural Background Similarity			
	Pre-therapy	Post-therapy	Progress (Pre-Post)	Reversed Co-Cl ISC Diff. (Educ. excl.)		Reversed Co-Cl ISC Diff. (Educ. incl.)	
				Direction of Diff. Omitted	Converted Diff. Score	Direction of Diff. Omitted	Converted Diff. Score
1	525	641	64	26	19	27	27
2	627	497	130	22	1	23	1
3	738	541	197	29	8	38	16
4	830	747	83	28	7	37	15
5	763	456	307	33	12	38	16
6	800	725	75	23	22	28	26
7	889	463	426	32	11	31	9
8	934	978	-44	14	31	9	45
9	878	412	466	32	13	37	17
10	796	705	91	27	6	32	10
11	1026	963	63	1	44	2	52
12	659	312	446	28	17	25	29
13	853	640	213	6	34	1	53
14	971	1087	-116	27	18	22	32
15	671	731	300	33	12	38	16
16	413	156	257	31	14	36	14
17	760	843	-83	29	8	34	12
18	899	1307	-408	23	22	24	30
19	1025	605	420	27	19	34	20
20	800	705	95	30	9	31	9
1	2	3	4	5	6	7	8

Converted Agreement Score for Other Factors	Reversed ISC Diff. (Educ. Incl.) plus Agreement Score for Other Factors	Self-Ideal Personality Discrepancy		
		Pre-therapy	Post-therapy	(Pre-Post)
26	53	531	454	77
15	38	617	562	55
16	54	719	538	184
24	61	795	758	37
32	70	749	475	274
21	49	803	684	119
25	56	874	532	342
1	10	959	957	2
27	64	867	445	422
34	66	790	678	112
9	11	900	877	23
14	39	667	212	455
10	11	809	632	177
4	26	1062	1117	-55
40	78	618	363	255
43	79	404	170	234
15	49	764	831	-67
28	52	916	1320	-404
32	66	994	550	444
17	48	772	680	92
9	10	11	12	13

Pretherapy and posttherapy self-ideal personality discrepancy scores and difference scores representing the change in self-ideal personality discrepancy over the period of counseling are also entered in Table IX. Although counseling progress is not defined as a decrease in self-ideal personality discrepancy over the period of counseling, it is inherent in the theoretical considerations underlying this study that to the extent which the client and counselor are similar with respect to cultural background factors, the client's self-concept, over the period of counseling, will move toward his concept of the ideal personality. It should be remembered that it is the writer's contention that the ideal self-concept emerges from the concept of the ideal personality and it is the latter which is more directly molded by cultural experiences. The ideal self-concept is believed to be more uniquely descriptive of the individual's self-actualizing needs. Consequently, it is held that the development of the ideal self-concept is influenced by both the individual's unique system of needs and his concept of the ideal personality acquired as a result of cultural experiences. Although the ideal self-concept is considered a compromise between his perception of the social stereotype of the ideal personality and his unique need system, it is held that the individual is capable of phenomenally discriminating between his ideal self, the same which is organized as a result of this compromise, and his broader concept of the ideal

personality. Thus, the ideal self-concept and the concept of the ideal personality are expected to share common elements. It is granted that the self-concept might move more pronouncedly toward the concept of the ideal personality over the period of counseling and it is predicted that this movement is directly related to the degree to which the client and counselor share similar cultural backgrounds, but increased self-satisfaction is determined by the extent to which the discrepancy between the client's self-concept and ideal self-concept is decreased. It is held that the latter is also influenced by counselor-client cultural background similarity. It is the latter that is considered the counseling progress variable in this study.

In column 1 of Table IX, the client's number has been entered. The entries in column 2 are pretherapy self-ideal discrepancy scores. The entries in column 3 are posttherapy self-ideal discrepancy scores and in column 4 has been entered the difference score obtained by subtracting the posttherapy self-ideal discrepancy score from the pretherapy self-ideal discrepancy score. The entries in columns 5 through 10 are measures of counselor-client cultural background similarity. The entries in columns 5 and 6 are reversed counselor-client difference scores on the Index of Status Characteristics, excluding education. In the case of the entries in column 5, the direction of counselor-client difference has been omitted. This means that no consideration

was given, in the case of scores listed in this column, to whether or not the client has a higher I.S.C. score than his counselor. The entries in column 6 represent reversed counselor-client difference scores converted relative to the extent to which the client approaches or exceeds the counselor's social class level (in terms of background history) as measured by the Index of Status Characteristics. The method of conversion used results in negative scores in the case of clients having lower I.S.C. scores than their counselors and positive scores in the case of clients having higher I.S.C. scores than their counselors. The distirbution resulting from treating counselor-client I.S.C. difference scores in this manner ranged from -32 to 11. The scores were converted by assigning appropriate positive values to each of them to yield the distribution entered in column 6 (ranging from 1 to 44).

The entries in columns 7 and 8 were derived by the same methods as were the entries in columns 5 and 6, the only difference is that education is included in the I.S.C. score. The entries in column 9 are counselor-client agreement scores relative to the 35 cultural background factors not included in the Index of Status Characteristics. In column 10 the reversed counselor-client I.S.C. difference score, including education and omitting the direction of counselor-client differences, has been combined with the counselor-client agreement score relative to the 35 additional cultual background factors to yield the total cultural background similarity score.

The entries om column 11 are pretherapy self-ideal personality discrepancy scores and in column 12 have been entered posttherapy self-ideal personality scores. The entries in column 13 are difference scores obtained by subtracting the posttherapy self-ideal personality discrepancy score from the pretherapy self-ideal personality discrepancy score.

Each of the distributions composed of counselor-client cultural background similarity scores was correlated with the distribution of progress scores (the difference scores obtained by subtracting the posttherapy self-ideal discrepancy score from the pretherapy self-ideal discrepancy score). The counselor-client cultural background similarity scores were also correlated with the difference scores obtained by subtracting the posttherapy self-ideal personality discrepancy score from the pretherapy self-ideal personality discrepancy score. The results obtained by means of these operations are presented in Table X.

Since the direction of the value of r was predicted, the level of significance of t-scores was determined by applying the one-tailed test. The results entered in Table X show that reversed counselor-client difference I.S.C. scores (direction omitted and education excluded) correlate positively and significantly with counseling progress as determined by the amount of decrease in self-ideal discrepancy over the period of counseling

Table X. Coefficients of Correlation Between Counseling Progress Variable and Counselor-Client Cultural Background Similarity Variable

Counselor-Client Cultural Background Similarity Variables	Changes in Phenomenal Self Structure Over the Period of Counseling (Counseling Progress Variable)			
	Pre-Posttherapy Diff. in Self-Ideal Discrepancy Score		Pre-Posttherapy Diff. in Self-Ideal Personality Discrepancy Score	
	Neg.=0 (0-47)	Converted Scores (-41 to 47 =1-87	Neg.=0 (0-46)	Converted Scores (-40 to 46) =1-87
I.S.C. (excluding educ.) reversed counselor-client differences (direction omitted).	r=.36 t=1.63 p<.05	r=.30 t=1.33 p<.10	r=.47 t=2.25 p<.03	r=.39 t=1.79 p<.05
I.S.C. (including educ.) reversed counselor-client differences (direction omitted.)	r=.32 t=1.43 p<.10	r=.31 t=1.38 p<.10	r=.56 t=2.86 p<.01	r=.31 t=1.38 p<.10
I.S.C. (excluding educ.) reversed converted difference scores (-32 to 11)=1-44	r=-.24 t=1.05 p<.20	r=-.46 t=2.20 p<.03	r=-.17 t=.73 p<.25	r=-.43 t=2.02 p<.03

Table X. (continued)

Counselor-Client Cultural Background Similarity Variables	Changes in Phenomenal Self Structure Over the Period of Counseling (Counseling Progress Variable)			
	Pre-Posttherapy Diff. in Self-Ideal Discrepancy Score		Pre-Posttherapy Diff. in Self-Ideal Personality Discrepancy Score	
	Neg.=0 (0-47)	Converted Scores (-41 to 47) =1-87	Neg.=0 (0-46)	Converted Scores (-40 to 46) =1=87
I.S.C. (including educ.) reversed converted difference scores (-37 to 15)=1-53	r=-.18 t=.77 p<.25	r=-.16 t=.68 p<.25	r=-.11 t=.46 p<.35	r=-.13 t=.56 p<.30
Other Cultural Background Factors Converted Agreement Scores (-9 to 33) = 1-43	r=.43 t=2.02 p<.02	r=.24 t=1.05 p<.20	r=.47 t=2.25 p<.03	r=.22 t=.96 p<.20
I.S.C. (including educ.) reversed counselor-client difference scores (direction omitted) plus converted agreement scores for Other Cultural Background Factors	r=.45 t=2.14 p<.02	r=.36 t=1.63 p<.05	r=.49 t=2.38 p<.02	r=.32 t=1.44 p<.10

when those individuals making "negative progress" are assigned a progress score of zero. In the case of the converted score (giving consideration to the extent of "negative progress") the coefficient of correlation fails to achieve significance at the .05 level of confidence. The reversed counselor-client difference I.S.C. score (direction omitted and excluding education) correlates significantly and positively with the amount of decrease in self-ideal personality discrepancy scores over the period of counseling, both when negative scores are assigned the value of zero and when the distribution is converted to give consideration to the magnitudes of negative scores.

When education is included in the I.S.C. score, the only significant coefficient of correlation is found between this measure of cultural background similarity and the amount of decrease in self-ideal personality discrepancy scores with negative scores being assigned the value of zero. All of the other coefficients in this category approach significance but tend to fall short of the .05 level of confidence.

In the distribution referred to as converted counselor-client I.S.C. difference scores, a low score means that the client's developmental environment was inferior, relative to the social class hierarchy, to that of the counselor and a very high score means that the client's developmental environment was superior

to that of his counselor with respect to the social class hierarchy. Consequently, the negative coefficient of correlation between this distribution and the counseling progress score tends to support hypothesis #5 which was stated as follows:

> Counseling progress is negatively related to the extent to which the client exceeds his counselor in terms of background social class standing.

The coefficients of correlation between this distribution and both the amount of decrease in self-ideal discrepancy and in self-ideal personality discrepancy are significant when converted scores are used, giving consideration to the extent of "negative progress." From these results, it seems that not only does the client whose background environment (with respect to the social class hierarchy) is superior to that of his counselor tend to fail to experience an increase in phenomenal self-satisfaction over the period of counseling, he may also become more self-dissatisfied, a condition which seems to be directly related to the extent to which he exceeds his counselor in terms of background social class standing. When education is included, the results fail to achieve significance.

Counselor-client agreement scores on the 35 additional cultural background factors tend to correlate significantly with the amount of decrease in self-ideal discrepancies and in self-ideal personality discrepancies when individuals making "negative progress" are assigned a progress score of zero. The total cultural background

score (reversed counselor-client I.S.C. difference score, plus education, combined with the counselor-client agreement score on the 35 additional cultural background factors) correlates positively and significantly with counseling progress when "negative progress" scores are assigned the value of zero.

In summary, then, it seems that counseling progress, as determined by the narrowing of the discrepancy between the self-concept and the ideal self-concept as a function of counseling, is positively and significantly related to certain aspects of counselor-client cultural background similarity. It seems that less progress (and in some cases, "negative progress") is made when the client's background experiences are characterized by status characteristics which are higher on the social class scale than those which tended to characterize his counselor's background experiences. These findings tend to support the main hypotheses embraced by this study.

The Movement of the Client's Self-Concept Toward the Counselor's Ideal Self-Concept Over the Period of Counseling

The theory underlying this study holds that the ideal self-concept is influenced by the concept of the ideal personality and the latter is influenced by cultural experiences. Thus, it is assumed that the extent to which the counselor is similar to his

client in terms of cultural background conditions is positively related to the extent to which the counselor's ideal self is similar to that of his client. If this is true and if counseling progress is positively related to counselor-client cultural background similarity, one would expect that to the extent which the counselor and client share similar cultural backgrounds, the client's self-concept will tend to move toward the counselor's ideal self-concept. Consequently, it was hypothesized that the extent of movement of the client's self-concept toward the counselor's ideal self-concept is positively related to counselor-client cultural background similarity.

To test this hypothesis, the score representing movement of the client's self-concept toward the counselor's ideal self-concept was correlated with aspects of counselor-client cultural background similarity. These results have been entered in Table XI.

Table XI. Coefficients of Correlation Between the Score Representing Movement of the Client's Self-Concept Toward the Counselor's Ideal Self-Concept and Counselor-Client Cultural Background Similarity

Movement of Client's Self-Concept Toward Counselor's Ideal Self- and Reversed Counselor-Client I.S.C. Difference Score (Educ, Excl.)	Movement of Client's Self-Concept Toward Counselor's Ideal Self and Total Cultural Background Similarity Score
r=.23 p<.20	r=.31 p<.10

Although these coefficients of correlation are not significant at the .05 level of confidence, they are of such to hint that there might

be a relationship between the extent of movement of the client's self-concept toward the counselor's ideal self-concept and measures of counselor-client cultural background similarity. However, it must be concluded that hypothesis #5 is not supported by these findings. The score representing movement of the client's self-concept toward the counselor's ideal self-concept was also correlated with counseling progress as defined by the narrowing of the discrepancy between the client's self-concept and his ideal self-concept over the period of counseling. This coefficient of correlation was found to be .85 and is significant at the .01 level of confidence. Thus, it seems that counseling progress as herein defined is positively and significantly related to the extent to which the client's self-concept approaches the counselor's ideal self-concept over the period of counseling.

CHAPTER VII

IMPLICATIONS, CRITICISMS, AND SUGGESTED FURTHER RESEARCH

Introduction

In general, the findings of this study support the hypothesis that counseling progress (as defined) is related positively to counselor-client similarity with respect to certain cultural background factors. However, the cultural background factors treated in this study cannot be considered exhaustive with respect to the counselor-client cultural background similarity variable. Conceiveably, there are many other cultural background factors which might be important in this connection.

It is possible that the measure of counseling progress is not sufficiently inclusive of the important phenomenal self materials. Perhaps more consideration should be given to the organization of the phenomenal self than was given herein. It is possible that the writer could have been more parsimonious in terms of concepts, techniques and terminology.

Counseling Progress

The Scales

The scales for assessing counseling progress were constructed

for the purpose of this study. They seem to have certain advantages over the Q-sort method but upon repeated use of these scales, they may present certain disadvantages which cannot be predicted at this time. Some of the advantages are:

1. The scales require less completion time than Q-sorts involving the same number of characteristics.

2. The scales are self-administered.

3. Being self-administered, they can be completed during the individual's most relaxed moments, in private, a condition which reduces consideration for social censure.

4. The scales yield measures of individual phenomenal self-constructs (self-concepts, ideal self concept, and concept of the ideal personality) as well as the relationship between concepts (self-ideal, self-Ideal personality and ideal self-ideal personality discrepancies).

5. The scales provide a method for comparing the pre-therapy score for any one of the constructs with the midtherapy or posttherapy scores for itself or for the other two constructs.

Since the self scales are self-administered, they provide an opportunity for increasing the size of samples used in counseling progress studies. To date, most of the studies dealing with the counseling progress variable have involved from one to thirty clients. The chief reason for using such small samples lies with the fact that it is extremely inconvenient and time consuming to administer individual Q-sorts, or similar techniques requiring administration by someone other than the client, before and after

therapy. In addition, the condition of being self-administered reduces the probability of examiner's influence, or perhaps more importantly, variation in examiner's influence from client to client in the client's endeavor to describe his phenomenal self, ideal self, and concept of the ideal personality. This method of administration reduces the anxiety which is usually associated with a defined testing situation and, consequently, the individual is more emotionally free to describe his phenomenal self-concepts. He is probably less defensive while using this method to describe his phenomenal self than would be the case if someone else were administering the scales to him and hence his perceptive qualities relative to his phenomenal self are keener and less contaminated.

Although the construct should be further investigated, the d-score described in this study which relates to information assessed by the scales seems to be an indicator of the degree of defensiveness with which one attempts to describe his phenomenal self. Consequently, it shows possibilities as a validity indicator, suggesting the degree to which information assessed by the scales is truly descriptive of the individual's phenomenal self. Even phenomenal self theorists do not consider the individual to be completely free from defensive or conflicting emotional attitudes to describe his phenomenal self. Rogers says: "He (the individual) may have some experiences which are inconsistent with his perceptions, but he either

denies these experiences to awareness or symbolizes them in such a way that they are consistent with his general picture" (60, p. 321). Such a denial to awareness of phenomenal self materials and such symbolizations are considered by the writer to contaminate the individual's description of the phenomenal self picture. Consequently, knowledge concerning the extent of these reactions is important when one attempts to assess and manipulate phenomenal self constructs. Some indicator of the extent of these reactions is needed and the d-score shows a promise in this direction.

The Self-Concept

The results of this study suggest that students who voluntarily seek personal adjustment counseling tend to have a diminished concept of themselves, relative to the characteristics embraced by the self scales, in comparison with students who have not sought such counseling. However, students seeking counseling for improving study habits do not tend to differ significantly from students seeking personal adjustment-type counseling in their description of themselves. This condition suggests that academic problems might well exist as a reflection of a diminished or inconsistent self-concept.

Self-Ideal Discrepancy

It was found that the self-ideal discrepancy for students voluntarily seeking personal adjustment-type counseling is significantly greater than that for students not seeking any type of counseling.

It is clearly indicated that phenomenal self-dissatisfaction is capable of motivating individuals to become involved in personal adjustment counseling. It was also found that the self-ideal discrepancy for students seeking counseling for improving study habits is significantly greater than that for students who are not seeking any type of counseling. It was noted that the mean d-score (considered to represent a measure of defensiveness) for this group was higher than that for the students seeking personal adjustment counseling, suggesting that exaggerated guardedness might be responsible for the failure of these individuals to directly seek personal adjustment counseling. It is suggested that their academic problems might in and of themselves reflect a defensive attitude relative to phenomenal self-perceptions. It is perhaps less threatening to feel, "I am academically inadequate" than to perceive, "I am generally inadequate and I don't like myself."

The mean d-score for students who are not seeking any type of counseling was found to be higher than that for either of the groups whose constituents were seeking some type of counseling. In this case the relatively high d-score could possibly indicate wholesome defensiveness which makes for phenomenal self integration inasmuch as the mean self-ideal discrepancy for the Nontherapy Group was found to be significantly lower than those for the other two groups. The implication is that the students who constituted the study problems

group were using an indirect means to promote a greater degree of phenomenal self-satisfaction because their guardedness tended to interfere with more direct effort toward this end. Inasmuch as counseling as experienced by this group was chiefly restricted to study problems, the constituent individuals showed no significant decrease in self-ideal discrepancy over the counseling period. It would be of great value if a follow-up study were conducted to determine whether or not these individuals will show academic improvement which could be considered a result of the counseling which they received. If their study problems were indeed a reflection of general phenomenal self-dissatisfaction, and since they did not become significantly more self-satisfied (as indicated by the results of the self scales) over the counseling period, we would not expect the constituents of this group to show significant academic improvement. There is definitely a need for further study in this area.

Students involved in personal adjustment counseling effected a significant decrease in mean self-ideal discrepancy over the counseling period. Only four of the twenty clients failed to show a decrease in self-ideal discrepancy. These four individuals actually showed an increase in such discrepancy. For the most part, these individuals voiced dissatisfaction with the counseling situation and were found to be more defensive (having higher d-scores)

than the remaining 16 clients. The latter tends to suggest that inadequate motivation or defensiveness not only interferes with counseling progress, but might result in "negative progress" (reduced self-satisfaction or increased self-dissatisfaction).

The Nontherapy Group failed to show a significant decrease in self-ideal discrepancy over the counseling period. Consequently, the improvement seen in the case of the Therapy Group seems to be clearly a result of involvement in personal adjustment counseling.

Self-Ideal Personality Discrepancy

Inasmuch as the self-ideal personality discrepancy varied from group to group and among individuals within each group, in terms of magnitude and direction, in a manner similar to that of the self-ideal discrepancy, it is possible that the ideal self-concept and the concept of the ideal personality are one and the same. It was noted that neither the ideal self-concept nor the concept of the ideal personality changed significantly over the period of counseling. The self-ideal discrepancy and the self-ideal personality discrepancy decreased only as a function of the self-concept moving toward the ideal self-concept and the concept of the ideal personality over the counseling period. The latter two concepts did not move significantly toward the self-concept.

Judged Progress

The coefficient of correlation between judged progress and counseling progress as determined by the narrowing of the self-ideal discrepancy over the period of counseling was found to be statistically significant only when negative progress scores were treated as having zero value. When consideration was given to the extent of negative progress, the coefficient of correlation failed to achieve significance at the .05 level of confidence. Consequently, the relationship between judged progress and counseling progress as measured by the self scales is questionable. If these two methods of determining counseling progress were hignly correlated, it might lead one to question the value of the scales inasmuch as their administration is much more inconvenient and time consuming than the mere practice of having the counselor to rate the client with respect to the amount of progress which he feels was made. Of course, such ratings would not yield information concerning the nature of the phenomenal self. The latter is considered a major value of the method used in this study to assess counseling progress.

Counselor-Client Cultural Background Similarity and Counseling Progress

As mentioned earlier, the cultural background factors treated in this study cannot be considered exhaustive with respect to the

counselor-client cultural background similarity variable. In this connection, this study must be considered exploratory. However, the results clearly suggest that the extent to which the counselor and client share similar background experiences relative to certain cultural factors is positively related to counseling progress as herein defined. Further exploratory studies are needed to isolate additional cultural background factors which, when treated in terms of counselor-client similarity, might be important relative to the counseling progress variable.

From the results of this study, it seems that phenomena usually considered social class factors are of most importance in this connection. The method of quantifying subjective social class phenomena used by Warner seems to be adequate for statistical purposes. Further, this method is not really incompatible with self theory inasmuch as such quantifications relative to social class phenomena were derived from evaluated participation. This means that these quantifications reflect how individuals involved in class and status stratifications really see themselves and others relative to these phenomena. This concept is indeed compatible with the basic concept underlying this study, that is, the concept that the formation of the ideal self-concept is strongly influenced by the individual's concept of the social stereotype with respect to the ideal personality. It is held that the latter concept is molded by

the individual's cultural experiences.

It seems that counselor-client similarity relative to their educational levels is not an important factor with respect to the counseling progress variable. Of course, it is obvious that this factor was not allowed to vary sufficiently among counselors and clients to yield conclusive results. Most of the counselors held Ph. D. degrees and most of the clients were undergraduate college students (ranging from sophomores to seniors). Only two of the clients were graduate students. It was also observed that counselor-client similarity relative to parental educational levels was not significantly related to counseling progress (as defined). Generally speaking, it seems that education is not an important factor relative to the counseling progress variable.

Although the coefficient of correlation failed to reach the desired level of significance, the results of this study hint that the extent to which the counselor and client share similar cultural backgrounds is positively related to the tendency of the client's self-concept to move toward the counselor's ideal self concept over the period of counseling. This could mean that where the counselor and client share similar cultural backgrounds, they also have similar ideals for themselves, a condition which is in keeping with the basic concept underlying this study. In further support of this notion, it was noted that the extent to which the client's self-concept advanced toward his own ideal self-concept correlated very significantly with

the extent to which his self-concept moved toward his counselor's ideal self concept over the period of counseling. Hence, if clients whose self-concepts move toward their own ideal self-concept over the period of counseling also tend to move toward their counselors' ideal self-concept, then the ideal self-concept of the client must be similar to that of his counselor and both of these conditions of movement seem to be positively related to counselor-client cultural background similarity.

Taken to the extreme, these results might mean that there is an element of indoctrination (though it might be quite subtle), motivated by the counselor's ideal self-concept, involved in "client-centered counseling." Taken to the extreme, these results also hint that, on the basis of the extent to which the cultural background of the client is similar to that of his counselor, counseling progress as herein defined could possibly be predicted at the outset of counseling. Of course, many replications of this study, involving larger and more representative samples, are necessary before these hints can take on real meaning.

Size and Representativeness of the Sample

The experimental sample involved in this study is quite small and cannot be considered representative of the population of college students seeking and involved in personal adjustment counseling.

Only four colleges were involved and they are all located in the State of Michigan. The sample was not selected randomly, but the study included all students involved in personal adjustment counseling at the four colleges during a certain period who volunteered to participate, and whose counselors were also willing to participate. This procedure is definitely at variance with methods of random sampling. Moreover, the results of this study cannot validly be generalized to other types of client populations which might embrace counseling situations which are basically different from counseling in a college setting.

The counselors used in this study were generally oriented toward self theory and client-centered techniques. Perhaps a greater variety of counselors, with respect to orientation, would have yielded different results. A greater variety of counselors with respect to cultural background factors might have also yielded different results. No attempt was made to insure representativeness with respect to all possible variations, in terms of cultural background factors, within the population of counselors. The same can be said concerning the sample of clients. If this study is to be replicated, these conditions should be taken into consideration. As mentioned earlier, the present research should be regarded as an exploratory study only.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

This study was designed to explore the relationship between counselor-client similarity with respect to certain cultural background factors and counseling progress. The cultural background factors considered were restricted to cultural conditions encountered by the counselor and the client during the period which ranged from birth to age 17. Social class factors were found to have a great deal of influence on the concept of the ideal personality in one's society (a basic concept underlying the counseling progress variable) and, consequently, Warner's Index of Status Characteristics constituted a major aspect of the cultural background factors considered. Of course, other factors were also considered. In the case of the I.S.C., Warner's original method of quantification was used. In the case of cultural background factors not included in the I.S.C., quantification was achieved by assigning negative and positive weights to counselor-client agreement and disagreement relative to each of the cultural background factors. These differential weights were based upon the degree to which each factor seemed to influence the concept of the ideal personality.

Counseling progress was defined as a narrowing of the discrepancy between the phenomenal self-concept and the ideal self-concept over the period of counseling. Such a decrease in self-ideal discrepancy was considered representative of increased self-satisfaction.

Scales were developed for assessing the following phenomenal self constructs: (1) The self-concept, (2) the ideal self-concept, and (3) the concept of the stereotyped ideal personality. These scales were found to be sufficiently reliable and were validated on divergent diagnostic groups. The items were contributed by 495 individuals, including graduate and undergraduate college students and prison inmates. Some of these individuals were in therapy at the time the items were contributed. The items were characteristics which the contributing individuals ascribed to the ideal personality in their society.

The major theory underlying this study is the concept that cultural experiences tend to condition the concept of the ideal personality and that the ideal self-concept is significantly influenced by this concept. It was hypothesized that the concept of the ideal personality was a relatively stable phenomenon and would not change significantly over the counseling period. It was hypothesized that the ideal self-concept would show a greater degree of change over the counseling period than the concept of the ideal personality. The

former hypothesis, that is, that the concept of the ideal personality is a relatively stable phenomenon, was supported by the results. This concept did not change significantly over the period of counseling. However, the latter hypothesis was not supported by the results. There was no significant difference between the mean change in the ideal self-concept and the mean change in the concept of the ideal personality over the period of counseling.

It was predicted that to the extent which the counselor and client shared similar cultural backgrounds, the self-ideal discrepancy would decrease over the period of counseling. This prediction constituted the main hypothesis embraced by the study. Generally speaking, this hypothesis was supported by the results. However, counselor-client similarity with respect to certain background factors was not found to be positively related to counseling progress.

It was predicted that to the extent which the counselor and client shared similar cultural background experiences, the client's self-concept would advance toward the counselor's ideal self-concept during the course of counseling. Although the coefficient of correlation between counselor-client cultural background similarity and the extent to which the client's self-concept moved toward the counselor's ideal self-concept failed to achieve significance at the desired level of confidence, the results were of such to hint that there might be a positive relationship between these variables.

It was hypothesized that individuals involved in personal adjustment-type counseling would show more progress than individual failing to receive such counseling, but tested over a similar period of time. This hypothesis was supported by the results.

Counselor judgment with respect to progress made by the client was found to be significantly and positively related to counseling progress as determined by the narrowing of the self-ideal discrepancy only when "negative progress" scores were treated as having zero value. When the extent of "negative progress" was taken into consideration, the coefficient of correlation between these variables failed to achieve the desired level of significance.

It was suggested that the study should be replicated using a larger and, perhaps, more representative sample. The need for isolating additional cultural factors which might be important relative to the counseling progress variable was pointed out.

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APPENDICES

APPENDIX I

Questionnaire for Background Information

Name:_____ Date:_____

All of the items on this questionnaire are concerned with your life and experiences before you reached the age of 17 years. Please keep this in mind as you fill it out.

Please proceed.

1. List the types of work your father (or stepfather) did before you were 17 years old (If you lived with both your father and a stepfather during this period, list the types of work both did).

Types of Employment	Duration of Employment	Father (Check One)	Stepfather

2. Was your father (or stepfather) in business for himself during this period?_____What kind of business was he in?_____

3. Did your mother (or stepmother) work during this period?_____ If "yes," list the types of work she did.

Types of Employment	Duration of Employment	Mother (Check One)	Stepmother

4. Please indicate the source of the family's income during this period by checking the appropriate proportion of the total family income obtained from the following sources: (Check)

	None	One Third	One Half	Two Thirds	All
a. Inherited Wealth	( )	( )	( )	( )	( )
b. Earned Wealth	( )	( )	( )	( )	( )
c. Profit and Fees	( )	( )	( )	( )	( )
d. Salary and Wages	( )	( )	( )	( )	( )
e. Public Relief	( )	( )	( )	( )	( )
f. Other (list) _____	( )	( )	( )	( )	( )

5. Approximately how many different houses did the family live in before you were 17?_____

6. The house in which we lived for the longest duration during this period was probably valued in the price range: (check one)

a. ( ) Less than $5,000. b. ( ) $5,000-$9,999
c. ( ) $10,000-$14,999 d. ( ) $15,000-$19,999
e. ( ) $20,000-$29,999 f. ( ) $30,000-$39,999
g. ( ) $40,000 or over

7. We lived in this house___years and it was about___years old at the time of my best memory of it.

8. Other houses in which we lived during this period were, with respect to value and size, (check one).

a. ( ) far superior to this house b. ( ) somewhat superior to this house
c. ( ) about the same as this house
e. ( ) very inferior to this house d. ( ) slightly inferior to this house

9. The house we lived in for the longest duration before I was 17 (check one)

a. ( ) was in the suburbs b. ( ) was in the city c. ( ) was in a rural area

10. In comparison to the other neighborhoods in the city or community, our neighborhood was generally considered (check one)

a. ( ) the highest b. ( ) quite high c. ( ) Just above average
d. ( ) average e. ( ) just below average f. ( ) low
g. ( ) the lowest

11. Most of the other houses in which we lived during this period were (check one)

a. ( ) in the suburbs. b. ( ) in the city. c. ( ) in a rural area.

12. Before I was 17, we lived mostly (check one)

a. ( ) on farms.
b. ( ) in towns with populations less than 2,000.
c. ( ) in towns with populations less than 10,000, but more than 2,000.
d. ( ) in towns with populations less than 25,000, but more than 10,000.
e. ( ) in cities with populations less than 100,000, but more than 25,000.
f. ( ) in cities with populations less than 300,000 but more than 100,000.
g. ( ) in cities with populations over 300,000.

13. The cities or communities in which we lived before I was 17 are mostly located in the (check one)

a. ( ) South b. ( ) Midwest (North Central) c. ( ) East
d. ( ) West e. ( ) others (list)_____

14. In the neighborhoods where I lived, most people (check one)

a. ( ) lived in apartments or flats.
b. ( ) were renting homes.
c. ( ) were buying homes.
d. ( ) had paid for their homes.

15. In these neighborhoods, (check "yes" or "no" for all items)

a. people were always talking politics. Yes___No___
b. as a rule people went to church almost every week. Yes___No___
c. people put a lot of emphasis on education. Yes___No___
d. people married, as a rule, before they were 21. Yes___No___
e. as a rule people were quite concerned about morals. Yes___No___

16. Most of the families in the neighborhood where we lived for the longest duration probably had incomes which were (check one)

a. ( ) much greater than ours. b. ( ) somewhat greater than ours.
c. ( ) about the same as ours. d. ( ) somewhat less than ours.
e. ( ) considerably less than ours.

17. What is your educational level (highest level achieved in school?_____

18. What is your father's (or stepfather's) educational level?_____

19. What is your mother's (or stepmother's) educational level?_____

20. If your parents separated or divorced, how old were you when this occurred?_____

21. If your mother is deceased, how old were you when she passed?_____

22. If your father is deceased, how old were you when he passed?_____

23. With whom did you live until you were 17? (Do not use names.)
_____

24. How many of your sisters are younger than you?_____How many older?_____

25. How many of your brothers are younger than you?_____How many older?_____

26. Do you have stepsisters or stepbrothers?_____How many?_____

27. What was your mother's age at the time of your birth?_____ and your father's?_____

28. I was disciplined more by (check one)

a. ( ) my mother b. ( ) my father. c. ( ) about the same by each.

29. What is (was) your parents' religious faith?_____

30. Before I was 17, my parents (check one)

a. ( ) insisted that I attend church.
b. ( ) strongly encouraged me to attend church.
c. ( ) moderately encouraged me to attend church.
d. ( ) did not encourage me to attend church.

31. Before I was 17, my parents (check the most appropriate)

a. ( ) put a lot of emphasis on education.
b. ( ) showed a desire to have me acquire an education, but used little pressure.
c. ( ) showed little concern about education.
d. ( ) seemed to have a negative attitude toward education in general.

32. My parents disciplined me mostly (You may check more than one, but put the appropriate age range at which the type of discipline occurred before the corresponding letter.)

Age Range

_____a. ( ) by explaining the meaning and implications of my wrongdoings.
_____b. ( ) by making me feel somewhat ashamed for my misdeeds.
_____c. ( ) by showing me that to be loved and appreciated, you must be good.
_____d. ( ) by withholding privileges from me.
_____e. ( ) by making me do some strenuous or dreadful task.
_____f. ( ) by locking me in my room or some other form of forced isolation.
_____g. ( ) by making me go to my room or to bed.
_____h. ( ) by scolding me.
_____i. ( ) by whipping or spanking me.
_____j. ( ) by other methods (list)_____

33. When I became a teen-ager, my parents (check one)

a. ( ) were very strict about not allowing me to keep late hours.
b. ( ) showed concern about me keeping late hours, but were not too strict.
c. ( ) more or less felt that I could take care of myself and did not worry too much about it.

34. My parents seemed very concerned about the types of people with whom I associated.
(Check "True" or "False")

True_____ False_____

35. They permitted me to participate in many family decisions. (check)

True_____ False_____

36. For the most part, the communities in which I was reared were made up of (check one)

a. ( ) only whites
b. ( ) only Negroes
c. ( ) both Negroes and whites
d. ( ) only Orientals
e. ( ) several races, including Negroes and whites.
f. ( ) others (explain)_____

37. List the races from which you had associates, classmates or close friends before you were 17. (Indicate after the races listed whether persons of the race were close friends, classmates or associates. If a given person was all three or two of the three, indicate this. Please include your own race.)

_____ _____ _____

_____ _____ _____

_____ _____ _____

38. In the city or community where you lived for the longest duration before you were 17, approximately what percentage of the total population did the following races or ethnic groups constitute?

Negroes_____% Whites_____% Jews_____%

Orientals_____% American Indians_____% Mexicans_____%

Other Spanish Americans_____% Others (list)_____

39. Please list the honorary and civic positions held by your father before your seventeenth birthday.

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

40. Please list the most frequent recreational activities of your parents.

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

41. How old are you?_____What is your sex?_____What is your race?_____

Thank you for your participation in this study. We realize that we asked a lot of you. We sincerely hope that as a result of your cooperation and that of others like you, this study will make a contribution to the understanding of some of the important needs of people and how they can best be met in the counseling situation.

Alex J. Cade

Richard Lawrence

APPENDIX II

Judged Progress Scale

Case Rating Scale

Name or Number of Client_____Counselor_____

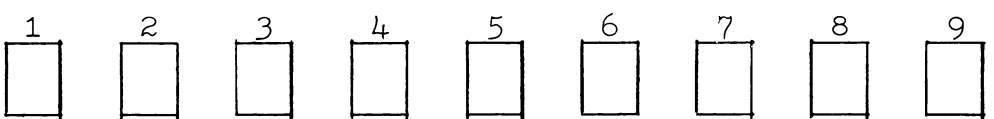
Date_____

Directions:

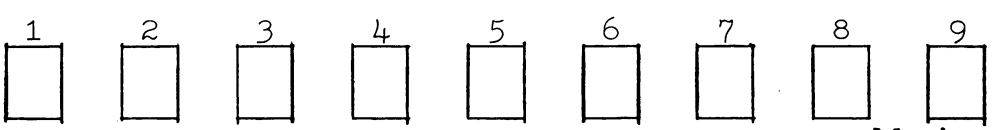
We should like to have two ratings for each item of this scale. Place a B in the box appropriate for the beginning phase of the case and an E at the point appropriate for the end of the case.

The Process

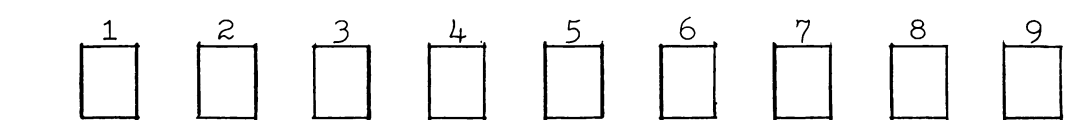
1. Degree to which therapy was an intellectual-cognitive process for the client.



2. The degree to which therapy was an emotional-experiential process for the client.

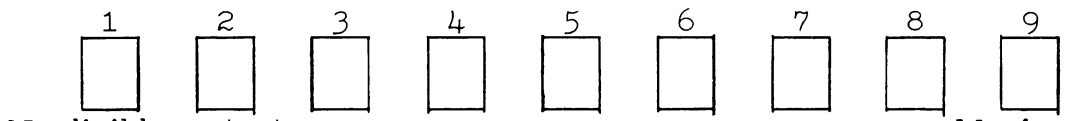


3. The degree to which the client perceived therapy as a process of personal exploration or as specific analysis of life situations.

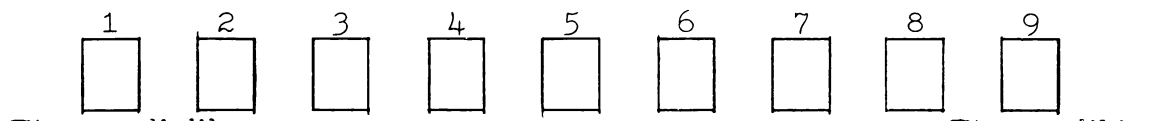


The Relationship

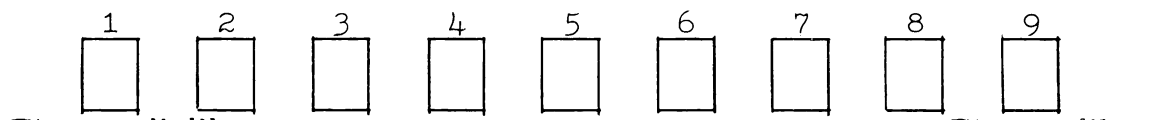
4. The degree to which the client has used the relationship itself as a focus for therapy.



5. Estimate of the client's attitude toward you during the course of therapy.

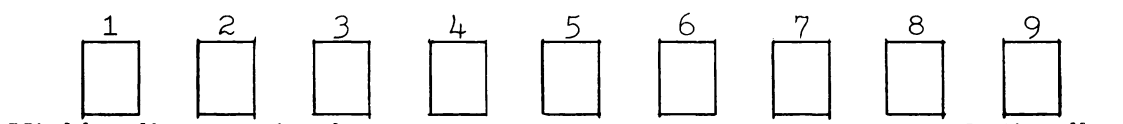


6. Estimate of your feeling toward the client.

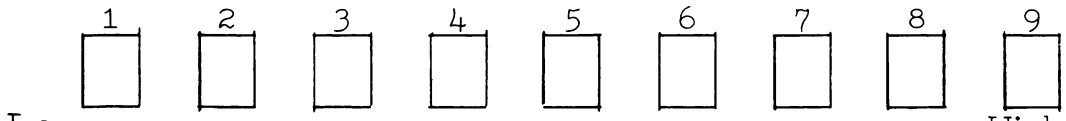


The Outcome

7. The degree of personal integration of the client.

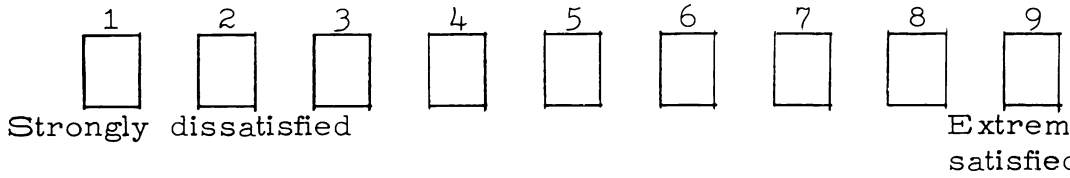


8. The life adjustment of the client.

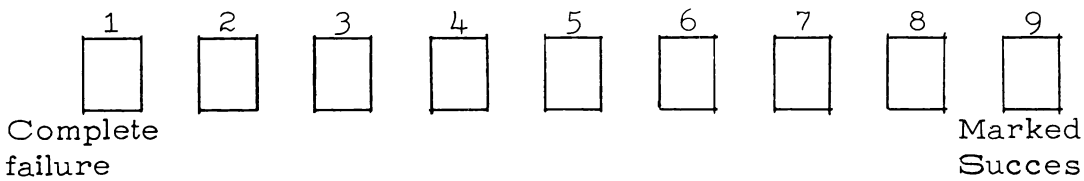


See note below.*

9. Degree of satisfaction of the client with the outcome of therapy.



10. Your rating of the outcome of therapy.



*Please mark an X in the appropriate box for Nos. 9 and 10.

General Evaluation or Comments: _____

APPENDIX III

Self-Concept Scale

PLEASE DO NOT PROCEED WITH THIS INVENTORY UNTIL THE FOLLOWING INSTRUCTIONS ARE WELL UNDERSTOOD

Below are a number of traits or characteristics which a person might have. Everyone might possess most of these traits, but to varying degrees. You are asked to rate yourself on each trait. The scale following each trait provides for you five degrees from "unlike" yourself to "like" yourself. Place a check mark in the parenthesis ( ) corresponding to the extent or degree to which you feel you possess each trait.

Place only one check mark after each trait, but be sure that every trait has been checked somewhere on the scale.

REMEMBER: THIS IS NOT A TEST. THERE ARE NO RIGHT OR WRONG ANSWERS. IT IS VERY IMPORTANT THAT YOU BE AS HONEST AS POSSIBLE.

WHAT I AM REALLY LIKE

1 2 3 4 5

1. I have a good reputation ...(unlike me)( )( )( )( )( )(like me)
2. I am consistent in action ...(unlike me)( )( )( )( )( )(like me)
3. I am adaptable .....(unlike me)( )( )( )( )( )(like me)
4. I have compassion for others .....(unlike me)( )( )( )( )( )(like me)
5. I have will power.....(unlike me)( )( )( )( )( )(like me)
6. I keep my bills paid .....(unlike me)( )( )( )( )( )(like me)
7. I am able to maintain a confidence .....(unlike me)( )( )( )( )( )(like me)
8. I am appreciative.....(unlike me)( )( )( )( )( )(like me)
9. I am able to put myself in another's position.....(unlike me)( )( )( )( )( )(like me)
10. I am active .....(unlike me)( )( )( )( )( )(like me)
11. I am not overbearing .....(unlike me)( )( )( )( )( )(like me)
12. I like to be on time.....(unlike me)( )( )( )( )( )(like me)
13. I am tolerant.....(unlike me)( )( )( )( )( )(like me)
14. I am practical.....(unlike me)( )( )( )( )( )(like me)
15. I am temperant.....(unlike me)( )( )( )( )( )(like me)
16. I have a sense of justice...(unlike me)( )( )( )( )( )(like me)
17. I have intellectual curiosity..(unlike me)( )( )( )( )( )(like me)
18. I am friendly.....(unlike me)( )( )( )( )( )(like me)
19. I am humble .....(unlike me)( )( )( )( )( )(like me)
20. I am capable of thinking constructively.....(unlike me)( )( )( )( )( )(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
21.	I have courage to admit when wrong.....	(unlike me)(	)(	)(	)(	)(	)(like me)
22.	I have confidence in others	(unlike me)(	)(	)(	)(	)(	)(like me)
23.	I have high moral standards	(unlike me)(	)(	)(	)(	)(	)(like me)
24.	I am willing to receive as well as to give	(unlike me)(	)(	)(	)(	)(	)(like me)
25.	I do not smoke.....	(unlike me)(	)(	)(	)(	)(	)(like me)
26.	I am physically attractive...	(unlike me)(	)(	)(	)(	)(	)(like me)
27.	I have pride	(unlike me)(	)(	)(	)(	)(	)(like me)
28.	I appreciate music.....	(unlike me)(	)(	)(	)(	)(	)(like me)
29.	I am not envious	(unlike me)(	)(	)(	)(	)(	)(like me)
30.	I do not practice snobbery..	(unlike me)(	)(	)(	)(	)(	)(like me)
31.	I am economically secure ..	(unlike me)(	)(	)(	)(	)(	)(like me)
32.	I have a humanitarian interest	(unlike me)(	)(	)(	)(	)(	)(like me)
33.	I am an honest person.....	(unlike me)(	)(	)(	)(	)(	)(like me)
34.	I can hold a friendship.....	(unlike me)(	)(	)(	)(	)(	)(like me)
35.	I am discreet	(unlike me)(	)(	)(	)(	)(	)(like me)
36.	I am able to accept criticism	(unlike me)(	)(	)(	)(	)(	)(like me)
37.	I enjoy my work	(unlike me)(	)(	)(	)(	)(	)(like me)
38.	I am interested in learning new things	(unlike me)(	)(	)(	)(	)(	)(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
39. I have respect for authority	(unlike me)	( )	( )	( )	( )	( )	(like me)
40. I exercise good conduct....	(unlike me)	( )	( )	( )	( )	( )	(like me)
41. I am capable of leading others	(unlike me)	( )	( )	( )	( )	( )	(like me)
42. I am truthful	(unlike me)	( )	( )	( )	( )	( )	(like me)
43. I tend to encourage others .	(unlike me)	( )	( )	( )	( )	( )	(like me)
44. I am capable of giving myself to a worthy cause...	(unlike me)	( )	( )	( )	( )	( )	(like me)
45. I am devoted to my family..	(unlike me)	( )	( )	( )	( )	( )	(like me)
46. I have sufficient hobbies....	(unlike me)	( )	( )	( )	( )	( )	(like me)
47. I am rigid	(unlike me)	( )	( )	( )	( )	( )	(like me)
48. I tend to plan before acting.	(unlike me)	( )	( )	( )	( )	( )	(like me)
49. I am concerned about self-preservation.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
50. I am an educated person...	(unlike me)	( )	( )	( )	( )	( )	(like me)
51. I am willing to forgive others	(unlike me)	( )	( )	( )	( )	( )	(like me)
52. I am not nosey.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
53. I am industrious.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
54. I exercise self-control.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
55. I have poise	(unlike me)	( )	( )	( )	( )	( )	(like me)
56. I am progressive.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
57. I am a good conversationalist	(unlike me)	( )	( )	( )	( )	( )	(like me)
58. I am conscientious.....	(unlike me)	( )	( )	( )	( )	( )	(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
59. I am neat.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
60. I am not self-righteous.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
61. I am content with what I have.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
62. I have self-confidence.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
63. I understand myself.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
64. I am able to follow as well as lead.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
65. I am fair	(unlike me)	( )	( )	( )	( )	( )	(like me)
66. I do not drink.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
67. I am organized.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
68. I do not object to voicing my opinion	(unlike me)	( )	( )	( )	( )	( )	(like me)
69. I am not selfish	(unlike me)	( )	( )	( )	( )	( )	(like me)
70. I am sexually adjusted	(unlike me)	( )	( )	( )	( )	( )	(like me)
71. I am cultured	(unlike me)	( )	( )	( )	( )	( )	(like me)
72. I have ingenuity	(unlike me)	( )	( )	( )	( )	( )	(like me)
73. I have a sense of responsibility	(unlike me)	( )	( )	( )	( )	( )	(like me)
74. I have the ability to take concrete action	(unlike me)	( )	( )	( )	( )	( )	(like me)
75. I am frank with others.....	(unlike me)	( )	( )	( )	( )	( )	(like me)
76. I am thankful	(unlike me)	( )	( )	( )	( )	( )	(like me)
77. I am patient with others	(unlike me)	( )	( )	( )	( )	( )	(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
78. I am level headed	(unlike me)	( )	( )	( )	( )	( )	(like me)
79. I am self-reliant	(unlike me)	( )	( )	( )	( )	( )	(like me)
80. I am adventurous	(unlike me)	( )	( )	( )	( )	( )	(like me)
81. I have good health	(unlike me)	( )	( )	( )	( )	( )	(like me)
82. I am interested in recreational activities	(unlike me)	( )	( )	( )	( )	( )	(like me)
83. I have respect for the aged	(unlike me)	( )	( )	( )	( )	( )	(like me)
84. I am sensitive	(unlike me)	( )	( )	( )	( )	( )	(like me)
85. I am popular	(unlike me)	( )	( )	( )	( )	( )	(like me)
86. I am helpful	(unlike me)	( )	( )	( )	( )	( )	(like me)
87. I accept myself	(unlike me)	( )	( )	( )	( )	( )	(like me)
88. I do not push my way into groups	(unlike me)	( )	( )	( )	( )	( )	(like me)
89. I am conservative	(unlike me)	( )	( )	( )	( )	( )	(like me)
90. I am stable	(unlike me)	( )	( )	( )	( )	( )	(like me)
91. I am courageous	(unlike me)	( )	( )	( )	( )	( )	(like me)
92. I am objective	(unlike me)	( )	( )	( )	( )	( )	(like me)
93. I am neighborly	(unlike me)	( )	( )	( )	( )	( )	(like me)
94. I strive to get ahead	(unlike me)	( )	( )	( )	( )	( )	(like me)
95. I have a spirit of competitiveness	(unlike me)	( )	( )	( )	( )	( )	(like me)
96. I am useful	(unlike me)	( )	( )	( )	( )	( )	(like me)
97. I am sincere	(unlike me)	( )	( )	( )	( )	( )	(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
98.	I have no racial prejudice..	(unlike me)	( )	( )	( )	( )	(like me
99.	I can accept changes easily.	(unlike me)	( )	( )	( )	( )	(like me
100.	I conform.....	(unlike me)	( )	( )	( )	( )	(like me
101.	I have imagination	(unlike me)	( )	( )	( )	( )	(like me
102.	I respect my parents	(unlike me)	( )	( )	( )	( )	(like me
103.	I am courteous.....	(unlike me)	( )	( )	( )	( )	(like me
104.	I am able to express myself well	(unlike me)	( )	( )	( )	( )	(like me
105.	I am persistent.....	(unlike me)	( )	( )	( )	( )	(like me
106.	I am decent.....	(unlike me)	( )	( )	( )	( )	(like me
107.	I am intelligent	(unlike me)	( )	( )	( )	( )	(like me
108.	I am respectable	(unlike me)	( )	( )	( )	( )	(like me
109.	I have emotional control....	(unlike me)	( )	( )	( )	( )	(like me
110.	I am interested in community affairs	(unlike me)	( )	( )	( )	( )	(like me
111.	I make decisions easily.....	(unlike me)	( )	( )	( )	( )	(like me
112.	I love life.....	(unlike me)	( )	( )	( )	( )	(like me
113.	I have respect for others ..	(unlike me)	( )	( )	( )	( )	(like me
114.	I have individuality.....	(unlike me)	( )	( )	( )	( )	(like me
115.	I am a good provider.....	(unlike me)	( )	( )	( )	( )	(like me
116.	I am somewhat uninhibited..	(unlike me)	( )	( )	( )	( )	(like me
117.	I am reliable.....	(unlike me)	( )	( )	( )	( )	(like me
118.	I am easygoing.....	(unlike me)	( )	( )	( )	( )	(like me

WHAT I AM REALLY LIKE

		1	2	3	4	5	
119.	I am a good listener.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
120.	I am outgoing	(unlike me)	( )	( )	( )	( )	( ) (like me)
121.	I have a pleasing disposition	(unlike me)	( )	( )	( )	( )	( ) (like me)
122.	I have a high respect for nonmaterial things of life....	(unlike me)	( )	( )	( )	( )	( ) (like me)
123.	I control my temper	(unlike me)	( )	( )	( )	( )	( ) (like me)
124.	I am willing to learn.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
125.	I am compatible	(unlike me)	( )	( )	( )	( )	( ) (like me)
126.	I have charity.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
127.	I have many interests.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
128.	I tend to seek perfection in all things	(unlike me)	( )	( )	( )	( )	( ) (like me)
129.	I have honor.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
130.	I have the ability to love ...	(unlike me)	( )	( )	( )	( )	( ) (like me)
131.	I am flexible	(unlike me)	( )	( )	( )	( )	( ) (like me)
132.	I am genuine.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
133.	I have the ability to get along with others	(unlike me)	( )	( )	( )	( )	( ) (like me)
134.	I believe that all men are equal	(unlike me)	( )	( )	( )	( )	( ) (like me)
135.	I am realistic	(unlike me)	( )	( )	( )	( )	( ) (like me)
136.	I have social status.....	(unlike me)	( )	( )	( )	( )	( ) (like me)
137.	I am interested in sports...	(unlike me)	( )	( )	( )	( )	( ) (like me)
138.	I am tactful	(unlike me)	( )	( )	( )	( )	( ) (like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
139.	I am kind toward nature ...	(unlike me)	( )	( )	( )	( )	(like me
140.	I am mature	(unlike me)	( )	( )	( )	( )	(like me
141.	I am interested in other people	(unlike me)	( )	( )	( )	( )	(like me
142.	I am kind.....	(unlike me)	( )	( )	( )	( )	(like me
143.	I am able to concentrate ...	(unlike me)	( )	( )	( )	( )	(like me
144.	I am magnanimous.....	(unlike me)	( )	( )	( )	( )	(like me
145.	I am generous	(unlike me)	( )	( )	( )	( )	(like me
146.	I have esthetic sensitivity...	(unlike me)	( )	( )	( )	( )	(like me
147.	I have a sense of humor...	(unlike me)	( )	( )	( )	( )	(like me
148.	I am patient with myself....	(unlike me)	( )	( )	( )	( )	(like me
149.	I have common sense.....	(unlike me)	( )	( )	( )	( )	(like me
150.	I have understanding for others	(unlike me)	( )	( )	( )	( )	(like me
151.	I am able to accept the notion that there are unattainable goals	(unlike me)	( )	( )	( )	( )	(like me
152.	I am alert	(unlike me)	( )	( )	( )	( )	(like me
153.	I am interested in good reading material	(unlike me)	( )	( )	( )	( )	(like me
154.	I tend to make the most of myself.....	(unlike me)	( )	( )	( )	( )	(like me
155.	I do not gossip or use small talk	(unlike me)	( )	( )	( )	( )	(like me
156.	I have personal ability.....	(unlike me)	( )	( )	( )	( )	(like me

WHAT I AM REALLY LIKE

1 2 3 4 5

157. I am able to look forward..(unlike me)( )( )( )( )( )(like me)

158. I am obedient in appropriate situations .....(unlike me)( )( )( )( )( )(like me)

159. I am devoted.....(unlike me)( )( )( )( )( )(like me)

160. I am modest .....(unlike me)( )( )( )( )( )(like me)

161. I am loyal .....(unlike me)( )( )( )( )( )(like me)

162. I am patient.....(unlike me)( )( )( )( )( )(like me)

163. I have pride in my fellow man .....(unlike me)( )( )( )( )( )(like me)

164. I am able to speak other languages .....(unlike me)( )( )( )( )( )(like me)

165. I have dignity .....(unlike me)( )( )( )( )( )(like me)

166. I am able to see the good in others.....(unlike me)( )( )( )( )( )(like me)

167. I attempt to improve myself.(unlike me)( )( )( )( )( )(like me)

168. I am affectionate.....(unlike me)( )( )( )( )( )(like me)

169. I am undogmatic.....(unlike me)( )( )( )( )( )(like me)

170. I am not complicated.....(unlike me)( )( )( )( )( )(like me)

171. I give generously of myself .....(unlike me)( )( )( )( )( )(like me)

172. I do not judge other people .....(unlike me)( )( )( )( )( )(like me)

173. I have the ability to do sound reasoning .....(unlike me)( )( )( )( )( )(like me)

174. I have fortitude.....(unlike me)( )( )( )( )( )(like me)

WHAT I AM REALLY LIKE

		1	2	3	4	5	
175.	I am thrifty.....(unlike me)	( )	( )	( )	( )	( )	(
176.	I have group spirit or esprit de corp.....(unlike me)	( )	( )	( )	( )	( )	(
177.	I tend to give without a pressing need to receive ...(unlike me)	( )	( )	( )	( )	( )	(
178.	I have faith .....(unlike me)	( )	( )	( )	( )	( )	(
179.	I do not use obscene language .....(unlike me)	( )	( )	( )	( )	( )	(
180.	I have self-esteem.....(unlike me)	( )	( )	( )	( )	( )	(
181.	I believe in democratic principles .....(unlike me)	( )	( )	( )	( )	( )	(
182.	I have the ability to select good associates.....(unlike me)	( )	( )	( )	( )	( )	(
183.	I am lively.....(unlike me)	( )	( )	( )	( )	( )	(
184.	I have an understanding of nature .....(unlike me)	( )	( )	( )	( )	( )	(
185.	I am a good sport.....(unlike me)	( )	( )	( )	( )	( )	(
186.	I am capable of happiness in marriage .....(unlike me)	( )	( )	( )	( )	( )	(
187.	I am willing to teach others.(unlike me)	( )	( )	( )	( )	( )	(
188.	I understand human nature..(unlike me)	( )	( )	( )	( )	( )	(
189.	I have a purpose in life....(unlike me)	( )	( )	( )	( )	( )	(
190.	I am able to know others ..(unlike me)	( )	( )	( )	( )	( )	(
191.	I am aggressive.....(unlike me)	( )	( )	( )	( )	( )	(
192.	I am able to use what is available to the best advantage .....(unlike me)	( )	( )	( )	( )	( )	

WHAT I AM REALLY LIKE

		1	2	3	4	5	
193. I treat others as I wish to be treated	(unlike me)	( )	( )	( )	( )	( )	(like me)
194. I am versatile	(unlike me)	( )	( )	( )	( )	( )	(like me)
195. I am happy	(unlike me)	( )	( )	( )	( )	( )	(like me)
196. I am secure	(unlike me)	( )	( )	( )	( )	( )	(like me)
197. I have vocational skills	(unlike me)	( )	( )	( )	( )	( )	(like me)
198. I am resourceful	(unlike me)	( )	( )	( )	( )	( )	(like me)
199. I have religious convictions	(unlike me)	( )	( )	( )	( )	( )	(like me)
200. I am a good companion	(unlike me)	( )	( )	( )	( )	( )	(like me)
201. I have charm	(unlike me)	( )	( )	( )	( )	( )	(like me)
202. I am creative	(unlike me)	( )	( )	( )	( )	( )	(like me)
203. I am mobile	(unlike me)	( )	( )	( )	( )	( )	(like me)
204. I do not speak out of turn	(unlike me)	( )	( )	( )	( )	( )	(like me)
205. I am reasonable	(unlike me)	( )	( )	( )	( )	( )	(like me)
206. I am gracious	(unlike me)	( )	( )	( )	( )	( )	(like me)
207. I have knowledge about government	(unlike me)	( )	( )	( )	( )	( )	(like me)
208. I am self-satisfied	(unlike me)	( )	( )	( )	( )	( )	(like me)

APPENDIX IV

Ideal Self Scale

PLEASE DO NOT PROCEED WITH THIS INVENTORY UNTIL THE FOLLOWING INSTRUCTIONS ARE WELL UNDERSTOOD

You are asked to express your feelings concerning the traits you would really like to possess. Try to establish a mental picture of the person you would really like to be and rank the traits in each of the 52 numbered items according to importance. In the parenthesis ( ) before the trait, place the number (1) if you feel that this trait is more characteristic of the person you would like to be than either of the other three listed under the item. Place the number (2) before the trait which is the next most desirable for yourself, the number (3) before the third most desirable and the number (4) before the trait which you feel you would like least (of all four traits) to possess. YOU MUST RANK ALL TRAITS.

EXAMPLE:

0. The person I would really like to be is one who
   (3) a. is a free thinker
   (2) b. has charm
   (4) c. is lively
   (1) d. is progressive

In the above example, let us suppose that you would like to possess all of these traits. However, you might feel that to be

"progressive" is more characteristic of the person you would really like to be than the other three traits. In this case you would place the number (1) before the letter (d) which corresponds with this trait (as we have done in the example). Again, let us assume that you feel that the next most desirable trait for yourself is to "have charm," the third most desirable for yourself is to be a "free thinker" and it is least characteristic (of all four) of the person you would like to be to be "lively." Then you would place the number (2) before the letter (b), the number (3) before (a) and the number (4) before (c), as we have done in the example.

TAKE YOUR TIME AND THINK BEFORE RANKING THE TRAITS

YOU MAY ERASE AS MUCH AS YOU LIKE

1. The person I would really like to be is one who
   ( ) a. is self-satisfied
   ( ) b. has a knowledge about government
   ( ) c. is gracious
   ( ) d. is reasonable

2. The person I would really like to be is one who
   ( ) a. does not speak out of turn
   ( ) b. is mobile
   ( ) c. is creative
   ( ) d. has charm

3. The person I would really like to be is one who
   ( ) a. is a good companion
   ( ) b. has religious convictions
   ( ) c. is resourceful
   ( ) d. has vocational skills

4. The person I would really like to be is one who
   ( ) a. is secure
   ( ) b. is happy
   ( ) c. is versatile
   ( ) d. treats others as he wishes to be treated

5. The person I would really like to be is one who
   ( ) a. is able to use what is available to the best advantage
   ( ) b. is aggressive
   ( ) c. is able to know others
   ( ) d. has a purpose in life

6. The person I would really like to be is one who
   ( ) a. understands human nature
   ( ) b. is willing to teach others
   ( ) c. is capable of happiness in marriage
   ( ) d. is a good sport

7. The person I would really like to be is one who
   ( ) a. has an understanding of nature
   ( ) b. is lively
   ( ) c. has ability to select good associates
   ( ) d. believes in democratic principles

8. The person I would really like to be is one who
   ( ) a. has self-esteem
   ( ) b. does not use obscene language
   ( ) c. has faith
   ( ) d. tends to give without a pressing need to receive

9. The person I would really like to be is one who
   ( ) a. has group spirit or esprit de corp
   ( ) b. is thrifty
   ( ) c. has fortitude
   ( ) d. has the ability to do sound reasoning

10. The person I would really like to be is one who
   ( ) a. does not judge other people
   ( ) b. gives generously of himself
   ( ) c. is not complicated
   ( ) d. is undogmatic

11. The person I would really like to be is one who
   ( ) a. is affectionate
   ( ) b. attempts to improve himself
   ( ) c. is able to see the good in others
   ( ) d. has dignity

12. The person I would really like to be is one who
   ( ) a. is able to speak other languages
   ( ) b. has pride in his fellow men
   ( ) c. is patient
   ( ) d. is loyal

13. The person I would really like to be is one who
( ) a. is modest
( ) b. is devoted
( ) c. is obedient in appropriate situations
( ) d. is able to look forward

14. The person I would really like to be is one who
( ) a. has personal ability
( ) b. tends not to gossip and use small talk
( ) c. tends to make the most of himself
( ) d. is interested in good reading material

15. The person I would really like to be is one who
( ) a. is alert
( ) b. is able to accept the notion that there are unattainable goals
( ) c. has understanding for others
( ) d. has common sense

16. The person I would really like to be is one who
( ) a. is patient with himself
( ) b. has a sense of humor
( ) c. has esthetic sensitivity
( ) d. is generous

17. The person I would really like to be is one who
( ) a. is magnanimous
( ) b. is able to concentrate
( ) c. is kind
( ) d. is interested in other people

18. The person I would really like to be is one who
( ) a. is mature
( ) b. is kind toward nature
( ) c. is tactful
( ) d. is interested in sports

19. The person I would really like to be is one who
( ) a. has social status
( ) b. is realistic
( ) c. believes that all men are equal
( ) d. has ability to get along with others

20. The person I would really like to be is one who
( ) a. is genuine
( ) b. is flexible
( ) c. has the ability to love
( ) d. has honor

21. The person I would really like to be is one who
( ) a. tends to seek perfection in all things
( ) b. has many interests
( ) c. has charity
( ) d. is compatible

22. The person I would really like to be is one who
( ) a. is willing to learn
( ) b. controls his temper
( ) c. has high respect for nonmaterial things of life
( ) d. has a pleasing disposition

23. The person I would really like to be is one who
( ) a. is outgoing
( ) b. is a good listener
( ) c. is easygoing
( ) d. is reliable

24. The person I would really like to be is one who
( ) a. is somewhat uninhibited
( ) b. is a good provider
( ) c. has individuality
( ) d. has respect for others

25. The person I would really like to be is one who
( ) a. loves life
( ) b. makes decisions easily
( ) c. is interested in community affairs
( ) d. has emotional control

26. The person I would really like to be is one who
( ) a. is respectable
( ) b. is intelligent
( ) c. is decent
( ) d. is persistent

27. The person I would really like to be is one who
( ) a. is able to express himself well
( ) b. is courteous
( ) c. respects his parents
( ) d. has imagination

28. The person I would really like to be is one who
( ) a. conforms
( ) b. accepts changes easily
( ) c. has no racial prejudice
( ) d. is sincere

29. The person I would really like to be is one who
( ) a. is useful
( ) b. has a spirit of competitiveness
( ) c. strives to get ahead
( ) d. is neighborly

30. The person I would really like to be is one who
( ) a. is objective
( ) b. is courageous
( ) c. is stable
( ) d. is conservative

31. The person I would really like to be is one who
( ) a. does not push his way into groups
( ) b. accepts himself
( ) c. is helpful
( ) d. is popular

32. The person I would really like to be is one who
( ) a. is sensitive
( ) b. has respect for the aged
( ) c. is interested in recreational activities
( ) d. has good health

33. The person I would really like to be is one who
( ) a. is adventurous
( ) b. is self-reliant
( ) c. is level headed
( ) d. is patient with others

34. The person I would really like to be is one who
( ) a. is thankful
( ) b. is frank with others
( ) c. has ability to take concrete action
( ) d. has sense of responsibility

35. The person I would really like to be is one who
( ) a. has ingenuity
( ) b. is cultured
( ) c. is sexually adjusted
( ) d. is not selfish

36. The person I would really like to be is one who
( ) a. doesn't object to voicing his opinion
( ) b. is organized
( ) c. does not drink
( ) d. is fair

37. The person I would really like to be is one who
( ) a. is able to follow as well as lead
( ) b. understands himself
( ) c. has self-confidence
( ) d. is contented with what he has

38. The person I would really like to be is one who
( ) a. is not self-righteous
( ) b. is neat
( ) c. is conscientious
( ) d. is a good conversatio nalist

39. The person I would really like to be is one who
( ) a. is progressive
( ) b. has poise
( ) c. exercises self-control
( ) d. is industrious

40. The person I would really like to be is one who
( ) a. is not nosey
( ) b. is willing to forgive others
( ) c. is an educated person
( ) d. is concerned about self-preservation

41. The person I would really like to be is one who
( ) a. tends to plan before acting
( ) b. is rigid
( ) c. has sufficient hobbies
( ) d. is devoted to his family

42. The person I would really like to be is one who
( ) a. is capable of giving himself to a worthy cause
( ) b. tends to encourage others
( ) c. is truthful
( ) d. is capable of leading others

43. The person I would really like to be is one who
( ) a. exercises good conduct
( ) b. has respect for authority
( ) c. is interested in learning new things
( ) d. enjoys his work

44. The person I would really like to be is one who
( ) a. is able to accept criticism
( ) b. is discreet
( ) c. can hold a friendship
( ) d. is an honest person

45. The person I would really like to be is one who
( ) a. has a humanitarian interest
( ) b. is economically secure
( ) c. does not practice snobbery
( ) d. is not envious

46. The person I would really like to be is one who
( ) a. appreciates music
( ) b. has pride
( ) c. is physically attractive
( ) d. does not smoke

47. The person I would really like to be is one who
( ) a. is willing to receive as well as to give
( ) b. has high moral standards
( ) c. has confidence in others
( ) d. has courage to admit when he is wrong

48. The person I would really like to be is one who
( ) a. is capable of thinking constructively
( ) b. is humble
( ) c. is friendly
( ) d. has intellectual curiosity

49. The person I would really like to be is one who
( ) a. has a sense of justice
( ) b. is temperant
( ) c. is practical
( ) d. is tolerant

50. The person I would really like to be is one who
( ) a. likes to be on time
( ) b. is not overbearing
( ) c. is active
( ) d. can put himself in another's position

51. The person I would really like to be is one who
( ) a. is appreciative
( ) b. is able to maintain a confidence
( ) c. keeps bills paid
( ) d. has will power

52. The person I would really like to be is one who
( ) a. has compassion for others
( ) b. is adaptable
( ) c. is consistent in action
( ) d. has a good reputation

APPENDIX V

Ideal Personality Scale

PLEASE DO NOT PROCEED WITH THIS INVENTORY UNTIL THE FOLLOWING INSTRUCTIONS ARE WELL UNDERSTOOD

You are asked to express your feelings concerning the traits which you think describes the concept held by most people of the ideal or perfect person in our society. Such a person may or may not exist in reality, but try to establish a mental picture of what most people would regard as a perfect or ideal person and rank the traits in each of the 52 numbered items according to importance. In the parenthesis ( ) before the trait, place the number (1) if you feel that most people would think that this trait is more characteristic of the ideal person in our society than either of the other three. Place the number (2) before the next most characteristic trait, the number (3) before the third most characteristic trait, and the number (4) before the trait which you feel most people would consider least characteristic (of all four traits) of the perfect or ideal person in our society. YOU MUST RANK ALL TRAITS.

EXAMPLE:

0. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
   (3) a. is introverted
   (2) b. is psychologically secure
   (1) c. is successful in business
   (4) d. is athletically inclined

In the above example, let us suppose that you feel that most people would think that it is more characteristic of the ideal or perfect persion to be "successful in business" than it is for him to be "introverted," "psychologically secure" or "athletically inclined." Then you would put the no. (1) before the letter (c) which corresponds with this trait (as we have done in the example). Again, let us assume that you think most people would feel that the next most characteristic trait of the ideal person is "psychological security," the third most characteristic trait is "introversion" and it is least characteristic (of all four) of the ideal person to be "athletically inclined." Then you would place the number (2) before the letter (b), the number (3) before the letter (a), and the number (4) before the letter (d), as we have done above.

TAKE YOUR TIME AND THINK BEFORE RANKING THE TRAITS. YOU MAY ERASE AS MUCH AS YOU LIKE.

1. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
   ( ) a. is self-satisfied
   ( ) b. has a knowledge about government
   ( ) c. is gracious
   ( ) d. is reasonable

2. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. does not speak out of turn
( ) b. is mobile
( ) c. is creative
( ) d. has charm

3. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is a good companion
( ) b. has religious convictions
( ) c. is resourceful
( ) d. has vocational skills

4. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is secure
( ) b. is happy
( ) c. is versatile
( ) d. treats others as he wishes to be treated

5. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is able to use what is available to the best advantage
( ) b. is aggressive
( ) c. is able to know others
( ) d. has a purpose in life

6. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. understands human nature
( ) b. is willing to teach others
( ) c. is capable of happiness in marriage
( ) d. is a good sport

7. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has an understanding of nature
( ) b. is lively
( ) c. has ability to select good associates
( ) d. believes in democratic principles

8. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has self-esteem
( ) b. does not use obscene language
( ) c. has faith
( ) d. tends to give without a pressing need to receive

9. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has group spirit or esprit de corp
( ) b. is thrifty
( ) c. has fortitude
( ) d. has the ability to do sound reasoning

10. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. does not judge other people
( ) b. gives generously of himself
( ) c. is not complicated
( ) d. is undogmatic

11. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is affectionate
( ) b. attempts to improve himself
( ) c. is able to see the good in others
( ) d. has dignity

12. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is able to speak other languages
( ) b. has pride in his fellow men
( ) c. is patient
( ) d. is loyal

13. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is modest
( ) b. is devoted
( ) c. is obedient in appropriate situations
( ) d. is able to look forward

14. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has personal ability
( ) b. tends not to gossip and use small talk
( ) c. tends to make the most of himself
( ) d. is interested in good reading material

15. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is alert
( ) b. is able to accept the notion that there are unattainable goals
( ) c. has understanding for others
( ) d. has common sense

16. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is patient with himself
( ) b. has a sense of humor
( ) c. has esthetic sensitivity
( ) d. is generous

17. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is magnanimous
( ) b. is able to concentrate
( ) c. is kind
( ) d. is interest in other people

18. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is mature
( ) b. is kind toward nature
( ) c. is tactful
( ) d. is interested in sports

19. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has social status
( ) b. is realistic
( ) c. believes that all men are equal
( ) d. has ability to get along with others

20. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is genuine
( ) b. is flexible
( ) c. has the ability to love
( ) d. has honor

21. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. tends to seek perfection in all things
( ) b. has many interests
( ) c. has charity
( ) d. is compatible

22. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is willing to learn
( ) b. controls his temper
( ) c. has high respect for nonmaterial things of life
( ) d. has a pleasing disposition

23. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is outgoing
( ) b. is a good listener
( ) c. is easygoing
( ) d. is reliable

24. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is somewhat uninhibited
( ) b. is a good provider
( ) c. has individuality
( ) d. has respect for others

25. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. loves life
( ) b. makes decisions easily
( ) c. is interested in community affairs
( ) d. has emotional control

26. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is respectable
( ) b. is intelligent
( ) c. is decent
( ) d. is persistent

27. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is able to express himself well
( ) b. is courteous
( ) c. respects his parents
( ) d. has imagination

28. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. conforms
( ) b. accepts changes easily
( ) c. has no racial prejudice
( ) d. is sincere

29. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is useful
( ) b. has a spirit of competitiveness
( ) c. strives to get ahead
( ) d. is neighborly

30. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is objective
( ) b. is courageous
( ) c. is stable
( ) d. is conservative

31. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. does not push his way into groups
( ) b. accepts himself
( ) c. is helpful
( ) d. is popular

32. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is sensitive
( ) b. has respect for the aged
( ) c. is interested in recreational activities
( ) d. has good health

33. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is adventurous
( ) b. is self-reliant
( ) c. is level headed
( ) d. is patient with others

34. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is thankful
( ) b. is frank with others
( ) c. has ability to take concrete action
( ) d. has a sense of responsibility

35. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has ingenuity
( ) b. is cultured
( ) c. is sexually adjusted
( ) d. is not selfish

36. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. doesn't object to voicing his opinion
( ) b. is organized
( ) c. does not drink
( ) d. is fair

37. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is able to follow as well as lead
( ) b. understands himself
( ) c. has self-confidence
( ) d. is contented with what he has

38. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is not self-righteous
( ) b. is neat
( ) c. is conscientious
( ) d. is a good conversationalist

39. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is progressive
( ) b. has poise
( ) c. exercises self-control
( ) d. is industrious

40. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is not nosey
( ) b. is willing to forgive others
( ) c. is an educated person
( ) d. is concerned about self-preservation

41. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. tends to plan before acting
( ) b. is rigid
( ) c. has sufficient hobbies
( ) d. is devoted to his family

42. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is capable of giving himself to a worthy cause
( ) b. tends to encourage others
( ) c. is truthful
( ) d. is capable of leading others

43. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. exercises good conduct
( ) b. has respect for authority
( ) c. is interested in learning new things
( ) d. enjoys his work

44. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is able to accept criticism
( ) b. is discreet
( ) c. can hold a friendship
( ) d. is an honest person

45. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has a humanitarian interest
( ) b. is economically secure
( ) c. does not practice snobbery
( ) d. is not envious

46. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. appreciates music
( ) b. has pride
( ) c. is physically attractive
( ) d. does not smoke

47. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is willing to receive as well as give
( ) b. has high moral standards
( ) c. has confidence in others
( ) d. has courage to admit when he is wrong

48. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is capable of thinking constructively
( ) b. is humble
( ) c. is friendly
( ) d. has intellectual curiosity

49. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has a sense of justice
( ) b. is temperant
( ) c. is practical
( ) d. is tolerant

50. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. likes to be on time
( ) b. is not overbearing
( ) c. is active
( ) d. can put himself in another's position

51. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. is appreciative
( ) b. is able to maintain a confidence
( ) c. keeps bills paid
( ) d. has will power

52. Regardless of what they are like themselves, most people would probably think that an ideal or perfect person in our society is one who
( ) a. has compassion for others
( ) b. is adaptable
( ) c. is consistent in action
( ) d. has a good reputation

APPENDIX VI

Characteristics (Their Weights, Frequencies, and Weighted Frequencies) Ascribed to the Ideal Personality by 495 Subjects

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
1. Honesty	114	57	912	132	53	991	9	20	36	255	51.0	1939
2. Religious Convictions	68	34	457	167	67	1053	13	30	44	248	49.6	1551
3. High Morals	134	67	844	68	27	457	13	30	49	215	43.0	1350
4. Neatness	80	40	333	97	39	533	7	15	22	204	40.8	888
5. Education	40	20	219	95	38	664	22	49	101	157	31.4	984
6. Kindness	64	32	344	70	28	340	23	51	111	157	31.4	795
7. Pleasant Personality	56	23	285	70	28	431	16	35	85	142	28.4	801
8. Sense of Humor	66	33	239	30	16	170	9	20	42	105	21.0	453
9. Helpfulness	16	8	87	72	29	246	10	22	54	98	19.6	387
10. Industriousness	20	10	104	72	29	247	0	0	0	92	18.4	531
11. Friendliness	44	22	252	32	13	175	9	21	38	85	17.0	465
12. Intelligence	42	21	221	32	13	198	10	22	46	84	16.8	465
13. Devotion to Family	14	7	95	70	28	329	0	0	0	84	16.8	424

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
14. Reliability	46	23	268	35	14	200	2	5	12	83	16.6	480
15. Ability to Cooperate	30	15	140	45	18	210	5	10	26	80	16.0	376
16. Ability to Love	22	11	148	52	21	313	6	13	30	80	16.0	491
17. Sincerity	58	29	393	20	8	107	0	0	0	78	15.6	500
18. Understanding for Others	30	15	166	42	17	272	5	10	21	77	15.4	459
19. Ambition	44	22	193	22	9	104	9	21	34	75	15.0	331
20. Civic Mind-edness	26	13	120	47	19	231	0	0	0	73	14.6	351
21. Respect for Others	30	15	161	30	12	160	11	24	67	71	14.2	388
22. Pride	24	12	136	20	8	144	10	22	56	54	10.8	336
23. Courtesy	26	13	149	22	9	127	4	9	16	52	10.4	292
24. Economic Security	10	5	48	42	17	241	0	0	0	52	10.4	289
25. Sound Rea-soning	28	14	160	17	7	100	0	0	0	45	9.0	260
26. Humility	36	18	173	7	3	35	0	0	0	43	8.6	208
27. Faith	20	10	127	22	9	136	0	0	0	42	8.4	263

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
28. Loyalty	22	11	129	20	8	88	0	0	0	42	8.4	217
29. Abstinence from Alcohol	4	2	5	35	14	157	1	2	5	40	8.4	167
30. Courageousness	10	5	71	25	10	87	6	13	39	42	8.4	197
31. Self-Confidence	16	8	85	13	5	61	11	24	58	40	8.0	204
32. Individuality	20	10	105	7	3	36	12	27	82	39	7.8	223
33. Happy marriage	4	2	18	33	13	66	0	0	0	37	7.4	84
34. Undogmatic	26	13	121	10	4	59	0	0	0	36	7.2	180
35. Truthfulness	12	6	94	22	9	148	2	4	8	36	7.2	250
36. Self-Reliance	8	4	38	15	6	61	13	30	91	36	7.2	190
37. Self-Improvement	10	5	29	20	8	83	5	10	26	35	7.0	138
38. Respect for Authority	4	2	26	30	12	156	0	0	0	34	6.8	182
39. Adapability	24	12	129	3	1	19	6	13	34	33	6.6	182
40. Will Power	12	6	47	15	6	61	5	10	19	32	6.4	127

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
41. A Purpose in Life	18	9	111	13	5	35	10	22	48	31	6.2	194
42. Thrifty	6	3	15	25	10	100	0	0	0	31	6.2	115
43. Compassion	10	5	47	15	6	54	5	10	26	30	6.0	127
44. Unselfish	12	6	73	13	5	61	3	6	12	28	5.6	146
45. No Racial Prejudice	14	7	61	10	4	26	4	9	18	28	5.6	105
46. Responsibility	10	5	59	15	6	71	1	2	4	26	5.2	134
47. Good Health	6	3	14	20	8	98	0	0	0	26	5.2	112
48. Activity Conscience	8	4	25	18	7	65	0	0	0	26	5.2	90
49. Self-Control	6	3	29	10	4	53	10	22	59	26	5.2	141
50. Tendency to Treat Others as One Wishes to be Treated	2	1	18	18	7	83	0	0	0	20	5.0	101
51. Emotional Control	8	4	37	7	3	40	5	10	27	20	5.0	104
52. Generosity	10	5	57	13	5	48	1	2	2	24	4.8	107
53. Temperance	12	6	41	8	3	19	4	9	16	24	4.8	76

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
54. Control of Temper	2	1	5	15	6	52	7	15	21	24	4.8	78
55. Ability to Look Forward	8	4	42	15	6	74	0	0	0	23	4.6	116
56. Charity	10	5	52	13	5	70	0	0	0	23	4.6	122
57. Forgiving Attitude	2	1	3	20	8	55	0	0	0	22	4.4	88
58. Ability to Select Good Associates	4	2	18	18	7	61	0	0	0	22	4.4	79
59. Patience	10	5	50	7	3	29	5	10	22	22	4.4	101
60. Personal Ability	2	1	7	15	6	62	2	4	7	19	3.8	76
61. Tolerance	4	2	83	10	4	64	4	9	12	18	3.6	159
62. Sexual Adjustment	6	3	23	5	2	18	7	15	23	18	3.6	64
63. Easygoing	10	5	48	7	3	38	0	0	0	17	3.4	86
64. Physical Attractiveness	8	4	27	7	3	32	1	2	3	16	3.2	62
65. Maturity	6	3	32	7	3	20	3	6	14	16	3.2	66

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
66. Ability to Accept Criticism	4	2	8	7	3	18	5	10	23	16	3.2	49
67. Capacity for Leading Others	8	4	37	7	3	32	0	0	0	15	3.0	69
68. Interest in Sports	0	0	0	15	6	67	0	0	0	15	3.0	67
69. Confidence in Others	2	1	14	13	5	52	0	0	0	15	3.0	66
70. Respect for Parents	6	3	35	7	3	32	2	4	8	15	3.0	75
71. Interest in People	6	3	43	7	3	35	1	2	1	14	2.8	89
72. Hobbies	4	2	5	10	4	48	0	0	0	14	2.8	53
73. Many interests	12	6	37	2	1	7	0	0	0	14	2.8	44
74. Respectability	4	2	14	10	4	37	0	0	0	14	2.8	51
75. Good Conversationalist	4	2	6	10	4	42	0	0	0	14	2.8	48
76. Self-Understanding	4	2	18	3	1	30	7	15	36	14	2.8	84
77. Self-Acceptance	2	1	2	5	2	13	7	15	42	14	2.8	57

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
78. Stability	4	2	43	5	2	30	4	9	17	13	2.6	90
79. Abstinence from Speaking Out of Turn	6	3	20	7	3	20	0	0	0	13	2.6	40
80. Versatility	4	2	11	5	2	26	4	9	13	13	2.6	50
81. Belief That All Men Are Equal	6	3	27	7	3	38	0	0	0	13	2.6	65
82. Popularity	2	1	7	10	4	41	1	2	3	13	2.6	51
83. Honor	4	2	16	7	3	46	1	2	1	12	2.4	63
84. Good Sportsmanship	2	1	6	10	4	43	0	0	0	12	2.4	49
85. Ability to Maintain Friendship	0	0	0	10	4	55	2	4	7	12	2.4	62
86. Aggressiveness	6	3	37	3	1	12	3	6	18	12	2.4	67
87. Vocational Skills	2	1	2	10	4	56	0	0	0	12	2.4	58
88. Happy	2	1	8	0	0	0	10	22	63	12	2.4	30
89. Common Sense	4	2	29	7	3	44	0	0	0	11	2.2	73

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
90. Willingness to Learn	4	2	22	7	3	16	0	0	0	11	2.2	38
91. Ability to Express Oneself Well	4	2	14	3	1	11	4	9	16	11	2.2	41
92. Empathy	4	2	27	5	2	20	1	2	4	10	2.0	51
93. Humanitarian Interest	0	0	0	10	4	40	0	0	0	10	2.0	40
94. Interest in Recreational Activities	0	0	0	10	4	31	0	0	0	10	2.0	31
95. Love of Life	10	5	56	0	0	0	0	0	0	10	2.0	56
96. Self-Satisfied	0	0	0	0	0	0	10	22	63	10	2.0	53
97. Genuineness	4	2	17	4	2	16	0	0	0	0	1.8	33
98. Fairness	2	1	3	7	3	31	0	0	0	9	1.8	34
99. Ability to Know Others	2	1	9	7	3	28	0	0	0	9	1.8	37
100. Ability to Mind Own Business	2	1	1	7	3	17	0	0	0	9	1.8	18
101. Compatibility	4	2	5	5	2	22	0	0	0	9	1.8	27

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N= 200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
102. Self-Esteem	2	1	4	3	1	10	4	9	16	9	1.8	30
103. Abstinence From Obscenity	4	2	24	5	2	32	0	0	0	9	1.8	56
104. A Sense of Justice	4	2	9	3	1	6	1	2	1	8	1.6	16
105. Appreciativeness	4	2	12	3	1	7	1	2	2	8	1.6	21
106. Make Most of Oneself	4	3	25	0	0	0	4	9	17	8	1.6	42
107. Poise	4	2	24	3	1	1	1	2	3	8	1.6	28
108. Realistic	4	2	20	3	1	13	1	2	4	8	1.6	37
109. Frankness	2	1	4	5	2	23	0	0	0	7	1.4	27
110. Tendency to Voice Opinions	2	1	15	3	1	10	2	4	6	7	1.4	31
111. Obedience	2	1	7	5	2	23	0	0	0	7	1.4	30
112. Good Listener	2	1	3	5	2	12	0	0	0	7	1.4	15
113. Knowledge of Government	2	1	3	5	2	13	0	0	0	7	1.4	16

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
114. Democratic Principles	2	1	17	5	2	18	0	0	0	7	1.4	35
115. Tendency to Make Self-Sacrifices	2	1	8	5	2	10	0	0	0	7	1.4	18
116. Conformity	2	1	2	3	1	10	2	4	5	7	1.4	17
117. Neighborly	0	0	0	7	3	32	0	0	0	7	1.4	32
118. Plan Before Acting	2	1	8	5	2	16	0	0	0	7	1.4	24
119. Ability to Receive and Give	2	1	6	5	2	16	0	0	0	7	1.4	22
120. Abstinence from Gossiping	2	1	2	5	2	19	0	0	0	7	1.4	21
121. Objectivity	4	2	11	3	1	8	0	0	0	7	1.4	19
122. Tendency Not to Judge Others	2	1	1	5	2	18	0	0	0	7	1.4	19
123. Modesty	4	2	10	3	1	7	0	0	0	7	1.4	17
124. Ability to See Good In Others	2	1	1	5	2	26	0	0	0	7	1.4	27
125. Alertness	4	2	15	3	1	13	0	0	0	7	1.4	28

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
126. Conscientiousness	4	2	15	3	1	13	0	0	0	7	1.4	28
127. Ingenuity	4	2	11	3	1	4	0	0	0	7	1.4	15
128. Reasonableness	2	1	2	5	2	18	0	0	0	7	1.4	20
129. Tendency to Be On Time	4	2	5	3	1	6	0	0	0	7	1.4	11
130. Respect for Aged	2	1	1	5	2	9	0	0	0	7	1.4	10
131. Security	2	1	6	3	1	8	2	4	7	7	1.4	21
132. Affection	2	1	11	3	1	8	2	4	10	7	1.4	29
133. Tendency to Keep Bills Paid	2	1	1	5	2	23	0	0	0	7	1.4	24
134. Ability to Make Decisions Easily	2	1	6	3	1	13	1	2	1	6	1.2	20
135. Ability to Concentrate	2	1	4	3	1	16	1	2	2	6	1.2	22
136. Flexibility	2	1	5	2	1	1	2	4	7	6	1.2	13
137. Desire for Learning New Things	2	1	10	3	1	10	0	0	0	5	1.0	20

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
138. Patience With Others	2	1	11	3	1	15	0	0	0	5	1.0	26
139. Tendency to Admit when Wrong	2	1	9	3	1	1	0	0	0	5	1.0	10
140. Good Companionship	2	1	8	3	1	4	0	0	0	5	1.0	12
141. Creativity	2	1	5	3	1	7	0	0	0	5	1.0	12
142. Decency	2	1	8	3	1	12	0	0	0	5	1.0	20
143. Tactfulness	2	1	11	3	1	7	0	0	0	5	1.0	18
144. Abstinence From Snobbery	2	1	6	3	1	13	0	0	0	5	1.0	19
145. Good reputation	0	0	0	5	2	6	0	0	0	5	1.0	6
146. Graciousness	2	1	4	3	1	1	0	0	0	5	1.0	5
147. Level-headedness	2	1	2	3	1	5	0	0	0	5	1.0	7
148. Have Progressive Attitude	0	0	0	5	2	16	0	0	0	5	1.0	16
149. Fortitude	2	1	5	3	1	10	0	0	0	5	1.0	15

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
150. Understanding of Human Nature	2	1	10	3	1	8	0	0	0	5	1.0	18
151. Discretion	2	1	2	2	1	2	1	2	3	5	1.0	7
152. Abstinence From Self-Righteousness	2	1	4	2	1	1	1	2	2	5	1.0	7
153. Good Conduct	0	0	0	3	1	32	2	4	8	5	1.0	40
154. Social Status	4	2	21	0	0	0	0	0	0	4	.8	21
155. Tendency Not To Push One-self Into Groups	2	1	1	2	1	1	0	0	0	4	.8	2
156. Interest in Good Reading	2	1	1	2	1	5	0	0	0	4	.8	6
157. Ability to Recognize That There Are Un-attainable Goals.	2	1	4	2	1	1	0	0	0	4	.8	5
158. Respect for Nonmaterial Things	2	1	5	2	1	1	0	0	0	4	.8	6

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
159. Understanding of Nature	2	1	6	2	1	4	0	0	0	4	.8	10
160. Patience With Self	0	0	0	2	1	12	2	4	9	4	.8	21
161. Organization	1	1	4	1	0	1	2	4	10	4	.8	15
162. Tendency Not to be Inhibited	1	1	4	1	0	1	2	4	8	4	.8	13
163. Not Overbearing to Others	1	1	1	2	1	2	1	2	1	4	.8	4
164. Intellectual Curiosity	4	2	17	0	0	0	0	0	0	4	.8	17
165. Tendency to Use What Is Available to Best Advantage	2	1	5	1	0	1	0	0	0	3	.6	6
166. Tendency to Enjoy One's Work	1	1	3	1	0	1	1	2	6	3	.6	10
167. Contentment	0	0	0	2	1	4	4	1	2	3	.6	5
168. Ability to Accept Changes	2	1	8	0	0	0	1	2	1	3	.6	9

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
169. Tendency to Think Constructively	0	0	0	3	1	12	0	0	0	3	.6	12
170. Appreciation for Music	0	0	0	3	1	11	0	0	0	3	.6	11
171. Outgoing	2	1	19	0	0	0	1	2	4	3	.6	23
172. Resourcefulness	0	0	0	3	1	18	0	0	0	3	.6	18
173. Liveliness	2	1	6	1	0	1	0	0	0	3	.6	7
174. Cultured	2	1	11	0	0	0	0	0	0	2	.4	11
175. Abstinence from Smoking	2	1	2	0	0	0	0	0	0	2	.4	2
176. Esthetic Sensitivity	2	1	4	0	0	0	0	0	0	2	.4	4
177. Ability to Follow as Well as Lead	2	1	5	0	0	0	0	0	0	2	.4	5
178. Sensitivity	2	1	7	0	0	0	0	0	0	2	.4	7
179. Persistence	2	1	11	0	0	0	0	0	0	2	.4	11
180. Tendency to be a Good Provider	0	0	0	2	1	10	0	0	0	2	.4	10

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
181. Tendency to Encourage Others	0	0	0	2	1	10	0	0	0	2	.4	10
182. Usefulness	0	0	0	2	1	10	0	0	0	2	.4	10
183. Dignity	2	1	8	0	0	0	0	0	0	2	.4	8
184. Willingness to Teach Others	2	1	8	0	0	0	0	0	0	2	.4	8
185. Pride in Fellow Man	2	1	8	0	0	0	0	0	0	2	.4	8
186. Esprit de Corp	2	1	8	0	0	0	0	0	0	2	.4	8
187. Conserva-tiveness	2	1	7	0	0	0	0	0	0	2	.4	7
188. Devotion	2	1	7	0	0	0	0	0	0	2	.4	7
189. Thankfulness	0	0	0	1	1	7	1	2	1	2	.4	8
190. Consistency	1	1	4	0	0	0	1	2	6	2	.4	10
191. Charm	0	0	0	1	1	5	1	2	4	2	.4	9
192. Adventurous	1	1	2	1	0	1	0	0	0	2	.4	3
193. Competitive-ness	1	1	2	1	0	1	0	0	0	2	.4	3

App. VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495)		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
194. Imagination	1	1	2	0	0	0	1	2	1	2	.4	3
195. Simplicity	1	1	1	0	0	0	1	2	3	2	.4	4
196. Ability to Speak Other Languages	0	0	0	2	1	8	0	0	0	2	.4	8
197. Mobility	1	1	5	0	0	0	0	0	0	1	.2	5
198. Ability to Give to a Worthy Cause	1	1	3	0	0	0	0	0	0	1	.2	3
199. Ability to Give Without Receiving	1	1	2	0	0	0	0	0	0	1	.2	2
200. Ability to Take Concrete Action	1	1	1	0	0	0	0	0	0	1	.2	1
201. Tendency to Seek Perfection	1	1	1	0	0	0	0	0	0	1	.2	1
202. Kindness Toward Nature	1	1	1	0	0	0	0	0	0	1	.2	1
203. Ability to Maintain a Confidence	1	1	1	0	0	0	0	0	0	1	.2	1

Appendix VI. (continued)

Characteristics	Non-therapy Prison Inmates (N=200)			Non-therapy College Students & College Graduates (N=250)			Therapy Group (N=45)			Total (N=495		
	f	f%	Wf	f	f%	Wf	f	f%	Wf	f	f%	Wf
204. Practicality	1	1	1	0	0	0	0	0	0	1	.2	1
205. Abstinence from Envy	0	0	0	1	1	1	0	0	0	1	.2	1
206. Magnanimity	0	0	0	1	1	1	0	0	0	1	.2	1
207. Rigidity	0	0	0	1	1	1	0	0	0	1	.2	1
208. Concern for Self-Preservation	1	1	1	0	0	0	0	0	0	1	.2	1

APPENDIX VII

Other Cultural Background Factors and Their Weights for Counselor-Client Agreement

Factor	Disagreement	Agreement
1. Population of community	-1	+1
2. Geographical location of community (a. South, b. West, c. Midwest-north central, d. East, e. others	-1	+1
3. Home ownership among neighborhood constituents (majority) (a. Lived in apartments or flats, b. were renting homes, c. were buying homes, d. had paid for their homes)	-1	+1
4. Emphasis put on politics by neighborhood constituents	-1	+1
5. Emphasis put on religion by neighborhood constituents	-1	+2
6. Emphasis put on education by neighborhood constituents	-1	+2
7. Emphasis put on moral practices by neighborhood constituents	-1	+2
8. Emphasis put on late marriages by neighborhood constituents	-1	+2
9. Order of birth	-1	+1
10. Only child	-1	+2
11. Only child of one's sex	-1	+2

Appendix VII (continued)

Factor	Disagreement	Agreement
12. Parents separated or divorced	-1	+2
13. Mother passed away prior to or before individual reached age of 17	-1	+3
14. Father passed away before individual reached the age of 17	-1	+4
15. Lived with father after parental separation or divorce	-1	+2
16. Lived with mother after parental separation or divorce	-1	+2
17. Lived with persons foster parents before age 17	-1	+2
18. Mother's age at time of birth	-1	+1
19. Father's age at time of birth	-1	+2
20. Community location (a. suburbs, b. in the city, c. rural area)	-1	+2
21. Source of discipline (a. mostly mother, b. mostly father, c. about the same by each)	-1	+3
22. Method of discipline (a. mostly corporal punishment, b. mostly scordling, c. mostly physical deprivation, d. mostly psychological deprivation, e. mostly rejection, f. mostly guilt and shame inducing, g. mostly by explanation and understanding	-1	+2
23. Parental emphasis on church attendance	-1	+5

Appendix VII (continued)

Factor	Disagreement	Agreement
24. Parental emphasis on education	-1	+5
25. Parental religious faith	-1	+3
26. Curfew during adolescent years	-1	+3
27. Relative freedom of selecting associates	-1	+2
28. Participation in family decisions	-1	+3
29. Racial and ethnic composition of community	-1	+2
30. Actual association with members of other races	-1	+2
31. Civic involvement of parents	-1	+3
32. Use of leisure	-1	+1
33. Race	-1	+1
34. Mother's employment (employed or unemployed)	-1	+1
35. Family stability	-1	+2

APPENDIX VIII

Results Obtained by Means of the Study of Values

The Allport-Vernon Study of Values was administered to the constituents of the three groups at the beginning and end of the counseling period. This was done in order to determine whether or not counseling would result in a change in values. A second purpose of this aspect of the study was to determine the relationship between change in values and counseling progress as measured by the self scales.

The Allport-Vernon Study of Values embraces six basic values or motives. They are: theoretical values, economic values, aesthetic values, social values, political values, and religious values. It was assumed that if individuals involved in therapy tend to show a change in values over the counseling period, they would be most likely to show an increase in social and personal values and a decrease in values embracing ideological concepts. Consequently, constituents of the therapy group were expected to show an increase in aesthetic, economic and social values but they were expected to show a decrease in theoretical, political, and, perhaps, religious values over the period of counseling.

The changes in values effected by the three groups over the

counseling period are presented in Table i. From the results presented in Table i, it seems that, in general, the Therapy Group showed a greater degree of change in values than the other two groups.

Table i. Changes in Mean Scores for the Six Values Embraced by the Study of Values Over the Period of Counseling for the Three Groups

Value	Therapy Group			Nontherapy Group			Students With Study Habit Problems		
	Pre-therapy	Post-therapy	* Change	Pre-therapy	Post-therapy	* Change	Pre-therapy	Post-therapy	* Change
Theoretical	41.1	40.8	- .3	43.6	43.8	+ .2	40.7	43.8	+3.1
Economic	36.9	38.9	+2.0	40.0	40.0	0.0	46.5	44.3	-2.2
Aesthetic	40.3	43.5	+3.2	39.1	39.0	- .1	38.0	37.1	- .9
Social	39.0	40.0	+1.0	37.7	37.9	+ .2	36.8	36.3	- .5
Political	39.1	38.8	- .3	39.8	39.9	+ .1	42.0	43.2	+1.2
Religious	41.0	37.6	-3.4	39.1	39.3	+ .2	36.6	35.6	-1.0

*Upon application of the t-test, none of these changes achieved significance at the .05 level of confidence.

However, none of these changes were found to be statistically significant at the desired level of confidence. Despite the fact that these changes are not statistically significant, they tend to be in the predicted direction. With respect to theoretical values, the Therapy Group showed a decrease over the period of counseling, but the other two groups tended to show an increase. In the case of economic values, the Therapy Group showed an increase, the Nontherapy Group showed no change, and the Study Problems Group showed a decrease. Concerning aesthetic values, the Therapy Group showed an increase whereas the other two groups showed a slight decrease. The Therapy Group increased in social values over the period of counseling, the Nontherapy Group showed somewhat less increase and the Study Problems Group decrease in social values. With respect to political values, the Therapy Group showed a slight decrease whereas the other two groups tended to show an increase. The most significant change for the Therapy Group was in terms of religious values. This group showed a decrease with respect to this value category. The Study Problems Group showed a somewhat less decrease and the Nontherapy Group showed a slight increase.

In the case of the Therapy Group, the amount of increase in scores relative to the six values over the period of counseling was correlated with the counseling progress variables. These results are presented in Table ii.

Table ii. Coefficients of Correlation Between Counseling Progress (Reduction in Self-Ideal Discrepancy) and the Amount of Change in the Scores Relative to the Six Values Embraced by the Study of Values Over the Period of Counseling

Theoretical	Economic	Aesthetic	Social	Political	Religious
-.05	r=.04	r=.27 t=1.19 p<.30	r=-.04	r=.05	r=-.33 t=1.48 p<.20

All except two of the coefficients of correlation entered in Table ii are very small. Although the coefficients of correlation failed to reach significance at the 5% level of confidence, it seems that an increase in aesthetic values and a decrease in religious values might be related to counseling progress as determined by the narrowing of the discrepancy between the self-concept and the ideal self-concept. Nevertheless, inasmuch as none of these coefficients of correlation reached the predetermined level of significance, no conclusive statement can be made relative to these relationships.

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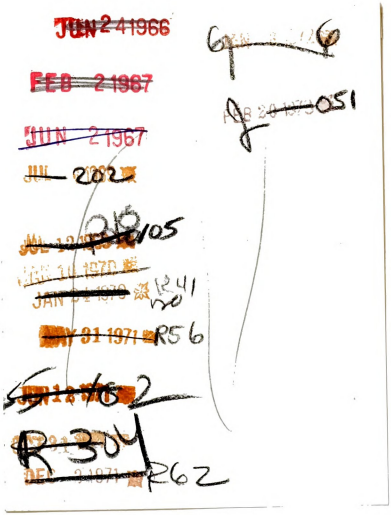

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