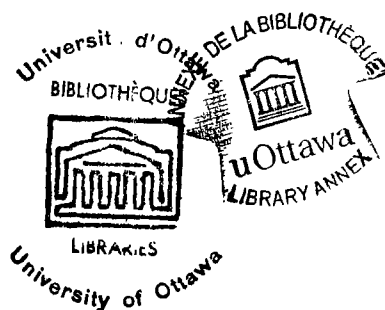


THE EFFECT OF THE COUNSELOR'S INTOLERANCE
ON THE EXPRESSED LEVEL OF EMPATHY
UNDER VARYING CONDITIONS OF ETHNICITY

by Diana C. Teta

Thesis presented to the School of
Graduate Studies of the University
of Ottawa as partial fulfillment of
the requirements for the degree of
Doctor of Philosophy in Clinical
Psychology



UNIVERSITY OF OTTAWA
OTTAWA, CANADA, 1976

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ACKNOWLEDGMENTS

This thesis was prepared under the supervision and direction of Assistant Professor Arthur S. Leonoff, Ph.D., of the Faculty of Psychology, University of Ottawa. Dr. Leonoff's consistent help and availability were most appreciated.

The writer wishes to thank Assistant Professor Daniel C. Lee, Ph. D., of the University of Ottawa, for his continued interest and helpful suggestions and Visiting Professor Philip L. Cohen., Ph. D., for the valuable statistical consultations.

Individual thanks are owed to Associate Professor Pierre-Paul Turgeon, Ph.D., of the Faculty of Education, for granting permission to work within the School Counseling Program; Mr. Joseph Carboni for helping in the production of the videotapes; to Mrs. Ann Hurd for assisting in computer programming; and to the following students who either assisted in a pilot study or were judges: Nobuko Koybayashi, Rosemarie Mendes, Joy Vaz, Robert and Shirley Isotti, Eva Horvath, Kandy Fatis, Mary Telka, and Dorothy and Peter Meuser.

And special thanks is given to Tim Smith for being an indispensable research assistant.

CURRICULUM STUDIORUM

Diana C. Teta received the Bachelor of Arts in General Science degree from Alfred Univeristy, New York, in 1965 and the Master of Arts degree in psychology from the Graduate School of Alfred University in 1967. The title of her Master's thesis was: The Prediction of Curriculum Satisfaction in Freshmen Ceramic Engineering Students.

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ABSTRACT

In a counterbalanced design using the Rokeach Dogmatism Scale, three experimental groups of high-, middle-, and low-intolerant Anglophone counselors-in-training (N=42) saw four simulated clients on videotape (two Francophone and two Anglophone) and were assessed by judges' ratings on the Shapiro Semantic Differential Scales on the facilitative conditions of empathy, unconditional positive regard, and genuineness. Each counselor-in-training completed a modified Barrett-Lennard Relationship Inventory for each client seen. The general hypothesis tested was that there is an inverse relationship between the level of dogmatism and the expressed levels of the counselor offered facilitative conditions towards clients of dissimilar ethnicity. Results of a two-way analysis of variance with repeated measure on one factor and multiple regression analysis indicated that the counselors-in-training, as a whole, demonstrated higher levels of the facilitative conditions toward the Francophone clients (Ethnic 1) than the Anglophone clients (Ethnic 2) with the high-intolerant counselors showing significantly higher levels of genuineness to the Francophones. On the Relationship Inventory, high-intolerant counselors-in-training rated the variables of empathy and regard higher for their own ethnic

group. In this study, level of intolerance and client ethnicity (and assumed belief incongruence/congruence) were not significant determinants of the expressed levels of the facilitative conditions. The conforming behavior of the high-intolerant, the nature of the rating scales as well as the content of the films, and the "integrative orientation" of the bilingual university were discussed. It was concluded that the expressed levels of the facilitative conditions are the result of a complex interaction between attributes of the client and attitudes of the counselor. Research with experienced counselors practicing in the community was recommended.

CHAPTER I

INTRODUCTION AND REVIEW OF THE LITERATURE

The therapeutic relationship between counselor and client has been stressed in recent literature on counseling and psychotherapy as an important variable in the therapeutic process. Concurrently, attempts to delineate the qualities, behaviors, or conditions that may contribute to successful therapeutic relationships have been made. Converging research evidence strongly suggests that the degree to which the therapist offers the three essential therapeutic ingredients of empathy, unconditional positive regard, and genuineness influences the degree to which he is able to effect constructive personality change. Of these three therapist-offered conditions, the quality of empathy or empathic understanding is one form of behavior most important in this relationship and the most universally accepted as vital to successful psychotherapy. Research has observed that clients of counselors or therapists who exhibit and communicate high levels of empathy improve, while clients of counselors or therapists who exhibit and communicate low levels of empathy show no change or even deteriorate. Empathy, a quality present in all good human relationships, is not constant - the person's expressed

level varying with the particular situation. As a counselor characteristic, the level at which empathy is expressed is affected by differences in clients, that is, the therapist-offered level of empathy may be related to therapist-client similarity. Possibly certain therapist-client characteristics interact and produce an effect upon the counselor's level of expressed empathy.

One characteristic of client and of counselor is that of race. Until recently this variable was little researched. Accumulating evidence reveals the influence of race on the counseling relationship and on therapeutic outcome. Research indicates that racial and ethnic differences may affect the depth of exploration, the therapist's sensitivity to and understanding of certain aspects of the culturally different, and the establishment of a good counseling relationship. Some, if not many, white counselors, it is suggested, respond differentially to black clients, one tenable area of differentiation being that of expressed level of empathy to black and to white clients. However, in the literature, not all white counselors demonstrate ineffectiveness with black clients or have difficulty in establishing counseling relationships with black clients. Counselors who exhibit high therapeutic levels in the core conditions (empathy being the critical condition) can develop effective counseling relationships with the culturally different client. Conceivably, counselors

providing high levels of empathy react differently to clients who are culturally, ethnically, or racially different than do counselors providing low levels of empathy.

Other characteristics of the client and the counselor and interactional variables have been researched, such as the personality traits of A and B therapists and type of patient. Little, however, is written about the counselor's subjective feelings and attitudes towards certain groups and kinds of people and thus in turn towards particular clients. Research on the effects of specific counselor attitudes as a causal variable in the determination of the characteristic of the counseling relationship and the outcome is minimal. Dogmatism (or general intolerance) as a specific personality trait or attitude that may be a significant factor in the expressed levels of the facilitative conditions to the client in the counseling interaction is even less researched.

Review of the Literature

In this section, literature and research relevant to the subject and design of the study is presented. First, the importance of the relationship in counseling will be discussed, and second, empathy and its measurement is reviewed. Next, the focus is on recent literature and research concerned with the relationship between intolerance (dogmatism) and counseling, and finally the influence of

race (cultural differences) on the therapeutic relationship is surveyed.

The Therapeutic Relationship

Within the many theoretical orientations and diverse views of counseling and once semantic differences are reconciled, the relationship between counselor and client is considered important by numerous writers and by practitioners of therapy.

Shaffer and Shoben (1956) defined psychotherapy in terms of the relationship:

. . . the personal aspect of the relationship is
. . . an integral part of the client's therapeutic
experience. . . there is much more focus in psycho-
therapy on the changing qualities of the client
clinician relationship than in any interpersonal
situation outside the clinic wall (pp. 67, 69).

Lennard and Bernstein (1960) made an intensive study of a small number of cases, examining the application of behavioral science principles in a therapy setting. They concluded: "We believe that the most important contribution lies in experience, in the total recurrent pattern of patient-therapist interaction extending over a period of time" (p. 194).

Snyder and Snyder (1961) drew similar conclusions and defined the therapeutic relationship as "the reciprocity of various sets of affective attitudes which two or more persons hold toward each other in psychotherapy" (p.270).

Coons (1972) compared and analyzed five approaches to psychoanalytical therapy and noted wide variance in theory and method appeared to bring successful outcome. He stated:

. . . all these patients had one experience in common; a warm personal relationship with a sympathetic, empathic person (the therapist). Within that relationship they were encouraged to interact with the therapist and in group therapy with the patients. This suggested that it is the interaction within a non-threatening therapeutic atmosphere that produced therapeutic changes (p. 6).

Hobbs (1962), referred to as an eclectic therapist by Rogers et al. (1967), expressed the idea that:

The first source of gain is in the therapeutic relationship itself. This is a widely accepted notion, and I only wish to specify, which is seldom done, what it is about the relationship that has therapeutic impact. It is this: the client has a sustained experience of intimacy with another human being without getting hurt (p. 117).

The essence of the client centered approach is the relationship (Rogers & Dymond, 1954; Patterson, 1969) and within this theoretical framework and others, the characteristics of such an important helping relationship have been studied.

Conditions of the Relationship

Counselors of divergent theoretical orientations are in general agreement concerning some of the characteristics or conditions that make for an effective relationship. Those characteristics most frequently mentioned as desirable are

the counselor's warmth, non-retaliatory permissiveness, acceptance of and respect for, empathic understanding of the client and the ability to communicate with him (Fiedler, 1950; Gardner, 1964; Strupp, Wallach & Wogan, 1964).

Rogers (1957) hypothesized the three characteristics of the counselor in the relationship which he felt constituted the necessary and sufficient conditions for constructive personality change, and there is an increasing amount of empirical data in support of his theoretical contentions as well as those of Truax and Carkhuff (1967) concerning the importance of the qualities necessary for good interpersonal relations in counseling and in positive counseling outcome. Rogers' three counselor conditions of unconditional positive regard, empathic understanding, and congruence are similar to the attitudes of warm concern, non-retaliatory permissiveness and honesty of communication postulated by Shaffer and Shoben (1956) and to the essential therapeutic ingredients of non-possessive warmth, accurate empathy and genuineness formulated by Truax and Carkhuff (1967).

Truax and Carkhuff (1967) have added to the work of Rogers both theoretically and empirically. They explained the necessary and sufficient conditions of psychotherapy in terms of learning theory model:

- (1) A counselor must have the ability to get his message across to his client that he (the counselor)

is non-defensive, congruent, authentic, genuine, and mature.

- (2) A counselor must have the ability to be exquisitely sensitive to and understanding of the client's feelings, fears, values, and strengths.
- (3) A counselor must be able to communicate a caring, loving acceptance, i.e., non-possessive warmth.

Truax and Carkhuff felt that any person or counselor who truly exhibited high levels of warmth, acceptance, empathy, and congruence is more likely to get positive results in terms of treatment outcomes. They reasoned that the counselor became a powerful positive reinforcing agent who elicited high levels of affect from a client as a response to their own positive affect.

Berenson and Truax (1967) summarized the state of research in relationship therapy, stating that sufficient evidence had been accumulated to show with confidence that therapy interaction was largely a function of high therapeutic conditions. They contended that these conditions were "therapist-offered" and felt that these conditions cut across the usual parochial lines of theoretical demarcation. They set forth a central core of attitudinal and facilitating constructs which were described as major contributing factors to the formulations of the therapeutic process: (1) empathic understanding; (2) counselor genuineness; (3) concreteness; and (4) warmth and positive regard.

The commonality and usefulness of these factors were transcendental in nature and independent of technique, method, or specific theoretical orientation of the counselor.

Rogers (1957) does seem to require one further condition, a sixth condition, necessary for the other conditions in the therapeutic relationship to be effective and for constructive personality change - the counselor's ability to communicate these qualities in the relationship. The Wisconsin Study (Rogers, Gendlin, Kiesler & Truax, 1967) supported this theoretical concept.

Truax and Carkhuff (1967) commented on the probability that there are other conditions that facilitate growth and change:

findings clearly indicate that accurate empathy, nonpossessive warmth, and genuineness (at least as they are currently measured) do not account for nearly all the important therapeutic characteristics of counselors and therapists. Thus although the therapeutic conditions are perhaps critically important for client outcome, other therapist attributes, perhaps equally important, contribute significantly to the therapeutic triad that may or may not be "necessary" but it is clearly not "sufficient". These "other therapist attributes" are as yet completely unidentified by research (p. 114).

Behavioral change can be brought about as the consequence of other types of techniques or procedures such as teaching, drug therapy, surgery. However, such methods are not the methods employed to effect voluntary growth and change which are the results of the powerful reinforcing effects of the identified central therapeutic ingredients offered by one person to another.

Truax and Carkhuff (1967) have demonstrated that these conditions which facilitate change in the helpee are not exclusive to professionally trained therapists and counselors by training lay people to become facilitative counselors in approximately 100 hours.

Research also supports the importance of the therapeutic conditions with a wide range of clients, Truax and Carkhuff (1967) stated:

the person (whether a counselor, therapist, or teacher) who is better able to communicate warmth, genuineness and accurate empathy is more effective in interpersonal relationships no matter what the goal of the interaction (better grades for college students, better interpersonal relations for the counseling center out-patients, adequate personality functioning and integration for the seriously disturbed mental patient, socially acceptable behavior for the juvenile delinquent. . . (pp. 116-117).

Considerable theory and research on the therapeutic ingredients of empathy, warmth, and genuineness has been generated within the last few years as a result of the work of Rogers, Truax and their associates. The common fundamental observation of most research to date appears to be that people (clients) who are offered relatively high conditions of empathy, warmth, and genuineness tend to have more successful results than those people who are offered low levels of these conditions (Carkhuff & Truax, 1965; Dickenson & Truax, 1966; Rogers et al., 1967; Truax & Wargo, 1966). In this regard, empathy is held to be a critical condition of the relationship in which therapeutic goals can be reached.

The Empathic Process

Experiential Perspective

The empathic process can be defined in theoretical, conceptual, subjective or operational ways. Fox and Goldin (1964) described the phases of empathy as first experiencing the patient's feeling by identification. Next, submitting these feelings to critical scrutiny which is the testing of the feeling against the reality of all the analyst's knowledge of the patient. Then using this process of critical scrutiny, the analyst makes the appropriate empathic communication, thus furthering the therapeutic process.

Carkhuff and Berenson (1967) believed that "the ability to communicate at high levels of empathic understanding appears to involve the therapist's ability to allow himself to experience or merge in the experience of the client, reflect upon this experience while suspending his judgments, tolerating his own anxiety, and communicating this understanding to the client" (p. 27).

In the client-centered approach to counseling and psychotherapy, empathic understanding plays a central role and Rogers (1957, 1959, 1967, 1975) stated that empathic understanding is one of the counselor conditions necessary for constructive personality change. A current definition

makes clear that being empathic is a complex, demanding, strong yet subtle and gentle way of being.

The way of being with another person which is termed empathic has several facets. It means entering the private perceptual world of the other. . .It involves being sensitive, moment to moment, to the changing felt meanings which flow in this other person. . . It means temporarily living in his/her life. . .without making judgments, sensing meanings of which he/she is scarcely aware. . .It includes communicating your sensations of his/her world. . .It means frequently checking with him/her as to the accuracy of your sensing, and being guided by the responses you receive. . .To be with another in this way means that for the time being you lay aside the views and values you hold for yourself in order to enter another's world without prejudice. . .(Rogers, 1975, p. 4).

Truax and Carkhuff, former associates of Rogers, have contributed greatly to the literature and research on empathy; Truax through the development of an accurate empathy scale and Carkhuff through his work on training in the facilitative conditions. "Accurate empathy" is the term utilized by Truax. Empathy, for him, not only involves the ability to understand the client's meaning but, more crucially, also to communicate this understanding. Accurate empathy is, therefore, "the therapist's sensitivity to the current feelings and his verbal facility to communicate this understanding in a language attuned to the client's current feelings" (Truax and Carkhuff, 1967, p. 46).

An element common to all of these definitions is that empathy is the sensitive and nonjudgmental awareness and understanding of another person from an internal frame of

reference along with the ability and sensitivity to communicate this understanding of the other person back to the person.

Katz (1963) approached the study of empathy from a multidiscipline approach, and he ascribed the following qualities to the highly empathic counselor: participation in the client's experience by identification or merging, experiencing real love and care for the client, accepts himself, experiences motility and alternation of feeling-states, toleration of anxiety, deep participation over a full range of client feelings, roles and life situations, and has courage and patience to suspend judgment (p. 136).

Katz's description of the importance of empathic understanding in the counselor is very similar to the client-centered view.

The effective empathizer succeeds in getting an inside appreciation of his client. He also helps his clients change. He tends to have repeated experiences of attaining similarity to his clients. He participates fully in their worlds. At the same time he shows himself to be adept in balancing his participation with his detachment walking a narrow bridge between excessive empathy and myopic objectivity (p. 161).

A particular aspect of empathy extremely relevant to this study is similarity. Katz felt that it was more difficult to empathize with those who are different from us. However, he did not believe membership in the same religious or ethnic group need be a requisite to empathic

understanding. He emphasized that we understand those whom we resemble or are similar to, whatever the source of such likeness.

Snyder and Snyder (1961) in discussing the psychotherapeutic relationship stated:

It might be said that people find it easier to establish affect with persons or situations whom they can understand by virtue of the similarity to their own needs, values, and environmental circumstances (p. 275).

In a study by Lewis and Wigel (1964) it was found that the feeling of being understood is accompanied by the belief that the understander shares with the subject some subtle aspects of his outlook and belief. They suggested that:

If we intend to stimulate in others a feeling of being understood, it is not important that we gain considerable information about them but rather that we help them to see that we are able to perceive other persons and situations as they do (p. 157).

Smith (1966) cited studies to show that attraction, generalization, and familiarity are related to empathy. For example, Newcomb (1956) found the more we like a person the more we assume he is like us. He also found that the greater the attraction, the greater the empathy ($r = .69$, $p < .05$). There was no significant correlation, however, between attraction and actual similarity.

There is also some indications that at least moderate similarity between counselor and client is associated with

his willingness to become involved and continue in counseling (Gardner, 1971; Mendelsohn, 1966; Mendelsohn & Geller, 1963).

An assumption derived from client-centered theory is that the expression of empathy maintains a constant level of expression across different clients. That is, the therapeutic climate is created and maintained by the counselor who tends to demonstrate his own level of empathy independent of what the client does (Anderson, 1968; Banks, Berenson & Carkhuff, 1966; Hirschberg, Carkhuff & Berenson, 1966; Truax & Carkhuff, 1967; Truax et al., 1966). Contradictory research findings, however, stress the variations in counselor empathy (Bergin & Jasper, 1969; Bergin & Solomon, 1963; Bohn, 1965; Heck & Davis, 1973; Hellers, Myers & Kline, 1963; Truax & Carkhuff, 1967; van der Veen, 1965). Personality characteristics of the counselor, reactivity of the counselor's feelings, client characteristics, training and experience of the counselor have been viewed as causal factors. While empathy may be considered a dispositional characteristic possessed in different degrees by different counselors (Dymond, 1949, 1950; Katz, 1963; Truax & Carkhuff, 1967), the level at which it is expressed is affected by differences in clients. The variability of empathic expression may be a major contributing factor involved in the variability of the effectiveness of the therapeutic relationship and counseling outcome.

Empathic understanding is also closely linked to the other counselor conditions of genuineness and warmth, and it can scarcely exist without there also being a considerable degree of positive regard and congruence. The three ingredients are related and intertwined. Rogers and Truax (1967) stated:

To be deeply sensitive to the moment-to-moment being of another person requires of us therapists that we first accept and to some degree prize this other person. Consequently a satisfactory level of empathy can scarcely exist without there being also a considerable degree of unconditional positive regard. But neither of these conditions can possibly be meaningful unless they are real. Consequently unless the therapist is, both in these respects and others, integrated and genuine within the therapeutic encounter, the other conditions could scarcely exist to a satisfactory degree (p. 100).

The majority of the theorists who have dealt with the therapeutic relationship have emphasized the importance of the counselor's understanding of his client or his empathy, and from empirical research much has become known about empathy.

Experimental Perspective

The study of empathy has become important to any person or any group that has an interest in what another person or another groups is thinking or feeling, especially to therapists and counselors who seek a deep understanding, an empathic understanding, of the client's(s') verbalizations.

Truax and Carkhuff (1965) demonstrated that increases in the level of counselor empathy and positive regard contained within a single counseling session were positively related to depth of client self-exploration. As the counselor changed his level of empathy and regard, the client's depth of self-exploration varied with greater exploration occurring under high levels of these conditions.

Truax, Wargo, Frank, Imber, Battle, Hoehn-Saric, Nash, and Stone (1966) reported that the counselor providing high levels of accurate empathy, nonpossessive warmth, and genuineness were able to obtain greater client improvement than those counselors offering lower levels of the same variables.

Van der Veen (1967) investigated the basic elements in the psychotherapeutic process and found that case outcomes were positively related to the level of the therapeutic conditions, especially outcomes related to empathy and congruence, but not particularly to unconditional positive regard.

Beutler, Johnson, Neville and Workman (1972), whose study was limited to the initial therapy session, found neither judgments or length of hospitalization was related to either high or low levels of empathy ratings. In regard to the relationship between accurate empathy and improvement, Bergin and Jasper (1969) failed to obtain the expected result. They concluded that, at least in regard to nonclient-centered therapy, empathy as measured by the accurate empathy scale may not be as significant a variable in importance as sometimes supposed.

A number of independent attempts have been made by various researchers to demonstrate that counselor-offered conditions of high empathic understanding is most helpful for a given client and is related to effective psychotherapy. Generally, results are positive with a few exceptions. Those who display the quality of accurate empathy at high facilitative levels are more successful in producing beneficial therapy outcomes than those who show lower levels of empathy.

The operational definition of empathy frequently employed in these studies is the raters' judgment of the degree to which the counselor communicates responsiveness, acceptance, and warmth along a 5-, 7-, or 9- point scale (Barrett-Lennard, 1962; Rogers, 1957, 1962; Strupp, 1960; Truax & Carkhuff, 1967). Empathy, however, has been a difficult and elusive term to define and measure (Patterson, 1962).

Measurement of Empathy

Two major approaches have been utilized in the measurement of empathy: the predictive approach and the situational test approach.

Dymond (1949) devised the predictive tests of empathy in which one usually attempts to measure one's sensitivity to a generalized or a specific other. Empathy, therefore, is measured by evaluating the degree of similarity between

an individual's rating of others and the others' actual self-ratings. The technique has been questioned as to whether or not these tests actually measure empathy (Lindgreen & Robinson, 1953). Also the measurement is confounded by psychological variables such as projection (Cowden, 1955; Hastorf & Bender, 1952; Norman & Leiding, 1954), attribution (Halpern, 1955), identification (Jackson & Carr, 1955), conformity to social norms (Hastorf & Weintraub, 1955), and self-image error (Borgotta, 1960).

In situational tests of empathy the individual responds to real or simulated situations of visual, auditory, and kinesthetic stimuli presentations. Identification of client feelings utilizing therapy records and typescripts of actual interviews was explored by Reid and Synder (1947). Fifteen subjects were required to identify each client feeling expressed from sets of singular statements.

Chapman (1966) attempted to develop and validate an instrument that tested the subject's ability to identify the emotion expressed by others in a series of video-taped excerpts from actual counseling interviews. The subjects viewed selected scenes which were immediately followed by four to seven descriptive adjectives. He was then asked to respond to each adjective on a continuum indicating how strongly they possessed the feelings described in the

adjective at the end of each scene. Unfortunately, the predictive validity of the test was non-existent.

Buchheimer, Goodman and Sircus (1965) developed a situational film test of empathy consisting of three parts: Part I--the silent set--the subject was required to describe in writing his perception of the scene; Part II--the free response--the subject viewed a scene and responded into a tape-recorder as if he were the counselor; Part III--the structural response--the subject picked from a pool of multiple-choice items the most empathic response. The last section of the test was the best predictor of empathy, for it not only required the person to be sensitive to feelings, but also required the ability to discern the one response most empathic and appropriate from a group of responses.

The Affective Sensitivity Scale (Kagan, Krathwohl & Farquhar, 1965) was a major contribution to the area of situational tests of empathy. The instrument contained videotaped excerpts from actual counseling sessions (41 scenes involving 11 different clients and counselor). Accompanying each of these scenes were phrases or sentences in a multiple-choice type of test structure that described the various affective states the client had experienced during counseling. The subject was required to identify the feelings experienced by the client by forced-choice selection. This instrument was effective in that it

provided a standardized method of presenting a complete set of stimuli from actual counseling situations and also measured an operational definition of the concept of empathy. There are several criticisms, and an inherent limitation is that neither scenes nor multiple-choice items allowed judges to determine and indicate the degree of difficulty encountered in analyzing a scene.

The Truax Training Tape for raters is another effective instrument for determining counselors' empathic behavior. Truax measures counselor empathy in terms of nine distinct operational levels. The task of the raters is to become familiar with examples of each level of empathy and demonstrate this familiarity with the aid of the training tapes. Once this is achieved, the raters rate each counseling excerpt on a 1 to 9 continuum.

There are many who question whether empathy scales are valid, that is, whether they are measuring the trait they purport to measure. Chinsky and Rappaport (1970) offer a critical argument, both conceptually and empirically, that the meaning and reliability of accurate empathy ratings are questionable. They suggested that accurate empathy ratings may reflect a quality other than that defined by the scale.

Kiesler, Mathieu and Klein (1967) felt strongly, after being involved closely in the Wisconsin study, that the

accurate empathy scale is measuring a more global therapist quality, such as "the therapist's communicated commitment to therapy interaction and involvement in problems of a specific patient in the interaction."

Zimmer and Anderson (1968), in a factor analytic study of positive regard and empathy ratings, concluded that these are multidimensional concepts; they cannot be defined along a single continuum and that each of the concepts should have many defining operations. Buchheimer (1963) expressed a similar view.

Kurtz and Grummon (1972), in their study, compared six different measures of empathy with each other and related each empathy measure to the therapeutic process variable and to several outcome measures. Actual correlations between these measures were low and nonsignificant and several were negative. The data thus revealed not a unitary construct of empathy but six different variables which are thought to be similar but in fact are not. They concluded that the different empathy measures were unrelated to each other qualitatively with respect to client-perceived and tape-judged empathy ($r = .31$, $p < .10$). These results tend to underscore the difficulty of measuring empathy and of interpreting research which examines its significance in the processes and outcomes of counseling and psychotherapy.

Astin (1957) found no relationship between a situational and a predictive measure of empathy, while Katz (1962) found no relationship between judged and predictive empathy, and Lesser (1959) found no relationship between predictive empathy and counselor's perception of his own empathy.

Truax and Carkhuff (1967) addressed the issue of the validity of the accurate empathy scale:

Establishing validity raises the question . . . does the accurate empathy scale measure accurate empathy or something else? That kind of question is more difficult to answer in any clear fashion. The reader can assess the face validity of the scales themselves as he reads them. Beyond that, we know from the evidence cited in the next chapter (Chapter III) that these scales are significantly related to a variety of client therapy outcomes. From this we might say that whatever they are measuring is what we believe the theory should say constitutes the central therapeutic ingredients (p. 44).

The fundamental question raised by such data just reported is whether anyone has been able to measure therapist empathy successfully with the exception of some correlations between tape-judged empathy and client perceived empathy. Several dimensions are probably involved in the "best" empathy measures.

Presently empathy measures may be tapping other aspects of therapist behavior and the therapeutic relationship which accounts for certain findings, but there is little doubt that there is a relationship and perhaps a very substantial relationship between what has been called empathy and therapeutic outcome. Thus empathy as a dispositional characteristic is an important quality in the counselor's personality.

Dogmatism and Counseling

Historically, researchers in the behavioral sciences have inquired about the counselor's personality and its effect on the counseling relationship. Consistently demonstrated by divergent orientations is that the empathic personality of the counselor remains one of the most important factors in counseling (Mordock & Patterson, 1965). Dymond (1948) reported that the empathic person was less guarded, more flexible, more spontaneous, less hostile, more optimistic, and more controlled in emotionality. Other counselor personality characteristics associated with positive relationships with clients were naturalness (Strupp, Wallach & Wogan, 1964), psychological openness—"willingness" to engage in feelings—(Allen, 1967) and an openness and readiness to share personal information (Halverson and Share, 1969).

Certain characteristics inherent in the personality structure, however, may be negatively related to therapeutic competence or successful outcome, for example, anxiety and defensiveness (Bergin & Jasper, 1969). One type of personality structure with its associated traits of a counselor that may have a negative effect on his ability to produce those conditions essential for effecting certain changes in a client's behavior is the dogmatic personality system.

The Dogmatic Personality and Intolerant Attitudes

In Rokeach's (1956) formulation, dogmatism is:

- (a) a relatively closed cognitive organization of beliefs and disbeliefs about reality, (b) organized around a central set of beliefs about absolute authority which, in turn, (c) provides a framework for patterns of intolerance and qualified tolerance towards others (p. 3).

Ideological dogmatism refers to a closed manner of thinking, an authoritative outlook on life and intolerance towards others with dissimilar beliefs (White & Alter, 1965). A dogmatic personality system includes closed-mindedness, authoritarianism, intolerance, resistance to change, and sufferance with individuals harboring similar beliefs (Rokeach, 1960; Vacchiano, Strauss, & Shiffman 1968).

Rokeach proposes that the functions of dogmatic belief systems are defenses against threat and attempts to satisfy the need to know the world one lives in. According to Rokeach, the closed-minded person seems to identify and isolate contradictory beliefs in his complete system in order to avoid the threat of examining novel ideas and beliefs. If the closed-minded person operates under this threat and isolates incoming information, it follows that "the extent to which a person can receive, evaluate, and act on relevant information received from the outside on its own intrinsic merits" is dependent on the extent to which he is closed- or open-minded (Rokeach, 1960, p. 57). Furthermore, a person is open-minded to "the extent to which he can receive, evaluate and act on relevant information received from outside on its own intrinsic merits unencumbered by irrelevant factors in situations arising from within the person or from the outside" (Rokeach, 1960, p. 57).

Studies of belief congruence (the proposition that the dogmatic person is much more likely to reject persons who disagree with him than he is to reject persons because of their group identities) indicate that if knowledge of the belief of others is not fully available, assumptions regarding the beliefs of one's own group, institutional patterns, and individual tendencies other than belief will strongly affect the results. In other words, belief congruence requires support. Under certain conditions, it is either strong or weak in its influence or prejudice. Whether or not the perception that a person of another race holds the same beliefs will govern one's attitudes towards that person depends upon the issue involved (interactions of a more personal or intimate source may be more affected by race than belief), other individuals' perceptions and attitudes (some persons are more sensitive to race than others), the response of others to the situation (regional differences indicating greater or lesser support for attitudes based on belief congruence), and doubtless other variables. There is an interplay of belief with other factors.

Triandis and his associates have, in a series of papers, supported the idea that perceived racial similarity or differences governs responses more than perceived belief similarity or differences. They have suggested that belief

may be more influential in the non-intimate circumstances (Triandis & Davis, 1965; Triandis & Loh, 1966; Triandis, Davis & Takezowa, 1965).

From the theories of Heider (1958), Newcomb (1956) and others, persons would be attracted to those who hold similar values and attitudes and, in the absence of knowledge of the stranger's values and attitudes, would attribute one's own to strangers who belonged in one's preferred groups, and conflicting values and attitudes to those belonging to disliked groups. Byrne and Wong (1962) found support for this view. Prejudiced judges believed Negroes were more dissimilar from themselves than were white strangers. Prejudiced judges believed Negroes were more dissimilar than did the non-prejudiced judges. Similarly, Stein, Hardyck, and Smith (1965) stated that "the correlation presented . . . seem to indicate that the inference made by most subjects about a Negro teenager, in the absence of other information, is that he is unlike them."

Studies involving the assessment of dogmatism and its relation to prejudice involve factor analysis. In two factor analytic studies, Rokeach reported dogmatism and the California Ethnocentrism (E) Scale to measure prejudice all load on the same factor (Fruchter, Rokeach & Novak, 1958; Rokeach & Fruchter, 1956). Pyron, using a modified and expanded E scale (Rejection of People Test) in two studies, found dogmatism and prejudice load on a

common factor. The zero-order correlations between scores were $-.38$ and $-.51$ (Pyron, 1966; Pyron & Lambert, 1967). In seven separate samples, Rokeach (1956) reported correlations ranging from $.30$ to $.53$ between scores on various 10-item measures of ethnocentrism and several forms of his dogmatism scale. Rokeach and Fruchter (1956) reported a correlation of $.52$; Roberts (1962) a correlation of $.56$; and Sheikh (1968), a correlation of $.65$). (Most correlations reported $p < .01$). Other measures of prejudice add to the substantial support for this principle (Bailes & Guller, 1970; Karabenick & Wilson, 1969; Kirtly & Harkless, 1969; Peabody, 1961).

Lee and Ehrlich (1971) provided an exceptional rigorous test of the relation of dogmatism to attitude toward others. Since seven items of the dogmatism scale refer to self-beliefs and two items refer to beliefs about others, the researchers removed those items to avoid building in any correlation. Using a 31-item scale of attitudes towards others which they constructed, they obtained a correlation of $.51$ between the two scales in a sample of 444 college students.

Data from these researchers are indicative of the relevant cognitive function of closed-mindedness, that is, it provides persons with the socially polarized categories for the coding of others. In one of Rokeach's crucial

studies on the effect of perceived similarity on personal distance toward religious groups, an independent analysis was conducted on the effects of dogmatism. In almost every instance (47 of 48 comparisons) highly dogmatic subjects displayed greater personal distance at each level of perceived dissimilarity. The effect of closed-mindedness, then, was to increase the acceleration of the curve of rejection.

Dogmatism and the Therapeutic Encounter

Counseling is a dynamic process built on the relationship existing between counselor and client, and it is generally precluded without the establishment of a close relationship between the two persons involved. The work of Combs and Soper (1959, 1963), Fiedler (1950), and Heine (1950) suggested that the effective relationship seems dependent upon the nature of the helper's attitudes, and "ways of perceiving" himself, his clients and the task of counseling. The dogmatic counselor may lack the imperative personality traits or characteristics necessary for the establishment of a functional relationship with the client. For example, the dogmatic counselor tends to control and manipulate (Combs & Soper, 1963).

Counselors perceived as "effective" by fellow counselors were found to have lower scores on the Rokeach Dogmatism Scale (Stefflre, King & Leafgren, 1962).

Brammer and Shostrom (1960) and Tyler (1961) stated that the counselor has a professional obligation to be empathic, understanding, friendly, tolerant, accepting, and respectful of the client's beliefs. Therefore, by definition, they should be non-prejudiced towards their clients.

High, or closed-minded, scores on the Rokeach Dogmatism Scale seem to be related to a number of characteristics undesirable for counselors. Among these are the retention of misconceptions about people despite the learning of general psychological principles (Costin, 1968); the tendency not to believe that people have the inner resources to cope with emotionally traumatic events (Juan & Haley, 1970); and the tendency to attempt diagnoses and procedures beyond the limits of one's competence (Heikkinen, 1973). In addition, closed-mindedness on the Dogmatism Scale is negatively related to measures of counseling effectiveness (Mezzano, 1969; Milliken & Paterson, 1967; Russo, Kelz & Hudson 1963). Kemp (1962) demonstrated that the open-minded counselor tended to be more permissive, understanding and supportive than the dogmatic counselor.

A study by Milliken and Paterson (1967) failed to show statistically that the "good" counselor did have lower ratings on prejudice and dogmatism than did "poor" counselors. The only significant difference was on the rank on the Rokeach Dogmatism Scale when "good" and "poor"

counselors were defined from the supervisor's composite score. Further research was suggested as needed in order to ascertain if there is a true relationship between counseling, dogmatism, and prejudice.

Kemp (1960) contended that dogmatism adversely affected the quality of thought. He noted that there was a move toward "closure" without sufficient consideration of all the various aspects involved and, therefore, the dogmatic person may not perceive the problem as it really exists and may reach conclusions not based on inclusion of all the elements of the problem.

He (the dogmatic person) may have difficulty discarding preconceived ideas as he may be disposed toward increased closed-ness of his conceptual system and, therefore, wards off events and stimuli that deviate very far from his simple and narrow-banded interpretive schemata (Harvey, 1963). Dogmatism also is related to a tendency among counseling students to simulate desirable change on attitude measures in conformity to situational expectations (Kemp, 1962).

Heikkinen and German (1975) stated that closed-mindedness may possibly be detrimental to counselor performance. There was evidence of closed-mindedness interfering with attitude change and that the more dogmatic counselor was more conforming to situational expectations, that is, this type of counseling student tended to simulate desirable

change on attitude measures in conformity to situational expectations.

The ambiguous character of the counseling relationship can be threatening to the counselor since it can lead to more intense expressions of feeling and greater anxiety on the part of the client (Bordin, 1955). Counselors with little tolerance for ambiguity are less successful in creating a communicative counseling relationship in the counseling interview (Brams, 1961). Dogmatism disposes an individual toward a higher intolerance of ambiguity and a greater need for structure of stimuli (Harvey, 1963). The extreme dogmatic person may even avoid contact with stimuli, people and events that threaten his internal belief system (Rokeach, 1954).

Numerous authors have hypothesized and researched factors which contribute to the "making" of an effective counselor and to positive therapy outcome, the counselor's personality and his characteristic traits and way of responding being one such factor extensively studied. The counselor is generally considered responsible for the relationship process. Certain characteristics, including

personality traits, of the counselor may help or hinder the therapeutic encounter or, even more basically, in his understanding the client in order for him (the client) to be influenced by the counseling relationship or to initiate a positive behavioral change. The concept of dogmatism as a personality trait of the counselor and as an attitude towards people, things and events may influence and/or affect his ability to empathically understand the client and to communicate to him this understanding. More research is needed in order to become more aware of the psychological significance of dogmatism in counseling and to determine the relationship between dogmatism, prejudice, and counselor's empathic ability.

Dogmatism (general intolerance) in the therapist thus may have a possible effect on the various aspects of counseling. Regardless of his or her learning, training and state of self-insight, the counselor is probably never totally free from the influence of his/her own attitudes (dogmatic or tolerant), belief systems (open or closed), as well as cultural variables. Each participant-counselor and client--brings his/her own socio-economic culture, preferences, expectations, language, racial and ethnic background to the therapy encounter. Direct and indirect evidence indicates that such attitudes and personal characteristics may produce counselor-client similarity or dissimilarity and may affect (facilitate or hinder)

the counselor's attempt to do therapy, the establishment of the relationship, and the therapeutic outcome. For clients who are different, for example, racially or ethnically, may not be treated the same as others because of unconscious judgments about them from learned "truths" of a belief system that may affect the character of the responses of the counselor.

Influence of Race in Counseling

Since counselors are members of some society and as therapeutic agents immersed in any existing social conflict (the Catholic and Protestants in Northern Ireland, the Blacks and Whites in the United States, the Jews and Arabs in the Middle East, and the Francophones and Anglophones in Canada) may have learned attitudes or acquired beliefs about others that may affect the counseling relationship and subsequent therapeutic outcome.

Since empathy is an essential ingredient in the counseling relationship, it is a quality that should be present in all good human relationships. However, a person's level of empathy is not static, but varies with the characteristics of a particular situation. Sometimes it is difficult to establish empathy with those who are different in terms of age, sex, socio-economic level, and race. What, then, about the counselor and his beliefs and attitudes towards clients who are different racially or ethnically

from him? The possibility exists that the therapist offered condition of empathy may be affected and thus affect the counseling relationship and subsequent therapeutic outcome.

There is limited evidence (available literature is meager and there are few research studies) of an empirical and of an experimental nature that indicates that the race of the client can affect the quality of the counselor's functioning in the helping relationship.

Some information may be extracted from related areas such as the effect of the social class of the client or counselor on the nature of the treatment received, continuation in therapy, outcome, and so forth (Benedek & Wallace, 1963; Bernard, 1963; Hollingshead & Redlich, 1958; Lowinger & Dobie, 1968; Meyers & Schaeffer, 1954; Moore, Robinson, & Meyers, 1954), or from the recent literature developing on the counseling of the "disadvantaged" or "culturally different" (Amos & Grambs, 1968; Collins, 1969; Johnston & Scales, 1968). Some useful but limited information may be obtained from these related areas.

Vontress (1969) analyzed some of the possible cultural barriers in the counseling relationship. He focused on the interaction between black client and white counselor, although the culturally different could include many different groups. He discussed racial attitude, ignorance of the client's background, language barriers, client's

unfamiliarity with counseling as cultural barriers. He contended that the counselor's and the client's reciprocal racial attitudes often presented an obstacle to the relationship, one or both may be consciously or unconsciously rejecting the other.

Many writers stressed the necessity for the counselors to understand themselves and their feelings regarding such factors as race and class. Orem (1968), for example, wrote:

The counselor must be conscious of his own feelings regarding race and class. He must look inward while observing externally, recognizing and overcoming any antipathies that could block the establishment of rapport (p. 115).

Many researchers feel that language can constitute another cultural barrier (Amos, 1969; Gordon, 1968; Orem, 1968; Vontress, 1969). Gordon (1968) felt that in social interactions with representatives of a large culture, minority group members tend to become verbally inhibited; avoiding speaking is a possible means of coping with threat. Also the role of the client "requires him to manipulate words to structure and restructure his experiences from an internal frame of reference" (Gordon, 1968, p. 128). Arbuckle (1969) sees the communication gap and believes a key and crucial role of the counselor is to somehow bridge that gap.

A frequently referred to obstacle in counseling is the lack of knowlege and understanding of the culturally

different client. Pearson (1968) stated:

Counselors whose experiences and background differed greatly from that of the culturally different individual may because of these differences, be somewhat limited in their ability to be sensitive to and understand certain aspects of these individuals (p. 75).

Millikan (1965) conducted a study on difference in prejudice between "effective" and "ineffective" male counselors. Two separate analyses were conducted dichotomizing counselors into effective and ineffective groups on the basis of practicum grades and on the basis of supervisor's ratings. Prejudicial attitudes were measured by the Bogardus Ethnic Distance Scale. The findings revealed that prejudice affected successful counseling as assessed by practicum grades but not by supervisors' ratings, that is the criterion utilized for success determination in this study. The study was exploratory and further research is needed to elaborate this relationship. A possible interpretation is that the counselor may be effective and still hold certain cultural prejudices. His effectiveness, however, would be limited to those clients for whom he held no prejudice.

Two studies were conducted on the effects of counselor race in the counseling process by Carkhuff and his associates. In one study, Banks, Berenson and Carkhuff (1967) investigated the effects of counselor race and training upon the counseling process with Black counselees in a counterbalanced

design. Eight Black clients were each seen in an initial interview by an undergraduate Black student serving as a counselor and three white counselors of varying degrees of experience and types of training. The authors concluded that experience per se may be independent of counseling effectiveness with Black counselees but race and type of counseling orientation appeared to be more relevant variables. In the other study, Carkhuff and Pierce (1967) attempted to investigate the differential effect of the race and social class of the counselor upon client depth of self-exploration. The results of the study were that race and social class of both the client and the counselor were significant sources of effect upon client depth of self-exploration. The clients most similar to the race and social class of the counselor involved tended to explore themselves most, while clients most dissimilar tended to explore themselves least.

Gardner (1972) attempted to determine how counselor's race, education and experience were related to their facilitative effectiveness as seen by Black college students. Significant differences were reported for these variables in the ratings. In the eyes of Black students, counselors of different levels of education, experience and race can function at least as minimally effective change agents, but within the confidence band of acceptable facilitative functions, race and experience are major factors that determine maximum effectiveness with Black students.

Waxenburg (1972) found contrary results in her study on the relationship between levels of therapeutic conditions offered by counselors and dropping out or staying in brief family therapy. The therapists in her study offered significantly higher levels of empathy and regard to white than to Black or Hispanic clients. The results suggested that white therapists respond differently to clients who are Black or Hispanic, poor or minimally educated than they relate to clients who are more similar to themselves.

Truax (1967) felt that when selected counselors provide high levels of the therapeutic conditions, then counseling with the disadvantaged proves effective. He cited the study of Truax, Wargo and Silber (1966) in support of this. He concluded on the basis of this study:

We find . . . that some counselors do provide low levels of counseling relationships to certain groups of clients whom they are prejudiced against and therefore have poor outcomes. We also find that when selected counselors provide high levels of therapeutic counseling (in specific accurate empathy and non-possessive warmth) then counseling with the disadvantaged proves significantly effective (p. 210).

The study was conducted on female institutionalized delinquents representing the lower-middle and upper-middle classes. The race of the subjects in the study is not reported, therefore, some caution must be undertaken unless the racially different were in fact represented in the study.

The literature and the research suggest that some, if not many, white counselors respond differentially to Black clients and have difficulty in building effective relationships with

clients who have been variously called the "culturally different", the culturally disadvantaged", and so forth. It is tenable that one of the areas causing the differentiation is that of empathic understanding. White counselors may exhibit a different level of empathy to Black clients than they do to whites.

However, there is likewise some suggestion in the literature that not all white counselors are ineffective with Black clients. Counselors who provide high therapeutic levels in the core conditions (empathy being the critical condition) can develop effective counseling relationships with culturally different clients. It is possible then that there is a difference in the way counselors with low levels of empathy react to clients who are culturally, ethnically, or racially different. Further, attitudes, probably prejudicial, may underlie the differential effects of race on counseling effectiveness. This raises the question of the effect of general intolerance or a rigid belief system orientation in counseling with or without overt racial overtones.

Summary and Implications of the Review

The therapeutic relationship as a vehicle for personality and behavior change and for positive counseling outcome is regarded by many, regardless of their theoretical

approach to counseling, as very important and is the major concern in current research into psychotherapy and counseling. There are certain qualities of the counselor--empathy, warmth, and genuineness--which have been substantiated by research and which provide the non-threatening atmosphere necessary for the client to initiate behavioral change for positive outcome. Those clients which received high levels of the therapeutic conditions seem to improve according to research results, while those who received low levels of the therapeutic conditions did not seem to improve and may have even deteriorated. Many counselors (often the white counselor) fail to provide these qualities necessary to develop good interpersonal relationships with the client (often black).

Authors of diverse theoretical orientation stress the counselor's empathy as an important variable in counseling and psychotherapy. Rogers formulated the most explicit theoretical statements about the relationship between empathy therapy process and therapy outcomes. He treats empathy, along with the other qualities, as a therapist condition variable which has a direct influence on the therapy process and outcome. Considerable research has been reported on the relationship between empathy and effective therapy; generally, results indicate that the greater the therapist's empathy, the more likely the

therapy process will be initiated which in turn will produce positive client changes.

Empathy has been a construct whose definition and measurement has been difficult, and many have attempted to measure it: Dymond, Kerr-Speroff, Hogan, Strupp, Truax, Carkhuff. The survey of definitions of empathy used in theory and research reveal that many contain the idea that the empathic process involves identification and role-taking. Operationally, empathy is frequently defined in terms of a 5-, 7-, or 9-point scale. While some research questions the meaning of accurate empathy ratings, the issue whether empathy maintains a constant level across different clients needs to be considered. If empathy is an important characteristic related to effectiveness but does not remain constant, then the nature of differential effects of counseling may become clearer. Counselor and client characteristics interact and produce an effect upon the counselor's level of expressed empathy and thus, in turn, affect process and outcome variables.

Findings of a number of studies suggest that personal attributes or characteristics of counselor and client are related to the level of counselor interpersonal functioning along the dimensions of empathic understanding, positive regard, and genuineness. Dogmatism, as a personality trait and an intolerant attitude in the counselor, may adversely

affect his ability to be empathic with culturally and linguistically different clients.

Race of the client is another variable that is demonstrated to have a differential effect on counseling and on the facilitative conditions.

While psychology recognizes that there are variables and conditions which influence empathic behavior, there still is a need to delineate further and more precisely those variables which either foster or hinder the therapeutic ingredients. Thus this study relates itself directly to the question of the intrusion of ethnic bias on empathic behavior in counseling.

Statement of the Problem and Hypotheses

The problem in general is to isolate and to explore, by experimental manipulation, the interaction of some counselor trait with the counselor offered facilitative conditions. In this particular study, the purpose was to determine the possible relationship between the counselor's intolerant (dogmatic) attitude and its effect on the counselor's level of empathy, unconditional positive regard, and genuineness communicated to a client of an ethnic background different from that of the counselor. The contention is that variations in the counselor offered conditions in the counseling analogue with clients who differ in ethnic background and maternal language are related to the

counselor's level of intolerance (dogmatism). More specifically, the research is directed at answering the following questions. Is the counselor's level of empathy related to the degree to which he is intolerant? That is, is the high-intolerant (dogmatic) counselor less likely to provide an empathic atmosphere than a low-intolerant counselor? Is there any difference in the level of empathy of counselors as they respond to videotapes of counseling problems presented by different Anglophone and Francophone clients? That is, does the counselor tend to display constant personal levels of empathy regardless of differences across clients' ethnicity, or is he more likely to respond differentially to the various ethnically different clients he treats? Is there any difference in the way counselors (Anglophones, in this instance) high in terms of intolerance (dogmatism), and Anglophone counselors measuring low in terms of intolerance (dogmatism) differ in the level of empathy of their responses to Francophone and Anglophone clients? That is, is the high-intolerant counselor providing lower levels of empathy to ethnically dissimilar clients? Does such a counselor, an intolerant one, also tend to be less accepting and less genuine and hold the ethnically different client in lower regard than the ethnically similar client in the counseling relationship? How do differences in response to clients of different ethnic backgrounds relate to the counselor's

rating of his counseling relationship with this client? That is, when asked to evaluate the quality of the relationship established in terms of empathic understanding and regard for the client, does the intolerant counselor tend to rate his relationship with an ethnically dissimilar client as poorer?

In terms of the predictive hypotheses:

1. the high-intolerant counselor measures lower in base level of empathy and exhibits lower levels of the facilitative conditions in the counseling analogue as compared to the middle- and low-intolerant counselor;
2. counselors respond differentially in levels of the facilitative conditions to the various clients they see based on counselor-client similarity in ethnicity;
3. high-dogmatic counselors communicate lower levels of facilitative conditions to clients who are ethnically dissimilar to them;
4. high-dogmatic counselors tend to rate their relationship poorer in empathy and regard with clients who are ethnically dissimilar to them.

The possibility that certain counselor traits and attitudes affect the counseling relationship warrants serious study. As with the client, the counselor, regardless of his learning and training and the state of self-insight is probably never totally free from the influence of his own needs, attitudes, and cultural values in the conduct of psychotherapy or counseling. For counselors-in-training, such knowledge may help in the development of an awareness for the identification of traits and attitudes

consistent with counseling effectiveness and the establishment of a good therapeutic relationship with a client of a different ethnic background and maternal language.

Empathy is an essential ingredient in the counseling relationship and in social interaction in general and, therefore, is recognized as a significant area for research. Again, the possibility that certain counselor traits and attitudes may affect the expressed level of empathy (unconditional positive regard and genuineness) communicated to particular clients and thus the therapeutic process as well as outcome emphasizes the importance of any such investigation.

This study will hopefully contribute to the growing fund of knowledge on empathy and, in an exploratory way, to the much needed empirical data on the influence of the counselor's intolerant (dogmatic) attitude on the facilitative conditions communicated in the counseling relationship.

Limitations and Assumptions of the Study

This study is concerned with the counselor offered qualities of empathy, unconditional positive regard, and genuineness, and the counselor's demonstration of these core conditions, in particular, empathy. However, in effective counseling, in addition to possessing and to showing these qualities, the counselor must be able to

effectively communicate them to the client. The present study does not attempt to ascertain the counselor's ability to communicate the condition of empathy or the ability of the client to perceive these qualities in the counselor.

Another limitation is the utilization of simulated counseling situations, the counseling analogue, rather than real life, in vivo, counseling sessions to measure a counselor-in-training functioning level of empathy as he reacts to either Anglophone or Francophone clients. Although the counselor's analogue may closely approximate his performance in an actual counseling situation, there is always the possibility that this may not be the case. In addition, it should be noted that the use of the initial therapy session may impose limitations on the results, as such a first interview session may not adequately reflect emphasis in later sessions. However, this does not mean to detract from the crucial elements and interactions between counselor and client in the first encounter.

There is a limitation inherent in the instrumentation; hence, inferences drawn may be valid only to the degree that the research instruments are valid and reliable. Within this is the rating of segments by judges using scales. Though there are indications of validity in the findings of this study and other studies, the method of using persons as instruments always leaves room for unknown subjective elements.

The investigation is limited to the intensive study of a small number of counselors-in-training at the bilingual University of Ottawa. Therefore, the generalizations of the findings of this study is restricted to this population.

Within these limitations, examining the issue of whether empathy is an invariant characteristic despite counselor's intolerant attitude and across differences in clients would seem to have extremely important theoretical, research, and training applications.

Underlying this research study are three important assumptions:

First that empathy is influenced by various factors in social interaction and in the more specific interaction of the psychotherapeutic relationship;

Second that the establishment of a good counseling relationship is extremely difficult if the counselor is unable to empathize with the client and, therefore, empathy is crucial to effective counseling; and,

Third that the counselor's functioning in the counseling analogue is meaningfully related to his usual functioning in the real therapy sessions.

CHAPTER II

DESIGN AND METHODOLOGY

Subject Population

Forty-two graduate students (21 Anglophone females and 21 Anglophone males) enrolled in either the Faculty of Education M.A. or Ph.D. Counseling Program, or in the Faculty of Psychology M.A. or Ph.D. Clinical-Counseling Program, who had at least a minimum of four courses in the counseling area or a practicum experience in counseling, were paid participants in this study. Their experience level was commensurate with what one might expect in a counseling program at the graduate level, that is, ranging from one semester of course work to several years of field experience.

The various counseling courses and the programs as a whole stress the importance of the core conditions and the counseling relationship. The counselors-in-training generally, with some differences, held the same theoretical orientation of client-centered to their work.

The counselors-in-training were ranked according to the obtained Dogmatism score on the Rokeach Dogmatism Scale, Form E (Rokeach, 1960), and were divided into high,

middle, and low experimental groups. A high-dogmatic (intolerant) counselor, for the purpose of this study, will refer to those counselors-in-training who obtained the highest Dogmatism scores (raw scores greater than 155) in the procedure to measure social attitudes. Middle-dogmatic (middle intolerant) counselors will refer to those counselors-in-training whose Dogmatism scores cluster around the mean obtained by the participants in the procedure to measure social attitudes (raw scores falling between 140 and 125). Low-dogmatic (tolerant) counselors will refer to those counselors-in-training who achieved the lowest scores in the procedure to measure social attitudes (raw scores below 110).

A series of t ratios indicated that there was no significant sex, theoretical orientation, or base level of empathy differences within and between the three experimental groups. Table 1 presents a description of the sample characteristics of the counselors-in-training into the pertinent categories. (See Appendix AA.)

Not until the experiment was terminated were the participants informed of the problem, the hypotheses, and the goals of the research. The precaution was necessary in order to avoid contaminating the results.

Measuring Procedure

Measuring procedures were necessary in order to:

1. obtain the degree of intolerant (dogmatic) attitudes;
2. establish a base level of empathy;
3. obtain empathy ratings, unconditional positive regard and genuineness ratings as counselors-in-training responded to simulated Anglophone and Francophone clients on videotape;
4. obtain the counselor's perceptions of his therapeutic facilitativeness of empathy and regard.

Obtaining an Attitude Score

In order to obtain an attitude score for each counselor-in-training, a composite scale was constructed and the measuring procedure was done during classroom sessions which preceded the experiment proper.

The Instrument

The Rokeach Dogmatism Scale (RDS) was developed by Milton Rokeach. Its developmental, philosophical, and theoretical framework has been described in his book, The Open and Closed Mind (1960). The scale used in this study is the most recent of five revisions which have attempted to continue refinements in theoretical formulations and to increase test reliability. Form E contains 40 items (in this study one item was dropped as the question is not relevant to Canadians) which contain a 6-point continuum

ranging from strong agreement (+3) to strong disagreement (-3). The higher the score the more "dogmatic" or "intolerant" for the particular person taking the scale. The lower the score the less "dogmatic" or "intolerant" for the person taking the scale.¹

In Form E, each of the scale items attempts to measure a specific characteristic of the theory of dogmatism. The instrument generally is purported to measure individual differences along a continuum of openness to closedness of belief systems (Rokeach, 1960, p. 71).

Reliability. Reliabilities on Form E, as reported in Rokeach (1960, p. 90), range from .66 to .93 with a median of .78. All but two of these reliability coefficients were calculated by the split-half method and corrected by the Spearman Brown prophecy formula for increasing test length. Test-retest reliability coefficients yield .84 with 1-month interval, and .73 with a 5- to 6-month interval. In addition, Zagona and Zurcher (1965) have confirmed these data with a test-retest reliability coefficient of .697 with a 15-week interval. Rokeach (1960) reported a series of studies which indicated total means, standard deviations, and reliabilities for selected groups of subjects on the Dogmatism Scale.

¹The terms intolerant and dogmatic will be used interchangeably in this study.

Validity. Content validity is presented in the instrument because its construction is based directly on Rokeach's description of the qualities of dogmatism. Although validity studies do not yield validity coefficients, consistency of findings indicates that it is significant enough to be involved in a variety of situations (Klein, 1965; Riley & Armlin, 1965; Stricht & Fox, 1966).

Response Booklet. The questionnaire contained a face sheet for census information, a set of brief instructions, and a section of 100 test items to which the counselors-in-training responded in terms of degree of agreement or disagreement on a continuum of +3 (strong support) to a -3 (strong opposition). There was no neutral response available.

The directions were:

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

Administration. The following procedure, involving deception, was generally adapted to measure the attitudes of the counselors-in-training.

A "researcher" (not the author) entered the classroom with the cover explanation that he was collecting normative

data on certain scales for this type of college population. The graduate students were informed in ambiguous terms that the "test" was measuring social attitudes, and in clear terms confidentiality of the results was stressed. Scores would not be made available to staff, therefore, results could not affect grades in the course or the professor's evaluation. The graduate students were asked to respond as honestly as possible (signing of the name was optional), but such census information as sex, date of birth, place of birth, maternal language, and academic program and year was required. The research task, a paper-and-pencil questionnaire, was completed during the class period.

Scoring. The 39 items of the Rokeach Dogmatism Scale were scored by adding a constant of 4 to each response of the counselor-in-training. These scores were summed over the test items to obtain the total score for dogmatism.

Background to the Measurement Instrument and Procedure. The questionnaire was constructed from four different attitude scales: Adorno's F test forms 40, 45 (1950), Adorno's Ethnocentrism Scale (1950), Lay and Jackson's Attitudes Towards French Canadians (1972), and the Rokeach Dogmatism Scale, Form E (1960). (See Appendix A.) The 100 test items were randomly ordered from the various scales. One or two scale items were omitted from tests since their content was judged unrelated or irrelevant to Canadian society.

Deception was utilized in an attempt to obtain as unbiased a measure of attitude as possible, to reduce social desirability responding, and to control for demand characteristics. At this educational level there is a certain degree of test sophistication and the potent connotations of any instrument seen as potentially evaluative of a student's performance. In addition, certain problem areas such as intolerance and prejudice cannot be adequately studied if subjects are aware of the nature of the experiment (Gallo, Smith & Mumford, 1973; Seeman, 1969).

Establishment of the Base Level of Empathy

In order to establish the base level of empathy for each counselor-in-training, a method developed by Carkhuff and his associates (Carkhuff, 1969) and slightly modified by the investigator was used.

The measuring procedure was done in one session which preceded the experiment proper by at least two days and consisted of two parts: (1) an audio-tape presentation of 16 helpee expressions, and (2) a response form.

The Instrument

The audio tape, a brief standardized index known as the Index of Communication, consists of 16 helpee (client stimulus expressions (Carkhuff, 1969) representing feelings

and content in different problem areas (see Table 1). The helpee is female and involved in all instances. The range of expressions can easily be from the first contact or from the first few contacts. None of the material relates to the material in any of the other excerpts. The test demands that the person taking it place himself in the role of the counselor and formulate a response to the helpee's verbalization. The responses can be scored on different dimensions. All 16 stimulus expressions appear in Appendix B. Carkhuff (1969) has stated in a review of the studies which use the test that the limitations of the test are that it is written and that it is not the usual response style of a client. Furthermore, in the written response, much information is lost, for example, tone, expression, speed of delivery. However, Carkhuff goes on to state that the instrument seems to be "an economical and efficient means of obtaining a good index of functioning in the helping role" (p. 270).

Validity. Indirect evidence on validity is provided by Carkhuff (1967, 1969) by comparing the mean level of functioning as determined by the Index of Communication with the mean as determined by the standard interview with similar populations. On a 5-point scale the means are approximately 1.5 for the general population and 3.0 for trained experienced counselors. Carkhuff (1969) reported two unpublished studies as more direct evidence for validity.

Table 1

Index of Communication: Feelings and Content
of the 16 Helpee Stimulus Expressions

Content	Feelings		
	Depression Distress	Anger Hostility	Joy Excitement
Social-interpersonal	1 ^a	2	3
Educational-vocational	4	5	6
Child rearing	7	8	9
Sex - marriage	10	11	12
Confrontation by the client	15	16	13
Silence	14		

^aNumber refers to excerpt number

The research of Greenberg (1968) established that both written and verbal responses to helpee stimulus expressions are valid indexes of assessment of the counselor in the actual helping role. Antouzzo and Kratochvil (1968) established a "close relation" between the verbal and recorded presentation of the 16 helpee stimulus expressions and the written responses of the subjects. In a pilot study, with eight subjects, Carkhuff (1960) reported a Spearman rank-order correlation of $+0.89$ between the levels of communication obtained from written responses of helpers to the Index of Communication and obtained from verbal responses of helpers when cast in the helping role with a standard client prior to training.

Also a factor analysis of communication responses indicated a principal factor which accounted for approximately 66 percent of the variability, suggesting that the 16 excerpts basically are measuring the same variable (Carkhuff, 1969).

In the summary of his discussion of this measuring procedure, Carkhuff stated:

Indexes of Communication have been devised, standardized, and validated in the most direct, straightforward and economical ways, and the empirical search testifying to such has been presented (p. 110).

Response Booklet. The booklet contained a set of brief instructions, a section in which to write responses to each of the 16 helpee stimulus expressions and a

section to gather biographical and census data (see Appendix C and Appendix D).

The directions were:

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

Formulate responses to the person who has come to you for help. The following range of helpee expressions can easily come in the first contact or first few contacts; however, do not attempt to relate any one expression to a previous expression. Simply try to formulate a meaningful response to the helpee's immediate expression. (Silence, although sometimes therapeutic, is not a permissible response.)

Administration. The counselor-in-training was tested in an office. He sat at a desk with a tape-recorder to his right or left and with a response booklet in front. He read the instructions, had the opportunity to ask questions, and then was instructed in the use of the tape-recorder. The tape-recorder was to be stopped after each excerpt in order to allow the person to write his responses to the excerpt. The entire procedure lasted approximately 65 minutes (5 minutes included for establishing the counselor-in-training in the testing situation and for introductory and explanatory remarks.

Scoring. Each of the 16 responses made by each counselor-in-training was rated according to a 7-point semantic differential on the continuum of understanding - not understanding (Shapiro, 1968), to assess the functioning

level of the counselor's empathy in his communications to the client in the counseling session. In other words, to assess the counselor's expressed understanding of the client's thoughts, feelings, and expressions. Level 1 represents a low level of empathic understanding of a very ineffectual therapist. Level 7 represents a high level of empathic understanding of a very empathic and facilitating counselor. Level 4 is arbitrarily defined as the minimally facilitative level of empathic understanding. Below level 4 the expressions of the counselor detract from those of the client; at level 4 the expressions of the counselor and client are interchangeable, whereas, above level 4, the responses of the counselor are additive in nature (see Figure 1). A sum of the judges' ratings for all 16 excerpts was obtained for each counselor-in-training. The excerpts were also rated for genuineness (congruence) on the scale of false-genuine and for unconditional positive regard on the scale of accepting-rejecting.

The genuineness scale (genuine-false) concerns the degree to which the counselor's expressions represent the accurate, open, and appropriate expression of his experience of the client, of himself, or of their interaction. At level 1, the counselor is presenting a facade with a marked discord between feelings and content of his expressions. At level 4 the counselor provides no

Gradual decrease in counselor's response to client's expressions of feeling in such a way that he detracts from client's communication especially affective.

Gradual increase in counselor's response to client's expressions by expressing deeper and deeper levels than client is able.

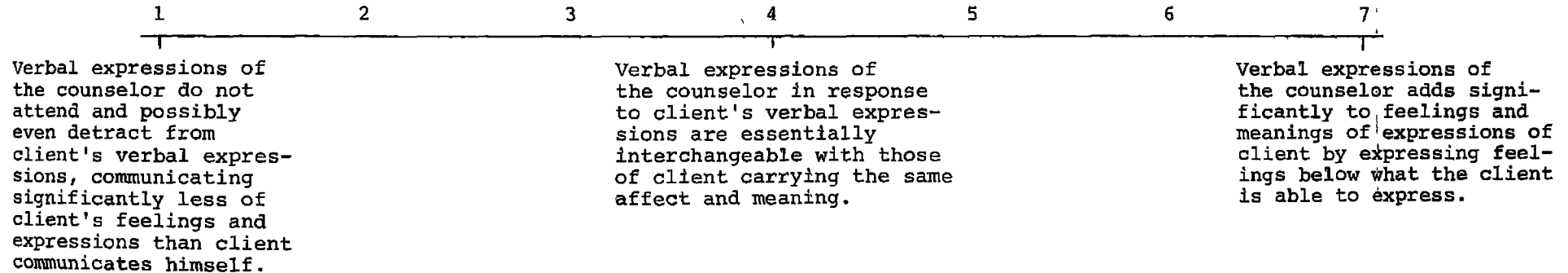


Figure 1. Empathy Scale. Not Understanding - Understanding.

"negative" cues of a discrepancy between what he says and what he appears otherwise to be experiencing. He makes appropriate responses. At level 7, the counselor is freely and deeply himself, with full integration of the feelings and content of his statements (see Figure 2). The Unconditional Positive Regard Scale (Nonpossessive Warmth) (accepting - rejecting) is concerned with the quality of liking concern for and respect for the other person in the encounter uncontaminated by evaluation of his thoughts, feelings, or behaviors. Level 1 represents verbal expressions that communicate a negative regard for the client and may even communicate a total lack of respect for the feelings, experiences, and potentials of the client. Level 4 represents communication of minimal acknowledgment of regard for the client's position and concern for his feelings, experiences, and potentials; communicated is the possibility that who the client is and what he does may matter at least minimally to the counselor. Level 7 represents communications of the highest regard and deepest respect for the client's worth as a person and his potential as a free individual. (See Figure 3.) Scores for unconditional positive regard and for genuineness were the sum of the judges' ratings on the 16 excerpts.

Before submission to the judges for scoring, the written responses were typewritten and coded in order to prevent the identification of the counselors-in-training's ethnic background and to control for rater bias. Each rater received both the excerpts and the counsellors-in-training

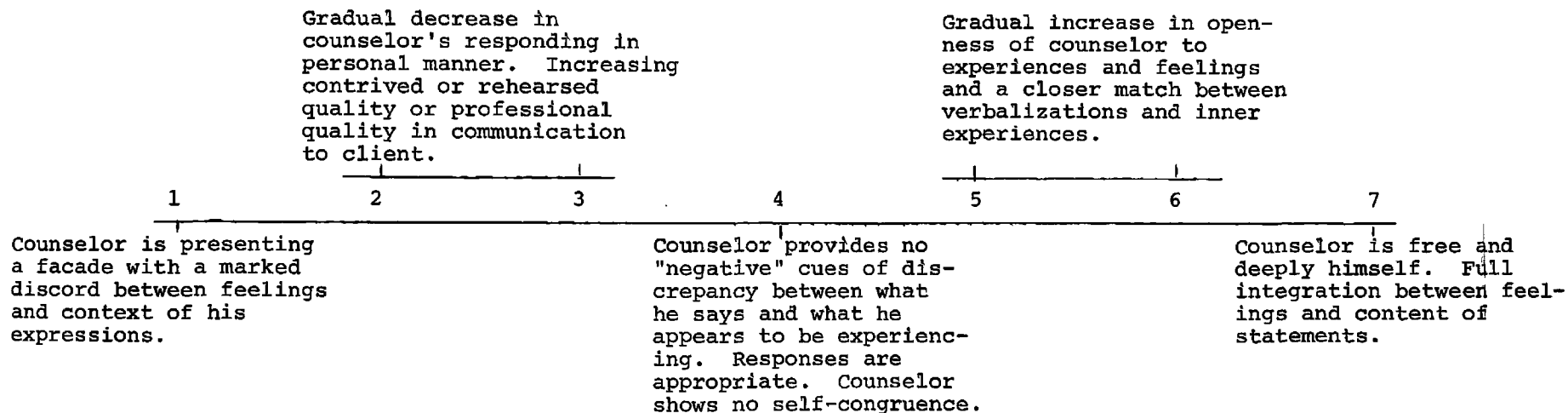


Figure 2. Genuineness Scale. Accepting - Rejecting.

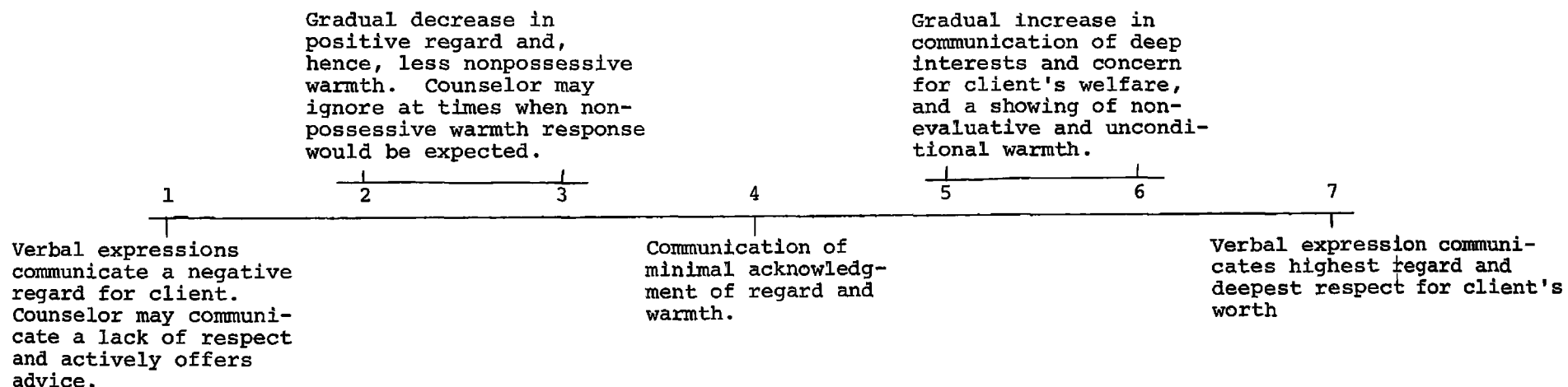


Figure 3. Unconditional Positive Regard Scale (Nonpossessive Warmth).
Accepting - Rejecting.

in a different random order in order to control for order and serial effects. Due to the practical limitations, the three scales were rated concurrently by each rater; some contamination could not be avoided by this procedure. However, the concepts were sufficiently dissimilar to avoid confusion. Four rating sheets were randomly ordered for each rater to control for possible response set. (See Appendix 5.)

Background of the Rating Scale. Empathy, as a rater's judgment along a 5-, 7-, or 9-point stage scale of the degree to which the counselor communicates warmth or understanding, is frequently utilized and observed in research (Barrett-Lennard, 1962; Berenson, Carkhuff & Myrus, 1966; Feiffel & Ellis, 1963; Halkides, 1958; Rogers, 1957; Strupp, 1960a, 1960b; Truax & Carkhuff, 1967).

Shapiro (1968) has investigated the Truax rating scales which he feels are rather demanding in the time they require for rater training. He created three semantic differentials to represent the Truax defined dimensions of accurate empathy, nonpossessive warmth, and genuineness. As previously cited, they are: understanding - not understanding, accepting - rejecting, and genuine - false, respectively. He then prepared tapes to be rated in accordance with Truax's procedure and presented them to students in an introductory psychology class who rated them on the semantic differential scales. He also trained

raters to use the Truax scales and had them rate the same tape recordings.¹ He found significant positive correlations ($p < .01$) between the students' responses and the responses of the trained raters. Thus naive raters were just as able to discriminate high and low therapeutic conditions as were well-trained raters. He concluded that the requirement of using professional raters of highly defined scales, of extensive training time, and of paying raters in research on the core conditions was not merited. In a second study, Shapiro (1970) asked naive untrained raters to place Truax and Carkhuff's (1967) examples of the levels of empathy on a continuum of understanding - not understanding. The rho for the mean rankings of the raters with Carkhuff and Berenson's levels was .90. These results suggested that valid estimates of the levels of therapeutic conditions are not dependent upon skilled trained raters or sophisticated instruments. Shapiro (1973) reported three studies in which three different groups of naive judges ranked sets of transcripts of recorded psychotherapy, representative of the ranges of the Accurate Empathy, Nonpossessive Warmth and Genuineness Scales as developed in the United States, to measure therapeutic conditions. The aim of the studies was to replicate the results of the preliminary study of accurate empathy and to extend its method to the nonpossessive warmth and genuineness scales. The results supported

¹The correlations between the Shapiro Scales and the Truax Scales were: .67 empathy; .89 warmth; .78 genuineness ($p < .01$).

the conclusions of the early research, but did not permit generalization of the other two scales. The rho for the mean rankings for accurate empathy (understanding concept) was .86, .90, and .70, respectively, in the three studies. Naive judgments are of interest because patients whose perception of the conditions is held to be important to their effectiveness (Truax & Carkhuff, 1967) and naive raters share their ignorance of the scale manuals. Also, the lengthy and detailed rater-training procedure employed by Truax and Carkhuff may not be necessary.

Selection and Training of Raters. Having reviewed the different ways of measuring empathy--evaluated by the client, evaluated by the therapist, or evaluated by outside judges--Gardner (1967) concluded that the third way seemed to have the most validity.

The raters in the study were contacted by the experimenter and offered employment in the research project. No attempt was made to obtain clinically sophisticated raters, for example, psychology or counseling students, because:

1. Rogers et al. (1967) found that clinically sophisticated raters tend to rate on the basis of clinical judgments rather than the definitions provided by the scale.
2. Arnhoff (1954) and Cronbach (1960) studied the use of naive raters and their findings suggested that they are often more reliable in their judgments because they confined their judgments to the dimensions at issue.

3. The therapy basic to the research suggests that the therapeutic conditions are effective only if they are communicated to the patient and the clinically naive rater would be freer to adopt the set necessary for rating conditions (Rogers et al., 1967).
4. The advantage of the semantic differential scale of the concept of understanding was devised as an alternative to the Truax and Carkhuff scales which required extensive rater training.

The raters were "trained" in an informally supervised practice session conducted by the experimenter. The raters judged five data samples consisting of 10 excerpts, each of which were taken from the demonstration practice tape from the procedure to measure the functional level of the facilitative conditions of the counselors in an analogue situation. After each sample, the experimenter obtained the interrater reliability coefficient and reported the results. The raters and the experimenter went over the independent ratings of the raters. After each sample was rated, interrater reliability was obtained, ratings were compared, and more discussion ensued. The rating of the data samples continued until the criterion was reached that demonstrated they understood the scales and were proficient in their use. (See Appendix F.) An interrater reliability of .60 was the minimally acceptable level since it had been established in previous research (Rogers et al., 1967). However, Melloh (1964) recommended .70 before judges can be considered reliable to rate samples of subjects.

The raters, although trained together, worked independently during the ratings of the study data. They were warned about response sets and the effects of fatigue. The judges were not informed of the design of the study and the hypotheses being tested. They proceeded to rate the experimental data over approximately a 2-week period. The rating scale used was discussed previously in this chapter. In the preparation of the typewritten responses to the simulated clients on videotape, it was necessary to delete any references to a client's name by a counselor-in-training in order to prevent the detection of the ethnic background of the client and to control for rater bias.

Measurement of Empathy Toward Anglophone and Francophone Clients

The procedure to measure the functioning levels of empathy (as well as unconditional positive regard and genuineness) of Anglophone counselors as they responded to Anglophone and Francophone clients consisted of two parts: (1) a videotape representation of Anglophone and Francophone clients in the counseling analogue, and (2) a response booklet.

Instrument

Since the stimulus situation is so important in determining the counselor's response and to control for potentially confounding situational variables, it was

necessary to standardize the interviews and the clients. Several researchers (Bohn, 1965; Heller et al., 1963; Strupp, 1960; Zimmer & Anderson, 1968) have utilized such taped client-counselor interactions.

In the development of the videotapes, prior to the filming, each student actor was met for an orientation meeting. At this time, the problem to be role-played was discussed and the procedure for the filming presented. In the individual taping sessions, spontaneity and naturalness were encouraged in terms of verbal and non-verbal behavior.

The Anglophone and Francophone assignments were similar in nature and each problem identical in structure which included an introductory statement with sufficient information to identify ethnic background and the reason for coming to the counselor. The client was primarily concerned with the relating of his difficulties. The complete scripts are presented in Appendix G.

Each videotape has ten excerpts which vary in length from 30 seconds to 1-1/2 minutes, with a total running time, with 30-second stops, approximately 15 minutes. Up to a 90-second silence between each excerpt was given to each counselor-in-training to write his response to the client statement. The periods of silence were identifiable by still shots of the client. Two sample excerpts were prepared as practice segments for the

counselors-in-training in order for them to become familiar with the format of the videotapes and the procedure for responding.

The videotapes were filmed on 1/2-inch black and white SONY tape at the Royal Ottawa Hospital with the assistance of the audio-visual technician. The TV camera was focused to videotape a front view of the client, generally the upper half of the body, as he sat by the corner of the counselor's desk.

The difference in the four videotapes was in ethnic background. To ensure discriminable differences, five raters independently judged the tapes, agreeing that the variable manipulated was ethnic background and that the segments were credible representations of an initial interview. The judges were not otherwise connected with the study. The rating forms and the results of the analysis are presented in Appendix H.

There were 24 possible sequence orders of administering the four client videotapes. However, only seven sequences were selected on the basis that no two identical ethnic clients appeared in succession in an attempt to control for demand characteristics. In addition, only a limited number of subjects were available who fulfilled the requirements to participate in the study. There was no reason to suspect that the order effects were more probable within the unused sequences than with the used

sequences, and an analysis for order effect within the sequences used was done.

Response Booklet. The response booklet was comprised of a clip board that contained a face sheet with brief instructions concerning the procedure, a section in which to write responses to each of the simulated client's statements (a separate sheet for each response), and a modified version of the Barrett-Lennard Relationship Inventory. (See Appendix I.)

The counselors-in-training were asked to respond to each excerpt to the following:

During these stops, in writing, you are as the counselor to respond therapeutically to the client. That is, please respond to the client as you would if you were actually working with him in a counseling situation.

The counselor-in-training was thus instructed to try to assume the role of the counselor at the periods of silence and to write a response which would be most consistent with their understanding of this assumed role of counselor and which would most closely resemble what they would say.

Administration. The counselor - in-training appeared at his scheduled appointment time and was seated at the desk. (See Figure 4.) Introductory remarks and directions concerning the procedure were made. The counselors-in-training were not informed that they were seeing actors. After the demonstration tape of sample excerpts, the four

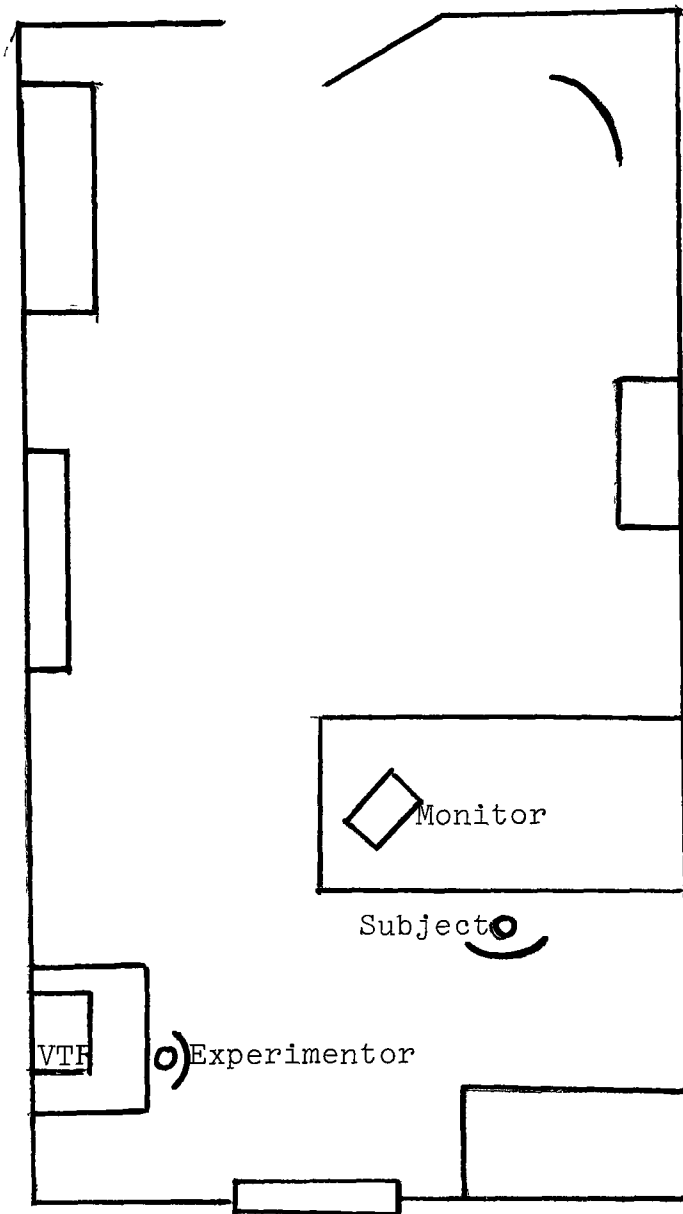


Figure 4

Schematic Representation of the Testing Room

videotapes were presented in a particular experimental order. Following each client statement, each counselor-in-training was given sufficient time to write a response in the response form booklet. They were strongly encouraged to respond as soon as possible. After each videotape presentation, the counselor-in-training completed the Relationship Inventory for the client just seen. Time for administration was approximately 1-1/2 hours, five minutes for introductory and explanatory remarks and 60-75 minutes for viewing, responding, and completing the inventory.

The experimenter presented all treatments to the counselors-in-training to control for experimenter bias.

Scoring. The scoring procedure and scales were identical to that in establishing base level of empathy. Each counselor-in-training obtained a score reflecting the amount of empathy communicated by him to the client which was the sum of the judges' ratings of the responses over the 10 excerpts of each videotape.¹ The responses were rated on the dimensions of unconditional positive regard and genuineness as well. In the analysis, the sum of the judges' ratings for each ethnic group was combined. Francophone 1 and Francophone 2 were combined for Ethnic 1,

¹Hereafter, empathy ratings will refer to the judges' ratings of the counselor's responses unless otherwise specified.

and Anglophone 1 and Anglophone 2 were combined for Ethnic 2.

Measurement of the Counseling Relationship Between Counselor and Client

The measurement procedure consisted of the counselor-in-training completing the Relationship Inventory for each simulated client videotape.

Instrument

The Relationship Inventory was devised by Barrett-Lennard (1962) as a research instrument to provide measuring scales for four therapist variables: empathic understanding, level of regard, unconditionality of regard, and congruence. Each of these relationship variables is conceived of existing on a continuum ranging from a maximum level to a minimum level, that is, of having a positive or negative value. The multiple-choice questionnaire, which is prepared in parallel forms for client and therapist respondents, makes provision for three grades of "yes" and three grades of "no" identified by +1, +2, +3 and -1, -2, -3, respectively.

There have been revisions and adaptation of the Inventory since 1962, but most studies employ the author's 64-item revision form. The instrument has been used in over 60 studies with very diverse samples of subjects

and in the context of a wide variety of specific research problems. The instrument can be applied in almost any situation where there is significant involvement and interaction between persons (for example, between the subject and the referent others). The interpersonal perceptions on the levels of "How I perceive a particular other's response to me" and "How I see my own response to the other person" can be tapped. By appropriate changes in the instructions and the pronouns referring to self and other it yields a variety of other levels (for example, one's prediction of the other's perception of oneself in the relationship).

Reliability. Barrett-Lennard (1962) reports split-half and test-retest coefficients for the earlier versions of the Relationship Inventory ranging from .89 to .96 for the therapist data on the relationship variables. For the present 64-item revision, Barrett-Lennard (1969) reported product moment correlations between test and retest scores (using an interval ranging from 2 weeks to 6 weeks) ranging from .86 to .92 for the relationship variables. In another study using an interdisciplinary group of professional persons, each of whom rated their own response to the last client to have counseling with them, Barrett-Lennard reported pre-post correlations representing conservative estimates of reliability. The results (r_{t1} , r_{t2} , $N=28$) ranging from .85 to .91

for the four variables. Mills and Zytowski (1967) have also reported test-retest reliability data for the revised Relationship Inventory obtained from a sample of undergraduate women students who answered both forms of the Inventory for the relationship with their mothers (N=79, test interval 3 weeks). The reported figures range from .74 to .90 on form OS, and .80 to .86 on form MO for the variables.

Validity. The issue of validity of the Relationship Inventory, considered in relation to the procedures used in developing and applying the instrument, and the original evidence of reliability and scale intercorrelation data, is discussed in the author's monograph (Barrett-Lennard, 1962, pp. 6-7, 11-13). A content validation procedure was included, and is reported in this original work on the instrument.

The further evidence for or against validity derives from research in which the Inventory has been used, in particular, from carefully designed and conducted studies in which predicted associations between Relationship Inventory measures and other variables stem directly from the theoretical and logical scheme on which the instrument is based. There is a very substantial pattern of supporting evidence now surrounding the principle that the discriminated relationship variables represent or reflect dimensions of fundamental importance in human interactions and its

effects. Studies in addition to the author's own work which add evidence relevant to the validation of the Relationship Inventory include studies by Thorton (1960), Clark and Culbert (1965), Gross and DeRidder (1960), Cahoon (1962), Emmerling (1961), and Van der Veen (1965). Cahoon (1962) found that experiencing levels (Process Scale) and open-mindedness (Dogmatism Scale) of practicum counselors were, in general, significantly related to the client-perceived quality of their counseling relationships as measured by the Relationship Inventory scales.

Response Booklet. The Relationship Inventory consists of a brief set of instructions and 30 selected items from the empathic understanding scale and the level of regard scale of the Barrett-Lennard Relationship Inventory, arranged in a similar format to the 64-item revised inventory.

The directions were:

Listed on this questionnaire are a variety of ways that one person may feel or behave in relation to another person. Please consider each statement with reference to your relationship with the client just seen.

Administration. Each counselor-in-training immediately after each client videotape in the experiment proper completed the inventory. Total time for filling in the inventory was approximately 5 minutes for each client seen by the counselor-in-training.

Scoring. The scoring procedure involved face value weighting of the numerical answer categories and allowed every answer to the items for a given variable to either add or detract from the resulting score, according to the direction of the theoretical meaning.

The specific method is to reverse the sign of the subject's answers to the theoretically negative items and then sum the relevant item scores for each variable. This method yields a possible scoring range of $-3n$ to $+3n$ where n is the number of items used for the particular variable.

A summary of all the experimental measures and their designations are summarized in Table 2.

Experimental Procedure

First, the experimenter obtained the attitude scores on the 42 Anglophone counselors-in-training through the use of deception, a confederate, and a composite attitude measure. The counselors-in-training were ranked from the highest to the lowest Dogmatism score and three groups were created in which they were designated as high-dogmatic (intolerant), middle-dogmatic (intolerant), and the lower third of ranked counselors-in-training were designated as low-dogmatic (tolerant) counselors. Next, the base level of empathy was gathered individually for each counselor-in-training by using the Index of

Table 2
Summary of the Experimental Measures
and their Designation

Designation	Measure
General Intolerance (dogmatism)	Rokeach's Dogmatism Scale, Form E (1960)
Base Level of Empathy	Carkhuff's Index of Communication (1969) (judges' rating)
Facilitative Conditions	Shapiro's Semantic Differential Scales (1968) (judges' rating)
Empathy	understanding-not understanding
Unconditional Positive Regard	accepting-rejecting
Genuineness	genuine-false
Counselor's Empathy and Regard	Modified Barrett-Lennard Relationship Inventory (1968) (self-rating)

Communication which is comprised of 16 client expressions on audio-tape and the counselors-in-training responded in writing to each of the 16 excerpts. These responses were rated by the raters according to the semantic differential concepts of understanding-not understanding, accepting-rejecting, and false-genuine of Shapiro (1968). Each counselor-intraining obtained a score which was the sum of the judges' ratings on the 16 excerpts.

Each subject within each group was then randomly assigned to view one of the experimental orders of the videotape presentation to obtain a measure of the expressed levels of the facilitative conditions, empathy being the critical condition. The counselors'-in-training offered facilitative condition scores were the sums of the judges' ratings on the 20 excerpts for the Ethnic 1 representing Francophones, and the sums of the judges' ratings on the 20 excerpts representing Ethnic 2, the Anglophones. After each videotape, the counselors-in-training rated the quality of the relationship variables of empathic understanding and regard on a modified version of the Barrett-Lennard Relationship Inventory.

Null Hypotheses of the Study

In terms of the null hypotheses:

1. There are no significant differences among the mean scores of base level of empathy of the Anglophone counselors-in-training in the three experimental groups of

intolerance and that there are no significant differences among the mean scores of the facilitative conditions expressed by the Anglophone counselors-in-training of high-, middle-, and low-intolerance.

2. There are no significant differences among the mean scores of the facilitative conditions offered to Francophone and Anglophone clients.
3. There are no significant differences among the mean scores of the facilitative conditions for the high-, middle-, and low-intolerant Anglophone counselors-in-training expressed in the counseling analogue; and that there are no significant differences among the mean facilitative condition scores of the Francophone and Anglophone clients; and that there are no significant differences among the mean scores of the facilitative conditions offered by high-, middle-, and low-intolerant Anglophone counselors-in-training to the Francophone ethnic group.
4. There are no significant differences among the mean scores of the rated relationship variables of empathy and regard for the high-, middle-, and low-intolerant Anglophone counselors-in-training on the Relationship Inventory in the counseling analogue; and that there are no significant differences among the relationship variable scores of the Francophone and Anglophone clients; and that there are no significant differences among the mean scores of the relationship variables for the high-, middle-, and low-intolerant Anglophone counselors-in-training to the Francophone clients

Statistical Analysis

Analysis for Interrater Reliability. In this study Ebel's intraclass correlation is the statistical procedure used for estimating the reliability of the mean k ratings for each subject. This formula is the statistic used most frequently by Truax and his associates (Truax & Carkhuff, 1967) in estimating the reliability of their instrument. Ebel's formula essentially yields an average intercorrelation,

and has the advantage of minimizing the distortions caused by differences between raters in the general level of rating.

Analysis for Hypothesis Testing. The determination of whether or not high-dogmatic and low-dogmatic Anglophone counselors-in-training offered significantly different levels of empathy, unconditional positive regard, and genuineness to clients who are dissimilar in ethnic background was accomplished by means of a two-factor analysis of variance with repeated measure procedure on one factor. The repeated measure design is potent in controlling for subject heterogeneity and in achieving within block homogeneity. Further, it permits economy in terms of subjects (Winer, 1962). By varying the person stimuli (more than one client of each ethnic background) to the subjects, individual difference characteristics are controlled and, therefore, differences observed are a function of the ethnic factor and not to the physical characteristics of clients. There is a need to sample the stimulus population (Brunswik, 1947; Hammond, 1954; McGuigan, 1963). The relationship between dogmatism, facilitative conditions, and ethnicity was also explored through multiple regression analysis even though the equivalence of the two systems is recognized. Multiple regression analysis makes possible the construction of a regression equation from which a "criterion" score, in this instance, empathy, can be predicted.

To determine the conditions under which the counselor offered high and low levels of the facilitative conditions, empathy being the critical condition, the following comparisons were made by t tests and F tests: between the three experimental groups and the Francophone clients (Ethnic 1), and between the three experimental groups and the Anglophone clients (Ethnic 2).

Additional Analysis. An intercorrelation of the scales of empathy, unconditional positive regard, and genuineness was computed to determine whether three distinct therapeutic conditions are being measured or whether only a single trait is being tapped. A principal factor analysis with varimax rotation was done to detect any underlying pattern of variables of the scales.

CHAPTER III

RESULTS

The relationship of general intolerance to the facilitative conditions was assessed by measuring the expressed level of empathy, unconditional positive regard, and genuineness of three experimental groups (high-, middle-, low-intolerance) of counselors-in-training in a counseling analogue situation with clients of similar or dissimilar ethnic backgrounds. The major dependent measure was Shapiro's 7-point semantic differential scale which was employed to obtain judges' ratings of the counselor's offered facilitative conditions (empathy, the major focus) for each of the clients. Another dependent measure, a modified version of the Barrett-Lennard Relationship Inventory, was utilized to obtain the counselors' subjective ratings of the quality of the ^{perceived} relationship with each client in terms of empathy and regard.

Preliminary Analysis

In this section the various statistical analyses undertaken before the testing of the major hypotheses are presented. t tests and F tests are reported on the three experimental groups for establishing three separate groups,

assessing for possible sex differences, determining possible differences on base level of empathy, analyzing for order effect in film presentation, and creating the ethnic factor. In addition, the results of interrater reliabilities for the judges are given.

General Intolerance

General intolerance scores were obtained for all counselors-in-training on a composite attitude survey. The counselors-in-training were then ranked from high to low, according to their raw scores. The scores ranged from a high of 187 to a low score of 83. The mean score of all counselors-in-training ($N=42$) was 132.88 ($SD=26.88$). The counselors-in-training were then split into three groups of high-, middle-, and low-intolerance. The mean intolerance score of all high-intolerant counselors-in-training ($n=14$) was 165.07 ($SD=11.69$); for all middle-intolerant counselors-in-training ($n=14$) it was 130.14 ($SD=3.86$); and for low-intolerant counselors-in-training ($n=14$) it was 103.42 ($SD=8.37$). A hiatus in scores between the experimental groups was maintained to ensure three distinct groupings on the dimension of intolerance. The mean general intolerance scores of the resulting three experimental groups are reported in Table 3.¹ The counselors-in-training

¹Means and standard deviations of the other attitude tests contained in the composite battery for the three experimental groups are presented in Appendix J.

Table 3

Means and Standard Deviations of Intolerance Scores of Male and Female Counselors-in-training Subjects in the Three Experimental Groups and for Each Experimental Group

Category	<u>N</u>	Mean Intolerance Scores	Standard Deviation
High-intolerant group	14	165.07	11.69
Female	7	161.00	8.66
Male	7	171.14	10.62
Middle-intolerant group	14	130.14	3.86
Female	7	127.85	2.58
Male	7	131.57	2.66
Low-intolerant group	14	103.42	8.37
Female	7	103.00	8.88
Male	7	103.85	7.13

within each of these experimental groups were then randomly assigned to view one of the experimental viewing orders.

To determine if the three groups were, as intended, different in terms of intolerance (dogmatism scores) and to determine if male and female counselors-in-training within each of the three experimental groups (high-, middle-, low-intolerant) could be combined for all further analyses of data, a two-way analysis of variance was computed on the intolerance scores. Results, which are shown in Table 4, indicate the three groups are significantly different and that there was ^{no significant} difference between the means of the sexes within each experimental group.

Base Level of Empathy

Base level of empathy was determined for each counselor-in-training by using the 7-point Shaprio semantic differential scale (1968). Level 1 represents a low level and level 7 represents a high level of empathic understanding. Level 4 is classified as minimally facilitative.

Scores for base level of empathy ranged from a high score of 193 (sum of the two judges' ratings on 16 excerpts of the Index of Communication) to a low score of 130. The mean score of all counselors-in-training (N=42) was 163.11

Table 4

Two-way Analysis of Variance (Sex X Intolerance Group) on
Dogmatism Scores of Rokeach Scale

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Sex (A)	1	252.59	3.91
Intolerance group (B)	2	13852.78	214.74***
A X B	2	79.16	1.22
Error	36	64.50	

$$^a F_{.95}(1,36) = 4.11$$

$$***p < .001$$

(SD=13.63). The mean base level of empathy for the high-intolerant counselors-in-training was 165.28 (SD=14.12), for the middle-intolerant counselors-in-training, 157.64 (SD=14.93), and for the low-intolerant counselors-in-training the mean score was 166.42 (SD=10.70). The mean base level of empathy of the counselors-in-training in the various categories (high-, middle-, low-intolerant) are highly similar. (See Appendix K for the distribution and range of scores.) In order to assess whether the three experimental groups of counselors-in-training were not significantly different in base level of empathy and to determine if there was a possible sex difference in base level of empathy between the three experimental groups, a two-way analysis of variance was computed to test the differences in means between the three groups and the means between the sexes. Results of the analysis indicate for the groups of high-, middle-, and low-intolerant counselors-in-training and of the sexes within each group that there is no significant difference between the means in base level of empathy and establishes the similarity in base level of empathy between the three groups. The results are reported in Table 5.

Table 5

Two-way Analysis of Variance (Sex X Intolerance Group) on
Base Level of Empathy Scores

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Sum of judges' ratings on 16 excerpts			
Sex (A)	1	66.88	.35
Intolerance group (B)	2	319.45	1.67
A X B	2	22.59	.11
Error	36	190.98	

$$^a F_{.95}(1,36) = 4.11$$

$$F_{.95}(2,36) = 3.26$$

Analysis for Order Effect

Before the hypotheses were tested, it was first necessary to analyze the data for the possibility of an order effect, despite randomization and counterbalancing in the procedure and design. That is, was the functioning level of empathy an expression of the particular sequence of videotapes or the result of the experimental manipulation of the research variables? A 4 X 4 (Film X Position) analysis of variance was computed. The results are reported in Table 6. The obtained F ratios are not significant and differences between groups in expressed level of empathy to the client videotapes varying in ethnicity could be attributable to variables other than a simple order effect.

Ethnicity Factor

Two two-way analyses of variance were computed to determine if there were significant differences across clients within each ethnic group. If the analyses indicated no significant differences between the means of two actors simulating Francophone clients and between the means of two actors simulating Anglophone clients, the videotapes could be combined for Ethnic 1 and Ethnic 2, respectively, for the repeated measures factor. For the three experimental groups as a whole, results showed no

Table 6
Two-way Analysis of Variance (Film X Position) for Order
Effects of Presentation

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Empathy scores from sum of judges' ratings to videotapes			
Film (A)	3	40.11	.57
Position (B)	3	126.28	1.80
A X B	9	104.41	1.49
Error	152	69.83	

$$^a F_{.95}(3,152) = 2.67$$

$$F_{.95}(9,152) = 1.94$$

significant main effect for Anglophone and for Francophone on empathy scores from judges' ratings; therefore, the videotapes were combined such that Francophone 1 plus Francophone 2 equals Ethnic 1, and Anglophone 1 plus Anglophone 2 equals Ethnic 2. (See Tables 7 and 8.) For the major analysis, the empathy scores for the counselors-in-training were the sum of the judges' ratings on the two Francophone videotapes for Ethnic 1 and for Ethnic 2, the sum of the judges' ratings on the two Anglophone client videotapes.

Interrater Reliability

Ebel's formula (1951) was used to compute interrater reliability. Separate correlations were computed for the ratings by the judges of counselors-in-training responses to the Index of Communication and their ratings of the counselors-in-training responses to the four client videotapes.

The reliability of the two raters¹ on the response to the 16 excerpts of the Index of Communication for empathy was .77; for unconditional positive regard, .62; and for genuineness, .60. The reliability of the two raters on

¹Originally, three judges were trained, but one judge was eliminated from the study as a result of the low correlations of this judge with the other two judges, and the poor test-retest reliability demonstrated by this judge (see Appendix L.).

Table 7

Two-way Analysis of Variance (Intolerance Group X Francophone) for Ethnic 1 Factor

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Empathy scores . . . sum of judges' ratings for Francophone clients			
Intolerance group (A)	2	11.15	.16
Francophone (B)	1	82.01	1.23
A X B	2	76.51	1.14
Error	78	66.56	

$$^a F_{.95}(2,78) = 3.11$$

$$F_{.95}(1,78) = 3.96$$

Table 8.

Two-way Analysis of Variance (Intolerance Group X Anglo-
phone) for Ethnic 2 Factor

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Empathy scores sum of Judges' ratings for Anglophone clients			
Intolerance group (A)	2	185.51	2.29
Anglophone (B)	1	.00	.00
A X B	2	3.89	.04
Error	78	79.39	

^a $\underline{F}_{.95}(2,78) = 3.11$
 $\underline{F}_{.95}(1,78) = 3.96$

the counselors'-in-training responses to the 40 excerpts of the four videotapes was .72 for the empathy scale, .58 for the unconditional positive regard scale, and .58 for the genuineness scale (see Table 9).

From the preliminary analyses, it was found that:

1. There were three separate experimental groups on intolerance.
2. Male and female subjects within each experimental group could be combined for the analyses to test the hypotheses.
3. There was no significant differences on base level empathy between the three experimental groups.
4. An order effect did not exist to account for the differences between the experimental groups in expressed level of empathy to the client videotapes.
5. There was no significant differences across clients representing the same ethnic background so that the client videotapes could be combined for Ethnic 1 and Ethnic 2.

In addition, interrater reliability coefficients were sufficient as to consider the scores obtained from the judges' ratings as trustworthy.

Major Analyses

The concept of dogmatism is broad and multifaceted, involving a number of traits and attitudes (general intolerance) on the part of the counselor which may influence a number of his/her sensitivities and abilities (the facilitative conditions, in particular, empathy). The general proposition which is delineated in the specific hypotheses is that there is an **negative** relationship

Table 9
Interrater Reliability of Ratings for the
Two Judges

Raters	Sample Size	Average Ebel		
		Empathy	UPR	Genuineness
Index of Communication	672			
Judge 1		.77	.62	.60
Judge 2				
Four videotapes	1680			
Judge 1		.72	.58	.58
Judge 2				

between intolerance and the "basic abilities" (empathy, unconditional positive regard, and genuineness).

This section will present, after a consideration of the intercorrelations of the scales, the results of the statistical analyses (two-way analysis of variance with repeated measure on one factor and multiple regression analysis) to test the hypotheses of the research study. Frequently, the data are analyzed by various other statistical procedures and the obtained results, which are comparable, are reported.

Intercorrelations of the Scales

One question that concerns the use of the Shapiro scales is whether three distinct facilitative conditions are being tapped. An "among variables" analysis (involving all of the interacting conditions of empathy, unconditional positive regard, and genuineness) was undertaken to find out if they share any significant common variance which may underlie the total therapeutic effort. The intercorrelations of the scores of the interacting facilitative conditions are presented in Table 10.

Inspection of the results indicates that the rated facilitative conditions are intercorrelated both positively and substantially. In a statistical sense, the fact that all the intercorrelations are positive and large immediately suggests that at least one major

Table 10

Intercorrelations of the Shapiro Scales for the Three
Facilitative Conditions^a

	Unconditional		
	Empathy	Positive Regard	Genuineness
Empathy	1.00		
Unconditional positive regard	.630	1.00	
Genuineness	.628	.848	1.00

^aN=168

underlying factor may be responsible for the shared variance. The intercorrelations were factor analyzed by the principal factors procedure with varimax rotations. As seen in Table 1¹, one factor accounts for 80% of the variance of the rated facilitative conditions and may be at the basis of the whole therapeutic endeavor. The present findings suggest the strong likelihood that only one factor is at play in the three Shapiro scales. Since the hypotheses were originally framed in terms of three separate scales, empathy, unconditional positive regard, and genuineness will be treated separately in this paper.

Findings Related to Hypothesis 1

It was hypothesized that level of intolerance is a significant determinant of base level of empathy such that high-intolerant counselors would measure lower on this dispositional trait than low-intolerant counselors and that, in addition, such high-intolerant counselors, as a whole, tend to express lower levels of the facilitative conditions (empathy being the critical condition) than do low-intolerant counselors in the counseling interaction with the client.

Correlations. Pearson product moment correlations were computed between base level of empathy as measured by the Index of Communication and the Dogmatism Score (general intolerance on the Rokeach scale for each of the experimental

Table 11

Principal Factor Analysis with Varimax Rotation of the
Three Shapiro Scales of Empathy, Unconditional Positive
Regard and Genuineness on 168 Cases

Variables	Factors 1	Variance
Empathy	.683	.466
Unconditional positive regard	.921	.848
Genuineness	.919	.844
Contribution of factor	2.41	
Percent of total variance	80.30	

groups (n=14 per group). The obtained correlations suggest that there is no relationship between base level of empathy and intolerance. Base level of empathy scores correlated $-.08$ with the intolerance scores for the high-intolerant group; $-.44$ for the middle-intolerant group; and $-.34$ for the low-intolerant group. The obtained correlations did not reach significance at the $.05$ level.

Pearson product moment correlations were computed between the Dogmatism scores of the counselors-in-training of the three experimental groups (n=42) and the expressed levels of empathy, unconditional positive regard, and genuineness scores obtained from the judges' ratings for each of the ethnic groups in the counseling analogue situation. Separate correlations were computed for each of the experimental groups between the Dogmatism scores and the facilitative conditions for each of the ethnic groups. (See Table 12.) The obtained correlations do not reach significance at the $.05$ level. For the high-intolerant the correlations varied from $.159$ to $-.271$ as compared to $.317$ to $.029$ for the low intolerant counselors-in-training.

Analysis of Variance. In the preliminary analysis, the obtained F ratio of 1.78 failed to reach significance at the $.05$ level ($F_{1,34} = 3.23$). High-intolerant counselors-in-training do not demonstrate lower base levels of empathy as measured by judges' ratings than do low-intolerant counselors-in-training.

Table 12

Pearson Product Moment Correlations
Between Dogmatism Scores of High-, Middle-, and Low-Intolerant
Counselors-in-Training and the Scores for Empathy, Regard, and
Genuineness for Francophone and Anglophone Ethnic Groups

Facilitative Condition	Experimental Group			Total N=42
	High Intolerant N=14	Middle Intolerant N=14	Low Intolerant N=14	
Empathy				
Francophone	-.161	-.324	.029	-.035
Anglophone	.271	-.352	.295	-.129
Regard				
Francophone	.041	-.354	.048	-.048
Anglophone	-.036	-.456*	.237	-.026
Genuineness				
Francophone	.159	-.395	.037	-.128
Anglophone	-.064	-.478*	.317	-.054

*p < .05

Results of the analysis do not support the general hypothesis that there is a significant difference between high- and low-intolerant counselors-in-training on base level of empathy and on the facilitative conditions in the counseling analogue. That is, these results do not permit rejection of the hypothesis as stated in the null form.

Findings Related to Hypothesis 2

It was hypothesized that ethnic differences across clients would elicit different expressed levels of empathy, unconditional positive regard, and genuineness from the counselors-in-training.

Differences Between Means. t tests were computed between Ethnic 1 (Francophone) and Ethnic 2 (Anglophone) for the three experimental groups of counselors-in-training on the three facilitative conditions. Inspection of the results (see Table 13) shows that significant differences in the levels of counselor offered facilitative conditions do not occur across ethnic differences in clients.

Bivariate Regression Analysis. The same findings are expressed in terms of a regression analysis in Table 14, which illustrates the strength of the relationship in addition to its significance.

The relationship between empathy, unconditional positive regard, and genuineness scores and ethnicity is

Table 13

t Tests on Facilitative Conditions Offered to Clients Based
on Ethnicity^a

Facilitative Condition	<u>M</u>	<u>SD</u>	<u>t</u> ^b
Empathy			
Ethnic 1	95.95	8.89	.64
Ethnic 2	96.79	8.10	
Unconditional positive regard			
Ethnic 1	93.86	6.49	1.20
Ethnic 2	95.11	6.95	
Genuineness			
Ethnic 1	92.14	7.47	1.79
Ethnic 2	94.26	7.84	

^aEthnic 1 = Francophone
Ethnic 2 = Anglophone

^bdf=82 t.95= 1.98

Table 14

Bivariate Regression Analysis for Predicting Facilitative
Conditions for Client Ethnicity

Dependent Variable	Multiple $\underline{R}$	$\underline{R}^2$	$\underline{F}^a$
Empathy	.049	.002	.414
Unconditional positive regard	.077	.005	1.00
Genuineness	.121	.014	2.50

$\underline{F}_{.95}(1,166) = 3.90$

not significant and less than 1 percent of the variation in the facilitative conditions scores is explained by the ethnic factor.

Analysis of Variance. A one-way analysis of variance (facilitative condition by ethnic) procedure was utilized and similar results were observed. Counselors-in-training do not express varying levels of empathy, unconditional positive regard, and genuineness based on the client's ethnic background. (See Tables 15, 16, and 17.)

Results of the various data analyses do not support the hypothesis that ethnicity is a significant determinant of the counselor's expressed level of the facilitative conditions and does not account for a significant proportion of the variation in conditions across clients. In terms of the null hypothesis, rejection was not warranted by these results.

Findings Related to Hypothesis 3

It was hypothesized that high-intolerant Anglophone counselors-in-training tend to express lower levels of the facilitative conditions of empathy, unconditional positive regard, and genuineness to clients who are ethnically dissimilar, in this instance, Francophones.

Differences Between Means. The findings in the form of the t statistic reveals that the three experimental groups of Anglophone counselors-in-training do not express

Table 15.

Summary of One-way Analysis of Variance on Empathy Scores
by Ethnic Group^a

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^b
Sum of judges' ratings on the 10 excerpts (client videotape)			
Between	1	30.00	.414
Within	166	72.38	
Total	167		

^aEthnic Group 1 = Francophone
Ethnic Group 2 = Anglophone

^b $F_{.95}(1,166) = 3.90$

Table 16
Summary of One-way Analysis of Variance on Unconditional
Positive Regard Scores by Ethnic Group^a

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^b
Sum of judges' ratings on the 10 excerpts (client videotape)			
Between	1	66.00	1.45
Within	166	45.25	
Total	167		

^aEthnic Group 1 = Francophone
Ethnic Group 2 = Anglophone

^b $F_{.95}(1,166) = 3.90$

Table .17

Summary of One-way Analysis of Variance on Genuineness
Scores by Ethnic Group^a

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^b
Sum of judges' ratings on 10 excerpts (client videotape)			
Between	1	189.00	3.21
Within	166	58.70	
Total	167		

^aEthnic Group 1 = Francophone
Ethnic Group 2 = Anglophone

^b $F_{.95}(1,166) = 3.90$

differential levels of the facilitative conditions to the clients who differed in ethnic background (See Table 18, 19, and 20.). Inspection of Table 20 indicates that the high-intolerant counselors-in-training as a whole, in this study, offered a higher mean level of genuineness (192.42) to the Francophone clients than to the Anglophone client in comparison to the middle- and low-intolerant counselors counselors-in-training (186.00 and 189.64 respectively).

Analysis of Variance. A two-way analysis of variance with repeated measure on one factor (Facilitative condition by Intolerance by Ethnicity) was used to test the hypothesis of an interaction between counselor intolerance and client ethnicity to affect the expressed level of the facilitative condition to clients of a different ethnic background than the counselor. Inspection of the results reported in Tables 24 and 22 for the facilitative conditions of empathy and unconditional positive regard shows no significant main effects or interaction effects. The trends are in the opposite direction as predicted in the hypothesis in that counselors-in-training, high in intolerance, tend to offer higher levels of the facilitative conditions to the Francophone clients than to the Anglophone clients. For the counselor condition of genuineness, the ANOVA procedures yield F ratio values for the ethnic main effect and for the interaction effect which were significant

Table 18

t Test Between the Ethnic Groups on Empathy Scores for the
Three Experimental Groups on Intolerance

Groups Compared	Ethnic 1 (Francophone)			Ethnic 2 (Anglophone)		
	<u>M</u>	<u>SD</u>	<u>t</u> ^a	<u>M</u>	<u>SD</u>	<u>t</u> ^a
High intolerant	194.21	11.20	.38	187.35	13.14	.40
Middle intolerant	192.14	15.73		190.28	22.87	
Middle intolerant	192.14	15.73	.42	190.28	22.87	.08
Low intolerant	194.42	11.67		190.92	14.53	
Low intolerant	194.42	15.73	.05	190.28	22.87	.65
High intolerant	194.21	11.20		187.35	13.14	

^adf=26 t.95=1.70

Table 19

t Test Between the Ethnic Groups on Unconditional Positive Regard Scores for the Three Experimental Groups on Intolerance

Groups Compared	Ethnic 1 (Francophone)			Ethnic 2 (Anglophone)		
	<u>M</u>	<u>SD</u>	<u>t</u> ^a	<u>M</u>	<u>SD</u>	<u>t</u> ^a
High intolerant	190.42	12.75	.26	186.92	6.12	.67
Middle intolerant	190.57	14.70		189.92	14.81	
Middle intolerant	190.57	14.70	.30	189.92	14.81	.30
Low intolerant	192.14	10.97		187.85	11.01	
Low intolerant	192.14	10.97	.36	187.85	11.01	.26
High intolerant	190.92	12.75		186.92	6.12	

^adf=26 t_{.95}=1.70

Table 20

t Test Between the Ethnic Groups on Genuineness Scores for
the Three Experimental Groups on Intolerance

Groups Compared	Ethnic 1 (Francophone)			Ethnic 2 (Anglophone)		
	<u>M</u>	<u>SD</u>	<u>t</u> ^a	<u>M</u>	<u>SD</u>	<u>t</u> ^a
High intolerant	192.42	11.55		183.85	8.86	
Middle intolerant	186.00	11.26	1.43	189.35	15.58	1.10
Middle intolerant	186.00	11.26		189.35	15.58	
Low intolerant	189.64	11.51	.81	181.64	10.91	1.46
Low intolerant	189.64	11.51		181.64	10.91	
High intolerant	192.42	11.55	.51	183.85	8.86	.56

^adf=26 t.95=1.70

Table 21

Two-way Analysis of Variance with Repeated Measure on One
Factor of Empathy Scores for the Three Experimental
Groups on Intolerance

Source of Variation	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Between Subjects	41		
Counselors-in-training (A)	2	27.58	.07
Subjects within groups	39	394.17	
Within subjects	42		
Ethnicity (B)	1	348.10	3.04
A X B	2	45.46	.39
B X subjects within groups	39	114.49	

^a
 $F_{.95}(1, 39) = 4.08$

Table 22

Two-way Analysis of Variance with Repeated Measure on One
Factor of Unconditional Positive Regard Scores for the
Three Experimental Groups on Intolerance

Source of Variation	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Between subjects	41		
Counselors-in-training (A)	2	13.08	.01
Subjects within groups	39	224.00	
Within subjects	42		
Ethnicity (B)	1	84.00	1.60
A X B	2	76.32	1.45
B X subjects within groups	39	52.46	

^a $F_{.95}(1,39)=4.08$

at the .05 levels, respectively (see Table 23). The Francophone ethnic group clients received higher levels of genuineness from counselors-in-training than did the Anglophone ethnic group clients. However, since the interaction effect is also significant, it becomes necessary to modify this conclusion somewhat. Specifically, as graphically represented in Figure 5, there is a tendency for high- and low-intolerant counselors-in-training to offer higher levels of this facilitative condition to Francophone clients, while the middle-intolerant counselors-in-training tend to offer approximately similar levels of genuineness to both ethnic groups. Analysis of simple effects indicates that there is a significant difference between Ethnic 1 and Ethnic 2 among those with high-intolerant scores; and there are no significant differences between Ethnic 1 and Ethnic 2 among those with middle-intolerant scores and among those with low-intolerant scores (see Table 24). In addition, high-intolerant counselors-in-training offer significantly higher levels to the Francophone clients than to the Anglophone clients as compared to the middle- and low-intolerant counselors-in-training (post hoc cell comparisons operationalized in terms of Scheffé; Winer, 1962).

Table 23

Two-way Analysis of Variance with Repeated Measure on One
Factor on Genuineness Scores for the Three
Experimental Groups on Intolerance

Source of Variation	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Between Subjects	41		
Counselors-in-Training (A)	2	50.39	.25
Subjects within groups	39	240.21	
Within Subjects	42		
Ethnicity (B)	1	377.19	6.68*
A X B	2	302.86	5.36*
B X subjects within groups	39	56.40	

^a $F_{.95}(1, 39) = 4.08$

$F_{.95}(2, 39) = 3.23$

* $p < .05$

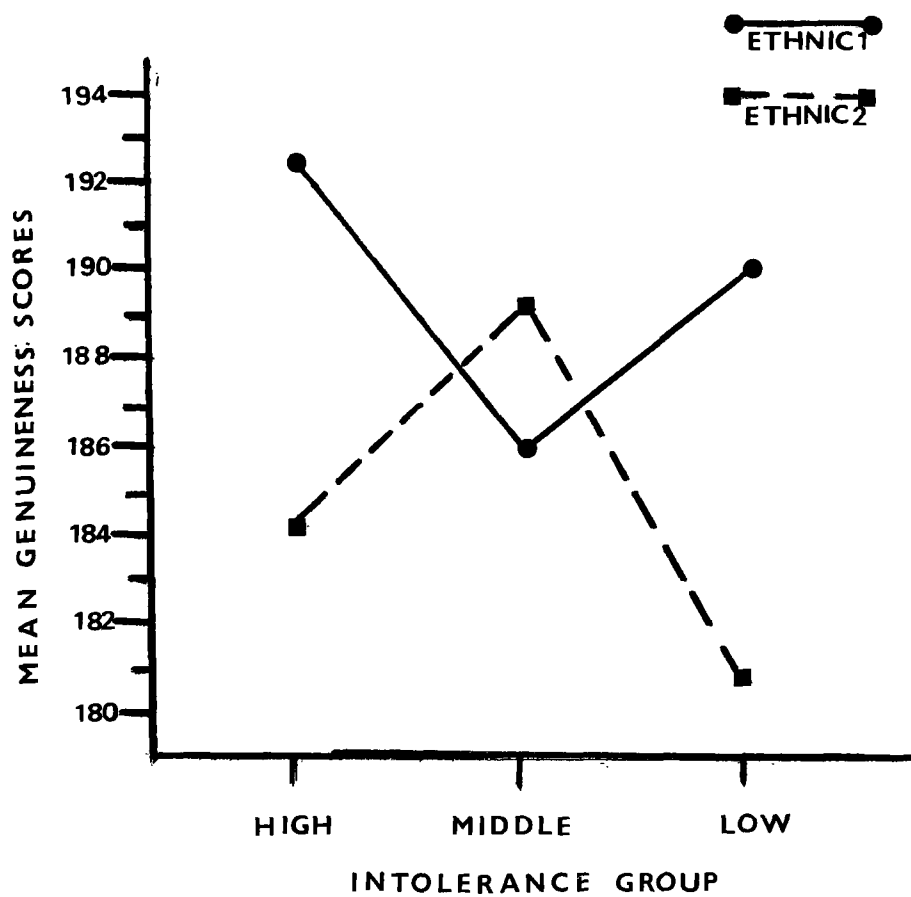


Figure 5

Interaction Between Ethnicity^a and Intolerance Group

^a Ethnic 1 = Francophone
Ethnic 2 = Anglophone

Table 24

Analysis of Variance Summary Table for Simple Effects on
Genuineness Scores on Ethnicity (B)
by Intolerance Group(A)

Source of Variation	df	MS	F ^a
Between Subjects			
Between A at b ₁	1	441.75	47.07***
Between A at b ₂	1	291.00	30.99***
Within Cell	78	9.39	
Within Subjects			
Between B at a ₁	2	157.14	4.55*
Between B at a ₂	2	10.55	.18
Between B at a ₃	2	223.99	3.96
B X subjects within groups	39	56.50	

^a_F_{.95}(1,39) = 4.08

*p < .05

***p < .001

Multiple Regression Analysis. The hypothesis was tested by a multiple regression method which yielded F ratios through the significance of the predictor (intolerance score) as a source of variance in the regression. Table 25 reports the results. The intolerance score does not account for any significant proportion of the variance in the scores for the facilitative conditions, which is similar to the results obtained for ethnicity in the regression analysis reported earlier in the study.

The question remains as to why counselors-in-training who, on the basis of measured intolerance, might be predicted to express lower levels of the facilitative conditions when interacting with a client who is ethnically different from him yet demonstrates high levels of these therapeutic conditions to these clients. There may be, therefore, other confounding variables that are influencing the strength and direction of the relationship. Experience, for example, is known to be significantly related to the level of empathy expressed by counselors. Several variables known to be related to empathy and/or intolerance were first considered in a multiple regression analysis (see Table 26), then through a stepwise linear multiple regression procedure. Inspection of the results using the variables of intolerance, experience, sex, age, and ethnicity as predictors of empathy shows that only 28% of the variance in empathy is attributable to the joint action

Table 25

Multiple Regression Analysis Predicting the Facilitative
Conditions from Intolerance Levels

Dependent Variable	Multiple $\underline{R}$	$\underline{R}^2$	$\underline{F}^a$
Empathy	.069	.004	.80
Unconditional positive regard	.041	.001	.29
Genuineness	.060	.003	.60

$\underline{F}^a_{.95}(1,166)=3.90$

Table 26

Multiple Regression Analysis Predicting the Facilitative
Conditions Using the Variables of Sex, Age Experience,
Intolerance and Ethnicity

Dependent Variable	Multiple <u>R</u>	<u>R</u> ²	<u>F</u> ^a
Empathy	.537	.289	2.93
Unconditional positive regard	.385	.148	1.25
Genuineness	.452	.205	1.85

^aF.95(1,162)=3.90

of the five variables. Of these only experience and sex account for an appreciable proportion of the variance in empathy scores with the effects of age, intolerance, and ethnicity negligible. (See Table 27.)

For the criterion of unconditional positive regard, these same five variables account for only 14% of the variance and the stepwise regression procedure indicates that age and experience are significant predictors of this facilitative dimension. (See Tables 26 and 28.)

Similar results are obtained in the regression analysis for the criterion of genuineness. The five variables of sex, age, experience, intolerance, and ethnicity account for only 20% of the variance in genuineness scores, and that of these five variables only age and experience are related to the genuineness scores variation. (See Tables 26 and 29.)

Analysis of the data by the various statistical procedures does not support the predictive hypothesis of differentially offered levels of the facilitative conditions to clients who are ethnically dissimilar from the high-intolerant counselor. The null hypothesis of no significant interaction between high intolerance and ethnicity on the offered five conditions cannot be rejected. Age and experience of the counselor appear to be more significant predictors of the facilitative conditions that will be expressed to the client in the counseling

Table 27

Summary of Stepwise Linear Multiple Regression Analysis
to Obtain the Optimal Predictor Variables for the
Prediction of Empathy Scores

Variables Held Constant	Variables Included	Variance Accounted (r^2)	F^a
Sex Age Intolerance Ethnic	Experience	.253	13.57***
Age Intolerance Ethnic	Experience Sex	.283	14.43*** 1.61
Age Ethnic	Experience Sex Intolerance	.288	14.04*** 1.66 .19
Ethnic	Experience Sex Intolerance Age	.289	12.10*** 1.70 .14 .16
	Experience Sex Intolerance Age Ethnic	Tolerance Level Insufficient	

a

$$F_{.95}(1,162) = 3.90$$

*** $p < .001$

Table 28

Summary of Stepwise Linear Multiple Regression Analysis to
Obtain the Optimal Predictor Variables for the Prediction
of Unconditional Positive Regard Scores

Variables Held Constant	Variables Included	Variance Accounted (r^2)	F^a
Sex Experience Intolerance Ethnic	Age	.107	4.81*
Intolerance Sex Ethnic	Sex Experience	.137	2.21 1.34
Sex Ethnic	Age Experience Intolerance	.148	2.40 1.18 .41
Ethnic	Age Experience Intolerance Sex	.148	2.23 1.21 .42 .07
	Age Experience Intolerance Sex Ethnic	Tolerance Level Insufficient	

$$^a F_{.95}(1.162) = 3.90$$

* $p < .05$

Table 29

Summary of Stepwise Linear Multiple Regression Analysis
to Obtain the Optimal Predictor Variables for the
Prediction of Genuineness Scores

Variables Held Constant	Variables Included	Variance Accounted (r^2)	F^2
Sex Experience Intolerance Ethnic	Age	.164	7.90*
Sex Intolerance Ethnic	Age Experience	.203	3.88 1.86
Intolerance Ethnic	Age Experience Sex	.204	3.64 1.86 .05
Ethnic	Age Experience Sex Intolerance	.205	3.39 1.85 .04 .04
	Age Experience Sex Intolerance Ethnic		Tolerance Level Insufficient

a
 $F_{.95} (1,162) = 3.90$

* $p < .05$

relationship with the counselor. High-intolerant counselors-in-training do express higher levels of the facilitative condition of genuineness to the Francophone client as compared to the middle- and low-intolerant counselors-in-training.

Findings Related to Hypothesis 4

It was hypothesized that counselors-in-training subjectively rate their own levels of the facilitative conditions of empathy and regard towards clients who are ethnically similar to them as higher than with clients who are ethnically dissimilar to them.

Differences Between the Means. The results of the comparisons of the means between the three experimental groups on the relationship variables of empathy and regard are reported in Tables 30 and 31. Significant differences occur between the low- and high-intolerant counselors-in-training on mean scores of empathy to the Francophone ethnic group, with the low-intolerant counselors rating their relationship higher in terms of this variable than the high-intolerant. The low-intolerant, in comparison to the middle group on intolerance, offers significantly more empathy to the Anglophone ethnic group. On the regard variable, again high and low differ significantly with the low holding the Francophone ethnic group in higher regard. On the Relationship Inventory, the high-

Table 30

t Tests Between the Three Experimental Groups on the Scores
for the Relationship Variable of Empathy for the Two
Ethnic Groups

Groups Compared	Ethnic 1 (Francophone)			Ethnic 2 (Anglophone)		
	<u>M</u>	<u>SD</u>	<u>t</u> ^a	<u>M</u>	<u>SD</u>	<u>t</u> ^a
High intolerant	23.92	13.12	.91	27.50	19.59	.95
Middle intolerant	28.92	14.81		19.28	23.96	
Middle intolerant	28.92	14.81	2.00	19.28	23.96	2.26*
Low intolerant	42.42	19.25	2.86**	39.85	22.23	1.50
Low intolerant	42.42	19.25		39.85	22.23	
High intolerant	23.92	13.12		27.50	19.59	

^adf=26 t.95=1.70

dt=26 t.99=2.47

*p < .05

**p < .01

Table 31

t Tests Between the Three Experimental Groups on the Scores
for the Relationship Variable of Regard for the Two
Ethnic Groups

Groups Compared	Ethnic 1 (Francophone)			Ethnic 2 (Anglophone)		
	<u>M</u>	<u>SD</u>	<u>t</u> ^a	<u>M</u>	<u>SD</u>	<u>t</u> ^a
High intolerant	39.35	14.91	1.06	45.57	19.51	.73
Middle intolerant	46.21	18.06		39.42	23.08	
Middle intolerant	46.21	18.06	1.41	39.42	23.08	1.93*
Low intolerant	55.42	14.96	2.86**	55.57	19.16	1.31
Low intolerant	55.42	14.96		55.57	19.16	
High intolerant	39.35	14.91		45.57	19.51	

^adf=26 t_{.95}=1.70

df=26 t_{.99}=2.47

*p < .05

**p < .01

dogmatic does rate the relationship poorer in empathy and regard with the ethnically dissimilar client though not necessarily obtaining the lowest self-ratings on the whole for these variables. The middle- and low-intolerant rate the relationship as high or higher on these conditions for the Francophone ethnic group in comparison to the Anglophone ethnic group.

Analysis of Variance. The results of the two-way analysis of variance with repeated measure on one factor are presented in Tables 32 and 33. On the empathy scale of the modified Barrett-Lennard Relationship Inventory, counselors-in-training of the three experimental groups do subjectively rate this relationship variable differentially for the clients of different ethnic background, and the interaction effect approaches significance. As a group, high-intolerant counselors-in-training tend to rate the relationship poorer with the ethnically dissimilar client in comparison to their rating of the Anglophone clients. The low and the middle-intolerant tend to rate the relationship higher on this variable for the ethnically dissimilar client (Scheffé post hoc comparisons of the means; Winer, 1962).

For the relationship variable of regard, there is a significant difference between the three experimental groups of counselors-in-training on intolerance, but no main effect for ethnicity or an interaction effect between intolerance and ethnicity. Post hoc comparisons of the means

Table 32

Two-way Analysis of Variance with Repeated Measure on One
Factor on Empathy Scores of the Barrett-Lennard
Relationship Inventory

Source of Variation	df	<u>MS</u>	<u>F</u> ^a
Between Subjects	41		
Counselors-in-training	2	2477.24	3.55*
Subjects within groups	39	696.39	
Within Subjects	42		
Ethnicity	1	174.29	.56
A X B	2	306.08	3.09
B X subjects within groups	39		

^a

$$\underline{F}_{.95}(2,39) = 3.23$$

* $p < .05$

Table 33

Two-way Analysis of Variance with Repeated Measure on One Factor on Regard Scores of the Barrett-Lennard Relationship Inventory

Source of Variation	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Between Subjects	41		
Counselors-in-training (A)	2	1543.74	3.79*
Subjects within groups	39	407.07	
Within Subjects	42		
Ethnicity (B)	1	.42	.01
A X B	2	296.17	.89
B X subjects within groups	39	330.17	

^a

$$F_{.95}(2,39) = 3.23$$

* $p < .05$

(Scheffé; Winer, 1962) shows that the high-intolerant counselors-in-training hold the Anglophone ethnic group in higher regard than the Francophone, and that the middle-intolerant holds the Francophone in higher regard than the Anglophone, while the low-intolerant does not differ significantly in regard offered to either Francophone or Anglophone.

The results are in the direction of the stated hypothesis for the high-intolerant counselors-in-training. Middle- and low-intolerant counselors-in-training tend to rate the relationship with the ethnically dissimilar high or higher in these conditions. Thus, in this case, the null hypothesis was rejected.

In summary, the major analysis of the counselors-in-training in the three experimental groups of intolerance scores on the facilitative conditions of empathy, unconditional positive regard, and genuineness in the counseling analogue with clients of similar and dissimilar ethnic background does not support the major contention of a negative relationship between intolerance and empathy. In this research study, high and low-intolerant counselors-in-training were rated as being more facilitative with the Francophone ethnic group in comparison with the Anglophone ethnic group. One exception is is the counselor's-in-training subjective rating on a modified relationship inventory. In this instance, the high-intolerant

counselors-in-training , as a group, rated themselves as being more empathic and holding the Anglophone ethnic group in higher regard (though the low-intolerant, it must be noted tended to obtain the highest self-ratings, as a group, on these relationship variables).

CHAPTER IV

DISCUSSION

The major purpose of this study was to investigate the relationship between a counselor's-in-training level of intolerance (dogmatism) and his or her expressed level of the facilitative conditions (empathy, unconditional positive regard, and genuineness) to the various clients seen in a counseling situation. Specifically, the answers to the following questions were sought. Do high-dogmatic counselors-in-training exhibit overall lower base levels of empathy and is their intolerance a significant factor in determining the level of expressed facilitative conditions to clients? Are the counselors'-in-training offered levels of empathy, unconditional positive regard, and genuineness related to counselor-client ethnic similarity? Do those counselors-in-training higher in intolerance offer lower levels of the facilitative conditions to clients who are of a different ethnic background than do less intolerant counselors-in-training? And do counselors-in-training rate the quality of the relationship on the conditions of empathy and regard poorer for clients who are ethnically dissimilar as compared to clients who are of a similar ethnic background?

The major findings of the research were as follows:

1. Levels of intolerance were, in most instances, not significantly related to the counselor's-in-training ability to communicate empathy, unconditional positive regard, and genuineness.
2. Ethnicity of the client was not a significant predictor of the expressed levels of the facilitative conditions of the counselors-in-training.
3. There was a significant interaction between intolerance and ethnicity on the facilitative condition of genuineness.
4. Counselors-in-training subjectively rated the relationship variables of empathy and regard differently towards the ethnic groups on the basis of intolerance.

Specifically:

- a. Correlations between base level empathy and intolerance scores were low and not significant as well as the correlations between the scores on the facilitative conditions for each of the ethnic groups and the intolerance scores for the counselors-in-training in the low and high groups.
- b. Less than 1 percent of the variation in the scores for the facilitative conditions in the three experimental groups of high-, middle-, and low-intolerant counselors-in-training is explained by linear regression on the ethnic variable.
- c. Main effects and interaction effects were not significant for empathy and unconditional positive regard in the Anova repeated measure procedure. Ethnicity and the interaction between ethnicity and intolerance were significant for genuineness for the three experimental groups with the high-intolerant counselors-in-training expressing higher levels for the Francophone ethnic group.
- d. Mean scores between the low- and high-intolerant counselors-in-training were significantly different on the variables of empathy and regard for the Francophone and Anglophone clients. Overall the low-intolerant offered higher levels of these conditions than the high-intolerant, but the high intolerant counselors-in-training rated themselves as more empathic and holding their own ethnic group,

the Anglophones, in higher regard than the Franco-phone ethnic group. This is in the direction of the stated hypothesis.

Facilitative Conditions and Level of Intolerance
(Dogmatism)

Despite the relatively small number of counselors-in-training per experimental group, a fairly consistent body of results emerges relating high levels of facilitative conditions to clients regardless of measured intolerance. When base levels of empathy and counselor facilitative conditions offered to clients are compared with the Dogmatism scores of the counselors-in-training, it was found that the base levels of empathy did not correlate substantially with levels of intolerance.

The dyadic encounter is one situation in which intolerance may manifest itself. One person is required to disclose self and the other person receives and acts on external information. Dogmatism appears to be relevant to information processing. Rim (1970) proposed that the dogmatic person is synonymous with the closed person. Dogmatic persons' belief-disbelief systems are closed, and they experience difficulty in receiving and acting on relevant information external to themselves (Rokeach, 1960). Closed persons seem to agree and disagree with, accept and reject, individuals who hold similar belief-disbelief systems. In the context of empathy theory (Barrett-Lennard, 1962), closed persons view man as inadequate, helpless, and unable

to cope with life situations, and may behave in a critical and non-accepting manner towards others. Assuming that the concept of the closed person plays a definite role in limiting disclosure (Kemp, 1961; Tosi, 1970) and empathic relationships, one would expect dogmatic counselors to behave more critically and less empathically than non-dogmatic counselors during a dyadic relationship. It also seems reasonable to assume that counselors who differ in dogmatism level have distinct base levels of empathy. Heck and Davis (1973) found that counselors who vary in conceptual levels demonstrate diverse base levels of empathy. They concluded that the empathy base level varies because the expression of empathy across different clients does not maintain a constant level. It also stands to reason that the expression of dogmatism across individual counselor-client relationships is an unstable variable.

Findings with regard to counselor dogmatism and empathy indicate that high-dogmatic counselors tended to be rated as empathic as low-dogmatic counselors who consistently received high empathy ratings. High-dogmatic counselors did not differ significantly on the dimension of unconditional positive regard as judged by the raters, and this may indicate that they strove to be viewed as less evaluative of the client during the counseling relationship. Genuineness was the only condition on which high-dogmatic counselors-in-training differed significantly from low-

dogmatic counselors-in-training by expressing higher levels of genuineness to the Francophone client, suggesting that the high-dogmatic counselors-in-training experienced the client in an open manner during the counseling analogue. It is conceivable that the deeper the counselor's-in-training level of empathic understanding, the greater will be his acceptance and genuineness, the freer expression of himself in the "relationship," and the less likely the influence of dogmatism in his performance. However, an alternative explanation is in the relationship between dogmatism and conformity. Dogmatism is also related to a tendency among counseling students to simulate desirable change on attitude measures in conformity to situational expectations (Kemp , 1962). A concomitant of dogmatism is conformity. Among others, Harvey (1963) and Wilson (1964) have demonstrated that high dogmatics conform significantly more than do low dogmatics. Webster (1967) found that high-dogmatic counselor trainees made significant gains toward more effective counseling responses during a practicum experience but that these changes had not been integrated perceptually, thus the change was of conforming not integrated nature. Therefore, in this study, the expected behavior was to be facilitative to the client and, in accordance with the expectations of the setting, the high-dogmatic counselor is extremely facilitative. Sensitive to his own achievement needs, and the role of

"authority" (the researcher and counselor educators) plays in this, the high-dogmatic counselors-in-training may conform and give appropriate and acceptable answers during the research project. The low-dogmatic is able to divorce himself from authority, doing what is socially correct, viewing others on their own merits, and is more permissive in his relationship with others. Thus there is no apparent discrepancy in his performance and his dogmatism (tolerance).

Facilitative Conditions and the Attributes of the Client

Much attention has been given to the role of similarity between individuals as a factor in understanding the other person (Halpern, 1955; Fiedler, 1951; Lesser, 1961). Also, a number of studies have demonstrated the importance of attitude similarity-dissimilarity in determining the interpersonal attraction. A significant relationship has been shown between perceived attitude similarity and a person's attraction to a stimulus person (Byrne, 1961, 1962; Byrne & Clore, 1966; Byrne & Nelson, 1964). Rokeach et al. (1960) concluded from research findings that belief differences and not ethnic or race predict attraction when both race and belief are varied. A crucial question which has been asked is whether the counselor offered levels of the facilitative conditions

conditions are related to patient-therapist similarity. Being ethnically dissimilar (white therapist-black client; white therapist-hispanic client) has been found related to noncontinuance in therapy (Waxenburg, 1972). Lesser (1961) stated that "without a correct perception of similarity, counseling progress and empathic understanding may be hindered" (p. 335). When a counselor correctly perceives the degree of similarity between himself and the client, he apparently perceives more correctly what the client is saying and feeling. It was hypothesized that counselors would be more attracted to and more understanding of a client similar in ethnic background and in attitudes.

Rogers (1957), on the contrary, emphasized that each therapist tends to offer to all his patients approximately the same level of facilitative conditions, which are regarded as primarily attitudinal in nature, and that this level is independent of who the patient is and what he contributes to the dyadic interchange. That is, the facilitative conditions are offered by the therapist nonselectively to the clients he sees. Thus the variables are conceived to be invariant. Evidence questions the stability of these counselor variables (Truax, 1966; Kiesler, Mathieu & Klien, 1967; Moos & MacIntosh, 1970; Vesperani, 1969). Kiesler et al. (1967) point out that the definitions of the various stages of each rating scale for the facilitative conditions incorporate cues from the patient's

verbalization or from the interactive aspects of the relationship. The richer the material the client provides, the greater is the counselor's score for exercising his talents, but if the client's communications are sparse or relatively devoid of relevance, or heavy with confusing messages, the lower his score will be. Methodologically, despite judges' ratings of no differences between the client videotapes on the presenting problem, counselors-in-training may have perceived certain clients as providing a slightly richer structure for them as counselors-in-training to function within. Therefore, the effects of intolerance on the facilitative conditions may have been moderated.

An important finding is that, within a group of counselors, a counselor-in-training maintains approximately the same relative position on empathic behavior (actual frequency and accuracy of empathic responses) regardless of the client with whom he is communicating.

While many researchers contend that the client contributes heavily to the establishment of a climate in which the counselor can function effectively, the counselor has a responsibility to this relationship - to communicate to the client that he is employing the "basic abilities" (empathy, unconditional positive regard, and genuineness) in their relationship. Counselor traits and behaviors, as

in this research, have been studied in an attempt to delineate facilitative counselors from poor therapists.

Researchers investigating therapies of individual patients and families concluded that the therapist's active and affective behavior as opposed to rejecting attitude (Bierman, 1968) and interest in the problems of the client (McNair, Lorr & Callahan, 1966) are more likely to hold them in treatment.

However, therapy is viewed by this author and others as a two-way interaction and should be analyzed in terms of what both participants bring to the encounter. The nature of the client-therapist interaction is considered next. It was hypothesized that certain characteristics of the client would interact with certain traits of the counselor to effect the expressed levels of the facilitative conditions.

Facilitative Conditions and Counselor-Client Interaction

The power of belief incongruence to promote disaffection between ethnic groups has often been illustrated. Anisfeld and Lambert (1964), Byrne (1961), Byrne and Wong (1962), Lambert, Gardner, Barik and Tunstall (1963), Rokeach (1960), Rokeach and Rothman (1965), Rubenowitz (1963), Stein, Hardyck and Smith (1965), and Weinreich (1953) have shown that the most significant variable which

affects an individual's bias for or against members of other races or ethnic groups is his perception of the other's beliefs as being either similar or contrary to his own beliefs. Specifically, an individual who perceives another person as having beliefs similar to his will prefer that person over some other person whose beliefs he sees as being contrary to his, without apparent regard for race or ethnic affiliation. That this is true for groups as well has been demonstrated by Rokeach (1960).

Rokeach's main proposition that the disaffection between ethnic groups is a matter of the perceived incongruence of belief systems is a possible explanation of the disaccord which can exist between French-speaking Canadians and English-speaking Canadians. One of the main assumptions of this study is that differences in responses by English-speaking counselors-in-training (Anglophones) to French-speaking clients (Francophones) may be in terms of assumed belief incongruence. Rokeach (1960, p. 15) found subjects high on a measure of dogmatism or intolerance "cognitively tuned" to discriminate in terms of belief and not in terms of ethnicity. Anderson and Côté (1966) found in their sample that French-speaking Canadians evaluated English-speaking Canadians in terms of belief congruence and not ethnicity, especially the highly dogmatic.

It was hypothesized that counselors, in particular, the highly dogmatic, would be attracted to and more understanding of clients of the same ethnic background (assumed belief congruence and attitude similarity) and, therefore, would be more empathic, higher in acceptance, and more open. The counselors-in-training, in particular high and low dogmatic, according to judges' ratings of the therapeutic responses, displayed higher levels for the ethnically dissimilar client on empathy and unconditional positive regard, and significantly higher levels of genuineness by the high-dogmatic counselors-in-training to the Francophone ethnic group. Ethnic affiliation as well as belief congruence did not seem to be major determinants of the facilitative conditions for the counselors-in-training in the three experimental groups of intolerance. Unfortunately, estimates of the extent to which responses were determined by ethnic affiliation or belief congruence, or both, were not obtained. It is possible that in the client videotapes ethnic group was not as salient a cue as well as belief for response discrimination by the intolerant counselors. Stereotypic behavior and French accent were not emphasized, and the fact that all clients were university students may have minimized certain value and belief differences.

It would seem that ethnicity with its connotations for belief dissimilarity-similarity would be a determinant in shaping a counselor's response to a client. It was assumed that ethnicity is an unavoidable element that stands out in the moment-to-moment interplay, a potential obstacle or potential catalyst, between client and counselor for all that it signals in terms of existing differences between the two. Other client characteristics such as education and vocation beyond a certain minimal level are not as explicitly evident in the client's appearance or vocabulary nor do they carry the same degree of emotional impact. Variations that did occur among the counselor-in-training groups did not appear to be anchored in the specific demographic characteristics of ethnic background and maternal language. The finding may suggest something about the nature of the empathic process in that in the moment of understanding empathically, a person sets aside all outside or additional information that he has about the other person.

In addition, different levels of genuineness of high-dogmatic counselors-in-training were offered to Francophone clients as compared to the Anglophone clients. One explanation may lie in the construction of the scales, especially in the genuineness scale. It is possible for a therapist to obtain relatively high scores in this condition while expressing feelings about the client that are

negatively toned, provided that his communications are congruent with his inner experience. The following interchange is a case in point:

Francophone client:

The whole thing is pretty frustrating. I don't know if I should be in university or not. I guess I should be, but there's always "Should I be here or not? How should I feel towards the teachers? No one ever told me. Even with the kids in class, I don't feel a part of it.

High-dogmatic counselor:

Yes, maybe you'd be better off outside of university. Have you ever considered it? Did you really consider your decision to go to university? You'd probably be happier elsewhere.

Counselors' communications to Francophone and Anglophone clients might well be scored similarly for genuineness while conveying messages that are different in affective quality, ranging all the way from friendliness to condemnation. In contrast, scales for empathy and regard both imply positively toned, noncondemnatory responses.

More positively, the differences in rated facilitative conditions (higher levels to Francophone clients as compared to Anglophone clients) may reflect a greater commitment to understanding the communication of Francophone clients and a greater degree of acceptance. Lambert (1963, p. 114) postulates the concept of an "integrative orientation" which, when characteristic of parents' attitudes to the members of a group speaking another language, is one of the principal factors promoting efficient language acquisition. Lambert defines his concept as a sympathy

with the other group and a desire to know more about it with the possibility of joining it eventually (p. 115) which results in parental reinforcement of the corresponding and congruent behavior on the part of the child (p. 115). The integrative orientation is sustained by perceived belief congruence as well as by parental reinforcement. The research was conducted in a university known for its bilingual and biculturalism in its history and tradition. Thus an "integrative orientation" may be in operation in which the characteristic attitude of administration and staff (parent) fosters a sympathy with the other group and sustains a perceived belief congruence on the part of the students and staff. However, in the general world of private practice and public facilities, the initial phases of psychotherapy may be colored by general stereotypes, prevalent prejudices, and varying attitudes in both therapist and patient that may be curtailed by the university setting and atmosphere. There may even exist a cultural pressure on the counselors-in-training which heightens the conforming behavior of high-dogmatics to like the client, resulting in a reluctance to admit to dislike. However, under certain conditions, counselors may express feelings indirectly indicating an affiliation with their own ethnic group. This, however, remains conjecture on the basis of the results obtained.

Yet, the levelling of observed empathy across the differing degrees of dogmatism perhaps represents a phenomenon, albeit a negative one, and worthy of further investigation.

Facilitative Conditions and Counselor's Self-
Ratings

Considerable lack of agreement occurs in the literature among counselors, clients, and objective judges in the rating of counselor empathy. Correlations have varied, with strong relationships found between judges' ratings of the therapeutic conditions and the client's perceptions of them with only moderate correlations between judges and counselors and no correlation between clients and counselors. In this study, high-dogmatic counselors tended to rate themselves as expressing higher levels of empathy (and regard) to Anglophone rather than to Francophone clients; while judges rated the counselors' responses as being more empathic and more accepting with the Francophone clients. These results may be due to differences in the measurement instruments used by the participants. The counselor responded to a paper-and-pencil test, the modified Barrett-Lennard Relationship Inventory, immediately following the session. The judges, on the other hand, made their discriminations of empathy and regard on Shapiro's rating scales. These judgments were made on the basis of reading brief excerpts from the session and rating each individual

counselor response. Thus differences in measuring instruments may have produced the nature of these results.

It has been hypothesized that a relationship exists between patient-therapist similarity and the counselor's levels of expressed facilitative conditions. Waxenburg (1972) and Parker (1968) found support for such a relationship in which therapists and trainers, respectively, offered higher levels of facilitative conditions to those of their own race. Mullozzi (1972), using the Barrett-Lennard Relationship Inventory, had white counselors rate the facilitative conditions they provided to white and black clients. White counselors rated themselves as being more congruent and more empathic to white than to black clients. In this research, only the high-dogmatic rated their performance with their own ethnic group as more empathic and higher in regard. This finding indicates that, while in the counseling analogue, the high-dogmatic counselor may have strove to be viewed as less evaluative of the client and be conforming to the expectations of the testing situation. In the subjective sphere of personal feelings tapped by the Relationship Inventory, the high-dogmatic counselor responded more congruently.

A new consideration of dogmatism as an incomplete concept for understanding levels of openness and closeness is useful. These results have implications for understanding that the more dogmatic counselors when rated on various

conditions of empathic understanding do not necessarily achieve aggregate low ratings, and while one's belief system is an important aspect of personality and is related to the type of interpersonal relationships one establishes in certain dyadic encounters, the closed belief system may not be an operative **psy**chological variable significantly related to counseling effectiveness and may be only disclosed in limited ways. Dogmatism was found to be an unstable characteristic of counselors-in-training during a counseling analogue. Therefore, counselor dogmatism may possibly be dependent on immediately expressed client concerns, length of the counseling sessions, sex of the client, the client's personal or social history, as well as the client's willingness to take action.

Methodological Problems and Other Considerations

Various reasons have been considered for the failure of the study to obtain results that support the various hypotheses that have been predicted with the exception of the high-dogmatic counselors-in-training self-rating of the relationship variables of empathy and regard being higher for the clients of a similar ethnic background.

There are certain factors and variables that may have had an overall effect on the research project. The range of counselors'-in-training level of experience was wide within; and between the experimental groups. Though

experience was not a significant determinant of empathy, as indicated by the multiple regression procedure, there may have been confounding effects that were not controlled by the randomization procedure.

Another is the validity and reliability of the films as a measurement tool for assessing the level of facilitative conditions. The counseling analogue is not an exact replica of the real counseling situation and much of the nonverbal behavior and spontaneity of responses is eliminated by the pencil and paper procedure. Analysis of variance of each film by excerpt for the three experimental groups and by the sexes may reveal wide differences in response patterns and in the consistency of the individual excerpts to elicit empathic responses. A factor analysis may show that multidimensional constructs are being measured.

A related aspect is that of counselor fatigue. Even though the films were seen in various sequences among the subjects, the 1-1/2 hour performing on the research task may have been exhausting. Counselor responses tended to be briefer for the latter films.

Finally, there is the question of demand characteristics. Most students reacted strongly to taking an attitude survey and objected to the nature of the wording and of the type of question. Many scores may reflect a guarded or restricted response. Also, in the counseling

analogue, the expectations might have been perceived to be as empathic as possible or to meet some other perceived expectations of the researcher that was not valid, for example to assess sex differences between male and female counselors-in-training to male clients.

Overall, the results¹ obtained have been attributed to the failure of ethnic affiliation and of belief congruence/incongruence to be salient cues for response discrimination in counselors-in-training. Other factors may be the conforming behavior of high-dogmatics in certain situations, certain methodological problems and, finally, on a positive note, may have been the reflection of a greater degree of acceptance and of a greater commitment to understanding the communication of a client who was ethnically dissimilar.

1 The results must be considered within the context provided by a restricted independent variable (the range of intolerance scores may not sample the higher levels of dogmatism since the highest possible score on this test is 273 but the highest score obtained by sample is 177) and an extremely variable dependent variable (inter-rater reliability for genuineness was .58, though Truax and Mitchell (1971) cite studies with lower reliability ratings) and thus the results are a indication of the judges' performance and not the behavior of the counselors-in-training.

CHAPTER V

SUMMARY

This study explored the relationship between the expressed levels of the facilitative conditions offered to clients of similar and dissimilar ethnic background by high-, middle-, and low-intolerant counselors-in-training. More specifically, the following relationships were investigated: the relationship between intolerance level and base level of empathy; the relationship between counselor-client ethnic similarity and the levels of the facilitative conditions; the interactional relationship between high intolerance and client ethnic dissimilarity on the levels of facilitative conditions offered; and the relationship between counselors' self-rating of empathy and regard and client ethnicity.

The subject population consisted of 42 counselors-in-training who were divided into high-, middle-, and low-intolerance groups on the basis of raw scores obtained on the Rokeach Dogmatism Scale, form E. The participants were students at the University of Ottawa in the Faculty of Psychology and the Faculty of Education who met a minimum requirement of having had four courses in the counseling

area and who were Anglophone.

The facilitative conditions were scored according to the Shapiro Semantic Differential Scales for measuring empathy, unconditional positive regard and genuineness. Measurements were based on counselor-in-training responses to four client videotapes (two Anglophone and two Francophones) consisting of 40 segments of client statements.

A fairly consistent body of research findings emerged indicating that intolerance and client ethnicity (and assumed belief congruence) were not significant determinants of the expressed levels of the facilitative conditions. As a whole, counselors-in-training, based on judges' ratings, offered higher levels of the facilitative conditions towards the Francophone clients (Ethnic 1) than to the Anglophone clients (Ethnic 2) with the high-dogmatic counselors-in-training offering significantly higher levels of genuineness to the Francophone clients. This disparity in scores, on the positive side, may reflect a greater commitment on the part of Anglophone counselors to understand the communication of Francophone clients and a greater degree of acceptance, or on the negative side, an outcome of the conforming behavior of high-dogmatics. Significant differences were found on the modified version of the Barrett-Lennard Relationship Inventory with the high-dogmatic counselors-in-training rating the relationship variables of empathy and regard higher for their own ethnic group.

Clients who, on the basis of ethnicity and belief in-congruence might have been predicted to receive lower levels of the facilitative conditions tended to be offered relatively high levels of empathy, unconditional positive regard and genuineness by counselors-in-training regardless of the counselor's measured level of intolerance.

These findings support the assumptions of Rogers that the facilitative conditions are offered nonselectively by the counselor to the clients he sees (despite possible cognitive awareness of internal feelings as seen in the self-ratings]. This may suggest something about the nature of the empathic process and highlights the attitudinal phenomena of a discrepancy between the cognitive and affective components and the overt behavioral component. Results of the study suggest a complex interaction of attributes of the clients and attitudes of the counselor.

Implications for Future Research

The present study sought to investigate a personality trait involving an attitudinal disposition (dogmatism) of a counselor-in-training and its relationship to the levels of the facilitative conditions offered to clients of different or similar ethnicity. One logical outgrowth of the present study would be to investigate this relationship in natural

settings with experienced counselors. What is the relationship between the attitudes measured and the behavior of the experienced counselor in the practice of psychotherapy and would responses be different to real life Francophones as compared to responses to Francophone videotaped clients? One obvious limitation of this type of study is the ethics of research with human beings experiencing pain, thus precluding the rigid experimental manipulation of the facilitative conditions. The other is the potential lack of cooperation on the part of established counselors who would be sensitive to admissions of feelings of discrimination against their own clients. Perhaps, the appropriate and reliable application of psychophysiological measures would help to discriminate between conscious response and unconscious processes. In this study the possibility of a confounding differential between these two levels of psychic functioning may reflect the action of ego defenses intervening between intent and response.

Efforts to tap the client's perception of the counselor-in-training should be included. The design of this study did not allow for discerning whether the facilitative conditions being offered would be perceived by the client.

In addition, better research instruments are required. Many researchers using the various available rating scales assume that these facilitative conditions are unidimensional,

orthogonally related, and represent a genuine scale capable of legitimate measurement. It is possible, however, that they may be more effectively described in terms of multiple characteristics. Zimmer and Park (1967) and Zimmer and Anderson (1968) have demonstrated the efficacy of using factor analytical procedures for extracting various dimensions within these variables and recommend an approach of multiple operationalism.

Often the procedures to test or evaluate empathic ability do not reveal the contribution of the counselor's personality to the act of empathy. And correlations with scores on personality tests or attitude scales with scores on empathy scales and tests still fail to reveal this contribution or the personality dynamics in a given act of empathy. More creative research and measurement is needed to discover the conditions under which an individual manifests a given kind and degree of empathy or other facilitative conditions. Quoting Moos and MacIntosh (1970):

The relevant research question is not whether accurate empathy is or is not a therapist trait; it is rather a further specification of the proportion of variance in accurate empathy accounted for by different sources in different settings (p. 305).

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APPENDIX AA

MEAN AGE AND MEAN EXPERIENCE OF SAMPLE SUBJECTS

APPENDIX AA

Table 34

Mean Age and Mean Experience of the Sample of Male and
Female Subjects of the Three Experimental Groups
on Intolerance

	High Intolerant Group	Middle Intolerant Group	Low Intolerant Group
Males (N=21)			
Mean age in years	30.00	33.28	30.28
S.D. of combined ages	7.29	9.72	3.03
Mean experience in months	30.85	26.57	30.00
S.D. of combined experience	40.16	31.34	22.96
Females (N=21)			
Mean age in years	29.00	35.00	32.42
S.D. of combined ages	5.71	7.07	7.87
Mean experience in months	17.14	34.85	23.14
S.D. of combined experience	20.02	29.61	21.75

APPENDIX A

COMPOSITE ATTITUDE TEST BATTERY

DATE OF BIRTH
PLACE OF BIRTH
MATERNAL LANGUAGE
EDUCATIONAL LEVEL

APPENDIX A

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

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

I AGREE A LITTLE (slight support)	-1: I DISAGREE A LITTLE (slight opposition)
I AGREE ON THE WHOLE (moderate support)	-2: I DISAGREE ON THE WHOLE (moderate opposition)
I AGREE VERY MUCH (strong support)	-3: I DISAGREE VERY MUCH (strong opposition)

Do not ponder too long over your responses; usually the first reaction is the most reliable.

- 1. Nobody ever learned anything really important except through suffering.
- 2. It is not right to ask Canadians to accept bilingualism and biculturalism if they do not honestly believe in it.
- 3. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- 4. The highest form of government is a democracy and the highest form of democracy is government run by those who are the most intelligent.
- 5. People should be hired on the basis of ability, regardless of cultural background.
- 6. Nowadays when so many different kinds of people move around and mix together so much, a person has to protect himself especially carefully against catching an infection or disease from them.
- 7. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
- 8. Knowing many French Canadians would broaden me as a person.
- 9. Public schools are a place for formal training, not for the proposed cultural broadening of children through the teaching of the French language.
- 10. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects/
- 11. The French Canadians should be accorded equal rights through bilingualism and biculturalism.
- 12. While I don't like to admit this even to myself, my secret ambition is to become a great person like Einstein, Anna Freud, or Shakespeare.
- 13. A man who does not believe in some great cause has not really lived.
- 14. In the history of mankind there have probably been just a handful of really great thinkers.
- 15. No weakness or difficulty can hold us back if we have enough will power.
- 16. The tendency of French Canadians is to follow only the directives given them by their religious leaders.
- 17. Man on his own is a helpless and miserable creature.
- 18. It is only natural and right for each person to think that his family is better than any other.
- 19. The French Canadians excessive birth rate has led to their economic and social difficulties.
- 20. The main thing in life is for a person to want to do something important.
- 21. Canada may not be perfect, but the Canadian way of life has brought us about as close as human beings can get to a perfect society.
- 22. Once I get wound up in a heated discussion, I just can't stop.
- 23. French Canadians are capable of making a number of contributions to our society especially in the Arts.
- 24. Give a French Canadian a high position in government and he will not abuse it.
- 25. Obedience and respect for authority are the most important virtues children should learn.

learn
learn
learn

APPENDIX A

26. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
27. An insult to our honor should always be punished.
28. Bilingualism would result in greater understanding between French and English Canadians.
29. The wild sex life of the olden times was tame compared to some of the goings-on in this country, even in places where people might least expect it.
30. There is so much to be done and so little time to do it in.
31. What the youth needs is strict discipline, rugged determination, and the will to work and fight for family and country.
32. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
33. French Canadians are using the idea of separation as an axe to wield over the head of the Federal government.
34. A person who thinks primarily of his own happiness is beneath contempt.
35. If he were qualified I would be willing to vote for a French Canadian as a member of my city council.
36. Most people don't realize how much our lives are controlled by conspiracies planned in secret places.
37. French Canadians should try to make better use of what they have before declaring that it is inadequate.
38. There is hardly anything lower than a person who does not feel great love, gratitude and respect for his parents.
39. I become incensed whenever a person stubbornly refuses to admit he's wrong.
40. Homosexuals are hardly better than criminals and ought to be severely punished.
41. Science has its place, but there are many important things that can never possibly be understood by the human mind.
42. If people would talk less and work more, everybody would be better off.
43. Nowadays more and more people are prying into matters that should remain personal and private.
44. In times like these, it is often necessary to be more on guard against ideas put out by people or groups in one's own ranks than by those in the opposing factions.
45. French Canadians seem to annoy English Canadians.
46. In times like these, a person must be pretty selfish if he considers his own happiness.
47. The businessman and the manufacturer are much more important to society than the artist and the professor.
48. The worst danger to the Canadians during the last 50 years has come from foreign ideas and agitators.
49. The present is all too often full of unhappiness. It is only the future that counts.
50. Every person should have complete faith in some supernatural power whose decisions he obeys without question.
51. A person who gets enthusiastic about too many causes is likely to be a pretty weak sort of person.
52. Wars and social troubles may someday be ended by a natural disaster like an earthquake that will pretty much destroy the whole world.
53. Bilingualism is more trouble than its worth.
54. Of all the different philosophies which exist in this world there is probably only one which is correct.
55. A French Canadian could make as good a friend as an English Canadian.
56. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
57. A group which tolerates too much difference of opinions among its own members cannot exist for long.
58. The majority of French Canadians have little to offer.

APPENDIX A

59. Canadians should have a common goal of eventual bilingualism in every community.
60. Familiarity breeds contempt.
61. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what others are saying.
62. Human nature being what it is, there will always be war and conflict.
63. There are a number of people I have come to hate because of the things they stand for.
64. Most of our social problems would be solved if we could somehow eliminate the dissolute, the criminal, and the mentally retarded people.
65. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
66. The fight for bilingualism and biculturalism is a fight for democracy.
67. Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down.
68. Certain people who refuse to sing the national anthem or honor the flag should be forced to conform to such patriotic actions, or else be heavily fined.
69. What this country needs most, more than laws and political programs, is a few courageous, tireless, devoted leaders in whom the people can put their faith.
70. French Canadians are justified in involving religion in the issue of bilingualism and biculturalism.
71. I am willing to have a French Canadian as a close personal friend.
72. People can be divided into two classes: the weak and the strong.
73. A qualified French Canadian makes as fine a government official as a qualified English Canadian.
74. If given the chance I would do something of great benefit to the world.
75. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
76. Bilingualism in the public schools would be beneficial to both English and French Canadian children alike.
77. Some people have an inherited impulse to jump from high places.
78. Foreigners are all right in their place, but they carry it too far when they get too familiar with us.
79. There are two kinds of people in this world: Those who are for the truth and Those who are against the truth.
80. Bilingualism in public places such as trains, buses, theatres, restaurants, hotels, should not be required by law across Canada.
81. Canadian politics have not been enhanced by the participation of French Canadians.
82. The best guarantee of our country's security is for Canada to develop its armed services to the largest in the world and to develop its nuclear weapons.
83. When it comes to differences of opinion in religion, we must be careful not to compromise with those who believe differently from the way we do.
84. It is better to be a dead hero than to be a live coward.
85. French Canadians will vote for a French Canadian candidate without considering if he is the better man.
86. When a person has a problem or worry, it is best for him not to think about it but to keep busy with more cheerful things.
87. I'd like it if I could find someone who could tell me how to solve my personal problems.
88. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
89. French Canadians do not deserve the same privileges as English Canadians.

APPENDIX A

- _____ 90. If a **person** is to accomplish his mission in life, it is sometimes necessary to gamble "all or nothing at all".
- _____ 91. A person who has bad manners, habits, and behaviour can hardly be expected to get along with decent people.
- _____ 92. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
- _____ 93. Sex crimes, such as rape and attacks on children deserve more than imprisonment. Such criminals should be capitally punished by death.
- _____ 94. Most people just don't know what's good for them.
- _____ 95. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
- _____ 96. Most people just don't give a damn for others.
- _____ 97. Fundamentally, the world we live in is a pretty lonesome place.
- _____ 98. Now that the U.N. and the Third World (Arab States) are involved in international relations Canada must be sure that she loses none of her independence and power as a country.
- _____ 99. French Canadians are highly prejudiced against other minority groups.
- _____ 100. It is only natural for a person to be rather fearful of the future.

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Robert R. Carkhuff

EXCERPT I:

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

EXCERPT II:

I love my children and my husband and I like doing most household things. They get boring at times but on the whole I think it can be a very rewarding thing at times. I don't miss working, going to the office every day. Most women complain of being just a housewife and just a mother. But, then, I wonder if there is more for me. Others say there has to be. I really don't know.

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

EXCERPT IV:

It's not an easy thing to talk about. I guess the heart of the problem is sort of a sexual problem. I never thought I would have this sort of problem. But I find myself not getting the fulfillment I used to. It's not enjoyable - for my husband either, although we don't discuss it. I used to enjoy and look forward to making love. I used to have an orgasm but I don't anymore. I can't remember the last

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time I was satisfied. I find myself being attracted to other men and wondering what it would be like to go to bed with them. I don't know what this means. Is this symptomatic of our whole relationship as a marriage? Is something wrong with us?

EXCERPT V:

Gee, those people! Who do they think they are? I just can't stand interacting with them anymore. Just a bunch of phonies. They leave me so frustrated. They make me so anxious. I get angry at myself. I don't even want to be bothered with them anymore. I just wish I could be honest with them and tell them all to go to hell! But I just can't do it.

EXCERPT VI:

They wave that degree up like it's a pot of gold at the end of the rainbow. I used to think that too, until I tried it. I'm happy being a housewife; I don't care to get a degree. But the people I associate with, the first thing they ask is, "where did you get your degree?" I answer, "I don't have a degree." Christ, they look at you like you are some sort of a freak, some backwoodsman your husband picked up along the way. They actually believe that people with degrees are better. In fact, I think they are worse. I've found a

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~~Ent~~ if people without degrees that are a hell of a lot smarter than these people. They think that just because they have degrees they are something special. These poor kids ' that think they have to go to college or they are rummed. It seems that we are trying to perpetuate a fraud on these kids. If no degree, they think they will end up digging ditches the rest of their lives. They are looked down upon. That makes me sick.

EXCERPT VII:

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

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

EXCERPT X:

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

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EXCERPT XI:

I'm so pleased with the kids. They are doing just marvelously. They have done so well at school and at home; they get along together. It's amazing. I never thought they would. They seem a little older. They play together better and they enjoy each other, and I enjoy them. Life has become so much easier, It's really a joy to raise three boys. I didn't think it would be. I'm just so pleased and hopeful for the future. For them and for us. It's just great! I can't believe it. It's marvelous.

EXCERPT XII:

I'm really excited the way things are going at home with my husband. It's just amazing! We get along great together now. Sexually, I didn't know ~~we~~ could be that happy. I didn't know anyone could be that happy. It's just marvelous! I'm just so pleased, I don't know what else to say.

EXCERPT XIII:

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

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INDEX OF COMMUNICATIONEXCERPT XIV:

No response (moving about in chair).

EXCERPT 2 XV:

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

EXCERPT XVI:

Who do you think you are? You call yourself a therapist! Damn, here I am spilling my guts out and all you do is look at the clock. You don't hear what I say. Your responses are not attuned to what I'm saying. I never heard of such therapy. You are supposed to be helping me. You are so wrapped up in your world you don't hear a thing I'm saying. You don't give me the time. The minute the hour is up you push me out the door whether I have something important to say or not. I - uh - It makes me do goddamn mad!

APPENDIX C

WRITTEN INSTRUCTIONS FOR PART I

NAME: _____
DATE OF BIRTH: _____ SEX _____
PLACE OF BIRTH: _____
ACADEMIC PROGRAM _____
AND YEAR: _____
PHONE NUMBER: _____
MATERNAL LANGUAGE: _____

INSTRUCTIONS

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

Formulate responses to the person who has come to you for help. The following range of helpee expressions can easily come in the first contact or first few contacts; however, do not attempt to relate any one expression to a previous expression. Simply try to formulate a meaningful response to the the helpee's immediate expression. (Silence, although sometimes therapeutic, is not a permissible response)

Please use a separate sheet for your responses to each excerpt.

When you finish, please complete the attached biographical information sheet. All identifying data will be coded for complete confidentiality and for the data analysis.

Thank you for participating!

APPENDIX D

BIOGRAPHICAL INFORMATION SHEETS

FORM A

BIOGRAPHICAL INFORMATION

192

- 1 A. Age: _____ Date of Birth: _____ 2A. Sex: (Circle one) M F
- 3A. Number of years Schooling: _____ 4A. Highest academic degree: _____
- 5A. Major professional affiliation (Check one)
 _____ Psychiatrist _____ Guidance counsellor
 _____ Psychologist _____ Other (specify):
 _____ social worker
- 6A. Professional activities: (List your major activities and the percentage of your work week devoted to each: (e.g., private practice of psychotherapy - 25%))
- | | |
|-------|-------------------------|
| _____ | _____ % of my work week |
| _____ | _____ % of my work week |
| _____ | _____ % of my work week |
| _____ | _____ % of my work week |
- 7A. If you are presently a student, circle the year of your academic program
 1 2 3 4 5
- 8A. Status of your professional applied training
 _____ I have completed my training and am a member of _____
 _____ (professional association). Year of completion: 19_____
 _____ I am presently in training, which started in 19_____
 _____ I plan to enter in training approximately in 19_____
 _____ I have no training.
- 9A. Have you received any training in psychiatry, psychotherapy, counselling, etc., not listed above? If so, specify; if none, write "NONE"
- 10A. How much training have you received in psychotherapy/counselling principles and techniques? (Check one)
 _____ None
 _____ Very little
 _____ A fair amount
 _____ A great deal
- 11A. How much experience have you had in psychotherapy/counselling? (Check one)
 _____ None
 _____ Very little
 _____ A fair amount
 _____ A great deal
- Approximately how many years: _____ (full-time) **NOTE:** if some of your experience has been part-time, convert it to full-time experience
- 12A. How would you rate your present competence as a psychotherapist? Or counsellor? (Check one)
 _____ Fully competent
 _____ Reasonably competent
 _____ Slightly competent
 _____ Not very competent
- 13A. What kind(s) of psychotherapy or counselling do you practice most typically? (Describe briefly the kind(s) of therapy or guidance you

13A. (cont.) do, such as client-centered, behavior modification, analytically oriented therapy, etc.)

14A. What type(s) of patients/clients do you primarily deal with ?

15A. Do you prefer to treat any particular type of patient/client?
If so which ones?

16A. How long do you see the average client/patient? (Check one)

☐ Less than 3 months	☐ Between 1-1½ years
☐ Between 3-6 months	☐ Between 1½-2 years
☐ Between 6-12 months	☐ Between than 2 years

17A. How often do you see the average patient/client (Check one)

☐ Once a week	☐ 4 times a week
☐ Twice a week	☐ 5 times a week
☐ 3 times a week	☐ 6 Other (specify)

18A. If your therapeutic work has been supervised, approximately how many hours of supervision have you had?
_____ hours

19A. How would you characterize your own theoretical orientation with respect to your psychotherapeutic work or counselling? (From the following list select the orientation which best describes you; it is recognized that influences are usually multiple. Check one.)

☐ Freudian	☐ Eclectic (specify):
☐ Adler	☐ Skinnerian
☐ Horney	☐ Multi-modal (Lazarus)
☐ Rogers (client-centered)	☐ Other (specify):

20A. How would you characterize your training supervisor's theoretical orientation? (Use one of the above labels and write it below.)

Name _____
Address _____

APPENDIX E

JUDGES'S RATING SHEETS

NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
GENUINE	___:___:___:___:___:___:___	FALSE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE

NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE

NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
GENUINE	___:___:___:___:___:___:___	FALSE

UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
FALSE	___:___:___:___:___:___:___	GENUINE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE
NOT-UNDERSTANDING	___:___:___:___:___:___:___	UNDERSTANDING
REJECTING	___:___:___:___:___:___:___	ACCEPTING
GENUINE	___:___:___:___:___:___:___	FALSE
UNDERSTANDING	___:___:___:___:___:___:___	NOT-UNDERSTANDING
ACCEPTING	___:___:___:___:___:___:___	REJECTING
FALSE	___:___:___:___:___:___:___	GENUINE

APPENDIX F

JUDGES' INTERRATER RELIABILITY
ON FIVE TRAINING DATA SAMPLES

APPENDIX F

Table 35

Judges' Interrater Reliability on Five Training Data Samples

Average Ebel ^a	Training Data Samples				
	1	2	3	4	5
Empathy	.758	.579	.634	.850	.879
Unconditional Positive Regard	.758	.667	.777	.868	.851
Genuineness	.441	.646	.739	.881	.881

^a Based on three raters

APPENDIX G

WRITTEN SCRIPTS OF THE FOUR CLIENT VIDEOTAPES

APPENDIX G

FRENCH CANADIAN:DANNY LAGROIXEXCERPT I:

My name is Danny LaGroix. I've been at the University of Ottawa for awhile now. I come from St. Foy, and my friend Deni told me to come here because I have problems. I just broke up with my girlfriend. I've been going with her for almost a year and well it just didn't work out. I was. . .well, I don't know how to start. We went out. We were doing O.K. We had lots of fun and one day it wasn't working anymore. So I said, "Let's stop going out."

EXCERPT II:

Anyway. . .we started going out. We had lots of fun. She was. . .well she made me feel really good, but she started to do things I didn't like. She got mad at me because I wouldn't make decisions. We wanted to go out and I'd wait to find out where she wanted to go and she didn't like that, She wanted me to say it all the time, but I didn't want to. I wanted her to make the decisions and, I don't know, she got mad at me all the time.

APPENDIX G

FRENCH CANADIAN:DANNY LAGROIXEXCERPT III:

Well, I didn't like to make decisions because I didn't want to be pushy and I'd rather somebody else make the decision instead of me because I don't like to show that I'm boss all the time, So I let her make the decisions, but sometimes she didn't want to and she wanted me to. I didn't want to because. . .well I just didn't want to. One night we were suppose to go out and she said, "Where are we going?" and I said, "I was going to leave that up to you." She said, "I want you to say it." And I said, "Wherever you want to go." She got mad and she said, "Well, we're not going then." She said, "I don't want to go out tonight." So we didn't go out. We went on for awhile and then she started to be dishonest. She told me she couldn't go out because she was sick or something, but that wasn't true. She just didn't want to see me anymore.

EXCERPT IV:

(Sigh) I knew she wasn't sick all the time(sigh). I knew that there was probably somebody else, well it made me feel. . .I didn't feel good because it had happened before with another girl and it was just as if it was starting all over again. So I asked her why and she said, " Well, you should know why!" But, well, that's stupud!

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FRENCH CANADIAN:DANNY LAGROIXEXCERPT V:

When that happens to you, you feel mad, but you don't want to do anything because you still want to hold on and that was what I was doing. I was holding on to her because I still needed her. I couldn't do without her. I wanted to say, "Let's stop or let's start again." But I couldn't and she didn't want to. With my first girlfriend the same thing was happening, but I made an effort to try again. . .to try again a new kind of relationship because the old one wasn't working. The second was just about the same, but when I tried the first time, it worked for a few weeks and then it was just finished. So I didn't want that to happen to this second one. I thought that if I don't try something new it will be better or last longer, but it didn't. So I don't know what to do.

EXCERPT VI:

The first time it happened with the first girl, I tried not to show her the way I really felt because I thought it was. . .well then it wouldn't work for sure. So I just disregarded it and I kept on. I thought of other things, I'd go out and try to meet new people, but I'd still be thinking of her and I still felt bad. Then I met the second girl. It was really good in the beginning, but when it started to happen again, I felt really sad.

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FRENCH CANADIAN:DANNY LAGROIXEXCERPT VII:

With both girls I didn't want to be pushy. I didn't want to be the powerful one. I wanted them to be powerful and to make the decisions. I wanted them to be the most important, because I wasn't use to being the one that was always in charge. I wasn't use to that at all, so I wanted them to be. Both girls didn't like it. They wanted me to show them some authority some of the time.

EXCERPT VIII:

I'm not feeling... I'm feeling pretty bad and I don't understand if it's me or if it's the girls. But I think it's me because it doesn't happen twice and . . .well I don't know why. I want to be happy. I don't know where to start now. I don't know if I should go back or try to get somebody new, but then I'm afraid because it might happen again.

EXCERPT IX:

What made it worse is I went home and my mother started to ask me questions because she knew I wasn't feeling the same. I didn't look the same as I look all the time and she started to ask me about school and if my work was O.K. I said yes. She said, "What's wrong? Is it a girl?" and I really didn't want to tell her at all, because I just didn't think

APPENDIX G

FRENCH CANADIAN:DANNY LAGROIX

it was any of her business;but she kept trying to get me to talk and then I'd get mad. I didn't want to talk to her.

EXCERPT X:

She kept on trying to find out. She started to say, "It's not your fault. It's the girl's." That wasn't true, because it was my fault too, but she kept on saying, "No, it's not you. It's the girl." But I didn't want her saying that because I still liked her. I still felt something for the girls I had gone out with. She kept it up. She didn't want to say that I was wrong, that it was my fault. She wanted to put the blame on the girl. That made me feel lost. I felt lost. I didn't want to feel lost because she had done that before when I was younger and I'd lose a competition or if I'd get a bad mark on my notes she'd say, "It's not you, it's the teacher." So she started to say the same thing again, but how could she say that because she didn't even know the girl.

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ENGLISH CANADIAN:ROBERT FORDEXCERPT I:

My name is Robert Ford and I came down here from Toronto to go to this university and I'm in pre-med here. A friend of mine down at the Unicenter recommended that I come down here for advice on my problem. I'm having trouble with my studies. Exams are coming up in a few weeks and I can't come right down to studying. I'm having alot of trouble concentrating I guess. It's at the point where I should be spending several hours a night reviewing material and boning up. ~~Normally~~ I don't have any trouble, but my concentration is really non-existent now. I don't know why. I've always been a student. I never had trouble with covering my material, but now I don't seem able to focus on it. I don't know if it's a physical or a mental thing or what. I get restless. I go to the library and get out my books and I get ready. I line up the portions of material I am suppose to cover and I sit down and my mind starts to wander. How do you make yourself get interested? I normally am, but my mind just keeps wandering off.

EXCERPT II:

Naturally I am starting to feel quite worried about all of this because it is the end of the year and it's been alot of money and time and albt of commitment to this

APPENDIX G

ENGLISH CANADIAN: ROBERT FORD

work. The system is that you got to come up with it at the end of the year. You can go the whole year and then blow it at the end, like what I might be going to do. Then the whole year is wasted no matter how much work you put into it before. That's what worries me. Here I am—I'm interested, I've done all this work; it's review. You know this material and you've got to review it. I just can't do it. It's really worrying me quite a bit.

EXCERPT III:

Well (sigh) like I say this starting to effect me in every area and every area is kind of backlashing on me. I don't sleep well. I toss and turn every night. I get up and I feel groggy then I feel I could sleep. But you've got to get to the lectures because that's new material being covered there. But I can't focus in on the lectures now. Then there's study time and I can't concentrate there. I think well maybe if I went out for a walk. I go out for a walk and it's O.K., but I go back and I still can't concentrate. I think I'll get something to eat and I go and eat something. I really not into it, I have a meal and then I think about taking an after dinner nap and that kind of thing. It's really ridiculous. . . (sigh).

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ENGLISH CANADIAN:ROBERT FORDEXCERPT IV:

Usually I have a fair idea of what I'm doing. I have a fairly clear idea in my mind about my own actions. But with this I don't seem to have a really firm ground to stand on and take a look at what I'm doing and I say to myself, "Yea, I'm not studying and do I know why?" I don't know why. And I have no idea why I can't concentrate on it. It's like you're sitting there and looking at the books and the words just seem. . .I can't comprehend them really. I mean either they are completely matter of fact or I look at them for awhile and I realize I've already read the same sentence for the last five minutes and I really don't grasp it. My mind's drifted off where I'd rather be...daydreams. I've had this problem before but never as bad as this, It is really right out of control.

EXCERPT V:

There I am with all the activities of my day. Normally I have this well-adjusted cycle I go through everyday, but now if one thing is off, the other thing is off and the next thing is off and . . .I can't seem to get the feel into any particular thing I do and that screws up the next thing and then the whole day is shot. This is going on and on. It's just a vicious cycle and I don't know where I can step outside this process and get a solid footing to try and focus again.

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ENGLISH CANADIAN:ROBERT FOSTEREXCERPT VI:

What really confuses me about the whole thing is that this is such an alien state of being for me. I've never been this tense and confused, misdirected or muddled or whatever; I've just never been like this before.

EXCERPT VII:

These exams are coming up and short of an act of God, I've got to come up with this material now. Now is the time to sit down and look at the books. It is not bad once you start to do it. I've always gotten through fine. I could do it. I'd plot my time. I'd set aside a certain amount of time each evening and then I could do it. I'd feel so good at the end of the day. I was proud of that. There was a feeling of accomplishment that I could marshall my time just as intelligently as anyone. Now it is a question of review-to study and review the material, that isn't too much; but now I don't know why I just can't understand it at all. I could maybe if I'd been like this before. I'd would have some idea of how to deal with it, but just. . .Jesus. I feel so bad about it.

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ENGLISH CANADIAN? ROBERT FORDEXCERPT VIII:

(Sobbing) It's like I've always had to work up to a high degree of expectations. I've always been able to do it. That's the thing. Everybody always said I'd go far-the principal in high school, all the guidance counselors, You're one of the brighter people in class. It was always taken for granted. I always could do it and now I just don't.. ~~am~~ /don't . . .I really can't do it. I don't know why, but I can't do it.

EXCERPT IX:

I always had quite an amount of faith and self-confidence and its getting severely bloody rotten now. It's just building up in me. I mean maybe I'm just not that good. Maybe everybody's been mistaken all the time. Maybe it's a front all this time that I've been putting on for so long. I don't know if it is all justified, all the work. Can I really do it or am I just cracking up right now.

EXCERPT X:

(Sobbing) I'm really. . .I just don't know why . . .I can't get to the bottom of it, and I don't understand. I'm still there. I'm still me inside this head. I still have the same ambitions in me. I'm still here. There is something else. I'm not doing it and I don't know why.

APPENDIX G

ENGLISH CANADIAN LAWRENCE FOSTEREXCERPT I:

My name is Lawrence Foster. I've come down here from Toronto to go to school. I'm just about finished my first year. I'm having a lot of problems, I don't know, adjusting, I guess. Uhhmm (sigh) well, like some people told me that I should maybe come down and see you people here. . . see if I could get some help and here I am. It's been. . . since I've left home, it's been pretty hard for me.

EXCERPT III:

When I come home from my classes, I'll try and open my books and get something done, to get some work done, but. . . I just feel really lousy. I can't. . . I have a hard time to concentrate on what I'm doing. I sit and I open my books and just find myself wondering and my mind's wandering. I'm not really happy about what I'm doing and I don't feel like I am getting anywhere.

EXCERPT III:

I'm really looking at the books, and I just can't get anything out of them. There's just. . . I'm really worried. I don't know what I am going to do. I'm afraid my marks are really going to be shitty (sigh). I just don't seem to see anyway out. I spend a lot of time doing nothing. I

APPENDIX G

ENGLISH CANADIAN:LARENCE FOSTER

gUESS (sigh), I mean I want to progress, I want to get through but I don't seem to have any ambition. I feel very lonely alot of the time. I spend alot of time by myself.

EXCERPT IV:

When I leave school and I do go home and I really try to get some work done, but it doesn't seem to work. I seem to find myself opening my books, sitting there staring at the book and all of a sudden I burst out crying. I realize at that point there's definitely something wrong.

EXCERPT V:

I think to myself, "Christ, Am I going to be like this for the rest of my life?" Or I'll go down to the library. I figure maybe it's just the atmosphere or something/ I'll go where there's people. They're all sitting there in little groups or at least sitting in twos. I still feel isolated, still by myself (sigh). I'm,just really alone.

EXCERPT VI:

I mean I just sit and I'm worrying and worrying and worrying. I sit and look out the window. I'm not really seeing anything. I don't even now where my mind is or what I am really thinking except that I am wondering and I'm worried about what's going to happen to me. I haven't always been

APPENDIX G

ENGLISH CANADIAN: LAWRENCE FOSTER

like this. Where does it come from? I just don't know what's going to happen to me. I feel really down.

EXCERPT VII:

I'm afraid I'm just not going to get through this year and I'm going to have to drop out. I'm really scared. I'm scared inside. I don't know where to go from here. Things just seem to be worsening and worsening and I'm not spending too much time with other people. I don't feel free and I'm not free around them. I get very uptight. I spend alot of time thinking about how uplight I get. I really don't know what to do.

EXCERPT VIII:

I don't think, I don't really remember, but when I first came here I don't think I was this bad or at least I didn't have too much of a problem to socialize as I do now. I can recall when I first came I could ask girls out without too much problems and now I just can't/ I just can't ask anyone out. I'm just afraid.

APPENDIX G

ENGLISH CANADIAN; LAWRENCE FOSTEREXCERPT IX:

I don't know, I have this feeling all the time that I'm just not going to pull out of this thing whatever it is. I sit there and I just feel really down and I just don't know what to do about it. I'm worried about my school work. I know I'm not going to progress, at least, I really don't think I will if I keep having this problem.

EXCERPT X:

Like take a Friday night. I go home and I go to my room. I just don't know what to do. Everybody, most of the people I know, they're all going out somewhere to a movie or lecture and having a good time. They seem able to enjoy themselves. I find myself sitting there and I am all alone, just all alone. There's nobody there. The room is hollow. I feel like I am talking to myself. I feel really depressed, really really down!

APPENDIX G

FRENCH CANADIAN: MICHEL DEMERSEXCERPT I:

My name is Michel Demers and I was born in Montreal and I'm in University here in Ottawa. My philosophy teacher sent me here. Well I just didn't think me and the teachers had a good relationship that any teacher and any student should have. For other kids in the class, it went O.K., but for me. . . I always felt the teacher had something against me, well maybe not against me, but I got on his nerves all the time. When I was in high school, the teachers would say to participate all the time, to raise your hand and to answer and to really get into the subject the teacher was teaching. I thought it's part of me to do that. I wouldn't take a subject unless I was really interested in it and of course if I'm interested in it, I feel like participating. A few teachers were always after me that I speak too much or that I move too much or sometimes just the way I think. Three weeks ago a teacher told me to shut my mouth right in the middle of class. I was just answering a problem of course. I added a few jokes. You can't be serious all of the time. I think I'm serious enough—that's no problem at all.

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FRENCH CANADIAN:MICHEL DEMERSEXCERPT II:

I took a psychology course and we went on child counselling. I was enthusiastic because I had read alot of books. I was speaking about the problem and the teacher wasn't listening. A guy in class told me to shut my mouth. I got really angry and picked up my books and left the class. The teacher called me into his office, and he asked me if I had any mental problems. Is it a mental problem to answer a question in class? It hasn't happened all the time. Other kids make jokes. I remember I handed in a paper to a teacher and it was a very good paper and the teacher even said I had the highest mark in the class, but the way she said it. "If Michel can do it, how come nobody else can." and was just laughing. I just felt like grabbing her ribs and twisting them together.

EXCERPT III:

I feel really funny whenever those things happen. I don't know how to explain that. It's just there all of the time. You can't let it out. I feel all the time that just people are laughing at me all the time. It's more than that actually. I just can't say anything good anymore. You're always wondering if whatever you do or say is good anymore/ It's more than that. I had a relationship with a

APPENDIX G

FRENCH CANADIAN:MICHEL DEMERS

GIRL. I use to be very sure of myslef with stuff like that but I didn't even know if I was doing things good or whatever. I feel. . .I wake up in the morning and everything is really heavy.

EXCERPT IV:

I've noticed my marks on my reports. Teachers always on the last page write their notes and what they think of the eassay youive been handed back and they always put negative things. There was this exam, the teacher, I feel, as soon as he read my name, he got negative about the whole thing. Maybe I made a few errors, but that's not a reason to be very negative as soon as they see my name on a report. I'm pretty sure in two courses and maybe a third one too that I'm going to fail the course because of that.

EXCERPT V:

The whole thing is pretty frustrating, like I don't even know if I should be in university or not. I guess I should be, but after awhile there's always-"Should I be here or should I not?" How should I feel towards the teachers? Like no one ever told me. Even the kids in class. . . I really don't feel part of the class anymore.

APPENDIX G

FRENCH CANADIAN: MICHEL DEMERSEXCERPT VI:

There was a school in the States which offered the same subject I'm in. I thought maybe I should go, there, r. Of course I feel this distance between the way I think and the way other people think. It's impossible when I think of it logically, because there should be at least a few who kind of think like me and there doesn't seem to be. I look back and I wonder why. Of course people react to me for other things. We can have the same political opinions, but we just can't communicate at all. There's just no way. There was one girl, last year, I remember I could, but she went away this year. I'm feeling pretty alone I think.

EXCERPT

EXCERPT VII:

I don't know. You see kids all around you all the time with lots of friends in the campus center. Oh I can ~~spea~~ speak to people and I can relate to people. The people next door where I live, we'll speak, but just about little things, like it's nice out, but as far as getting into really speaking- I don't know. They just have something to do or they just tell me nicely that they don't want to have any discussion with me. I feel as I am crude in speaking, but I am not. It's really frustrating.

APPENDIX G

FRENCH CANADIAN MICHEL DEMERSEXCERPT VIII:

I guess it's very hard to explain. The teacher, uhmm, there was one of them, umm, in the beginning of the year- he had me feeling like I was normal, just like any other kid in the class, but after a few months the whole thing changed and he just got to be like any one of the other teachers. I guess I panic sometimes.

EXCERPT IX:

It's a vicious cycle and I feel really that everyday I'm going lower in that.

EXCERPT X:

I guess on a university campus there is so many of us. We're all young and we should be the ones who should really communicate alot. I don't know if it's everybody, I doubt it, but it's just like you see all those people and I guess alot of different opinions and we just can't communicate. We just gather in the halls and go to class. I could understand it if it was big classes but some of my classes have eleven or twelve students all young, I mean leaving the same way. But there's not way. You get tense inside you and I just really don't know.

APPENDIX H

JUDGING OF THE FOUR CLIENT VIDEOTAPES

- (1) JUDGE'S RATING FORMS
- (2) RESULTS OF THE ANALYSIS

APPENDIX .J

Table 38
Mean Scores and Standard Deviations
of the Attitude Tests

	High Intolerant Group	Middle Intolerant Group	Low Intolerant Group
F-Test			
Mean ^a	90.78	73.42	62.92
<u>SD</u>	20.93	12.58	11.56
Ethnocentricism Scale			
Mean ^b	22.57	14.78	16.42
<u>SD</u>	8.60	2.04	4.58
French Canadian Attitude Survey			
Mean ^c	84.21	79.14	75.57
<u>SD</u>	23.24	20.59	18.43

^aRange of possible scores - +7 to +182 (low authoritarianism to high authoritarianism)

^bRange of possible scores - +7 to + 49 (strong anti-ethnocentrism to strong ethnocentrism)

^cRange of possible scores - +7 to +196 (pro-French Canadian to anti-French Canadian)

Overall Rating of the Videotapes

222

,Was the variable being manipulated easily discernible?

. Were you aware of any gross differences between the sets of films representing English Canadians and French Canadians?

In terms of physical appearance and attractiveness of client?

In terms of severity of the presenting problem?

In terms of the structure of the interview?

In terms of the actor's performance?

. How influential is the introductory statement in establishing a set of ethnicity?

. Was the presence of a French accent significant in any of your reactions

What is your overall impression of the videotapes?

Rating of Client Videotape

Number _____

223

Directions: Indicate your judgment of the client videotape on the following 7-point evaluational scales:

1. The overall physical appearance of the client is
GOOD _____:_____:_____:_____:_____:_____ BAD
2. The intelligibility of speech and English of the client is
GOOD _____:_____:_____:_____:_____:_____ BAD
3. Comprehensibility of the presenting problem is
BAD _____:_____:_____:_____:_____:_____ GOOD
4. Degree of severity of the presenting problem for counsellors in training to handle is
GOOD _____:_____:_____:_____:_____:_____ BAD
5. Congruence of case materials and symptoms is
BAD _____:_____:_____:_____:_____:_____ GOOD
6. Ability to empathize to material presented is
BAD _____:_____:_____:_____:_____:_____ GOOD
7. Credibility of representation as portion of an initial interview is
GOOD _____:_____:_____:_____:_____:_____ BAD
8. Credibility of representation of client by actor is
GOOD _____:_____:_____:_____:_____:_____ BAD
9. Indication of selected points for therapist response is
BAD _____:_____:_____:_____:_____:_____ GOOD
10. Quality of the film production is
GOOD _____:_____:_____:_____:_____:_____ BAD

APPENDIX H

Table 36

Mean Score of the Rating Scales for Each Client Videotape

Judge	Francophone		Anglophone	
	<u>1</u> <u>MS</u>	<u>2</u> <u>MS</u>	<u>1</u> <u>MS</u>	<u>2</u> <u>MS</u>
Judge 1	5.0	6.1	6.0	6.0
Judge 2	5.8	5.1	5.9	5.1
Judge 3	4.5	3.1	4.7	5.1
Judge 4	5.9	5.7	5.9	6.2
Judge 5	6.0	6.1	6.4	6.0
Judge 6	5.5	5.0	6.0	5.5

APPENDIX H

Table 37

Summary of One-Way Analysis of Variance on Rating Scores
by Client Videotape

Source	<u>df</u>	<u>MS</u>	<u>F</u> ^a
Sum of judges ratings on 7-point scales			
Between	3	.29	.67
Within	36	.44	
Total	39		

^aF_{.95} (3,36) = 2.86

APPENDIX I

RESPONSE BOOKLET FOR PART II

- (1) WRITTEN GENERAL INSTRUCTIONS
- (2) WRITTEN INSTRUCTIONS FOR EACH VIDEOTAPE
- (3) MODIFIED VERSION OF THE BARRET-LENNARD
RELATIONSHIP INVENTORY

IN THIS PART OF THE RESEARCH PROJECT, THERE ARE FOUR (4) VIDEOTAPED SEGMENTS OF EDITED INITIAL INTERVIEWS WITH TYPICAL CLIENTS THAT COME TO A UNIVERSITY COUNSELLING CENTRE. IN EACH CASE YOU ARE TO ASSUME THAT YOU ARE THE ASSIGNED COUNSELLOR.

EACH SEGMENT IS APPROXIMATELY 15 MINUTES LONG, AND THERE ARE 10 STOPS INTERSPERSED IN THE CLIENT'S PRESENTATION OF HIS PROBLEM. THE STOPS ARE INDICATED BY "FREEZES" IN THE CLIENT'S POSE, AND ARE 30 SECONDS IN LENGTH.

DURING THESE STOPS, IN WRITING, YOU ARE AS THE COUNSELLOR TO RESPOND THERAPEUTICALLY TO THE CLIENT. THAT IS, PLEASE RESPOND TO THE CLIENT AS YOU WOULD IF YOU WERE ACTUALLY WORKING WITH HIM IN A COUNSELLING SITUATION.

AT THE END OF EACH VIDEOTAPED SEGMENT, YOU WILL BE ASKED TO COMPLETE A SHORT RELATIONSHIP INVENTORY.

THE FOLLOWING IS A SHORT DEMONSTRATION TAPE CONSISTING OF A PORTION OF AN INITIAL INTERVIEW TO FAMILIARIZE YOU WITH THE FORMAT OF THE VIDEO TAPE AND THE PROCEDURE FOR RESPONDING TO THE CLIENT. PLEASE RESPOND TO THE EXCERPTS.

THANK YOU FOR PARTICIPATING!

NAME: _____
DATE OF BIRTH _____ SEX: _____
PLACE OF BIRTH _____
ACADEMIC PROGRAM _____
AND YEAR _____

CLIENT: _____

INSTRUCTIONS

During the stops, in writing, you as the counsellor are to respond therapeutically to the client. That is, please respond to the client as you would if you were actually working with him in a counselling situation. (Silence, although sometimes therapeutic, is not a permissible response.)

When recording your response(s), please use a separate sheet of paper for each of the stops in the videotape.

RELATIONSHIP INVENTORY

229

Client: _____
 Name : _____ D.O.B.: _____ Sex: _____

Directions: Listed on this questionnaire are a variety of ways one person may feel or behave in relation to another person. Please consider each statement with reference to your "relationship" with the client just seen.

Mark each statement in the left margin according to how strongly you feel that it is True or Not True in this "relationship".

Write +1, +2, +3, or -1,-2,-3, to stand for the following answers:

- | | |
|---|--|
| +1:Yes, I feel that it is probably true or more true than untrue. | -1:No, I feel that it is probably untrue or more untrue than true. |
| +2:Yes, I feel it is true. | -2:No, I feel it is not true. |
| +3:Yes, I strongly feel that it is true. | -3:No, I strongly feel that it is not true. |

Please Mark Every One!

- _____ 1. I respected him as a person.
- _____ 2. I wanted to understand how he saw things.
- _____ 3. I really liked him.
- _____ 4. I understood his words but did not know how he actually felt.
- _____ 5. I did feel impatient with him.
- _____ 6. I nearly always knew exactly what he meant.
- _____ 7. I appreciated him as a person.
- _____ 8. I liked at what he did from my own point of view.
- _____ 9. I felt indifferent to him.
- _____ 10. I usually sensed or realized how he was feeling.
- _____ 11. I found him rather dull and uninteresting.
- _____ 12. What he said or did sometimes aroused feelings in me that prevented me from understanding him.
- _____ 13. I cared for him.
- _____ 14. Sometimes I thought that he felt a certain way, because that's the way I feel myself.
- _____ 15. I did feel disapproval of him.
- _____ 16. I could tell what he meant, even when he had difficulty saying it.
- _____ 17. I put up with him.
- _____ 18. I usually understood the whole of what he was saying.
- _____ 19. I felt friendly and warm toward him.
- _____ 20. I ignored some of his feelings.
- _____ 21. I appreciated just how his experiences felt to him.
- _____ 22. I didn't like him as a person.
- _____ 23. Somehow he irritated me.
- _____ 24. At times I didn't know how touchy or sensitive he was about some of the things he discussed.
- _____ 25. At times I felt contempt for him.
- _____ 26. I understood him.
- _____ 27. I truly am interested in him.
- _____ 28. I often responded to him rather automatically, without taking in what he was experiencing.
- _____ 29. I felt deep affection for him.
- _____ 30. When he was hurt or upset I could recognize how he felt without getting upset myself.

APPENDIX J

MEAN SCORES AND STANDARD DEVIATIONS OF THE ATTITUDE TESTS

- (1) THE F-TEST
- (2) THE ETHNOCENTRICISM SCALE
- (3) THE FRENCH CANADIAN ATTITUDE SURVEY

APPENDIX K

DISTRIBUTION OF BASE LEVEL OF EMPATHY SCORES

APPENDIX K

Table 39¹
 Distribution of Base Level of Empathy Scores^a

	P	P	P
High Intolerant Group	Middle Intolerant Group	Low Intolerant Group	
Males	Males	Males	
159	159	151	
165	146	173	
175	153	174	
143	145	175	
165	152	167	
174	149	162	
175	160	156	
Females	Females	Females	
178	170	178	
172	193	179	
174	153	175	
142	171	170	
148	168	164	
189	158	172	
155	130	171	
		141	

^aSum of the judges ratings on the Index of Communication

APPENDIX L

INTERRATER RELIABILITY OF THREE JUDGES

(1) RATINGS ON PART I AND PART II

APPENDIX L

Table 40

Ebel Correlations for Interrater Reliability for Three Judges

	r_1^a and r_2	r_1 and r_3	r_2 and r_3	Combined r
Part I				
Index of Communication				
Empathy	.77	.28	.35	.54
Unconditional Positive				
Regard	.62	.37	.44	.51
Genuineness	.60	.32	.41	.47
Part II				
Client Videotapes				
Empathy	.72	.18	.27	.52
Unconditional Positive				
Regard	.58	.20	.36	.49
Genuineness	.58	.10	.30	.45

^aSubscripts refer to judges