The purpose of this study was to examine the extent to which personal values congruence and self-actualization related to the question of counselor effectiveness. The subjects consisted of the 20 Oregon State University graduate students enrolled in the counseling practicum class fall term, 1972, at Oregon State University. Most of those selected attained the degree of Master of Education in Counseling and Guidance after approximately one year of training and evidence of competencies. The Simmons Value Survey, Q-Sort Form, was chosen to measure personal values. Self-actualization levels were determined by the Personal Orientation Inventory, and supervisor ratings of counselor effectiveness were obtained by use of the Facilitative Interpersonal Functioning Scale.

These instruments and ratings provided data regarding the following questions as posed in this study:
1. Is there a positive relationship between a counselor's self/ideal value congruence and quality of counseling effectiveness?

2. Is there a positive relationship between a counselor's self/ideal value congruence and degree of self-actualization?

3. Is there a positive relationship between the degree of self-actualization and quality of counseling effectiveness?

4. Is there a positive relationship between the quality of a counselor's effectiveness and specific value content?

5. Is there a positive relationship between a counselor's degree of self-actualization and specific value content?

Pearson Product Moment Correlation Coefficients were calculated for questions one, two, and three, and an F-ratio was used to test for a curvilinear relationship on question one. The Fisher Exact Probability Test was applied to questions one, four, and five. The .05 level of significance was chosen throughout the study.

Findings of this study:

1. A significant positive relationship was established between self/ideal value congruence and counselor effectiveness. Though not statistically significant, a trend toward curvilinearity was suggested.

2. No statistically significant relationship was established between self/ideal value congruence and self-actualization. A small negative correlation suggested that some counselors possessing higher self/ideal correlations scored slightly lower in self-actualization.

3. No statistically significant relationship was established between self-actualization and counselor effectiveness.

4. No statistically significant relationship was established between specific value content and counselor effectiveness. However, several specific values of counselor trainees who were rated more facilitative by their supervisors varied in distribution from values of counselor trainees who were rated less facilitative by their supervisors.
5. No statistically significant relationship was established between specific value content and self-actualization.

In essence, the results of this study support the inclusion of an investigation of personal values for counselor trainees, and suggest that values clarification could contribute to development of counselor effectiveness in counselor training.
Self/Ideal Value Congruence and Its Relationship to Self-Actualization and Counseling Effectiveness Among Selected Counselor Trainees

by

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Effective counseling appears to be related both to a counselor's level of interpersonal functioning and to his beliefs about himself and others (Rogers, 1957; Truax and Carkhuff, 1967; Combs, 1971). Recent studies indicate that effective counselors appear to have an identifiable set of values and beliefs pertaining to themselves and others, and that this system of values and beliefs is observable in a counselor's higher level of interpersonal relating.

In addition to the obvious extent to which counselors deal with others' values, counselors face needs for clarification of their own values. Blocker (1966) succinctly relates the problem for the effective counselor:

... little is left to the counselor except to attempt to come to grips with the value problems that confront him. ... in ways that will be helpful to clients and acceptable to the counselor himself (p. 15).

Combs (1971) views values as stabilizing for any person's (counselor's) behavior to the extent that "an individual... becomes his beliefs." Additionally, Combs believes that a counselor is effective in direct proportion to his degree of... psychological health,
personal fulfillment, becoming, full-functioning, or self-actualization, e.g., counselor effectiveness is directly related to human effectiveness.

Rokeach (1973) concurs with the beliefs that values are a central governing concept for human behavior (effectiveness) and additionally stresses the need for values research:

There are compelling reasons for assuming that the study of a person's values is likely to be useful for social analysis. When comparing the relative power of the value concept against other concepts, by focusing upon a person's values we would be dealing with a concept that is more central, more dynamic...a concept that would invite more enthusiastic interdisciplinary collaboration, and that would broaden the range of the social psychologist's traditional concern to include problems of education and reeducation as well as persuasion (p. 5).

One could say that values are the basis of actions, including the extent to which counselors are effective (Meeks, 1966). At the same time the notation has been made that counselor effectiveness varies according to the extent to which a counselor is self-actualized. Therefore, a possible conclusion would be that personal values are either the basis for or the explanation of variance in counselor effectiveness.

**Statement of the Problem**

The purpose of this study was to examine the extent to which personal values congruence and self-actualization related to the
question of counselor effectiveness. The problem, then, was to examine three constructs--values, self-actualization, and counselor effectiveness--of counselors in training and how these constructs could be estimated in quantitative terms and compared. The operational hypothesis was that they are positively related.

Importance of the Problem

Knowledge regarding the relationship of counselor effectiveness to personal attributes such as values, interests, needs, self-concept and self-actualization of students is important for selection and training of counselors. For the purposes of this study, an effective counselor was identified as a counselor who possessed relatively higher levels of the core dimensions of empathy, respect, genuineness, concreteness and self disclosure (Carkhuff, 1967). That is, the possession of these core dimensions enables a counselor to better utilize himself as a means for client growth.

Selection of counselors must of necessity be geared toward choosing the best qualified candidates. Carkhuff (1967, 1969, 1971) discovered that individuals who entered training possessing relatively higher levels of facilitativeness (see definition, p. 11) were able to make larger gains in facilitative growth when compared with individuals who entered training at lower levels of functioning.
Questions may be raised about the criteria currently used in selecting candidates with the greatest possibility of becoming effective counselors. Grades, recommendations, and personal interviews have traditionally been employed in selection (Bergin, 1971). Perhaps these used alone are not the most reliable bases. The addition of standardized instruments assessing values, needs, attitudes, and personality might add definitive data to the traditional criteria. In attempting to predict counselor effectiveness, Bergin (1971) found that I.Q. scores correlated only .09 with supervisor ratings of effectiveness, while selected personality tests correlated .78 with ratings. If values and self-actualization were indeed positively related to counseling effectiveness, then some measurement of these constructs could become one important criterion for selection of counselor trainees.

Once selected, a counselor's best possible training base is a substantial problem that is as yet not resolved. Historically, mastery of academic skills had been emphasized in counselor training programs (Hurst and Jensen, 1968). More recently, however, improved personal skills have taken on greater importance in increasing numbers of programs (Arbuckle, 1966). Carkhuff and Berenson (1967) believe that a primary emphasis of not only training to become a counselor but also the goal for the counselee should be a fully-functioning person, i.e., a self-actualized person. Thus a training program emphasizing the personhood and growth needs of each student
appears to be a necessity in achieving counselor effectiveness. As a corollary to this study, if values and self-actualization were found to relate positively to counselor effectiveness, an assessment of these dimensions of personal growth during training could be obtained by a pre and post test assessment of counselor trainees. A good training program should produce personal change, reflected in shifting relative positions of trainee values (Rokeach, 1973). Carkhuff (1969) concludes:

... (helpers) come in many shapes and sizes. We must learn to discriminate among those who can learn to utilize effectively their resources for (positive) purposes and those who cannot. The former constitute the hope for a healthy society. The latter are another matter. There are some individuals who simply do not have the resources for the helping role, and we would do best to treat such persons as helpees rather than helpers. ... Whatever the degree of investment, it is as important to exclude those who cannot utilize their resources from assuming helping positions as it is to populate the world with helpers (p. 23).

Need for the Study

Evaluative research on the selection and training of more effective counselors is a necessary first step toward professional accountability. The more the accountability concept is emphasized at all levels of education, the more counselor training programs must validate their effectiveness. Evidence of this effectiveness clearly needs to become public if resources to support counseling programs are to be obtained from administrators and taxpayers.
Intrinsically, the counselor must value providing the best counseling service possible and must attempt to actualize this value as a matter of duty to his clients and to his profession. In addition, extrinsically the counselor must value the communication of his effectiveness to the public, who ultimately shall determine if counseling continues to exist and grow as a profession.

Insofar as goals of improved selection and training are not only personal growth and effectiveness of the counselor, but also professional accountability, alternative evaluative procedures must be found and employed. By examining the interrelationship of personal values, self-actualization and counselor effectiveness, this study attempted to suggest possible additional directions for counselor selection and training.

**Data Measurement**

Measures of personal values, levels of self-actualization, and effectiveness in counseling were needed in order to investigate the problem of their interrelationships. The Simmons Value Survey, Q-Sort Form (1970), was chosen to measure personal values. Self-actualization levels were determined by the Personal Orientation Inventory developed by Shostrom (1966), and supervisor ratings of counselor effectiveness were obtained by use of the Facilitative Interpersonal Functioning Scale (Carkhuff and Martin, 1967).
These instruments were used to provide data regarding the following questions posed in this study:

1. Is there a positive relationship between a counselor's self/ideal value congruence \(^1\) and quality of counseling effectiveness?

2. Is there a positive relationship between a counselor's self/ideal value congruence and degree of self-actualization?

3. Is there a positive relationship between the degree of self-actualization and quality of counseling effectiveness?

4. Is there a positive relationship between the quality of a counselor's effectiveness and specific value content?

5. Is there a positive relationship between a counselor's degree of self-actualization and specific value content?

**Theoretical Framework**

Some values acquired by the person during growth relate to his concept of personal identity. These values, labeled self-values, are particularly important for social scientists to study.

Self-values are acquired in the process of socialization. As the young child develops language and encounters reasons, he begins to understand that his parents are evaluating his behavior. Smith (1969) notes that "... the initial step in the use of value standards is taken

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\(^1\) See p. 10 for explanation of self/ideal value congruence.
when the child covertly adopts the role of the parent and evaluates his own actions, thoughts and characteristics as his parent has done..." (p. 113). Self-values have emerged.

Smith saw self-values being central to the organization of the self and Carl Rogers (1961) placed the self at the core of the personality system. His self-theory of personality synthesizes theories of Maslow, Sullivan, Snygg and Combs, and Lecky. Self-theory suggests that a person's perception of himself determines his basic pattern of personality development. Realistic self-evaluation is a positive force toward attainment of personal goals.

Rogers (1951) and Combs (1971) declared that the person who sees himself realistically and accepts himself thoroughly will in turn be able to give understanding and acceptance to other people. One's self-concept is an integral part of both intra- and interpersonal relations. Rogers and Dymond (1954) define the self-concept and stress its relevance to counseling.

The self concept or self structure, is defined...as an organized, fluid and consistent, conceptual pattern of the characteristics of the "I" or "me" which are admissible into awareness, together with the values attached to these concepts. Since this self concept is seen as the criterion determining the "repression" or awareness of experiences and as exerting a regulatory effect upon behavior, its relevance to any study of counseling or psychotherapy is clear (p. 55).

Rogers (1964) believes that, for most individuals, values attached to self-concept are introjected, held as fixed concepts, and
rarely examined. By taking over the conceptions of others as our own, we lose confidence in our own functioning. Since these value constructs often are at variance with a person's experiencing, strain and insecurity develop. "This fundamental discrepancy between the individual's concept and what he is actually experiencing, between the intellectual structure of his values and the valuing process going on within--this is a part of the fundamental estrangement of modern man from himself" (Rogers, 1964).

This exploration of the importance of the discrepancy or congruence between the real and ideal self-values is of special relevance to this study. Rogers (1954) suggests that "...a discrepancy between the self-concept and the concept of the desired or valued self reflects a sense of self-dissatisfaction..." (p. 124). Complete congruence is equated with the fully functioning person; one in whom the innate actualizing tendency has fostered such characteristics as openness to experience, absence of defensiveness, accurate awareness, unconditional self-regard, and harmonious relations with others (Rogers, 1961). Having established values as an integral part of the self, this study attempted to estimate the degree of personal congruence by examining the relationship between the counselor's self (real) values and ideal values, and to relate this congruence to self-actualization and counselor effectiveness.
Definition of Terms

Value - Little conceptual clarity or consensus is evident when speaking about explicit value concepts. From a variety of definitions, the writer chose to use that of the anthropologist, Clyde Kluckhohn (1951):"A value is a conception, implicit or explicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action (p. 395).

The above definition was also used by Simmons (1973) when compiling his Values Survey.

Self (Real) Value - What "is"; a value choice based upon a person's current behavior and perceptions; what is valued now.

Ideal Value - What "ought"; a value choice based upon a person's preferred way of being; his idealized concept of "oughtness."

Self/Ideal Value Congruence - The measured difference, determined numerically, between a person's self (real) and ideal value hierarchies.

Self-Actualizing Person - A self-actualizing person is one who strives to become the best he is capable of becoming (Maslow, 1962; Shostrom, 1966). Shostrom (1963) suggests that this is a person who lives a more enriched life than the average person. He is free to

\[2\] See p. 19 for amplification of research definition.
develop and utilize more of his unique capabilities than the less self-actualizing.

**Core Dimensions** - Those measurable aspects of the counseling relationship described by Carkhuff and Martin (1976), i.e., empathy, respect, genuineness, self-disclosure, and concreteness.

**Facilitativeness** - Counselor effectiveness measured by supervisor ratings of the counselor trainee's ability to communicate core dimensions.

**Counselor** - Students enrolled in Supervised Counseling Practicum; also referred to as counselors-in-training.

**Supervisor** - Those people most responsible for the student's training in Supervised Counseling Practicum.

**Helpers** - Those persons engaged in the helping professions, i.e., counselors, therapists, teachers, ministers, nurses, etc.

**Limitations of the Study**

1. The term "Value" is somewhat nebulous and may not be conceptualized similarly by each survey subject.

2. The Simmons Value Survey, Q-Sort Form, is a new instrument and could benefit by further research in the areas of reliability and validity. One reliability study (Simmons, 1970) shows stability of value systems over a 60-day period.
3. The interpretation of the meaning of any measurement of human behavior or perception is questionable.

4. The purpose of this data collection is to point toward further exploration, not to provide final answers.

5. The results of this study are limited to this one program and to the particular sample used.

6. Sample size in this study was a factor limiting significant results.

7. The Personal Orientation Inventory may be, to some extent, bound to humanistic, mid-American expectations.

8. The Facilitative Interpersonal Functioning Scale appears biased toward client-centered counseling theory.

**Organization of the Remainder of the Study**

The remainder of the study is divided into four chapters. Chapter II explores the literature and selected research on: The Concept of Values, and Values and the Counselor. Chapter III reviews the collection of data and describes the instruments used in data assessment. Chapter IV is devoted to the analysis of the statistical data used in testing each hypothesis. Chapter V concludes the study with a summary, conclusions, and suggestions for further study.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into two sections. Section I examines the Nature of Values and includes four parts: first, selected major approaches to values; second, the research definition of values; third, the common core of approaches to values; and fourth, concepts related to values. Section II, which explores Values and the Counselor, includes an examination of studies in three areas: first, aspects of self and values; second, differential characteristics and values of the counselor; and third, effectiveness and values of the counselor.

Section I: The Nature of Values

Selected Major Approaches to Values

Much diversity of opinion and little conceptual clarity surrounds the term "values." Social scientists, even psychologists, do not necessarily share meanings when they refer to values. Introducing the section on values in the International Encyclopedia of the Social Sciences, Robin Williams (1968) says:

The term "values" may refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions, and many other modalities of selective orientation. Values, in other words, are found in the large and diverse universe of selective
behavior. . . . It is very doubtful that any one descriptive definition can do complete justice to the full range and diversity of recognizable value phenomena (p. 283).

An examination of different meanings is necessary in order to understand similarities and differences in theory and research. Selected major approaches to value phenomena will be explored in the following pages.

Values for many years were almost solely in the domains of philosophy and theology. Psychological study began with such people as Wundt and Munsterberg near the turn of the century. Only in 1930 was serious attention given to the assessment of human values when Allport and Vernon derived their Study of Values (SV) from Spranger's (1928) proposal that men be classified according to their dominant values. Values, according to these theorists, are predispositions or sets to act in specific ways with emphasis placed upon the motivational nature of values. Although the SV was designed to measure an individual's responses toward issues commonly defined as values (aesthetic, economic, political, religious, social and theoretical), the instrument has been criticized for measuring interests in the mode of the Strong Vocational Interest Blank. Nevertheless, as the first objective survey of personal values, the SV has made a substantial contribution by maintaining a degree of conceptual consistency and stimulating a substantial amount of research and discussion which continues today.
Dewey (1934) saw the central issue of values as the interaction between man's behavior and his environment. He states that the cultural goal of valuing should be that of combining emotional elements with cognitive elements in producing action. Values arise when problems demand a behavior choice. This choice, or evaluation, produces effort. Thus, in order for a value to exist, it must be acted upon. A rule of value choice is that one must not separate what is "good" from what is "good for." Ends and means are interwoven.

Somewhat related to Dewey's concept of values is Hadley Condrill's (1965) Self-Anchoring Striving Scale. This is a research procedure designed to investigate both a person's reality world and the satisfaction of his aspirations; that is, are his real values being acted upon.

Raths, Harmin and Simon (1966) build upon Dewey's theory by identifying seven criteria that must be satisfied to denote a value, i.e., a value must be:

1. Chosen freely
2. Chosen from alternatives
3. Chosen after consideration of consequences
4. Prized and cherished
5. Open for public affirmation
6. Acted upon
7. Repeated

They contend that children have problems today caused by a surplus of values, and that traditional modes of teaching cannot lead
to free and thoughtful choices. These authors propose a variety of activities for values clarification.

John Dewey's value theory has had a great impact upon the orientation of educators for the past 40 years. The concepts of pragmatism and the importance of both environment and social interaction are stressed. Recent developments in value clarification by Raths, Harmin and Simon also hold exciting promise for the future.

According to Morris (1956), a value is denoted by preferential behavior of the individual. Studying various value systems, Morris has compiled 13 "ways to live" indicating preferences for different social patterns of living. Research has been carried out with cross cultural studies of conceived values.

Perhaps Morris may have claimed too much for the results of his research by claiming it provides "the" answer to values study. However, his approach has most certainly generated discussion and further research, as well as touching points with philosophy.

Maslow (1959, 1968, 1973) defines values as needs with a constitutional basis. Divided into Being needs and Deficiency needs, these values are conceptualized in a vertical hierarchy and biologically defined in terms of health. "D-values" (biological hunger, physical safety and a feeling of "belonging") seek to make up for states of deficiency while "B-values" (exemplified by such needs as truth, goodness, beauty, wholeness, aliveness, completion, justice,
and self-sufficiency) are sought when a person's D-values are satisfied and he reaches toward an ultimate state.

Maslow (1968, 1973) reports extensive work on the relationship of values to self-actualized people. Though Maslow himself did not develop an instrument for measuring values, White's Value Analysis (1951) is based upon Maslow's theories.

For an evaluative measurement, Maslow's work lacks precision in formulation of basic terms and constructs. Yet his contribution has had great impact upon the humanistic movement within psychology by emphasizing the role of values in human behavior.

Milton Rokeach (1968) defines a value as a preferred mode of behavior or end-state of existence. These instrumental and terminal values are organized into a hierarchy along a continuum of importance.

I consider a value to be a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining. Values are thus abstract ideals, positive or negative, not ties to any specific attitude, object, or situation, representing a person's beliefs about ideal modes of conduct and ideal terminal goals. Some examples of ideal modes of conduct are to seek truth and beauty, to be clean and orderly, to behave with sincerity, justice, reason, compassion, humility, respect, honor, and loyalty. Some examples of ideal goals or end-states are security, happiness, freedom, equality, ecstasy, fame, power, and states of grace and salvation. A person's values, like all beliefs, may be consciously conceived or unconsciously held, and must be inferred from what a person says or does (p. 222).

He considers the following seven characteristics to be crucial to his theory of values:
1. Values are enduring
2. Values are beliefs
3. Values refer to Modes of Conduct or End-States or Being
4. Values are preferences as well as "Conceptions of the Preference"
5. Values are limited in number
6. Values are standards
7. Values have cognitive, affective, behavioral and motivational components

Rokeach (1973) reports upon the development of his values survey and cites studies on the stability and reliability of values. His simple 28-item survey has generated a large number of research studies, many of which are of a socio-psychological nature and recent in origin.

Kluckhohn (1951) defines value as a "conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action."

A thought provoking study by Kluckhohn and Strodtbeck (1961), Variations in Value Orientations, investigates values in cross cultural settings. Their value orientation refers to a pattern of rank ordered results obtained within each of five separate dimensions. These dimensions are:

1. Human nature is good or evil
2. Subjugation to, harmony with, or mastery over nature
3. Past, present or future time perspective
4. Being, being-in-becoming, or doing
5. Linearity, collaterality, or individualism
Rokeach (1973) is critical of value orientation being equated with value system, but Kluckhohn's approach seems most promising for crossing disciplinary as well as cultural lines. Intra-cultural as well as cross-cultural variations may be comprehended by the combination of value preferences shown by separate groups.

**Research Definition of Values**

For the purposes of this study, the investigator chose to use the definition of values as stated by Clyde Kluckhohn (1951). To repeat:

A value is a conception, implicit or explicit, distinctive of an individual or characteristic of a group, of the desirable (preferable) which influences the selection from available modes, means and ends of action (p. 395).

Of the six definitions explored, the definition above most nearly matched the investigator's personal bias. Maslow's needs, Allport's predispositions, and Dewey's choice, while vital to the values concept, were each too narrow to stand alone. Dewey's view that a value must be explicit (acted upon) is contrary to the investigator's belief that values are both implicit and explicit. Both Morris' "ways to live" and Rokeach's modes and end states appear to be vital components, and are included in the Kluckhohn definition. Additionally, the Kluckhohn definition with its allowance for "conception...of the desirable" lent itself to the present investigation of self (real) versus ideal values.
Kluckhohn's definition was chosen also by Simmons (1970) as he developed the values survey used in this study. In *The Simmons Value Survey; a Preliminary Description*, Simmons (1973) amplifies:

The term value has several technical meanings. The most widely accepted understanding of the term seems to be "conceptions of the desirable" (Kluckhohn, 1951; Smith, 1969) and this is the definition preferred by this writer. One reason why "conceptions of the desirable" seems important is the general recognition that values form one basis for the self-concept. . . . Rather than expecting behavior to be determined directly by values, it would seem more appropriate to describe behavior as an attempt to actualize a self concept according to the various pressures of the immediate moment. Values are "conceptions," "guidelines" and, as a result of external circumstances, are not always noticeable in behavior (p. 1).

The Common Core of Approaches to Values

In addition to the major approaches selected for study, numerous other approaches to value phenomena do exist. Though approaches are varied in content, a core of features common to all value phenomena is apparent. In describing what he sees as common features of all value phenomena, Williams (1968) concludes:

It seems that all values contain some cognitive elements (although some definitions do not include this), that they have a selective or directional quality, and that they involve some affective component. Values serve as criteria for selection in action. When most explicit and fully conceptualized, values become criteria for judgement, preference, and choice. When implicit and unreflective, values nevertheless perform as if they constituted grounds for decisions in behavior. Men do prefer some things to others; they do select one course of action rather than another out of a range of possibilities; they do judge the conduct of other men (p. 283).
Rokeach (1973), too, offers assumptions which appear to encompass many theories about the nature of human values:

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

Carl Rogers (1964) suggests propositions regarding the valuing process in the mature person. These propositions reflect the beliefs of this investigator, and relate directly to the theoretical framework of this study:

Hypothesis I. There is an organismic base for an organized valuing process within the human individual.

Hypothesis II. This valuing process in the human being is effective in achieving self-enhancement to the degree that the individual is open to the experiencing which is going on within himself.

Hypothesis III. In persons who are moving toward greater openness to their experiencing, there is an organismic commonality of value directions.

Hypothesis IV. These common value directions are of such kinds as to enhance the development of the individual himself, of others in his community, and to make for the survival and evolution of his species (p. 438).

Concepts Related to Values

Though a core of features common to values is apparent, study and research on values if often complicated by the fact that concepts
Values then, must be delineated from closely related concepts.

Though a value is a belief, all beliefs are not values. According to Rokeach (1968), a "belief system represents the total universe of a person's conceptions about the physical world, the social world, and the self" (p. 89).

Beliefs may be descriptive (true or false) or evaluative (good or bad). A value is a type of belief not descriptive or evaluative, but rather prescriptive or proscriptive (desirable or undesirable) in nature. Evaluative beliefs carry a moral connotation, i.e., a sense of right or wrong, while desirable and undesirable values forego this moral connotation.
Attitude appears to be the behavior determinant most often confused with value. According to Rokeach (1968), there are significant differences between them:

1. Where a value is a single belief, an attitude refers to an organization of several beliefs that are focused on a given object or situation.
2. A value transcends objects and situations whereas an attitude is focused on some specified object or situation.
3. A value is a standard but an attitude is not a standard.
4. A person has as many values as he has learned beliefs concerning desirable modes of conduct and end-states of existence, and as many attitudes as direct or indirect encounters he has had with specific objects and situations. It is thus estimated that values number only in dozens, whereas attitudes number in the thousands.
5. Values occupy a more central position than attitudes within one's personality makeup and cognitive system, and they are therefore determinants of attitudes as well as behavior.
6. Value is a more dynamic concept than attitude, having a more immediate link to motivation.
7. The substantive content of a value may directly concern ajustive, ego defense, knowledge or self-actualizing functions while the content of an attitude is related to such functions only inferentially (p. 160).

An opinion might be defined as a verbal expression of some belief, attitude or value. Typically representing a public expression, an opinion may come closer to a private belief, attitude or value when spoken in conditions of privacy (Rokeach, 1968).

Social norms are often confused with values. According to Rokeach (1973), social norms refer only to modes of conduct, lacking the end-state component present in values. In addition, a norm is social and external while a value is personal and internal.
Values are standards of desirability that are more nearly independent of specific situations. The same value may be a point of reference for a great many specific norms; a particular norm may represent the simultaneous application of several separate values. . . . Values, as standards (criteria) for establishing what should be regarded as desirable, provide the grounds for accepting or rejecting particular norms (p. 284).

Values and needs are synonymous according to Abraham Maslow (1962). French and Kahn (1962) conceptualize needs and values as having many properties in common, yet Rokeach (1973) identifies major differences:

Values are the cognitive representations and transformations of needs, and man is the only animal capable of such representations and transformations. This proposition is not the whole story, however. Values are the cognitive representation not only of individual needs but also of societal and institutional demands (p. 20).

Perry (1954) equates value and interest. However, Rokeach (1973) distinguishes between them:

Interest is obviously a narrower concept than value. It cannot be classified as an idealized mode of behavior or end-state of existence. It would be difficult to argue that an interest is a standard or that it has an "ought" character. It would, moreover, be difficult to defend the proposition that the interests that men have are relatively small in number and universally held or that they are organized into interest systems that serve as generalized plans for conflict resolution or decision making. Interests seem to resemble attitudes more than values, representing a favorable or unfavorable attitude toward certain objects (e.g., art, people, money) or activities (e.g., occupations) (p. 22).
Value systems are often confused with "values" yet they are not synonymous. Rokeach (1968) states that:

A value system is a hierarchical organization—a rank ordering—of ideals or values in terms of importance. . . . A person's value system may thus be said to represent a learned organization of rules for making choices and for resolving conflicts between two or more modes of behavior or between two or more end-states of existence (p. 161).

An individual's behavior is guided by this organized system, wherein each value is ordered in priority with respect to other values. Change may be defined as a reordering of priorities in a total value system that is relatively stable over time. Rokeach (1973) concludes:

Variations in personal, societal, and cultural experience will not only generate individual difference in value systems but also individual differences in their stability. Both kinds of individual differences can reasonably be expected as a result of variances in intellectual development, degree of internalization of cultural and institutional values, identification with sex roles, political identification, and religious upbringing (p. 20).

Exploring the concept of values in detail was necessary due to the diversity in theoretical orientations of social scientists. However, each of the authorities stressed the key role of values in guiding the individual's behavior. Values have been reported to be a central component of an individual's self; thus, values as a personal attribute of the counselor must be examined. In the next section, studies are cited which attempt to relate values to the counselor's self, to personal characteristics of the counselor, and to the counselor's effectiveness.
Section 2: Values and the Counselor

Selected Studies on Aspects of Self and Values

This study attempted to further an understanding of counseling effectiveness by examining its relationship to values and self-actualization. Though self-actualization was chosen as a variable for this study, closely related constructs (self-acceptance, self-concept, self-esteem, self-perception and simply "self") cannot be ignored. The writer acknowledges the lack of definitiveness of these terms and at the same time realizes that all are likely to be included in discussions of any aspects of the self.

Research studies on various aspects of the self have been appearing since the 1940's. Significant relationships between self-perception and perception of others have been shown by a number of investigations. Combs (1971), in his numerous studies on effective helping relationships, concludes that not only is there a strong correlation between self-perception and other-perception, but that distinctions also can be found between "good" and "poor" counselors in terms of self-perception. Berger (1952), Omwake (1954), Sheerer (1949), Suenn and Hill (1964) are examples of writers whose studies indicate that people tend to judge and react to others on the basis of self-evaluation.
Evaluation of self occurs when an individual makes choices leading to a score on the Personal Orientation Inventory (POI). The resulting measure of self-actualization as an aspect of self has been significantly correlated with measures of psychological health and helper effectiveness by various investigators (Dandes, 1966; Smith, 1968; Foulds, 1969; McClain, 1970).

The relationship of self-aspects to certain personal and interpersonal values would certainly seem logical, yet few studies have attempted to show this relationship. Allport (1955) laments the lack of theoretical recognition of the fact that values affect self-perception, yet studies in perception have shown that values serve as selective or sensitizing factors. A relationship, therefore, may be postulated between values and self-perception. Shlien (1967) contends that a large contribution may be made by combining an investigation of values with the study of the self.

The following two studies relate values to various aspects of the self. Stein (1970), investigating high school students, was unable to show significant relationships between self-esteem and personal values or between self-esteem and interpersonal values. In contrast, Luzzi (1970) did find a positive relationship between self-acceptance and social values of counselor trainees. A full presentation of the Luzzi study will be given in a later section of this paper relating values to counselor effectiveness.
To summarize, selected studies demonstrated significant relationships between perception of self and perception of others, and between both self-actualization and psychological health and personal effectiveness. However, few studies were found relating self and personal values. Although Luzzi (1970) found self-acceptance and social values to be positively related, Stein (1969) was unable to demonstrate significant relationships between self-esteem and values. Other researchers, however, have chosen to investigate the differentiating characteristics of counselors as a group and their relationship to personal values.

Selected Studies on Differential Characteristics and Values of Counselors

The literature on counseling and psychotherapy indicates wide agreement among theorists that personality characteristics are believed to be relevant to counseling effectiveness. Studies relating the personal characteristics of values and self-actualization to counselor effectiveness were sparse. Other personal characteristics were investigated in order to provide breadth of theoretical background.

Much has been written in an attempt to identify personal characteristics of counselors. Some attempts at identification have been based upon research; most are subjective or descriptive. The studies cited below represent selected research attempts to identify
characteristics common to counselors. Results of these studies generally are not in agreement with each other.

Donnan and Harlan (1968) administered the Sixteen Personality Factor Questionnaire to both school counselors and administrators. Five of the 16 variables identified individuals as members of their respective professional group. Administrators could be described as affected by feelings, high in super ego strength, realistic, somewhat suspicious and shrewd. Counselors, on the other hand, could be described as high in ego strength, somewhat expedient, sensitive, trusting and forthright.

In contrast to the study mentioned above, two studies failed to identify characteristics common to counselors. Cottle and Lewis (1954) attempted to differentiate between counselors-in-training, and other college students and teachers with their Experimental Attitude Scale. Though investigating a national sample, they were unable to differentiate those groups. Recognizing that most counselor trainees are first teachers, Whetstone (1965) investigated the personality structures of counselors and teachers. He concluded that counselors and teachers are more similar than different in their perceptions of students, interpersonal values and reactions to frustrations, though counselors did appear to be less conforming.

The following studies are cited which attempt to show how the values of counselors compare with values of people in related
occupations. Steffire and Leafgren (1962) compared counselors and administrators by using the Vocational Values Inventory. A conclusion by the authors was that these two groups are remarkably similar in that both rank Self-Realization first, Altruism second, and Money and Security lowest, though administrators appeared to emphasize control and counselors emphasized self-actualization. Super and Kaplan (1967) found a differentiation in hierarchies of work values of counselors and other occupations. Peace Corps teacher trainees match the stereotype (Super and Kaplan, 1967) for "helping" professions, scoring highest in such areas as altruism, aesthetics, and intellectual stimulation. The school counselors did not match this ideal. Males stressed economics, management and surroundings; and females, while emphasizing altruism first, also chose associates and prestige as dominant values.

In summary, researchers seem to have preconceived ideas that there are differential characteristics which would set off counselors as a unique group (Lucero, 1970). Results of research cited are inconclusive in illustrating that counselors are different from other groups by virtue of their measured personal characteristics or by their possession of a unique set of values. Investigating counselor effectiveness rather than personality characteristics of counselors, however, has proven more successful in relation to counselor values.
Selected Studies on Effectiveness and Values of Counselors

An exploration of the nature of personal values has been undertaken in earlier pages of this chapter. In order to relate values to counselor effectiveness, the term counselor effectiveness must first be delineated and defined.

Studies have used a wide variety of evaluative methods in an attempt to establish criteria for effective counseling (Melzer, 1964). Much data but few concrete conclusions have resulted, though each method has its positive and negative points. The rationale for one method of assessing counselor effectiveness is the possession and utilization by the counselor of the dimensions of empathy, respect, genuineness, concreteness and self-disclosure (Carkhuff, 1969).

The following studies cited appear to support Carkhuff's rationale. Fiedler (1950) emphasizes that the therapeutic relationship is the core of therapy. He found that good therapists created very similar relationships crosscutting theoretical lines. In attempting to define the dimension of this "good" relationship, Fiedler (1950), Rogers (1957) and Arbuckle (1966) each point to empathy as the key aspect of the relationship. Empathy is full sensitivity to a client's feelings. Arbuckle (1966) goes on to add genuineness as a second key dimension of the counseling relationship, and Rogers (1957) emphasizes the necessity for a relationship to encompass unconditional
positive regard (respect) as well as empathy and genuineness. A
fifth dimension is added by Jourard (1968, 1971), who emphasizes the
importance of self-disclosure, and believes that a counselor's effec-
tiveness is directly proportional to his ability to reveal himself.

Carkhuff and Berenson (1967), in their impressive compilation
of research, feel that facilitative interaction may be accounted for by
the core dimensions of empathy, respect, genuineness and concrete-
ess. The Carkhuff and Martin (1967) FIF scale includes those four
dimensions plus the addition of self-disclosure.

Two studies appear to support the positive relationship between
the counselor's degree of possession of core dimensions and his
counseling effectiveness. Demos (1964) found significant differences
in degrees of empathy and respect in counselors judged most and least
successful. Gross and De Ridder (1966) reported that congruence,
empathy and respect correlated significantly with client growth in
counseling.

The literature reveals only a limited number of studies relating
counselor effectiveness to personality characteristics, though leaders
in the field are nearly unanimous in stating that counselor personality
traits are believed to be indicative of counseling effectiveness (Luzzi,
1970). Two studies cited appear to suggest a positive relationship
between personality characteristics and counselor effectiveness, yet
fail to be definitive. Johnson, Shertzer, Linden and Stone (1967)
attempted to identify essential characteristics necessary for effective counseling. Of 88 scales in the five standardized predictor instruments, only five variables were found to be associated with counselor effectiveness. In reaching tentative conclusions, the authors state with extreme caution:

Effective male and female counselor candidates tended to be more like each other than like members of the less effective group of their own sex or stereotypes of their own sex, or both. Missing from the male variables were such qualities as dominance and aggressiveness, traditionally associated with males. The less effective females were seen as less confident and more passive, more closely identified with the female stereotype than with their more effective counterparts. Effective male counselor candidates may be characterized as confident, friendly, affable, accepting, and likable. They generally appeared to be satisfied with themselves and their surroundings. Effective female counselor candidates in this study presented themselves as outgoing and efficient, giving an appearance of confidence. They appeared to be assertive and person- rather than object-oriented (p. 301).

Significantly different needs for effective and ineffective counselors on the Edwards Personal Preference Schedule were found by Demos and Zuwaylif (1966). They determined that the effective counselors were characterized by significantly lower needs for Abasement, Aggression, and Autonomy, and that the effective counselors had significantly higher needs in Affiliation and Nurturance. However, Mills and Mencke (1967) dispute those findings on the basis of closer examination of the statistical data.

Schroeder and Dowse (1968) report a study in which three instruments were tested as potential selection devices. Neither the
Strong Vocational Interest Blank, the Edwards Personal Preference Schedule (EPPS) nor the California Personality Inventory adequately discriminated between better and poorer women residence hall counselors.

Foulds (1969) investigated the use of the POI as a measure of discrimination between two groups of counselors in regard to their ability to communicate "genuineness." Results show that seven of the POI scales significantly differentiated between the "high genuineness" and "low genuineness" groups.

A limited number of studies were discovered relating values to counselor effectiveness. Rokeach (1973) reports on one study utilizing his value survey in which he found that "the more effective counselors... valued equality, being broad-minded, and being loving significantly more, and national security and being independent significantly less than did ineffective counselors" (p. 185). Lucero (1970) was able to show a significant relationship between counselor effectiveness and selected values reported on the Allport-Vernon Study of Values (SV). Counselors rated ineffective emphasized Religious and Theoretical values, while counselors rated effective emphasized Social and Aesthetic values. Luzzi (1970) investigated the relationship of self-acceptance and social values to effectiveness of male rehabilitation counselor trainees. Results disclosed that significant
relationships existed between self-acceptance and counselor effectiveness, and between high social value on the SV and counselor effectiveness.

In summary, criteria for counseling effectiveness are varied but conclusions substantiating any one method are elusive. A "good" relationship comprised of empathy, genuineness, respect, concreteness, and self-disclosure seems positively related to growth in counseling. Research cited is not able to definitely relate personal characteristics to counselor effectiveness. Three studies, however, did show that significant relationships existed between selected personal values and counselor effectiveness.

Summary

In order to delineate a confusing concept, values, this chapter first explored the nature of values and differentiated them from closely related concepts. Six major approaches to values were surveyed. The second section of the chapter presented studies relating values to the counselor. Little investigation has been made of the relationship of self-aspects to values. Results of the attempts to differentiate between counselors and other groups by means of values and other personal characteristics are inconclusive. However, three studies did report a relationship between counselor effectiveness and personal values.
CHAPTER III

DATA COLLECTION AND PROCEDURES

The problem of the study was to determine the relationship among three counselor variables: personal values, self-actualization, and counselor effectiveness. To indicate the procedures used in investigating these relationships, this chapter includes sections on the selection of the participants in the study, the measuring instruments, collection of the data, the statistical hypotheses, and treatment of the data.

Subjects

The population consisted of all of the 20 Oregon State University graduate students enrolled in the counseling practicum class, Education 488, fall term, 1972, at Oregon State University. Most attained the degree of Master of Education in Counseling and Guidance after approximately one year of training and evaluated competencies.

The Measuring Instruments

The Simmons Value Survey

The Simmons Value Survey, Q-Sort Form, was chosen to measure personal values since it is well suited for the purpose of this
study. This instrument asks the subjects to rank order 100 values, a larger number of value choices than any values instrument examined. Additionally, through the self/ideal correlation coefficient, a way is provided for assessing the relative distance of each individual from actualizing his values; that is, his relative sense of satisfaction or dissatisfaction with himself. The Simmons Value Survey "contains one-hundred statements which were derived from a survey of potential value systems including those of Cantril (1965), Flacks (1967), Morris (1956), Poe (1954), Rokeach (1968), Sampson (1967), Simmons (1969), and Tanzer (1968)" (Simmons, 1970).

The number of items selected by Simmons from each source is given in Table 1.

Table 1. Source of Component Units of the Statement Pool, Simmons Value Survey (Simmons, 1970).

<table>
<thead>
<tr>
<th>Number of Units</th>
<th>Source</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>&quot;Pattern of Human Concerns&quot;</td>
<td>Cantril (1965)</td>
</tr>
<tr>
<td>11</td>
<td>&quot;The Liberated Generation&quot;</td>
<td>Flacks (1967)</td>
</tr>
<tr>
<td>12</td>
<td>&quot;Varieties of Human Value&quot;</td>
<td>Morris (1956)</td>
</tr>
<tr>
<td>15</td>
<td>&quot;Differential Value Predictions&quot;</td>
<td>Poe (1954)</td>
</tr>
<tr>
<td>12</td>
<td>&quot;Beliefs, Attitudes, and Values&quot;</td>
<td>Rokeach (1968)</td>
</tr>
<tr>
<td>8</td>
<td>&quot;Stirrings out of Apathy&quot;</td>
<td>Sampson (1967)</td>
</tr>
<tr>
<td>13</td>
<td>&quot;Unpublished Analysis&quot;</td>
<td>Simmons (1968)</td>
</tr>
<tr>
<td>13</td>
<td>&quot;Natural Childbirth&quot;</td>
<td>Tanzer (1968)</td>
</tr>
</tbody>
</table>
The instrument designed by Simmons (1970) was utilized in its Q-Sort format, modeled after the California Q-Sort reported by Block (1960). For the Q-sorting, the person is asked to place a specific number of value items in categories ranging from "of most value" to "of least value." The number of statements to be placed in each of the nine categories are 5, 8, 12, 16, 18, 16, 12, 8, and 5 (Simmons, 1973).

The only reliability data on the Simmons Value Survey is a study of the twice weekly re-sortings of two students during an entire spring term (Simmons, 1970). The correlations for the 1st, 6th, 10th, and 16th sortings for these two individuals are given in Table 2.

Table 2. Correlations between Sortings for Two Persons, Simmons Value Survey.

<table>
<thead>
<tr>
<th>Sorting</th>
<th>&quot;Bill&quot;</th>
<th>&quot;Tom&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>1</td>
<td>0.82</td>
<td>0.80</td>
</tr>
<tr>
<td></td>
<td>0.98</td>
<td>0.98</td>
</tr>
<tr>
<td>6</td>
<td>0.92</td>
<td>0.98</td>
</tr>
<tr>
<td></td>
<td>1.00</td>
<td>1.00</td>
</tr>
<tr>
<td>10</td>
<td>0.93</td>
<td></td>
</tr>
</tbody>
</table>

The Personal Orientation Inventory

The level of self-actualization for the subjects was determined by a recently completed study with the same subjects (J. Phillips, 1973), in which Shostrom's (1964) Personal Orientation Inventory (POI)
was used. Shostrom (1964) purports this to be the only instrument able to assess a person's current state of functioning (psychological health) from Maslow's frame of reference. The I (Inner-Directed) Scale was chosen to show the level of self-actualization. Knapp (1965) indicates that the I-Scale has a high overall correlation with other sub scales as well as being the single most representative overall measure of self-actualization. The I-Scale, utilized as the measure of self-actualization in studies by Groeneveld (1969), Le May (1969) and Russell (1968) is developed around concepts having broad personal and social relevance, and measures whether behavior is oriented toward self or others.

The two studies described below are representative of investigations that have examined the reliability and validity of the POI. Klavetter and Mogar (1967) administered the POI twice with a one-week interval to a sample of 48 college students revealing a reliability coefficient of .77 for the I-Scale. Shostrom (1964) used the POI in discriminating between two groups: one judged to be relatively self-actualized, and one judged to be relatively non-self-actualized by a group of clinical psychologists. Results of the analysis of the mean scores showed that the POI significantly discriminated between these clinically judged self-actualized and non-self-actualized groups at the .05 level of significance.
The Facilitative Interpersonal Functioning Scale

The Facilitative Interpersonal Functioning (FIF) Scale, adapted from Carkhuff and Martin (1967), was developed to assist supervisors and peers to evaluate counselors. It was adapted by Dr. Edward Fuller of the Northwest Regional Education Laboratory, Portland, Oregon, and used extensively by him for evaluation of counselors-in-training during the years 1971 to 1974.

Content and construct validity is suggested by comparison with the theoretical positions of Carkhuff (1967, 1969, 1971) concerning the five levels of facilitative therapeutic dimensions. Other researchers equating counseling effectiveness with the possession of facilitative dimensions of empathy, respect, genuineness, concreteness and self-disclosure have been Rogers (1957), Blocher (1966), Jourard (1968, 1971), and Combs (1971). Though no evidence of empirical validation was discovered by the investigator, the value of the FIF lies less in its use as a precise measure than in its provision for a systematic means of evaluation of counselor trainees by their supervisors.

In the present study relating values and self-actualization to counselor effectiveness, three counselor supervisors rated each trainee utilizing the Facilitative Interpersonal Functioning Scale. Reliability is suggested by the mean correlation of .68 between the ratings of each supervisor and the combined effectiveness scores.
Studies estimating counselor effectiveness by means of supervisor ratings include the two cited below. Kazienko and Neidt (1962) attempted to relate personal characteristics to counseling effectiveness. One hundred twenty-four counselor trainees were identified as "good counselors" and 115 counselor trainees were identified as "poor counselors" by the use of staff ratings. Erickson (1964) undertook a study on trainees' success in a counselor education program. Erickson's two criteria for success were a global ranking of the trainee given by the director and the counseling supervisor, and grades in academic classes.

Collection of the Data

The Simmons Value Survey, Q-Sort Form, was administered to each subject at the end of spring term of 1973. At this time, the subjects had completed nearly a school year of their training program. The subjects were randomly divided into two equal groups: one half sorted first for real values and the other half sorted first for ideal values. The procedure was then reversed so that each subject rated all 100 values on both a real basis and ideal basis. For The Simmons Value Survey and specific instructions, see Appendix (p. 78).

The self-actualization level was determined from data collected on the same group of counselor trainees by J. Phillips during fall term, 1972, and presented in an unpublished doctoral dissertation.
The I-scale score from the Personal Orientation Inventory (POI) was chosen for the comparison. See Appendix (p. 84) for POI profile.

In early summer, 1973, practicum supervisors provided ratings on each subject using the Facilitative Interpersonal Functioning (FIF) Scale. This rating was based on their total experience with the students during the previous three terms. Supervised experience included the following: "working with a variety of counselees; weekly critique sessions for the purpose of evaluating video tapes of the counseling sessions; participation in weekly interpersonal-relations groups; and weekly counseling by a doctoral candidate" (Phillips, 1973). See Appendix (p. 85) for the FIF Scale, the rating sheet, and instructions given to the raters.

In testing the following null hypotheses, the level of significance was set at .05. The small sample size (n = 20) was a major factor in the investigator's decision to set the level of significance at .05 rather than .01.

**Statistical Hypotheses**

This investigation was designed to test the following null hypotheses.

\[ H_0 \] -- There is no significant relationship between self/ideal (S/I) value congruence and counselor effectiveness (FIF).
This hypothesis was tested in two ways. First, a Pearson Product Moment Correlation Coefficient between S/I scores and FIF scores was computed. The Pearson r is a parametric statistic appropriately used for determining the degree of linear relationship which exists between two measures. Such measures must consist of equi-distant interval data and assume a bivariate normal distribution.

To measure the degree of linear or non-linear relationship between the S/I and FIF scores, the correlation ratio (eta) which provides a coefficient of curvilinear correlation was also computed. Glass and Stanley (1970) state "we sometimes encounter curved trends in the scatter diagram. The means of the columns do not progressively increase as we go up the X scale. They may increase slowly at first, then rapidly later. . . or other systematic divergencies from linearity may be apparent" (Guilford, 1956, p. 308). Thus, the correlation ratio can measure a non-linear relationship.

Secondly, a theoretically minimum acceptable level of facilitativeness (FIF of 3.5 or greater) and an S/I correlation of .70 were used to set up a 2 x 2 table for analysis by a Fisher Exact Probability Test (Siegel, 1956). Carkhuff (1971) proposes that facilitative levels of 1 or 2 are essentially negative; that is, they detract from the effectiveness of the counseling relationship. Levels 4 and 5 are positive and add measurably to counseling effectiveness. Level 3, combining positive and negative elements, is essentially neutral; that
is, neither retarding nor adding to the facilitative process. Though Carkhuff accepts a 3 as minimally effective, consultation with Simmons (1973) produced the rationale that a counselor ought to be a positive influence at least half the time in order for more forward client movement to take place. Thus, 3.5 was set as a minimal level of acceptable counselor facilitativeness.

The Fisher Exact Probability Test (Siegel, 1956) was chosen as the non-parametric technique for analyzing this discrete, nominal data. This test was used to determine the significance of difference because the scores from two small independent samples all fall into one or the other of two mutually exclusive classes. Siegel (1956) confirms the power of this test.

$H_{0_2}$: There is no significant relationship between self/ideal value congruence and self-actualization.

This hypothesis was tested by computing a Pearson Product Moment Correlation Coefficient between self/ideal value congruence and level of actualization score.

$H_{0_3}$: There is no significant relationship between self-actualization and counselor effectiveness.

This hypothesis was tested by computing a Pearson Product Moment Correlation Coefficient between the level of actualization score and the counselor effectiveness (FIF) scores.
HO₄ -- There is no significant relationship between counselor effectiveness and specific value content.

The Fisher Exact Probability Test was applied to the above data to test for differences in distribution of items.

HO₅ -- There is no significant relationship between self-actualization and specific value content.

The Fisher Exact Probability Test was applied to the above data to test for differences in distribution of items.

Summary

Three variables concerning 20 Oregon State University students enrolled in supervised counseling practicum were assessed by the following instruments: The Simmons Value Survey, Q-Sort Form, provided a measure of self/ideal value congruence as well as selected personal values; the I-Scale of the Personal Orientation Inventory provided a measure of self-actualization, and the Facilitative Interpersonal Functioning Scale provided rankings of counseling effectiveness by supervisors. Collection of the data was explained and appropriate statistical treatment for each hypothesis was presented separately.
CHAPTER IV

FINDINGS

In this investigation of the interrelationships among personal values, self-actualization, and counselor effectiveness, personal values of the 20 students enrolled in counseling practicum, fall term, 1972, were measured by the Simmons Value Survey, Q-Sort Form (1970). These data were compared with the self-actualization of the same subjects from scores provided by the use of the Personal Orientation Inventory in a study of self-actualization by John Phillips (1973). Counseling effectiveness of these counselor trainees was judged by counselor supervisor ratings utilizing the Facilitative Interpersonal Functioning Scale adapted from Carkhuff and Martin (1967). Basic data showing scores achieved by counselor trainees on the self/ideal value congruence (S/I) of the Simmons Value Survey, Q-Sort Form, and the I (Inner-Directed) subscale of the Personal Orientation Inventory (POI), as well as the rankings of counselor supervisors utilizing the Facilitative Interpersonal Functioning (FIF) Scale, are found in Table 3.

In the following pages of this chapter, the tables with the analyses of the data are presented and labeled descriptively to indicate the procedures followed for testing each hypothesis. Due to the
Table 3. Basic Data: Counselor Effectiveness Ratings and Measures of (A) Self/Ideal Value Congruence and (B) Self-Actualization.

<table>
<thead>
<tr>
<th>Counselor Trainee</th>
<th>Facilitative Interpersonal Functioning Scale (FIF)</th>
<th>Simmons Value Survey, Q-Sort Form</th>
<th>Self-Ideal Value Correlations: S/I Score</th>
<th>Personal Orientation Inventory (POI)</th>
<th>Self-Actualization: I-Scale Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>4.8</td>
<td>0.97</td>
<td></td>
<td></td>
<td>102</td>
</tr>
<tr>
<td>7</td>
<td>4.5</td>
<td>0.75</td>
<td></td>
<td></td>
<td>116</td>
</tr>
<tr>
<td>13</td>
<td>4.5</td>
<td>0.86</td>
<td></td>
<td></td>
<td>95</td>
</tr>
<tr>
<td>8</td>
<td>4.0</td>
<td>0.93</td>
<td></td>
<td></td>
<td>82</td>
</tr>
<tr>
<td>17</td>
<td>4.0</td>
<td>0.90</td>
<td></td>
<td></td>
<td>102</td>
</tr>
<tr>
<td>11</td>
<td>3.9</td>
<td>0.71</td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>16</td>
<td>3.9</td>
<td>0.58</td>
<td></td>
<td></td>
<td>104</td>
</tr>
<tr>
<td>18</td>
<td>3.9</td>
<td>0.85</td>
<td></td>
<td></td>
<td>107</td>
</tr>
<tr>
<td>9</td>
<td>3.8</td>
<td>0.92</td>
<td></td>
<td></td>
<td>95</td>
</tr>
<tr>
<td>2</td>
<td>3.7</td>
<td>0.99</td>
<td></td>
<td></td>
<td>98</td>
</tr>
<tr>
<td>4</td>
<td>3.6</td>
<td>0.99</td>
<td></td>
<td></td>
<td>83</td>
</tr>
<tr>
<td>6</td>
<td>3.6</td>
<td>0.99</td>
<td></td>
<td></td>
<td>103</td>
</tr>
<tr>
<td>10</td>
<td>3.6</td>
<td>0.74</td>
<td></td>
<td></td>
<td>88</td>
</tr>
<tr>
<td>14</td>
<td>3.5</td>
<td>0.94</td>
<td></td>
<td></td>
<td>94</td>
</tr>
<tr>
<td>12</td>
<td>3.3</td>
<td>0.59</td>
<td></td>
<td></td>
<td>104</td>
</tr>
<tr>
<td>15</td>
<td>3.3</td>
<td>0.60</td>
<td></td>
<td></td>
<td>98</td>
</tr>
<tr>
<td>1</td>
<td>3.2</td>
<td>0.43</td>
<td></td>
<td></td>
<td>101</td>
</tr>
<tr>
<td>5</td>
<td>3.1</td>
<td>1.00</td>
<td></td>
<td></td>
<td>104</td>
</tr>
<tr>
<td>20</td>
<td>3.1</td>
<td>0.49</td>
<td></td>
<td></td>
<td>95</td>
</tr>
<tr>
<td>19</td>
<td>2.7</td>
<td>0.62</td>
<td></td>
<td></td>
<td>102</td>
</tr>
</tbody>
</table>
varied nature of each hypothesis and the use of different statistical procedures, each of the five hypotheses is presented separately.

**Hypothesis One**

\( H_0 \) -- There is no significant relationship between self/ideal value congruence and counselor effectiveness.

A Pearson Product Moment Correlation coefficient was computed between the self/ideal value congruence (S/I) and the counselor supervisor ratings, FIF scores. By reference to the data below (Table 4) the reader may observe that the computed correlation between the S/I and the FIF scores was 0.43; statistical tables indicated that a correlation of at least 0.43 was necessary to indicate significance at the 0.05 level.

<table>
<thead>
<tr>
<th>Computed ( r )</th>
<th>Tabular ( r )</th>
<th>Number of Observations</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.43</td>
<td>0.43</td>
<td>20</td>
<td>0.05</td>
</tr>
</tbody>
</table>

Null Hypothesis One, therefore, was rejected as it applies to the relationship between self/ideal value congruence and counselor effectiveness for counselor trainees at the training center selected.
Because the correlation between the S/I and FIF barely reached significance, a correlation ratio (eta), which does not assume linearity, was computed and found to be .68. To test for curvilinearity, the F-test was used and an F-ratio of 1.21 was found. This was not significant. However, the statistician indicated that an increase in sample size from an n of 20 to an n of 29 with the same correlation ratio would have resulted in a significant F-test. Thus, the suggestion is made that the relationship may be curvilinear rather than linear, with a correlation possibly appearing within the midsection of the scale, but disappearing at either end. If the curvilinearity should prove significant, inferences may be made that counselor effectiveness correlates with a moderately high degree of self/ideal (S/I) value congruence. Either very low or very high S/I congruence would suggest a less effective counselor. To illustrate visually the nature of curvilinearity, Figure 1 is provided.

To test for the effectiveness of the self/ideal (S/I) value correlation in classifying the counselor-in-training according to level of facilitativeness (FIF), the Fisher Exact Probability Test (Siegel, 1956) was completed on the S/I and FIF scores (Table 3). Significance was shown at the .001 and .05 levels. Only two subjects of 20 did not fall into the expected grouping in a 2 x 2 contingency table. One subject's placement failed to show them as a member of the high facilitative group (n=14, FIF 3.5 and above) and one subject's
Figure 1. **A Visual Representation of the Curvilinear Relationship between (A) Self/Ideal Value Congruence Measured by the Simmons Value Survey and (B) Counselor Effectiveness Measured by the Facilitative Interpersonal Functioning Scale.**
placement failed to show them as a member of the low facilitative
group (n=6, FIF below 3.5). Table 5 illustrates these findings.

Table 5. A Comparison of Placements of Counselor
Trainees Based on (A) Self/Ideal Value Con-
gruence from the Simmons Value Survey and
(B) Counselor Effectiveness Ratings on the
Facilitative Interpersonal Functioning Scale,
Utilizing the Fisher Exact Probability Test.

<table>
<thead>
<tr>
<th>High Counselor Effectiveness (FIF + 3.5 and above)</th>
<th>Low Counselor Effectiveness (FIF below 3.5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self/Ideal (S/I) Congruence + .70</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Self/Ideal (S/I) Congruence - .70</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

In conclusion, Null Hypothesis One was rejected on the basis of
a statistically significant relationship between self/ideal value
congruence and measures of counselor effectiveness.

**Hypothesis Two**

$H_0^2$ -- There is no significant relationship between self/ideal
value congruence and self-actualization.

A Pearson Product Moment Correlation coefficient was com-
puted between the self/ideal value congruence (S/I) and the self-
actualization scores obtained on the I-Scale of the Personal Orientation
Inventory (POI). By reference to the data in Table 6, the reader may
observe that the computed correlation between the S/I and POI scores was -0.22; statistical tables indicated a correlation of at least 0.43 was necessary to show significance at the 0.05 level.

<table>
<thead>
<tr>
<th>Computed r</th>
<th>Tabular r</th>
<th>Number of Observations</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>-0.22</td>
<td>0.43</td>
<td>20</td>
<td>0.05</td>
</tr>
</tbody>
</table>

Null Hypothesis Two, therefore, was not rejected as it applies to the relationship between self/ideal value congruence and self-actualization of counselor trainees at the training center selected. Though not statistically significant, some counselors possessing higher self/ideal value congruence scored slightly lower in self-actualization.

**Hypothesis Three**

$H_{03}$ -- There is no significant relationship between self-actualization and counselor effectiveness.

A Pearson Product Moment Correlation Coefficient was computed for the self-actualization scores obtained on the I-Scale of the Personal Orientation Inventory (POI) and the counselor supervisor ratings, FIF scores. By reference to the data in Table 7, the reader
may observe that the computed correlation between the POI and the FIF scores was .13; statistical tables indicated that a correlation of .43 was necessary to show significance at the .05 level.

Table 7. Correlation between (A) Self-Actualization Measured by the I-Scale of the Personal Orientation Inventory and (B) Counselor Effectiveness Ratings on the Facilitative Interpersonal Functioning Scale.

<table>
<thead>
<tr>
<th>Computed r</th>
<th>Tabular r</th>
<th>Number of Observations</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.13</td>
<td>0.43</td>
<td>20</td>
<td>.05</td>
</tr>
</tbody>
</table>

Null Hypothesis Three, therefore, was not rejected as it applies to the relationship between self-actualization and counselor effectiveness for counselor trainees at the training center selected.

Hypothesis Four

H04 -- There is no significant relationship between counselor effectiveness and specific value content.

The Fisher Exact Probability Test was applied to the above data to test for differences in distribution in the ranking of the specific value items by high and low facilitative subjects. A theoretical level of effectiveness was predetermined at 3.5. Fourteen subjects fell into group one (3.5 and above), and six subjects fell into group two (below 3.5) (see Table 5, p. 51). Each of the 100 items was examined.
Four of the 100 value items were significantly different in distribution at the .05 level. Ninety-six items were not significantly different. On this basis, the null hypothesis was not rejected. One significantly discriminating item emphasized by the high facilitative group was Value 22--Developing new ways of living in the modern world.

The low facilitative group emphasized three values to a significant degree. These items were: Value 50--The opportunity to become a celebrity; Value 67--Developing and maintaining a career for myself; and Value 72--Avoiding an adherence to any ideology.

While not statistically different, the following items did show some variance in distribution between the two groups. More often emphasized by high facilitative counselors were the following: Value 10--Preserving social justice; and Value 17--Being the one who always brings about change.

More often emphasized by low facilitative counselors were the following: Value 1--The opportunity to improve my standard of living; Value 49--Being recognized for my accomplishments; and Value 61--Being respected by others.

**Hypothesis Five**

$H_{05}$ -- There is no significant relationship between self-actualization and specific value content.

The Fisher Exact Probability Test was applied to the above data
to test for differences in ranking of the items. A comparison of two groups above and below the mean score of 100 was made. Each of the 100 items was examined. None of the 100 items was significantly different at the .05 level; there was little variance shown on any one item. On this basis the null hypothesis was not rejected.

Summary

The data collected for this study were reported and analyzed in this chapter. Pearson Product Moment Correlation Coefficients were calculated for Hypotheses One, Two, and Three. An F-ratio tested for a curvilinear relationship on Hypothesis One. The Fisher Exact Probability Test was applied to Hypotheses One, Four, and Five. Hypothesis One was rejected since there was a statistically significant relationship between self/ideal value congruence and counselor effectiveness. Hypotheses Two, Three, Four, and Five were not rejected because there were no significant statistical findings using either the Pearson Product Moment Correlation Coefficient or the Fisher Exact Probability Test. Comparing the specific values of two groups of counselor trainees who were rated either facilitative or not facilitative indicated that four of 100 items were significantly different in ranked distribution. Several other items showed some variance in rankings between the two groups.
CHAPTER V
SUMMARY, CONCLUSIONS AND IMPLICATIONS

Summary

The basic problem for investigation in this study was to determine the relationship among three counselor variables: personal values, self-actualization, and counselor effectiveness. The extent of their relatedness was ascertained through a test of five hypotheses. These research hypotheses tested were:

\( H_0^1 \) There is no significant relationship between self / ideal value congruence and counselor effectiveness.

\( H_0^2 \) There is no significant relationship between self / ideal value congruence and self-actualization.

\( H_0^3 \) There is no significant relationship between self-actualization and counselor effectiveness.

\( H_0^4 \) There is no significant relationship between counselor effectiveness and specific value content.

\( H_0^5 \) There is no significant relationship between self-actualization and specific value content.

A sample was selected consisting of the 20 Oregon State University graduate students enrolled in the counseling practicum class fall term, 1972, at Oregon State University. Most of these students attained the degree of Master of Education in Counseling and Guidance after approximately one year of training and evaluated competencies.
The same subjects were involved in a study of self-actualization by J. Phillips (1973). His study indicated they were significantly more actualized than a comparison group of a sample of Oregon State graduate students in other education programs. The study also showed significant growth in actualization for the practicum subjects measured before and after the practicum experience.

In order to examine the self/ideal value congruence of the above subjects in this research, the Simmons Value Survey, Q-Sort Form, was utilized. The instrument required each counselor trainee to rank 100 selected items for both self (real) and ideal values. The instrument was administered to the subjects at the end of spring term, 1973. Self/ideal congruency (S/I) scores, determined numerically, were used for subsequent comparisons.

A measure of self-actualization, as reported by J. Phillips (1973) was provided by employment of the I-Scale of the Personal Orientation Inventory (POI). Counselor effectiveness was estimated by supervisor ratings which used the Carkhuff and Martin (1967) Facilitative Interpersonal Functioning scale (FIF).

In order to assess the extent of linear relationship, Pearson Product Moment Correlation Coefficients were calculated for Hypotheses One, Two, and Three. In addition, an F-ratio was used to test for a curvilinear relationship on data relating to Hypothesis One. As a measure of differences between groups, the Fisher Exact
Probability Test was applied to Hypotheses One, Four, and Five. Null Hypothesis One was rejected as there was a statistically significant relationship between self/ideal value congruence and counselor effectiveness. Null Hypotheses Two, Three, Four, and Five were not rejected because no significant statistical relationships were found. The .05 level of significance was used for all hypotheses. A comparison of values chosen by students who were judged more facilitative by their supervisors indicated that several value items differed in distribution from items selected by students who were judged less facilitative.

Conclusions and Implications

1. A significant positive relationship was established between self/ideal value congruence and counselor effectiveness. Though not statistically significant, a trend toward curvilinearity was suggested.

This finding may suggest that, if measures of the S/I were obtained prior to selection of counselor trainees, these data could be used as a part of the process of selecting potentially effective counselors. Given the above relationship between S/I and effectiveness, the writer suggests that, at the beginning of the period of counselor training, students could examine their self/ideal value correlations by
means of the Simmons Value Survey. Those who demonstrated lower S/I congruence could benefit from values clarification. Even the small number of value items different in distribution between effective and ineffective counselors in this small sample (n=20) suggests that effective counselors may tend to select values in an identifiable pattern. Values clarification could be a part of early counselor training, and students could be exposed to the differences between their own values and values held by effective counselors. However, a word of caution is needed. Values identification or clarification should not be used to fit counselor trainees to an inelastic counselor stereotype, but rather to suggest avenues of personal and professional growth. A post test at the end of counselor training could either assess the success of the clarification, or the effectiveness of the training program itself in increasing levels of self/ideal value congruence.

Rokeach (1973) concluded from his research that people need merely to be confronted with value system discrepancies for the process of reconciliation (congruence) to begin and to succeed. Raths et al. (1966) provides a large number of values clarification procedures should one choose this more systematic approach to congruence and clarification.

The question of the congruence between self/ideal values of counselors may be further speculated upon by examining the responses
of the two counselor trainees who placed outside their identified group of high or low facilitativeness on the Fisher Exact Probability Test (see p. 51). Student 16 (see p. 47) identified as an effective (facilitative) counselor, ranked 17th on scores in self/ideal value congruence with a correlation of .58. Discussion with a counselor supervisor indicated that this person was going through extreme life value transitions which most assuredly could be reflected in a temporary lack of self/ideal value congruence. Student 5 was rated as a less facilitative counselor on the FIF scale, yet ranked highest on the S/I scale with a score of 1.00. Communication from the student indicated he did not sort twice as instructed on the directions on the Simmons Value Survey because he believed his self/ideal values were the same.

Only further research could answer the questions raised by the suggestion of a curvilinear relationship between self/ideal value congruence (S/I) and counselor effectiveness (FIF). If the curvilinear relationship between S/I and FIF should prove significant, then moderately high S/I is correlated with counselor effectiveness. Extremely low S/I or extremely high S/I would indicate a less effective counselor because of lack of correlation with the FIF at these levels. Then the assumption could be made that a minimal level of S/I congruence is necessary for counselor effectiveness, and additionally that complete congruence might also suggest a negative influence on counselor effectiveness. Depending upon personal
variables such as specific values chosen, complete congruence might be construed to suggest attitudes of fatalism, dogmatism, or other attributes not conducive to effective counseling.

These speculations may suggest some disagreement with the theories of Carl Rogers (1954) presented previously. Rogers theorized that very high congruence of self and ideal was the ideal desired state for man's most effective functioning. This question of degree of congruence begs for further research, and adds a cautionary note against the use of S/I congruence alone to assess counselor effectiveness.

2. No statistically significant relationship was established between self/ideal value congruence and self-actualization. A small negative correlation suggested that some counselors possessing higher self/ideal correlations scored slightly lower in self-actualization.

Examination of the POI manual suggests a possible explanation. The highest scores on the POI may not be indicative of greatest self-actualization. The author of the POI manual describes the self-actualizing person as one who lives in contrast to the extremes of the inner-directed and the other-directed person. He transcends these dichotomies. The extremely inner-directed person appears to have incorporated a psychic "gyroscope" influenced by authority figures. He appears independent, but is guided by a small number of principles.
The extremely other-directed person appears to have a radar system responsive to receive signals from far wider circles. He may be guided primarily by need for approval by others. In contrast, the self-actualizing person is sensitive to people's approval, but his actions are essentially inner-directed (Shostrom, 1966).

An examination of sample profiles (Appendix, p. 84) shows that groups of self-actualized persons generally fall within the standard scores of 50-60. Since sub-scores favorable to self-actualization are defined as a balanced position within a continuum of opposite orientations, scores markedly toward either end of the scale could be considered less desirable.

Three other speculations concerning the lack of a significant relationship between self-actualization and self/ideal value congruence are suggested. First, though seemingly efficient in discriminating between larger groups of self-actualized versus non-self-actualized people, the POI may not be capable of finer discriminations within a self-actualized group as was required in this study. Second, the small sample (n = 20) could have been an influential factor. Third, the validity of the POI for being able to profile all self-actualized people is in question.

A question may be posed concerning the basic assumption that the POI can accurately assess self-actualization for all individuals in any culture. It is granted that substantial agreement exists among
humanists supporting the theory that man's self-actualizing tendency is an innate, universal process (Maslow, 1962; Rogers, 1964). That is, man strives to become the best person he is capable of becoming. Maslow hypothesized that the one universal human value is this need to strive toward becoming one's best self, even though cultural elements may inhibit the actualization of this need.

Nevertheless, the Personal Orientation Inventory (POI) as a measure of this self-actualization could be considered to be culture bound. Scores which would suggest self-actualization on two sub-scales of the POI reflect a necessity for a balanced position between two poles. These sub-scales are: Time Competent (lives in present) vs. Time Incompetent (lives in past or future) and Inner-Directed (independent, self-supporting) vs. Other-Directed (dependent, seeks support of others' views). The remaining POI sub-scales reflect a unidimensional orientation. That is, a higher level of self-actualization is presumed when an individual's scores approach the maximum possible. Selected examples of these scales are: Nature of Man Constructive (man is good), and Synergy (sees opposites of life as meaningfully related).

Comparison of the selected POI scales with the cultural dimensions of value orientation (Table 9) support the suggestion that the POI is culture bound. Kluckhohn and Strodtbeck (1961) investigated five subcultures found in west central New Mexico--Navajo, Zuni,
Table 8. A comparison of selected POI subscales with Kluckhohn's subcultural value orientations.

<table>
<thead>
<tr>
<th>Time Orientation</th>
<th>POI Self-actualizers</th>
<th>Texas Homesteaders</th>
<th>Mormon</th>
<th>Spanish American</th>
<th>Navajo</th>
<th>Zuni</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present</td>
<td>Future</td>
<td>Present</td>
<td>Present</td>
<td>Present</td>
<td>Present</td>
</tr>
<tr>
<td>Inner/Other</td>
<td>Balanced</td>
<td>Inner</td>
<td>Other-directed</td>
<td>Other-directed</td>
<td>Inner-directed</td>
<td>Other-directed</td>
</tr>
<tr>
<td>Nature of Man</td>
<td>Good</td>
<td>Evil but changeable</td>
<td>Evil but changeable</td>
<td>Good &amp; evil</td>
<td>Evil &amp; changeable</td>
<td>Neutral &amp; changeable</td>
</tr>
</tbody>
</table>
Spanish-American, Mormon, and homesteaders originally from Texas. Vast differences in value orientations were found. These dimensions of value orientations bear repeating.

1. Human nature is good or evil
2. Subjugation to, harmony with, or mastery over nature
3. Past, present or future time perspective
4. Being, being-in-becoming, or doing
5. Linearity, collaterality, or individualism

Can one presume that these sub-cultures as a group are non-self-actualized? Must an individual who subscribes to these cultural norms be considered non-self-actualized? The writer had no answer, but felt strongly that this note of caution must be inserted on the use of the POI scores as the only measure of self-actualization for American sub-cultures.

3. No statistically significant relationship was established between self-actualization and counselor effectiveness.

Factors discussed in finding number 2 concerning the limitations of the POI appear also to be relevant to this relationship. These findings concerned score interpretation and the feasibility of use of the POI for individual rather than group discriminations. Studies cited earlier in this thesis did support the usefulness of the POI in discrimination between groups judged self-actualized or non-self-actualized.
A note of caution might be inserted here concerning the ability of the Facilitative Interpersonal Functioning Scale (FIF) to adequately assess all good helpers. Research cited earlier supports the contention that possession of the FIF core dimensions correlates with counselor effectiveness. The present research adds support to those studies. Nevertheless, other useful dimensions of counseling such as communication skills, confrontation, and action initiation are not fully considered in this scale.

The FIF and its core dimensions as it now appears is biased toward non-directive, client centered philosophy. Counselors with high FIF ratings might be more effective when working with middle-class American clients oriented toward seeking help. Nevertheless, the FIF ignores two vital components. One limitation is that several therapeutic philosophies stress some different orientations and skills for their trainees. The other limitation is that for non-mainstream Americans—different either by socio-economics or culture—dimensions of confrontation and action initiation may need to be added for maximum client growth to occur (Carkhuff, 1971). Further research could identify other counseling skills helpful to non-mainstream Americans.

4. No statistically significant relationship was established between specific value content and counselor effectiveness. However the
comparison of the specific values of two groups of counselor trainees showed that those students judged more facilitative by their supervisors ranked several value items differently than students judged less facilitative.

Attempts to draw concrete conclusions from specific values chosen by high and low facilitative counselors could be misleading at this time. Although statistically significant relationships were not established for value content, some possible trends in responses were observed. A cross validation study by this investigator is now in progress at OSU. Hopefully, it will be more definitive in regard to the relationship of specific value content to counselor effectiveness.

Counselors rated most facilitative placed a higher rank value on the following items:

Item 10 - preserving social justice
Item 17 - being the one who brings about change
Item 22 - developing new ways of living in the modern world

Counselors rated least facilitative placed a higher rank value on the following items:

Item 1 - improving my standard of living
Item 49 - being recognized for my accomplishments
Item 61 - being respected by others
Item 67 - developing a career for myself
Item 72 - avoiding any ideology

Lamb (1974) speculates that items ranked higher by the facilitative counselor might be related to a more mature stage of ego development; that is, facilitative counselors could be considered to be more
autonomous, to value change on a broad scale, and to accept a role in
initiating positive change for humanity. Items ranked higher by less
facilitative counselors might be more characteristic of the statements
of the typical "middle-American" who is searching for his role and con-
cerned with achieving society's stated standards, and also with receiv-
ing social approval for his accomplishments.

5. No statistically significant relationship was established between
specific value content and self-actualization.

Previously discussed limitations of the POI may contribute to
this finding. These possible limitations centered upon score inter-
pretation and the questionable use of the POI to make fine discrimina-
tions between individuals rather than groups. The culture-bound nature
of the POI could contribute to lack of correlation between scores.

Suggestions for Further Study

Some research needs were generated as a result of this study.
Although some appear self evident, research reinforcement could be
helpful.

1. Does the size of the sample demonstrably effect the correlation
between self ideal (S/I) value congruence and counselor effec-
tiveness?
2. Is a high S/I value congruence indicative of positive or adaptive value configurations; i.e., does near perfect congruence aid a person in achieving a healthy adjustment within his culture?

3. Is there a positive relationship between self-actualization, self-esteem and self-concept?

4. Is there a positive relationship between self-concept and counselor effectiveness?

5. Is there a change in self/ideal value congruence or in specific value content after one year of working as a professional counselor?

6. Is there a relationship between the values of certified and non-certified counselors in the state of Oregon?

7. Is there a relationship between the values of counselors-in-training and experienced, effective counselors in the field?

8. Is there a relationship between S/I congruence and specific personal and cultural variables: sex, age, race, birth order, family experience, reference group?

9. Is there a relationship between specific value content and personal and cultural variables?
BIBLIOGRAPHY


<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
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<tbody>
<tr>
<td>1</td>
<td>the opportunity to improve my standard of living.</td>
</tr>
<tr>
<td>2</td>
<td>owning my own land.</td>
</tr>
<tr>
<td>3</td>
<td>having modern conveniences like indoor plumbing and electricity.</td>
</tr>
<tr>
<td>4</td>
<td>having good health.</td>
</tr>
<tr>
<td>5</td>
<td>living to a happy old age.</td>
</tr>
<tr>
<td>6</td>
<td>having an adequate social security system.</td>
</tr>
<tr>
<td>7</td>
<td>being successful in my work.</td>
</tr>
<tr>
<td>8</td>
<td>having happy, healthy children.</td>
</tr>
<tr>
<td>9</td>
<td>being part of a happy family.</td>
</tr>
<tr>
<td>10</td>
<td>preserving social justice.</td>
</tr>
<tr>
<td>11</td>
<td>fighting for what I believe in.</td>
</tr>
<tr>
<td>12</td>
<td>a world without nations.</td>
</tr>
<tr>
<td>13</td>
<td>the state of ecstasy.</td>
</tr>
<tr>
<td>14</td>
<td>the state of tranquility.</td>
</tr>
<tr>
<td>15</td>
<td>an ever-changing world.</td>
</tr>
<tr>
<td>16</td>
<td>a stable world.</td>
</tr>
<tr>
<td>17</td>
<td>a sense of heightened individuality.</td>
</tr>
<tr>
<td>18</td>
<td>the pleasure of being with others.</td>
</tr>
<tr>
<td>19</td>
<td>being the one who always brings about changes.</td>
</tr>
<tr>
<td>20</td>
<td>feeling the confort of having others maintain a good world for me.</td>
</tr>
<tr>
<td>21</td>
<td>resisting the pressures to be or do something which is against my values.</td>
</tr>
<tr>
<td>22</td>
<td>developing new ways of living in the modern world.</td>
</tr>
<tr>
<td>23</td>
<td>maintaining the tried and true ways of living which have proven so good.</td>
</tr>
<tr>
<td>24</td>
<td>approaching the solution of social problems with unrestrained zeal.</td>
</tr>
<tr>
<td>25</td>
<td>resolving social disputes through calm diplomacy.</td>
</tr>
<tr>
<td>26</td>
<td>moderation in all moods.</td>
</tr>
<tr>
<td>27</td>
<td>a closeness with my own inner self.</td>
</tr>
<tr>
<td>28</td>
<td>being open and receptive of others.</td>
</tr>
<tr>
<td>29</td>
<td>enjoying sensual experiences with relish and abandonment.</td>
</tr>
<tr>
<td>30</td>
<td>merging myself with a companionable group.</td>
</tr>
<tr>
<td>31</td>
<td>continually and actively striving for some end.</td>
</tr>
<tr>
<td>32</td>
<td>experiencing an empathy for all ways of life.</td>
</tr>
<tr>
<td>33</td>
<td>floating along in a casual and carefree state of existence.</td>
</tr>
<tr>
<td>34</td>
<td>always being in control of my experiences.</td>
</tr>
<tr>
<td>35</td>
<td>overcoming or conquering some obstacle.</td>
</tr>
<tr>
<td>36</td>
<td>seeking adventure and excitement.</td>
</tr>
<tr>
<td>37</td>
<td>the joy of humility and cooperativeness which aids others to become more themselves.</td>
</tr>
<tr>
<td>38</td>
<td>the beauty of a work of art.</td>
</tr>
<tr>
<td>39</td>
<td>creating an object of beauty.</td>
</tr>
<tr>
<td>40</td>
<td>making a contribution to basic knowledge.</td>
</tr>
<tr>
<td>41</td>
<td>thinking ideas and enjoying thoughts.</td>
</tr>
<tr>
<td>42</td>
<td>the hope of being wealthy.</td>
</tr>
<tr>
<td>43</td>
<td>participating in the business life of the community.</td>
</tr>
</tbody>
</table>
44. being a part of political activities.
45. being in charge of the lives of others.
46. spending my time organizing and directing.
47. entertaining others.
48. spending my time at parties.
49. being recognized for my accomplishments.
50. the opportunity to become a celebrity.
51. being of service to others.
52. being as charitable as possible.
53. living a comfortable life.
54. leading a meaningful life.
55. living in a world at peace.
56. having equality among all men.
57. leading a life of freedom.
58. being a mature person.
59. living in a secure nation.
60. respecting others.
61. being respected by others.
62. achieving salvation.
63. achieving wisdom.
64. experiencing true friendship.
65. loving my parents.
66. becoming aware through rebellion.
67. developing and maintaining a career for myself.
68. establishing and maintaining a marriage and a family.
69. defending the oppressed.
70. maintaining a democratic society.
71. maintaining an efficient society.
72. avoiding an adherence to any ideology.
73. the joy of experiencing.
74. the technological marvels of our times.
75. controlling my own impulses so they don't get out of hand.
76. following the rules which I accept.
77. avoiding idleness.
78. avoiding anarchy through a strong central government.
79. achieving a sense of community or belonging together with all men.
80. being a decent, normal person.
81. developing myself into a more satisfying person.
82. feeling like a worthwhile person.
83. leading a disciplined life.
84. a world without fear.
85. accepting circumstances for what they are.
86. becoming aware of the potential for change around me.
87. developing or discovering means to change the world in which we live.
88. truth.
89. goodness.
90. order.
91. being unique.
92. simplicity.  
93. justice.  
94. playfulness.  
95. a sense of everything being connected.  
96. a sense of aliveness.  
97. accepting the inevitable.  
98. being victorious.  
99. being myself.  
100. purity.

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SIMMONS VALUE SURVEY, Q-SORT FORM

This survey is not a "test" but is an opportunity to explore your personal values in a structured, systematic way. Its effect can be likened to looking in a mirror and discovering what you look like—you've probably looked that way for a while but you may not have known it. The statements in the survey were developed after a review of a variety of systems for assessing personal values, each of which had merits but was judged incomplete. The statements are deemed a comprehensive but not complete survey of all possible values. The forced instructions assume you will value a few statements more, a few less, and most "in-between." All statements are judged relevant and sufficient. However you may find that some statements seem irrelevant, that the total statement pool is not sufficient for you, and that the shape of your value system is unique. In spite of the forced nature of the instructions, please complete this survey as directed. It is vital that instructions be followed carefully for research purposes.

Real and Ideal

The Q-Sort must be performed two (2) times: once for the real values you perceive as holding and again for the ideal values a counselor would hold. Please sort first for the one type you find in red at the top of your instructions.

VALUE may be defined as "conceptions of the desirable."

REAL value: what "is," your customary way of perceiving and behaving.

IDEAL value: what "ought," how you would like to be.

Instruction for Value Q-Sort-Forced Distribution

1) Arrange the cards into 9 unequal groups, corresponding to the groups on the Value Q-Set Record Sheet, from a high "of Greatest Value." (It may be helpful to sort into 3-5 groups first, breaking into 9 groups later.)

2) Items need not be ranked within each group.

3) For each group card, select the number of the value statement indicated. (Example: Justice = #93)
4) Record the item numbers on the record sheet for each group. (Example: #93 might fit into group 5)

5) First do the entire grouping for real or ideal counselor values, depending on your red inked assignment.

6) Repeat the entire Q-Sort for the other (real or ideal) and record on the second sheet.

7) Please complete the Q-Sort as soon as possible.

YOUR HELP IS IMMENSELY APPRECIATED
### Value Q-Set Record Sheet

<table>
<thead>
<tr>
<th>Group</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
<th>6th</th>
<th>7th</th>
<th>8th</th>
<th>9th</th>
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<tbody>
<tr>
<td>Number of Cards</td>
<td>5</td>
<td>8</td>
<td>12</td>
<td>16</td>
<td>18</td>
<td>16</td>
<td>12</td>
<td>8</td>
<td>5</td>
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"Of Greatest Value"  
"Of Medium Value"  
"Of Least Value"  

**Name**

Date
PROFILE SHEET FOR THE PERSONAL ORIENTATION INVENTORY

- "Pseudo-self Actualizing" Person
- mean scores of a self-actualized group
- mean scores of a non-self-actualized group

NAME
DATE TESTED
AGE
SEX
OCCUPATION

<table>
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<tr>
<th>TIME</th>
<th>COMPETENT</th>
<th>OTHER</th>
<th>DIRECTED</th>
<th>INNER</th>
<th>DIRECTED</th>
<th>INDEPENDENT,</th>
<th>SUPPORTIVE</th>
<th>FEELING</th>
<th>SYNERGISTIC</th>
<th>INTERPERSONAL</th>
<th>SENSITIVITY</th>
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<tr>
<td>Tc</td>
<td>SAV</td>
<td>Ex</td>
<td>Fr</td>
<td>S</td>
<td>Sr</td>
<td>Su</td>
<td>Nc</td>
<td>Sy</td>
<td>A</td>
<td>C</td>
<td></td>
</tr>
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<td>125</td>
<td></td>
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<td>40</td>
<td>75</td>
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<td>120</td>
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<td></td>
<td>30</td>
<td>50</td>
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<td></td>
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**FACILITATIVE INTERPERSONAL FUNCTIONING (F.I.F.) SCALE**  
(adapted from Carlhuff and Martin, 1967)

<table>
<thead>
<tr>
<th>A. Empathy</th>
<th>B. Respect</th>
<th>C. Genuineness</th>
<th>D. Self-Disclosure</th>
<th>E. Concreteness</th>
</tr>
</thead>
<tbody>
<tr>
<td>A is fully tuned in on B's wave lengths at all levels. They can readily explore all untouched regions together.</td>
<td>A shows the very deepest respect and caring for B. He is fully committed to B's value as an individual.</td>
<td>A is freely and deeply himself with B. Uses all responses as to open future areas of exploration for both A and B.</td>
<td>A appears to hold nothing back. Some information if revealed elsewhere could be extremely embarrassing to A. All negative feelings regarding B are used constructively.</td>
<td>A is always helpful in guiding discussion so that B may discuss fluently, directly and personally relevant feelings and experiences in specific concrete terms.</td>
</tr>
<tr>
<td>A feeds back B's feelings noticeably enriched at a level deeper than B could express them.</td>
<td>A shows a very deep respect and concern for B. Enables B to feel free to be himself and to feel his value as an individual.</td>
<td>A responds sincerely with many of his own feelings, and uses all responses constructively whether they are positive or negative.</td>
<td>A freely volunteers in a constructive way, quite intimate information about his feelings, experiences and beliefs, revealing himself as a unique individual.</td>
<td>A is often very helpful in guiding discussion to enable full development in specific concrete terms of most feelings and experiences.</td>
</tr>
<tr>
<td>A reflects accurately B's expressed surface feelings, but doesn't show understandings of B's deeper feelings.</td>
<td>In many ways A shows a positive respect and concern for B's feelings, experiences and potentials.</td>
<td>A seems to make appropriate, sincere responses, but shows no real involvement with B.</td>
<td>A volunteers personal information about himself which is related to his reactions to B, but it is often vague, and doesn't reveal anything that is unique about himself.</td>
<td>A occasionally guides discussions into personally relevant, specific concrete instances but these are not always fully developed.</td>
</tr>
<tr>
<td>A shows some awareness of B's obvious surface feelings, but responds to something other than what B is expressing.</td>
<td>A shows little respect for B's feelings, experiences and potentials. May respond mechanically or ignore many obvious clues.</td>
<td>A either speaks in a manner slightly unrelated to his feelings or he can't use his negative genuine expressions constructively—he acts a role.</td>
<td>A responds only to direct questions about himself and then only briefly and with minimums of information. Never volunteers such information.</td>
<td>A often allows personal discussion regarding B to get vague and impersonal. Doesn't encourage discussion of specific, concrete feelings and experiences.</td>
</tr>
<tr>
<td>A shows no awareness of B's obvious feelings. A detracts significantly from B's communications. He is bored, disinterested, or prejudiced.</td>
<td>A shows complete lack of respect for B's feelings, experiences and potentials—that they are not even worthy of consideration.</td>
<td>A either speaks in a manner clearly unrelated to his feelings or his genuine expressions are used only for destructive purposes.</td>
<td>A actively tries to conceal his own feelings and personality. Any self-revelations he makes show his indifference to B's needs.</td>
<td>A avoids any discussion of real, specific, personal situations and feelings. Keeps conversation on abstract and impersonal generalities.</td>
</tr>
</tbody>
</table>
Instructions to Raters

Please read and familiarize yourself with the Facilitative Interpersonal Functioning Scale adapted from Carkhuff and Martin. Notice that facilitative levels go from a low of 1 to a high of 5, with each level carefully defined.

Rate each trainee on a separate sheet.

Return to:

Shirley Phillips
1920 S. W. "A"
Corvallis
Oregon 97330
<table>
<thead>
<tr>
<th>Trait</th>
<th>Lowest</th>
<th>2</th>
<th>3</th>
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<tr>
<td>Empathy</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Respect</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Genuineness</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Self disclosure</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Concreteness</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>