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# The Development of a Systematic Human Relations Training Program for Members of a Religious Community
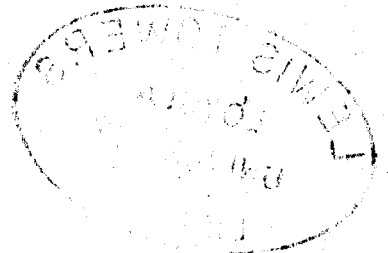
Jane Mary Ferder
*Loyola University Chicago*

THE DEVELOPMENT OF A SYSTEMATIC

HUMAN RELATIONS TRAINING PROGRAM

FOR MEMBERS OF A RELIGIOUS COMMUNITY

by

Sister Jane Mary Ferder FSPA

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# ABSTRACT

Carkhuff's extensively validated Communication and Discrimination Indices were used as pre and post instruments to measure changes in ability to communicate and discriminate the core conditions of facilitative interpersonal processes in 8 female members of a Catholic religious community as a result of their participation in a 100 hour psychologically-theologically integrated <u>Systematic</u> Human Relations Training Program. A control group and a first treatment control group, both composed of 9 female subjects from the same religious community, were tested with the same pre and post instruments at approximately the same time periods. Both the experimental subjects and 8 female religious subjects composing a second treatment control group completed Value and Meaning Assessment Questionnaires at the conclusion of their respective training programs. Each of the 34 subjects in the study belonged to one of four naturally assembled collectives. Each was selected for participation in the study on the basis of membership in one of these collectives.

Results of analysis of variance of pre and post test scores on the Communication and Discrimination Indices confirmed the first two hypotheses. Experimental subjects improved significantly (.05) in their ability to Communicate and Discriminate the core conditions after training. Post-test scores for the experimental subjects were significantly greater (.01) than post-test scores for either the control or first treatment control subjects. Experimental subjects evaluated their integrated training experience higher than did subjects in the non-integrated second treatment control group, but the evaluation did not reach significance. Thus, the third hypothesis was not confirmed.

It was concluded that training under the experimental conditions effects significant improvement in subject's ability to communicate and discriminate in an interpersonally facilitative manner. Some reasons for the failure of the third hypothesis to reach significance are suggested. Implications of the study are discussed.

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# LIFE

Sister Jane Mary Ferder, FSPA, was born in Salem, Oregon, on December 15, 1943.

She entered St. Rose Convent in La Crosse, Wisconsin in 1962, and made her Perpetual Commitment as a Franciscan Sister of Perpetual Adoration in August, 1970.

After receiving a Bachelor of Science Degree in Nursing at the College of St. Teresa, Winona, Minnesota, in 1969, she served for one year as a psychiatric nurse at St. Francis Hospital in La Crosse, Wisconsin.

In September, 1970, graduate studies in clinical psychology were begun at Loyola University, Chicago, Illinois. She is currently completing an internship at Veterans Administration Training program for clinical psychologists in Madison, Wisconsin.

# ACKNOWLEDGEMENTS

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# CHAPTER 1

## INTRODUCTION

The human person has a fundamental need for entering into
deep and significant relationships with others (Mowrer, 1968; Rogers,
1970). Denzin (1970) refers to such relationships as "relationships of
substances which one enters with confidence, feelings of safety, sin-
cerity, and at times intimacy" (Denzin, 1970, p. 70). This inner need
in man for meaningful involvement with his fellows has been acknowledged,
titled, and defined with rich variety by representatives from nearly all
the major scientific disciplines (Kurth, 1970). Sullivan (1953) made the
study of human relations one of his earliest concerns. He suggested that
Psychiatry be defined as the study of interpersonal relationships since
"It is through interpersonal situations that an individual manifests mental
health or mental illness" (Sullivan, 1953, p. 18). The Jewish philosopher
and theologian, Martin Buber (1937), stressed the importance of inter-
personal relationships with regard to man's experience of theological
value in the world. He felt that a growing relationship with God derives
out of the progressively intimate and deeper contacts that an individual
has with others. Contemporary theologians continue to place spiritual
value on human interaction which takes place in a context of mutual caring
and respect (van der Poel, 1972). The theme of man in relationship with

others has also received a great deal of emphasis in poetry and litera-

ture. The renowned playwrite, William Shakespeare (1909), frequently

wrote of man's struggle to maintain harmony with those in his environment

and he stressed the importance of authenticity in communication with others:

"Speak what you feel not what you ought to say" (Shakespeare, p. 183).

While the subject of interpersonal relationships has been treated

extensively in the literature by social scientists, theologians, philoso-

phers, and literary artists, only recently has a concentrated attempt been

made to identify and operationalize the components of the human relation-

ship at its deepest levels, and to develop programs aimed at improving

the interpersonal skills of people in interraction with one another (Golem-

biewski, 1970; Carkhuff, 1969, Vol. 11).

Although human relations training programs have been conducted

in a variety of settings and have been adapted to meet the unique needs of

many different groups and organizations (Golembiewski, 1970), no study

employing human relations training programs geared specifically for mem-

bers of religious organizations was found in the literature. At the same

time, other studies have shown that members of religious organizations

are ordinary people who face the ordinary problems of human relating

(Kennedy & Heckler, 1971) and that effective means for dealing with the

communication problems that are a reality in religious organizations

have not yet emerged (Ferder, 1971).

The present study attempts to develop, conduct and evaluate a human relations training program designed to meet the specific needs of those whose life style places emphasis on both the psychological and theological dimensions of relating in the human community.

CHAPTER II

REVIEW OF RELATED LITERATURE

Human relations training has a mixed and complex ancestry, and the term, as such, defies precise definition. The literature review indicates that it has come to be a kind of a catch-all title for the mushrooming number of research articles on T-group processes, encounter workshops, sensitivity experiences, organizational development programs and systematic training courses in human relations (Anderson, Hummel & Gibson, 1970; Buchanan, 1969; Burke & Bennis, 1961; Carkhuff, 1971; Davies, 1971; Fink, Beak & Taddeo, 1971; Golembiewski & Corrigan, 1970; Meadow and Tillem, 1963; Rakstis, 1970; Sebring, 1971; Sikes, 1971; Stearns, 1971; Sutfin, 1971). It would seem from the research that any attempt made to develop the individual or the organization through some form of group process is today classified as human relations training.

Human Relations Training

A closer look at the content of current research in this area suggests that there are really two broad categories of human relations training that are quite distinct. The first of these is most identified with the work of psychologist Robert R. Carkhuff and his associates and is better named

systematic human relations training (Carkhuff, 1971; Carkhuff & Berenson, 1967; Truax & Carkhuff, 1967). This approach is distinct because it focuses on systematic didactic and experiential training in the core dimensions of facilitative interpersonal processes (Carkhuff, 1969, Vol. I & II). In other words, systematic training has clearly defined and operationalized goals, and clearly defined and operationalized means to achieve these goals.

The second proposed category of human relations training contains all of the related workshops, experiences, and programs which are unsystematic in the sense that they lack a well defined training structure and they focus more on spontaneous experience in relationships than on programmed instruction and practice in relationship skills (Golembiewski, 1970). While unsystematic training does at times provide clearly defined and operationalized goals for a particular experience (Egan, 1970), it often fails to follow through with providing clearly defined and operationalized means for achieving these goals. This category could be further sub-divided to include specific mention of the various forms that such experiences might take, such as T-groups, encounter groups, marathon groups, sensitivity groups, problem solving groups, and an inexhaustible number of other unstructured or minimally structured groups which assemble for a laboratory experience in interpersonal processes (Bennis, 1966; Egan, 1970; Fordyce & Weil, 1971).

Since the present study is concerned with the systematic approach to training in human relations skills, the remainder of the literature review will focus exclusively on this approach.

Systematic Human Relations Training

> We train people in every other aspect of life except how to
> live with themselves and each other. We teach them how to
> employ proper grammar and we tutor them on how to dance;
> indeed, the more affluent, the greater the likelihood of
> tutoring in every necessary or desirable skill. Yet we do
> not explore the human and his relations with his fellow humans.
> We do not train the individual to understand his own behavior
> and the behavior of others (Carkhuff, 1971, p. 199-200).

This quotation provides a concise rationale for the author's

strenuous belief in interpersonal skills training that has a systematic

base. Carkhuff (1971) criticizes much of the currently popular sensi-

tivity training simply because it lacks this base. It is not really

training because the individual participants of sensitivity groups are

rarely provided with the kind of didactic instruction or programmed

practice that would ensure their progress in attaining those skills

which enhance social interraction (Truax & Carkhuff, 1967). Rather,

they are simply turned loose to search for deeper understanding of

themselves and others in a hit or miss fashion. Those individuals who

are best equipped to start with in the area of interpersonal skills may

be able to integrate the experiences they have in a sensitivity group

and grow as a result, while those who are least equipped interper-

sonally may be much less able to utilize the experience and may, in

fact, deteriorate (Carkhuff, 1971). The same may be said for any

other laboratory method which fails to spell out the goals of the training

or to make the steps toward attaining the goals concrete.

Those who use the systematic human relations training approach recognize that all human interaction may have "constructive or retarding or even deteriorative consequences" (Carkhuff, 1971, p. 65). For this reason, it is more desirable to teach people the constructive dimensions of human interaction rather than merely expose them, through uncontrolled laboratory experiences, to the kind of interaction that could go either way with regard to consequences. "In systematic human relations training a trainee is taken, one step at a time, from the simplest form of responsiveness to the most complex communications involving both responsive and initiative behavior." (Carkhuff, 1971, p. 65). In other words, the trainee is given supervised practice in the kind of behavior that is effective in relationships, and at the end of training he has learned usable skills which are retained after training (Berenson, Carkhuff & Myrus, 1966). Since people generally learn what they are trained to learn (Carkhuff, Piaget, & Pierce, 1967) this approach has been highly effective in training people to interact in ways that have constructive consequences. "There is extensive research to indicate the success of systematic training in the core interpersonal conditions" (Carkhuff, Friel, & Kratochvil, 1969).

A Closer Look at the Core Conditions

"All effective interpersonal processes share a common core of conditions conducive to facilitative human experiences" (Carkhuff,

1969, V. II, p. 7). These core conditions have been identified (Cark-huff, 1967) as <u>empathy</u> or understanding (E), <u>respect</u> or caring (R), <u>concreteness</u> or being specific (C), <u>genuineness</u> or being real (G), <u>confrontation</u> or telling it like it is (cf), and <u>immediacy</u> or saying what is going on between us (I). Rogers, (1962), who placed special emphasis on empathy and genuineness in interpersonal processes, identifies these conditions as the major qualities associated with human growth and change. Although he was primarily concerned with the psycho-therapeutic relationships (Rogers, 1962) he agrees with Carkhuff's (Vol. II, 1969) basic assumption that the same dimensions that are effective in the helping process are effective in all other instances of human relations. Thus, any systematic attempt to develop sensitivity and skill in communication will focus on the basic core dimensions of empathy, respect, concreteness, genuineness, confrontation, and immediacy, regardless of the level or status of the trainee. The communication of these dimensions will lead toward the development of action programs for the second person in the relationship (helpee).

The core dimensions are called the <u>responsive</u> and <u>initiative</u> dimensions of the relationship process (Carkhuff, 1972). The <u>respon-sive</u> dimensions (empathy, respect, concreteness and genuineness) are those which enable the client, or second person, to feel that the counselor or the first person is really with him and for him. They are the basic ingredients of all constructive relationships and no human growth or self exploration can take place without them (Muehlberg, Drasgow

& Pierce, 1969). Concreteness and genuineness are seen more as swing dimensions in the sense that they should permeate the entire communication. The <u>initiative</u> dimensions (confrontation and immediacy), when used with high levels of the responsive dimensions, encourage the client or second person to explore himself at deeper levels (Carkhuff, 1972). When the first person in a relationship confronts the second person with discrepancies in his behavior, he compels the second person to search for more consistent ways of behaving (Carkhuff, 1972). In like fashion, when the first person openly shares his feelings about what is going on here and now in the relationship, the second person gradually learns to share and disclose himself in a similar manner. He thus learns to communicate the same core conditions that the first person is modeling and he is provided with an opportunity to practice communicating at higher levels in a safe and supportive environment (Carkhuff, 1972). While Carkhuff (1971) describes the core conditions in the manner outlined above, he also makes it clear that the conditions do overlap in the relationship process. For example, high levels of empathetic understanding are really <u>initiating</u> in the sense that the second person can be compelled to act when he feels fully understood. In addition, high levels of accurate empathy and genuineness can be viewed as confrontation because they involve "telling it like it is" and "being real" with another. Often, "telling it like it is" becomes supportive confrontation.

There is extensive research to support the position that the client's or the second person's level of self-exploration and subsequent growth is a function of the levels of empathy, respect, genuineness, concrete-

ness, confrontation and immediacy offered by the counselor or first

person throughout the relationship (Cannon & Pierce, 1968; Carkhuff,

1972). Counselors who offer high levels of these core conditions have

significantly higher success rates in therapy than do low level counselors

(Carkhuff, 1969, vol. I & Vitalo, 1970). High level counselors or communi-

cators are those who consistently offer high levels of the core conditions

(Berenson, Mitchell, & Laney, 1968; Collingwood, Renz, & Carkhuff,

1969). Low level counselors or poor communicators are those who

consistently offer low levels of the conditions or who are inconsistent

in the level of conditions offered, depending on the circumstances (Friel,

Kratochvil, & Carkhuff, 1968). Holder (1968) investigated other differ-

ences between high and low functioning communicators and found that

high functioning communicators spend significantly more time on topics

during discussions and cover fewer topics than do those who function at

low levels. It appears that high level individuals become more invested

in the communication process and approach deeper levels of interaction

than do low level individuals.

Carkhuff (1971) has identified five levels of each of the six core

conditions and has operationalized each level to permit step by step

training and measurement. Appendix A shows the operational definitions

and method of measuring each of these levels.

Discrimination and communication of the core conditions

All effective human communication requires that the persons

involved be able to both discriminate and communicate the core condi-

tions (Carkhuff, 1971). Foulds (1969) found, however, that the two

do not necessarily go together. There are many individuals who can

discriminate or identify the presence or absence of the core conditions

in an interpersonal process but who cannot communicate the conditions

themselves. They cannot translate insight into action. On the other

hand, studies have shown that those individuals who communicate at

high levels also discriminate at high levels (Carkhuff, Collingwood &

Renz, 1969). In summary, the ability to discriminate does not

necessarily imply the ability to communicate; while the ability to

communicate does imply the ability to discriminate. According to

Carkhuff (1969, Vol. II) good communicators are good discriminators

but good discriminators are not necessarily good communicators.

Most people can be trained systematically to both communicate and

discriminate more effectively (Carkhuff & Berenson, 1968; Carkhuff,

1969), but the training must cover both the areas of discrimination

and communication if changes in both areas are desired. Training

in discrimination only improves the ability to discriminate. Training

in communication is needed to effect improvement in communication

(Carkhuff, Kratochvil & Friel, 1968).

Selecting and training in the core conditions

Because research shows that programs, regardless of their

specific nature, are only as effective as the people who are running

them, it is imperative that the most effective people be selected and

trained to fill the top positions in all programs which affect the lives

of others (Carkhuff, 1971). For educational, counseling, and other

personal development programs, the people running them necessarily

become intimately involved in that aspect of human life which is most delicate and most personal - the psycho-spiritual life of man. In this area, therefore, only the person who is himself engaged in a growth process can be the most effective model and agent for another person's growth (Pagell, Carkhuff & Berenson, 1967).

Carkhuff (1971) has repeatedly found that the best index of a person's future level of functioning in a helping role is an index of his present functioning in that role. In present systematic human relations training programs, prospective helpers are cast in a helping role and their functioning in that role is assessed by means of extensively validated communication and discrimination indexes (Carkhuff, 1968). The predictive validity of the indexes is largely a function of the level of functioning of the raters who employ them, with high level raters typically demonstrating inter-rater reliabilities around or above .85 (Cannon & Carkhuff, 1969). Appendix B shows the communication and discrimination indexes that are used to assess levels of functioning in the core conditions. Appendix C shows the scales that are used in scoring the indexes.

When those prospective helpers who are functioning at the highest levels are selected for systematic training in the core conditions, they learn to function from .5 to 2.5 levels higher in the conditions after training (Carkhuff & Griffin, 1971). Training is typically conducted by doctoral level trainers who demonstrate mini-

mally facilitative levels of functioning on the communication and dis-
crimination indexes (Carkhuff, Friel, & Kratochvil, 1969). The
training program follows the format outlined by Carkhuff (1971), al-
though it is adapted to "approximate as closely as possible the real
life conditions for which we are attempting to prepare our candidate"
(Carkhuff, 1971, p. 204). Usually the training period requires about
100 hours of didactic instruction and practice in order to bring both
lay personnel and graduate students to levels of interpersonal function-
ing that is commensurate to those experienced professionals who
function at high levels (Berenson & Carkhuff, 1966). However,
trainees can learn to improve their communication and discrimination
in relatively brief periods of time by practice in writing responses and
getting feedback on ratings (Berenson, Carkhuff, Friel, & Leitner,
1968).

Carkhuff (1969, vol. II) found no significant differences in
ratings on communication and discrimination indexes when the client
stimuli were presented to the trainees on tape or on written sheets.
Since taped or written presentations yield the same scores, it is
permissible for the researcher to use whatever method of pretest,
posttest presentation that best suits his purposes. However, in
order to make the training experience as close to real life conditions
as possible, taped stimuli, role playing, and actual contact with a

helpee in a helping situation are part of the standard systematic human relations training program.

Training Groups

A full length training program is best carried out in small groups, usually from 6-12 participants, to facilitate supervision and allow the members of the training group facilitative contact with one another (Kratochvil, 1968). Either a control group or a training control group (group which meets for the same period of time for some type of laboratory experience without systematic training) are used in systematic training research (Martin & Carkhuff, 1968). In some cases both control and training control groups are used to give a more accurate picture of systematic training effects (Carkhuff, 1969, Vol. II). Since group composition affects training outcome (Harrison, 1965) and since human relations training selection procedures cannot use enforced random assignment to training (Clark, 1962), giving different training to groups which have comparable communication and discrimination levels at the start of training is one way of handling the randomization problem (Harrison, 1971).

Systematic Human Relation's Training for Non-professionals

Training non-professionals to help others is not a new practice. Non-professional auxiliary counselors were trained and have functioned successfully as regular staff members of an Australian Counseling

Service for several years (Harvey, 1964). Almost twenty years ago,
Taft (1955) studied the diagnostic abilities of both lay people and pro-
fessional counselors and found that lay people could be trained in a
very short period of time to make diagnostic judgments about others
as accurately as professionals. Housewives have become very stable
and productive mental health counselors after brief training in listen-
ing skills (Magoon & Golann, 1966). Aspy (1969) trained teachers to
offer high levels of empathy, positive regard and congruence and
found that these teacher offered conditions were positively related to
cognitive growth of students. Stoffer's (1970) research supports this
finding. Other researchers have systematically trained psychiatric
patients (Pierce & Drasgow, 1969); nurses in training (Kratochvil,
1969); prison guards (Megathlin & Porter, 1969); pupils and teachers
in interracial riot ridden schools (Carkhuff, 1971; Carkhuff & Banks,
1970); and many other lay groups and have consistently demonstrated
improved levels of inter-personal functioning and subsequent allevia-
tion of the problems involved (Carkhuff, 1971). With systemic training,
"both professional and non-professional persons can be brought to
function at high levels of core conditions that effect positive gains in
others." (Carkhuff, 1969, vol. II, p. 13).

The research on the Carkhuff method of systematic human
relations training is now voluminous and has demonstrated high
success rates with a wide variety of lay and professional groups

(Carkhuff, 1971). The method not only provides an easily duplicated systematic model for the training program, but also boasts of reliable and valid scales for operationally measuring levels of communication and discrimination of the core conditions of facilitative interpersonal processes.

## Call for Organizational Development

It is apparent that a new awareness of the necessity of good inter-personal relations in organizations (Bennis, 1966) has stimulated the growth of ongoing development programs in nearly all major organizations around the globe (Fordyce & Weil, 1971). In the words of McCall (1970)" ... patterns of interraction (among group members) represent the functioning or dysfunctioning of the organization with respect to its own goals, norms, and so on" (P. 25). Smelser & Smelser (1963) also stress the importance of group climate in an organization and note that the development of the personality in any group or organization cannot be left to natural maturation or chance factors. Skilled people who can change social systems to improve the conditions for psychological effectiveness are called for (Reiff, 1966), but before effective procedures for ongoing group development can be planned, it is necessary to first understand what is going on within the persons in the institution (Smelser & Smelser, 1963).

Healing from Within

The notion that personal development should find its source

from within the group or organization dates far back into human

history. Mowrer (1968) notes that the members of the earliest

Christian communities never took problems outside their intimate

circle, but rather provided whatever support, healing, forgiveness

or correction that the persons in their own communities needed.

This method of corporate problem solving not only healed individuals,

but it helped to knit the group together (Mowrer, 1968). Many other

groups in earlier times, such as small villages, schools, clubs, and

families found so much friendship and availability of others among

their own associates that the need to call in outsiders to handle prob-

lems of personal development simply did not exist (Schofield, 1963).

In our own times, training and development programs in organizations

have tended to become separated from the control of the members with

the result that certain blocks to effective community spirit have

developed. Hobby (1972) states that the following blocks cause the

community to become artificial:

1. Lack of the member's commitment to eliminate un-
   healthy conditions which are uncovered within the
   community.
2. Dealing with problems only superficially or sporadically.
3. Develop critical attitudes toward authorities in the
   community for existing problems.

4.  Growing relinquishment of responsibility for initiating actions aimed at improving or maintaining the healthy conditions.

(Hobby, 1972)

Chappell (1972) encourages organizations of all varieties to regain direct involvement in their development and renewal programs and he reinforces the idea that these programs should never become separated from the community, but should be an ongoing and integral part of the members responsibilities. He adds that the individual within the community who directs development programs should be personally and professionally qualified and should have"... surrounded himself with formalized plans, procedures, and programs, all of which should be approved by people in authority and communicated to those who must support him" (Chappell, 1972, p. 21). Shaw's (1971) research on groups supports the idea that group members are most committed to a project or program when they are directly involved in it, and other contemporary authors have emphasized the necessity of self-responsibility and personal sense of agency in dealing with problems of personal and group development (Fink, 1969; Glasser, 1965).

The Problem Defined

Major organizations around the world have recognized the growing importance of effective interpersonal relationships for carrying out their goals and purposes and they have developed unique human relations training programs to improve the relationship skills

of their members (Bennis, 1966). Religious organizations have perhaps

an even greater need for effective interpersonal relationships among

their members because they have made it a specific goal and purpose

in life to witness the gospel principles of brotherhood and to work

for unity (relationships) among men (van der Poel, 1972, in press).

Because members of religious organizations live a life style that

places special emphasis on prayer and theological principles (Kennedy

& Heckler, 1971), a human relations training program which would

have the greatest total meaning for the members would be one which

integrates both the psychological and theological dimensions of inter-

personal relating. Although individual religious have taken advantage of

psychologically oriented training programs (Ferder, 1971), the litera-

ture shows no research on human relations training programs which

integrate psychology and theology.

Purpose of the Study

The present study attempts to utilize those principles of

human relations training which research has shown to be effective

with other groups (Carkhuff, 1971), and to present them within the

context of a two week prayer experience in a religious Community, thus

developing, conducting and evaluating a human relations training

program for religious which emphasizes both the psychological and

theological nature of interpersonal relating in the human community.

Specific Hypotheses

1. Participants in a psychologically, theologically, integrated 100 hour

systematic human relations training program will show significant positive gains in discriminating and communicating the responsive and initiative core dimensions of facilitative interpersonal processes as measured by Carkhuff's (1969, Vol. I) Communication and Discrimination Indices.

2. Participants in the integrated program will show significantly greater gains on the indices than either the (a) control group or (b) the treatment control group.

3. Participants in the integrated program will evaluate their experience more positively on a post-program questionnaire than will religious participants in a non-integrated 100 hour systematic human relations training program.

METHOD

Subjects

Subjects were 34 female members of a religious community whose ages ranged from 32-64 years. All held at least a Bachelor's degree and were actively engaged in the apostolate at the time of the study. Only the members of the second treatment control group had been formally trained in psychology.

Each of the subjects in the sample was a member of one of four naturally assembled collectives (Campbell & Stanley, 1963). The criteria for membership in each of these collectives included:

1. Above average intelligence

2. Leadership qualities

3. Behavioral manifestations of good psychological health, including an ability to relate well with others

4. Willingness to be involved in religious community renewal

5. Election or selection for membership (on the particular naturally assembled collective) by other members of the community

The subjects were selected for participation in the study on the basis of their membership in one of the four naturally assembled collectives, and were assigned accordingly to either the experimental group (EG); the control group (CG); the first treatment control group (TCI); or the second

treatment control group (TC II).

## Further description of the sample groups

Experimental group: group of 8 sisters, naturally assembled as a Personal Development Team in their religious community.

Age range:      36-64

Mean age:      47

Education:      3 bachelors degrees;  4 masters degrees;

1 doctoral degree

Initial scores on communication index:      range  1.8    -  3.0

mean  2.4

Initial scores on discrimination index:      range   .89   -   .41

mean   .72

Control group: group of 9 sisters from the same religious community, randomly selected from a naturally assembled 48 member Formation Team. This team was in charge of training new members in the community.

Age range:      32-56

Mean age:      44

Education:      2 bachelors degrees;  4 masters degrees;

2 doctoral degrees

Initial scores on communication index:      range  1.7    -  3.5

mean  2.4

Initial scores on discrimination index:      range  1.3    -   .59

mean   .95

First treatment control group: group of 9 sisters from the same religious community, randomly selected from a naturally assembled 52 member General Assembly Team. This team was a leadership body in the community.

Age range:    33-62

Mean age:    50

Education:    3 bachelors degrees; 4 masters degrees; 1 doctoral degree

Initial scores on communication index:    range  1.7    -  2.9

mean  2.1

Initial scores on discrimination index:    range  1.1    -  .53

mean  .96

Second treatment control group: group of 8 sisters who were naturally assembled as Counseling Students in a human relations training course at Loyola University, Chicago, Illinois. They differed from the other 26 subjects in the study in that they had received formal training in psychology and they belonged to eight different religious communities.

Age range:    33-47

Mean age:    39

Education:    4 bachelors degrees; 3 masters degrees; 1 doctoral degree

Since this group was not compared to the first three research groups on the communication - discrimination variable, their communication and discrimination scores are not presented.

Selection of the research groups

The four naturally assembled collectives, which will occasionally

be referred to in the remaining body of the paper as the first, second, third and fourth research groups (in the order described), were selected for participation in the study and assigned to either EG; CG; TCI or TCII status for the following reasons:

Experimental group: This particular collective, as a newly appointed Personal Development Team in a religious community, was in need of some form of counselor education in order to better equip team members with communication skills needed for responsibilities connected with membership on the Personal Development Team. They were selected for training in the experimental group because it was hypothesized that the experimental training would result in improvement in the needed communication skills.

Control group: This particular collective, as a community Formation Team, was composed of members whose personal characteristics and team responsibilities closely matched those of the experimental group. They were selected as the control group for these reasons, and also because they were a collective available in the environment during the same period of time that the experimenter was conducting research.

First treatment control group: This particular collective, a newly elected Leadership Team in the community, was also composed of members whose personal characteristics and team responsibilities closely matched those of the experimental group. They were selected as the first treatment control group because they were scheduled to engage in an interracting and problem solving workshop during the same general time period that the experimental group was scheduled for training. The conditions of their workshop satis-

fied the experimenters requirements for the first treatment control group
in that the members were to participate in a psychologically and theologi-
cally integrated 100 hour unsystematic group experience.

Second treatment control group:   This particular collective, as
a group of sisters who had previously received a 100 hour systematic human
relations training experience, minus the integration of related theological
experiences, was selected as the second treatment control group because
they were similar in personality characteristics to other subjects in the
study, and were available in the natural environment as a needed comparison
group.

Method of contracting subjects

A letter from the experimenter was sent to each of the selected
subjects, inviting them to participate in the study.   This letter is shown
in Appendix D.

Forty individuals (10 from each naturally assembled collective)
were originally invited to participate in the study and all agreed to do so.
Subject mortality at the conclusion of the study numbered 6.   The reasons
for subject mortality are summarized in Table 1.

TABLE 1

REASONS FOR SUBJECT MORTALITY

| Reason | Number of Subjects |
| --- | --- |
| Death of a family member | 1 |
| Cessation of membership in one of the four naturally assembled collectives for reasons not associated with the study | 4 |
| Failure to accurately complete Post-test | 1 |

At the conclusion of the period of data collection, the experimenter again sent a letter to each subject, thanking her for her participation in the study. This letter is shown in Appendix E.

## Instruments

The primary measuring instruments used for the study were Carkhuff's (1969 vol. 1) extensively validated 16 item communication and 16 item discrimination indices as shown in Appendix B. These indices were used as pretest and posttest instruments for subjects in the first three research groups.

Another measuring instrument, a questionnaire used to test hypothesis 3, was developed specifically for the study by the experimenter. This questionnaire is shown in Appendix F. It was administered only to subjects in the first and forth research groups.

## Materials

The main materials used for the study were fifteen 60 minute human relations training lectures taken from Carkhuff's texts (1969, vol. I and vol. II; 1971); a 100 page diagramed student text (Carkhuff, 1972); six sets of 10 taped counselee expressions; and six sets of 10 taped counselee-counselor response expressions. Both sets of tape recorded expressions had corresponding duplicated sheets bearing these same expressions in writing. The expressions were written by the experimenter specifically for the study according to Carkhuff's (1969, vol. I) communication-discrimination training model. Situational content for both sets of expressions was taken from observations of real life interractions among nuns and recordings of their con-

versations. Tape recording was done by a college student counselee and a Masters degree counselor who had been trained in counseling according to the Carkhuff model. Both were Catholic nuns whose voices were anonymous to the subjects in the study.

Audiovisual materials, consisting of transparencies bearing highlight summaries of the lecture material, were made by the experimenter and flashed on an overhead projector at appropriate times during the experimental lectures.

Finally, ten 30 minute morning prayer sessions and ten 60 minute liturgical celebrations were planned by the experimenter and three theological consultants. Readings and music for these services were taken from the Jerusalem Bible (1966), and other theologically oriented sources (Blue and Savary, 1969; Mc Nierney, 1968; and Padovano, 1969; 1971). Themes of the prayer sessions and liturgical celebrations coincided with the daily psychological themes of the workshop in order to accomplish the experimenters goal of developing a psychologically and theologically integrated training experience.

All of the described materials were used only for subjects in the experimental group. Materials were presented according to the workshop format shown in Appendix G. Titles of all lectures and theological topics are also shown in Appendix G in the exact order of presentation.

Procedure and data collection

The 26 subjects in the first 3 research groups were mailed the written pre-test according to Carkhuff's (1969, vol. II) suggested method

of testing for naturally assembled collectives in the environment. The

subjects were given written standard instructions for its completion on

the test blank. They were asked in a letter from the experimenter to

work at each index during one sitting, and to mail the pretest back within

three days after receiving it.

Subjects were allowed one hour to complete the Communication

Index and one hour to complete the Discrimination Index. All subjects

finished the pretest in the required time period.

Immediately following the completion of the pretests, the subjects

in the experimental group were assembled for the experimental treatment.

They participated in a 100 hour systematic human relations training program

that was conducted in workshop style by the experimenter over a successive

two week period. The workshop followed the format shown previously in

Appendix G. The training consisted of both didactic instruction in the

form of lectures with audiovisual aids; and experiential step by step practice

in communicating and discriminating the core conditions of facilitative inter-

personal processes (Carkhuff, 1969, vol. I). Subjects moved from practicing

simple listening skills to eventually being cast in the helping role and working

with real counselees. In addition to the didactic and experiential phases of

training, the subjects participated in daily prayer sessions and liturgical

celebrations, the themes of which coincided with the daily training theme.

For example, when respect skills were practiced, the theological readings

and music for the prayer and liturgical sessions also focused on the theme of

respect, taking the figure of Jesus as a model of a person who communicated

respect (Jerusalem Bible, 1966).

During this same period of time, the control group received no further contact from the experimenter and none of these subjects took part in any programs or experiences which were geared toward improving their interpersonal skills. Neither did they meet as a naturally assembled collective (Formation Team) during the experimental time period.

At approximately the same general period of time that the experimental group was trained, the first treatment control group met for a 100 hour unsystematic (unstructured) program of group discussion and problem solving that was conducted in workshop style by the members of the group over a successive two week period. The program consisted of unstructured group interraction focused on interpersonal and community problems. One of the main issues dealt with was a serious communication problem involving several members of the group. Open discussion of the difficulty, exploration of connected feelings, and member confrontation were the primary methods used in dealing with the problem. The workshop process was considered by the experimenter to be some form of unsystematic group process referred to in the literature as a communication workshop in an organization (Fordyce and Weil, 1971). The participants of this group also engaged in daily prayer sessions and liturgical celebrations, the themes of which coincided with the predominant themes focused on in daily interraction. The first treatment control group differed from the experimental group in that the psychological aspect of the experience for TCI was unsystematic or unstructured according to the Carkhuff model, while the psychological aspect of the experience for EG was systematic or structured. This was the variable being tested for hypo-

thesis 2 according to the Carkhuff model.

The second treatment control group had taken part in a 100 hour psychologically oriented systematic human relations training experience one year previous to the present study. This group received the same Carkhuff model didactic and experiential training in communicating and discriminating the core conditions that the experimental group received. The TC II differed from the EG in that its members did not participate in any prayer or liturgical experiences in connection with the training experience.

After the experimental and first treatment control training programs had been completed, all 26 subjects in the first three research groups were re-tested with the same 16 item comnunication and 16 item discrimination indices. Tests were mailed to subjects in all three groups with the same standardized instructions for completion. Prior to taking this posttest, none of the subjects knew that they would be asked to rewrite the test they had taken earlier as a pretest. There was a two week time lapse between the pretest and posttest for each of the three groups.

The experimental group and the second treatment control group were asked, through a mailed letter from the experimenter, to fill out and return the questionnaire designed to assess the meaningfulness of their corresponding experiences.

Scoring

Both pretest and posttest discrimination indices were scored according to a standardized answer sheet (Carkhuff, 1969, vol. I). Numerical dis-

crimination scores for each subject were obtained by calculating their deviation from the validated ratings of experts.

Total meaning scores on the assessment questionnaires were computed for subjects in the experimental and second treatment control groups by assigning hierarchical values to the various value levels (0-4) measured by the questionnaire. Means were tested for significance.

Both pretest and posttest communication indices for all three groups were assigned random code numbers and given to two Carkhuff trained counseling students for rating. The two raters worked separately and did not contact each other during the rating period. They did not know which research group the tests came from nor did they know whether the tests they were rating belonged to the pretest or posttest group. Since both raters were thoroughly familiar with Carkhuff's theory and assessment instruments, no special training was given to them for the present study. Both were simply asked by the experimenter to carefully read the subject responses on all the communication pretest and posttest and rate them according to the method shown in Appendix C.

## RESULTS

### Inter-rater reliability for communication index

Mean scores for the two ratings of the communication index is

shown in Table 2. The inter-rater reliability, computed on a Wang

calculator with a Person-r program (Hays, 1963), was demonstrated

to be .87. An inter-rater reliability of .87 is considered a good agree-

ment between raters according to Carkhuff's (1969, vol. II) research.

Carkhuff raters usually obtain an inter-rater reliability at or above

.85 (Cannon & Carkhuff, 1969).

### Analysis of communication data

In order to obtain a single pretest and a single posttest communi-

cation score for each subject, the two ratings on each separate test

were averaged and the mean was designated as the score (Mc Nemar,

1949). The final communication means are shown in Table 3. In order

to determine if a significant change occurred in communication skills as

a result of training in the experimental group, the pretest and posttest

communication scores for all three groups were subjected to a simple

analysis of variance (Edwards, 1940). Results of analysis of variance

for the communication data are shown in Table 4. The $F^1$ figure in

Table 4 is significant at the .05 level, indicating that the three groups

do differ significantly with respect to their ability to communicate the

core conditions. The $F^2$ figure is significant at the .01 level. This

shows that, disregarding groups, a highly significant change in ability

# TABLE 2

INTER-RATER COMPARISON OF MEAN RATINGS FOR PRETEST AND POST-TEST COMMUNICATION INDICES (N=26)

| Group | Pretest | | Posttest | |
|---|---|---|---|---|
| | Rater 1 | Rater 2 | Rater 1 | Rater 2 |
| Experimental (N=8) | 2.39 | 2.35 | 3.40 | 3.00 |
| Control (N=9) | 2.41 | 2.23 | 2.63 | 2.14 |
| First Treatment Control (N=9) | 2.16 | 2.03 | 2.21 | 1.93 |
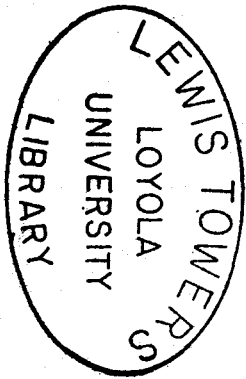
# TABLE 3

MEAN SCORES FOR PRETEST AND POSTTEST COMMUNICATION
INDICES (N=26)

| Group | Pretest | Posttest |
|---|---|---|
| Experimental (N=8) | 2.37 | 3.20 |
| Control (N=9) | 2.32 | 2.38 |
| First Treatment Control (N=9) | 2.09 | 2.07 |

## TABLE 4

ANALYSIS OF VARIANCE OF PRETEST AND POSTTEST COMMUNICATION SCORES (N=26)

| Source of Variation | df | Mean Square | F |
|---|---|---|---|
| Between Groups | 2 | 21029.50 | 4.88** |
| Between Subjects in Same Group | 23 | 4308.08 | |
| Total Between Subjects | 25 | | |
| Between Trials | 1 | 9423.00 | 14.54* |
| Interraction: Trials x Groups | 2 | 9203.00 | 14.20* |
| Interraction: Pooled Subjects x Trials | 23 | 647.60 | |
| Total Within Subjects | 26 | | |
| Total | 51 | | |

\* $p < .01$
\*\* $p < .05$

to communicate the core conditions occurred between the pretest and posttest. The $F^3$ figure, also highly significant at the .01 level, shows that this change observed between testings differed significantly in amount from group to group. In other words, a significant change between pretest and posttest did not occur in all of the groups. Looking again at Table 3, it can be easily seen from inspection of group means that the experimental group is the only group that could account for the differences shown by all three F figures. Thus, training under the experimental conditions effected significant improvement in subjects' ability to communicate the core conditions.

Analysis of discrimination data

Since standardized numerical answer guides were available for determining discrimination scores (Carkhuff, 1969, vol. I), these were tabulated for each subject in each group and means are presented in Table 5. Again, in order to determine if a significant change occurred in discrimination skills as a result of training in the experimental group, the pretest and posttest discrimination scores for all three groups were subjected to a simple analysis of variance (Edwards, 1940). Results of analysis of variance for discrimination data are ahown in Table 6. The $F^1$ figure in the table is significant at the .01 level, indicating that the three groups do differ significantly with respect to their ability to discriminate the core conditions. The $F^2$ figure is significant at the .05 level. This shows that, disregarding groups, a significant change in ability to discriminate the core conditions occurred

# TABLE 5

MEAN SCORES FOR PRETEST AND POSTTEST DISCRIMINATION
INDICES (N=26)

| Group | Pretest | Posttest |
|---|---|---|
| Experimental (N=8) | .71 | .29 |
| Control (N=9) | .94 | 1.02 |
| First Treatment Control (N=9) | .94 | .89 |

# TABLE 6

ANALYSIS OF VARIANCE OF PRETEST AND POSTTEST DISCRIMINATION SCORES (N=26)

| Source of Variation | df | Mean Square | F |
|---|---|---|---|
| Between Groups | 2 | 11367.00 | 11.69* |
| Between Subjects in Same Group | 23 | 192.17 | |
| Total Between Subjects | 25 | | |
| Between Trials | 1 | 1825.00 | 7.76** |
| Interraction: Trials x Groups | 2 | 2951.50 | 12.56* |
| Interraction: Pooled Subjects x Trials | 23 | 234.95 | |
| Total Within Subjects | 26 | | |
| Total | 51 | | |

\*   p < .01

\*\*  p < .05

between the pretest and the posttest. The $F^3$ figure , highly significant

at the .01 level, shows that this change observed between testings

differed significantly in amount from group to group. In other words, a

significant change between the pretest and posttest did not occur in all of

the groups. Looking again at Table 5, it can be seen from inspection of

group means that the experimental group is the only group that could

account for the differences shown by all three F figures. Thus, training

under the experimental conditions effected significant improvement in

subjects' ability to discriminate the core conditions.

Analysis of questionnaire data

Total mean scores for the "Value and Meaning" questionnaires for

the experimental and second treatment control groups are shown in

Table 7. Table 7 indicates that all 16 subjects in these two groups

indicated that a human relations training program which integrated the

theological and psychological aspects of human relationships would, to them,

be preferable to a non-integrated program. However, when the value

and meaning evaluations for the two separate groups were tabulated and

subjected to a t-test (Mc Nemar. 1969) to detect the degree of difference

between the means, no significant difference was found. Table 8

shows this data which fails to confirm the third hypothesis. In other

words, all subjects stated a preference for an integrated training

experience, but even though one group of subjects participated in a

training experience that was theologically-psychologically integrated,

and one group did not, the two groups did not differ significantly

in their evaluation of the spiritual - psychological value and

## TABLE 7

MEAN RATINGS ON VALUE AND MEANING QUESTIONNAIRES FOR EXPERIMENTAL AND SECOND TREATMENT CONTROL GROUPS (N=16)

| Group | Spiritual Value and Meaning | Psychological Value and Meaning | Total |
|---|---|---|---|
| Experimental | 3.13 | 3.38 | 6.51 |
| Second Treatment Control | 2.75 | 2.75 | 5.50 |

# TABLE 8

t-TEST OF MEAN DIFFERENCES BETWEEN THE EXPERIMENTAL AND SECOND
TREATMENT CONTROL GROUPS FOR QUESTIONNAIRE DATA (N=16)

|  | t Score | Probability |
|---|---|---|
| Mean Comparison of Experimental Group and Second Treatment Control Group (df=30) | 1.45 | N.S. |

meaning of their respective experiences.    Some possible explanations

for this finding are discussed in the next section.

Summary of results

Analysis of variance techniques performed on the communication

and discrimination pretest and posttest scores for subjects in the first

three research groups showed that a significant improvement in ability

to both communicate and discriminate the core conditions occurred in

the experimental subjects as a result of their participation in the experi-

mental treatment.   Improvements in the communication and discrimina-

tion variables were not observed in either the control or the first treat-

ment control groups.

With regard to the questionnaire comparisons for the first and

fourth research groups, a t-test performed on the respective means

of these groups showed no significant difference between them.

Thus, the first two hypotheses for the study were confirmed, while

the third hypothesis was not confirmed.    These results are summarized

according to hypotheses as follows:

(1)   Participants in a theologically - psychologically integrated

100 hour systematic human relations training workshop showed a signi-

cant increase in ability to both communicate (.01) and discriminate

(.05) the core facilitative dimensions of interpersonal processes.

(2)   Participants in the experimental group changed significantly

more in their ability to both communicate (.01) and discriminate (.01)

these conditions than either the control group or the first treatment

control group.

(3)     Participants in the experimental group, who were trained in an integrated program, did not evaluate their experience significantly higher than did participants in the second treatment control group who were trained in a non-integrated program (t = 1.45 = N.S.).

# CHAPTER V

## DISCUSSION

The overall results of this study lend support to the Carkhuff theory that systematic human relations training does effect positive gain in subject's ability to interract in more facilitative and effective ways. Mean communication scores in Table 3 show that subjects in all three groups were functioning at the advice giving level prior to training. Means for the three groups do not differ significantly before training, indicating that the three groups were drawn from the same population with respect to the communication variable under study (E = 2.39; TCI = 2.09; C = 2.32). Behaviorally, this means that subjects in all three groups interracted with others below minimally facilitative levels. They would, at this level, be likely to give advice to those who came to them for help and would often fail to communicate real understanding and responsiveness to those with whom they interracted.

Posttest means in Table 2 show that this communication pattern does not change for either the control or the first treatment control group, while the posttest mean for the experimental group increases one whole level. Behaviorally, this means that the experimental subjects learned to communicate the core conditions at minimally facilitative levels. They would, at this new level, be less likely to offer advice or to miss the feeling level cues given by others. Rather, they would be more likely to respond accurately to the surface feelings of others in their interactions with them.

The discrimination index detects the accuracy with which subjects can identify the various levels of the core conditions being offered in sample statements. Discrimination scores show how much the ratings of the subject differ from the ratings of trained experts. For the present study, pretest discrimination means for the three groups in Table 5 show that the experimental subjects discriminated somewhat better than the subjects in the other two groups before training, but that the difference was not significant. In spite of the small numerical difference in means, subjects in all three groups fell in the same discrimination cluster (Carkhuff, 1969, vol. I). According to Carkhuff research, this means that subjects in all three groups had mean discrimination scores that clustered between mean discrimination scores of professional teachers and beginning psychology graduate students (1969, vol. I). Posttest discrimination means in Table 5 show that subjects in the control and first treatment control groups remain in this same cluster, but that subjects in the experimental group change clusters. Following training, subjects in this group discriminated as well as experienced counselors, systematically trained (Carkhuff, 1969, vol. I).

It is interesting to note that subjects in the first treatment control group made no significant improvements in their ability to communicate and discriminate the core conditions, in spite of the fact that they interracted with one another intensely for a period of two weeks, attempting to communicate better, reach new understandings, and deepen their interpersonal sensitivity. This suggests, as Carkhuff

(1971) has pointed out, that simply engaging in a communication process does not of itself, result in improved communication skills. Direct and specific didactic instruction and related practice in desired skills appear to be necessary components of learning more effective ways of communicating with others. Subjects who are encouraged to pay direct attention to the levels of empathy, respect, concreteness, genuineness, immediacy and confrontation that they offer during the training period, appear better able to offer facilitative levels of these conditions to others after training. On the other hand, subjects who do not pay direct attention to these conditions, do not appear to improve their skill in offering them. In looking at the first treatment control group in comparison to the control group, indications are that interaction in a communication workshop without direct practice in discriminating and communicating the core conditions is not any more effective in achieving improvement in these skills than doing nothing at all in the way of participation in communication related sessions. The group (TCI) which participated in an unsystematic communication workshop did not differ significantly after the workshop from the group (CG) that did not participate in any type of communication workshop at all.

The implications of this finding are important. Individuals who conduct human relations training workshops, or any type of training session aimed at improving the communication skills of the participants, must offer some direct form of training in the core facilitative

conditions. Didactic and experiential step by step training in these conditions appear to be a highly effective form of training; whereas simple interacting, without didactic training and sequential practice in the conditions, does not appear to be an effective form of training.

A criticism of the systematic method might be that the tests used to measure improvement in communication and discrimination abilities are constructed to pick up skills that are directly taught during training. In other words, subjects are taught to take the test. Since subjects who don't take the systematic training don't learn how to take the test, they naturally fail to show improvement on the post-test.

In one sense this is true. Subjects in systematic training receive direct practice in the skills measured by the test and subjects who do not receive systematic training do not receive this practice. Carkhuff (1969), vol. I and II), however, has repeatedly demonstrated that the skills (or lack of skills) measured by the communication and discriminations tests actually are observable in subjects' real interactions with helpees. These skills themselves define operationally what is meant by high-level interraction. Subjects who score high on the tests, also score high when their taped interactions with helpees are rated.

Subjects who score low on the tests, also score low when their taped interactions with helpees are rated. In other words, the communication and discrimination indexes do appear to validly measure skills that are transferred to real life situations as a result of training. Since the ideal test measures what is taught (Carkhuff, 1971; McNemar, 1969), Carkhuff's communication and discrimination tests appear justified in

the sense that they validly measure skills that are taught. They thus

provide a valid index of the effectiveness of training.

Another problem with instrumentation is scoring. The rating

method is used to score the communication index, and this method of

scoring lacks the precision that is most desirable in research (Camp-

bell & Stanley, 1963). Responses are scored according to the judgement

of raters and thus are subject to the error variance inherent in this

method of scoring. Carkhuff (1969, vol. I) and his researchers have

attempted to minimize rating error for the communication index by

finely operationalizing the various communication levels in behavioral

terminology and assigning numerical scores to each level. Raters can

thus identify a particular behavior, such as "advice giving," and assign

the numerical score appropriate for advice giving responses. According

to Campbell and Stanley (1963), operationally defining the behaviors to

be rated increases the accuracy of the rating method of scoring. The

inter-rater reliability data for this study, presented in Table 2, demon-

strates the effectiveness of Carkhuff's (1969, vol. I) operationally defined

rating guide, in that the raters show a good agreement, or high inter-rater

reliability, in the scores they assigned to the communication indices.

Even though the inter-rater reliability is high, the raw reliability data

in Table 2 shows the small discrepancies in ratings typically found in

scores attained through ratings. It can be observed that one of the raters

consistently rated responses a fraction of a level lower than the other

rater. No explanation for this tendency is offered by the author, since

both raters were trained in the same counseling program, with the same instructors and the same amount of exposure to the Carkhuff indices at the time the ratings were done. No doubt, native response biases in the raters, such as general tendencies to mark high or low, could account for the small differences shown (Campbell & Stanley, 1963).

Also apparent in the raw reliability data is the fact that the raters had a strong tendency to agree on basic response levels. For example, responses rated between 2.0 and 2.9 on the communication index are classified by Carkhuff (1969, vol. I) as advice giving responses, and were consistently identified as such by both raters. While there are fractional differences in the exact numerical rating assigned, the two raters both identify the response as an advice giving response by rating it somewhere between 2.0 and 2.9. There are no instances of one rater identifying a response at the "cliche" level (1.0 - 1.9) while the other identifies it at the "interchangeable" level (3.0 - 3.9). This basic consistency lends further credibility to the rating outcome.

Moving beyond the actual training process, a discussion of the failure of the third hypothesis to reach significance is in order. Because Carkhuff's (1971) research indicates that the training experience should be made as meaningful as possible to each training group, and should be fitted to the specific needs and interests of each group, it seemed logical that a psychologically - theologically integrated training experience would be best suited for, and most meaningful to, the religious participants in this study.

The questionnaire designed to test this logic actually confirmed its accuracy. All subjects who filled out the questionnaire indicated that a theologically - psychologically integrated training experience would best suit their needs. However, when these same subjects evaluated the theological and psychological value and meaning of their respective training experiences, no significant differences were observed between the group which had the integrated experience and the group that did not. The following reasons for this result are suggested.

First, the questionnaire was ambiguous in that it did not provide a good definition of the terms "psychological meaning" and "spiritual meaning." One subject indicated in a letter that the psychological training alone helped her both "psychologically and spiritually," and she therefore rated both areas high on the questionnaire even though s he had participated in a non-integrated program. So, in general, one reason for the failure of the third hypothesis to reach significance appeared to be a faulty measuring instrument.

Second, although experimental (EG) subjects in the integrated program wanted an integrated experience, the actual theological content incorporated into the experience was not new for them. All of the experimental subjects were quite used to creative prayer experiences and innovative liturgies prior to the training session, so these subjects, while they valued the theological content of experimental training, tended to take it for granted, and did not rate it as high as they might have rated a valued experience that was totally new. Even though the application of certain psychologically oriented characteris-

tics, such as empathy, directly to Jesus was somewhat new, the experimental subjects may have considered this an application of new psychological characteristics to a familiar, theologically oriented person, and were more impressed with it as psychological newness than theological newness. They tended to rate the psychological content higher, possibly because this aspect of training was a totally new experience for them.

Third, some subjects in the non-integrated (TC II) experience indicated to the author that they had taken part in theological experiences (creative liturgies) aside from their specific training experience during the time that they were taking their human relations training course. These subjects tended not to differentiate experiences that were specific to the training from related experiences they had outside of training when they filled out their questionnaires.

While this group of subjects demonstrated a healthy ability to integrate related life experiences, they nevertheless obtained questionnaire scores that were contaminated by extraneous influences.

In summary, the questionnaire did provide the author with the information sought. Subjects were in 100% agreement that a theologically - psycholgically integrated training experience would be most meaningful to them. However, this subject preference for the integrated training was not demonstrated statistically, primarily because of a poorly designed questionnaire and a failure to control the extraneous influences related to the integration variable. A better method for assessing subject satisfaction with the integrated approach seems necessary for future studies of this kind.

Although other conditions of the present study were well controlled, and pre-tests indicated that subjects came from the same population with regard to the communication and discrimination variables, it must be pointed out that the sample size of the study was small, thereby limiting the generalizability of the results. Because of the strong confirmation of the first two hypotheses, however, it appears that conducting additional studies of this kind, using larger sample groups, is warranted.

When the present study is viewed within the context of the vast array of other studies of the systematic method (Carkhuff, 1971), it appears that sufficient studies which support the basic effectiveness of systematic training have been conducted, and that future studies might experiment with expansions or variations of the core theory of systematic training. For example, further studies might explore adaptation of the method for use in general college curriculums; the development of training formats tailored to meet the needs of greater numbers or kinds of groups (i.e. psychiatric populations; grade school children; etc.); or the use of systematic training as a preparatory phase for other learning experiences. Present studies attest to the adequacy of the core systematic training theory, and call for more research aimed at its enlargement and refinement.

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APPENDIX A

# SCALES FOR ASSESSMENT OF INTERPERSONAL FUNCTIONING

## SCALE 1
## EMPATHETIC UNDERSTANDING IN INTERPERSONAL PROCESSES: A SCALE FOR MEASUREMENT

### Level 1

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

EXAMPLES: The first person communicates no awareness of even the most obvious, expressed surface feelings of the second person. The first person may be bored or uninterested or simply operating from a preconceived frame of reference which totally excluded that of the other person(s).

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

### Level 2

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

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

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

### Level 3

The expressions of the first person in response to the expressed feelings of the second person(s) are essentially interchangeable with those of the second person in that they express essentially the same affect and meaning.

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

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

Level 4

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

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

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

Level 5

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

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

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

# SCALE 2
## THE COMMUNICATION OF RESPECT IN INTERPERSONAL PROCESSES:
## A SCALE FOR MEASUREMENT

### Level 1

The verbal and behavioral expressions of the first person communicate a clear lack of respect (or negative regard) for the second person(s).

EXAMPLE:    The first person communicates to the second person that the second person's feelings and experiences are not worthy of consideration or that the second person is not capable of acting constructively. The first person may become the sole focus of evaluation.

In summary, in many ways the first person communicates a total lack of respect for the feelings, experiences, and potentials of the second person.

### Level 2

The first person responds to the second person in such a way as to communicate little respect for the feelings, experiences, and potentials of the second person.

EXAMPLE:    The first person may respond mechanically or passively or ignore many of the feelings of the second person.

In summary, in many ways the first person displays a lack of respect or concern for the second person's feelings, experiences, and potentials.

### Level 3

The first person communicates a positive respect and concern for the second person's feelings, experiences, and potentials.

EXAMPLE:    The first person communicates respect and concern for the second person's ability to express himself and to deal constructively with his life situation.

In summary, in many ways the first person communicates that who the second person is and what he does matter to the first person. Level 3 constitutes the minimal level of facilitative interpersonal functioning.

### Level 4

The facilitator clearly communicates a very deep respect and concern for the second person.

EXAMPLE:   The facilitator's responses enables the second person to feel
           free to be himself and to experience being valued as an individual.

In summary, the facilitator communicates a very deep caring for the feelings, experiences, and potentials of the second person.

Level 5

The facilitator communicates the very deepest respect for the second person's worth as a person and his potentials as a free individual.

EXAMPLE:   The facilitator cares very deeply for the human potentials of
           the second person.

In summary, the facilitator is committed to the value of the other person as a human being.

# SCALE 3
## FACILITATIVE GENUINENESS IN INTERPERSONAL PROCESSES: A SCALE FOR MEASUREMENT

### Level 1

The first person's verbalizations are clearly unrelated to what he is feeling at the moment, or his only genuine responses are negative in regard to the second person(s) and appear to have a totally destructive effect upon the second person.

EXAMPLE: The first person may be defensive in his interaction with the second person(s) and this defensiveness may be demonstrated in the content of his words or his voice quality. Where he is defensive he does not employ his reaction as a basis for potentially valuable inquiry into the relationship.

In summary, there is evidence of a considerable discrepancy between the inner experiencing of the first person(s) and his current verbalizations. Where there is no discrepancy, the first person's reactions are employed solely in a destructive fashion.

### Level 2

The first person's verbalizations are slightly unrelated to what he is feeling at the moment, or when his responses are genuine they are negative in regard to the second person; the first person does not appear to know how to employ his negative reactions constructively as a basis for inquiry into the relationship.

EXAMPLE: The first person may respond to the second person(s) in a "professional" manner that has a rehearsed quality or a quality concerning the way a helper "should" respond in that situation.

In summary, the first person is usually responding according to his prescribed role rather than expressing what he personally feels or means. When he is genuine his responses are negative and he is unable to employ them as a basis for further inquiry.

### Level 3

The first person provides no "negative" cues between what he says and what he feels, but he provides no positive cues to indicate a really genuine response to the second person(s).

EXAMPLE: The first person may listen and follow the second person(s) but commits nothing more of himself.

In summary, the first person appears to make appropriate responses that do not seem insincere but that do not reflect any real involvement either. Level 3 constitutes the minimal level of facilitative interpersonal functioning.

The facilitator presents some positive cues indicating a genuine response (whether positive or negative) in a nondestructive manner to the second person(s).

EXAMPLE:         The facilitator's expressions are congruent with his feelings, although he may be somewhat hesitant about expressing them fully.

In summary, the facilitator responds with many of his own feelings, and there is no doubt as to whether he really means what he says. He is able to employ his responses, whatever their emotional content, as a basis for further inquiry into the relationship.

Level 5

The facilitator is freely and deeply himself in a nonexploitative relationship with the second person(s).

EXAMPLE:         The facilitator is completely spontanesous in his interaction and open to experiences of all types, both pleasant and hurtful. In the event of hurtful responses the facilitator's comments are employed constructively to open a further area of inquiry for both the facilitator and the second person.

In summary, the facilitator is clearly being himself and yet employing his own genuine responses constructively.

# FACILITATIVE SELF-DISCLOSURE IN INTERPERSONAL PROCESSES:
## SCALE FOR MEASUREMENT

### Level 1

The first person actively attempts to remain detached from the second person(s) and discloses nothing about his own feelings or personality to the second person(s), or if he does disclose himself, he does so in a way that is not tuned to the second person's general progress.

EXAMPLE:    The first person may attempt, whether awkwardly or skillfully, to divert the second person's attention from focusing upon personal questions concerning the first person, or his self-disclosures may be ego shattering for the second person(s) and may ultimately cause him to lose faith in the first person.

In summary, the first person actively attempts to remain ambiguous and an unknown quantity to the second person(s), or if he is self-disclosing, he does so solely out of his own needs and is oblivious to the needs of the second person(s).

### Level 2

The first person, while not always appearing actively to avoid self-disclosures, never volunteers personal information about himself.

EXAMPLE:    The first person may respond briefly to direct questions from the client about himself; however, he does so hesitantly and never provides more information about himself than the second person(s) specifically requests.

In summary, the second person(s) either does not ask about the personality of the first person, or, if he does, the barest minimum of brief, vague, and superficial responses are offered by the first person.

### Level 3

The first person volunteers personal information about himself which may be in keeping with the second person's interests, but this information is often vague and indicates little about the unique character of the first person.

EXAMPLE:    While the first person volunteers personal information and never gives the impression that he does not wish to disclose more about himself, nevertheless, the content of his verbalizations is generally centered upon his reactions to the second person(s) and his ideas concerning their interaction.

In summary, the first person may introduce more abstract, personal ideas in accord with the second person's interests, but these ideas do not stamp him as a unique person. Level 3 constitutes the minimum level of facilitative interpersonal functioning.

## Level 4

The facilitator freely volunteers information about his personal ideas, attitudes, and experiences in accord with the second person's interests and concerns.

EXAMPLE: The facilitator may discuss personal ideas in both depth and detail, and his expressions reveal him to be a unique individual.

In summary, the facilitator is free and spontaneous in volunteering personal information about himself, and in so doing may reveal in a constructive fashion quite intimate material about his own feelings, and beliefs.

## Level 5

The facilitator volunteers very intimate and often detailed material about his own personality, and in keeping with the second person's needs may express information that might be extremely embarrassing under different circumstances or if revealed by the second person to an outsider.

EXAMPLE: The facilitator gives the impression of holding nothing back and of disclosing his feelings and ideas fully and completely to the second person(s). If some of his feelings are negative concerning the second person(s), the facilitator employs them constructively as a basis for an open-ended inquiry.

In summary, the facilitator is operating in a constructive fashion at the most intimate levels of self-disclosure.

## SCALE 5
## PERSONALLY RELEVANT CONCRETENESS OR SPECIFICITY OF EXPRESSION IN INTERPERSONAL PROCESSES: A SCALE FOR MEASUREMENT

### Level 1

The first person leads or allows all discussion with the second person(s) to deal only with vague and anonymous generalities.

EXAMPLE:    The first person and the second person discuss everything on strictly an abstract and highly intellectual level.

In summary, the first person makes no attempt to lead the discussion into the realm of personally relevant specific situations and feelings.

### Level 2

The first person frequently leads or allows even discussions of material personally relevant to the second person(s) to be dealt with on a vague and abstract level.

EXAMPLE:    The first person and the second person may discuss the "real" feelings but they do so at an abstract, intellectualized level.

In summary, the first person does not elicit discussion of most personally revelant feelings and experiences in specific and concrete terms.

### Level 3

The first person at times enables the second person(s) to discuss personally relevant material in specific and concrete terminology.

EXAMPLE:    The first person will make it possible for the discussion with the second person(s) to center directly around most things that are personally important to the second person(s), although there will continue to be areas not dealt with concretely and areas in which the second person does not develop fully in specificity.

In summary, the first person sometimes guides the discussions into consideration of personally relevant specific and concrete instances, but these are not always fully developed.  Level 3 constitutes the minimal level of facilitative functioning.

### Level 4

The facilitator is frequently helpful in enabling the second person(s) to fully develop in concrete and specific terms almost all instances of concern.

EXAMPLE:    The facilitator is able on many occasions to guide the discussion to specific feelings and experiences of personally meaningful material.

    In summary, the facilitator is very helpful in enabling the discussion to center around specific and concrete instances of most important and personally relevant feelings and experiences.

Level 5

    The facilitator is always helpful in guiding the discussion, so that the second person(s) may discuss fluently, directly, and completely specific feelings and experiences.

EXAMPLE:    The first person involves the second person in discussion of specific feelings, situations, and events, regardless of their emotional content.

    In summary, the facilitator facilitates a direct expression of all personally relevant feelings and experiences in concrete and specific terms.

# SCALE 6
## CONFRONTATION IN INTERPERSONAL PROCESSES:
## A SCALE FOR MEASUREMENT

Level 1

The verbal and behavioral expressions of the helper disregard the discrepancies in the helpee's behavior (ideal versus real self, insight versus action, helper versus helpee's experiences).

EXAMPLE:   The helper may simply ignore all helpee discrepancies by passively accepting them.

In summary, the helper simply disregards all of those discrepancies in the helpee's behavior that might be fruitful areas for consideration.

Level 2

The verbal and behavioral expressions of the helper disregard the discrepancies in the helpee's behavior.

EXAMPLE:   The helper, although not explicitly accepting these discrepancies, may simply remain silent concerning most of them.

In summary, the helper disregards the discrepancies in the helpee's behavior, and, thus, potentially important areas of inquiry.

Level 3

The verbal and behavioral expressions of the helper, while open to discrepancies in the helpee's behavior, do not relate directly and specifically to these discrepancies.

EXAMPLE:   The helper may simply raise questions without pointing up the diverging directions of the possible answers.

In summary, while the helper does not disregard discrepancies in the helpee's behavior, he does not point up the directions of these discrepancies. Level 3 constitutes the minimum level of facilitative interpersonal functioning.

Level 4

The verbal and behavioral expressions of the helper attend directly and specifically to the discrepancies in the helpee's behavior.

EXAMPLE:   The helper confronts the helpee directly and explicitly with discrepancies in the helpee's behavior.

In summary, the helper specifically addresses himself to discrepancies in the helpee's behavior.

Level 5

The verbal and behavioral expressions of the helper are keenly and continually attuned to the discrepancies in the helpee's behavior.

EXAMPLE:     The helper confronts the helpee with helpee discrepancies in a sensitive and perceptive manner whenever they appear.

In summary, the helper does not neglect any potentially fruitful inquiry into the discrepancies in the helpee's behavior.

## SCALE 7
## IMMEDIACY OF RELATIONSHIP IN INTERPERSONAL PROCESSES:
## A SCALE FOR MEASUREMENT

Level 1

The verbal and behavioral expressions of the helper disregard the content and affect of the helpee's expressions that have the potential for relating to the helper.

EXAMPLE:    The helper may simply ignore all helpee communications, whether direct or indirect, that deal with the helper-helpee relationship.

In summary, the helper simply disregards all of those helpee messages that are related to the helper.

Level 2

The verbal and behavioral expressions of the helper disregard most of the helpee expressions that have the potential for relating to the helper.

EXAMPLE:    Even if the helpee is talking about helping personnel in general, the helper may, in general, remain silent or just not relate the content to himself.

In summary, the helper appears to choose to disregard most of those helpee messages that are related to the helper.

Level 3

The verbal and behavior expressions of the helper, while open to interpretations of immediacy, do not relate what the helpee is saying to what is going on between the helper and the helpee in the immediate moment.

EXAMPLE:    The helper may make literal responses to or reflections on the helpee's expressions or otherwise open-minded responses that refer to no one specifically but that might refer to the helper.

In summary, while the helper does not extend the helpee's expressions to immediacy, he is not closed to such interpretations. Level 3 constitutes the minimum level of facilitative interpersonal functioning.

Level 4

The verbal and behavioral expressions of the helper appear cautiously to relate the helpee's expressions directly to the helper-helpee relationship.

EXAMPLE:   The helper attempts to relate the helpee's responses to himself,
           but he does so in a tentative manner.

In summary, the helper relates the helpee's responses to himself in an
open, cautious manner.

Level 5

The verbal and behavioral expressions of the helper relate the helpee's
expressions directly to the helper-helpee relationship.

EXAMPLE:   The helper in a direct and explicit manner relates the helpee's
           expressions to himself.

In summary, the helper is not hesitant in making explicit interpretations
of the helper-helpee relationship.

# SCALE 8
## HELPEE SELF-EXPLORATION IN INTERPERSONAL PROCESSES:
### A SCALE FOR MEASUREMENT

Level 1

The second person does not discuss personally relevant material, either because he has had no opportunity to do such or because he is actively evading the discussion even when it is introduced by the first person.

EXAMPLE:    The second person avoids any self-descriptions or self-exploration or direct expression of feelings that would lead him to reveal himself to the first person.

In summary, for a variety of possible reasons the second person does not give any evidence of self-exploration.

Level 2

The second person responds with discussion to the introduction of personally relevant material by the first person but does so in a mechanical manner and without the demonstration of emotional feelings.

EXAMPLE:    The second person simply discusses the material without exploring the significance or the meaning of the material or attempting further exploration of that feeling in an effort to uncover related feelings or material.

In summary, the second person responds mechanically and remotely to the introduction of personally relevant material by the first person.

Level 3

The second person voluntarily introduces discussions of personally relevant material but does so in a mechanical manner and without the demonstration of emotional feeling.

EXAMPLE:    The emotional remoteness and mechanical manner of the discussion give the discussion a quality of being rehearsed.

In summary, the second person introduces personally relevant material but does so without spontaneity or emotional proximity and without an inward probing to discover new feelings and experiences.

Level 4

The second person voluntarily introduces discussions of personally relevant material with both spontaneity and emotional proximity.

EXAMPLE:    The voice quality and other characteristics of the second person are very much "with" the feelings and other personal materials that are being verbalized.

In summary, the second person introduces personally relevant discussions with spontaneity and emotional proximity but without a distinct tendency toward inward probing to discover new feelings and experiences.

## Level 5

The second person actively and spontaneously engages in an inward probing to discover new feelings and experiences about himself and his world.

EXAMPLE:    The second person is searching to discover new feelings concerning himself and his world even though at the moment he may perhaps be doing so fearfully and tentatively.

In summary, the second person is fully and actively focusing upon himself and exploring himself and his world.

APPENDIX B

INSTRUCTIONS: The following excerpts involve a number of helpee stimulus expressions and in turn a number of helper responses. There are 16 expressions by helpees of problems, and in response to each expression there are four possible helper responses.

These helpees can be considered to be helpees in very early contacts. They may not be formal helpees. They may simply be people who sought the help of another person in a time of need. In this example the same helpee and the same helper are involved.

You may rate these responses, keeping in mind that those helper responses which the helpee can employ most effectively are rated the highest. Rate the responses 1, 2, 3, and 4 with 1 being the poorest response and 4 being the best response.

## Excerpt 1

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

HELPER RESPONSES:

\_\_\_\_\_ You know you have changed a lot. There are a lot of things you want to do but no longer can.

\_\_\_\_\_ You are damned sure who you can't be any longer but you are not sure who you are. Still hesitant as to who you are yet.

\_\_\_\_\_ Who are these people that make you so angry? Why don't you tell them where to get off! They can't control your existence. You have to be your own person.

\_\_\_\_\_ So you have a social problem involving interpersonal difficulties with others.

## Excerpt 2

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

HELPER RESPONSES:

_____ Hmm. Who are these other people?

_____ So you find yourself raising a lot of questions about yourself - educationally, vocationally.

_____ Why are you dominated by what others see for you? If you are comfortable and enjoy being a housewife, then continue in this job. The role of mother, homemaker can be a full-time, self-satisfying job.

_____ While others raise these questions, these questions are real for you. You don't know if there is more out there for you. You don't know if you can find more fulfillment than you have.

## Excerpt 3

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

HELPER RESPONSES:

_____ So you find yourself raising a lot of questions as to if what you are doing is right for your child.

## HELPER RESPONSES    Continued:

_____  Is it perhaps possible for you to have the child become involved in a situation such as some experiences in a public park where the child could play and perhaps at a distance you could supervise--where the child can gain some independence?

_____  Could you tell me -- have you talked to your husband about this?

_____  While you are raising a lot of questions for yourself about yourself in relation to your youngest child, you are raising some more basic questions about yourself in relation to you. In lots of ways you're not certain where you are going--not sure who you are.

## Excerpt 4

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

## HELPER RESPONSES:

_____  Perhaps you feel your marriage and role of mother is holding you back and preventing you from being something else you want to be. Your resentment here against your husband is manifested in your frigidity. Perhaps it is your way of paying him back for keeping you down in this role, for confining you, for restricting you.

_____  What about your relationship with your husband, his role as father and companion?

_____  You don't quite know what to make of all this but you know something is dreadfully wrong and you are determined to find out for yourself, for your marriage.

_____  What's happened between you and your husband has raised a lot of questions about you, about him, about your marriage.

Excerpt 5

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

HELPER RESPONSES:

_____ They really make you very angry. You wish you could handle them more effectively than you do.

_____ Damn, they make you furious! But it's just not them. It's with yourself, too, because you don't act on how you feel.

_____ Why do you feel these people are phony? What do they say to you?

_____ Maybe society itself is at fault here-making you feel inadequate, giving you this negative view of yourself, leading you to be unable to successfully interact with others.

Excerpt 6

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

HELPER RESPONSES:

_____ You really resent having to meet the goals other people set for you.

_____ What do you mean by "it makes me sick?"

_____ Do you honestly feel a degree makes a person worse or better? And not having a degree makes you better? Do you realize

society perpetrates many frauds and sets many prerequisites such as a degree. You must realize how many doors are closed unless you have a degree, while the ditches are certainly open.

_____ A lot of these expectations make you furious. Yet, they do tap in on something in yourself you are not sure of--something in yourself you are not sure of--something about yourself in relation to these other people.

## Excerpt 7

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

## HELPER RESPONSES:

_____ So you find yourself screaming and yelling at your daughter more frequently during the past three months.

_____ Why don't you try giving your daughter some very precise limitations. Tell her what you expect from her and what you don't expect from her. No excuses.

_____ While she frustrates the hell out of you, what you are really asking is, "How can I help her? How can I help myself, particularly in relation to this kid?"

_____ While she makes you very angry, you really care what happens to her.

## Excerpt 8

HELPEE:     He is ridulous! Everything has to be done when he wants to do it, the way he wants it done. It's as if nobody else exists. It's everything he wants to do. There is a range of things I have to do -- not just be a housewife and take care of the kids. Oh no, I have to do his typing for him, errands for him. If I don't do it right away, I'm stupid--

I'm not a good wife or something stupid like that. I have an identity of my own, and I'm not going to have it wrapped up in him. It makes me -- it infuriates me! I want to punch him right in the mouth. What am I going to do? Who does he think he is anyway?

HELPER RESPONSES:

_____ It really angers you when you realize in how many ways he has taken advantage of you.

_____ Tell me, what is your concept of a good marriage?

_____ Your husband makes you feel inferior in your own eyes. You feel incompetent. In many ways you make him sound like a very cruel and destructive man.

_____ It makes you furious when you think of the one-sidedness of this relationship. He imposes upon you everywhere, particularly in your own struggle for your own identity. And you don't know where this relationship is going.

## Excerpt 9

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

HELPER RESPONSES:

_____ Sounds like you found someone who really matters to you.

_____ Why do these kind of people accept you?

_____ That's a real good feeling to have someone to trust and share with. "Finally, I can be myself."

_____ Now that you have found these people who enjoy you and whom you enjoy, spend your time with these people. Forget about the other types who make you anxious. Spend your time with the people who can understand and be warm with you.

Excerpt 10

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

HELPER RESPONSES:

_____    Don't you think you are biting off a little bit more than you can
chew?   Don't you think that working and taking care of the
children will be a little bit too much?  How does your husband feel
about this?
_____    Hey, that's a mighty good feeling.   You are on your way now.
Even though there are some things you don't know along the way,
it's just exciting to be gone.
_____    Let me caution you to be cautious in your judgment.  Don't be too
hasty.  Try to get settled first.
_____    it's a good feeling to contemplate doing these things.

Excerpt 11

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

HELPER RESPONSES:

_____    It's a good feeling to have your kids settled once again.
_____    Is it possible your kids were happy before but you never noticed
it before?  You mentioned your boys.  How about your husband?
Is he happy?
_____    Do you feel this is a permanent change?
_____    Hey, that's great!  Whatever the problem, and you know there
will be problems, it's great to have experienced the positive
side of it.

## Excerpt 12

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

HELPER RESPONSES:

_____ It's a wonderful feeling when things are going well maritally.

_____ It's really exciting to be alive again, to feel your body again,
to be in love again.

_____ Is your husband aware of these changes?

_____ Now don't go overboard on this right now. There will be problems
that lie ahead and during these periods that you have these problems
I want you to remember well the bliss you experienced in this
moment in time.

## Excerpt 13

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

HELPER RESPONSES:

_____ Gratitude is a natural emotion.

_____ This is quite nice but remember, unless extreme caution is
exercised, you may find yourself moving in the other direction.

_____ That's a good feeling.

_____ Hey, I'm as thrilled to hear you talk this way as you are! I'm
pleased that I have been helpful. I do think we still have some
work to do yet, though.

## Excerpt 14

HELPEE:    No response (Moving about in a chair.)

HELPER RESPONSES:

_____ You can't really say all that you feel at this moment.

_____ A penny for your thoughts.

_____ Are you nervous? Maybe you haven't made the progress here we
hoped for.

_____ You just don't know what to say at this moment.

Excerpt 15

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

HELPER RESPONSES:

_____    I have no reason to try and not to help you. I have every reason
         to want to help you.
_____    Only when we establish mutual understanding and trust and only
         then can we proceed to work on your problem effectively.
_____    It's disappointing and disillusioning to think you have made so
         little progress.
_____    I feel badly that you feel that way. I do want to help. I'm
         wondering, "Is it me? Is it you, both of us?" Can we work
         something out?

Excerpt 16

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

HELPER RESPONSES:

_____    You are suggesting I'm wrapped up in myself. Do you think that
         perhaps, in fact, this is your problem?
_____    I'm only trying to listen to you. Really, I think we are making
         a whole lot of progress here.
_____    You are pretty displeased with what has been going on here.
_____    All right, you are furious, but I wonder if it's all mine or is there
         something else eating you.

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

You may conceive of this helpee not necessarily as a formal client but simply as a person who has come to you in a time of need. Please respond as you would if someone came to you seeking assistance in a time of distress.

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

Excerpt 1

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

RESPONSE:

Excerpt 2

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

Excerpt 3

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

RESPONSE:

Excerpt 4

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

HELPEE continued:          Is something wrong with me or us?

RESPONSE:


Excerpt 5

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

RESPONSE:


Excerpt 6

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

RESPONSE:

## Excerpt 7

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

RESPONSE:

## Excerpt 8

HELPEE:    He is ridiculous!  Everything has to be done when he wants to do it.
The way he wants it done.  It's as if nobody else exists.  It's every-
thing he wants to do.  There is a range of things I have to do.  Not
just be a housewife and take care of the kids.  Oh no, I have to do his
typing for him, errands for him.  If I don't do it right away, I'm
stupid--I'm not a good wife or something stupid like that.  I have an
identity of my own and I'm not going to have it wrapped up in him.  It
makes me -- it infuriates me!  I want to punch him right in the mouth.
What am I going to do?  Who does he think he is anyway?

RESPONSE:

Excerpt 9

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

RESPONSE:

Excerpt 10

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

RESPONSE:

Excerpt 11

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

RESPONSE:




Excerpt 12

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

RESPONSE:

Excerpt 13

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

RESPONSE:

Excerpt 14

HELPEE:  Silence. (Moving about in chair)

RESPONSE:

Excerpt 15

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

Excerpt 15 continued

RESPONSE:

Excerpt 16

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

RESPONSE:

# APPENDIX C

## RATING GUIDE FOR THE COMMUNICATION INDEX

Sample helpee statement: " I'm so down and I don't know why...
I mean, I shouldn't be down just be-
cause...(pause) there's just no
reason for it. "

| RESPONSE CLASSIFICATION OR LEVEL | RATING |
|---|---|

(refer to above statement for all examples)

1. Cliche' Response: Not related to helpee's statement.  **1.0**
   eg. " I know lots of people who get sad feelings too ."

   Cliche' Response: Somewhat related to helpee's statement.  **1.5**
   eg. " What do you think causes people to get depresses?"

2. Advice Response: Poor advice; no understanding.  **2.0**
   eg. "You should think of the good things in your life. "

   Advice Response: Good advice; no understanding.  **2.5**
   eg. " You know what's on your mind. Just say it!

3. Interchangeable Response: Simple reflective with  **3.0**
   understanding shown.
   eg. "You are feeling down. "

   Interchangeable Response: Complete understanding of  **3.5**
   feeling and message of helpee.
   eg. "You're pretty down and you just don't know why. "

4. Additive Response: High understanding; beginning  **4.0**
   initiation.
   eg. "You can't let yourself think about the things that
   are causing you to feel so bad. "

   Additive Response: High understanding; high initiation.  **4.5**
   eg. " You're feeling really low...you have an idea why...,
   but it's pretty painful to think about it.

APPENDIX  D

Dear Sister,

       I am currently conducting research for my thesis and
have asked several different members of the community to
fill out some communication forms for me.  At this time I
need to have some forms filled out by various members of
the community.  Would it be possible for you to assist me
with my research?  It will require about 4 hours of your
time - 2 hours now and 2 more hours in a few weeks.  If you
can manage the time, all you have to do is follow the instruc-
tions on the pink sheet for filling out the enclosed forms.
Simply fill them out as soon as you can and return them to
me in the envelope provided.  If you cannot manage the time
or do not wish to participate in the research, could I please
ask you to return the blank forms to me?  I will send them
to someone else, since I need a certain number of them
filled out.

       I realize that this is a very busy time of the year and
I would understand if you would find it difficult to take extra time
for this when you no doubt have many other commitments.

       If you have any questions, please feel free to contact
me.

                In Community,

                Sister Jane Mary Ferder

APPENDIX   E

Dear Sister,

     You have been so very generous to take the time during these busy days to participate in my research.  I am grateful for your help, and I am even more grateful for the friendly, willing spirit with which you gave it.  During these past days I asked several sisters from different provinces for four hours of their time for this project, and every single person I asked agreed to help.  It was a good feeling.

     If all goes as planned, my thesis will be completed by January.  Sometime between December and February I will send you a summary of the results and, for those who indicated a desire for information about their personal scores, I will send this also.  If you have any other questions about the study, please feel free to contact me.

     Again, a warm thank you!

                      In Community,

                      Sister Jane Mary Ferder

APPENDIX F

# ASSESSMENT OF VALUE AND MEANING:

## A QUESTIONNAIRE

1. How would you rate this experience with regard to its <u>psychological</u> value and meaning for you as a religious woman?
   _____ not valuable or meaningful at all
   _____ just a little valuable and meaningful
   _____ valuable and meaningful
   _____ quite valuable and meaningful
   _____ extremely valuable and meaningful

2. How would you rate this experience with regard to its <u>spiritual</u> or <u>theological</u> value and meaning for you as a religious woman?
   _____ not valuable or meaningful at all
   _____ just a little valuable and meaningful
   _____ valuable and meaningful
   _____ quite valuable and meaningful
   _____ extremely valuable and meaningful

3. What should be emphasized or included in a workshop designed to improve the interpersonal skills of members of religious communities?
   _____ just psychological/social principles of human relating
   _____ both psychological/social <u>and</u> theological/spiritual principles of human relating
   _____ just theological/spiritual principles of human relating

APPENDIX G

# HUMAN RELATIONS TRAINING WORKSHOP

Date:     August 16    Wednesday

Topic:     Orientation: Human Relating

8:30 a.m.     Scriptural reflections & morning prayer:

(Hand out textbooks & other materials)

Lecture: Human Relations Training: An Overview

9:45     Coffee break

10:00     Lecture/Visual Aid: Principles of Human Relating

11:15     Liturgy: The Figure of Jesus: An Attending Person

12:00     Lunch

1:00     Lecture/Visual Aid: Guide to Understanding the Levels of
Helper Conditions

2:30     Coffee break

2:45     Lecture/Exercise: Attending to Words, Feelings, Behavior

Homework assignment

4:00     Prayer: Attending to Others

4:30     Close of day

Date:       August 17     Thursday

Topic:       Empathy (Understanding)

8:30 a.m.      Scriptural reflections & morning prayer:

               Homework feedback

               Lecture: Principles of Personal Effectiveness

9:45            Coffee break

10:00          Discrimination of Helper Empathy

               (Lecture and rating taped excerpts)

11:15         Liturgy: The Figure of Jesus: An Understanding Person

12:00         Lunch

1:00 p.m.      Communication of Interchangeable Empathy: Group Practice

2:30            Coffee break

2:45            Communication of Interchangeable Empathy: Advanced Practice

4:00            Prayer: Understanding others

               Homework assignment

4:30            Close of day

Date:     August 18     Friday

Topic:     Respect

8:30 a.m.     Scriptural reflections & morning prayer:

Homework feedback

Lecture: Sources of Human Development

9:45     Coffee break

10:00     Discrimination of Helpee Self-Exploration

(Short lecture & practice)

11:40     Prayer

12:00     Lunch

1:00 p.m.     Discrimination of Respect: Group Practice

(Lecture and rating taped excerpts)

2:30     Coffee break

2:45     Communication of Respect: Advanced Group Practice

4:00     Stop - no homework

5:00     Picnic and liturgy: The Figure of Jesus: A Person Who

Communicated Respect

Date: August 19 Saturday

Topic: Concreteness (being specific)

8:30 a.m.  Scriptural reflections & morning prayer:

Lecture: The Elements of Human Communication

9:45  Coffee break

10:00  Discrimination of Concreteness

Lecture and rating taped excerpts

11:15  Liturgy: The Figure of Jesus: A Person Who Expressed
Himself Concretely

12:00  Lunch

1:00 p.m.  Communicating Concretely: Group Practice

2:30  Coffee break

2:45  Communicating Concretely: Advanced Group Practice

4:00  Prayer: Communicating concretely

Homework assignment

4:30  Close of day

Sunday - free day

Date:    Aug. 21    Monday

Topic:    Genuineness  (Being Real)

8:30 a.m.    Scriptural reflections & morning prayer:

Homework feedback

Lecture: Components of the Helping Process

9:45    Coffee break

10:00    Discrimination of Genuineness

11:15    Liturgy: The Figure of Jesus: A Genuine Person

12:00    Lunch

1:00 p.m.    Communication of Genuineness: Group Practice

2:30    Coffee break

2:45    Communication of Genuineness: Advanced Group Practice

Homework assignment

4:00    Prayer: Genuineness with others

4:30    Close of day

Date:      August 22     Tuesday

Topic:  Additive Understanding (Deepening the Relationship)

8:30 a.m.      Scriptural reflections & morning prayer:

               Homework Feedback

               Lecture:  Loss and Recovery of Community

9:45      Coffee break

10:00      Communication of Additive Understanding: Group Practice

11:15      Liturgy:  The Figure of Jesus:  A Relating Person

12:00      Lunch

1:00 p.m.      Communication of Additive Understanding: Individual Work

               Homework Assignment

2:30      Coffee break

2:45      Communication of Additive Understanding:  Advanced
                                      Individual Work

4:00      Prayer:  Private

4:30      Close of day

Date:     August 23     Wednesday

Topic:     Confrontation


8:30 a.m.     Scriptural reflections & morning prayer:

              Feedback on homework

              Lecture:  Supportive Confrontation


9:45          Coffee break


10:00         Discrimination of Confrontation


11:15         Liturgy:  The Figure of Jesus:  A Confronting Person


12:00         Lunch


1:00 p.m.     Communication of Confrontation:  Group Practice


2:30          Coffee break


2:45          Communication of Confrontation:  Advanced Group Practice


              Homework assignment


4:00          Prayer:  Confronting Others


4:30          Close of day

Date:     August 24   Thursday

Topic: Immediacy (Telling It Like It Is)

8:30 a.m.    Scriptural reflections & morning prayer:

              Lecture: Self Disclosure: Growth in Human Sharing

9:45        Coffee break

10:00      Discrimination of Immediacy

11:15      Liturgy: The Figure of Jesus: A Person Who Communicated
                                   with Immediacy

12:00      Lunch

1:00 p.m.    Communication of Immediacy: Group Practice

2:30        Coffee break

2:45        Communication of Immediacy: Advanced Group Practice

              Homework Assignment

4:00        Prayer: Immediacy

4:30        Close of day

Date:     August 25,     Friday

Topic:     Helping As A Way of Life

8:30 a.m.     Scriptural reflections & morning prayer:

Homework Feedback

Lecture:  Helping As A Way of Life

9:45     Coffee break

10:00     Initial Helping Interractions (4 Sample tapes - short)

11:15     Liturgy:  The Figure of Jesus:  Helping Was His Way of Life

12:00     Lunch

1:00 p.m.     Advanced Individual Practice In the Core Dimensions of Helping

(Interview each other with format)

2:30     Coffee break

2:45     Choose Interviewees:  Discuss process, problems, etc.

Homework assignment

4:00     Prayer:  Helping others

4:30     Close of day

# APPENDIX H

## INTER-RATER COMPARISON DATA FOR COMMUNICATION INDEX (N=26)

| Group | S | Pretest | | Posttest | |
|---|---|---|---|---|---|
| | | Rater I | Rater II | Rater I | Rater II |
| Experimental | 1 | 3.0 | 3.2 | 3.6 | 3.2 |
| (N=8) | 2 | 2.6 | 2.6 | 3.2 | 3.0 |
| | 3 | 2.6 | 2.6 | 3.6 | 3.0 |
| | 4 | 1.8 | 1.4 | 3.8 | 3.0 |
| | 5 | 2.1 | 2.0 | 3.0 | 3.0 |
| | 6 | 3.0 | 3.0 | 3.2 | 3.0 |
| | 7 | 1.6 | 1.9 | 2.9 | 2.9 |
| | 8 | 2.4 | 2.1 | 3.8 | 3.0 |
| Control | 9 | 2.0 | 2.0 | 2.0 | 2.0 |
| (N=9) | 10 | 1.7 | 1.1 | 2.0 | 1.2 |
| | 11 | 2.4 | 2.4 | 2.4 | 2.4 |
| | 12 | 2.8 | 2.8 | 3.2 | 3.0 |
| | 13 | 2.5 | 2.3 | 3.1 | 2.6 |
| | 14 | 2.8 | 2.9 | 3.2 | 3.0 |
| | 15 | 2.0 | 1.8 | 2.0 | 1.0 |
| | 16 | 3.6 | 3.2 | 3.6 | 2.6 |
| | 17 | 1.9 | 1.6 | 2.2 | 1.5 |
| First | 18 | 2.1 | 2.5 | 2.3 | 2.0 |
| Treatment | 19 | 2.0 | 2.0 | 2.0 | 2.0 |
| Control | 20 | 2.0 | 1.8 | 2.3 | 1.9 |
| (N=9) | 21 | 2.1 | 2.0 | 2.1 | 2.0 |
| | 22 | 2.1 | 1.8 | 2.0 | 1.6 |
| | 23 | 2.8 | 3.0 | 3.0 | 3.0 |
| | 24 | 1.8 | 1.8 | 1.6 | 1.5 |
| | 25 | 2.1 | 1.3 | 2.3 | 1.6 |
| | 26 | 2.4 | 2.1 | 2.3 | 1.8 |

# APPENDIX I

## COMMUNICATION SCORE DATA FOR THE EXPERIMENTAL, CONTROL, AND FIRST TREATMENT CONTROL GROUPS (N=26)

| Group | S | Pretest | Posttest |
|---|---|---|---|
| Experimental (N=8) | 1 | 3.10 | 3.40 |
| | 2 | 2.60 | 3.10 |
| | 3 | 2.60 | 3.30 |
| | 4 | 1.60 | 3.40 |
| | 5 | 2.05 | 3.00 |
| | 6 | 3.00 | 3.10 |
| | 7 | 1.75 | 2.90 |
| | 8 | 2.25 | 3.40 |
| Control (N=9) | 9 | 2.00 | 2.00 |
| | 10 | 1.40 | 1.60 |
| | 11 | 2.40 | 2.35 |
| | 12 | 2.80 | 3.10 |
| | 13 | 2.40 | 2.85 |
| | 14 | 2.85 | 3.10 |
| | 15 | 1.90 | 1.50 |
| | 16 | 3.40 | 3.10 |
| | 17 | 1.75 | 1.85 |
| First Treatment Control (N=9) | 18 | 2.30 | 2.15 |
| | 19 | 2.00 | 2.00 |
| | 20 | 1.90 | 2.10 |
| | 21 | 2.05 | 2.05 |
| | 22 | 1.95 | 1.80 |
| | 23 | 2.90 | 3.00 |
| | 24 | 1.80 | 1.55 |
| | 25 | 1.70 | 1.95 |
| | 26 | 2.25 | 2.05 |

DISCRIMINATION SCORE DATA FOR THE EXPERIMENTAL, CONTROL,
AND FIRST TREATMENT CONTROL GROUPS (N=26)

| Group | S | Pretest | Posttest |
|---|---|---|---|
| Experimental (N=8) | 1 | .63 | .31 |
| | 2 | .89 | .34 |
| | 3 | .66 | .34 |
| | 4 | .69 | .39 |
| | 5 | .66 | .31 |
| | 6 | .41 | .19 |
| | 7 | .84 | .13 |
| | 8 | .88 | .28 |
| Control (N=9) | 9 | .81 | .81 |
| | 10 | 1.10 | .88 |
| | 11 | 1.00 | 1.00 |
| | 12 | .88 | .69 |
| | 13 | .59 | .47 |
| | 14 | .97 | .97 |
| | 15 | 1.30 | 1.40 |
| | 16 | .69 | .66 |
| | 17 | 1.10 | 1.10 |
| First Treatment Control (N=9) | 18 | .88 | .94 |
| | 19 | .75 | .66 |
| | 20 | .94 | .63 |
| | 21 | 1.10 | 1.00 |
| | 22 | 1.10 | 1.30 |
| | 23 | 1.10 | .90 |
| | 24 | .94 | 1.60 |
| | 25 | 1.10 | 1.60 |
| | 26 | .53 | .56 |

# APPENDIX K

## DATA FOR VALUE AND MEANING QUESTIONNAIRE (N=16)

| Group | | Rating of Spiritual Value and Meaning | Rating of Psychological Value and Meaning | Preference for Integration of Psychological Theological Principles (yes or no) |
|---|---|---|---|---|
| Experimental (N=8) | 1 | 4 | 4 | yes |
| | 2 | 4 | 4 | yes |
| | 3 | 3 | 4 | yes |
| | 4 | 3 | 3 | yes |
| | 5 | 3 | 3 | yes |
| | 6 | 3 | 3 | yes |
| | 7 | 3 | 3 | yes |
| | 8 | 2 | 3 | yes |
| Second Treatment Control (N=8) | 27 | 4 | 4 | yes |
| | 28 | 4 | 3 | yes |
| | 29 | 3 | 3 | yes |
| | 30 | 3 | 3 | yes |
| | 31 | 3 | 3 | yes |
| | 32 | 2 | 2 | yes |
| | 33 | 2 | 2 | yes |
| | 34 | 1 | 2 | yes |

Rating of 1: lowest
Rating of 4: highest
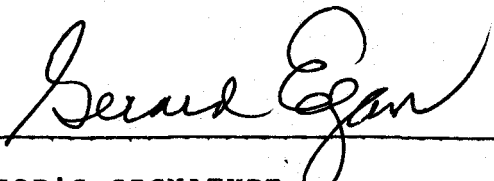
## APPROVAL SHEET

The _thesis/_dissertation submitted by Sister Jane Mary Ferder
has been read and approved by members of the Department
of     Psychology             .


The final copies have been examined by the director of
the _thesis/_dissertation and the signature which appears
below verifies the fact that any necessary changes have
been incorporated and that the thesis/dissertation is
now given final approval with reference to content and
form.


The _thesis/_dissertation is therefore accepted in partial
fulfillment of the requirements for the degree of  Master
of Arts                    .

 

April 26, 1973

DATE

ADVISOR'S SIGNATURE