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An Analysis of Changes in Self–Concept and Dogmatism in Counselor Trainees During a Short Term NDEA Institute

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**AN ANALYSIS OF CHANGES IN SELF-CONCEPT AND DOGMATISM
IN COUNSELOR TRAINEES DURING A SHORT TERM
NDEA INSTITUTE**

**A Thesis
Presented to
the Graduate Faculty
Central Washington State College**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Science**

**by
Brent Hinze
September 1965**

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CHAPTER I

THE PROBLEM AND DEFINITION OF TERMS USED

During the last twenty years a hypothetical construct, the self-concept, has been introduced and developed in the hope of aiding the social scientist in his never ceasing attempts to develop theories concerning human behavior. In general, the self-concept construct refers to the individual's perception of his self, his self-regard, and the way he thinks he is. These self-perceptions are considered to influence the behavior of the individual and to provide some consistency in his personality.

Much theoretical and experimental effort has been devoted to studying the self-concept in different ways. One procedure has been to use the self-concept as an indicator of personal adjustment. There is evidence to indicate self-regard can be used as a measure of personal adjustment in that individuals who perceive themselves as acceptable, capable, confident, in short, individuals who view themselves in a positive manner, appear to be superior in psychological adjustment, as evidenced by other aspects of their behavior, to individuals who view themselves in a negative manner. The answers are not clear, however, and several questions need greater clarification: How valuable an indicator of adjustment is the self-concept? Is the stability

of the self-concept sufficient to warrant its use in the evaluation and prediction of adjustment? What is the relationship of the self-concept to other personality characteristics? Is the value of the self-concept, as a hypothetical construct, sufficient to advocate its universal acceptance among scientists of human behavior? What factors influence the development of the self-concept and can this concept be changed in ways which would be considered satisfactory or desirable as contrasted with changes in the other direction?

If the self-concept can be used as a measure of adjustment, the relationships of this measure to other personality characteristics must be investigated. A personality variable that has received considerable attention from psychologists is dogmatism--that is, the way an individual accepts or rejects information, his open or closed-mindedness. Are people who display a certain degree of dogmatism also characterized by a particular degree of adjustment? Since both dogmatism and personal adjustment are considered crucial dimensions in the personality of a counselor, an investigation of the relationship between these constructs and the degree to which they may be influenced by a program of counselor education seems a relevant research issue.

I. THE PROBLEM

The present study was designed to evaluate what would

appear to be relevant personality changes in counselor trainees enrolled in the National Defense Education Act (NDEA) Counseling and Guidance Training Institute conducted at Central Washington State College during the summer of 1964.

The primary purpose of this study was to investigate the stability of, and the relationships between, personal adjustment and dogmatism during a period of time when the individuals concerned were undergoing intensive training in counselor education. This issue purported the following hypotheses: Counselor trainees (1) will exhibit no changes in personal adjustment or dogmatism, nor (2) will they change with regard to the internal relationships between these variables, from early to late in a nine-week program.

II. DEFINITIONS OF TERMS USED

The nature of the concepts used in this study necessitate rather specific, and in most instances, experimental definitions.

Self-concept. According to C. M. Lowe (19:326) the most popular definition of self-concept is:

The individual's self-report of how he feels about himself based (1) on self-references in psychotherapy or (2) on the individual's rating of self on a scale of self-regarding attitudes.

In this study we shall utilize only definition (2).

Adjustment. The definition of adjustment used in this study is specifically related to the definition of self-concept. Adjustment will refer to the individual's self-regard as determined by the correlation between real-self (the way the individual rates himself as he feels he really is) and ideal-self (the way the individual rates himself as he feels he would like to be). The higher this correlation the better adjusted the individual is considered to be.

Dogmatism. The definition of dogmatism is one offered by Milton Rokeach (25:3):

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

CHAPTER II

REVIEW OF THE LITERATURE

It is a difficult task to relate the observation of behavior to the study of cognitive or affective processes. Many psychologists have limited their discipline to the study of overt behavior and have left speculation concerning a mind, soul, or other intervening processes to philosophers. Numerous other psychologists have posited the existence of unobservable processes to aid their understanding of the unity and coherence they feel they have seen in human behavior.

V. C. Raimy (1943) developed a construct of the self which had a perceptual frame of reference which he termed the self-concept (23). Prescott Lecky (1945) pointed out that if there is no consistency within the individual, prediction becomes impossible and the field of psychology must be abandoned (18:11-13). Lecky concluded individual consistency is largely based on the operation of forces within the individual and went on to describe a phenomenological view of self, that is, the way the individual perceives himself.

Donald Snygg and A. W. Combs (1949) further developed this construct and in 1951 therapy in which the orientation is based solely upon the client's perception became operational for the first time when Carl Rogers described

therapeutic change in a phenomenological frame of reference. By 1950 the phenomenological view of the self had become the center of a new movement in psychology. Between 1950 and the present, self-concept studies have spread into many areas of psychology, yielding a mass of different theoretical assumptions and research methods (19:325-326). That this construct has not received universal acceptance can be seen in the article by Lowe (19:331-332).

I. THE SELF-CONCEPT AS AN INDEX OF ADJUSTMENT

It has been popular to validate self-concept reports by comparing them to scores purporting to measure maladjustment in an attempt to demonstrate that the accuracy of one's phenomenological view of self is closely related to the degree of adjustment within the individual (19:328). Most of these attempts have been successful.

T. E. Hanlon, P. R. Hofstaetter, and J. P. O'Conner (14:216) found, with the use of the Q-sort technique and the California Test of Personality on seventy-eight high school students, that the correlation between real-self and ideal-self congruence and total adjustment is positive and highly significant. They conclude that real and ideal-self congruence is justified as a way of measuring adjustment and change in psychotherapy.

R. D. Cartwright (4:21) states that the self-concept, as measured by a Q-sort, improved with successful counseling. There was no significant difference in correlational consistency between a post-therapy group and a control group of normals, whereas such a difference existed between the pre-therapy and control groups. P. H. Chase (5:496) reports that there was greater discrepancy on the Q-sort, between real and ideal-self, among maladjusted hospital patients than among normals.

J. J. Brownfain (3:606) found that in sixty-two University of Michigan students: "Students who have the most stable self-concepts are, according to a number of criteria, better adjusted than students with the least stable self-concepts." Stability of self-concept was defined here as the gap between a positive self-rating (giving self benefit of doubt on all marginal cases) and a negative self-rating (not allowing self benefit of doubt on any marginal cases). Students with more stable self-concepts have higher self-esteem and self-acceptance, are freer from inferiority feelings and nervousness, are better liked, more popular, more active socially, and less defensive than students with less stable self-concepts.

E. L. Cowen (8:140-141) used the Brownfain Self-Rating Inventory to find that high negative (negative in the sense that the rater must place all marginal items in a

negative classification) self-concept scorers were significantly better adjusted on several measures of personality than low negative self-concept scorers. He also reports that:

LaFon found the negative self-concept to be more discriminating than the stability of self-concept index for which a similar analysis of Rorschach performance of extreme groups had been made.

R. H. Turner and R. H. Vanderlippe (32:205) disclose that Q-sort congruence is higher in college students who have more extracurricular activities, have higher grade point averages (GPA), and rate higher on sociometric scales. G. M. Smith (29:112) compared real-ideal congruence with scores on Edwards' PPA (low in social desirability), the Catell Factors, and measures of average mood. He made nearly 300 correlations and concluded that having a positive self-concept is indeed related to good adjustment, and a low correlation is associated with poor adjustment.

J. Block and H. Thomas (2:259) view the relationship between self-concept and adjustment as more complex than so far indicated. They maintain that extreme self-satisfaction is due to suppressive and repressive mechanisms that yield rigidity and restraint. Therefore, the best adjustment would not lie in the high positive correlation range, but in the middle correlation range, which indicates a curvilinear relationship between self-concept and adjustment. Their

hypothesis was supported in a study using an ego-control scale constructed from MMPI items in which they found a correlation of .44 with real-ideal congruence, the relationship being curvilinear.

B. Chodorkoff (6:268) obtained results opposite to those of Block and Thomas. He found that maladjustment lies in the middle range of correlated self-satisfaction. In his study the best adjusted individuals had a high positive real-ideal correlation, but individuals with the lowest correlations were not the worst adjusted. Adjustment was determined by a rating prior to administration of the Q-sort.

Ruth C. Wylie (35:229-233) summarizes a number of studies in which self-acceptance correlates highly with other indices of adjustment. She points out, however, that these correlations, particularly when the measure of adjustment is also a self-report rather than an external rating, may be caused by reporting on the basis of what is thought to be socially desirable.

Lowe (19:334) repeats Allen L. Edwards' warning that more than half the variance in the MMPI scales and in Q-sorts of self-referent items can be accounted for by social desirability. The standard deviation can account for significant positive relationships even when other variables are entirely unrelated.

R. F. Dymond (11:106) found increasing congruence in

Q-sort correlations among six patients waiting for psychotherapy, although adjustment based on TAT protocols showed no improvement during the same period. He attributes the increased correlation to strengthening of neurotic defenses which were not found in subjects who had successfully completed therapy. Lowe (19:331) concluded:

There is in short no complete assurance that the cognitive self-acceptance as measured by the Q-sort is related to the deeper level of self-integration that client-centered therapy seeks to achieve.

Lowe (19:327) offers three reasons for the differences in results found in these studies: (1) We must determine the extent that inner experience is equivalent to self-report. (2) We must develop an efficient and systematic method for defining the universe from which items for scales and sorts are selected, and for selecting items from that universe. (3) We must establish the similarities and differences of different operational definitions and not assume them to be equivalent. Further, if the self-concept is to be useful as a construct, it must be demonstrated to be consistent within a given self. We must determine if the self-concept is like a gestalt that is equal to more than the sum of its parts, or if it is an attempt to generalize different feelings toward unique situations. Lowe (19:331) feels that some parts of the self-concept (e.g. interests) may be peripheral to the core of the self-concept and therefore unstable, while

other parts (e.g. personality estimates) are central to the self and extremely resistant to change. Frank L. Field, Chris D. Kehas, and David V. Tiedman (13:769) suggest viewing the ". . . self as process, so that the focus changes from one of self-concept to the process of self-conceptualizing." Lecky (18:11-13) states that the consistency of the individual is a function of the situation and occurs through the mechanisms of transference and generalization, thus making prediction possible.

II. PERSONALITY AND PERSONALITY MOVEMENT IN COUNSELORS

G. D. Demos and F. H. Zuwaylif (10:125-126) report:

. . . to date, published studies of counselor change are relatively sparse, and less frequent are studies of counselor change in intensified, short-term programs . . .

Considering what we know from learning theory, it is questionable whether marked attitude change could take place under conditions of "massed practice" in a six or eight week NDEA counselor training institute. Demos and Zuwaylif used the Porter Test of Counselor Attitudes to evaluate counselor movement in a six week NDEA Institute. The counselors were divided into superior, average, and below average groups on the basis of professional competency as evaluated by the instructors. Enrollees became significantly less evaluative, supportive, and probing, and more understanding and interpretive

by the end of the six week period. Superior counselors made the greatest gains, and they entered the Institute with fewer evaluative and more understanding attitudes than either of the other two groups. These results are particularly provocative in that one would expect the achievement of large gains to be more difficult for those higher on the scale at the start. P. F. Munger and C. A. Johnson (20:753) used Porter's test and found significant decreases in evaluative or value setting attitudes and probing and diagnostic attitudes; and a significant increase in understanding during an eight week NDEA Counselor's Institute.

Vernon Jones (15:391), using an "opinionaire" to evaluate change in enrollees during a seven week NDEA Guidance Training Institute, reports that counselors became more understanding, permissive, accepting, and less concerned with the immediate problem, and more aware of the overall setting in which the problem lay. Their attitude toward certain professional techniques improved, resulting in increased confidence and, the author hypothesized, improved self-concepts.

With Osgood's Semantic Differential technique in evaluating enrollees in an NDEA Counseling Institute, A. P. Webb and J. T. Harris (33:263) observed a larger gap between real-self and ideal-self in males at the end of the six week program. This was coupled with an increase in positive attitude which indicated that:

. . . the males felt better about themselves after the training but had raised their aspiration and expectancy levels for themselves in the future and realized they had further to go to achieve them.

In other words, the decreased real-ideal congruence was actually indicative, in the author's opinion, of improved adjustment.

Roy L. Selvage (28:24) found a significant decrease in dogmatism from early to late in an NDEA Counseling and Guidance Institute. He hypothesized that this decrease may have been due to the kind of social expectancy phenomenon previously described. That is, the counselors had been "taught" that a decrease in dogmatism was desirable in counselors and reflected this "expectancy" in the way they reported on the scale.

J. Robert Ruso, James W. Kelz, and George R. Hudson (27:77) concluded, on the basis of a Counselor Performance Rating Scale and the Rokeach Dogmatism Scale, that open-mindedness is an important counselor quality. They defined an open-minded individual as:

. . . one who receives stimulus information without distortion, evaluates and acts on that information on its own intrinsic merits unencumbered by irrelevant factors coming from within oneself or from outside.

W. C. Cottle (7:448), in a review of studies of desirable personal characteristics of counselors, found consistently listed: understanding, open-mindedness, stability, patience, self-understanding, emotional maturity, acceptance, and self-acceptance.

Gratton C. Kemp (16:345), using the Allport-Vernon Scale of Values and the Rokeach Dogmatism Scale in a six year study of counselor change, found no correlation between change in values and high, medium, or low dogmatism. Kemp (17:156) evaluated changes in responses on Porter's Test of Counselor Attitudes and changes in observed counseling situations. The counselors were also classified as open or close-minded on the basis of scores on the Rokeach scale. There was a significant change in all categories of Porter's test for both open and closed-minded counselors in the direction of more open-mindedness and understanding. But in the actual counseling situations the open-minded counselors became significantly more understanding, whereas the closed-minded counselors became less so and more evaluative, interpretive, probing, and diagnostic. Kemp's interpretation is that in a hypothetical situation, responses can be thought out, and closed-minded counselors simply answered Porter's questions as they felt their instructors would. Their answers were "phenotypical." But in an actual counseling situation they could not reflect and had to be spontaneous. Their responses were "genotypical," and here it was demonstrated that the open-minded counselors had more permissive and understanding attitudes, as could be expected.

III. CONCLUSIONS FROM LITERATURE REVIEW

There is considerable evidence to support the use of the self-concept as a measure of psychological growth and adjustment. The self-concept has been found to discriminate and correlate positively with other measures of adjustment in studies dealing with students, counselors, hospital patients, therapy patients, et cetera. But certain cautions must be kept in mind when using this construct.

(1) It has not been satisfactorily determined as to the real-ideal correlational range that best indicates optimal adjustment. However, it appears that moderate to high congruence is generally superior to low congruence as an indicator of good adjustment.

(2) As a self-report technique the use of the self-concept exemplifies the major problem associated with any introspective method--objective verification of the data. In one study by Kemp (17:156), previously mentioned, the subject's self-reports indicated desirable change, whereas observation of the spontaneous behavior of these subjects indicated, in certain cases, that the change had only been on a verbal level to satisfy the investigators. It is possible, however, that the individuals actually believed they had changed, were sincere in their self-ratings, and were not aware of the incongruence between their values and their

behavior. A single factor, social desirability of the report, has been found to distort self-concept data to a significant degree. Might not other factors also distort the data? It seems advisable to verify self-reports, wherever possible, by using related available evidence.

(3) There are several questions about the self-concept which await clarification: How consistent is the self-concept of an individual? Are there central or core parts which are stable and peripheral parts that are more subject to change? Should we look at the self-concept as a "process of self-conceptualizing (13:769)" in order to account for growth and change? To what extent is prediction possible with the use of self-concept data. What is the relationship of cognitive self-acceptance to self-integration? The list might be extended, but certainly these are important questions which need satisfactory answers.

Several studies have been cited as evidence that certain personality characteristics, including the self-concept, of counselors are subject to change (at least as indicated by the measuring devices used) in a relatively short period of time under conditions of intensive training. There is an obvious paucity of follow-up studies to investigate the permanency of these changes after a period of time has elapsed. As most of these studies utilized self-report measures of change, the problems associated with introspective techniques,

as mentioned above, must be remembered in analyzing this data.

CHAPTER III

THE INSTRUMENTS USED, GROUP STUDIED, AND PROCEDURE

The purpose of this research was to (1) investigate the relationship of a self-regard measure of adjustment to a specific personality characteristic, dogmatism, in counselor trainees, and (2) to determine if change in self-regard and dogmatism occurred in counselor trainees during a short term NDEA counselor trainee program. This chapter contains information concerning the research instruments, a brief description of the Institute and its objectives, a description of the subjects, a description of the procedures, and an analysis of the data.

I. THE INSTRUMENTS USED

Q-sort. The first principal advocate of the Q-sort method was William Stephenson (9:376). The method was developed to allow a rigorous analysis of individual cases (31:15). In the Q-sort method the individual is given a set of previously developed and fixed statements to sort on a continuum from least characteristic to most characteristic. These items constitute the entire vocabulary that the evaluator is permitted to use in his self-rating and can thus be readily subjected to statistical treatment. The Q-set used in this study was a condensed version of the 100 item California

Q-set developed by Jack Block (1:7). The condensed sort was constructed by T. F. Nauman (21) at CWSC, who chose the upper and lower twenty-five items from the California Q-sort as they were found to describe the optimally adjusted person. This scale gives a comparatively objective indication of self-regard.

The Rokeach Dogmatism Scale (Form E). Rokeach's (26: 6-9, 61, 71-72, 90) stated primary purpose of the dogmatism scale is to measure individual differences in openness or closedness of belief systems. Because of the way open and closed are defined, the scale also measures general authoritarianism and general intolerance. The more closed the system, the more the acceptance of a belief is based on irrelevant drives and arbitrary reinforcement from external authority, and the less it is based on logical and internal consistency. The scale has gone through several revisions to the fifth and final edition, Form E (Appendix B), which was used in this study, and consists of the "best" forty items from preceding scales. Form E claims reliabilities of from .68 to .93 for various groups, using the odd-even reliability method with the Spearman-Brown correction formula. The scale was constructed under the assumption that it would be used in countries where the word "democracy" would have positive connotations. It was constructed to cover a broad diversity of ideologies and so devised that individuals who

adhered rigidly to divergent points of view such as capitalism, communism, Judaism, Catholicism, et cetera, would all score at the high end of the continuum as opposed to those who scored relatively low in dogmatism at the other end of the continuum.

III. THE INSTITUTE PROGRAM AND OBJECTIVES

During the Summer Quarter of 1964, CWSC conducted a short term NDEA Counseling and Guidance Training Institute for a period of nine weeks from June 22, 1964, through August 21, 1964. The major purposes of the Institute, as presented to the enrollees, were:

1. To help the trainee in the developmental process of synthesizing a personal theory of counseling which is both systematic and consistent with his philosophical frame of reference.
2. To help the trainee develop an understanding of the process in group dynamics and the way in which he influences and is influenced by that process.
3. To help the trainee broaden his concepts of the ways in which man may be perceived and to help him become sensitive to the possibility that his perception of man effects how he interacts with him.

The specific objectives were:

1. To enable the enrollee to write a systematic philosophy of counseling and guidance.
2. To develop that philosophy so that man is viewed as an individual in the process of becoming capable of socially and individually responsible behavior.

3. To enable the trainee to broaden his concepts of the ways in which man may be perceived, and to become sensitive to the possibility that his perception of man affects how he interacts with (e.g. counsels) him.
4. To enable the enrollee to make decisions based on the principles developed from his philosophy rather than from expediency or whim;
5. To enable the enrollee to distinguish the characteristics of the principal theories of personality.
6. To enable the enrollee to discuss the bases of these personality theories and cite pertinent research.
7. To improve the enrollee's ability to react positively in interpersonal situations, e.g., when counseling academically talented youth.
8. To increase the enrollee's awareness of how he may influence others in a group and of how they may affect his behavior.
9. To enable the enrollee to cite basic principles of group dynamics and to become increasingly effective in diagnosing and interpreting group behavior.
10. To enable the enrollee, upon resumption of his career, to work more effectively with students, parents, and professional colleagues.

As a result of the major purposes and objectives of the Institute, some secondary and less obvious results may ensue: (1) the enrollee's self-concept may become more realistic as he becomes aware of how others perceive him; (2) the enrollee may become more self-accepting and more accepting of others.

IV. DESCRIPTION OF SUBJECTS USED

The subjects used in this study were thirty graduate students enrolled in the Counseling and Guidance Training Institute. Twenty-two were males and eight were females. Their ages ranged from twenty-four to fifty-three, with the mean age of the group being 38.4 years. All subjects had at least one year of successful teaching experience in a secondary school and possessed a currently valid teaching certificate.

V. PROCEDURE

All NDEA enrollees were administered the fifty-item abbreviation of the California Q-Sort and the Rokeach Dogmatism Scale Form E at the beginning of the first week and at the end of the eighth week of the training program. During each administration of the Q-sort, enrollees sorted once for real-self and once for ideal-self, so that the correlation between the two sorts could be determined as the measure of adjustment.

VI. METHOD OF ANALYSIS

This study was designed to test these hypotheses: Counselor trainees (1) will exhibit no changes in personal adjustment or dogmatism, nor (2) will they exhibit any changes in the relationships shown between these variables,

from early to late in a nine week program.

Two correlated t-tests were made to determine the difference between the means for initial and final scores on dogmatism and adjustment, respectively. The thirty trainees were divided into high, medium, and low groups of ten each on the basis of their original scores in dogmatism, and again on the basis of their original correlation scores in adjustment. Then six analyses of variance were run to determine: (1) the relationships of original, final, and change scores in adjustment, to the initially high, medium, and low dogmatism groups; (2) the relationships of original, final, and change scores, in dogmatism, to the initially high, medium, and low adjustment groups. It was predetermined that all computations in this study must reach the five per cent level of confidence to be considered significant.

CHAPTER IV

RESULTS

The findings presented in this chapter relate to the null hypotheses presented in Chapter III.

I. CHANGE IN DOGMATISM AND ADJUSTMENT

Hypothesis I. Counselor trainees will exhibit no changes in personal adjustment or dogmatism from early to late in a nine week program.

The degree of change in dogmatism scores from early to late in the training program was measured by a correlated t-test; the resulting t between the means for early and for late scores was 3.429, as shown in Table I.

TABLE I

MEANS, DIFFERENCE, AND SIGNIFICANCE OF CHANGE IN
DOGMATISM FROM EARLY TO LATE IN A SHORT TERM
COUNSELOR TRAINING PROGRAM

N	M ₁	M ₂	Mean Difference	SEM Difference	t	Level of Significance
30	3.328	3.016	.312	.091	3.429	.005

The degree of change in adjustment correlation scores from early to late in the training program was also measured by a correlated t-test; the resulting t between the means for early and for late was 1.416, as shown in Table II. This is not of sufficient magnitude to reject the null hypothesis for adjustment at the .05 level of confidence.

TABLE II

MEANS, DIFFERENCE, AND SIGNIFICANCE OF CHANGE IN
ADJUSTMENT (SELF-REGARD) FROM EARLY TO LATE
IN A SHORT TERM COUNSELOR TRAINING PROGRAM

N	M ₁	M ₂	Mean Difference	SEM Difference	t	Level of Significance
30	.832	.798	.034	.024	1.416	.10

II. THE RELATIONSHIPS BETWEEN ADJUSTMENT AND DOGMATISM

Hypothesis II. Counselor trainees will exhibit no changes in the relationships shown between adjustment and dogmatism from early to late in a nine week program.

The thirty enrollees participating in the program were originally divided into three groups, upper, middle, and lower third, on the basis of scores received on the Rokeach

Dogmatism Scale. These three groups were compared at the beginning and end of the program in terms of their adjustment scores. It was determined that (1) the three groups did not differ in adjustment at the beginning of the program, (2) the three groups did not differ in adjustment at the termination of the program, and (3) the three groups did not show a difference in degree of change in adjustment from the beginning to the end of the program. The analysis of variance indicated a significant difference at the .05 confidence level in the degree of change in adjustment between the three groups when compared at the termination of the program. The t-test analysis failed to reveal a significant difference between any of the groups.

The thirty enrollees were also originally divided into three groups--upper, middle, and lower third--on the basis of correlations between scores received on the Q-sort for real and ideal-self. The three groups were compared at the beginning and end of the program in terms of their dogmatism scores. It was determined that (1) the three groups did not differ in dogmatism at the beginning of the program, (2) the three groups did not differ in dogmatism at the termination of the program, and (3) the three groups did not show a difference in degree of change in dogmatism from the beginning to the end of the program. The analysis of variance indicated no significant differences between the three groups. Thus, null hypothesis II cannot be rejected.

CHAPTER V

DISCUSSION AND CONCLUSIONS

The results obtained in Hypothesis I show that dogmatism, as measured by the Rokeach Dogmatism Scale, did decrease in the enrollees from early to late in the program. This change was significant at the .05 level of confidence. But adjustment (self-regard), as measured by the abbreviated California Q-Sort for real and ideal-self, did not change significantly from early to late in the program.

Considering: (1) Those traits thought desirable in a counselor such as acceptance of self and others, understanding of self and others, openmindedness, et cetera; (2) studies of counselor change in other short term NDEA Institutes which generally indicate an increase of desirable counselor traits in trainees; and (3) the purpose of the CWSC Institute to provide an optimal milieu for the enrollees to examine, develop, and integrate desirable counselor traits, one might expect significant change in enrollees in both dogmatism and adjustment. It may be, however, that the self-concept, upon which adjustment was based in this study, is relatively stable, whereas some aspects of the personality (e.g., dogmatism) are more peripheral and more subject to change. The real-ideal correlation was relatively high initially for most enrollees, making significant positive

increases statistically difficult. Furthermore, the enrollees may have improved in adjustment and, at the same time, may have become more realistic (real-self) with higher levels of aspiration (ideal-self), thus maintaining the same relative gap between real and ideal-self.

The above interpretations are confounded by the research which demonstrates that individuals may change in one direction when measured by a self-report instrument (as were the subjects in this study) where responses can be deliberated, and may show change in the opposite direction when the measurement is of behavior in an actual situation where responses are more spontaneous. (No such "verification" measure was taken in this study.) In addition, the evidence for the self-concept as a criterion of adjustment is, in some cases, contradictory, so what the Q-sort is actually measuring may be open to question. Perhaps too high a correlation between real and ideal-self is indicative of neurotic defensiveness, rather than of superior adjustment as here assumed.

Similar arguments can be presented as explanations for the enrollees' reported decrease in dogmatism. The fact that the Rokeach Dogmatism Scale may lack sufficient subtlety could enable the enrollees to falsify the results in the direction they believe is indicated as desirable from their associations and experiences in the training program. Their other behaviors

would then likely be incongruent with their self-reports. This has been indicated in other studies (28:24, 16:345).

We might also find incongruency between self-report and other behaviors without any awareness or intended falsification by the enrollees. They may actually believe they have changed their attitudes, values, et cetera (e.g., are less dogmatic), and mark the scale accordingly. This change in cognitive belief may, in some cases, be a necessary precursor to eventual change in other behaviors.

It may be that the decrease in dogmatism, as reported by the enrollees, is actually congruent with their other behaviors. Follow-up studies would always be required to determine the validity of these various possibilities.

The results obtained in Hypothesis II show that a high, medium, or low degree of dogmatism, as measured by the Rokeach Dogmatism Scale, was not related to a specific level of adjustment or to a specific degree of change of adjustment, as measured by the abbreviated form of the California Q-Sort for real and ideal-self. Nor was a high, medium, or low degree of adjustment related to a specific level of dogmatism, or to a specific degree of change in dogmatism.

In view of the question previously raised about the likelihood of significant counselor change taking place under the "massed practice" conditions of a short term NDEA Institute, a significant change was found in the measure of

dogmatism used. Perhaps additional changes in other areas would have been found if measures of them had been made. This is not an attempt to answer the question if additional changes in other areas would have been found if the training program had been longer. The investigator would recommend investigation of a long and a short term program to see if the findings of the present study are borne out.

The permanency and extent of the types of changes discussed in this paper need investigation through the use of follow-up studies, studies of long-term programs, and objective measures in addition to self-report data. The investigator would suggest exploring the relationship of the self-concept to personality characteristics in addition to dogmatism. And finally, more research is needed to determine the actual status and value of the self-concept (or the process of self-conceptualizing) as an indicator of adjustment so the construct can be used with greater confidence in future studies.

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APPENDIX A

APPENDIX A

CALIFORNIA Q-SET (ABBREVIATED FORM)

1. Is a genuinely dependable and responsible person.
2. Has a wide range of interests. (N. B. Superficiality or depth of interest is irrelevant here.)
3. Behaves in a giving way toward others. (N. B. regardless of the motivation involved)
4. Is uncomfortable with uncertainty and perplexities.
5. Anxiety and tension find outlet in bodily symptoms.

6. Tends to be self-defensive.
7. Is thin-skinned; sensitive to anything that can be construed as criticism of him (her).
8. Is skilled in social techniques of imaginative play, pretending and humor.
9. Behaves in a sympathetic or considerate manner.
10. Feels a lack of personal meaning in life.

11. Is extrapunitive; tends to transfer or project blame.
12. Tends toward over-control of needs and impulses; delays gratification unnecessarily.
13. Is productive; gets things done.
14. Shows condescending behavior in relation with others.
15. Tends to arouse liking and acceptance in people.

16. Seems to be aware of impression (s)he makes on others.
17. Is calm, relaxed in manner.
18. Has warmth; has capacity for close relationships; compassionate.
19. Is subtly negativistic; tends to undermine and obstruct or sabotage.
20. Is guileful and deceitful, manipulative, opportunistic.

21. Has hostility toward others. (N. B. Basic hostility is intended here.)
22. Is vulnerable to real or fancied threat, generally fearful.
23. Is reluctant to commit self to any definite course of action; tends to delay or avoid action.
24. Evaluates the motivation of others in interpreting situations. (N. B. Accuracy of evaluation is not assumed.)
25. Has a brittle ego-defense system; would be disorganized and maladaptive when under stress.

26. Has a readiness to feel guilty. (N. B. regardless of whether verbalized or not)
27. Keeps people at a distance; avoids close interpersonal relationships.
28. Is basically distrustful of people in general; questions their motivations.
29. Genuinely values intellectual and cognitive matters. (N. B. Ability and achievement are not implied here.)
30. Is self-defeating.
31. Responds to humor (positively).
32. Is an interesting, arresting person.
33. Enjoys sensuous experiences (including touch, taste, smell, physical contact.).
34. Has insight into own motives and behavior.
35. Creates and exploits dependency in people. (N. B. regardless of the technique employed, e.g., punitive-ness, over-indulgence)
36. Is socially perceptive of a wide range of interpersonal cues.
37. Enjoys esthetic impressions; is esthetically reactive.
38. Is basically anxious.
39. Behaves in an ethically consistent manner; is consistent with own personal standards.
40. Tends to project his (her) own feelings and motivations onto others.
41. Appears straightforward, forthright, candid in dealing with others.
42. Feels cheated and victimized by life; self-pitying.
43. Tends to ruminate and have persistent, preoccupying thoughts.
44. Is (normally) interested in members of the opposite sex.
45. Is able to see the heart of important problems.
46. Is cheerful.
47. Handles anxiety and conflicts by, in effect, refusing to recognize their presence.
48. Has social poise and presence; appears socially at ease.
49. Values own independence and autonomy.
50. Is emotionally bland (i.e., not stimulating); has flattened effect.

APPENDIX B

APPENDIX B

ROKEACH DOGMATISM SCALE (FORM E)

This is a scale of personal beliefs on a number of topics. For each item below indicate to what extent you agree or disagree. Write all responses on the separate answer sheet as directed on that sheet.

1. The United States and Russia have just about nothing in common.
2. The highest form of government is a democracy and the highest form of a democracy is a government run by those who are most intelligent.
3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
4. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
5. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
6. A group which tolerates too much differences of opinion among its own members cannot exist for long.
7. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
8. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
9. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
10. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
11. The present is all too often full of unhappiness. It is only the future that counts.
12. If a man is to accomplish his mission in life, it is sometimes necessary to gamble "all or nothing at all."
13. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.

14. Most people just don't know what's good for them.
15. In the history of mankind there have probably been just a handful of really great thinkers.
16. There are a number of people I have come to hate because of the things they stand for.
17. A man who does not believe in some great cause has not really lived.
18. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.
19. Of all the different philosophies which exist in this world there is probably only one which is correct.
20. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
21. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
22. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
23. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
24. There are two kinds of people in this world: those who are for the truth and those who are against the truth.
25. My blood boils whenever a person stubbornly refuses to admit he's wrong.
26. A person who thinks primarily of his own happiness is beneath contempt.
27. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
28. Man on his own is a helpless and miserable creature.
29. Fundamentally, the world we live in is a pretty lonesome place.
30. Most people just don't give a "damn" for others.
31. I'd like it if I could find someone who would tell me how to solve my personal problems.
32. It is only natural for a person to be rather fearful of the future.
33. There is so much to be done and so little time to do it in.
34. Once I get wound up in a heated discussion I just can't stop.
35. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.

36. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.
37. It is better to be a dead hero than to be a live coward.
38. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein or Beethoven, or Shakespeare.
39. The main thing in life is for a person to want to do something important.
40. If given the chance I would do something of great benefit to the world.