

COMPARATIVE ANALYSIS OF VALUES CLARIFICATION
AND COUNSELING THEORIES

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TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENT	iii
LIST OF TABLES	vi
LIST OF FIGURES	vii
Chapter	
1 STATEMENT AND BACKGROUND OF THE PROBLEM . . .	1
Significance of Values	1
The Difficulty of Developing Values	2
Defining Value-Related Behavior	5
Reaching for Value Clarity	6
Traditional Approaches to Values	7
2 THE TRANSMISSION OF VALUES: A REVIEW OF THE LITERATURE	9
Active Approaches	11
Non-Directive Approaches	16
Synthesis Approaches: Balancing of the Subjective and Objective	18
Raths' Values Clarification Approach . . .	21
3 METHODOLOGY	24
Hypothesis	24
Instruments	25
Procedure	30
Statistical Methodology	32
4 RESULTS OF THE STUDY	34

Chapter		Page
5	SUMMARY AND DISCUSSION	42
	Limitations	43
	Implications	44
	Recommendations	46
	BIBLIOGRAPHY	47

LIST OF TABLES

Table		Page
1	Table of Probabilities Associated With Values as Small as Observed Values of x in the Binomial Test	31
2	Comparison of Process Statements	37
3	Comparison of Goal Statements	40

LIST OF FIGURES

Figure		Page
1	The London-Patterson Model	26

Chapter 1

STATEMENT AND BACKGROUND OF THE PROBLEM

The Values Clarification approach of Louis Rath (1966) bears a resemblance to counseling theory in that it addresses the question of how values should be handled. In the case of Rath's procedure, the relationship is between teacher and student; from the counseling theorists' viewpoint, this relationship is between counselor and client. This study will attempt to determine the extent of the relationship between Values Clarification and ten major classifications of counseling theory.

Significance of Values

In formulating the Values Clarification approach, Rath built on a specific concept of value that is based on an idea of human potential, which emphasizes man's capacity for intelligent, self-directed behavior. For the purposes of this study, Rath's definition of the concept of value will be used. This definition is certainly not universal, but is being cited to further explain Rath's theory of Values Clarification. "Value" covers those beliefs, attitudes, activities, or feelings that satisfy the criteria of "(1) having been freely chosen, (2) having been chosen from among alternatives,

(3) having been chosen after due reflection, (4) having been prized and cherished, (5) having been publicly affirmed, (6) having been incorporated into actual behavior, and (7) having been repeated in one's life." (Raths et al, 1966: p. 46)

The Difficulty of Developing Values

Modern life in the United States offers a great many choices and opportunities, but it is very confusing for a child to comprehend. It is certainly much more difficult today than it was at the turn of the century for a child to develop clear values.

To illustrate the nature of changes in american lifestyles, look at the family. There are a great number of working mothers, who may find it impossible to be at home when children return from school. Certainly a larger number of families today represent a broken home. As in the example of working mothers, the result is decreased contact which a child might have with either parent.

The nature of the father's job and its relation to family life is certainly not what it was at the turn of the century. Very few children know much of what their father does to earn a living. They have very little, if any, opportunity to see him at work, nor do they know enough about it to engage in a meaningful discussion

about the nature of his career, its problems, and its successes. Therefore, a major part of the father's life is almost beyond the possibilities of communication with his children.

American families move more frequently now than in days past. This has considerable implications for the stability of the life of children. The most serious implication (with regard to values) is perhaps the requirement of adjusting to new communities, new neighbors, and different patterns of living.

The family has become a refuge from the world. Fathers often work a great distance from home: leaving too early to have intelligent discussions with children, and returning home exhausted and requiring a little "peace and quiet."

If values give direction to life, and are those things which make a difference in living, it might be expected, in concern for developing values in children, there might be a focus on one or two ways of life which might give stability to the child. But the appearance of new media of communication has meant the presentation of many ways of life. The point is, he sees and hears numerous things, which in daily life before the turn of the century would never have been presented to him as part of family living.

It is being suggested that by themselves children

cannot profit greatly from exposure to this multitude of choices. Perhaps if the family as a unit had been exposed to all these choices, the child might have learned something of the meaning of these new ways of living.

In addition to other technological innovations, the impact of the automobile should be considered. At the turn of the century, it was unusual for a family to travel much. Whatever travel was done was short-distance and done by trolley cars and trains. With the advent of the automobile, more people were going places. People were in more frequent contact with customs of other towns and other regions.

World events have also had an influence on family life. In this century, two world wars have been followed by numerous hot and cold wars. All the while, non-violence and peace are held up as desirable ways of life. Children are being taught that the Communists are more educationally advanced; and that these educated Communists wish to take over the world, wipe out freedom, and make human beings the slaves of the party or the state. With contradictions such as this, wouldn't it logically follow that children come to believe that education has little to do with what is good or bad, what is right or wrong, what is just or unjust?

It must not be easy growing up in a society characterized by conflicts. What is being suggested is

that with the development of all the new means of mass communication, with increased travel, with the moving around of people, more children are exposed to more inconsistencies. There is much confusion surrounding the child, and little attention paid to his dilemma.

Another significant factor with which a child must contend in his development of values is this: the idea is held by many adults that their chief function (in relation to children) is to tell them things. If the child resists, he is labeled disobedient, unstable, rebellious. Typically, the adult adds to the array of directives already urged upon the child by TV, radio, movies, newspapers, magazines, textbooks, teachers, other children, etc. "Adults are led to believe that children are to follow the aspirations which adults have for them." (Raths et al, 1966: p. 29) Children are to have the same feelings as adults, without having had the same experiences as those adults. The problem is the necessity for helping a child make some order out of the confusion he sees. The solution may lie in questioning the child, helping him sort out and examine all the conflicting ideas.

Defining Value-Related Behavior

Raths identifies eight behavior problem types. He sees values confusion as the underlying cause of these behaviors. These behavior problem types are the

individuals who he feels would benefit from experiences in Values Clarification. The following are individuals who suffer common confusion about how to relate their lives to their surroundings:

1. Apathetic--listless and uninterested.
2. Flighty--interested in many things for fleeting moments.
3. Very uncertain--unable to make up their minds about the many choices available.
4. Very inconsistent--involved in many things that are mutually inconsistent if not mutually destructive.
5. Drifters--pattern of behavior characterized by planless and unenthusiastic drift.
6. Overconformers--accommodate themselves the best they can to what they perceive to be the dominant viewpoint of the moment.
7. Overdissenters--chronic, nagging, and irrational dissenters.
8. Role players--adopt a counterfeit existence to conceal their lack of a real one. (Raths et al, 1966: pp. 5-6)

Reaching for Value Clarity

Some of the confusing and uncertain aspects of society have been earlier noted and the difficulties children face today in making sense of it all have been suggested. One might infer, after tracing the dynamic development of society and the people in it, that it is perhaps wiser to focus on the process of valuing than upon any value content. In the Values Clarification approach, the adult creates conditions that aid children in finding values if they choose to do so. While this approach is intended to help those individuals suffering from values confusion, it is not for use in the case of

emotional disturbance.

Traditional Approaches to Values

Following are some of the ways that have been tried for developing values in children:

1. Setting an example--either personally or pointing to good models in literature.
2. Persuading and convincing--by presenting rational argument for one set of values and pointing out fallacies in another set.
3. Limiting choices--by giving children choices only among values the adult accepts.
4. Inspiring--by dramatic pleas, accompanied by models of behavior associated with the value.
5. Rules and regulations--intended to mold behavior, making it unthinkingly 'right.'
6. Cultural or religious dogma--presented as unquestioned wisdom.
7. Appeals to conscience--by arousing feelings of guilt if one's conscience doesn't suggest the 'right' way. (Raths et al, 1966: pp. 39-40)

With each of the above approaches there is the idea of persuasion. The "right" values have been pre-determined and it is a matter of selling, pushing, urging those values on others. Indoctrination can be seen in all of the approaches. The emphasis is not on helping the child develop a valuing process, but, rather, on convincing the child to accept the "right" values. When individuals are asked why these persuasive approaches are used, some of the answers include:

Children are too young and inexperienced to choose values for themselves.
 You can't really trust children to choose the values that would serve them best.
 Children appreciate being told what to do and what to believe. It gives them security. Freedom is

frightening to many of them. (Raths et al, 1966: pp. 41-43)

These reasons for wanting to persuade children to take on certain values might have one underlying reason: no other clear alternative is available. It is Louis Raths' hope to present this alternative in Values Clarification.

The school counselor is often confronted with children (particularly elementary and junior high school aged) exhibiting problem behavior. A lot of this problem behavior is being currently attributed to emotions. But could not this same behavior result from value disturbances? The research of Raths has shown "that several kinds of problems children often exhibit in school and at home are more profitably seen as being caused by values, or, more precisely, by a lack of values." (Raths et al, 1966: p. 4)

The mechanics of integrating Values Clarification and any counseling theory with which there exists a positive relationship will be left to further investigation. The extend of this study is to determine is such a relationship exists, and, if it does, with which counseling theory, or theories.

Chapter 2

THE TRANSMISSION OF VALUES:

A REVIEW OF THE LITERATURE

While there now seems to be general agreement that the counselor's values do influence the client and cannot avoid it, the questions of how values are actually communicated and how values should be handled within the counseling relationship remain open. There still exists a continuum as to degree and direction of influence, falling between the two poles of a cautious approach on one hand, where the counselor attempts to keep his personal value judgments out of the counseling process in order to insure that the client has freedom to find his own values, and an active attempt to induce certain values in the client on the other.

Historically there seem to be three periods representative of changing approaches in the counseling and guidance movement. First, appears a period of active techniques, extending from the beginning of the movement through the thirties. Known as directive counseling, this approach primarily emphasized vocational aspects. The counselor was seen as the authority, with certain responsibility to guide the client correctly. The second period, beginning with Rogers' protest against the more

"directive" techniques, advocated that the counselor should be neutral and nonjudgmental, allowing the client to make his own choices without undue influence on the part of the counselor. The third period seems to be growing out of the recognition that counselors cannot avoid being influential and appears to be moving on into a period of more active involvement once again. This chapter will include a presentation of counseling theories, ranging from directive approaches through the more cautious approaches and ending with approaches synthesized from the two. Such a presentation will establish the distinctive approaches of a number of counseling theorists.

Patterson (1959) has emphasized that a philosophy of counseling is an organized system of values and that these values will influence the counselor's goals as well as his techniques. Important here are the values held regarding the nature of man. If the counselor believes that man is inherently evil and that his tendency is toward evil, he will be more active in helping the client control his evil impulses and serve the "right" values. However, if he perceives man as inherently good, with a positive tendency, his emphasis will be upon allowing his client to express his positive nature and to help him rid himself of the hinderances to such expression. It would not be necessary to impart values in this case since they are "built in." A counselor may also take a middle

approach and see man as neither evil nor good, but neutral. His basic tendency of growth could move in either direction. In this case, emphasis would be placed on the learning of positive values.

In addition to the particular view of the nature of man held, the main differences in approach to values in the counseling relationship come also from the particular interpretation of the subjectivity or objectivity of value. If values are completely subjective in nature, it would seem that there would be little need for any kind of external confrontation of values in counseling. However, if values are at least somewhat objective, it would be logical that becoming aware of the existence of such values would be an important learning, for one would not be able to choose that of which he was not aware.

Active Approaches

Williamson (1955) emphasized the objectivist approach to values as well as a neutral view of man--that is, he saw man as neither good nor bad, but capable of developing in either direction. His concern with objective values is clear in his view of the counselor as representative of authority (although one that is loving), to bring about conformity to law and order. The counselor is always an influence upon the client in the choice of a value orientation, but the client always makes his own

choices.

On some occasions, the relationship may be characterized as direct teaching through explicit explanations, suggestions of possible hypotheses, assistance in searching for relevant facts (aptitudes, interests, motives, etc.) that illuminate the counselee's problems, and so on. On other occasions, the teaching method may be one of friendly, encouraging listening. And, not infrequently, the counselee takes the posture of a teacher of himself. (Williamson, 1958: p. 522)

In another article Williamson dealt with the value options available to clients in regard to values chosen or adopted by an individual as a basis for his lifestyle. He sees the counseling process as a central focus for the teaching of values. The counselee should become aware of the values he lives and should be made aware of possible value alternatives. The counselor is active in the process:

Essentially, incorporating the problem of value choice into counseling practices requires that we become thoughtful philosophers and logicians and that we learn more complex techniques of conversing with students about complex concepts and questions involved in the pursuit of the good life. (Williamson, 1966: p. 620)

Viktor Frankl has an objectivist orientation of values. According to Frankl, values are independent of man and confront him in his existence. Values are not created but detected, and the "striving to find meaning is the primary motivational force in man." (Frankl, 1963: p. 154)

Joseph Samler also takes a strong position for active involvement with values on the part of the

counselor. He states that "intervention" by the counselor in the client's values is an actuality and should be accepted as a necessary part of the process. (Samler, 1960: p. 36)

Charles Collins is another who expresses an active approach to values in counseling. He refers to the counselor as a "value catalyst"--that is, one who encourages the examination of values by students.

. . . What is being said here is that a counselor working with students in value-choice must be an intellectual, not a moralist; a man qualified by education, sensitivity, and insight to presume to be a dispenser of wisdom. (Collins, 1965: p. 549)

According to Frederick Thorne, the goal of therapy is to replace emotional-compulsive behavior with deliberate rational-adaptive behavior based on the highest utilization of intellectual resources. "To accomplish this may require the use of many directive techniques over and above the simple nondirective handling of emotional reactions."

(Thorne, 1950: p. 24) Within the definition of Thorne's Eclectic approach, counseling is an attempt to improve adaptation by providing conditions for more efficient learning and problem solving behavior.

Closely related to Thorne's Eclectic Therapy is Dollard and Miller's approach to neurosis. (Dollard and Miller, 1950) These authors state that since neurosis is learned, it therefore follows that it can be unlearned by some combination of the same principles by which it was

taught. Dollard and Miller view the therapist as teacher, and the patient as learner.

Daniel Fullmer and Harold Bernard also suggest an active approach on the part of the counselor when they state that "the age of permissivism is giving way to a rebirth of realism in psychology and education" and "counselors must know how to give direction to, and specify purposes for, individuals." (Fullmer and Bernard, 1964: pp. 14-15) Throughout the book they reiterate their theme of interrupt (the life stream) - intervene - influence. "The focus of the counseling process is to help the counselee develop a mature way of valuing, based on his own internal, intrinsic worth." (Fullmer and Bernard, 1964: p. 138)

Wolpe is a member of a group of Action Therapists, which includes the followers of B. F. Skinner. Psychotherapy by reciprocal inhibition is based on conditioning theory. (Wolpe, 1958) Wolpe's focus is on manipulating the environment to produce desirable behavior change. With such an emphasis on experimental science, little attention is paid to values.

Another advocate of the direct approach is William Glasser. (1965) Basing his theory upon the belief that all misbehavior is irresponsibility rather than mental illness, he, then, advocates the teaching of responsibility as the main focus in psychotherapy. Glasser further

advocates that feelings of worth are closely tied to one's ability to maintain satisfactory standards of behavior. This means that when one works with problems concerning an individual's feelings of worth he has entered the realm of morality. Values, then, become an important aspect of the therapy process.

Albert Ellis (1962) is another who fits within the direct approach category. Self-defeating behavior, according to Ellis, results from an irrational and inconsistent belief system, which produces anxiety and hostility. The task of the therapist is to "deindoctrinate" or "depropagandize" the individual, which involves a direct attack upon the individual's belief system.

Another "rationality-oriented" therapist is Franz Alexander (1948). It is his theory that rational thinking, moral feelings and prescriptions are products of the adjustment of the organism to its environment, but do not completely determine thinking and behavior. The rationally adjusted part of the personality is in continual conflict with the rationally unadjusted portion. Repression is the means through which disturbing influences of unadjusted tendencies is excluded from consciousness. Alexander states that the therapist's attitude encourages the patient to change his own behavior.

Rudolf Dreikurs represents the Adlerian point of view, another direct approach. (Dreikurs, 1967) The

changing of the client's value system is essential to psychotherapy. The therapist analyzes the faulty goals of the individual and makes him aware of them. In re-orientation, he makes the individual aware of more effective goals, based on Adler's concept of "logic of social living." Dreikurs identifies achievement of a sense of belonging as the key motivational goal.

Non-Directive Approaches

The recent writings of Carl Rogers yield evidence of the move in counseling from a position of neutrality toward a recognition of value influence.

I don't know by what right I, as a counselor, have any earthly business imposing my plans, choices, or values on the person with whom I work. Yet there is one value which, if held by the counselor, can become predominant in the situation without running into what philosophical difficulty; that is, if the counselor truly values the self-directed development of this individual and that's a value I wouldn't hesitate to hold in a relationship with a client. (Rogers, 1959: p. 31)

Dugald Arbuckle indicates agreement with Rogers when he states that the essence of the counselor's value system must rest in the "integrity and the dignity and the rights of the individual man over all else." (Arbuckle, 1965: p. 265) It is Arbuckle's view that values are very much a part of the person and should not be viewed as something separate and external. This is the existential view that "puts man above the culture, existence above essence, individual morality above legal morality." (Arbuckle,

1965: p. 266) Arbuckle's position is highly subjectivist, implying that all values come from somewhere within man rather than from preexisting truths and values. Opposite this position is the objectivist stance. The objectivist counselor would, on the basis that values are all external, seek to impose them upon the client in a teaching or indoctrinating manner.

Ruth Barry and Beverly Wolf represent a cautious approach to dealing with values in counseling. It was their contention that value judgments should not be expressed by the counselor. The counselee must feel free to discuss what he wants to discuss without being judged; for value judgments on the part of the counselor would terminate the counseling because of a negation of understanding. It is their feeling that the difficulty over values in counseling arises from a failure to distinguish between teaching and counseling functions. The teacher contributes to learning through direct methods--lecturing, informing, and advising. The counselor "teacher" in another way and "teaches" other values. He "teaches acceptance, understanding, and faith in the individual by living them in the counseling room." (Barry and Wolf, 1965: p. 200)

David Smith (1962: pp. 372-378) placed great emphasis on the counselor's understanding of values, for by understanding what values are as well as their interplay, he can best prevent the introjection of his own value system.

Richard Vaughan (1965) emphasized existential views similar to Arbuckle's, but included more of an objective value orientation. He viewed freedom as a means of opening the individual to a fuller value experience. He thus, would hold that there are values external to man's experiencing. The counselor must pose the existential questions of death, purpose of life, meaning of suffering, and others. However, the counselee must always discover his own answers.

Synthesis Approaches: Balancing of the Subjective and Objective

Rollo May emphasized that one of the distinguishing characteristics of man is that he "can experience self as subject and object at the same time." (May, 1963: pp. 95-110) He sees importance in the client choosing his own values, but in relation to the world outside himself. He feels that if the counselor is open about his values he is not necessarily imposing those values on the client.

James Barclay (1964) states that the counselor's values will show in the counseling interview, but it is not the counselor's function to impose values on the client. Rather, it is to help the client examine his values and acquire problem-solving ability. The way to development of responsibility is paved "through the living example of . . . counselors who believe in the dignity of the individual and his right to set his own values." (Barclay,

1964: pp. 9-10)

Edward Shoben advocates a return to a recognition of human responsibility as a goal in counseling and in the service of this goal urges an active, Socratic-like role for the counselor in dealing with values. In this role the counselor is a practicing moralist. He suggests that the counselor be active to the point of evaluating as well as advice-giving. This is to be accomplished by offering alternatives as possibilities to be considered. From a Socratic orientation, the main goal in the "examined life." Shoben also sees the counselor as an important role model, which he refers to as the "good parent," meaning one who is very actively involved with values but who always cares deeply for the individual. On this point he stresses that "love is not enough" in and of itself. Love is not the end but the base from which other objectives emerge, the main goal of counseling being a "Developmental experience." (Shoben, 1965: pp. 228-229)

John Krumboltz sees the need for more than mere understanding and reflection of feeling on the part of the counselor when dealing with certain types of client problems.

Clients want to be influenced by counselors. Their freedom is not increased by the failure of counselors to influence them. Quite the contrary. Their freedom is restricted if the counselor is not willing to use whatever procedures give his clients a better opportunity of achieving their goals. (Krumboltz, 1964: p. 122)

In another article Krumboltz states that it is the

client who must choose the goals and the counselor the means. (Krumboltz, 1966: pp. 153-159) Such goals, however, must be acceptable to the counselor's value orientation.

Paul Nash (1964) bases his analysis of the philosophy of school counseling on this assumption: that at the core of this philosophy is the problem of human freedom. It is his contention that the counselor must always maintain a respect for the client's right to develop his own value system. In regard to values, he holds that the counselor has the right to explicit value judgments, but for the purpose of self-revelation rather than indoctrination.

C. H. Patterson (1959) discusses a new trend toward the intentional influence of client values by the counselor. This approach is in direct contrast to the position commonly held by most therapists that the counselor should be careful not to impose his values upon the client. Patterson explains this position by stating that the counselor will not be concerned about the influence he has upon the client in matters of ethics, values, or philosophy. He is a constructive influence by "being himself." The counselor does not teach values as such, but he does implement values by an expression of his philosophy of counseling, which is in reality his philosophy of life.

Gardner Murphy asks, "Shall personnel and guidance work . . . attempt to impart a philosophy of life?"

(Murphy, 1955: p. 4) While recognizing that "no one knows enough to construct an adequate philosophy of life" he states that:

. . . nevertheless, if he who offers guidance is a whole person, with real roots in human culture, he cannot help conveying directly or indirectly to every client what he himself sees and feels, and the perspective in which his own life is lived. (Murphy, 1955: p. 4)

However, he warns against attempting to guide without a stable philosophy of one's own.

Charlotte Buhler assumes an active approach to values in counseling. "Her rationale is that we live in a time of tremendously fluctuating values with a tremendous, ever-increasing impact of rapid scientific advances on man's interpretation of life's meaning and purpose."

(Buhler, 1962: p. 25) The therapist can on occasion "briefly survey for the patient the trends of our time. He can structure for the patient the changes in value orientation . . . that are taking place and can advise him regarding different possible solutions among which he might choose." (Buhler, 1962: p. 25)

Raths' Values Clarification Approach

There is a distinctive approach to the values question that is similar in nature to the views of two previously mentioned viewpoints. This approach is in

agreement with Barry and Wolf's beliefs that value judgments should not be expressed by the counselor. It also stems from the rationale expressed by Buhler that we live in a time of tremendous fluctuation. This rationale is expressed by Rath, Harmin, and Simon:

. . . we do wish to develop methods for helping children deal with the complexities of modern living. The important thing is that we agree that it is indeed a confusing and complex world into which we welcome our youth. We must now ask, how does all of this effect the behavior of children? In what ways does it show up in how they think, how they react, how they plan, and how they dream? (Rath et al, 1966: p. 25)

This approach was developed by Louis Rath (who in turn built upon the thinking of John Dewey) as a teaching method. Its purpose is to help each student build his own value system. Rath calls this approach "Values Clarification." His intention is to provide a series of experiences in which the child can "take all the confusion that already exists in his mind, remove it, look at it, examine it, turn it around, and make some order out of it." (Rath et al, 1966: p. 45) Unlike other theoretical approaches to values, Rath is "not concerned with the content of people's values, but the process of valuing." (Simon et al, 1972: p. 19) His focus is on how people come to hold certain beliefs and establish certain behavior patterns. James Rath, (1964: pp. 504-514, 554) in a study of Louis Rath's approach, states that the goal of the clarifying process is to help the student understand

his own preferences and values.

Unlike the previously mentioned authors' ideas on the values question, the proponents of Values Clarification have given careful thought to working out the details of their theory. Rath has presented specific sub-processes involved in valuing. On the basis of these sub-processes, he systematically discusses the failure of traditional approaches to values. He has developed numerous exercises through which the clarifying process can be experienced.

Although Rath originally introduced his approach as a teaching method, it is the opinion of this writer that it can be a counseling method as well.

Chapter 3

METHODOLOGY

Is there a relationship between the Values Clarification approach and any (or all) of ten counseling theories: Psychoanalytic Therapy, Adlerian Therapy, Reinforcement Therapy, Rational-Emotive Therapy, Logotherapy, Behavioral Counseling, Client-Centered Counseling, Eclectic Therapy, Trait/Factor Counseling, and Therapy by Reciprocal Inhibition? If a significantly positive relationship between Values Clarification and any one of the ten counseling theories can be identified, would it not be possible to integrate the two using their similarities as a base for establishing a counseling interview-oriented application of Values Clarification? This would appear to be a desirable result with respect to the school counselor.

Hypothesis

The hypothesis being investigated here is as follows: there is an empirical difference between selected counseling theories and theory statements of Values Clarification.

This study is based on a research project conducted by Frey (1972). Frey identified the following counseling theorists as representatives of distinctive approaches to

counseling: Alexander (Psychoanalytic Therapy), Dreikurs (Alderman Therapy), Dollard and Miller (Reinforcement Therapy), Ellis (Rational-Emotive Therapy), Frankl (Logotherapy), Krumboltz (Behavioral Counseling), Rogers (Client-Centered Counseling), Thorne (Eclectic Therapy), Williamson (Trait/Factor Counseling), and Wolpe (Therapy by Reciprocal Inhibition). Two sets of statements were compiled for each theorist: a process set and a goal set.

The counseling process as used in this model is defined as the activity that occurs in the counseling interview. It is what is 'going on' (activity directed toward a goal) . . . Counseling goals are defined here as the expected outcomes of the counseling process. A goal is the result sought. (Frey, 1972: p. 244)

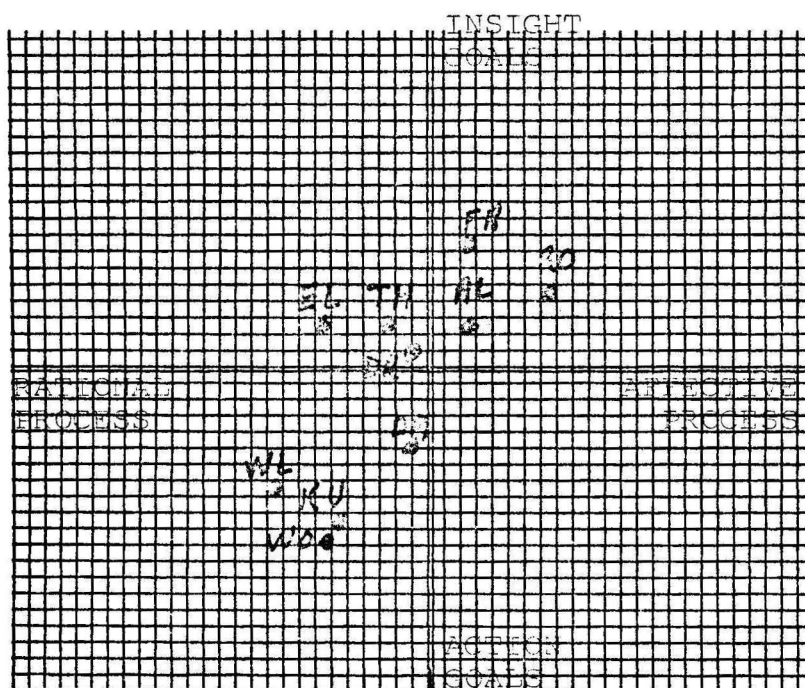
Instruments

Frey adopted a synthesis of two existing continuums for the description of counseling theory, the London and Patterson classification systems (see Figure 1). Patterson's rational-affective model is used to describe the counseling process; London's action-insight model describes counseling goals. The result is a four-celled model containing an action-rational quadrant, an insight-rational quadrant, an insight-affective quadrant, and an action-affective quadrant.

The process and goal items were placed into inventories, and author identities were masked. Thirty-seven graduate students at California State University,

Figure 1

The London-Patterson Model



Key:

AL: Alexander
 DR: Dreikurs
 DM: Dollard and Miller
 EL: Ellis
 FR: Frankl
 KU: Krumboltz
 RO: Rogers
 TH: Thorne
 WI: Williamson
 WO: Wolpe

Hayward, were asked to rate each statement on a five point scale; a rating of one was to be given the most rational processes and action-oriented goals, while a rating of five was to be given the most affective processes and insight-oriented goals. The mean ratings and standard deviations were used for plotting the theorists on the London-Patterson Model. Results show that Alexander, Frankl, and Rogers appear in the insight-affective quadrant. Within the action-rational quadrant appear Williamson, Dollard and Miller, Krumboltz, and Wolpe. Within the insight-rational quadrant appear Ellis, Thorne, and Dreikurs. No theorists were assigned to the action-affective quadrant.

For purposes of the current investigation, a total of fifteen process statements were extracted from the writing of Louis Rath (et al, 1966) on Values Clarification. These statements were selected by the writer as descriptors of the activity involved in a Values Clarification situation. They are as follows:

- 1 The emphasis is on valuing rather than on value .
2. Values grow from thoughtful, prized choices made from sufficient alternatives.
3. We may be authoritative in those areas that deal with truth and falsity. In areas involving aspirations, purposes, attitudes, interests, beliefs, etc., we may raise questions, but we cannot "lay down the law" about what a child's values should be.

4. Create conditions that aid children in finding values if they choose to do so. Provide regular experiences that will help raise to the value level the beliefs, feelings, interests, and activities children bring with them.
5. Clarifying avoids moralizing, preaching, indoctrinating, inculcating, or dogmatizing.
6. Clarifying is an honest attempt to help a student look at his life and to encourage him to think about it, and to think about it in an atmosphere in which positive acceptance exists.
7. Look and listen for value indicators, statements or actions which suggest that there could be a value issue involved.
8. Work toward a psychologically safe classroom climate, in which the student feels accepted, supported, relaxed, and generally unthreatened.
9. Ideally, the teacher should be able to be quite candid about his points of view and values.
10. Encourage children to make choices, and to make them freely.
11. Help them discover and examine available alternatives when faced with choices.
12. Help children weigh alternatives thoughtfully, reflecting on the consequences of each.
13. Encourage children to consider what it is that they

prize and cherish; give them opportunities to make public affirmations of their choices.

14. Encourage them to act, behave, live in accordance with their choices.
15. Help them to examine repeated behaviors or patterns in their life.

Similarly, a total of six goal statements were extracted from Values Clarification. These statements were selected by the writer as the desired goals to be achieved by way of the processes involved in Values Clarification. They are as follows:

1. Each child must develop habits of examining his purpose, aspirations, attitudes, feelings, etc., if he is to find the most intelligent relationship between his life and the surrounding world, and if he is to make a contribution to the creation of a better world.
2. The intent of the process is to help children clarify for themselves what they value.
3. The goal: children who have clear, personal values.
4. The clarifying response is used to help one student think more clearly and independently about something he has said or done.
5. The value theory aims at developing the student's independence and self-responsibility.
6. They are expected to think for themselves, be proud of themselves, and use their intelligence to guide

their own behavior.

The method of comparison of process and goal statements will be the Sign Test, so called because it utilizes plus and minus signs instead of quantitative measures as its data. (See Table 1)

Procedure

The purpose of this study is to attempt to identify a relationship between Values Clarification and any one (or more) of the ten theories represented in Frey's project. Process statements and goal statements were extracted from Values Clarification employing the same criteria utilized with the counseling theories.

Since the totals of process and goal statements were greatly varied among the ten counseling theorists, the two constant figures were the totals of Values Clarification process statements (fifteen) and goal statements (six). In the comparison of the Values Clarification list and the theory list, occasionally two theory statements were equally similar to one Values Clarification statement. In the case of such duplication, only one plus was recorded.

It was often the case that a Values Clarification statement and a theory statement expressed a concept in nearly the exact words. However, when the similarity was not as clear cut, this observer went beyond the face value

Table 1

Table of Probabilities Associated With Values as Small as Observed Values of x in the Binomial Test

Given in the body of this table are one-tailed probabilities under H_0 for the binomial test when $P=Q=\frac{1}{2}$. To save space, decimal points are omitted in the p's.

N \ x	x															
	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
5	031	188	500	812	969	†										
6	016	109	344	656	891	984	†									
7	008	062	227	500	773	938	992	†								
8	004	035	145	363	637	855	965	996	†							
9	002	020	090	254	500	746	910	980	998	†						
10	001	011	055	172	377	623	828	945	989	999	†					
11		006	033	113	274	500	726	887	967	994	†	†				
12		003	019	073	194	387	613	806	927	981	997	†	†			
13		002	011	046	133	291	500	709	867	954	989	998	†	†		
14		001	006	029	090	212	395	605	788	910	971	994	999	†	†	
15			004	018	059	151	304	500	696	849	941	982	996	†	†	†
16			002	011	038	105	227	402	598	773	895	962	989	998	†	†
17			001	006	025	072	166	315	500	685	834	928	975	994	999	†
18			001	004	015	048	119	240	407	593	760	881	952	985	996	999
19				002	010	032	084	180	324	500	676	820	916	968	990	998
20				001	006	021	058	132	252	412	588	748	868	942	979	994
21				001	004	013	039	095	192	332	500	668	808	905	961	987
22					002	008	026	067	143	262	416	584	738	857	933	974
23					001	005	017	047	105	202	339	500	661	798	895	953
24					001	003	011	032	076	154	271	419	581	729	846	924
25						002	007	022	054	115	212	345	500	655	788	885

of the words in order to interpret the total concept.

Statistical Methodology

By comparing the process statements of Values Clarification with those of one theory, it will be readily seen how many (if any) are similar. Utilizing fifteen statements from Values Clarification, the resultant answer should read $x/15$; "x" representing the number of similar statements found in the counseling theory. For each statement which is similar across both sets, one plus is recorded. For each statement found in Values Clarification but not in the counseling theory, one minus is recorded. In order to determine the value of "p," the smaller number of signs is taken and plotted against fifteen on the Table of Probabilities Associated with Values as Small as Observed Values of x in the Binomial Test (Table 1).

This procedure will be then repeated for process statements of Values Clarification and each of the remaining nine counseling theories; and then for the respective goal statements. The result will be two lists reflecting the relationships between Values Clarification and counseling theory processes, and relationships between Values Clarification and counseling theory goals. The strength of these results will, hopefully, identify a suitable vehicle through which to apply Values Clarification within the counseling interview. This vehicle will be represented

by either the action-rational quadrant, the insight-rational quadrant, or the insight-affective quadrant, suggesting that Values Clarification might be adapted into the methods of any theorist found in the quadrant.

Chapter 4

RESULTS OF THE STUDY

The Values Clarification process statements were compared by the writer to process statements of the ten counseling theorists, one at a time. Following is a list, by theorist, of the comparable theory statements. All numbers refer to the list of Values Clarification process statements (located in Chapter 3).

Alexander:

4. The counselor asks the client to tell him what is happening to him currently that the client thinks important.
5. The counselor makes no judgment of right or wrong about the client's behavior.
10. The therapist sometimes shows his true feelings.

Dreikurs:

5. The counselor does not tell the patient what to do.
8. The client is given the opportunity to feel understood.

Dollard and Miller:

3. The therapist stimulates thought by questions.
5. As the patient says words which provoke fear or shame, the therapist does not punish him or show any signs of disapproval. He remains warm and accepting.
6. The therapist shown exceptional permissiveness and

encourages the patient to express his feelings in speech.

Ellis:

3. The therapist questions persistently.
4. The therapist encourages the patient to take certain constructive steps and particularly emphasizes his individuality and his achieving what he really wants to do in life.
5. The therapist never gives moral lectures or appeals to the client's conscience or super-ego.
6. The rational therapist urges the client to spend most of his life discovering what he really wants to do and doing it.
8. The therapist's approach is cautious, supportive, permissive and warm.

Frankl:

3. Man has to make his own choices.
5. The therapist should not impose value judgments.
12. The therapist's role consists of widening the whole spectrum of meaning and values.
15. The counselor questions the client and sometimes asks the client to look back over his life.

Krumboltz:

11. The counselor should explore with the client the alternative courses of action, relevant information about the possible outcome of each alternative, and

weighing the information obtained with more subjective value judgments in an attempt to achieve the outcome considered most worthwhile.

12. The client should consider the personal values which may be enhanced or diminished under each course of action.

Rogers:

3. The counselor must be genuinely willing for the client to organize and direct his own life.
4. The counselor focuses upon the feelings, perceptions and evaluations of the client.
8. The counselor should provide a favorable climate for the client.
11. The special conditions of the therapeutic relationship are the complete freedom to explore every portion of the perceptual field and the complete freedom from threat to the self which the client-centered therapist provides.

Thorne:

11. It becomes the function of the counselor . . . to assist the client in discovering alternative patterns of conduct.

Williamson:

5. The counselor avoids restating, judging or generalizing the client's response to his questions.

Wolpe:

5. The therapist has a nonmoralizing objective approach to the behavior of the human organism.

14. The therapist tells the patient to stand for his legitimate human rights, to express his views as clearly and as forcefully as possible no matter how critical of him other people may appear to be.

These results are graphically outlined in Table 2.

Table 2
Comparison of Process Statements

Theorist	+	-	p
	(agreement)	(not observed)	
Alexander	3	12	.018
Dreikurs	2	13	.004
Dollard and Miller	3	12	.018
Ellis	5	10	.151
Frankl	4	11	.059
Krumboltz	2	13	.004
Rogers	4	11	.059
Thorne	1	14	
Williamson	1	14	
Wolpe	2	13	.004

The Values Clarification goals were then compared by the writer to goal statements of the ten counseling theorists, one at a time. Following is a list, by theorist, of the comparable theory statements. All

numbers refer to the list of Values Clarification goal statements (located in Chapter 3).

Alexander:

1. Therapy aims to effect permanent changes in the personality by increasing the ego's integrative power.
6. The counselor wants the client to feel he has full control over himself.

Dreikurs:

5. The counselor wishes his patient to learn to trust his emotions, his unconscious processes, and to enjoy both the freedom and the obligation to choose and prefer.

Dollard and Miller:

6. The freedom to think, feel and act which is developed in the therapeutic situation must be applied to real problems and real persons in the patient's life.

Ellis: no similar statements.

Frankl:

5. Therapy tries to make the patient fully aware of his own responsibility.

Krumboltz:

5. By making clients aware of the consequences of their own actions and the fact that they can learn effective ways of dealing with their problems, we shall produce a heightened sense of responsibility.

Rogers:

1. The counselor hopes that the client will attain a

fuller realization of his potentialities and develop a more effective basis for further growth.

2. The counselor hopes that the client will formulate a flexible and adaptable system of values, but one that is soundly based.
5. The counselor hopes that the client will consider and put into effect, behavior which is more mature, self-directing, and responsible than the behavior he has shown heretofore.
6. One characteristic of change in the valuing process during therapy is that the client moves away from a state where his thinking, feeling, and behavior are governed by the judgments and expectations of others.

Thorne:

5. An objective of treatment is to make the patient as independent and self-sufficient as possible.

Williamson: no similar statements.

Wolpe: no similar statements.

These results are outlined in Table 3.

The hypothesis--there is an empirical difference between selected counseling theories and theory statements of Values Clarification--is first tested upon the process statements. It can be seen, in Table 2, that Thorne and Williamson each have one statement in common with Values Clarification; Dreikurs, Krumboltz, and Wolpe each have two such statements; Alexander and Dollard and Miller each

Table 3
Comparison of Goal Statements

Theorist	+	-	p
	(agreement)	(not observed)	
Alexander	2	4	.344
Dreikurs	1	5	.109
Dollard and Miller	1	5	.109
Ellis	-	6	----
Frankl	1	5	.109
Krumboltz	1	5	.109
Rogers	4	2	.891
Thorne	1	5	.109
Williamson	-	6	----
Wolpe	-	6	----

have three; Frankl and Rogers each have four; and Ellis has five process statements similar to Values Clarification. Therefore, the hypothesis is accepted as stated, with the exception of Ellis. The statement analysis shows that Values Clarification differs significantly from all theories investigated with the exception of Ellis ($p=.15$).

The hypothesis was then tested upon the goal statements. It can be seen, in Table 3, that Ellis, Williamson, and Wolpe have no goals in common with Values Clarification. Dreikurs, Dollard and Miller, Frankl, Krumboltz, and Thorne each have one goal in common; Alexander has two goals in common; and Rogers has four goals similar to Values Clarification. Therefore, the

hypothesis is again accepted with the exception of Rogers. The statement analysis shows that Values Clarification differs significantly from all theories investigated with the exception of Rogers ($p=.89$).

Two predicted results were verified by this study. One process statement of Values Clarification appeared (in various forms) on seven of the ten lists of counseling theory processes. This statement is: "Clarifying avoids moralizing, preaching, indoctrinating, inculcating, or dogmatizing." It appears on the list of each theorist except Krumboltz, Rogers, and Thorne. Such a process statement would not be expressed by these three theorists, because they each acknowledge value influence on the part of the counselor.

The Values Clarification goal which states: "The value theory aims at developing the student's independence and self-responsibility," appears (in variations) on five of the ten counseling theory lists. The theorists who share this goal are Dreikurs, Frankl, Krumboltz, Rogers, and Thorne. The theorists who do not aim towards this goal (Alexander, Dollard and Miller, Ellis, Williamson, and Wolpe) are those whose techniques do not encourage client freedom; but, rather, offer a counselor-guided experience in therapy.

Chapter 5

SUMMARY AND DISCUSSION

Within this study a comparison was made between process statements and goal statements of Values Clarification and selected counseling theories. The theories which have the most process statements in common with Values Clarification are represented by Frankl, Rogers, and Ellis. Two of these three theorists are located within the "affective process" half of the London-Patterson model. However, Values Clarification has more single items in common with Ellis than with either Frankl or Rogers; and Ellis appears in the "rational process" half of the model.

The counseling theory represented by Rogers, Client-Centered Therapy, stands apart from the field in its relation to Values Clarification goals. The next most closely related theory is represented by Alexander. The others are of little significance: five theories having only one similar statement each, and three having none. On the London-Patterson model, both Rogers and Alexander are located within the "insight goals" portion.

At the beginning of this study, a certain outcome was anticipated and expected. It was that Values Clarification would align itself with the processes and goals of

any one theorist. This was not the case after all. Values Clarification has process statements similar to the theory of Ellis; but its goals are similar to the theory of Rogers. Ellis represents rational process, and Rogers represents insight goals. This is, however, a predictable outcome. Values Clarification is a thinking (or rational) process, and its goals focus on the child's discovery (insight) and utilization of personal values. It is concluded that the Values Clarification approach represents an experience in forced openness, in that it aligns itself technically with Ellis but theoretically with Rogers.

It was also assumed that by identifying the one theory most similar to Values Clarification, that the principles of Values Clarification could be equally applied to every theory within that quadrant. However, results show that processes fall in one quadrant and goals in another. Therefore, Values Clarification cannot be wholly incorporated into one broad counseling technique (i.e. rational process/action goals).

Limitations

Several important facts are responsible for the results of this study. One is that Values Clarification was compared to ten theories already organized for a previous study. If a different group of theorists had been selected, perhaps the results would have been more

conclusive (one way or the other).

A more pertinent basis for comparison might have been selected. While it is true that processes of one theory can be compared with processes of another, and, likewise, goals with goals; process and goal statements do not produce the optimum picture of relationships. A better comparison might have been made between treatments of one or more specified symptoms, and a follow-up of the client's progress (or lack thereof) in treatment.

Finally, it is significant that the purposes of Values Clarification and many (if not all) of the counseling theories are not similar in nature. The counseling interview is designed to promote behavioral change, sometimes involving alleviating a serious emotional disturbance. Also, the counseling interview is intended to meet the needs of persons of all ages. Values Clarification focuses its attention on the children of a complex society; but it was never intended as treatment for emotional disorders. The author of Values Clarification set out to provide an element generally absent in everyday life, for the child whose behavior he defines as value-related.

Implications

The ultimate goal of Values Clarification is an independent individual with clear, personal values. Developing independence and avoiding moral judgements

were the two principles of Values Clarification most often found in the ten counseling theories investigated. If moral judgments are avoided, then the individual is allowed to clarify his feelings for himself; the distinction is being made between personal introspection and external indoctrination.

Values Clarification is not adaptable to the counseling interview; that is, it does not align itself sufficiently well with any one theory in order to produce a synthetic counseling technique. However, one goal and one procedure are quite similar to a majority of the ten theorists studied. It follows that Values Clarification shares some common ground with several counseling theories, but as a body of principles it is unworkable in the counseling interview. A certain exercise in Values Clarification might be used with an individual student in a particular counseling situation; but such an occurrence would more likely be a departure from counseling technique rather than a basis for it.

One result of this study was the acceptance of the stated hypothesis: that there is significant, statistical difference (with the exceptions stated earlier) between selected counseling theories and theory statements of Values Clarification. The implication is that Values Clarification is a distinct theory in and of itself, and is therefore not subject to integration with

a particular (and, as yet, unidentified) counseling theory.

Recommendations

Taking into consideration the above mentioned particulars, a more useful study would have a different orientation. Instead of comparing Values Clarification to certain counseling theories to determine if and where it could fit in, further investigation could accempt to convert Values Clarification into a unique counseling theory.

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