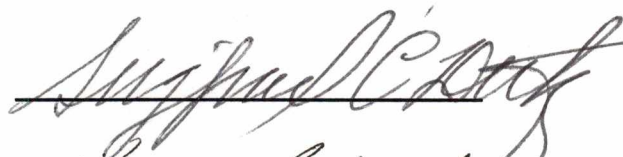
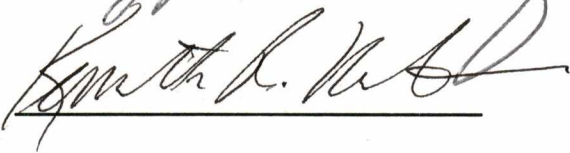


To the Graduate Council:

I am submitting herewith a dissertation written by Suzanne Vernell Newbold entitled "Toward a Measure of the Group-oriented Lifestyle: A Cross-cultural Study." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Education.


Major Professor

We have read this dissertation
and recommend its acceptance:



Accepted for the Council:


Associate Vice Chancellor
and Dean of The Graduate School

**TOWARD A MEASURE OF THE GROUP-ORIENTED LIFESTYLE:
A CROSS-CULTURAL STUDY.**

**A Dissertation
Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville**

Suzanne Vernell Newbold

August 1992.

DEDICATION

This dissertation is dedicated to my mother

Mrs. Maud Cynthia Muriel Newbold

who believed in me and encouraged and supported my educational pursuits.

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ABSTRACT

Attitudes and life-styles of collectivist and individualistic societies have been studied. There is a need however, to assess the degree to which societies are collectivist or individualistic. The purpose of this study is to begin addressing this deficit by refining the Individual-Group Measure (IGM) and to compare the expectations about counseling of Americans and Bahamians. A 52 item, self-report instrument, the IGM was developed to measure attitudes of group-oriented societies. One hundred and twenty-six Americans and 126 Bahamians participated in the study. A factor analysis conducted on the IGM yielded six factors: Socialization and Limit-Setting, Responsibility for Self, Relationships at Work and School, Group Support, Moral Duty to Others, and Obligation to Family. Pearson correlations and Cronbach Alphas were calculated in order to obtain test-retest reliability estimates. A MANOVA and a Pearson correlation were conducted on the IGM (Family, Community, School, and Work) and four Expectations About Counseling-Brief scales (Empathy, Nurturance, Directiveness, and Concreteness). Results suggest that Bahamians are more group-oriented than Americans. Bahamians showed a greater need than Americans for directiveness and empathy in counseling, and a greater obligation to Community and Family life. Americans revealed greater obligation to work than Bahamians. Inter-correlations among the eight scales yielded significant and direct correlations.

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I. INTRODUCTION

In cross-cultural counseling it is established that there is a need for the effective measuring of psychological concepts across cultures (Hui & Triandis, 1986). One such concept is the degree to which individuals orient their lives toward the social groups in which they live. Individuals commonly live among families, work groups, school settings, and community settings. Some individuals are strongly oriented toward the groups in which they live. For example, they may be very dependent on the other members of family and school groups. For these members living independently may be a sign of self-centeredness with a fear of commitment and involvement with others. Other individuals may behave very independently of other group members. For these individuals it may be a sign of weakness to depend on another family member. It is believed that the degree of group orientation varies across cultures.

At present there is no adequate instrument to measure the degree of group orientation across cultures. The purpose of the present study is to refine and develop an instrument that measures the degree to which a person is group-oriented or individual-oriented. The first attempt to develop an instrument that measures individual-group orientations across cultures was carried out by Newbold and Hector (1989).

In order to establish the validity of a cross cultural individual-group orientation measure, a counseling process measure was also considered. It was

hypothesized that the degree to which an individual is oriented toward group or toward himself/herself would be associated with the expectations he or she would have regarding the help of a counselor. The individual oriented person would probably not want a lot of empathy and direction giving from a counselor.

Hypotheses

Bahamians and Americans form the two main cultural groups for the present study. The main hypothesis tested was that Bahamians are significantly more group-oriented in their lifestyles than Americans. Other hypotheses focused on American and Bahamian expectations in counseling. These hypotheses included:

1. Bahamians will anticipate more directiveness from counselors than Americans.
2. Bahamians will expect more empathy from counselors than Americans.
3. Bahamians will expect more nurturance from counselors than Americans.
4. Bahamians will expect counseling to be more concrete than Americans.
5. Bahamian will demonstrate a greater obligation to family than Americans.
6. Bahamians will demonstrate a greater obligation to community than Americans.
7. Americans will demonstrate a greater obligation to work than Bahamians.
8. Americans will demonstrate a greater obligation to school than Bahamians.

Rationale

A review of the literature (Appendix A) suggests that at present there are no instruments to measure persons along an individual-group oriented continuum.

Several theorists have written about individual and collective life-styles, however.

The person who is individualistic in life-style is described by Hofstede (1980) as emotionally independent of groups whatever their variation. The need for independence, freedom, and individuality characterizes the individualistic person. In contrast, "collectivism affirms that to preserve and enhance the well-being of the group is the supreme guiding principle for social action" (Ho, 1979, p. 145). This principle is the core of the collectivist life-style. The group-oriented person functions in a system of interdependence and affiliation, rather than dependence (most evident in the collectivist society). The welfare of the group is upheld as individual goals are pursued by the member.

Schwartz (1990, p.33) contends that the terms individualism and collectivism that are used to dichotomize cultures "are at best second order abstractions for use when broad-brush analyses are of interest", and are inadequate for addressing cultural and individual differences that lie between these two extremities. Schwartz calls for finer distinctions to obtain more accurate understanding of cultural and individual differences. In the Triandis, Bontempo, Villareal, Asai and Lucca (1988) study on collectivism and individualism, Lucca attempts to describe the Puerto Rican students, by referring to them as falling "on the individualistic side of the neutral point on the individualism - collectivism dimension." This lends some support to the need for additional categories and finer distinctions in cultural differences. One way of considering individual-group life-styles is from the perspective of the counseling interview.

In counseling situations clients can be viewed from how individualistic or how group-oriented they are. People who are individualistic in their orientation value autonomy and self satisfaction, while people who are group-oriented uphold group values and goals as important. The group-oriented client perceives his/her world differently from one who has an individualistic orientation. Few studies have evaluated these concepts and their differences. "Appraisal and assessment are important and inevitable activities in counseling and psychotherapy," according to Lonner (1985, p. 612), and it is necessary for evaluating these cultural differences. Clients are typically not viewed from the individual-group orientation continuum. This may be due in part to the lack of instruments dealing with this concept (Hector & Fray, 1987).

An important, related issue is that of counseling expectations. It is possible that expectations arise out of the values and beliefs of the individual (Casas, 1984). Differences in value orientations and expectations for counseling can make cross-cultural counseling a difficult process. Understanding what values the group oriented individual holds will equip counselors to assess these expectations. Studies that have explored the differences in cross cultural counseling expectations have been sparse. Yeun & Tinsley (1981), calls for further research in this area.

Connor (1977) and Kitano (1976) illustrate the behavioral and psychological differences that exist between the individualistic and collectivistic orientations, by comparing Japanese and Americans. They contend that the Japanese encourage collectivity, while Americans foster individuality. Duty and obligation are stressed

by the Japanese, while will and freedom are emphasized by the Americans. The Japanese respect hierarchical order and dependent behavior, while Americans rely on egalitarianism and independence.

Hofstede (1980) suggests that members of a collective society:

- 1) Acquire their identification from the social system rather than from personal attribute.
- 2) Depend on the decision of the group.
- 3) Experience predetermined, nonspecific friendship because of the societal structure.
- 4) Come from an extended family or similar background. (The protection this milieu provides is in exchange for loyalty of members to the group.)
- 5) Emphasize membership in organizations and members are emotionally dependent upon these groups.

The group oriented person generally esteems the goals and values of his/her cultural group above individual pursuits. The "generally" provides some flexibility from the established or traditional standard of collectivity. In addition, this position differs from that of the individual oriented position, where personal goals such as achievement are primary. This flexibility however, does not move the concept of group-oriented far from the established concept of collectivity. Unlike the collectivist societies which Hofstede (1980) describes, the group oriented individual does not derive his/her identity from the social system alone, but rather combines some aspects of individual attributes and the social system.

The group-oriented individual functions from a system of interdependence rather than dependence as seen in the collectivist society. The welfare of the group is upheld as the member pursue his/ her individual goal(s) but not at the expense of the individual. For the group-oriented individual there is:

1) A pooling of resources both financially and emotionally to help the individual pursue his/her goals.

2) A shared sense of success and fulfillment as the individual progresses and accomplishes his/her goals.

3) A latitude of freedom, which is undergirded by group support, which increases the likelihood of risk-taking and growth producing behaviors.

4) A desire rather than an obligation of successful members to contribute to the group. This in turn enhances the welfare of its members, while the individual continues with his/her goals.

The "we-ness" of the group-oriented refers to the interdependence of members and the "I" of the group-oriented accommodate the expression of the member's individuality. It is a belief that this orientation or way of viewing life is most prominent in many third world countries. This is especially true where the extended family system is preserved in part or in its entirety.

II. METHOD

This study focused upon the development of the Individual-Group Measure (IGM). A factor analysis was performed and reliability and validity estimates were obtained. Some validity evidence for the IGM was obtained by having subjects take the IGM and the Expectation About Counseling Questionnaire. The subject pool consisted of Bahamians and Americans.

Design

Several variables were considered in this study. A classification variable of nationality had two levels: Americans and Bahamians. Eight other variables were considered and they were derived from the Expectations About Counseling-Brief (EAC-B) Questionnaire and the Individual-Group Measure(IGM). The first four variables were measured using the four scales of Empathy, Directiveness, Nurturance and Concreteness from the Expectations About Counseling Questionnaire-Brief (Washington & Tinsley, 1982). The next four variables were measured using the four scales of Community, Family, Work, and School from the Individual-Group Measure.

Subjects

Both Bahamian (N = 123), and American (N = 126) individuals participated in the study. All the subjects were living in their homelands when the data were collected. Participation was voluntary and the sample was drawn from diverse backgrounds including bankers, students, accountants, hospital personnel, and

members of a religious group. For a factor analysis, data were collected from an additional 34 subjects, resulting in a sample size of two hundred and eighty-three (N = 283).

Instruments

Individual-Group Measure

The questionnaire, Individual-Group Measure (IGM), is a revised version of the Brief Questionnaire (Newbold & Hector, 1989). The Brief Questionnaire was used in a pilot study, and it consisted of 21 items. These items were rationally grouped into three sub-scales: Community, Family, and School/Work. The Community sub-scale consisted of 6 items and measured feelings of obligation and duty to community. The Family sub-scale consisted of 8 items and measured loyalty, duty, and obligation to family. The School/Work sub-scale consisted of 7 items and measured commitment to support co-workers and completion of work tasks as a group.

The Brief Questionnaire was then expanded into the 52 item Individual-Group Measure. This was achieved by adding additional items to the Brief Questionnaire. The School/Work sub-scale was enlarged to form two separate scales of Work and School. The Individual-Group Measure contained four scales: Community, Family, Work, and School (see Appendix B). In each scale there were 12 items. Of the 12 items, 6 were positively stated and 6 were negatively stated (see Table 1). In addition four filler items were included.

Table 1.
Individual-Group Measure Key to Items Positively and Negatively Phrased

Scales	Number of Items	Positive	Negative
Community	12	21, 22, 27, 35, 40, 42.	6, 12, 24, 26, 37, 44.
Family	12	11, 13, 46, 48, 50, 51.	8, 14, 19, 25, 29, 39.
Work	12	9, 20, 30, 31, 32, 52.	1, 3, 15, 28, 43, 49.
School	12	10, 33, 34, 36, 38, 45.	7, 17, 18, 23, 41, 47.
Filler Items	4	2, 5.	4, 16.

Expectations About Counseling

The Expectations About Counseling-Brief (EAC-B) Questionnaire is a self-report instrument that measures the expectations clients have about counseling (Washington & Tinsley, 1982). It is a seven point Likert response scale ranging from not true to definitely true. It consists of 66 items and 18 sub-scales which are divided into 5 categories:

1. Client Attitudes and Behaviors with sub-scales Responsibility, Openness, and Motivation.
2. Counselor Attitudes and Behaviors containing sub-scales Acceptance, Confrontation, Genuineness, Nurturance, Empathy, Directiveness, and Self-Disclosure.
3. Counselor Characteristics that include the sub-scales Attractiveness, Expertise, Trustworthiness, and Tolerance.
4. Characteristics of Process which contains the sub-scales Immediacy, and Concreteness.
5. Quality of Outcome with the sub-scale Outcome.

The final scale, Realism is experimental and reflects local situations. The Realism scale was not used in this study.

Reliability and validity information about the Expectations About Counseling-Brief (EAC-B) Questionnaire are presented by Washington & Tinsley (1982). The internal consistency reliability on the brief EAC ranged from .69 to .82 with a median reliability of .76. The test-retest reliability for the scales ranged from .47

to .87 with a median test-retest reliability of .71 over a 2 month period. Except for the Responsibility scale the test-retest reliability was .60 or higher.

Procedure

Subjects were provided with a brief introduction to the study. They were then asked to complete a questionnaire package (See Appendix B). The materials in the questionnaire package were in a specific order for all subjects. The first form contained information explaining the purpose and procedures of the study. The next form was a consent form which addressed voluntary participation and confidentiality. Subjects were asked to sign the consent form and keep it separate from the questionnaire package. The consent forms were collected separately. A demographic form was next, followed by two questionnaires, first the Individual-Group Measure (IGM) then the Expectations About Counseling-Brief (EAC-B) Questionnaire (Washington & Tinsley, 1982). The brief version of the EAC, which has 66 items and 18 sub-scales was used. Ten days following the initial administration of the questionnaire package, 23 Bahamians students and 26 Americans from the religious group, were retested on the IGM.

A factor analysis was performed on the IGM in order to develop further this instrument. Each factor was named and became a new sub-scale. Collectively, these new sub-scales were named the Individual Group Measure-Revised (IGM-R). Items that failed to reach above .40 on a factor were dropped from the instrument. Test-retest data were collected for the IGM.

A Multivariate analysis of variance (MANOVA) was conducted comparing

Bahamians with Americans. These two national groups were compared on eight variables. The variables of Nurturance, Directiveness, Empathy, and Concreteness were derived from the EAC-B and the variables of Family, Community, Work, and School came from the IGM. A significant difference was found between the American and Bahamian subjects. Subsequent univariate analyses were carried out for each of the eight variables. Correlations among these eight variables were also calculated.

III. RESULTS

This section focuses on the results of the factor analysis and the procedures used to obtain reliability and validity estimates of the Individual-Group Measure. In addition, the results are presented for all the comparisons made between Americans and Bahamians, and the correlations between the Individual-Group Measure and the Expectations About Counseling-Brief (EAC-B) Questionnaire.

Reliability and Validity of the IGM

In describing reliability, Kerlinger (1986), used terms such as predictability, stability, accuracy, and consistency, to capture the full meaning of this concept. In an effort to begin establishing the reliability of the Individual-Group Measure, a test-retest was conducted. Correlation coefficients of .701, .817, .581, and .797 were obtained for the Community, Family, Work and School sub-scales respectively (see Table 2). A Cronbach Alpha conducted across the two nationalities yielded a coefficient of .82 for the IGM.

Results for only the Americans subjects revealed a Cronbach Alpha of .86. The results for the Pearson r^2 test / re-test correlation yielded the following correlations: Community .726, Family .908, Work .500, and School .795 (see table 3). Results for the Bahamians were as follows: Cronbach Alpha .70, Pearson r^2 was Community .461, Family .670, Work .644, and School .813 (see Table 4).

A factor analysis was also performed on the 52 item IGM. Two hundred and eighty-three (283) Americans and Bahamians responded to the items on the

Table 2.
Correlation Matrix of IGM Sub-scales for Test Re-test Data Across American and Bahamian Subjects

		TEST					RETEST				
Subscales	Community	Family	Work	School		Community	Family	Work	School		
TEST											
Community	-	.371 [*]	.221	.467 ^{''}		.701 ^{''}	.338 [*]	.268	.194		
Family		-	.276 [*]	.415 [*]		.450 ^{''}	.817 ^{''}	.121	.368 [*]		
Work			-	.246		.090	.088	.581 [*]	-.043		
School				-		.344 [*]	.343 [*]	.332 [*]	.797 ^{''}		
RE-TEST											
Community						-	.423 ^{''}	.352 [*]	.305 [*]		
Family							-	.169	.433 ^{''}		
Work								-	.268		
School									-		

* $p = < .05$

** $p = < .0001$

Table 3.
Correlation Matrix of IGM Sub-scales for Test Re-test Data Across American Subjects

		TEST				RETEST				
Subscales	Community	Family	Work	School	Community	Family	Work	School		
TEST										
Community	-	.338	.473 [*]	.589 ^{**}	.726 ^{**}	.203	.381	.235		
Family		-	.432 [*]	.535 ^{**}	.576 ^{**}	.908 ^{**}	.432 [*]	.538 ^{**}		
Work			-	.291	.228	.455 [*]	.500 [*]	-.062		
School				-	.481 [*]	.349	.178	.795 ^{**}		
RE-TEST										
Community					-	.411	.413	.348		
Family						-	.553 ^{**}	.532 ^{**}		
Work								.243		
School								-		

^{*} p = < .05

^{**} p = < .01

Table 4.
Correlation Matrix of IGM Sub-scales for Test Re-test Data Across Bahamian Subjects

		TEST			RETEST		
Subscales		Community	Family	Work	Community	Family	Work
TEST							
Community	-		.309	.204	.461 [*]	.390 [*]	.170
Family			-	.245	.113	.670 ^{**}	-.248
Work				-	.122	-.124	.644 ^{**}
School					.132	.318	.499 [*]
RE-TEST							
Community					-	.306	.375
Family						-	-.200
Work							-
School							.307

^{*}p = < .05

^{**}p = < .01

questionnaire. The data (see Appendix D) obtained were first subjected to the principle component procedure, followed by a varimax rotation which resulted in the formation of six (6) factors (see Table 5). These factors were labelled General Socialization and Limit-Setting, Responsibility for Self, Relationships in the Work and School Setting, Group Support, Moral Commitment to Others, and Commitment to Family (Duty to Family Life) respectively. A cutoff of .40 was used to determine items that loaded on a factor. Fourteen items (1, 2, 4, 5, 11, 12, 17, 22, 32, 33, 35, 40, 42, 46,) fell below the .40 criteria and were dropped from the instrument. Four of these fourteen items were on the border. Items 32 and 35 had coefficients of .38725 and .37914 respectively and loaded on factor 4. Items 42 and 46 had coefficients of .38513 and .38501 respectively and loaded on factor 6. This information was helpful and was used in labelling the factors. The six factors emerging from this procedure were called the Individual Group Measure-Revised (IGM-R).

Factor 1: Socialization and Limit-Setting (SLS)

This scale contains 11 items that focus on the general socialization and the boundaries individuals establish in their lives (See Appendix C). Examples of items on this scale include: "As an employer, the domestic needs of the employees are not my concern" and "I become academically disadvantaged if I share my notes with other students." An individual scoring high on this factor is one who is able to establish limits, disengage or become alienated from others to ensure self-containment, self preservation, and personal advancement.

Table 5.
VARIMAX ROTATION FACTOR ANALYSIS OF THE
INDIVIDUAL GROUP MEASURE

Item	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6
43	0.56453	0.10060	0.09395	0.04772	-0.03051	-0.03826
14	0.52321	-0.11559	-0.03175	-0.11916	-0.02679	0.05369
23	0.50408	-0.02155	0.02925	-0.17161	0.00021	-0.10100
49	0.49628	-0.20783	0.26362	-0.23480	-0.08113	-0.00142
15	0.47749	-0.04959	0.23333	-0.09733	-0.00788	-0.18809
41	0.43820	0.24727	0.15086	0.16557	-0.08909	-0.04113
8	0.43147	0.09593	-0.04917	-0.03985	0.30788	0.11090
7	0.41789	0.13639	-0.13597	0.01543	-0.17591	-0.00266
16	0.41178	-0.07264	0.08792	-0.06376	-0.23515	-0.13675
6	0.40892	-0.10595	-0.25229	0.08858	-0.22364	-0.13591
29	0.40213	0.20822	0.08302	0.01901	0.09483	0.06620
47	0.00136	0.55188	-0.01422	-0.03601	0.06056	-0.05123
19	0.28856	0.48596	-0.08176	0.02861	0.17015	-0.23057
30	0.13631	0.48422	-0.10926	0.22316	0.07632	0.02271
24	0.08706	0.47032	0.14443	0.00975	-0.17436	0.24705
38	-0.15088	-0.45090	0.31653	-0.06018	0.03947	-0.07873
20	0.12910	-0.44801	0.05992	-0.06759	-0.06650	0.13531
18	0.11713	0.42759	-0.20816	-0.17119	-0.11485	0.21317
37	0.16610	0.42111	0.16209	-0.13767	0.02317	0.35300
34	-0.04370	0.40947	0.50070	0.19577	0.02310	-0.24029
10	-0.00820	-0.14384	0.66436	0.11976	0.03686	-0.07541
3	0.20068	0.05881	0.52337	-0.13171	-0.02721	-0.01718
52	0.09151	-0.14695	0.48641	0.29846	0.02435	0.17005
25	0.37494	0.02572	0.42432	-0.18217	-0.04914	0.28278
28	0.34563	0.24516	0.40664	0.23677	-0.05622	-0.04448
36	-0.11774	-0.07711	0.20928	0.63879	0.13028	-0.00147
27	-0.07737	0.05953	-0.14860	0.52707	-0.06230	0.05943
31	0.03670	-0.23862	-0.00365	0.50099	0.04698	0.00620
45	-0.31410	0.07605	0.02349	0.43604	0.00749	-0.00726
32*	-0.18882	-0.09636	0.01283	0.38725	0.08102	0.14156
35*	0.05676	-0.30509	0.09761	0.37914	-0.10819	0.15571
21	-0.28395	-0.03264	0.16658	0.06867	0.60546	0.13165
13	-0.16429	0.03429	-0.09842	-0.03568	0.57451	0.21711
44	0.08640	0.19217	0.03307	0.10688	0.54001	-0.03827
9	-0.07567	-0.32418	-0.01261	0.09144	-0.44450	0.24325
48	-0.08449	-0.02553	-0.06616	0.15143	0.43538	0.29944
26	0.37247	0.18540	0.10760	-0.05534	-0.40094	0.23977
51	-0.10371	-0.05060	0.12140	0.10007	0.09009	0.54447
50	-0.23540	0.10798	0.01143	0.34581	-0.04069	0.49047
39	0.34151	0.14959	-0.01765	-0.18125	-0.01661	0.42048
42*	0.08209	-0.18819	-0.01072	0.17436	0.34526	0.38513
46*	0.02989	-0.11195	-0.21548	0.11908	0.16603	0.38501

* border items.

Factor 2: Responsibility for Self (RS)

In this scale there are 9 items which have to do with an individual's sense of responsibility. Items representative of this scale are "I am responsible for my emotional well-being while I am studying at school" and "My success is the result of my personal effort." High scores on this scale suggest that the individual is personally able to accept responsibility for his/her actions and is able to take charge of his/her emotional well-being.

Factor 3: Relationships at Work and School (RWS)

The relationships at Work and School scale consist of 6 items that address the nature of relationships in a work and school environment. "I have made many lasting friendships at work" and "When I feel bad in school I can find someone to talk to" are examples of items on this scale.

Factor 4: Group Support (GS)

Four items comprise the Group Support scale. High scores on this scale suggest that the individual perceives a group approach and group success as foremost. Typical items included on this scale are "Student study groups are the best approach for learning" and "Only when the group is progressing can individuals progress."

Factor 5: Moral Duty to Others (MDO)

Moral duty to others is measured on this 6 item scale. "As an adult I feel it is my responsibility to correct verbally a child who is misbehaving," and "It is wrong for me to place one of my aging parents in a nursing home," are examples

of items on this scale. These items measure the sense of moral obligation the individual has toward others, and the personal involvement he/she has with others.

Factor 6: Obligation to Family (OF)

The Obligation to Family scale consists of 3 items. It evaluates the commitment that an individual has toward family members and the sense of obligation to resolve family difficulties. Typical items on this scale includes "A person should consider the needs of his or her family as more important than his or her own," and "If a marriage deteriorates it is wrong for older relatives to become involved."

The test-retest data (see Appendix D) obtained 10 days apart from 23 Bahamians and 26 Americans was subjected to a Pearson r^2 . The results (see table 6) of the Pearson correlation procedure were as follows for the six scales emerging from the factor analysis: Socialization and Limiting-Setting (factor 1) .75, Responsibility of Self (factor 2) .59, Relationships at Work and School (factor 3) .92, Group Support (factor 4) .77, Moral Duty to Others (factor 5) .81, and Obligation to Family (factor 6) .70. The six scales emerging from the factor analysis was called the Individual Group Measure-Revised (IGM-R).

Expectations About Counseling Using IGM Scales

Data were further analyzed to determine if (1) the counseling expectations of American subjects differed from those of Bahamian subjects and (2) Bahamian subjects were more group-oriented than American Subjects. In conducting the MANOVA on the EAC-B, the Wilk's Lambda was used to compare the two national

Table 6.
Correlation Matrix of IGM Factors for Test and Re-Test Data

			Re-test			
FACTORS	1	2	3	4	5	6
Test						
1. SLS	.74**	.12	.21	-.29	-.17	-.12
2. RS	.28	.59**	.34*	.22	-.14	.003
3. RWS	.13	.26	.92**	.01	.18	.035
4. GS	-.28	.29	-.013	.77**	.28	.18
5. MDO	-.36*	.15	.22	.43*	.81**	.31*
6. OF	.18	.32*	.06	.16	.23	.70**

* $p < .05$

** $p < .0001$

SLS = Socialization and Limit-Setting

RS = Responsibility for Self

RWS = Relationships at Work and School

GS = Group Support

MDO = Moral Duty to Others

OF = Obligation to Family

groups. The two groups were compared on eight measures. Four of the measures were from the IGM and they were Community, Family, Work, and School. The other four measures were from the EAC-B and they were Empathy, Directiveness, Nurturance, and Concreteness. The MANOVA test statistic had a value of 0.787 and the F value was 8.14 with degrees of freedom of 8 and 240. The test for the main effect of nationality revealed a significant difference between Bahamians and Americans at the level of $p < .0001$.

The overall MANOVA procedure was followed by univariate analyses on all eight of the dependent variables. The sample means are shown in Table 7. Significant differences were found on the five measures of Empathy, Directiveness, Community, Family, and Work. Bahamians demonstrated a greater need than Americans for Empathy and Directiveness, and a greater obligation to Community and Family life. Americans revealed greater obligation to Work than their Bahamian counterparts. No significant differences were found for the Nurturance, Concreteness and School measures.

The Pearson correlation procedure was performed on all eight dependent variables (see Table 8). The overall correlations were low, that is below .40, except for the correlation between Nurturance and Concreteness (.69). All the sub-scales of the EAC-B had significant and direct correlations with each other. Correlations ranged from .33 to .69; the highest among the variables. Similarly, all the sub-scales of the IGM had significant and direct correlations with each other, however, these correlations were lower ranging from .14 to .39. When the

Table 7.

Summary of Multivariate and Univariate Significance Tests with References to Main Effect for Nationality For Expectation About Counseling-Brief and Individual-Group Measure.

Test	Value	A	B	F	df	p
Multivariate						
Wilk's Lambda = .787				8.14	(8,240)	.0001
EMPATHY				7.91[*]	248	.0053
M		10.19	11.67			
SD		4.04	4.24			
DIRECTIVENESS				10.56^{**}	248	.0013
M		10.75	12.59			
SD		4.53	4.40			
NURTURANCE				.21	248	.6499
M		16.67	16.88			
SD		3.73	3.61			
CONCRETENESS				0.00	248	.9497
M		17.23	17.20			
SD		3.26	3.47			
COMMUNITY				19.33^{**}	248	.0001
M		24.40	27.33			
SD		5.21	5.30			
FAMILY				23.96^{**}	248	.0001
M		22.78	26.85			
SD		7.09	5.99			
WORK				5.90[*]	248	.0159
M		27.83	26.07			
SD		4.85	6.49			
SCHOOL				1.35	248	.2456
M		20.62	21.51			
SD		6.48	5.58			
A = Americans			*p = < .05			
B = Bahamians			**p = < .001			

Table 8.
Intercorrelations Among IGM and EAC-B Subscales.

Subscales	EMP	DIR	NUR	CONC	COMM	FAM	WRK	SCH
EMP	-	.38"	.38"	.33"	.25"	.13'	.18"	.14'
DIR		-	.37"	.37"	.15"	.23"	.10	.15'
NUR			-	.69"	.20"	.12'	.25"	.19"
CONC				-	.13'	.0007	.19"	.11
COMM					-	.39"	.31"	.32"
FAM						-	.14'	.17"
WRK							-	.37"
SCH								-

* $p < .05$

** $p < .01$

EMP = Empathy
DIR = Directiveness
NUR = Nurture
CONC = Concreteness

COMM = Community
FAM = Family
WRK = Work
SCH = School

IGM and the EAC-B sub-scales were correlated with each other, correlations were low. Except for correlations between Concreteness and Family, Concreteness and School, and Work and Directiveness, all sub-scales correlated significantly and directly.

Expectations about Counseling using IGM-R Scales

Results of the MANOVA conducted on the four EAC-B scales and the six IGM-R scales yielded a test statistic of 0.715, an F value of 9.45, with 10 and 237 degrees of freedom for the Wilk's Lambda test. Again the test for main effect nationality demonstrated a significant difference between Bahamians and Americans at the level of $p < .0001$.

Univariate analyses were conducted as a follow up to the MANOVA on the 10 measures. Results (see Table 9) demonstrated that Bahamians and Americans differed significantly on the five measures of Empathy, Directiveness, Socialization and Limit-Setting, Group Support, and Moral Duty to Others. The measures Nurturance, Concreteness, Responsibility for Self, Relationships at Work and School, and Obligation to Family yielded no significant differences between Americans and Bahamians.

The Pearson r^2 correlations were calculated on the 10 measures (see Table 10). Results indicated overall low correlations among the measures. Again, findings revealed that inter-correlations among the 4 sub-scales on the EAC-B ranged from .33 to .69. All sub-scales demonstrated significant and direct correlations among themselves. Correlations among the IGM-R factors revealed

Table 9.

Summary of Multivariate and Univariate Significance Tests with Reference to Main Effect for Nationality for Expectations About Counseling-Brief and Individual Group Measure-Revised factors.

TEST	VALUE	A	B	F	df	p
Multivariate						
Wilk's Lambda = .715				9.45**	(10,237)	.0001
EMPATHY						
M		10.17	11.6	8.10*	248	.0048
SD		4.05	4.25			
DIRECTIVENESS						
M		10.70	12.59	11.03**	248	.0010
SD		4.52	4.24			
NURTURANCE						
M		16.74	16.88	0.09	248	.7585
SD		3.66	3.61			
CONCRETENESS						
M		17.21	17.20	0.00	248	.9911
SD		3.26	3.47			
FACTOR 1 (Socialization and Limit-Setting)						
M		61.10	56.88	12.91**	248	.0004
SD		8.83	9.64			
FACTOR 2 (Responsibility for Self)						
M		37.49	37.31	0.07	248	.7946
SD		5.25	5.57			
FACTOR 3 (Relationships at Work and School)						
M		29.32	28.84	0.32	248	.5717
SD		6.89	6.52			
FACTOR 4 (Group Support)						
M		12.12	13.34	4.09*	248	.0443
SD		4.08	5.36			
FACTOR 5 (Moral Duty to Others)						
M		21.44	26.32	72.68**	248	.0001
SD		4.14	4.85			
FACTOR 6 (Obligation to Family)						
M		11.94	12.07	0.07	248	.7846
SD		4.03	3.86			
A = Americans						
B = Bahamians						
*p = <.05						
**p = <.001						

Table 10.
Intercorrelations Among IGM-R Factors and EAC-B Subscales.

Subscales	EMP	DIR	NUR	CONC	SLS	RS	RWS	GS	MDO	OF
EMP	-	.38"	.38"	.33"	-.24"	-.01	-.005	.20"	.10	.06
DIR		-	.37"	.37"	-.16"	-.02	.024.	.13'	.20"	.13'
NUR			-	.69"	.001	.07	.12'	.19"	-.004	.03
CONC				-	.07	.12	.08	.14'	-.07	-.04
SLS					-	.17"	.24"	-.19"	-.12'	-.02
RS						-	.26"	.03	.03	.10
RWS							-	.14'	.04	.06
GS								-	.23"	.05
MDO									-	.24"
OF										-

* $p < .05$

" $p < .01$

EMP = Empathy
DIR = Directiveness
NUR = Nurture
CONC = Concreteness
GS = Group Support

SLS = Socialization and Limit-Setting
RS = Responsibility for Self
RWS = Relationships at Work and School
MDO = Moral Duty to Others
OF = Obligation to Family

mixed findings. Eight of the correlations among the IGM factors were significant, but low. SLS had a significant and direct correlations with RS and RWS, but an inverse and significant relationships with GS and MDO. RS had a significant and direct relationship with RWS. Similarly, RWS correlated significantly and directly with GS. GS had a significant and direct relationship with MDO and MDO had a significant and direct relationship with OF. Seven of the correlations among the factors failed to be significant. OF failed to correlate significantly with SLS, RS, RWS, and GS. In addition, MDO failed to correlate significantly with RS and RWS. GS failed to correlate significantly with RS.

IV. DISCUSSION

The purpose of the present study was to develop and refine an instrument that would measure group-oriented attitudes. In addition, a comparison of the expectations that Americans and Bahamians hold about counseling was made. Hypotheses about these expectations were formulated at the beginning of the study. Findings related to the instrument and the hypotheses are discussed in this section.

Psychometric Properties

Reliability: Moderately high reliability coefficients emerged from the test-retest procedure, which was conducted on the IGM over a 10 day interval, for 49 subjects. The coefficients ranged from .58 to .82 for the sub-scales of Community (.701), Family (.817), Work (.581), and School (.797). An overall Cronbach Alpha produced a coefficient of .82 for the IGM. These findings support the concept that the IGM is a stable and internally consistent measure.

A further evaluation of the IGM's internal consistency was done by conducting a factor analysis. A principle component analysis followed by a varimax rotation was applied to the data and 6 factors emerged. The items measured different constructs and loaded discretely on different factors. At the .4 cutoff level, only one item (34) loaded with a complexity of 2 on factors 2 and 3. The six factors were labelled. Collectively, the six scales were called the Individual Group Measure-Revised (IGM-R).

The six scales of the IGM-R were assessed for reliability using data collected on the 10 day test-retest procedure. Except for the RS scale (.59), the correlations ranged from moderately high to high (.70 to .92). These results suggest that the IGM-R appears to have good test-retest reliability.

Validity: Correlations between the four scales of the IGM and the four scales of the EAC-B (see Table 8) were conducted to determine some measure of the IGM's construct validity. The results were as expected. Correlations between scales from the same instrument were generally higher than correlations between scales from different instruments.

The EAC-B scales of Empathy, Directiveness, Nurturance, and Concreteness revealed the highest correlations. All of the correlations among these scales were significant at the .01 level.

The IGM scales of Community, Family, Work, and School also demonstrated high intercorrelations. At the .01 level, 83.3% of the scales showed a significant and positive relationship. The remaining 16.7% of the scales were significantly correlated at the .05 level.

Where both the IGM scales and the EAC-B scales were correlated, only 50% of the scales correlated significantly and positively at the .01 level. Subjects with a strong sense of obligation and duty to community life expect a significant level of empathy, direction, and nurturance from counselors during counseling. Subjects who experience a strong sense of duty, loyalty, and obligation to family life anticipate counselors to be directive during therapy. Although empathy and

nurturance correlated significantly with family, it was expected that correlations would be higher. Subjects with a strong commitment to work and relationships at work expect concreteness, nurturance and empathy from counselors. Subjects committed to school and relationships at school expect counselors to be nurturing. At the level of .05, 31.2% of the scales between the IGM and EAC-B correlated significantly and positively, with the remaining 18.8% of the scales showing no significant correlations. Although the correlations for scales that correlated at the .01 level of significance were not high enough to suggest that both instruments were measuring the same constructs, however the direction of the correlations were as expected.

The first three scales of the six scales of the IGM-R: Socialization and Limit-Setting, Responsibility for Self, and Relationships at Work and School (see Table 9) evaluate qualities that focus on the individual needs. These three scales might be called the individualistic cluster. High scores on these three scales suggest that the individual's need is of primary concern. Low scores on these scales indicate that the respondent assigned a low priority to the needs of the individual. In this study the scores of the American subjects were higher on all three scales. However, the difference between American and Bahamian subjects was significant only on the Socialization and Limit-Setting scale. There was a tendency for American subjects to express more independent, isolating and alienating behaviors with a view to self preservation and personal advancement, than did their Bahamian counterparts.

The last three of the six scales on the IGM-R: Group Support, Moral Duty to Others, and Obligation to Family evaluate commitment and sensitivity to the needs of others. These three scales might be called the group cluster. High scores on these scales suggest that the welfare and needs of others are of primary importance. Low scores on these scales rate the concern for others' welfare a lesser priority than the concern for the individual. Results in this study indicate that Bahamian subjects scored higher on all three of these scales than did the American subjects (see Table 9). Bahamian mean scores were significantly higher than the American mean scores for the Group Support and Moral Duty to Others scales, but no significant difference was found for the Obligation to Family scale. Bahamians demonstrated a greater need for personal involvement with others, cooperative work within a group, and moral obligation for others than did Americans.

The stability of the IGM-R (couched within the IGM) is good with correlations for the ten days test-retest data were as follows: SLS .74, RS .59, RWS .92, GS .77, MDO .81, OF .70, and an overall correlation of .70. Test-retest reliability and validity for the IGM-R, as an instrument of its own, have yet to be evaluated.

The correlations among the six IGM-R scales and the four EAC-B scales are shown in Table 10. The EAC-B scales of EMP, DIR, NUR, and CONC revealed the highest correlations. Correlations among all the EAC-B scales were positive and significant at the .01 level. Forty percent of the IGM-R scales correlated with each other at the .01 level, and 13.3% of the scales correlated at

the .05 level. The remaining 46.7% of the scales failed to show significant correlations. Significant correlations revealed that SLS had a direct correlation with RS and RWS and an inverse correlation with GS and MDO.

Counseling Expectations for Americans and Bahamians

In this section findings on expectations about counseling are discussed and summarized in Table 7.

Hypothesis 1: Bahamians will anticipate more empathy from counselors than Americans.

It was predicted that Bahamians would expect more empathy from counselors than Americans. Results confirm this hypothesis. Bahamians scored significantly higher on the Empathy scale than their counterpart.

Hypothesis 2: Bahamians will expect more directiveness from counselors than Americans.

The present study demonstrated that there was a significant difference between Americans and Bahamians on their expectations about directiveness in counseling. In counseling, Bahamians subjects expected counselors to provide more leadership than did American subjects.

Hypothesis 3: Bahamians will expect more nurturance from counselors than Americans.

As the results in Table 7 shows, there was no significant difference in the mean scores of American and Bahamian subjects for nurturance. Bahamians did not differ from Americans in the amount of nurturance they expected the

counselor to provide during counseling.

Hypothesis 4: Bahamians will expect counseling to be more concrete than Americans.

This hypothesis was not confirmed by the results of this study. There was no difference between American and Bahamian subjects in the level of concreteness expected from the counselor.

Hypothesis 5: Bahamians will demonstrate a greater obligation to family than Americans.

As was expected Bahamian subjects expressed greater obligation to their families than did their American counterparts. The results of this study support this hypothesis.

Hypothesis 6: Bahamians will demonstrate a greater obligation to community than Americans.

Results indicated that Bahamians differed significantly from Americans in their obligation to community involvement. This hypothesis was affirmed as Bahamians showed a greater need to be involved in community life than the Americans.

Hypothesis 7: Americans will demonstrate a greater obligation to work than Bahamians.

Results in this study support this hypothesis. Americans showed a greater obligation to work than did their Bahamian counterparts.

Hypothesis 8: Americans will demonstrate a greater obligation to school

than Bahamians.

Findings failed to support this hypothesis. There was no significant difference between Americans and Bahamians in their sense of obligation to school.

In general, results suggest that the more independent, disengaging, alienating and isolating the individual, the less empathy and directiveness the individual expects from the counselor. The greater the individual's involvement in relationships at work and school, the more nurturance the individual expects in counseling. The higher the value placed on group support the greater the individual's expectation for empathy, directiveness, nurturance and concreteness. In addition, the greater the individual's personal involvement with others and the greater the sense of moral obligation toward others, the more directiveness the individual anticipates in counseling. Likewise, as an individual's score on Obligation to Family increases so the individual's expectation for directiveness in counseling increases.

Conclusion

Statistical procedures applied to the Individual-Group Measure resulted in the emergence of a six-scale instrument: the Individual Group Measure-Revised. This instrument appears to have good internal consistency, test-retest reliability, and to provide an overall measure of lifestyle orientations. Findings suggest that the first three scales seem to form an individualistic cluster, measuring individualistic attributes. The last three scales of the IGM-R appear to form a group cluster

measuring group-oriented attributes.

Based on the results of the first three scales (Socialization and Limit-Setting, Responsibility for Self, and Relationships at Work and School) of the IGM-R as a cluster and the last three scales (Group Support, Moral Duty to Others, and Obligation to Family) of the IGM-R as a cluster, Bahamians appear to be more group-oriented in lifestyle than Americans. In light of the results of the client's expectations about counseling in this study, it seems that clients who are group-oriented in lifestyle expect the therapist to be more empathetic, directive, and to provide leadership in therapy than clients who are more individualistic in lifestyle orientation. Additional findings suggest that the group-oriented client will feel a greater sense of obligation and duty to family and community life than their individualistic counterpart. Individualistic clients most probably would show a greater obligation to work than the group-oriented person. These findings may have implications for therapists, as they modify their approach, when providing therapy for clients with different lifestyle orientations.

Further work on the IGM-R may include enlarging small scales such as the OF and GS scales by writing additional items. Item 34 of the IGM-R could be rewritten to measure one construct or two items can be written to separate and focus on the two constructs (Responsibility for Self and Relationships at Work and School) that item 34 is currently measuring. Data collected with the IGM-R could be correlated with other instruments that measure the six constructs of the IGM-R, and establish validity data.

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APPENDICES

APPENDIX A

REVIEW OF THE LITERATURE

Conceptual Framework

Researchers in the area of life style orientation, such as Katz 1985; Locke 1990; Chapman 1988, acknowledge that in counseling, a single theoretical approach applied globally is ineffective. This awareness results from increased sensitivity to cultural differences among clients. In order to be effective, therapists need to be aware of cultural differences (Cerhan 1990). As therapists modify their approaches to cross-cultural counseling, an increased attention to life-style orientation may emerge.

Although a significant body of studies examining life-style orientations exist, they appear to be narrowly focused. While these studies (e.g., Hui 1988; Hui & Triandis 1986; Marin 1985; Triandis 1989; Triandis, Bontempo, Betancourt & Bond 1986; Sahoo, Sia & Panda 1987; Wagner & Moch 1986) concentrate on individualism and collectivism, they fail to address other life-style orientations such as the group-oriented life-style. These studies have focused mainly upon two areas: (a) defining and clarifying the concepts of individualism and collectivism, and (b) determining the influence that these orientations have upon the nature and type of interactions / relationships individuals have with each other. Comparison studies have been the tool most commonly used for investigation (Bond, Wan, Leong & Giacalone 1985; Hui & Triandis 1986; Leung & Bond 1982; Triandis, Bontempo, Villareal & Asai & Lucca 1988; Yu 1980). The subjects for these

studies are drawn from the Oriental and Asian countries for the collectivist samples and from American and some European countries for the individualistic samples.

Values, beliefs, attitudes, and morals are among some of the variables investigated in the individualistic and collectivist orientations to life. These variables have been examined across different settings such as family, school, work, and community.

After surveying the literature on the above variables and settings, results indicate a shift. This shift is a movement away from a single theoretical approach of only the Western culture, to the dichotomy of individualism - collectivism of both the Western and Eastern cultures. However, this dichotomy is an ineffective approach in a world of diversity. Perhaps between the poles of individualism and collectivism there exist various combinations of characteristics that create stable yet diverse forms of life-style orientations.

In summary, the individualistic / collectivist dichotomy that is used to investigate and describe life-style orientations in the present literature is inadequate. The dichotomous approach excludes various life-styles that lie between these two extreme life-style orientations. This paper examines excluded life-styles, by assessing the nature of various interaction across the family, school, work, and community setting.

Nature of Various Interactions and Relationships

Weber (1947), attributes the nature of societies to the nature of relationships among peoples within those societies. These societies vary from loose shifting

networks to tightly bounded ones. In his description of the nature of relationships, Weber provides a framework for defining collectivist and individualistic societies. The members of an individualistic society have a loose, shifting network of self-interest exchange, whereas the collectivist society has a tightly connected cluster of permanent sharing and attachment. This framework allows one to examine these concepts using relationships and aspects of culture. Hui & Triandis (1986), suggests that collectivism be viewed as a cluster. A cluster includes a variety of beliefs and behaviors: sharing of material and non-material resources, susceptibility to social influence, self presentation, consideration of cost and benefits of decisions / actions of self and others, feeling involved in the lives of others, and the sharing of outcomes. Clusters are best characterized by the concept of concern.

Triandis (1989) explores the self and behavior in different cultures. He found that the private and public self are sampled more frequently than the collective self in complex societies. Sampling refers to observing the expression of characteristic behaviors. Triandis concludes that the more individualistic the culture, the more frequent the sampling of the private self and the less frequent the sampling of the collective self. He identifies collectivism, external difficulties, competition, and the tightness that results from cultural homogeneity as some of the factors that would result in increased sampling of the collective self.

An evaluation of the relationships and interactions that members of a society have with each other can provide an index of the attitudes and life-style orientation

of that society. Therefore, the attitudes and life-style orientations of the participants in this study will be determined by examining the nature and type of relationships within the family, school, work, and community environment.

Family

The family environment sets the stage in which early learning and experience occurs (Dishion, Patterson, Stoolmiller & Skinner, 1991; Slaughter & Epps, 1987; Flower & Cross, 1986). In the family environment, individuals establish patterns of relating and behaving in addition to early perceptions and attitudes. According to Verma's (1988) study among East Indian males, a direct relationship existed between collective behavior, family size and the extended family system. For these subjects Verma also found that their social relationships were more highly valued than material affluence, power, and religious activity.

Sinha (1988) observed that members in collectivist societies drew upon their social support network when coping with difficulties. This network functions to protect the mental health of its members. However, members in an individualistic society rely upon alienating behaviors when coping with difficulties. These behaviors may predispose to mental illness, that could foster higher crime rates, suicide, divorce and child abuse. Sahoo, Sia and Panda (1987) support isolation as a coping response for individualistic society members. However, members of the collectivist society use repression, and turning against themselves when dealing with difficulties.

Hennon (1978) proposes a more fluid relationship between the individualistic and collectivist orientations than the traditional dichotomy of the individualistic and collectivist positions. This fluidity is in terms of the family goals and self-conceptions. Hennon found that individuals, whose self-concept were related to social competency, demonstrated collectivist family goals in Finland and individualistic family goals in Iran. He points out a shifting or fluctuating movement, "the pendulum effect," where the society progresses from a traditional collectivist orientation to a modern individualistic orientation and then returns to a traditional family orientation with increased modernization.

In conclusion, family life is most instrumental in shaping the life-style orientation of the society. For the collectivist society, families tend to be large or extended and social relationships are valued as primary. In addition, a supportive network is present to help its members cope with difficulties. In contrast, members of the individualistic society frequently come from small families where material affluence and power is valued above social relationships. In difficulty, members often struggle alone therefore increasing their predisposition for mental illness and emotional pain. Although the distinction between collectivism and individualism is not clearly defined in some societies (when evaluating family goals and self conceptualization), the nature of family life continues to influence the life-style orientation of the society throughout its evolutionary process.

School

The school environment provides a setting for relationships and interactions that differ from those of the family. In observing the reward system of students working on a class project, in a collectivist setting (Chinese) and an individualist setting (Americans), Leung & Bond (1982) observed that both the Chinese and Americans students rewarded colleagues who were helpful and punished colleagues who were unhelpful. However, Chinese students offered less reward to the helpful colleague and less punishment to the unhelpful colleagues than did their American counterparts. These results indicate the possible role of moderation in facilitating group harmony and integrity among Chinese.

In another school setting, Lubech (1984) in her study of ethnic differences with American preschoolers 2 1/2 to 5 years, noted that black teachers of black children organized their time and space in ways that reinforced the collective orientation, while white teachers of white children established an environment that reinforced individualism and self-expression. The practice, beliefs, and adaptive responses of teachers to different environments have implications for student learning. Hofstede (1986) explored the expected interactions of teacher / student and student / student, among 50 culturally different societies. Results suggest that the responsibility for adaptation and change is placed upon the teacher where the situation involves cross-cultural learning.

Additional insight about the impact of collectivism and individualism was obtained when student's books were examined. Herzog & Shapiro (1986)

examined the entries in autograph books over the last 55 years of Israeli students ages 12 to 14 years. Two significant shifts were noted. There was a movement away from a collective orientation toward an increasing individualistic orientation. Simultaneously, the increased importance and persistence of youth movements was noticed. In another study conducted in the USA, Shannon (1986), examined 30 Children Choice Books for their social perspective. The social perspective of the books was categorized as promoting individualism, collectivism, or a balance between the two. Results revealed that there was a tendency to advocate self as the focus for activities rather than promoting co-operation, concern, and harmonious living with others.

In assessing Chinese students and their need for achievement in four conditions --relaxed, neutral, individual failure- and collective failure, the following results emerged. Students' achievement needs were more evident when achievement demands were less obvious and these needs impacted or influenced the larger group rather than when the focus was on the self (Yu, 1980). Yu suggests that individuality and independence are most important to Americans but are foreign to Chinese, who emphasize affiliation and interdependence.

A review of studies concerning the nature of relationships and interactions in the school setting demonstrates a definite difference in collectivist and individualistic cultures. Salient differences were noted in how helpful and unhelpful behaviors are rewarded, how time and space are organized and how this affects learning, how the contexts of books reinforces the life-style orientations,

how the need for achievement is expressed and how adaptation is the responsibility of the teacher in a cross cultural setting.

Work

Hofstede (1984), contends that the quality of life is impacted by the cultural patterns within a society. One aspect of the work-related patterns is the different influence that individualism and collectivism impose upon them. The focus of individualism is upon taking care of one's own interests and those of the immediate family, while collectivism is concerned with the interests of the entire group or team. Verma (1988), observed that male Indians, employees of a banking organization and a development authority office, both rated their organization high on collectivism and viewed themselves high on allocentrism.

Yatani (1989) evaluated economic trends, across many cultures. This evaluation revealed that the success of Japan has prompted American business and educational institutions to examine Japanese management. The Japanese use a quality control approach first founded in America and then exported to Japan. Now Japan appears to be assuming the role of instructor to Americans who seek to fulfil their need for meaningfulness and self-development in their work life. Yatani suggests that one factor that influences Japanese success is their collectivism, which conflicts with American individualism.

Leung & Bond (1984) observed American and Chinese university students' styles of allocating rewards for work done in three situations. In the first situation, partners were previously unknown to each other and therefore the subjects

experience less pressure in doing this evaluation. In the second situation, partners work input varied from low to high. In the third and final condition, partners were members of the in-group or the out-group. Results suggested that Chinese subjects divided the reward more equally among members than did Americans across all the situations and regarded this approach as more equitable. This behavior is believed to be the desired behavior for maintaining group solidarity in a collectivist culture.

Both life-style orientations of individualism and collectivism influence the world of work. A single work concept may be used by both the collectivist and the individualist, but implemented differently, yielding different results. Results are related to rewards in the work place. Rewards are also allocated differently in these cultures. In the collectivist culture rewards are allocated to promote group solidarity, while in individualistic cultures rewards are allocated according to the individual's productivity.

Community

In every culture, community life is guided by social norms and sanctions for the violation of these norms. Verma (1988) observed that Indians responded to the likelihood, appropriateness, and possible causes of social norm violations; they placed greater emphasis on the social consequences for the violations and less importance on the affective component of such behaviors than did their American counterparts. Bond, Wan, Leong and Giacalone (1985), explored the relationship between response to verbal insult and cultural collectivism and power distance.

They observed that Chinese subjects from a collectivist culture were less critical of the insulter and his / her action, providing the insulter's status was higher than the insultee. Among the American subjects, the response to the insulter varied without regard to the insulter's status.

When conflict management was investigated, Leung (1988) noted that subjects were more inclined to pursue (follow through with) a conflict if the issue was very important and if the potential disputant was in the out group (outsider). Chinese subjects were less likely than American subjects to pursue an in-group disputant. This finding supports the collective notion of concern for the impact that one's behavior might have on in-group members. Earlier, Leung (1987) observed that Hong Kongenes from a collectivist society, in trying to resolve a conflict, resorted to bargaining and mediation more than their American counterparts. Leung believes that this approach decreases the likelihood of animosity between the disputants. Subjects chose the procedure that was fair and favorable, and that promoted process control for the disputants, and reduced animosity.

Sahoo & Mohanty (1987), in surveying the relationship of individualism / collectivism to personal discomfort, noted that individualistic males and collectivist females experienced less mental discomfort than their opposite sex counterparts. This survey suggests that gender role modeling impacts the relationship between individualism and collectivism, and mental discomfort. It also lends support to the notion that individualism is positively related to masculinity (Hofstede, 1980).

The influence of culture (individualism and collectivism) on governing rules was examined. Marin (1985) in his study on the distribution of goods observed that the equitable distribution of societal goods are influenced by the individualistic culture and the collectivist culture. In another study determining the majority versus minority rights and the rules governing their allocation system, Mann (1986) discovered that children of a collectivist culture were more likely to use equal-say or turn-taking rules in resolving the majority / minority claims. However, their individualistic counterpart used majority rule or self interest to govern their actions. Leung's & Iwawaki's (1988) findings supports Leung's & Bond's (1984) study in collectivism that, in order to benefit the in-group members, Chinese subjects sacrifice self-gain in allocating rewards.

Relationships in the community differ in collectivist and individualistic cultures. Areas where differences are evident include social norms and response to their sanctions, level of tolerance for insulting behaviors of superiors, personal comfort and gender roles, and rules governing equity. Collective societies appear to emphasize social consequences, tolerate insulting behaviors by seniors, share equally among members, and avoid conflict or reduce animosity when dealing with conflict. This pattern differs from American individualism where the affective component in social norms is upheld, undesirable behavior receives varying responses regardless of the individual power status, and rewards are allocated according to the individual's level of participation. It is these differences in

relationships and interactions that form the bases for varying life-style orientations among societies.

Expectations In Cross Cultural Counseling

The issue of individual-group orientations and expectations about counseling are related. As a person goes into counseling, his/her expectations are influenced regarding whether he/she is individualistic in orientation or group-oriented.

Current psychotherapies are deficient in addressing the needs of clients in cross cultural settings. Draguns (1981, p. 6) points out that

"...culture pervades the conduct and experience of psychotherapy,... the techniques and rationale of Western psychotherapy is so impregnated with its cultural ethos that its application beyond the cluster of interrelated Western cultures has been called into question."

There is a need to bridge the gap between psychotherapy and cross cultural issues that are typically not addressed in most therapeutic approaches.

Ibrahim (1985) believes that clients in a cross cultural setting hold a different world view from that of the counselor. This world view (philosophy of life) is deeply rooted in one's culture. She suggest that "an awareness of individual and group world views can help us develop the skill needed for effectiveness in cross cultural counseling and psychotherapy" (Ibrahim 1985, p. 626). Clearly, Ibrahim believes that cross cultural counseling effectiveness is dependent on an understanding and appreciation of various cultural orientations (both individual and group) to life.

Katz (1985), notes that the white culture is the foundation for the theory, research, and practice of counseling psychology. A perspective that is singular in its world view, assumptions about behavior, and mental health is fostered by the

values and beliefs of the white culture. She advocates several changes in counseling psychology if it is going to be relevant in addressing the needs of various populations. Among her suggestions are the need for counselors to identify theories, strategies, and models that would be appropriate for the population, or culture with which the counselor is working; theories, research, and practice should be refashioned so as to include the political and cultural aspect of counseling; increase the number of minorities that are counselling professionally; and perpetuate culturally competent counselors through licensing and credentialing procedures.

The "squeezing" of clients into the existing models, better known as cultural imperialism (Ivey, 1981), has hindered counselors effectiveness in working with culturally different clients. If counseling is to be relevant in a cross-cultural setting, then modification of current approaches will be necessary. Westwood (1982) advocates focusing upon the pre-therapy status, that is, expectations and perceptions of the culturally different client, rather than focusing entirely upon the counseling process.

Only a few studies have focused upon client expectations and cross cultural life-style orientations. Tan (1967) partially addressed this issue when she compared the counseling expectations of clients from different cultures. Subjects were students from the United States, England and five Asian countries. All subjects were counselors studying in the United States. The Asians viewed

counseling as an "advice - and information giving process by an experienced person" (p. 125). The Asian group as compared to the American group conceptualized counseling from a more authoritarian framework, and expected more directiveness, and nurturance from counselors. The Asians also expected to be more submissive.

Tan divided international students into two groups; those who were studying two years or less and those who were studying three years or more in the United States. Those students who lived longer in the United States expressed counseling expectation similar to American students.

Except for the extent of which adults and adolescents agree that family should participate in treatment, Westwood (1982) found no difference in the counseling expectations of 155 Anglo-Europeans and 168 East Indian adolescents and adult residents of Canada. These subjects were evaluated for counseling in the areas of career vocational, personal/social, and family counseling. These findings tend to differ from most of the studies on expectations about counseling in cross cultural setting, where greater differences are noted between cultures.

Yuen and Tinsley (1981) investigated counseling expectations across cultures. In their study, American, Chinese, African and Iranian freshmen all studying in America completed the Expectations About Counseling Questionnaire. Results demonstrated that American students expect counselors to be less directive and protective than their international counterparts. American students expect to assume a more responsible and active role in counseling than foreign

students. Chinese, African and Iranian students expected counselors to be directive, nurturant, expert and to provide solutions for their concerns. They expected to take a more passive role in counseling than did the American students.

Later, Hector, Adamolekun, and Adeyoju (1983) with the use of the Expectations About Counseling Questionnaire compared the expectations of Africans living in Africa with those of Africans studying in America. The Africans living in Africa consisted of a sample of students studying at the University of Ife in Nigeria. Comparable sample means for Africans studying in America came from the Yuen and Tinsley (1981) study. The two groups of Africans differed significantly on only two of the seventeen scales of the EAC Questionnaire. When compared to an American sample, the two African groups differed from the American sample on nine of the 18 scales. These nine scales were Motivation, Empathy, Directiveness, Nurturance, Expertise, Trustworthiness, Tolerance, Outcome, and Concreteness.

Newbold & Hector (1989) also assessed individuals in their homeland. Tan (1967) advocated this procedure, since expectations are learned and they change as individuals interact with others in the environment. With this recommendation in mind an initial attempt was made to address the issue of group and individualistic attitudes more fully. A pilot study was conducted by the author in which the counseling expectations and group-individual orientation life styles of Bahamians and American students were compared.

Tinsley's Expectations About Counseling (EAC) Questionnaire was used along with the Brief Questionnaire which was specifically constructed for the pilot study. The Brief Questionnaire, the EAC and the 16PF were administered to samples of Bahamians and American students. Results suggested that Bahamian students expected counselors to be more directive and to take more of a leadership role during counseling than American students. In addition, Bahamian students anticipated more empathic responses, more support, understanding and encouragement from counselors than did American students. Group-oriented behavior was assessed on dependency, directiveness and conformity scales of the EAC. Bahamians indicated more group-oriented behaviors than Americans on two (dependency and directiveness) of the three measures.

Although there are few studies that have addressed the expectations about counseling in different cultures (Hector et al., 1983; Yuen & Tinsley, 1981; Tan, 1967), the expectations of the group-oriented client still await exploration. Tinsley & Harris (1976) stress the impact that client expectations has on counseling outcomes. They advocate that further research be conducted on client expectations. It is this author's belief that a measure of client attitudes and orientation toward lifestyle can provide an index of client expectations.

INSTRUMENT DEVELOPMENT

Goldstein & Hersen (1984) address two methods for constructing an instrument: the rational or face validity approach and the empirical approach. In the rational approach items chosen are assumed to measure an aspect of the

construct and scale construction is based on a strong theoretical background. The empirical approach includes three methods (a) discriminate analysis between two groups, (b) high correlations with an external criteria, and (c) item grouping by factor analysis. The factor analytic approach will be the method focused upon in this study. From an empirical position, factor analysis is perhaps the best approach and demonstrates that items cluster together in a meaningful way. According to Weiss (1970), factor analysis provides information about the dimension of a construct by demonstrating how the variance of a variable is distributed over the factors. Unlike in cluster analysis, the total variances are not factor analyzed.

In developing the client Expectations About Counseling (EAC), questionnaire Tinsley, Workman & Kass (1980), employed the factor analytic approach. Students (N = 446) responded to a 205 item questionnaire and the data obtained were item analyzed. The instrument was reduced to a 135 item questionnaire with 17 expectancy scales. A principal-component analysis followed by the varimax rotation were used to insure that both the common and specific variance among the scales were represented in the factors (Tinsley et al., 1980). Cronbach's alpha calculated on these scales yielded coefficients ranging between .70 and .85, demonstrating good internal consistency reliability for the instrument.

Kunkel, Hector, Coronado & Vales (1989) replicated the Tinsley et al. (1980) study using Spanish speaking subjects of the Yucatan, Mexico. Results demonstrated high correlations between the Spanish and English versions of the

Expectations About Counseling--Brief (EAC-B) questionnaire. This suggests that Spanish EAC-B is understood in the same way as the English EAC-B, and therefore measures the same constructs.

Triandis, Bontempo, Villareal, Asia, & Lucca (1988) analyzed the constructs of collectivism and individualism in their study. Three measures were employed to obtain the data. They were: (a) a combined questionnaire (INDCOL {Hui, 1988} and an additional 95 item theoretically constructed scale, developed for this study), (b) the Triandis et al. (1985) 145 item, allocentrism/idiocentrism questionnaire plus 13 new items, and (c) a measure adapted from the Kluckhohn & Strodtbeck (1961) instrument. The combined responses to these instruments were factor analyzed. The factors extracted included: Self-Reliance With Competition, Low Concern for Ingroups, and Distance from Ingroups. These factors suggest important aspects of U.S. individualism. However, a second order factor analysis indicated that Subordination of Ingroup Goals to Personal Goals is probably a more crucial aspect of U.S. individualism.

In summary, the use of factor analysis for the development of questionnaire and tests is presently a popular technique. It is one of three methods of the empirical approach to test development. Factor analysis was used in the development of both the English EAC questionnaire (Tinsley et al., 1980) and the Spanish EAC-B questionnaire (Kunkel et al., 1989). Triandis et al. (1988), successfully used the factor analysis method to analyze the constructs of collectivism and individualism.

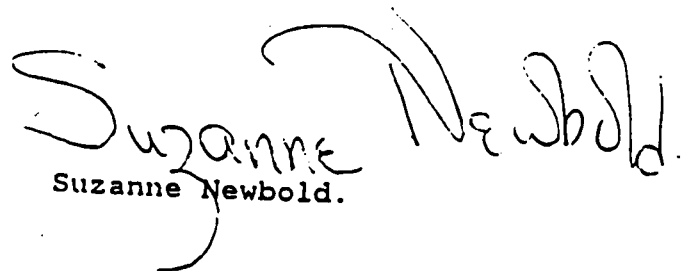
APPENDIX B

Dear Participant,

This study is being conducted to explore (a) the counseling expectations individuals hold and (b) their life style orientation and how it might affect their counseling expectations. In addition it will provide further data on the reliability and validity of the Individual-Group Measure. Your response to the questionnaire can supply us with valuable information and contribute to the advancement of knowledge and treatment in the area of Counseling and Psychotherapy.

Your supportive response will be greatly appreciated. Thank you in advance for your cooperation in helping me gather this important information.

Sincerely,


Suzanne Newbold.

Informed Consent

This research seeks to determine the expectations clients have about counseling. You are asked to respond to the questions in a way that most accurately describes what you expect to encounter during counseling. In addition, this research seeks to discover your beliefs, attitudes and values in your current lifestyle. You will be requested to complete a demographic form and two questionnaires. To ensure that the information remains confidential you are asked not to write your name on the forms or questionnaires. Please check both sides of the pages when completing the questionnaires. Approximately 30 minutes will be needed to complete these forms.

I am voluntarily agreeing to participate in this study. I understand that my consent may be withdrawn at any time without penalty. Any questions I have pertaining to this research can be addressed to the project director.

Date _____

Signature

Printed Name

Project Director:

Dr. Mark Hector
Department of Educational
and Counseling Psychology.
108 Claxton Education Building
The University of Tennessee,
Knoxville, TN 37996-3400
Phone (615) 974-5146.

Suzanne Newbold
Student Counseling Center
The University of Tennessee
900 Volunteer Boulevard
Knoxville, TN 37996-4250
Phone (615) 974-2196.

DEMOGRAPHIC FORM

Please fill in the blank with the response that is appropriate for you.

1. Age _____
2. Male _____ Female _____
3. Marital Status Single _____ Married _____
 Divorce _____ Separated _____
 Common law _____ Other _____
4. Highest level of Education received _____
5. Occupation _____
6. Have you ever received counseling? _____
7. Religion (be specific) _____
8. Nationality _____. If Bahamian go to 9a otherwise go to 9b.
9. Childhood years lived in

9(a) Nassau _____ Freeport _____ Family Island _____ other _____	9(b) State _____ rural _____ urban _____ suburb _____
---	--
10. How many siblings (brothers & sisters) do you have? ____
 older than you _____
 younger than you _____
11. How many children do you have? _____
12. Name the organizations or groups (eg. social, union, community, political or religious) to which you belong?

_____	_____
_____	_____
_____	_____

INDIVIDUAL GROUP MEASURE

This inventory lists many statements. Record how true each statement is for you. If a statement does not directly describe your present situation imagine how you would respond if you were in that situation..

- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|------|----------|----------|--------|-------|------|------------|
| NOT | SLIGHTLY | SOMEWHAT | FAIRLY | QUITE | VERY | DEFINITELY |
| TRUE | TRUE | TRUE | TRUE | TRUE | TRUE | TRUE |
-
1. ___ Only supervisor should develop working guidelines.
 2. ___ When away from home for more than a week I feel homesick.
 3. ___ I do not socialize with working colleagues after work.
 4. ___ Most hobbies are too expensive to enjoy.
 5. ___ You can learn as much by talking to foreigners at home as you can by travelling abroad.
 6. ___ The whole community should not be responsible for mental illness in that community.
 7. ___ I gain pleasure from knowing that I have beaten other students in terms of grades.
 8. ___ I do not feel compelled to support my sisters and brothers (siblings) financially.
 9. ___ I feel obligated to perform a task assigned to me by my superiors, although it is not my job.
 10. ___ When I feel bad in school I can find someone to talk to.
 11. ___ I feel free to go and visit relatives without prior notice.
 12. ___ Individuals and their families are responsible for their social needs and not the community.
 13. ___ It is wrong for me to place one of my aging parents in a nursing home.
 14. ___ I am unable to help others of my immediate family because of limited resources.
 15. ___ I feel hesitant about work that requires the direct input of others.

16. ____ Few people today appreciate good music.
17. ____ It is selfish for me to burden my colleagues with my personal concerns.
18. ____ I am responsible for my emotional well being while I am studying at school.
19. ____ Older family members should provide for their own needs rather than the community.
20. ____ It is a poor employer who ignores the complaints of his employee.
21. ____ As an adult I feel it is my responsibility to correct verbally a child that is misbehaving.
22. ____ I try to do some community volunteer work on a regular basis.
23. ____ I become academically disadvantaged if I share my notes with other students.
24. ____ My success is the result of my personal effort.
25. ____ I seldom feel understood by others in my family.
26. ____ It is important that I succeed even if it conflicts with the goals of my group.
27. ____ Only when the group is progressing can individuals progress.
28. ____ I prefer work assignments that I can do alone.
29. ____ The care of my younger siblings (brothers and sisters) is the responsibility of my parent.
30. ____ It is more important to complete a job rather than who completes the job.
31. ____ A team can usually do a better job than any person alone.
32. ____ An employee who has a good working attitude should be retained even if his/her performance is somewhat below an acceptable standard.
33. ____ I feel obligated to complete my studies for the sake of my friends and family.

34. ___ I feel accepted by faculty and students in school.
35. ___ A person should respect older members in society for their life experiences.
36. ___ Student study groups are the best approach for learning.
37. ___ A person should handle his life the way he pleases and let others handle their own as they please.
38. ___ I seldom feel lonely at school.
39. ___ If a marriage deteriorates it is wrong for older relatives to become involved.
40. ___ One of the responsibilities of local government is to help people who can not help themselves.
41. ___ Studying in a group is the easy way out for lazy students.
42. ___ I feel obligated to help people who are in disastrous situations.
43. ___ As an employer, the domestic needs of the employee are not my concerns.
44. ___ I do not believe it is my duty to live and work in the community where I grew up.
45. ___ I frequently rely on the help of my parents or other students when completing class assignments at home.
46. ___ An Aunt or uncle should take care of an orphaned niece or nephew.
47. ___ My failures in school are primarily my own fault.
48. ___ At least one child should live with his/her parents when they are old.
49. ___ If I have a question about my work, it is difficult for me to ask my fellow workers for advice.
50. ___ A person should consider the needs of his or her family as more important than his or her own.
51. ___ Preparation for marriage and parenthood is the responsibility of the church and the home.
52. ___ I have made many lasting friendships at my work.

EXPECTATIONS ABOUT COUNSELING

1	2	3	4	5	6	7
Not True	Slightly True	Somewhat True	Fairly True	Quite True	Very True	Definitely True

Session No. _____
Participation Code _____

I EXPECT TO...

- | | |
|-------|---|
| _____ | 1. Take psychological tests. |
| _____ | 2. Like the counselor. |
| _____ | 3. See a counselor in training. |
| _____ | 4. Gain some experience in new ways of solving problems within the counseling process. |
| _____ | 5. Openly express my emotions regarding myself and my problems. |
| _____ | 6. Understand the purpose of what happens in the interview. |
| _____ | 7. Do assignments outside the counseling interviews. |
| _____ | 8. Take responsibility for making my own decisions. |
| _____ | 9. Talk about my present concerns. |
| _____ | 10. Get practice in relating openly and honestly to another person within the counseling relationship. |
| _____ | 11. Enjoy my interviews with the counselor. |
| _____ | 12. Practice some of the things I need to learn in the counseling relationship. |
| _____ | 13. Get a better understanding of myself and others. |
| _____ | 14. Stay in counseling for at least a few weeks, even if at first I am not sure it will help. |
| _____ | 15. See the counselor for more than three interviews. |
| _____ | 16. Never need counseling again. |
| _____ | 17. Enjoy being with the counselor. |
| _____ | 18. Stay in counseling even though it may be painful or unpleasant at times. |
| _____ | 19. Contribute as much as I can in terms of expressing my feelings and discussing them. |
| _____ | 20. See the counselor for only one interview. |
| _____ | 21. Go to counseling only if I have a very serious problem. |
| _____ | 22. Find that the counseling relationship will help the counselor and me identify problems on which I need to work. |
| _____ | 23. Become better able to help myself in the future. |
| _____ | 24. Find that my problem will be solved once and for all in counseling. |
| _____ | 25. Feel safe enough with the counselor to really say how I feel. |
| _____ | 26. See an experienced counselor. |
| _____ | 27. Find that all I need to do is to answer the counselor's questions. |

EXPECTATIONS ABOUT COUNSELING

1	2	3	4	5	6	7
Not	Slightly	Somewhat	Fairly	Quite	Very	Definitely
True	True	True	True	True	True	True

- _____ 28. Improve my relationship with others.
- _____ 29. Ask the counselor to explain what he or she means whenever I do not understand something that is said.
- _____ 30. Work on my concerns outside the counseling interviews.
- _____ 31. Find that the interview is not the place to bring up personal problems.

THE FOLLOWING QUESTIONS CONCERN YOUR EXPECTATIONS ABOUT THE COUNSELOR.

I EXPECT THE COUNSELOR TO...

- _____ 32. Explain what's wrong.
- _____ 33. Help me identify and label my feelings so I can better understand them.
- _____ 34. Tell me what to do.
- _____ 35. Know how I feel even when I cannot say quite what I mean.
- _____ 36. Know how to help me.
- _____ 37. Help me identify particular situations where I have problems.
- _____ 38. Give encouragement and reassurance.
- _____ 39. Help me to know how I am feeling by putting my feelings into words for me.
- _____ 40. Be a "real" person, not just a person doing a job.
- _____ 41. Help me discover what particular aspects of my behavior are relevant to my problems.
- _____ 42. Inspire confidence and trust.
- _____ 43. Frequently offer me advice.
- _____ 44. Be honest with me.
- _____ 45. Be someone who can be counted on.
- _____ 46. Be friendly and warm towards me.
- _____ 47. Help me solve my problems.
- _____ 48. Discuss his or her own attitudes and relate them to my problems.
- _____ 49. Give me support.
- _____ 50. Decide what treatment plan is best.
- _____ 51. Know how I feel at times, without my having to speak.
- _____ 52. Do most of the talking.
- _____ 53. Respect me as a person.
- _____ 54. Discuss his or her experiences and relate them to my problems.
- _____ 55. Praise me when I show improvement.

EXPECTATIONS ABOUT COUNSELING

1	2	3	4	5	6	7
Not	Slightly	Somewhat	Fairly	Quite	Very	Definitely
True	True	True	True	True	True	True

- _____ 56. Make me face up to the differences between what I say and how I behave.
- _____ 57. Talk freely about himself or herself.
- _____ 58. Have no trouble getting along with people.
- _____ 59. Like me.
- _____ 60. Be someone I can really trust.
- _____ 61. Like me in spite of the bad things that he or she knows about me.
- _____ 62. Make me face up to the differences between how I see myself and how I am seen by others.
- _____ 63. Be someone who is calm and easygoing.
- _____ 64. Point out to me the differences between what I am and what I want to be.
- _____ 65. Just give me information.
- _____ 66. Get along well in the world.

APPENDIX C

INDIVIDUAL-GROUP MEASURE ITEMS BY FACTORS

Factor 1. Socialization and Limit-Setting (SLS)

Number	Question
43.	As an employer, the domestic needs of the employee are not my concerns
14.	I am unable to help others of my immediate family because of limited resources.
23.	I become academically disadvantaged if I share my notes with other students.
49.	If I have a question about my work, it is difficult for me to ask my fellow workers for advice.
15.	I feel hesitant about work that requires the direct input of others.
41.	Studying in a group is the easy way out for lazy students.
8.	I do not feel compelled to support my sisters and brothers (siblings) financially.
7.	I gain pleasure from knowing that I have beaten other students in terms of grades.
16.	Few people today appreciate good music.
6.	The whole community should not be responsible for mental illness in that community.
29.	The care of my younger siblings (brothers and sisters) is the responsibility of my parent.

Factor 2. Responsibility for Self (RS)

47.	My failures in school are primarily my own fault.
19.	Older family members should provide for their own needs rather than the community.

- 30. It is more important to complete a job rather than who completes the job.
- 24. My success is the result of my personal effort.
- 38. I seldom feel lonely at school.
- 20. It is a poor employer who ignores the complaints of his employee.
- 18. I am responsible for my emotional well being while I am studying at school.
- 37. A person should handle his life the way he pleases and let others handle their own as they please.
- 34. I feel accepted by faculty and students in school.

Factor 3. Relationships at Work and School (RWS)

- 10. When I feel bad in school I can find someone to talk to.
- 3. I do not socialize with working colleagues after work.
- 34. I feel accepted by faculty and students in school.
- 52. I have made many lasting friendships at my work.
- 25. I seldom feel understood by others in my family.
- 28. I prefer work assignment that I can do alone.

Factor 4. Group Support (GS)

- 36. Student study groups are the best approach for learning.
- 27. Only when the group is progressing can individuals progress.
- 31. A team can usually do a better job than any person alone.
- 45. I frequently rely on the help of my parents or other students when completing class assignments at home.

Factor 5. Moral Duty to Others (MDO)

- 21. As an adult I feel it is my responsibility to correct verbally a child that is misbehaving.
- 13. It is wrong for me to place one of my aging parents in a nursing home.
- 44. I do not believe it is my duty to live and work in the community where I grew up.
- 9. I feel obligated to perform a task assigned to me by my superiors, although it is not my job.
- 48. At least one child should live with his/her parents when they are old.
- 26. It is important that I succeed even if it conflicts with the goals of my group.

Factor 6. Obligation to Family (OF)

- 51. I have made many lasting friendships at my work.
- 50. A person should consider the needs of his or her family as more important than his or her own.
- 39. If a marriage deteriorates it is wrong for older relatives to become involved.

APPENDIX D

Raw Data for Factor Analysis of Individual-Group Measure.

[illegible]

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OPTIONS ERRORS=1;
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           2='FEMALE';
  VALUE MARITAL 1='SINGLE'
                2='DIVORCED'
                3='COMMON LAW'
                4='MARRIED'
                5='SEPARATED'
                6='OTHER';
  VALUE EDUC 1='INCOMPLETE HIGH SCHOOL'
              2='COMPLETE HIGH SCHOOL'
              3='VOC/TECH SCHOOL'
              4='INCOMPLETE BA'
              5='COMPLETE BA'
              6='MA'
              7='EdS'
              8='PhD'
              9='ASSOC';
  VALUE OCCUP 1='BANK TELLER'
               2='BANK CLERK'
               3='BANK COLLECT EMP'
               4='BANKING'
               5='BANK SEC OFFICER'
               6='BANK ADM ASST'
               7='TEACHER'
               8='ELECT ENG'
               9='NUCLEAR ENG'
              10='ASSEMBLYMAN'
              11='CORAL DIR'
              12='TRUCK DRIVER'
              13='FOREMAN'
              14='SCH COUNSELOR'
              15='SECRETARY'
              16='PROFESSOR'
              17='AIR TRAFFIC CONTRLR'
              18='RN'
              19='RN SUPERVISOR'
              20='HOMEMAKER'
              21='ADMIN ASST'
              22='NURSING EDUCATOR'
              23='OFFICE MGR'
              24='SALES'
              25='DEPT HEAD IN HOSP'
              26='AUDIO VISUAL COODR'
              27='PARENTHOOD INSTUTOR'
              28='ASST DIR OF HOSP'
              29='INFORMATION CLERK'
              30='MERCHANDISING'
              31='FED COURT REPORTER'
              32='CLERK'
              33='ADVERT PRODUCT SALES'
              34='PROG COORD/COUNSELOR'
              35='ACCOUNTANT'
              36='INTERNAL AUDITOR'
              37='AUDIT';
  VALUE COUNSEL 1='YES'
                 2='NO';
  VALUE $REL '1'='BAPTIST'
             '2'='CATHOLIC'
             '3'='METHODIST'
             '4'='UNITY'
             '5'='CHRISTIAN'
             '6'='PRESBYTARIAN'

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      '7'='EPISCOPAL'
      '8'='AGNOSTIC'
      '9'='BREThERN'
      'A'='BREThERN'
      '10'='ANGLICAN'
      'B'='SDA'
      'C'='ANGLICAN'
      'D'='CHGODPROPH'
      'E'='CHGOD'
      'F'='PENTECOSTAL'
      'G'='NON-DENOM'
      'H'='CHOCHRIST';
VALUE NAT 2='AMERICAN'
      1='BAHAMIAN'
      3='OTHER';
FILE 'ALL2.DAT';
PUT  ID 1-3 AGE 5-6 SEX 8 MARITAL 9 EDUC 10 OCCUP 11-12
      COUNSEL 13
      REL $ 14 NATION 15 CHILDHD 16 NUMSIBS $ 17-18 OLDER 19-20 YOUNGER 21-22
      OFFSPRNG 23 NUMORGAN 24-25 @26 (IGM1-IGM52) (1.0)
#2 @5 (ECQ1-ECQ66) (1.0) ORIGIN 76 GROUP 78;

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Raw Data for Multivariate Analysis on Expectations About Counseling-Brief and Individual-Group Measure.

[illegible]

[illegible]

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OPTIONS LS=72;
OPTIONS ERRORS=1;
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PROC FORMAT;
  VALUE SEX 1='MALE'
           2='FEMALE';
  VALUE MARITAL 1='SINGLE'
                2='DIVORCED'
                3='COMMON LAW'
                4='MARRIED'
                5='SEPARATED'
                6='OTHER';
  VALUE EDUC 1='INCOMPLETE HIGH SCHOOL'
              2='COMPLETE HIGH SCHOOL'
              3='VOC/TECH SCHOOL'
              4='INCOMPLETE BA'
              5='COMPLETE BA'
              6='MA'
              7='EdS'
              8='PhD'
              9='ASSOC';
  VALUE OCCUP 1='BANK TELLER'
               2='BANK CLERK'
               3='BANK COLLECT EMP'
               4='BANKING'
               5='BANK SEC OFFICER'
               6='BANK ADM ASST'
               7='TEACHER'
               8='ELECT ENG'
               9='NUCLEAR ENG'
              10='ASSEMBLYMAN'
              11='CORAL DIR'
              12='TRUCK DRIVER'
              13='FOREMAN'
              14='SCH COUNSELOR'
              15='SECRETARY'
              16='PROFESSOR'
              17='AIR TRAFFIC CONTRLR'
              18='RN'
              19='RN SUPERVISOR'
              20='HOMEMAKER'
              21='ADMIN ASST'
              22='NURSING EDUCATOR'
              23='OFFICE MGR'
              24='SALES'
              25='DEPT HEAD IN HOSP'
              26='AUDIO VISUAL COODR'
              27='PARENTHOOD INSTUCTOR'
              28='ASST DIR OF HOSP'
              29='INFORMATION CLERK'
              30='MERCHANDISING'
              31='FED COURT REPORTER'
              32='CLERK'
              33='ADVERT PRODUCT SALES'
              34='PROG COORD/COUNSELOR'
              35='ACCOUNTANT'
              36='INTERNAL AUDITOR'
              37='AUDIT';
  VALUE COUNSEL 1='YES'
                 2='NO';
  VALUE $REL '1'='BAPTIST'
             '2'='CATHOLIC'
             '3'='METHODIST'
             '4'='UNITY'
             '5'='CHRISTIAN'
             '6'='PRESBYTARIAN'

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'7'='EPISCOPAL'
 '8'='AGNOSTIC'
 '9'='BREThERN'
 'A'='BREThERN'
 '10'='ANGLICAN'
 'B'='SDA'
 'C'='ANGLICAN'
 'D'='CHGODPROPH'
 'E'='CHGOD'
 'F'='PENTECOSTAL'
 'G'='NON-DENOM'
 'H'='CHOCHRIST';
 VALUE NAT 1='AMERICAN'
 2='BAHAMIAN'
 3='OTHER';

FILE 'ALLSUZ.DAT';
 PUT ID2 \$ 1-3 AGE 5-6 SEX 8 MARITAL 9 EDUC 10 OCCUP 11-12
 COUNSEL 13
 REL \$ 14 NATION 15 CHILDHD 16 NUMSIBS \$ 17-18 OLDER 19-20 YOUNGER 21-22
 OFFSPRNG 23 NUMORGAN 24-25 @26 (IGM1-IGM52) (1.0)
 #2 @5 (ECQ1-ECQ66) (1.0) ORIGIN 76 GROUP 78;

Raw Data for Test-Retest on the Individual-Group Measure.

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VALUE GROUP 1 = 'BANKERS
 2 = 'HOSPITAL
 3 = 'BRETHREN / BAPTIST
 4 = 'ACCOUNTANT
 5 = 'STUDENT
 6 = 'BBSDA / SDAA
 VALUE ORIGIN 1 = 'BAHAMIAN
 2 = ' AMERICAN

BAHAMIAN TEST-RETEST ID NUMBERS = 26 - 49
 AMERICAN TEST-RETEST ID NUMBERS = 279 - 306

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OPTIONS LS=72 ERRORS=1;
*OPTIONS LS=132;
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PROC FORMAT;
  VALUE SEX 1='MALE'
          2='FEMALE';
  VALUE MARITAL 1='SINGLE'
                2='DIVORCED'
                3='COMMON LAW'
                4='MARRIED'
                5='SEPARATED'
                6='OTHER';
  VALUE EDUC 1='INCOMPLETE HIGH SCHOOL'
              2='COMPLETE HIGH SCHOOL'
              3='VOC/TECH SCHOOL'
              4='INCOMPLETE BA'
              5='COMPLETE BA'
              6='MA'
              7='EdS'
              8='PhD'
              9='ASSOC';
  VALUE OCCUP 1='BANK TELLER'
              2='BANK CLERK'
              3='BANK COLLECT EMP'
              4='BANKING'
              5='BANK SEC OFFICER'
              6='BANK ADM ASST'
              7='TEACHER'
              8='ELECT ENG'
              9='NUCLEAR ENG'
              10='ASSEMBLYMAN'
              11='CORAL DIR'
              12='TRUCK DRIVER'
              13='FOREMAN'
              14='SCH COUNSELOR'
              15='SECRETARY'
              16='PROFESSOR'
              17='AIR TRAFFIC CONTRLR'
              18='RN'
              19='RN SUPERVISOR'
              20='HOMEMAKER'
              21='ADMIN ASST'
              22='NURSING EDUCATOR'
              23='OFFICE MGR'
              24='SALES'
              25='DEPT HEAD IN HOSP'
              26='AUDIO VISUAL COODR'
              27='PARENTHOOD INSTRUCTOR'
              28='ASST DIR OF HOSP'
              29='INFORMATION CLERK'
              30='MERCHANDISING'
              31='FED COURT REPORTER'
              32='CLERK'
              33='ADVERT PRODUCT SALES'
              34='PROG COORD/COUNSELOR'
              35='ACCOUNTANT'
              36='INTERNAL AUDITOR'
              37='AUDIT';
  VALUE COUNSEL 1='YES'
                 2='NO';
  VALUE $REL '1'='BAPTIST'
             '2'='CATHOLIC'
             '3'='METHODIST'
             '4'='UNITY'
             '5'='CHRISTIAN'
             '6'='PRESBYTARIAN'
             '7'='EPISCOPAL'
             '8'='AGNOSTIC'
             '9'='BREThERN'
             '10'='ANGLICAN';
  VALUE NAT 1='AMERICAN'
            2='BAHAMIAN'
            3='OTHER';
FILE 'SUZ3.DAT';
PUT ID2 1-3 NATION 4 @5 (IGM1-IGM52) (1.0)
  #2 @1 (IG_M1-IG_M52) (1.0);
ENDSAS;

```

VITA

Suzanne Vernell Newbold was born in Nassau Bahamas, the eleventh child of Alfred and Maud Newbold. She attended Eastern Senior School and graduated from high school at Queen's College in Nassau, Bahamas. She completed the Bahamas School of Nursing in 1969.

In 1971 Ms. Newbold obtained her State Registered Nurse (SRN) from the John Radcliffe School of Nursing Oxford, England and State Certified Midwife (SCM) in 1974 at the United Oxford Hospitals in Oxford, England. She completed her Renal and Dialysis Nursing (RDN) in 1974 at St. Leonard & St. Bartholomew Hospitals in London, England. Ms. Newbold nursed at the Princess Margaret Hospital Nassau, Bahamas. In 1974 to 1976 she worked as a staff nurse in the Intensive Care Unit and Burns Unit. From 1976 to 1980 she was Nurse-in-Charge of the Dialysis Unit. During this period she secured an AA in Psychology and Sociology with a Biology minor at the College of the Bahamas (1978).

In 1982 Ms. Newbold was a magna cum laude graduate with a Bachelors degree in Psychology and Sociology and a minor in Biology at Alderson Broaddus College in Philippi, West Virginia. Her graduate studies took her to the University of Tennessee at Knoxville. There she completed a Masters of Science (M.S.) degree in Educational Psychology, majoring in Community Agency Counseling in 1985. Also in 1985 Ms. Newbold received the Educational Specialist (Ed.S) degree in Educational Psychology and Guidance, with specialization in career and

group counseling. Her Doctor of Philosophy (PhD) degree was finally conferred in 1992.