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**Analogue Study of Pretherapy Disclosure Effects
on Potential Clients' Expectations About Counseling:
A Psychology 499 Senior Honors Thesis**

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May 15, 1992**

Research is increasingly suggesting that therapist and client ratings of greater beneficial outcomes from therapy are strongly related to client and therapist perceptions of increasing convergence and generally positive expectations before counseling even begins. Using an analogue format, this study attempts to fill a void in the counseling literature by investigating Christian and non-Christian subjects' expectations for counseling with a Christian counselor, an agnostic counselor, or a counselor with no specified theistic orientation. After reviewing an analogue counselor description, subjects responded to the modified Brief Form of Tinsley's (1982) Expectations About Counseling questionnaire. Subjects' theistic orientation was assessed according to their responses on the Shepherd Scale, a Christian/non-Christian differentiation instrument derived solely from biblical scripture, with the highest scoring two-fifths labeled "Christian" and the lowest scoring two-fifths labeled "non-Christian". Analyses of the data from subjects reveal differences in expectations about counseling as a function of subject's sex, subject's theistic orientation, and counselor's theistic orientation. A statistically significant correlation ($r = 0.699$) between subjects scoring in the upper two-fifths of the distribution of the Shepherd Scale and their scores on the "Religious Behavior" scale of the EAC-BF modified version who responded to the Christian counselor script was obtained. A moderately negative correlation ($r = -0.479$) was found between subjects scoring in the lower two-fifths of the distribution of the Shepherd Scale and their scores on the "Religious Behavior" scale of the EAC-BF modified version who responded to the agnostic counselor script.

Values in Counseling

Since Freud's (1915/1963) paper on countertransference and his statement in opposition of therapist's imposition of beliefs upon the client (Freud, 1919/1963), there has been continuing concern expressed regarding the place of therapist's values in counseling and the possible effects of therapist's on the results of counseling (Bergin, 1980; Patterson, 1989; Rogers, 1951). The traditional stance has been that therapists should strive to keep from influencing the client to adopt their beliefs. As a result, therapists deliberately seek to keep their beliefs from being known to their clients (Freud, 1915/1963, 1919/1963; Patterson, 1989; Rogers, 1951). However, none of the persons cited above believed that it was possible for the counseling relationship to be completely value free (Bergin, 1985). Bergin (1985) asserts that the most common value found in the therapeutic literature concerns enhancing the client's freedom or range of alternatives at a choice point. Therapists who wish to emphasize client freedom to the exclusion of other values because they wish to keep the therapy setting value-free take an extreme position that is difficult to defend. Empirical studies have shown that therapists do not remain value-free in their verbal behavior even when they consciously intend to do so (Bergin, 1980). Indeed, it is widely accepted that therapist's values significantly affect the values of their clients (Rosenthal, 1955; Strupp, 1980; Walker, Ulissi, & Thurber, 1980; Weisskopf-Joelson, 1980). To suggest that this value transfusion does not or should not occur would be to deny a basic element of therapy (McMinn, 1984). However, it is not known to what extent therapists' personal values are inadvertently communicated to the client or to what extent the client responds to them (Wyatt & Johnson, 1990).

Pretherapy Disclosure

Since it is apparent that values are an integral part of counseling, and that therapists inevitably influence client's values, many authors propose that counselors should disclose information about their personal beliefs to clients before therapy (Bergin, 1980; Gilbert, 1980; Hare-Mustin, Maracek, Kaplan, & Liss-Levinson, 1979). At present, it is unclear what effect the routine, deliberate use of religious values in counseling would have on the ultimate welfare of the client. Indeed, it is unclear what the effect would be of public disclosure of therapists' religious values on the client's selection and expectations about counseling. This study attempts to assess some of those expectations about counseling given therapists' disclosure of religious orientation.

The consequences of therapists adopting these admonishments to disclose are unclear although it does appear that pretherapy information influences clients' expectations of therapy and therapist selection (Asch, 1946; Heine & Trossman, 1960; King, 1978; Lewis & Walsh, 1980). In the most relevant study (Pecnik and Epperson, 1985) it was reported that Christian and non-Christian subjects expected a traditional counselor to be more expert and effective than a Christian counselor. Females gave more positive ratings than males on 11 of 19 scales measuring counselor characteristics and the counseling process. Additionally, they found that Christian subjects, in comparison to non-Christian subjects, rated the counselor more positively, regardless of counselor orientation on 15 of 19 scales. The counselor with an unspecified orientation was also judged to be more motivated and more expert than the Christian counselor (Pecnik & Epperson, 1985). However, a more recent, similar study by Godwin and Crouch (1989) contradicts these findings concerning motivation and

expertness of Christian counselors. Given these findings, Pecnik and Epperson (1985) suggested that Christian counselors could have been judged as less expert because of role confusion linking the professional Christian counselor to the clergy. Their research, however, did not directly address the factor of counselor skill.

Investigations of perceived expertise of the counselor suggest that visual cues and impression information influence a client's pretherapy attributions of expertise or competence (Siegel & Sell, 1978) but not perceptions of warmth and trust (Dell, 1973). A review of the literature in general reveals significant results supporting both client-judged and therapist-judged improvement in counseling related to client-therapist similarity (Cook, 1966; Landfield & Nawas, 1964; Martini, 1978; Welkowitz, Cohen, & Ortmeyer, 1967). Client improvement may, in fact, be dependent upon the interaction of the client's and therapist's religious values and theistic orientation (O'Malley, Gearhart, & Becker, 1984).

Client-Therapist Similarity

Although there is an increasing amount of research that is focusing on therapist-client interaction issues such as race (e.g., Block, 1984; Krebs, 1971) women's issues (Hare-Mustin, 1983) and gay and lesbian issues (Kingdon, 1979; Neuhrig, et al., 1974; Rudolph, 1989) deficiencies still exist concerning studies investigating the interactions of religious issues (Bergin & Jensen, 1990). Researchers are studying the effects of therapist-client similarity and convergence of values (Beutler, 1981), in particular religious values convergence, which has been shown to relate to successful outcome more greatly than other values convergence (Koehler, 1983).

Many consider the implications of such research grounds for advocating pretherapy disclosure of therapist's religious orientation as being beneficial to the counseling process (Bergin, 1980; Beutler & Bergan, 1991; Lewis & Lewis, 1985; Lewis & Epperson, 1991; Tan, 1991; Tjeltveit, 1991).

Expectations About Counseling

Findings are contradictory as to whether client expectations facilitate or hinder the communication process and the effectiveness of therapy (e.g., Apfelbaum, 1958; Frank, 1968; Goldstein, 1962). A number of writers have successfully argued that client expectations about counseling can influence counseling process and outcome (Apfelbaum, 1958; Richert, 1976; Varvil-Weld & Fretz, 1983). Other research has shown that students and clients have definite expectations about what counseling will be like and the roles they and their counselors will assume (Hardin & Subich, 1985; Tinsley, Workman, & Kass, 1980).

These expectations can affect not only the process and outcome of counseling, but also whether a person chooses to enter counseling (Yanico & Hardin, 1985). The client's presenting problem is also a potential variable to consider in clients' expectations about counseling (June & Smith, 1983). Also, clients' willingness to stay in therapy may be highly related to expectancies. Research suggests that clients' decisions to discontinue therapy after the initial interview may largely be due to a discrepancy between the client's expectancies for therapy and what actually happens in therapy (Borghi, 1968; Heilbrun, 1970; Overall & Aronson, 1963). A final factor that may influence the choice of a therapist is clients' expectancies about the specific alternative therapists (Tinsley, Bowman, & Ray, 1988). Feeling that they have few or no alternative choices among therapists can significantly affect clients' expectations about counseling.

Consequently, the relationship between client expectancies and their search for a therapist has been the subject of much research (e.g., Parham & Tinsley, 1980; Yanico & Hardin, 1985; Ziemlis, 1974).

It is widely believed, therefore, that clients' expectations exert an important influence on their decisions to enter into and remain in therapy, and that their expectations moderate the effectiveness of therapy (Tinsley, Bowman, & Ray, 1988). This has led to numerous attempts to manipulate or change clients' expectations in order to study the impact on the therapeutic relationship, process, or outcome. The ultimate goal of this line of research is to enable therapists to influence client's expectations about therapy in order to produce more beneficial results.

The purpose of the present study was to manipulate simulated potential clients' expectations about counseling based upon pretherapy information about potential therapist's theistic orientations. This was done by comparing the effects of the pretherapy information scripts on the dependent measures of the subject's responses to the modified 18 expectancy scales as reported in Tinsley's (1980) Expectations About Counseling: Brief Form, modified version including the "Religious Behavior" scale as adapted by Pecnik and Epperson (1985). A large part of previous studies that address expectations for Christian counseling are not specific about the populations of counselors being investigated in terms of training and experience (e.g., Posovac & Hartung, 1977; Tisdale, 1979). Many studies only look at a small number of expectancies as well. Considering these shortcomings, it seems difficult to identify expectations that might be unique to Christian therapists or clients from these studies.

By expanding upon previous research, it was hoped that this study would increase the existing body of information available on people's expectations for counseling with counselors identified as professional Christian counselors. It was expected that people would have different expectations about counseling with professionals who expressly identify themselves as Christians, as opposed to those who are not so identified. King (1978) suggests that Christians usually desire a Christian counselor, thus it might be expected that Christians will have very different expectations for the different types of counselors. The following hypotheses were tested. Of the three counselors described:

- 1.) Subjects, Christian or non-Christian, who rate the counselor described as being Christian believing religious values are core issues in counseling would on average rate that counselor higher on the expectancy scales than subjects who rated other counselors on the same expectancy scales.
- 2.) Subjects who rated the counselor with unspecified religious orientation, utilizing current psychological theory would on average rate that counselor at least as high on the expectancy scales as subjects who rated the Agnostic counselor.
- 3.) There would be a significant positive correlation between scores of subjects' ratings on the Shepherd Scale and their scores on the "Religious Behavior" scale, EAC-BF, modified version who responded to the Christian counselor script.

- 4.) Independent of counselor script, subjects scoring in the upper two-fifths of the distribution of scores for the Shepherd Scale would average higher scores on all of the dependent measures of the EAC-BF modified version than subjects scoring in the lower two-fifths of the distribution of scores for the Shepherd Scale.

- 5.) Females, regardless of orientation, would rate the counselors, regardless of orientation, higher on average than males on the expectancy scales.

Method

Subjects

Subjects for this study were twenty student volunteers enrolled in undergraduate psychology courses at Southern Illinois University at Carbondale. The sample consisted of 15 males and 5 females.

Procedures

Subjects were first asked to imagine themselves as prospective clients seeking counseling with a potential counselor, Dr. Smith. Then, they received one of three descriptions of Dr. Smith. Each of the counselor scripts described Dr. Smith as a happily married, PhD, licensed, experienced psychologist specializing in group, marital, and individual counseling, utilizing current psychological theories in their counseling. One script further identified Dr. Smith as a Christian counselor who believes that religious values are core issues in counseling and uses biblical scripture and prayer, when appropriate, with clients (see Appendix A).

Another script further identified Dr. Smith as an Agnostic counselor who does not believe that religious values are core issues in counseling and uses personality inventories and reflective meditation, when appropriate, with clients (see Appendix B). A third script identified Dr. Smith as first stated above but did not specify theistic orientation or practices (see Appendix C). The distribution of counselor scripts (Christian, or Agnostic, or Unspecified) received by each subject were determined in a random manner, and matched for groups.

After reading the counselor description differentiating their respective treatment conditions, subjects were asked to indicate their expectations about counseling with Dr. Smith by responding to a modified version of Tinsley's Expectations About Counseling: Brief Form (EAC-BF; 1982). Then, subjects were asked to respond to the Shepherd Scale (Basset, Sadler, Kobischen, Skiff, Merrill, Atwater, & Livermore, 1981).

Measures

Expectations About Counseling: Brief Form. The Expectations About Counseling: Brief Form (EAC-BF; Tinsley, 1982) consists of 66 items that represent 18 expectancy scales: Motivation, Openness, Responsibility, Acceptance, Confrontation, Directiveness, Empathy, Genuineness, Nurturance, Self-disclosure, Attractiveness, Expertise, Tolerance, Trustworthiness, Concreteness, Immediacy, Outcome, and Realism (see Appendix D). As the EAC-BF is typically administered, subjects respond to the items by indicating what they expect counseling to be like on a 7-point scale. Subjects' scores are calculated as the mean item rating on each of the 18 scales, with scale scores ranging from 1 to 7.

A further modification of the EAC-BF will involve the inclusion of an additional expectancy scale labeled "Religious Behavior". The 11 items on this scale, used in Pecnik & Epperson's (1985) study were generated to tap processes and goals presumed to be specific to Christian counseling. These items resulted from a review of the works of prominent writers in the field of Christian counseling (e.g., Adams, 1973; Collins, 1981; Crabb, 1975; Narramore, 1960; Strong, 1977). Coefficient alpha for this scale was .923 (N=238) (Pecnik & Epperson, 1985). These 19 scales assess client expectations about counseling concerning Client Attitudes and Behaviors, Client Characteristics, Counselor Attitudes and Behaviors, Counselor Characteristics, Characteristics of Process, Quality of Outcome, and Religious Behaviors (see Appendix E).

Shepherd Scale. The Shepherd Scale was developed by Bassett et al. (1981) as a biblically-based research instrument to differentiate Christians from non-Christians. Essentially a measure of conservative/evangelical Christianity, the scale consists of 38 items responded to on a 4-point scale (see Appendix F). Total scores on the instrument can range from 38 to 152, with higher scores suggesting a greater degree of Christian orientation. Subjects' religious orientation will be assessed using total scores on the Shepherd Scale. Those subjects with scores in the upper two-fifths or lower two-fifths of the distribution will comprise the two groups for this study. Respective labels for groups will be Christian and non-Christian.

Design

This study utilized a 2 x 2 x 3 design defined by the factorial combination of subject's sex (Male, Female), subject's religious orientation (Christian, non-Christian), and counselor's orientation (Agnostic, Christian, or Unspecified). Religious orientation of subjects was assessed using total scores on the Shepherd Scale. Those subjects with scores in the upper two-fifths (n=10) or lower two-fifths (n=10) of the distribution constituted the extreme groups on this dimension. For the purposes of this study, the respective labels of these groups were Christian and non-Christian. A median cutoff score was not utilized in this study. Due to the potential for more mature Christians to be more aware of their fallen nature, weaknesses, failures, and thus rate themselves lower on Shepherd Scale items than newer Christians, or perhaps non-Christians, the scores of subjects in the median fifth were omitted. The orientation of the professional counselors was varied using the descriptions presented earlier. Scores on each of the 18 scales of the EAC-BF, as well as on the Religious Behavior scale, for each of the 20 subjects in the final sample served as the dependent variables.

Results

Statistical Analyses

Subjects' sex. Differences were noted on all but one of the expectancy scales. Females had higher scores than males on 13 of the 19 scales: Motivation (3.67 vs. 3.27), Openness (4.33 vs. 3.98), Responsibility (4.70 vs. 4.45), Acceptance (4.60 vs. 3.98), Confrontation (4.53 vs. 3.96), Directiveness (3.80 vs. 3.40), Empathy (3.33 vs. 2.65),

Expertise (4.80 vs. 4.29), Tolerance (5.00 vs. 4.27), Trustworthiness (4.80 vs. 4.69), Concreteness (5.13 vs. 4.36), Immediacy (4.45 vs. 3.95), Outcome (4.40 vs. 3.98). Males had higher scores on five scales: Realism (2.14 vs. 2.04), Genuineness (5.20 vs. 5.13), Nurturance (4.71 vs. 4.60), Self-Disclosure (3.25 vs. 2.07), and Religious Behavior (1.50 vs. 1.20). Males and females averaged the same for the Attractiveness scale at (3.73).

Subjects' religious orientation. Differences between the scores of Christian and non-Christian subjects were observed on all scales. Christian subjects scored higher on 13 of the 19 scales: Motivation (3.57 vs. 3.17), Openness (4.23 vs. 3.90), Responsibility (4.63 vs. 4.40), Realism (2.22 vs. 2.01), Acceptance (4.20 vs. 4.07), Confrontation (4.20 vs. 4.00), Genuineness (5.30 vs. 5.07), Nurturance (4.77 vs. 4.60), Tolerance (4.53 vs. 4.37), Immediacy (4.25 vs. 3.90), Outcome (4.27 vs. 3.90), Religious Behavior (1.86 vs. 0.99). Non-Christian subjects scored higher on six of the scales: Directiveness (3.73 vs. 3.27), Empathy (2.97 vs. 2.67), Self-Disclosure (3.10 vs. 2.80), Expertise (4.67 vs. 4.17), Trustworthiness (4.70 vs. 4.60), and Concreteness (4.57 vs. 4.53).

Counselors' Orientation. Expectancies for the three counselors differed significantly on every scale. Subjects who responded to the agnostic description of Dr. Smith achieved higher scores than the other two groups on 3 of the 19 scales: Realism (2.29 vs. 2.14C vs. 1.92U), Immediacy (4.29 vs. 4.04U vs. 3.88C), and Outcome (4.38 vs. 4.00U vs. 3.84C). Subjects responding to the Christian description of Dr. Smith achieved higher scores than the other two groups on 7 of the 19 expectancy scales: Responsibility (4.67 vs. 4.46U vs. 4.43A), Acceptance (4.50 vs. 4.43U vs. 3.52A), Confrontation (4.39 vs. 4.29U vs. 3.67A), Genuineness

(5.67 vs. 5.10U vs. 4.86A), Nurturance (4.95 vs. 4.72U vs. 4.43A), Trustworthiness (4.89 vs. 4.57U vs. 4.52A), and Religious Behavior (2.38 vs. 1.55U vs. 0.49A). Subjects responding to the unspecified description of Dr. Smith achieved higher scores than the other two groups on 9 of the 19 expectancy scales: Motivation (3.90 vs. 3.10A vs. 3.05C), Openness (4.19 vs. 4.00A vs. 4.00C), Directiveness (3.86 vs. 3.62A vs. 2.95C), Empathy (3.24 vs. 2.78C vs. 2.43A), Self-Disclosure (3.33 vs. 3.22C vs. 2.33A), Attractiveness (4.10 vs. 3.72A vs. 3.34C), Expertise (4.81 vs. 4.22C vs. 4.19A), Tolerance (4.81 vs. 4.61C vs. 3.95A), and Concreteness (4.86 vs. 4.48A vs. 4.28C).

Discussion

Subjects' sex. The observed sex differences were not consistent with those reported in similar studies (e.g., Tinsley, Workman, & Kass, 1980). Whether these differences were due to the small number of subjects in this study or actual differences between the males and females is not clear. However, the means of the male and female groups in this study did support hypothesis #5; that females, regardless of orientation, will rate the counselors, regardless of orientation, higher on average than males on the expectancy scales.

Subjects' religious orientation. Christian subjects indicated very favorable expectations for the counselor and counseling itself, rating highest on Motivation, Openness, Responsibility, Realism, Acceptance, Confrontation, Genuineness, Nurturance, Attractiveness, Tolerance, Immediacy, Outcome, and Religious Behavior. Pecnik and Epperson (1985) attribute this to an attitudinal set of acceptance and tolerance resulting in more favorable role expectations for themselves as clients and for the

prospective counselor. Between groups analysis reveals that Christians rated the counselors higher, regardless of their orientation than the non-Christian group; 3.89 vs. 3.78 (see Table 1). This marginal difference in average means may be due to the small number of subjects, thus misrepresenting the larger population. This difference may also be due to the non-descript appeal of the unspecified counselor script to the non-Christian group. In any case, Hypothesis #4 was supported that independent of counselor script, subjects scoring in the upper two-fifths of the distribution of scores for the Shepherd Scale would average higher scores on all of the dependent measures of the EAC-BF modified version than other subjects scoring in the lower two-fifths of the distribution of scores on the Shepherd Scale.

Counselor orientation. The unspecified counselor group rated highest on 9 of the 19 scales. This could, in part, be attributed to the non-specificity of the counselor description itself, eliciting little or no divergent interactions from either Christian or non-Christian groups, thus generally positive responses result. These findings supported hypothesis #2 that subjects who rated the counselor with unspecified religious orientation would on average rate that counselor at least as high on the expectancy scales as subjects who rated the agnostic counselor (see Table 1). Hypothesis #1 was only marginally supported--that subjects, Christian or non-Christian, who rated the counselor described as being Christian believing religious values are core issues in counseling would on average rate that counselor higher on the expectancy scales than subjects who rate other counselors on the same expectancy scales; 265.83 vs. 264.71U vs. 238.29A (see Table 1).

Hypothesis #3 was supported-- that there would be a significant positive correlation between scores of subjects' ratings on the Shepherd Scale and their scores on the "Religious Behavior" scale on the EAC-BF modified version who responded to the Christian counselor script. Correlation coefficient for Christian description group was 0.698 (see Tables 2 and 3). Correlation Coefficient for the agnostic and unspecified groups together was .207, while their respective coefficients per group were -.307, and .641.

While all of the hypotheses for this study were supported, their significance is marginal. This study concurs with existing literature that for an unspecified counselor, Christian and non-Christians alike apparently make the same assumptions in expecting the counselor to be expert and efficient (Pecnik & Epperson, 1980). The exact nature and origin of these assumptions are unclear. It may be that they are simply the result of lack of information. In any case, these findings do support the already existing body of information found on pretherapy disclosure and its effects on potential clients' expectations about counseling, its processes, and ultimately, implications for beneficially impacting therapy outcomes. Modifications for future studies on expectations about counseling might involve the actual intake processes dealing with actual potential clients with real life problems which they are seeking counseling about as opposed to analogue studies utilizing subjects who are, for the vast majority of the time and population, not actually pursuing counseling for a particular problem.

PLEASE READ THESE DIRECTIONS CAREFULLY!

Make all of your responses on the answer sheet provided. Use a #2 pencil only. Do not fill in the name grid or identification number on the answer sheet. Your responses to this questionnaire are completely anonymous. Your participation, however, is voluntary. If you do not wish to participate in this research, just hand in the questionnaire and answer sheet back to the person in charge.

Pretend that you are about to see a counseling psychologist for your first interview. Below is a description of the counselor you will see.

Read your counselor's description carefully.

Your counselor will be Dr. Smith. Dr. Smith is a happily married, licensed psychologist with a Ph.D. from Clark University. Dr. Smith is experienced in individual, marital, and group counseling. Dr. Smith is a Christian counselor who believes that religious values are core issues in counseling and also uses current psychological theories, biblical scripture, and prayer, when appropriate, with clients.

We would like to know just what you think counseling with Dr. Smith will be like. On the following pages are statements about counseling. In each instance, you are to indicate what you expect counseling with Dr. Smith to be like. The rating scale we would like you to use is printed at the top of each page. Your ratings of the statements are to be recorded on the answer sheet. For each statement, blacken in the circle corresponding to the number (1-7) which most accurately reflects your expectation of counseling with Dr. Smith.

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ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

0 Not True	1 Slightly True	2 Somewhat True	3 Fairly True	4 Quite True	5 Very True	6 Definitely True
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I EXPECT TO...

1. Take psychological tests.
2. Feel safe enough with the counselor to really say how I feel.
3. Like the counselor.
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. Understanding 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. Have my spiritual growth stimulated as a result of counseling.

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

0	1	2	3	4	5	6
Not True	Slightly True	Somewhat True	Fairly True	Quite True	Very True	Definitely True

I EXPECT TO...

20. Contribute as much as I can in terms of expressing my feelings and discussing them.
21. See the counselor for only one interview.
22. Go to counseling only if I have a very serious problem.
23. Become closer to God as a result of counseling.
24. Find that the counseling relationship will help the counselor and me identify problems on which I need to work.
25. Become better able to help myself in the future.
26. Find that my problem will be solved once and for all in counseling.
27. Learn Biblical truths through counseling.
28. Find that all I need to do is to answer the counselor's questions.
29. Improve my relationships with others.
30. Ask the counselor to explain what he or she means whenever I do not understand something that is said.
31. Work on my concerns outside the counseling interviews.
32. Openly discuss God and spiritual matters during counseling.
33. Find that the interview is not the place to bring up personal problems.

THE FOLLOWING QUESTIONS CONCERN YOUR EXPECTATIONS ABOUT

DR. SMITH

I EXPECT DR. SMITH TO...

34. Explain what's wrong.
35. Help me identify and label my feelings so I can better understand them.

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

0	1	2	3	4	5	6
Not True	Slightly True	Somewhat True	Fairly True	Quite True	Very True	Definitely True

I EXPECT DR. SMITH TO...

36. Tell me what to do.
37. Perceive some of my problems as spiritual, and possibly related to sinful behavior.
38. Know how I feel even when I cannot say quite what I mean.
39. Know how to help me.
40. Help me identify particular situations where I have problems.
41. Give encouragement and reassurance.
42. Help me to know how I am feeling by putting my feelings into words for me.
43. Refer to relevant Biblical passages during counseling.
44. Be a "real" person not just a person doing a job.
45. Help me discover what particular aspects of my behavior are relevant to my problems.
46. Inspire confidence and trust.
47. Look to God as the authority in counseling and the One who provides the resources for change.
48. Frequently offer me advice.
49. Be honest with me.
50. Be someone who can be counted on.
51. Encourage me to confess my sins.
52. Be friendly and warm towards me.
53. Help me solve my problems.
54. Discuss his or her own attitudes and relate them to my problem.
55. Give me support.

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

0	1	2	3	4	5	6
Not True	Slightly True	Somewhat True	Fairly True	Quite True	Very True	Definitely True

I EXPECT DR. SMITH TO...

56. Decide what treatment plan is best.
57. Know how I feel, at times, without my having to speak.
58. Do most of the talking.
59. Respect me as a person.
60. Help me experience forgiveness.
61. Discuss his or her own experiences and relate them to my problems.
62. Praise me when I show improvement.
63. Make me face up to the differences between what I say and how I behave.
64. Talk freely about himself or herself.
65. Have no trouble getting along with people.
66. Like me.
67. Be someone I can really trust.
68. Discourage me from engaging in behavior that contradicts a Biblical lifestyle.
69. Like me in spite of the bad things that he or she knows about me.
70. Make me face up to the differences between how I see myself and how I am seen by others.
71. Be someone who is calm and easygoing.
72. Point out to me the differences between what I am and what I want to be.
73. Just give me information.
74. Pray with me during counseling.
75. Get along well in the world.

**Description of Expectations About Counseling:
Brief Form (Modified Version)**

Category of Scales	Scale	No. of Items	General Expectations
Client Attitudes and Behaviors	Motivation	3	remain in counseling, despite pain or lack of progress
	Openness	3	openly discuss emotions, problems
	Responsibility	4	responsibility to talk, to ask questions and to work actively
Client Characteristics	Realism	11	evaluation of events in counseling, appropriate behaviors of counselor and counselee
Counselor Attitudes and Behaviors	Acceptance	3	friendly, nonjudgemental
	Confrontation	3	points out discrepancies
	Directiveness	3	advice and explanations
	Empathy	3	understand feelings
	Genuineness	3	honesty and respect of client
	Nurturance	3	encouraging, supportive
	Self-Disclosure	3	talk of personal experience
Counselor Characteristics	Attractiveness	3	enjoyment of and liking for counselor
	Expertise	3	knowledge of plan to client
	Tolerance	3	calmness, people-oriented
	Trustworthiness	3	inspires trust
Characteristics of Process	Concreteness	3	help identify problems
	Immediacy	4	skill in dealing with problems
	Outcome	3	improved self-helped skills and self-understanding
Religious Behavior*	Religious Behavior	11	use of prayer and other spiritual techniques

* Added by Pecnik and Epperson (1985)

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

- | ¹
Not True | ²
Generally Not True | ³
Generally True | ⁴
True |
|--------------------------|------------------------------------|--------------------------------|----------------------|
|--------------------------|------------------------------------|--------------------------------|----------------------|
-
1. I believe that God will bring about certain circumstances which will result in the judgement and destruction of evil.
 2. I believe I can have the personal presence of God in my life.
 3. I believe that there are certain required duties to maintaining a strong Christian life-style (i.e., prayer, doing good deeds, and helping others).
 4. I believe that it is possible to have a personal relationship with God through Christ.
 5. I believe that by following the teachings of Jesus Christ and incorporating them into my daily life, I receive such things as peace, confidence, and hope.
 6. I believe that God raised Jesus from the dead.
 7. I believe that God will judge me for all my actions and behaviors.
 8. I believe that by submitting myself to Christ He frees me to obey him in a way I never could before.
 9. I believe in miracles as a result of my confidence in God to perform such things.
 10. Because of God's favor to us, through Jesus Christ, we are no longer condemned by God's laws.
 11. Because of my personal commitment to Jesus Christ, I have eternal life.
 12. The only means by which I may know God is through my personal commitment to Jesus Christ.
 13. I believe that everyone's life has been twisted by sin and that the only adequate remedy to this problem is Jesus Christ.
 14. I am concerned that my behavior and speech reflect the teachings of Christ.
 15. I respond positively (with patience, kindness, self-control) to those people who hold negative feelings toward me.

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

¹ ² ³ ⁴
Not True Generally Not True Generally True True

16. I do kind things regardless of who is watching me.
17. Status and material possessions are not of primary importance to me.
18. I do not accept what I hear in regard to religious beliefs without first questioning the validity of it.
19. I strive to have good relationships with people even though their beliefs and values may be different than mine.
20. It is important to me to conform to Christian standards of behavior.
21. I am most influenced by people whose beliefs and values are consistent with the teachings of Christ.
22. I respect and obey the rules and regulations of the civil authorities which govern me.
23. I show respect toward Christians.
24. I share things that I own with Christians.
25. I share the same feelings Christians do whether it be happiness or sorrow.
26. I'm concerned about how my behavior affects Christians.
27. I speak the truth with love to Christians.
28. I work for Christians without expecting recognition or acknowledgments.
29. I am concerned about unity among Christians.
30. I enjoy spending time with Christians.
31. My belief, trust, and loyalty to God can be seen by other people through my actions and behavior.
32. I can see daily growth in the areas of knowledge of Jesus Christ, self-control, patience, and virtue.
33. Because of my love for God, I obey his commandments.
34. I attribute my accomplishments to God's presence in my life.

ANSWER THE FOLLOWING QUESTIONS ON THE ANSWER SHEET

¹
Not True ²
Generally Not True ³
Generally True ⁴
True

- 35. I realize a need to admit my wrongs to God.
- 36. I have told others that I serve Jesus Christ.
- 37. I have turned from my sin and believed in Jesus Christ.
- 38. I daily use and apply what I have learned by following Jesus Christ.

PLEASE ANSWER EVERY QUESTION. DO NOT OMIT ANY QUESTIONS.

Expectations About Counseling: Brief Form (Modified Version)

	Males n=15		Females n=5		Christian n=2		Non-Christian n=10		Agnostic n=7		Christian n=6		Unspecified n=7	
	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD
AC-BF														
Motivation	3.27	1.26	3.67	1.58	3.57	1.21	3.17	1.44	3.10	1.17	3.05	1.57	3.90	1.23
Openness	3.98	0.75	4.33	1.08	4.23	0.74	3.90	0.92	4.00	1.11	4.00	0.79	4.19	0.63
Responsibility	4.45	0.59	4.70	0.48	4.63	0.64	4.40	0.49	4.43	0.70	4.67	0.54	4.46	0.49
Realism	2.14	0.63	2.04	0.57	2.22	0.62	2.01	0.60	2.29	0.64	2.14	0.81	1.92	0.36
Acceptance	3.98	1.39	4.60	0.76	4.20	1.48	4.07	1.11	3.52	1.63	4.50	0.98	4.43	1.01
Confrontation	3.96	0.96	4.53	1.04	4.20	1.03	4.00	0.98	3.67	1.20	4.39	1.02	4.29	0.65
Directiveness	3.40	1.41	3.80	0.60	3.27	1.49	3.73	0.99	3.62	0.93	2.95	1.88	3.86	0.83
Empathy	2.65	1.26	3.33	1.13	2.67	1.23	2.97	1.30	2.43	0.92	2.78	1.72	3.24	1.08
Genuineness	5.20	0.74	5.13	0.38	5.30	0.73	5.07	0.60	4.86	0.74	5.67	0.42	5.10	0.57
Nurturance	4.71	0.75	4.60	0.44	4.77	0.79	4.60	0.58	4.43	0.66	4.95	0.80	4.72	0.59
Self-Disclosure	3.25	1.38	2.07	2.26	2.80	1.74	3.10	1.65	2.33	1.63	3.22	1.94	3.33	1.49
Attractiveness	3.73	1.15	3.73	0.86	3.84	0.93	3.63	1.23	3.72	1.18	3.34	1.15	4.10	0.90
Expertise	4.29	1.06	4.80	0.61	4.17	1.17	4.67	0.72	4.19	1.04	4.22	1.24	4.81	0.63
Tolerance	4.27	0.70	5.00	0.85	4.53	0.74	4.37	0.87	3.95	0.73	4.61	0.71	4.81	0.74
Trustworthiness	4.69	0.77	4.80	0.90	4.60	0.86	4.70	0.92	4.52	0.69	4.89	1.03	4.57	0.98
Concreteness	4.36	0.80	5.13	0.51	4.53	0.93	4.57	0.70	4.48	0.79	4.28	1.14	4.86	0.38
Immediacy	3.95	0.75	4.45	0.33	4.25	0.66	3.90	0.73	4.29	0.73	3.88	0.98	4.04	0.34
Outcome	3.98	0.87	4.40	0.86	4.27	0.78	3.90	0.94	4.38	0.76	3.84	0.86	4.00	1.00
Religious Behav.	1.50	1.19	1.20	1.27	1.86	1.34	0.99	0.87	0.49	0.43	2.38	1.15	1.55	1.11
Total $\bar{x}/s.d.$	3.78	0.97	4.02	0.87	3.87	1.01	3.78	.93	3.62	.93	3.88	1.09	4.01	0.79
SD of \bar{x} of \bar{x} s	0.91		1.13		0.92		1.00		1.08		0.95		0.94	
Total Score \bar{x} s	253.33	39.60	218.20	28.29	263.50	37.18	248.10	36.35	238.29	27.0	265.83	52.6	264.71	25.86

Between-Groups Analyses

Expectations About Counseling: Brief Form (Modified Version)

Sex	M	F	F	M	M	M	M	M	M	M	n=10	M=8 F=2
Shepherd S.	141	137	131	129	127	125	124	122	120	119	Upper two-fifths of Shepherd	Scale Distribut
Counslr. Script	C	A	U	A	U	A	U	C	C	C	\bar{x} =	
Motivation	4.67	1.67	4.67	4.33	4.67	2.00	4.67	2.33	3.33	3.33	3.57	Client Attitudes and Behaviors
Openness	4.33	3.33	5.00	4.00	4.67	5.33	4.33	3.00	4.67	3.67	4.23	
Responsibility	5.25	4.50	5.25	3.75	4.75	5.50	4.00	5.00	4.50	3.75	4.63	
Realism	1.36	2.91	2.27	1.64	2.18	1.73	1.82	3.00	3.18	2.09	2.22	Client Characteristics
Acceptance	4.67	4.67	5.33	2.67	5.00	1.00	5.00	3.00	5.00	5.67	4.20	Counselor Attitudes and Behaviors
Confrontation	4.67	3.00	5.00	3.33	5.33	3.00	4.33	3.67	6.00	3.67	4.20	
Directiveness	3.00	4.33	3.00	3.00	4.33	2.33	3.33	3.67	5.67	0.00	3.27	
Empathy	1.67	1.67	4.00	3.00	1.33	1.00	3.00	3.67	4.67	2.67	2.67	
Genuineness	5.00	4.67	5.00	4.00	6.00	4.67	5.67	6.00	6.00	6.00	5.30	
Nurturance	5.33	4.33	4.67	3.67	5.67	4.33	4.67	3.67	5.67	5.67	4.77	Counselor Characteristics
Self-Disclosure	4.33	0.00	0.67	2.33	4.67	2.00	3.00	2.67	5.67	2.67	2.80	
Attractiveness	5.00	2.67	3.33	4.67	4.67	3.67	5.00	3.00	3.67	2.67	3.84	
Expertise	4.33	4.67	4.67	3.67	5.33	2.33	4.33	5.00	5.33	2.00	4.17	
Tolerance	4.67	4.33	6.00	4.33	5.00	3.33	4.33	3.67	4.67	5.00	4.53	Counselor Characteristics
Trustworthiness	4.33	4.67	3.67	4.67	5.33	3.67	5.33	3.33	6.00	5.00	4.60	
Concreteness	2.67	5.00	5.33	3.67	4.67	4.33	4.67	5.00	6.00	4.00	4.53	Characterist of Process
Immediacy	4.50	4.25	4.50	4.50	4.25	4.75	4.00	4.50	4.75	2.50	4.25	Quality of Outcome
Outcome	4.67	4.67	5.33	4.00	3.00	5.00	4.00	3.67	5.00	3.33	4.27	
Religious Behav.	3.73	0.00	1.45	1.09	2.09	0.00	3.64	1.36	2.27	3.00	1.86	Religious Behavior
EAC-BF Av. \bar{x} =	4.11	3.44	4.17	3.49	4.37	3.16	4.16	3.64	4.84	3.51		
EAC-BF Total Score	285	228	277	229	292	207	289	252	329	247		

EAC-BF Scale Means for "C" Group

Expectations About Counseling: Brief Form (Modified Version)

Sex	F	M	M	M	F	M	M	F	M	M	n=10	M=7, F=3
Shepherd Sc.	109	108	106	102	101	101	100	94	87	67	Lower two-fifths of Shepherd	Scale Distrib.
Unslr. Script	C	U	A	A	A	U	U	U	C	A	\bar{x} =	
Motivation	4.33	2.33	3.00	4.67	2.33	3.33	2.33	5.33	0.33	3.67	3.17	Client Attitudes and Behaviors
Openness	5.00	4.00	2.33	3.33	5.33	4.00	4.33	3.00	3.33	4.33	3.90	
Responsibility	5.00	4.00	3.75	5.25	4.00	4.50	4.00	4.75	4.50	4.25	4.40	
Realism	1.91	2.27	2.36	2.82	1.55	1.36	2.00	1.55	1.27	3.00	2.01	Client Characteristics
Acceptance	5.00	4.00	4.33	2.67	3.33	4.67	2.33	4.67	3.67	6.00	4.07	Counselor Attitudes and Behaviors
Confrontation	5.00	4.00	3.33	2.33	5.67	3.67	3.67	4.00	3.33	5.00	4.00	
Directiveness	3.33	5.33	2.67	4.67	4.33	3.00	4.00	4.00	2.00	4.00	3.73	
Empathy	4.00	4.00	2.00	3.00	2.67	3.67	2.33	4.33	0.00	3.67	2.97	Counselor Attitudes and Behaviors
Genuineness	5.67	4.67	4.00	6.00	5.33	5.00	4.33	5.00	5.33	5.33	5.07	
Nurturance	5.00	4.00	5.33	4.00	4.00	5.00	4.00	5.00	4.33	5.33	4.60	
Self-Disclosure	4.00	3.67	4.67	3.67	0.67	2.33	4.00	5.00	0.00	3.00	3.10	Counselor Characteristics
Attractiveness	4.00	5.33	1.67	4.00	5.00	3.67	3.00	3.67	1.67	4.33	3.63	
Expertise	5.00	5.67	4.00	4.67	5.67	4.33	5.33	4.00	3.67	4.33	4.67	
Tolerance	5.67	5.00	3.33	3.00	5.00	5.33	4.00	4.00	4.00	4.33	4.37	Counselor Characteristics
Trustworthiness	6.00	4.67	4.33	3.67	5.33	5.67	4.33	3.00	4.67	5.33	4.70	
Concreteness	4.33	5.00	3.33	4.67	5.67	4.33	4.67	5.33	3.67	4.67	4.57	
Immediacy	4.25	3.75	2.75	4.50	5.00	4.00	3.50	4.25	2.75	4.25	3.90	Process
Outcome	3.67	5.33	3.00	5.00	5.00	4.00	3.00	3.33	2.67	4.00	3.90	Quality of Outcome
Religious Behav	3.18	1.55	0.64	0.73	0.18	0.73	0.18	1.18	0.73	0.82	0.99	Religious Behavior
E-BF Av. \bar{x} =	4.44	4.14	3.20	3.82	4.00	3.82	3.44	3.97	2.73	4.19		
E-BF Total Score =	303	274	213	256	251	243	221	257	179	284		

EAC-BF Scale Means for "Non-C" Group

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