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THE INFLUENCE OF RACE, SEX, PERCEPTUAL MODALITY,  
OBSERVER-SUBJECT SIMILARITY, AND INSTRUCTIONAL  
SET UPON ACCURACY OF PERSON PERCEPTION

by

Gerald Walter Urbancik

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A Dissertation Submitted to the Faculty of the

DEPARTMENT OF PSYCHOLOGY

In Partial Fulfillment of the Requirements  
For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

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THE UNIVERSITY OF ARIZONA  
GRADUATE COLLEGE

I hereby recommend that this dissertation prepared under my  
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be accepted as fulfilling the dissertation requirement of the  
degree of Doctor of Philosophy

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## ABSTRACT

Six Ss and 180 observers (Os) participated in a study investigating a number of variables associated with person perception accuracy. The Ss and Os were college students consisting of Anglo, Black, and Chicano males and females. Each S presented a ten-minute "autobiography" of himself, relating to five aspects of his social history; these renditions were simultaneously videotaped, tape recorded, and transcribed (the three experimental conditions). Following these presentations, each S ranked himself on a scale of seven personality traits. Prior to serving in their respective experimental condition, the Os ranked themselves on the same traits; afterwards, they were required to rank each of the six Ss according to two different instructional sets. Five specific hypotheses were investigated. The hypothesis that same-race Os would be most accurate in ranking same-race Ss on the seven traits was confirmed for all three O groups. The hypothesis that female Os would be more accurate than males was not supported. The hypothesis that Os in the videotape condition would be more accurate than those in the recording condition, who would be more accurate than Os in the transcript condition received partial confirmation except that recording > videotape > transcript. The hypothesis that Os most like the Ss on the traits would be most accurate in ranking those Ss was supported in four

of the six S cases. And the hypothesis regarding instructional set was also confirmed: Os were found to be more accurate in their rankings when they were instructed to rank the Ss "as they would rank themselves" rather than "as they really are." One last finding was that the six Ss' racial or ethnic backgrounds were rather readily identified on the basis of vocal characteristics. All results were interpreted in terms of their relevance for research in psychotherapy.

## INTRODUCTION

Should mental health workers limit themselves to the treatment of members of their own racial or ethnic group? This question is being asked of today's researchers in psychotherapy, and its impetus appears to stem from the influence of three separate movements in the United States: the recent rise of the civil rights struggle; the frequently bitter denunciations of contemporary psychology by a number of psychologists belonging to minority groups (including Kennedy, 1970; Thomas, 1970a; and Franklin, 1971); and the increasing trend of many professionals in the mental health field--as in medicine--to "specialize." In fact, with today's emphasis upon the value of "experiencing," this issue may well be extended to include such questions as, "Should only married therapists do marital counseling?" and "Are middle-aged male therapists more successful in treating hospitalized World War II veterans?"

Although no definitive answers relating to this "specificity of psychotherapy" issue have as yet been isolated, it would seem to this writer that any potential solutions to the question probably lie in an area of psychology which has been generally neglected in recent years and is in serious need of resurrection. This is the study of person perception accuracy--the subject area dealing with the ability of an individual to judge another's personality traits accurately.

Person perception accuracy differs from the general study of clinical judgment primarily in that it emphasizes how accurately an individual can assess the personality characteristics of another person as that person sees himself. It is not concerned with psychodiagnosis but rather with, as Heider (1958) likes to put it, "naive psychology." Clinical judgment, on the other hand, is more concerned with an individual's ability to assess another person "as he really is." (This "real" state is usually determined by some objective personality measurement device, such as a trait rating scale or a personality questionnaire.) However, since some rather recent research (notably that of Heine and Trostman, 1960; Overall and Aaronson, 1963; Begley and Lieberman, 1970; Didato, 1971; and Holstein, 1971) has suggested that psychotherapy is successful to the extent that the patient "gets what he expects" from the therapy sessions, perhaps a clinical approach initially concerned with the characteristics that an individual thinks he possesses would prove more effective, in the long run, than one which is based upon a patient's authentic personality traits.

In addition, person perception accuracy would seem to be more valuable than clinical judgment as an area for investigating the question of the relationship between a therapist's racial or ethnic background and his therapeutic skill since a recent unpublished study by this writer (Urbancik, 1971) suggested that judgmental accuracy increases when a

rater is instructed to rank an individual "as he sees himself" rather than "as he really is." Christensen and Stritch (1967) also noted differences in accuracy scores when their judges were given either: 1) no instructions as to how to rate, 2) instructions to rate a S's self-concept, or 3) instructions to rate a S's real characteristics. Accordingly, instructional set must be regarded as a very important variable in any investigation of person perception accuracy.

Lastly, accuracy of person perception is preferable to clinical judgment in ethnic research in that it allows for the utilization of untrained raters, who can assess Ss on a number of common personality traits, thus avoiding the necessity of securing Ss from a psychiatric population. Furthermore, there is some evidence (frequently ignored by clinicians!) that untrained raters are more accurate in judging other people than are those with varying degrees of clinical training (Wedell and Smith, 1951).

The study of person perception accuracy in psychology had its basic beginnings in the early 1930's. The motivation of the early researchers who conducted studies in this area appears to have been strictly a pragmatic one--they felt that accurate judges could very well occupy special positions in various social groups by virtue of their perception ability. In addition, these researchers hoped that it might prove useful for the groups involved if leaders were especially accurate

perceivers of their followers, if teachers could make veridical assessments of their students, and if psychotherapists could accurately assess their clients. Thus, on the assumption that some people are more sensitive and perceptive than others, the early investigators decided that it would be helpful to know the personality characteristics of those who are. One could then use the information obtained to select potential group leaders, teachers, and psychotherapists.

In the area of person perception accuracy, it can be said that an individual has the ability to perceive others accurately to the extent that he can correctly assess a number of different qualities in a variety of people. If he is good at perceiving hostility but not friendliness in another person, for example, or if he is accurate in perceiving only close friends, we would probably not feel justified in saying that he has a general ability to perceive others accurately. Therefore, in asking whether some people have a general ability for accurate person perception, the early investigators in this area were seeking out individual differences in the ability of their judges to perceive different aspects of different people.

The primary question that the present investigation attempted to answer is whether there are ethnic or racial group differences in the ability of individuals to accurately assess the personality traits of others. If such group differences are found to exist, we can begin to

develop--as recommended by Duncan (1969)--new techniques of therapist-patient matching to maximize favorable psychotherapeutic outcome.

Perhaps a Black patient is best treated by a Black therapist, a Chicano patient by a Chicano therapist, etc.

Before investigating this intriguing question directly, it may prove helpful by way of orientation to examine the research methodologies of three of the early studies that were concerned with person perception accuracy. (The experimental design of the present study is based, in part, on ideas derived from these investigations.) It should be noted that the early researchers were all looking for judges who could accurately predict different characteristics and behaviors of various individuals; they were also attempting to describe the characteristics of their good and poor judges.

In the first study (Vernon, 1933), male students took tests of intelligence, personality, and artistic tendency; they also made a number of ratings of themselves, of other men they knew well, and of strangers. Ss rated their friends (who were also Ss in the experiment) on the dimensions on which all were tested; they rated strangers by matching examples of handwriting or artwork with photographs or character sketches of the strangers. Accuracy was determined by comparing a S's judgments with the test performance of the person judged.

Vernon identified three types of judges: accurate raters of self, whose self-ratings agreed with test results and with others' ratings of them; good raters of friends; and good raters of strangers. Accurate self-raters were said to have a good sense of humor, high abstract intelligence, and moderate artistic ability. Good raters of friends, on the other hand, were said to be more artistic, less social (slightly introverted), and less intelligent. Finally, good raters of strangers were intelligent, artistic, and not very social. Therefore, Vernon's study provides little evidence that accuracy in judging others is a general trait.

A second study, employing a different methodology, was conducted by Estes (1938). He filmed a number of two-minute motion pictures of 15 Ss who had been instructed to do the following: walk into the corner of the room and remove coat and tie; play a modified game of blackjack; hold a lighted match until it is burned out; build as elaborate a house of playing cards as possible; and Indian wrestle. The actors in the film sequences had participated in a long-term study of personality, and many judgments of them had been made by trained clinicians. In general, the ratings of the clinicians provided the criteria for accuracy of judgment. In a series of experiments, Estes presented the motion pictures to various groups of judges, including college students, psychiatric social workers, painters, and psychologists. He asked the judges

to rate the stimulus persons on personality dimensions or to select the appropriate personality description for each stimulus person from several possible ones. Estes found that he could differentiate good judges from poor judges; the former were better at judging all dimensions for all stimulus persons. Certain personality dimensions (e.g., inhibition-impulsion, apathy-intensity, ascendance-submission) were easier to judge accurately than were others. Some stimulus persons seemed to be more open than others; they tended to be judged more accurately on all dimensions and by all perceivers. Finally, accuracy was greater when judges were asked to make global judgments--to match personality descriptions with a person who appeared in a film sequence--than when they were asked to rate the stimulus person on a series of precise dimensions.

Since his best judges were more accurate than the worst judges across all rating scales and all stimulus persons, Estes attempted to discover the characteristics possessed by the accurate judges. He found, for example, that judges who had strong artistic interests tended to have high accuracy scores. However, he could determine no significant relationships between his judges' accuracy scores and intelligence, neurotic tendency, or other personality traits.

The last early study of person perception accuracy to be considered here was conducted by Dymond (1949, 1950), who tried to

develop a scale to measure "empathic ability," or accuracy in judging others. She had students rate fellow members of the small groups into which a college class had been divided. She employed six traits: superior-inferior, friendly-unfriendly, leader-follower, shy-self-assured, sympathetic-unsympathetic, and secure-insecure. Each S was asked: 1) to rate himself on each trait, 2) to rate another person on each trait, 3) to predict what rating the other would give himself, and 4) to predict what rating the other would give the S. Two scores were obtained for each S: the difference between his prediction of the other's self-rating (3) and the other's actual self-rating (1); the difference between his prediction of the other's rating of the S (4) and the other's actual rating of the S (2). Dymond reasoned that, since both measurements involved the S's ability to "take the role of the other" (Mead, 1934) and predict his responses, both must measure empathic ability; the two scores were then summed to provide a deviation score. The greater that score, the less accurate was the S in making his predictions about the reactions of others.

Dymond found individual differences among the Ss on the deviation score, but she also found that these differences were related to other personality variables. For example, the more empathic Ss tended to have higher performance IQ's on the Wechsler-Bellevue Adult

Intelligence Scale and to give answers on the Rorschach test that were interpreted as showing greater personal spontaneity.

It should be readily apparent that the early person perception accuracy studies, of which the above three are representative, posed some intriguing questions for psychologists and made scientifically respectable the study of a rather common, everyday phenomenon--the perception of other people. This activity is important if only because the society in which we live requires that we interact with others. And if this interaction is to progress in a reasonably smooth and well-integrated manner, each person must respond to the other in a way that will allow for satisfaction of at least some of his needs, desires, and so forth. If each person operates in a self-centered way by considering only his own needs and demands, social interaction will be hampered, if not completely terminated. Consequently, the most effective social interaction takes place when each member accurately appraises the person with whom he is interacting and responds in such a way as to allow for the satisfaction of some of the other individual's needs. Failure in social interaction frequently results from a communication failure, where the interacting members misinterpret the available verbal and nonverbal cues. And this failure results in inappropriate behavior, producing an inability to satisfy one's own needs as well as the needs of the person with whom one is interacting.

When one reasons in this manner, research into the accuracy of person perception is placed at the very heart of social communication!

Bruner and Tagiuri (1954) and Taft (1955) have compiled excellent reviews of research in the area of person perception accuracy. Both surveys contend that accuracy in perceiving another person is improved by certain similarities between the perceiver and the target individual. In Taft's words, "We could not expect that even a capable judge would be able to judge members of another culture as well as he can judge members of his own; there is evidence that judgments are more accurate when J and S are similar in cultural backgrounds, also in age and sex."

Although this conclusion has face validity, it is surprising that one factor which would be expected to seriously affect the similarity between a judge and the individual judged has been neglected in research on person perception accuracy. This is the factor of race or ethnic affiliation. Although a number of studies (e.g., Berkum and Meeland, 1958; Byrne and McGraw, 1964; Triandis and Davis, 1965; and Lewit and Abner, 1971) have shown that one's perception of others is influenced by race, only one published investigation (Christensen, 1970) has specifically focused upon the effect of race upon accuracy of person perception. The author found that the accuracy with which a stimulus person is perceived depends on the race of the judge. A comparison of his Black and Anglo male judges' perceptions of individual targets (one Black and one

Anglo of each sex) showed that his Black judges were significantly more accurate than his Anglo judges in their perceptions of the Black male target. Christensen concluded that his Black judges were as sensitive as his Anglo judges to Anglo targets, but that his Anglo judges were not as sensitive to his Black targets as were his Black judges.

The present study further investigated the effect of race on person perception accuracy. Its experimental design was extended to include Anglos, Blacks, and Chicanos as both judges (henceforth referred to as observers) and targets (subjects). (No previous published research on person perception accuracy has employed Chicanos as a specific ethnic group.) It was postulated that same-race Os would be most accurate in ranking same-race Ss on a number of personality traits.

The sex variable was also investigated in the present study. Following the early suggestions of Valentine (1929) and Allport (1937), along with a recent study by Gough (1968), it was postulated that female Os would be more accurate than males in ranking the personality characteristics of the Ss.

A third variable investigated here was that of perceptual modality. Christensen and Stritch (1968) found that greatest predictive accuracy was attained when their Os based their ratings on combined visual, auditory, and autobiographical information rather than on any one of these sources. And Cline (1968) demonstrated that reading a

personality sketch, or reading a printed transcript of an interview with a S, or reading both the personality sketch and printed transcript resulted in greater predictive accuracy than stereotypic ratings, or ratings based on verbal behavior, looks, actions, or the sound of a S's voice.

Richards, Cline, and Rarding (1962) and Shrauger and Altrocchi (1964) have also indicated that the mode of presentation of the stimulus material is an important variable in research on person perception accuracy.

Accordingly, the present investigation utilized three different perceptual modalities: videotape, tape recordings, and written transcripts. It was postulated that Os in the videotape condition would be more accurate in their rankings than those in the recording condition, who in turn would show greater accuracy than the Os in the transcript condition.<sup>1</sup>

Observer-subject similarity was the fourth variable investigated in this study. Wolf and Murray (1937) concluded their early study of person perception accuracy with this observation: "In marking other judges, a judge usually marked best the judge who most resembled him and marked worst the judge who least resembled him (p. 345)." Bruner and Tagiuri, in their review referred to above, make a similar statement:

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1. In an earlier investigation, already noted, this writer found that the incorporation of a "screening" variable did not seem to impede perceptual accuracy; however, this finding was attributed to the fact that six of the seven condition effects studied, whether face-to-face or screened, were found to be not significant.

"Accuracy is aided by similarity between judge and judged." It is curious, therefore, that only one experimental demonstration of this important suggestion exists. In a study by Notcutt and Silva (1951), in which husbands and wives predicted each other's self-ratings, it was found that accuracy of predictions exceeded chance and that successes were greater on those items in which husband and wife were most similar in their self-ratings. Accordingly, it was here postulated that Os most like the Ss on the ranked personality traits would be most accurate in ranking those Ss.

The fifth and last hypothesis investigated in this study has already been noted. It is that Os would be more accurate in their rankings when they are given the instructions to rank the Ss "as they see themselves" than when they are told to rank the Ss "as they really are." Matkom (1963), for one, has emphasized the necessity for controlling instructional set in any experiment involving person perception accuracy.

## METHOD

### Subjects

The Ss were six volunteer clinical psychology graduate students: an Anglo, Black, and Chicano male and an Anglo, Black, and Chicano female. Each of these were individually selected by the E and were informed of the entire experimental procedure.

One hundred eighty observers (Os) were also required--30 Anglo, Black, and Chicano males and 30 Anglo, Black, and Chicano females. These were undergraduates from various university classes, and each was asked to contribute part of one evening of his time as a voluntary participant in a study involving racial factors in person perception.

### Procedure

Each of the six Ss was asked to individually verbalize a ten-minute "autobiography" of himself, relating to various aspects of his social history. In order to make these renditions as equivalent as possible, the Ss were given five index cards on which were printed the following subject areas: 1) relationship with parents, 2) relationship with siblings, 3) relationship with peers, 4) school history, and 5) work history. The Ss were instructed to discuss each topic for approximately two minutes.

The six presentations were simultaneously videotaped, tape recorded, and transcribed. (Copies of the transcripts are available in Appendix A.) The Ss were "on camera" during their presentations but remained anonymous for the entire period. In addition, within the confines of the five subject areas, each S had complete freedom in deciding which aspects of his social history to discuss.<sup>2</sup>

After presenting his social history, each S was asked to rank himself on a scale consisting of seven personality traits. (The number seven was selected following Miller's 1956 suggestion regarding the optimum number of categories in studies involving human memory.) The stimulus traits employed were originally used by Asch (1946) in his experiments on impression formation; they consist of the following: intelligent-skillful-industrious-determined-practical-warm-cautious. (Copies of this scale are contained in Appendix B.) Specifically, each S was instructed to rate with a "1" the trait that best described him, a "2" the trait that next best described him, and so forth, rating with a "7" the trait that he felt was least like himself.<sup>3</sup>

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2. In reviewing the tapes and transcripts, it was found that some of the Ss made one or more minor references to their racial or ethnic background. These were deleted from the tapes and transcripts before presenting them to the Os.

3. Asch's seven traits were selected for use in this investigation since they seem to adequately tap factors which can be expected to be revealed in an individual's discussion of his social history. In this regard, Blanchard (1966) has shown that relevancy of information is related to accuracy of person perception.

Prior to the actual experiment, an attempt was made to validate the organization of this scale since an earlier study by this writer, referred to in the Introduction, suggested that raters using a scale of this type may first tend to focus upon (and consequently rate highest) those traits which occupy its middle range. However, this "middle range effect" was not found when the scale was administered, with its ordering varied, to a large sample of introductory psychology students; accordingly, the scale was retained in the present investigation.

The 180 Os in the study participated in one of the three experimental conditions: watching the videotape, listening to the tape recording, or reading the transcript. Originally, each experimental condition was to be investigated on two separate evenings, with 30 Os participating on each of six evenings. However, difficulties in obtaining Os necessitated that some of them serve in their respective condition individually, rather than in a group. Nonetheless, at the end of the study, 10 Anglo, Black, and Chicano males served in either the videotape, tape recording, or transcript condition; and the same was true of the females. Furthermore, the order of presentation for each condition was varied each evening (and for each O who participated individually) in order to control for any fatigue factor that might be expected to develop during the observation and rating periods.

The following diagram may help clarify the overall experimental procedure (Table 1):

Table 1. Diagram of the Experimental Procedure

| Condition:       | <u>Film</u> |    | <u>Tape</u> |    | <u>Transcript</u> |    |
|------------------|-------------|----|-------------|----|-------------------|----|
|                  | Evening:    | 1  | 2           | 3  | 4                 | 5  |
| No. of <u>Os</u> | 30*         | 30 | 30          | 30 | 30                | 30 |

\*5 of each S group

Immediately before participating in their respective conditions, the Os were asked to rank themselves on the same scale used by the Ss and in the same manner. They were also informed that they would be required to rank the individual Ss following their presentations. (This is in accord with Paterson's 1923 suggestion that knowledge of the purpose of the experimental procedure increases person perception accuracy.)

After the Os viewed the individual videotape, listened to the recording, or read the transcript, they were asked to rank each S on the seven stimulus traits, according to two different instructional sets: 1) how the O thinks the S ranked himself, and 2) how the O feels the S really is. (The order of these instructions was counterbalanced over all Os, i.e., half of the Os received the first set of instructions first while the other half received the second set first.)

Finally, the Os in the recording and transcript conditions were asked to indicate on their rating sheets if they were able to identify the racial or ethnic background of the six Ss. This question was investigated in order to determine if racial and ethnic group membership can be detected in the absence of all visual cues.

## RESULTS

The dependent variable in this study (for the race, sex, perceptual modality, and instructional set variables) consisted of observer-subject difference scores, i.e., the difference between each S's self-rating and the mean of the Os' ratings for that S under each experimental condition. These scores were derived by finding the absolute value of the difference between the mean O trait rating for each S and the S's own rating for that trait; this was done for each of the seven traits.

These individual scores were then summed to provide an overall accuracy score. The larger this value, the less accurate were the Os in their ranking of the particular S. The overall accuracy scores computed for each of the experimental conditions were subjected to statistical analysis by means of F- or t-tests (McGuigan, 1963).

The instructional set variable was the first to be investigated, and its results are presented in Table 2.

The F-ratio of 11.66 is interpreted as confirming the hypothesis that the Os would be more accurate in their rankings when they were instructed to rank the Ss "as they would rank themselves" (Instructional Set #1) than when told to rank the Ss "as they really are" (Instructional Set #2).

Table 2. Analysis of Variance of Difference Scores  
for the Instructional Set Variable

| Source                                   | MS     | df   | F        |
|--|--------|------|----------|
| Total                                    | 32.44  | 1079 |          |
| Trials                                   | 100.89 | 1    | 11.66*   |
| Error                                    | 8.65   | 1078 |          |
| $\bar{X}$ (instructional set #1) = 9.22  |        |      |          |
| $\bar{X}$ (instructional set #2) = 10.44 |        |      | *p < .01 |

The difference scores for the remaining four hypotheses utilized the Os' ratings only under Instructional Set #1.

The hypothesis that same-race Os would be most accurate in ranking same-race Ss on the seven traits also received confirmation, for all three ethnic groups. These results are contained in Table 3.

Each F-ratio was derived by comparing the ratings of same-race Ss by same-race Os with the ratings of different-race Ss by the same race Os, i.e., the Anglo Os' ratings of the two Anglo Ss were compared with the Anglo Os' ratings of the four non-Anglo Ss; and the same was true of Blacks and Chicanos.

Table 3. Analysis of Variance of Difference Scores  
for the Race Variable

| Source         | MS     | df  | F         |
|----------------|--------|-----|-----------|
| <u>Anglo</u>   |        |     |           |
| Total          | 23.77  | 359 |           |
| Groups         | 165.34 | 1   | 7.43**    |
| Error          | 22.26  | 358 |           |
| <u>Black</u>   |        |     |           |
| Total          | 25.98  | 359 |           |
| Groups         | 133.47 | 1   | 5.19*     |
| Error          | 25.68  | 358 |           |
| <u>Chicano</u> |        |     |           |
| Total          | 36.40  | 359 |           |
| Groups         | 161.69 | 1   | 5.41*     |
| Error          | 29.91  | 358 |           |
|                |        |     | *p < .05  |
|                |        |     | **p < .01 |

The second hypothesis of this investigation, that female Os would be more accurate than males in their rankings, was not confirmed. This finding is available in Table 4.

Table 4. Analysis of Variance of Difference Scores for the Sex Variable

| Source | MS     | df   | F    |
|--------|--------|------|------|
| Total  | 35.17  | 1079 |      |
| Groups | 103.91 | 1    | 2.96 |
| Error  | 35.10  | 1078 |      |

$$\bar{X} \text{ (females)} = 9.92$$

$$\bar{X} \text{ (males)} = 9.29$$

In fact, although the obtained F-ratio of 2.96 is non-significant at the .05 level, a comparison of the means of the two groups indicates slightly greater accuracy scores among the male Os in this study.

The hypothesis that Os in the videotape condition would be more accurate than those in the recording condition, who in turn would be more accurate than those in the transcript condition, received partial confirmation, as can be seen in Table 5.

Table 5. Analysis of Variance of Difference Scores  
for the Perceptual Modality Variable

| Source | MS     | df  | F     |
|--------|--------|-----|-------|
| Total  | 35.17  | 359 |       |
| Groups | 219.73 | 1   | 6.38* |
| Error  | 34.45  | 358 |       |

  

|                            |         |  |          |
|----------------------------|---------|--|----------|
| $\bar{X}$ (videotape)      | = 9.65  |  |          |
| $\bar{X}$ (tape recording) | = 8.51  |  |          |
| $\bar{X}$ (transcript)     | = 10.67 |  | *p < .05 |

However, inspection of the means for the three conditions reveals that the tape recording condition produced the most accurate scores, followed by the videotape and transcript conditions, respectively.

The observer-subject similarity variable was investigated through the use of  $t$ -tests, by comparing the self-ratings of each of the 180 Os with the self-ratings of each of the six Ss. The observer-subject difference scores of a sample of 10 Os most like each of the six Ss was compared with the difference scores of a random sample of another 10 Os. As can be seen in Table 6, four of these  $t$ -tests were found to be significant and are taken as supportive of the hypothesis that Os most

like the Ss on the seven traits would be most accurate in ranking those Ss.

Lastly, Tables 7 and 8 contain the number and percentage of correct ethnic identifications in the tape recording and transcript conditions, respectively. A t-test comparing the numerical values of both conditions--with  $\bar{X}$  (tape recording) = 14.50 and  $\bar{X}$  (transcript) = 10.28--was significant at the .01 level (t = 2.99). Accordingly, it may be assumed that the racial or ethnic background of the six Ss in this study was rather readily identified in the tape recording condition, though this was not the case in the transcript condition.

Table 6. Analysis of Difference Scores for the Observer-Subject Similarity Variable (t-Tests)

| Subject            | $\bar{X}$ (like Os) | $\bar{X}$ (random Os) | t      |
|--------------------|---------------------|-----------------------|--------|
| 1 (Anglo male)     | 9.4                 | 13.6                  | 2.10*  |
| 2 (Black female)   | 10.0                | 14.0                  | 2.00   |
| 3 (Chicano male)   | 9.0                 | 13.6                  | 3.29** |
| 4 (Anglo female)   | 7.0                 | 15.0                  | 3.81** |
| 5 (Chicano female) | 8.0                 | 14.6                  | 2.87*  |
| 6 (Black male)     | 12.0                | 14.2                  | 0.92   |

\*p<.05

\*\*p<.01

Table 7. Correct Identifications in the  
Tape Recording Condition

| No. of<br>Observers | S U B J E C T |        |        |        |        |        |
|---------------------|---------------|--------|--------|--------|--------|--------|
|                     | 1 (AM)        | 2 (BF) | 3 (CM) | 4 (AF) | 5 (CF) | 6 (BM) |
| 20 Anglo            |               |        |        |        |        |        |
| No. correct         | 15            | 4      | 5      | 16     | 9      | 5      |
| Percent             | 75            | 20     | 25     | 80     | 45     | 25     |
| 20 Black            |               |        |        |        |        |        |
| No. correct         | 14            | 7      | 10     | 17     | 8      | 9      |
| Percent             | 70            | 35     | 50     | 85     | 40     | 45     |
| 20 Chicano          |               |        |        |        |        |        |
| No. correct         | 15            | 6      | 11     | 13     | 15     | 6      |
| Percent             | 75            | 30     | 55     | 65     | 75     | 30     |

Table 8. Correct Identifications in the  
Transcript Condition

| No. of<br>Observers | S U B J E C T |        |        |        |        |        |
|---------------------|---------------|--------|--------|--------|--------|--------|
|                     | 1 (AM)        | 2 (BF) | 3 (CM) | 4 (AF) | 5 (CF) | 6 (BM) |
| 20 Anglo            |               |        |        |        |        |        |
| No. correct         | 15            | 4      | 5      | 16     | 9      | 5      |
| Percent             | 75            | 20     | 25     | 80     | 45     | 25     |
| 20 Black            |               |        |        |        |        |        |
| No. correct         | 14            | 7      | 10     | 17     | 8      | 9      |
| Percent             | 70            | 35     | 50     | 85     | 40     | 45     |
| 20 Chicano          |               |        |        |        |        |        |
| No. correct         | 15            | 6      | 11     | 13     | 15     | 6      |
| Percent             | 75            | 30     | 55     | 65     | 75     | 30     |

## DISCUSSION

The experimental results of this investigation, although theoretically more related to the field of social psychology, will be discussed in terms of their implications for psychotherapy. The patient-therapist relationship, after all, involves the ability to perceive others accurately and is one form of social interaction. And it would seem that the success of this relationship or the effectiveness of the therapist is, at least in part, a function of the therapist's ability to accurately perceive his patient's individual needs. To the degree that the therapist's perception is accurate, his behavior will more likely be appropriate and, hence, effective.

The results of each of the five hypotheses of this study will be considered as they relate to psychotherapeutic success.

Confirmation of the hypothesis that race is an important factor in accuracy of person perception has significant implications for psychotherapy in that it suggests that same-race therapists are most effective with same-race clients. In addition, this finding should help to resolve a quantity of inconclusive and sometimes contradictory literature involving racial factors in counseling and psychotherapy research.

With regard to counseling practices, some investigators (Barney and Hall, 1965; Green, 1966; Vontress, 1968; Backner, 1970; and Thomas, 1970b) have concluded that, under certain conditions, Anglo counselors can adequately and effectively counsel Black students. On the other hand, Phillips (1960); Record (1966); Banks, Berenson, and Carkhuff (1967); Burrell and Rayder (1971); Gamboa (1971); and Heffernon and Bruehl (1971) suggest that effective counseling of Black students can only be done by Black counselors.

The research regarding racial factors in psychotherapy is even more confusing. Although Sattler (1970) states that "the overall trend in psychotherapy studies indicates that Black Ss tend to perform more adequately and to be less inhibited with Black therapists than with white therapists," Kennedy (1952) and Shane (1960) feel that, on some occasions, an Anglo therapist provides an opportunity for the Black patient to view an Anglo person in a new light.

Moreover, the results of two investigations of racially-mixed group therapy sessions appear to be in opposition. Rodriguez (1971) found that self-disclosure patterns of Anglo and Chicano group participants did not differ when facilitated by an Anglo or a Chicano group leader, whereas Brayboy (1971) found that his Black patients were characterized by extreme bitterness while his Anglos were excessively defensive, thereby making creative discussion of therapy issues almost impossible.

If same-race clients are best treated by same-race therapists, we may well ask why this is so. Perhaps Daniel (1970) has identified the major factor affecting communication between members of different racial or ethnic groups. He studied the verbal cues emitted by Anglo speakers that lead to ineffective communication between Anglos and Blacks and found that, because of their life experiences, many Black people have a profound distrust for Anglo speakers. Therefore, the "perceived" insincerity of an Anglo speaker can be a significant factor affecting the communication between Anglo and Black people.

More specifically, Daniel discovered that many Anglo speakers try to show an affinity for Black people and attempt to demonstrate an understanding of the Black experience. In so doing, they often simply make the Black auditor even more suspicious of their sincerity. One reason for this is that a verbal index like "you people," for example, is contradictory to an understanding of the Black experience. Other Anglo speakers may use stereotypes of Blacks and thereby are perceived as not being sincerely interested in the welfare of Black people. Finally, some Anglos may say things which indicate that they do not understand Black people's problems, and they are therefore judged to be insincere.

The hypothesis that female Os are more accurate in perceiving others than are their male counterparts was not confirmed in this investigation. Previous results supportive of this conclusion are frequently

attributed to the fact that females generally pay greater attention to the stimulus situation in face-to-face interactions. Exline and Winters (1965) noted that, in positively-toned interactions, females tend to increase their looking while males decrease it. And in a similar study (Exline, Gray, and Schuette, 1965), it was found that, although both male and female Ss tend to look less at an E when the interaction has an aversive quality, females look more in general. Although only conjectural, the fact that the present investigation did not involve face-to-face communication may have eliminated any perceptual advantage typically ascribed to females.

The third hypothesis of the present study stated that the visual modality would produce the most accurate person perception scores. This assumption seems to be based upon the availability of nonverbal cues, which are understandably fewer in nonvisual modalities. A study relevant to such an interpretation was conducted by Strong and his associates (1971). To determine the impact of counselors' nonverbal behavior on students' descriptions of these counselors, the authors had college coeds either view or hear one of two counselors who emitted either high or low frequencies of nonverbal movements in a standard interview segment. Coeds hearing and seeing the counselors, versus only hearing them, described the counselors more negatively (but more accurately?), apparently because some verbal cues disrupted their

positive stereotype of "counselor." High frequencies of nonverbal movements led to more positive descriptions of counselors than did low frequencies, which yielded descriptions characterized as being cold, aloof, and analytic.

Contrary to Strong's findings, the present investigation found that Os in the tape recording condition had greater accuracy scores than Os in the videotape condition. This result may be attributed to the fact that the visual cues in the videotape condition, e.g., nonverbal gestures, became a source of distraction for the Os, thus preventing them from adequately attending to the verbal presentations of the Ss.

The hypothesis that Os most like the Ss on the personality traits would be most accurate in ranking these Ss was supported for four of the six Ss in the present study, and it has received extensive experimental support in psychotherapy research comparing patient-therapist similarity and treatment outcome. A number of studies have repeatedly shown that greater similarity between patient and therapist is related to better outcome (Sheehan, 1953; Tuma and Gustad, 1957; Graham, 1960; Lesser, 1961; Landfield and Nawas, 1964; Sapolsky, 1965; Welkowitz, Cohen, and Ortmeier, 1967; and Schonfeld et al., 1969).

Luborsky and his associates (1971) attribute this finding to the fact that a feeling of similarity produces a more significant relationship between patient and therapist and, therefore, a better outcome to

treatment. Jourard (1964) relates patient-therapist similarity to frequency of self-disclosure. He views self-disclosure as a by-product of the perception or belief that the other person, the person to whom one is disclosing himself, is similar to oneself.

Confirmation of the last hypothesis of this investigation--that Os would be more accurate under an "apparent" instructional set than under a "real" set--has an important implication for psychotherapy in that it should encourage therapists to be more concerned, at least initially, with the way a patient perceives himself. A study by Heine and Trosman (1960) found that the treatment variable most significant for continuance in psychotherapy was that of "mutuality of expectation" between patient and therapist. These authors noted, in a survey of psychiatric outpatients, that the patients who discontinued therapy primarily subscribed to a "guidance-cooperation" model of therapy, while their therapists employed a "mutual participation" model.

Heine and Trosman go on to suggest that in training therapists, it might be more useful to direct their attention to the variety of possible conceptions and expectations of therapy which patients may bring to the first few hours, rather than to urge students at the outset to adopt as their own the mutual participation model--the model generally deemed to be most appropriate for helping patients achieve their highest level of maturity.

In addition to the five hypotheses investigated, the present study also noted that a S's racial or ethnic background can be identified on the basis of his vocal characteristics. This finding may help to explain the primary result of this investigation--that Os most accurately rate others of their own ethnic or racial background. Identifying a speaker as culturally similar to oneself on the basis of his vocal cues may allow the listener to formulate an image of the speaker's "basic personality type," to use Linton's (1945) terminology, which he defines as "the common understandings and values of the members of a society that make possible the unified emotional response of these members to situations in which their common values are involved (p. 137)." In this regard, it is of interest that a number of Chicano Os in the present investigation were quick to indicate their identification of the two Chicano Ss on the basis of the "authoritarian fathers" they reported.

In conclusion, Carson and Heine made the following statement in 1962: "Confirmation of the hypothesis that patient-doctor similarity improves the therapeutic process could make possible the development of logical, objective, and actuarially sound procedures for pairing patients with therapists (p. 43)." Some 10 years later, the present investigation proposes both similarity in personality traits and similarity in racial or ethnic background as prime considerations to be included in any attempt

at developing the long-awaited empirical rationale for the assignment of patients to therapists.

## APPENDIX A

### SUBJECT TRANSCRIPTS

#### Subject 1

I've been asked to talk about different kinds of things that were happening when I was growing up.

The first one is my relationship with my parents. That's been something I've thought about a lot, especially lately. It's kind of hard to describe it, in just a couple minutes.

I think it was up until about 10 or 11 very pleasant. They were pretty helpful with whatever I needed help with. And I didn't feel that there were many restrictions being placed on me.

And starting when I guess when I was about a freshman in high school, there began to be a lot of conflicts about who was going to control me and what sorts of things I'd be allowed to do. From about that point on I started resenting my parents quite a bit and encouraged them to have other kids or adopt other kids, since I was an only child, and began to make a lot of bids for the kind of freedom I felt other people I knew had. I think I resented them from about age 12 on and still resent a lot of what I see is their influence on me. And also a lot of ways that

they went about raising me and controlling me that I didn't feel were really in my best interest. So I suppose it was pretty negative.

My father was very passive. My mother controlled the situation so I resented her the most, although I've come now to resent her--to resent him--as well for the sort of a role that he played by default. I guess trying to summarize it, it's really difficult since I've given it so much thought. I'd describe it as pretty secure and warm and no major hassles up until I began to want a lot of freedom and saw my peers getting a lot of freedom. I'd say that their impact on me has been quite a bit--because of their role, was quite a bit different than the impact that most parents. I'm starting to feel like this is getting easier now that I've begun to do it.

The second thing is relationships with my siblings, which is pretty easy to deal with since I didn't have any siblings. The only memory I really have very strongly about that is encouraging my parents when I was about 12 to, like I mentioned before, either adopt kids or have more. I always felt that it would have done me a lot of good to have siblings, partly to take some of the heat off from my parents and partly so that when I was interacting with other kids I'd have more of a feeling like I knew where I was coming from in terms of dealing with other people.

My peers, my relationships with my peers, changed a great deal over the past. Up until I was about in the fifth grade, I would say I felt very close to a number of people, had no major hassles, did a lot of things with a lot of different kids.

Then when I began to go to a Catholic school, which was kind of a disaster, I began to feel pretty alienated, like they were a lot of cliques and a lot of status and competition. A lot of people feeling that they were better than other people, which I hadn't experienced that much up to that point. So I felt, I suppose, pretty--pretty ostracized and often wished things could have been different with my peers.

I remember having our own little cliques on the block where I lived and feeling some belongingness in certain of those groups, although at school the situation stayed pretty negative with me, kicking a lot of time with other kids who were kind of out of it. I was very, very skinny at the time and that made it worse, I think, because I was a boy and also because I saw myself as being kind of out of it in comparison with the--the other kids.

It wasn't until around the end of high school that I began to turn on to a lot of people, in Berkeley, who had nothing to do with the school that I was going to. It was sort of at that point I began to feel more like I had it together and like the people at my high school, which was still a Catholic school, were themselves pretty out of it. Overall,

I had like a few close friends and a number of acquaintances, but just a few people that I was pretty tight with.

Then in college things began to get a whole lot better. I began to feel more like I was pretty together and still had a lot of hassles--in fact, more than ever--with my parents because I was living at home at the time. But, as far as my peers go, I either ignored people I didn't like or else was pretty comfortable in relationships with people I cared to be with. At that time I began to have a pretty wide variety of friends, some of them really straight and some of them not straight at all.

School covered public school through the fourth grade, Catholic school through the twelfth grade. Then college in California and then graduate school for five years, four and a half years here. I started out getting a lot--a lot of pressure from teachers and my parents that I was a lot brighter than I was performing. So I felt kind of inadequate behind being lazy, although I didn't really care one way or the other about whether I was that bright.

And between laziness and just a general lack of interest in academic stuff, I did quite poorly until I got out of high school. Then in college I started out with a lot of fear, a fear of flunking out, which led me to perform really well, and I graduated from college magna cum laude and have done pretty well in graduate school since then.

I think I still feel that it was--just as it was a mistake for my parents not to have other kids--it was a mistake for them to send me to a Catholic school, since there was something kind of alienated, or different, or unpublic about being in that type of a school. And it didn't sit well with me to regard myself as going to a special school because I didn't feel like a special person, and I certainly didn't like the other people, who were supposedly special people, that were going to school with me. Nor did I like the nuns, and priests, and what not that were--as I see it now--pretty out of it as far as being people goes.

Throughout college I got into a really big achievement sort of a trip, which kind of disappeared after a year or two here in grad school. I guess I feel more now that getting things accomplished academically has very little to do with getting off by myself or feeling worthwhile. I don't particularly see academic pursuits as having much to do with experiencing things that are important to me.

Work history began when I was about 13. I was a volunteer naturalist in a park. END.

### Subject 2

My mother died when I was four years old so I don't know that much about her. The things that I do remember were pleasant.

My father is remarried, has two children by his second marriage, and my memories of my father are sort of scanty, also. My father was

very young when my mother died, and he didn't spend very much time with us. Rather, I was raised by my aunt, who is the sister of my father, with her--her four children.

That that I do know of my father is that he was a very domineering, authoritarian man. Whatever he said was considered the thing to be done, and you didn't question his authority. As a result, the relationship that we have now is quite strained; we don't communicate very much at all.

I have one brother and three sisters. I have an excellent relationship with my brother--I love him very much. He's in California. I visit him on the average of six times a year. I also have a good relationship with my sister Dodd, who's one year younger than me. I also love her very much. We're pretty much alike. She's married, with two children, both sons. She lives in Tennessee, has a degree in business, and generally just takes it easy and enjoys life. My youngest sister, Pat, never had--I don't know very well at all, I should say. We were never very close. We visited over the last couple years, I suppose. I see her, like I would any friend, but not as a sister. And there's one other member of the family--my oldest sister, who's a complete ass. She's out on a religious trip; she has prescriptions for everybody regarding everything. As a result of this, we don't get along very well at all.

I have an adequate amount of friends and I enjoy them. I enjoy being with them and doing things with them. I have a few very close friends, most of which are in California. One's a teacher, another's a housewife.

How does one describe one's friends? It seems that most of my friends are professional people--nurses, people that I went to nursing school with, anyway.

School. I started school at the age of three--three or four--three. My mother put us in kindergarten and I've always gone to school with my oldest sister, who is sort of dumb, actually. (Laughs.)

After a year in kindergarten, I was placed in a Catholic school. I spent grades one through twelve in a Catholic school. After that I floated around a while and decided to go to a nursing school, where I spent three years, graduating with an R.N. Decided that nursing was not for me and decided to come back to school in psychology. Took another year and a half to get a bachelor's in psychology and now, as you know, I'm a graduate student in this department, working on a doctorate in clinical psychology.

It seems that some way or the other, I've been in school all of my life. I've enjoyed school, enjoyed it immensely. I'm ready to get finished with it, however--to get out and go about living my life.

Work. The only working that I have done has been in nursing. The only work I know actually is nursing. I've worked usually in small hospitals and usually on a medical ward. I'm completely frightened of surgery; I do not want to work in surgery at all. I feel quite capable of dealing with medical problems--with diabetes, with heart attacks, cardiac arrests, emergencies stemming from those problems--but I am completely at a loss in an operating room and on a surgical ward.

Now, I have a job also with--in connection with the psychology department. I'm an extern at the Arizona Youth Center, where our job there is mainly to give psychological tests and write reports on the tests. It's just a 20-hour a week thing, and I like it. END.

### Subject 3

I come from a family in which my mother is really the--I guess the--one that makes the decisions around the house although my father is the authority figure, I suppose. He's the one that, that gives out the punishment and the rewards, but whenever we have any problems--that is, myself and my brothers and sister--we always go and talk with my mother. And then only after that, does she go and talk with my father. But, again, with any big problems that we might encounter, we always go and talk with my mother.

Talking about myself and my father, we really have kind of a not too close relationship, and I suppose that it's the same with my

other brothers and sister and my father. And so it happens that most of my brothers and sister and myself are really that more closer emotionally to my mother than to my father.

Now in talking about my relationships with my brothers and sister, it happens that I'm the youngest of the family, and so the only really close--or closest--relationship that I had with my brothers and sister was really with my next older brother. My oldest brother and sister are really a lot older than I am, and so they finished high school, and they went to college, and I was still--I guess--in grammar school. But, the relationship between my brother and myself was, I guess, pretty good, but since my brother was also about three years older than I was, it was kind of hard, really, to be a member of his gang. I was always the last one in the games and so forth, and so in essence I had to play with myself or play with my own friends most of the time.

Now that I've gotten a little bit older, my relationship with my sister has also improved. When I was much younger, I guess, little over four or five years of age, my sister used to take care of me in much the same sense as my mother did. She would, you know, take care of me, make my food, wash my clothes, and so forth. And so, even though my sister was a lot older than I was and she went to college and I didn't see her for a long time, well, I still became very attached to my oldest sister.

And then in talking about my relationships with my older brother--oldest brother, well, I've always more or less seen my oldest brother as kind of a--I guess--a hero. He was the brother that worked his way through college, and he was the one that overcame a lot of difficulties and so forth. And so I could always have a lot of respect for my oldest brother.

My relationships now with my next brother--next oldest brother--even though they were, I guess, pretty good during when I was--during my youth, now they have I guess maybe become a little bit less close. And I suppose that his interests and my interests, and his--where he lives--and where I live are really, I guess, the barriers to getting close together.

I think that I have always been respected by my friends. All the way from grade school to college, I've had a lot of friends, I suppose, and I guess some enemies. But when I was in grammar school, they always used to look up to me. I suppose, being frank with you, I guess I was--I was I guess--more intelligent than many of them. And so they always used to look up to me. And even in high school, they used to look up to me. So I really never had a chance to get into a lot of fights or into a lot of hassles with my friends. Most friends, I guess, figured that I was as big as they were so they really always, or almost always, left me alone.

And now in college I have, I guess, become a little bit more introverted, but even though I have become that, I still have a lot of--some--good close friends. Friends that I would almost see as being almost as brothers to me. In other words, I wouldn't hesitate to help them as much as I could since I really think that they would help me as much as they could. So I guess in some--in some sense, some of my friends now, during the past two or three years, have become really good friends.

I got my B.A. here at the U of A last year, last May. And I finished from high school in 1968. And I went into grammar school in this small town. END.

#### Subject 4

I had a fairly good relationship with my parents when I was a child. My father was in the Air Force and we moved around quite a lot. I was the second--first daughter--and the second child in the family. I was a fairly stubborn and independent child. My parents had high expectations for me, and I didn't always perform to their desires. But I had a fairly good childhood, a happy childhood.

I enjoy traveling around. We went on vacations and trips to visit relatives. Lived in the west and then moved to the east. And I really enjoyed the traveling, the change from the west to the east.

I'm the second child of the family; there are four children in the family. I have an older brother of 28 and a younger sister of 15 and a younger sister of 12. I have a good relationship with all of my peers--all of my siblings. Have grown close to my brother since we matured somewhat--we used to fight a lot when we were children. I've always been relatively close to my two younger sisters--more of a friend thing than an older sister type of relationship because they--when I was away at college, I didn't see them a lot for four years and then they're here in town now so we see a lot of each other, but it's more like friends although they do kind of respect me as an elder and an authority figure.

I've always had good relationships with my peers. In high school I went to an all girls' school so I had more female friends than male friends at that point. All my friends came from the same situation I did; we all had the same interests--cultural and educational interests. This time I lived in Washington, D. C., and we did a lot of things together--went to museums, through historical places in Virginia and Maryland. And did more things together than we did with males because we didn't have the way of meeting them due to the all girls' school.

My school history. I attended Catholic schools from all the way up through my sophomore year in college. We moved about every two years for the first eight years I was in school. I went to about five schools. Then I finished high school in one place; it was in

Washington, D. C. I went to an all girls' college prep school for four years, and then I attended a Catholic university in Pennsylvania for two years before quitting to join the Peace Corps. At that point the place I wanted to go to was dropped from the Peace Corps list so I never went. I got married about this time and we moved to Arizona and I started attending school again here at the U of A.

My work history has been mainly in residential treatment centers with emotionally disturbed children. I've worked for about two years in various centers here in Arizona and have done some volunteer work in Pennsylvania and Washington at mental institutions on the adolescent wards. I really enjoy my work and have a goal of becoming a professional psychologist, a clinician. I'd like to work with children.

Presently I'm working at one of the institutions in town, which just opened in September. It's challenging work, kind of frustrating at times, starting out with a new organization. They don't really know everything they're doing so everybody's kind of building together to get the place going.

I would rather work in a psychiatric unit at St. Mary's or Palo Verde to get a different kind of experience. And I hope to possibly this summer get a job at one of these places.

I'm married, 24, and my husband is a graduate student at the time, and we hope to be here for the next five years or so.

I hope to keep working. I'm working full time now, and I'm only going to school taking six hours. I hope to keep working through the summer and perhaps do some volunteer work next year, maybe at Arizona Training Center to get a kind of different perspective.

After traveling this summer with my husband on a field project, I was really anxious to get back to work because we moved every two months and couldn't work. I couldn't work because I couldn't start a job and then leave a job after a month and a half. Also, it was interesting to see in the various states we traveled--in South Dakota, Colorado and Texas--how very few treatment centers there are for adolescents in any of the states. There's a real need to increase the number and quality of these institutions. Within this town, especially, there's a need for more institutions and perhaps better controlled institutions through more inspections or something.

I hope after I get my master's, or start on my Ph.D., to be able to do some therapy at some of these institutions and get out of the situation which I'm now in, which is working down in the dorms, and going to a more therapy-oriented work situation. Right now it's more of a maintenance situation, where you try to maintain the children on a level of behavior, and give them advice and some kind of relationship and a security with a relationship, or in a relationship.

I hope to stay in school full time after September and finish work after five years on my doctorate. It's interesting to see how difficult it is to get a job in some of these institutions. END.

#### Subject 5

I was born in Montebello, California, in 1950 and my parents stayed there for a couple years, and then we moved to Douglas, Arizona, which is a town in southwestern Arizona, and it's on the Mexican border. It's a very small town--I think now there's about 13,000 people in it, at present. And we moved there because my father had a really good job there, and my grandfather owned a chain of theatres in Arizona--my mother's father--and he offered my father a really good job managing the theatres in Douglas, so I imagine that's the main reason we moved there.

My parents were really great. I got along very well with them. My mother was especially--especially exceptional as far as I can remember. She died when I was 12, but she was a very exceptional person, not only from what I can remember but from what everybody else said--not only my relatives, but people who knew her, just thought the world of her. She was a fantastic mother, and I guess if I ever decided to have children, I would really want to be like her because she was always very fair to us and she always taught us what she thought we should know. Anything we wanted to know she would tell us--she never lied to us and she never kept anything hidden from us. I thought--she

had a very healthy attitude, and she was just a fantastic mother. And I know from having watched other parents and from, oh, just from what I've seen, that there are not too many mothers around like she was. She died from cancer when I was 12, and, you know, it's pretty unbelievable for a kid at 12 to realize that their mother's dead. But I handled it really well, I guess--everybody thought that I handled it better than my brothers. It just seemed like, you know, she was dead, and there was nothing I could do about it--I just had to make the best of it. And I knew she would want me to do certain things, and so I just continued living as--the best I could.

My father was great--I just adored him as a kid--but I was a little bit scared of him because he was quite the authoritarian figure. But I learned because he was just a great parent. He had to play the role of both mother and father, and he had to bring me up and my two younger brothers up during puberty and adolescence. And, you know, God, I really don't envy him but he was just fantastic. We always knew that we were first in his heart--nobody came before us. And, consequently, we really loved him very, very much. He was great--he, he would scare people if they didn't know him because he used to scream a lot and everything, but he was so soft-hearted underneath, and I was his favorite 'cause I was his only daughter so I kind of had it made. And, again, he was a fabulous parent, and I was blessed with two

wonderful parents. And I'm very grateful for it 'cause I know they had a lot to do with my success up to the present time.

I have two younger brothers, as I mentioned before. One is two years younger than I, and the other one is three years younger than I. And we got along, also well; typically, you know, we would have the typical fights and arguments that brothers and sisters would have, but there was always a very strong bond among the three of us. And I think a lot of it had to do with the fact that my mother had died and, you know, we felt very close to each other and close to my father. My whole family is very close-knit. I got along well with both of them, but I just--felt a bit closer to Tony, who is two years younger than I, rather than I did to Ray, who is three years younger. Although I felt close to both of them, I always felt protective toward Tony because he was the middle child and he didn't get quite as much attention as I or Ray. So, I don't know, I had kind of a protective attitude toward him--I felt very close toward him.

Ray, the one who is three years younger than I, had a chronic heart condition since he was born, although he was never ill. He just had this heart condition, and the doctors did not want him to play sports or anything like that, although he was good in sports. But he was--he was really a great kid, he had a fantastic personality, and everybody just loved him--including myself. He had a charisma about him,

whereas Tony was more introverted--I think more like I am. Ray had a heart surgery in March of 1970, and the following November he died of complications from the surgery. This was really hard to take for all of us but especially for Tony, my younger brother, who had been closer to him than anyone else. I was more or less expecting his death because he had been so sick and he had been in the hospital for so long. And I had pretty much prepared myself for it--everybody had--and it was still awfully hard to take. But, you know, he was--again--a great brother to have and it was neat. We had a lot of fun when we were younger and, up till the time he died, the three of us had a lot of fun.

Now Tony and I are very, very close--as we always have been. We have a lot of fun, we have a lot of arguments, but there's always that close bond between us. He's probably the person that I'm closest to--in the world, actually.

When I was younger, I had a lot of friends. I was quite overweight, and I had an insecurity about being overweight, but I made friends very easily and I never had any problem. I was really a happy child. I mean, my childhood was great. Even after my mother died, I was a happy person. I had a few--I always had a few very, very close friends and they used to come over at my house all the time and we used to play and they used to spend the night. I'd have a good time and I'd go over to their house. And all these kids went to school with me also so I

never had any problem of meeting people or making friends with people. And I've always had a handful of friends that I really considered close to me--that are as close, maybe, as brothers and sisters might be. There's always been two or three people who I feel closer to than just mere friends.

I went to parochial schools for my first eight years in Douglas, and so for the first eight years of--in grammar school--most of my friends were from the parochial school. The school, now that I look back on it, had its advantages and disadvantages. It tried to shelter you an awful--an awful lot and they, you know, Catholic schools have quite a rigid outlook on things--they try to scare kids and I imagine some kids do get scared. But I have to be grateful for both my parents, who constantly taught us to think for ourselves and not let ourselves be taken in by rigidity and the strict dogma of the Catholic Church. Although both my parents were Catholic, you know, they did have minds of their own and thought for themselves. And this was one of the main things they tried to put across to us. You know, I would come home and maybe I learned at school that everybody who wasn't a Catholic was going to go to hell. I mean, you know, sometimes they implied this or they came right out and said it. And I knew darn well, through common sense, this wasn't true and my parents would, in a way, reinforce these things.

END.

Subject 6

I guess I'm supposed to talk about my relationship with my parents. It was a good one--I'm still having it, as a matter of fact. My parents are--are pretty groovy. I didn't think so for a long time, but they are. They haven't hassled me too much. They're from Missouri, where I'm from. My mother has her doctorate in music, and my father is an electrical engineer. Don't let those titles fool you--they're pretty okay, most of the time.

I have two children--a boy five months and a girl two and five months, two years and five months. They're really--really nice kids. I really, really enjoy being a papa, and I want to make the best of it.

(This is really strange.) Sometimes my relationships with my peers are pretty good, and (laughs) sometimes they're pretty bad. I'm laughing because I just had a bad one a few minutes ago. Definitely, I feel that I haven't done too badly in relating to my peers, or peers relating to me. As most of us all know, as we go through a course, or trying to educate ourselves, we all can go through a lot of people. And the sad thing about it, I guess, is that I've lost contact with a lot of my friends and people who I've known through the years. And that's kind of sad and heart-breaking, a little bit.

The most important thing about my school history, I guess, is that I haven't even really tried too hard in school, but I kind of look

back on it as being a groovy experience as far as getting me together and keeping me in a constant track--running track. That is to say, that I didn't know what else to do--and I don't know what else to do (laughs)--but go to school.

Work history. Well, I have a lot of those. I've taught--since I've been in Arizona, I've taught, T. A., research--now I'm working as a psychologist at a--a hospital, one of the mental hospitals here. Taught music. I've worked in a Baptist church playing the organ. What else have I done? Little odds and ends here and there. I've managed an apartment building, which they fired me (laughs) about two weeks later. That was dumb. And I've had a lot of odds and ends, like selling magazines and the whole gamut of selling--Bibles, would you believe?--one summer here. And encyclopedias. Well, anyway, that's about the end of my work experience.

I feel very strange in doing this. I don't know why because I really like talking about me, but I guess I've never planned it. I hope that it was understandable because I went through these five cards very rapidly.

I guess the most important thing in my life is my family, at this particular time. That means not only the closeness of me and my wife and my children, but also my distant relatives. I'm on the bag now of bringing everybody back together or doing something to get together, to

keep together. I'm on the family unity kick and that's been my thing for the last year and a half.

Basically, the most impressive thing in my life that I've ever read has been The Prophet. The most impressive thing I've ever seen was childbirth. And the grooviest thing that I've ever really, really wanted to do--and never gotten the chance to do--was to travel over in Europe. I don't know why that, but it just seems to be the thing to do.

My favorite sport is football. I played football in high school and never really got into the game but once. And a 4,000-ton, eight-foot-tall guy jumped me and that was the end of my football career. Really, he was only about five foot four--he was just hard as a rock.

I guess I could go back to these cards again. I really can't think of anything to say, and this tape is really bothering me, and the video is really bothering me. And I guess I should say something about . . . . END.

APPENDIX B

RATING SCALES

Classification \_\_\_\_\_

Self-Appraisal Scale

The following seven items refer to distinct personality traits. Rank the traits with numbers from 1 to 7 depending upon how well you think they describe you, with 1 being most like yourself, 2 being next most like yourself, and so on, marking with a 7 the trait you judge to be least like yourself. Remember to use all seven numbers.

\_\_\_\_\_ intelligent

\_\_\_\_\_ skillful

\_\_\_\_\_ industrious

\_\_\_\_\_ determined

\_\_\_\_\_ practical

\_\_\_\_\_ warm

\_\_\_\_\_ cautious





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