Title: THE EFFECTS OF KNOWLEDGE OF SIMILARITY IN CULTURAL BACKGROUND AND MODELING ON THE EXTENT OF SELF-DISCLOSURE AMONG ILOCANO COLLEGE SEMINARIANS

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Statement of the Problem

Main Problems:

1. Does knowledge of similarity in cultural background have an effect on the extent of self-disclosure among Ilocano college seminarians?

2. Does modeling have an effect on the extent of self-disclosure among Ilocano college seminarians?

Procedure:

The researcher asked permission from the seminaries by writing a formal letter to the concerned authorities. The primary consideration for a seminary to be a part of this research study was the presence of a large number of Ilocano college seminarians studying in these specific religious congregations.

Upon approval, the researcher gathered background information on possible participants from the seminary’s directory and/or from the assigned representative priest or seminarian who would be assisting him throughout the study.

Seminarians were randomly assigned to the specific condition prior to the actual conduct of the experiment. The researcher later informed the contact person of the possible dates for the experiment.

The experiment was done on Saturdays. For a 1-day run at Seminary C, the morning session was devoted to the no modeling whereas the afternoon session was for the video modeling. In the Seminary B, the first Saturday (whole day) was allotted for no modeling whereas the second Saturday (whole day) was allotted for video model intervention. In the Seminary A, the last three of the five Saturday runs (morning sessions only) were allotted to video model.
The researcher needed the help of two volunteer research assistants. One gave the general and specific instructions and the other facilitated the flow of counseling sessions including the last instructions after the counseling session. The researcher was the counselor and he positioned himself in the counseling room.

On the day of the administration of the experiment (1-day provincial run), the participants who were randomly assigned to no modeling groups with either undisclosed or disclosed knowledge of cultural similarity were the first participants to undergo the experiment.

The sessions started at 8:30 a.m. All morning, the participants, the researcher, and his research assistants were present inside the room. The session started with the researcher and volunteer research assistants introducing themselves. They stated the reasons for running the experiment in their seminary. General instructions were then read aloud by the first research assistant immediately after all participants received the instructions guide that went this way:

Everyone talks about seminarians and what they are like, but few people have actually tried to find anything from the seminarians themselves. We are interested in getting an idea of how seminarians feel about certain areas which confront them. We thought the best way to find out how seminarians feel about certain aspects would be to ask them to talk about their feelings privately with their counselor concerning how they feel about their seminary life for the next 30 minutes. When we say we want you to talk about how you feel concerning this, it means we want you to concentrate on verbalizing your personal emotions, personal reactions, and personal responses. In emphasizing your feelings and thoughts, you might want to talk about your problems and satisfactions, your ups and downs, elations and confidences in relation to your seminary life. Whatever your feelings concerning your seminary life are, remember that you just have to talk about them in a subjective, spontaneous and personal manner.

Are there any questions? If none, we may proceed.

The second research assistant read the specific instructions below and encouraged the participants to follow her by reading the photocopied handouts silently.

What you will say will be recorded on a tape recorder. The tape will be identified with a code number and it will be used in this study only, so NO ONE WILL KNOW WHO IS SPEAKING in this tape. Do not be conscious about the tape, just disregard it or imagine that it is not around so that
you can disclose your feelings spontaneously. Again, THIS
WILL ONLY BE USED IN THIS STUDY, and IT WILL BE KEPT
PRIVATELY. For purposes of uniformity, please share your
thoughts and feelings using the ENGLISH LANGUAGE.

Are there any questions? If none, we may proceed.

The second research assistant immediately instructed the
participants of the day to write their names in the time schedule
sheet (see appendix B). In this sheet, they were free to choose their
own time slot with the corresponding microcassette codes. The codes
were indicated for the purpose of confidentiality. Volunteer’s
information sheets were also provided for them to accomplish wherein
the first counselee was led by the first research assistant to the
counseling room for his one-on-one session with the researcher. The
second participant was asked to fill out the volunteer’s information
sheet (see Appendix D).

The remaining participants were given the option on whether to go
their own way to do other chores or to simply remain in the
instruction room while waiting for their turn. Those who opted to
leave for a while were instructed to be at the general instruction
room 10 minutes before schedule.

Inside the counseling room, all the necessary materials were
arranged (the stopwatch, the microcassette recorder, blank
microcassette tapes, and pieces of instruction sheets). The counselor
started to talk first by inviting the subject to be seated on a
chair.

In the getting-to-know part, the counselor asked questions
pertaining to the counselee’s name, place of origin, educational
background, family background and other information that set the mood
of the first acquaintance. For participants under the disclosed
cultural similarity, the getting-to-know part was done in Ilocano
dialect whereas those under undisclosed cultural similarity was done
in Filipino language. This part lasted for 5 minutes.

In the counseling proper, the counselor asked the
counselee the question, "How do you feel now about your
personal and community life as a seminarian?” The English
language was used in the sessions. Timing started from the
moment the counselee started sharing. The counselor’s role
was that of an active and emphatic listener with his eyes
fixed most of the time on the counselee. He may do the
nod, answer "yes" or "Hmm" and ask some clarifying
questions (e.g., “What do you mean about that?”; "Are you
referring to your formators?") to the counselee. Minimal
intervention was done in the process.
Upon having the last 5 minutes of the allotted 30-minute session left, the person was led into a closure. The counselor thanked the counselee and instructed him not to go back to the first research assistant for the last instruction:

You are invited for the debriefing session on (date of the debriefing) of our running of the psychological experiment. Please do not share your experience to others until the time we finished the last set of interviews. Thank you very much!

There were cases that the counselee needed more than the allotted time for the session. Due to ethical considerations, some of the sessions were extended to accommodate the need of some subjects which was more time for self-disclosures. The microcassette-tape recorder was switched off immediately after the 30-minute interview. Others have terminated the session even before the allotted 30 minute have lapsed.

Minor adjustments in the schedule were done immediately by the first research assistant in order to facilitate proper time allotment in the one-on-one sharing. General and specific orientations were given on a per batch (group) basis on the first 30 minutes. The groups with video modeling intervention started at 1:00 p.m. An introduction was provided about the video to facilitate a transition:

What you will see is a counseling session of a seminarian disclosing his concerns and problems to his counselor. What you are supposed to do while watching the session is to listen attentively and identify the problems being talked about. Focus on the feeling words the counselee is using in disclosing himself.

The video tape was played after the video introduction. Then, the second assistant processed the video viewing by asking two questions: “What were the problems shared by the counselee/seminarian?” and “What were the feeling words used by the counselee/seminarian when he shared his concerns/problems?” This method was done to check if they understood the story behind the video presented. The same process was administered from filling in the interview schedule until the one-on-one session.

Debriefing was done after everyone had been interviewed. They were gathered in the classroom and the debriefing and processing of experiences were initiated. A separate Saturday was allotted for debriefing in the other runs.
The tape-recorded interviews of 60 participants per batch were given to the two professional counselors. They rated the counselees' self-disclosure separately. The raters were oriented properly as to how they were going to rate the audio-taped interviews. The Hymes Techniques for Measuring Self-Disclosure on a Tape-Recorded Interviews were provided as well as the Self-Disclosure Scoring Sheets. After all the participants were rated, the two raters met, compared notes, and decided on the rating score for each participant. The final list of self-disclosure scores per participant was the one used for statistical analysis.

In order to see the interrater's reliability, the participants' raw scores from each rater were subjected to Pearson's r. The obtained r is .97, which is highly significant at .05.

Treatment of Data:

This study made use of a 2 X 2 factorial design to investigate the effects of two independent variables on self-disclosure.

Findings:

This study was able to show that the use of modeling and knowledge of similarity in cultural background helped in enhancing and encouraging counselees to disclose more.

The present findings lend support to the Social Learning Theory of Bandura (1977) which says that modeling influences produce learning principally through their informative function. Participants during exposure acquire mainly symbolic representations of the modeled activities (the use of video counseling model) that served as guides for appropriate performances and governed by component processes.

People do not enact everything they learn. The subjects were more likely to adopt modeled behavior because they valued the positive than negative effects (Highlen & Voight 1978; Hicks, 1971). The participants express that they find self-satisfaction in the process because that was their first time to talk to a professional lay counselor openly without the fear of taking information against them. It created an open atmosphere, broke down the possible barriers for self-disclosure like fear of what might happen in the counseling session. Lastly, it also provided them an example of how to self-disclose to their counselor.

In any given instance, then, the success of observers' ability to match their behavior of a model may have resulted from any of the following: observing the relevant activities, adequately coding modeled events for memory representation, retaining what was learned,
physical ability to perform, or experiencing sufficient incentives. This summarizes the social learning theory of Bandura. This happened in the modeling intervention which created an increase in self-disclosure from the participants of the study.

The present findings lend support to the Social Identity Theory of Tajfel (1978) which reiterates that individuals define and evaluate themselves in terms of their social groups which provide a social identity for their members (Sherif, 1976). The individual’s social identity (known through knowledge in similarity of cultural background) became a positive or satisfactory factor according to the participants of the study (Craig, 1980; Atkinson, Atkinson, Smith, & Bem, 1990). Membership in the same culture and knowledge of similar cultural identity made them more comfortable, trusting and open to disclose personal information about their life. A positive thing was brought out by this condition, that is, the increase of the extent of self-disclosure in the counseling relationship.

Part of an individual’s self-concept is derived from the individual’s knowledge of his or her membership (disclosed cultural similarity) in a social group known through the use of language in the socialization process (Tucker, 1968; Hunt & Quisumbing et al., 1987). The value and emotional significance are attached to that membership and belongingness in the social group especially coming from the same cultural grouping (Sullivan’s Interpersonal Theory in Guthrie and Jimenez-Jacobs, 1966). And this sense of belongingness paves the way to greater self-disclosure. This is the overall concept in Social Identity Theory (Tajfel, 1978).

Conclusions:

Derived from the results based in this sample, the following conclusions are hereby presented:

1. The knowledge in similarity in cultural background is an effective tool in enhancing the extent of self-disclosure among Ilocano college seminarians.

2. The modeling (video) intervention is also an effective tool in enhancing the extent of self-disclosure among Ilocano college seminarians.

Recommendations:

In view of the findings and of the conclusions reached, the following are actions to consider to further enhance the extent of self-disclosure in the helping relationships:
We cannot overemphasize the importance of acquaintance portion (rapport building) in the counseling relationship where the counselee meets the counselor. This is an opportunity to know possible information that might help enhance self-disclosure like the knowledge of similarity in cultural background. It is, therefore, recommended that similarity in cultural background be a valid intervention in enhancing self-disclosure. This must, therefore, be used in the helping relationship.

The importance of setting effective sample/s of enhancing self-disclosure in the helping relationship is another valid intervention. The video model is highly recommended as one of the effective tools in encouraging “opening-up” of persons (especially if the opportunity calls for it). This is one of the results of the psychological experiment but if there are no equipments and/or tools available, simulated or personal modeling can be an effective intervention in enhancing the extent of self-disclosure in individual or group sessions.