

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.



## **Eliciting Values through Verbal Prompting In The Counselling Arena**

**Paper Presented July 2008**

**Stephanie Wotzke**

### **Abstract**

Previous studies have shown that values influence attitudes, behaviours and motivation and provide a measure by which to make daily judgements. In hypothetical cases, recent research has shown that prompted values stimulate similar value expression in unrelated situations. The purpose of this Qualitative Study is to investigate how prompted verbal value experiences elicit the expression of similar values and explores the practical implication of this knowledge in the Counselling Field. The participants in this study are 13 Postgraduate Counselling students aged from 25 – 53 years, who completed a questionnaire and a brief written narrative response describing their “Most Cherished Memory” and its Impact. The analysis and results focus entirely on the values and value statements in the Impact. The initial account of the memory/experience, resulted in the participants expressing 76 values in six identifiable discussion categories – *Significance of the Impact, Importance of Life, Relationship with God/Higher Being, Relationships with Others, Self Understanding/Awareness, Nature’s Beauty*. It was found that values energized, and regulated value-congruent behaviour and enhanced self-related motivation by giving additional meaning to situations. A variety of implications of value recognition in counselling sessions are discussed.

## INTRODUCTION

Although the original study of values was conceived in philosophical terms, scientific studies in the field of psychology and sociology changed in 1951 when social scientists, Vernon, Allport and Lindsey linked ordinary activities, such as watching a movie, voting and reading the paper to value concepts (Debats & Bartelds, n.d). Recent studies have demonstrated that a relationship exists between values, attitudes and behaviours (McCarty & Shrum, 2000). Values also assist in assessing life satisfaction (Brown, & Crace, 1996) and there is considerable evidence that decisions people make are influenced by their values (Dawis & Lofquist, 1984; Judge & Bretz, 1992; Koop, 1991; Ravlin & Meglino, 1987, cited in Brown and Crace, 1996). Rohan (2000) points out that the manner in which people prioritise their values is an important predictor of their behavioural decisions and general attitudes to life. For instance, throughout life, people seek to gratify their need for intimacy, in relationships, which are influenced by their age, personality and the dynamics of instrumental and expressive values of friendship (Kon, 1973, 1974, cited in Kon & Losenkov, 2001). Their relationships are likely to reflect social or common group norms including religion, language, sport, politics and career interests (Crandall, Schiffhauer & Harvey, 1997) as well as general patterns of values and interests (Newcomb, 1961 cited in Crandall, Schiffhauer & Harvey, 1997).

Verplanken and Holland (2002) took a closer look at how and when values influence human behaviour, suggesting that inconsistencies in values and observed behaviours exist and are possibly influenced by various factors. They suggest that attitude function (Maio & Olson, 1994, 1995, 2000 cited in Verplanken & Holland, 2002); levels of moral reasoning (Kristiansen & Hotte, 1996 cited in Verplanken & Holland, 2002); personal norms (Aizen & Fishbein, 1972, cited in Verplanken & Holland, 2002) and attitude strength (Holland, Verplanken, Smeets & van Knippenberg, 2001, cited in Verplanken & Holland, 2002) are a few identified research variables that possibly result in behavioural and value inconsistencies. Verplanken & Holland's research (2002) looked at values as self-related motivating forces. Their study commenced by firstly exploring the motivational properties of values on the self and secondly, looking at activation of values and the conditions that influence behaviours. In the first stage of a comprehensive study, forty undergraduate students participated in an impression formation task in which half did the first part of the research. Unknown to them, they were primed to focus on environmental values by being asked to describe their imagined idea of a person from a list of given "environmentally friendly" values. In their second task they were asked to make a consumer choice between 20 television sets. Verplanken & Holland found that the participants made value congruent choices in a context unrelated to the primary task when they had firstly been primed with environmental values. Verplanken & Holland suggest (2002) that activated values may influence choices, because of the heightened information related to that value. This idea has significant impact especially, in consumer retailing, and possibly in counselling, where information that hinges on a client's understanding of his or her own activated values might be transferable to future events with significant meaning for the client. The possibility for counsellors to support clients in making life changes based on their own awareness of clients' values seems possible because Verplanken & Holland (2002) have concluded that if a situation is perceived relevant to a value that is central to one's self concept, then one will be motivated and cognizant in acting towards achieving qualities represented by that value.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

Rokeach (1973 cited <http://www.emotionalogic.com/page/ad.whyvalues.html>) supports this idea, suggesting that almost every aspect of behaviour is driven by the need to uphold personal values. He also points out (1973, cited in Claxton & McIntyre 1996) that human personalities are observable structures of internal value systems and that values affect people in ways that are demonstrable and concrete (Claxton & McIntyre 1996). For example, Cileli (1998) looked at 285 randomly selected university students, who participated in the Rokeach Value Survey (RVS; Rokeach, 1973, cited in Cileli,1998) and the Life Orientation Test (Scheier & Carver, 1987, cited in Cileli,1998) and found that value orientations consistently reflected optimistic or pessimistic personality dispositions of participants. In other words, personalities help to define value traits, which provides an insight and a better understanding of people and the way in which they view their world.

For counsellors, Cileli's findings have relevance in several other ways. Firstly, values or conflict of values that are likely to influence the interpersonal relationship between a counsellor and the client (Upton & Asch 1999) can be avoided, if it is understood. Secondly, persuasion or suggestions made by counsellors that are contrary to clients' own values will result in personal discomfort and dissatisfaction being perceived by clients (McLeod, 2000, p267). In effect this means that if a counsellor has an understanding of a client's values, their relationship and hence the therapeutic outcome will possibly be more effective. For example, Williams and Irving (2002) point out that in regard to psychotherapy and counselling, clients' personal values must be regarded within a situational context, if behavioural assimilation that is consistent and harmonious with their own understanding of 'meaning', is to occur.

Using a combination of the Schwartz Value Survey (Schwartz, 1992, Schwartz and Bilsky, 1987, 1990, cited in Feather, 1995) and incorporated features of Rokeach (1973, cited in Feathers, 1995) Feathers (1995) explored the way in which peoples' decisions are influenced by values by studying how 239 students (83men, 154 women and 2 who did not specify gender) rated 56 values. The study comprised four hypotheses relating to attractiveness of alternative values, alternative choices and relating values, complementary and opposite values on a Circumplex model and a theoretical analysis of a higher order value dimensions. Feather's research (1995) suggests that values have a role in determining which immediate goals are aversive or attractive to people in achieving positive outcomes. Additionally, values influence the valance of actions and goals in the immediate context and are variables in cognitive-affective appraisal of situations and decision-making (Feather, 1995). Although hypothetical choices were used in Feather's study, previous research supports that in real situations, values contribute strongly towards daily choices that people make (Feather, 1975, 1990, 1992; Rokeach, 1973; Schwartz, 1995, cited in Feather, 1995). These results support the necessity for workers in the human support industry to recognize and identify clients' personal values.

Allport (1955, p89, cited in Rohan, 2000) berated the former oversight of psychologists to realize that value priorities sway human perception of reality and therefore play an essential role in the judgement of choice satisfaction (Brown, Duane & Crace, 1996). An understanding of values and the roles they play in people's attitudes, behaviours and motivation is an essential quality for people helping others to make behavioural changes. The aim of this study is to investigate whether a verbal request that prompts a certain type of value by way of a particular word used in the request, results in other values of similar importance being revealed by respondents. In hypothetical situations Verplanken & Holland's (2002) suggest that, prompted values that are transferable to future events, result in a greater significance of

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

meaning when they are linked with initial value qualities. As internalised elements of human nature, values that are either unconscious or consciously conceived (Rokeach 1969, p124), become criterion for guiding actions, measures and goals of behaviour (Gross, 1985, p72). They are standards by which to judge self and others morally and a means by which to justify one's own actions and attitudes (Boninger, Krosnick & Berent, 1995) and those of others (Rokeach, 1969, p160). Values can therefore be inferred and observed from the person's words or actions.

Because reasons that people give for admiring other people and events, and the analysis of their supreme experiences or daydreams are useful tools for observing human values (Brown & Brooks, 1991, cited in Brown, Duane and Crace 1996), this qualitative study observes via a tabula rasa approach, the responses that participants outline following their description of a self selected "Most Cherished Memory". Similar to the open-ended approach used by Verplanken & Holland (2002), which initiated responses after alluding to a particular value, this study provides the opportunity for participants to recall and reflect upon a congenial occasion and associated impact. Rokeach (1973, cited in McLeod 2000, p266) argues that the best way to discover value preferences that guide individual behaviours is to enquire. The nature of this study elicits information from the participants in two ways. Firstly the research enquires about a memory that the descriptor "cherished," suggests already has great value to the participant. Secondly the participants outline the impact of the event on their lives, in the context of a situation that we know nothing about, except that they are partial to a high degree towards the preceding event that they are able to recall with fondness.

The request to participants to outline a "cherished" memory and the impact is therefore a prompted enquiry into an anticipated response in which expressions of values are likely. This procedure is similar to the research method taken by Verplanken & Holland (2002), because it initially activates a certain type of value before proceeding to the second stage of enquiry. However, the verbal approach in this research, unlike the method used by Verplanken & Holland (2002), more closely resembles interpersonal communication that might occur between a counsellor and a client. This research aims to assess whether communicated verbal value prompts give rise to additional information pertaining to values. If so the following question is applicable and potentially practical in counsellor/client therapeutic relationships: "If the memory is already valued or cherished by the participant, what values that contribute to the memory being dear to them will be evident in their account of the impact of the event?" Because motivation and cognisance is much more probable when a value is perceived as relevant to one's self-concept (Verplanken & Hollands, 2002), implications of this finding especially if verbal communication methods disclose values consistent with the prompted verbal enquiry, is pertinent to consultation sessions that hope to effectively support behavioural and attitudinal changes among clients.

## METHOD

### *Participants*

A non-random convenience sample of 13 postgraduate university students was used. These were 6 male, and 7 female Social Science Counselling students, recruited from University of South Australia. Their ages ranged from 25 years – 53 years, with the mean age of 39.4 years and a SD of 9.8. The students were aware of the voluntary nature of the project and their dual role as both researchers and research subjects. They were told that the collected information would be share in class but that it would be done anonymously. In keeping with ethical standards, the participants were informed that information would be distributed within the group and that they could withdraw at any time. The Ethics committee approved the research.

### *Apparatus*

A 10-item questionnaire spreadsheet was designed and produced. The use of two Likert-like 1-7 scales, on which participants could self assess the intensity of the *impact of the memory*, and the other to indicate their *ability to recall the memory* were incorporated into the questionnaire that was emailed to the participants. The Impact scale was ranked with 1 meaning “not a great impact”, while 7 represents “a very strong impact”. The ability to recall the memory was ranked – 1 meaning “difficult to recall” and 7 meaning “recalled very easily”. The document provided space for open-ended reflection of the memory in one column headed “Cherished Memory”, and the “Impact “in the other column. Additionally the document was designed to provide space for participants to respond to 6 additional demographic questions: - their *current age*, their *age at the time of the memory*, *occupation*, *marital status*, *gender* and *the number of people with whom they have shared the memory*. The latter category was coded with 1 = told no one; 2 = told one other person and 3 = told more than one other person.

### *Procedure*

The initial introduction by the research supervisor informed the participants of the rationale and procedures of the study. The participants were also told that the University of South Australia Ethics Committee had given approval. They were also told their participation was voluntary and that they could withdraw at anytime.

During class time, the participants were asked: - “Write about “a cherished memory”. They were also instructed: “Write about the impact that the memory had/has on you”. The participants were given about one hour of class time to complete the questionnaire and to participate in a group discussion about their memories.

An email with the survey attachment was forwarded to participants during the following week. Participants were asked to complete the questionnaire and to return it to the research supervisor so that the data could be compiled for a qualitative analysis. The participants were told that they did not have to

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

disclose the same memory they had in class. Some students exercised their voluntary rights, preferring not to share their memory with other participants.

### *Analysis*

All data was collected from the participants in writing, through the return of the emailed survey. No additional interviews were used. The content analysis was performed following some of the guidelines outlined by Nieswiadomy (1998, p525), Cropley (2002, p102) and Berg (1989, p105). Firstly, demographic information was tabulated (Table 1). Then the narratives were colour coded to distinguish statements of fact (empirical information) from value judgements in a way consistent with Znaniecki and Coser's (1968, p7) theory of social systems. Value judgements answer questions of value and can best be recognized by expressions of desirability or preference, indications of what is considered best and suggestions of what ought to happen (Scheibe, 1970, p42). Contrastingly, belief statements provide answers to factual information and are recognized as expectancies, subjective probabilities and assumptive comments (Scheibe, 1970, p41). This process was assisted by means of computer colour coding and labelling the data. *Blue* represents empirical data while *red* represents value statements (Table 3, Appendix 1) The main questions arising from this study included, "If the participants already consider the memory to be valuable, what values are evident in the participants' accounts of the impact that are congruent with qualities of the memory?", "How can a knowledge of moments of ecstasy, bliss or intense heightened experiences that are times in which ultimate values are revealed (Decarvalho & Krippner, 1991, p21) be useful in implementing personal change in therapeutic sessions?" and "How can recognition of personal values additionally benefit counselling consultations?"

This analysis acknowledges values as factual *material* in a person's subjective account, because for them it is their reality (Znaniecki 1934, cited in Smolicz, 1999, p285). Using assessment guidelines, (Rokeach 1969, p124), "I value" and "I value being" against the statements made by the participants, the researcher asked "What does this person say is important to them, now, in the past and for the future?" By grouping words that express the participants' ideas, revelations, new self-awareness, strong dislikes and passions the researcher distinguished terminal and instrumental qualities in this study expressed by the participants. (Table 4, Appendix 2)

The next step (Table 5, Appendix 3) involved sorting and labelling the values into categories, which were neither rated nor ranked, but just evident in that they are qualities that add meaning to human behaviour (Znaniecki, 1934, cited in Smolicz, 1999 p285) and are not empirical statements. The six categories were labelled *Significance of the Impact*, *Importance of Life*, *Relationship with God/Higher Being*, *Relationship with Others*, *Self Understanding/Awareness*, and *Nature's Beauty*. After this, a table (Table 2) was drawn up so that a record of the number of statements that each participant made in each of these categories was recorded, along with a calculation of the total number of values statements that each participant made during their account of the impact. Finally, the values and categories are studied, assessed and related to the literature and the broader context, in which the recall of a cherished memory and recognition of associated pivotal values might have future influence.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

## RESULTS

The original data that was provided by the participants contained all the demographic details provided by the them, as well as the description of their “Cherished Memory” and the Impact that it had/has on their lives.

**Table 1. Demographic Characteristics of the Thirteen Participants**

Participant	Age	Gender	Marital Status	Occupation	Age Event	Yrs ago	Persons Told	Imapct	Recall
1	34	M	married	minister	16.4	27.6	3	5	7
2	47	F	married	student	21	26	3	6	6
3	35	M	married	un-employed	33	2	3	5	5
4	30	F	single	rehab. consultant	31	1	2	6	6
5	43	M	married	drama teacher	15	28	3	7	7
6	25	F	married	student	16	9	3	7	6
7	53	M	married	minister	42.7	10.3	3	6	7
8	25	F	single	student	11	14	3	7	7
9	51	F	married	F/T student	51	0	3	6	7
10	26	F	married	student/carer	23.5	2.5	3	7	7
11	42	M	married	teacher	17.9	24.1	3	6	6
12	45	M	married	teacher	32	13	1	7	6
13	48	M	single	student	21	27	3	5	5

**Note : - Impact - 1 = not a great impact, 7 = a very strong impact**

**Recall - 1 = difficult to recall, 7 = very easy to recall**

**Persons Told - 1 = told no-one, 2 = told one person, 3 = told more than 3 people**

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

The demographic information was separated from the written accounts, and represented in Table 1. The written accounts fully inclusive of all details provided by the participants were then reformatted to indicate empirical information (*blue*) and value statements (*red*). (Table 3, Appendix 1). These Impacts statements were further assessed to establish value themes common to most of the descriptions. The identified repeating broad themes are *Significance of the Impact*, *Importance of Life*, *Relationship with God/Higher Being*, *Relationship with Others*, *Self Understanding/ Awareness* and *Nature's Beauty*. Every value mentioned by each participant in the Impact accounts only, are outlined in Table 4, Appendix 2. A further breakdown of the values under the specific six chosen headings in Table 5 Appendix 3, shows how many of the participants expressed values from each of the categories, and state the sentence/sentences which qualify their placement into the selected categories. Where a statement clearly supports more than one value, the statement has been entered into more than one category. For instance, Participant 7 says:-

- A valued corollary of the trip was that it has increased my capacity to take risks, albeit calculated in order to discover what life may have in store....but risks were rewarded

This statement reveals two values. Firstly, there is an indication of a greater self-understanding and secondly the participant has made mention of the rewards of life. This statement is therefore found in the *Importance of Life* category and the *Self Understanding/Awareness* listings. Table 2 summarizes the number of values expressed by each participant in each category and the total number of values expressed by each participant overall, taking into account as demonstrated above, that value sentences sometimes reveal several values. 76 values were recorded.



Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

**Table 2 :- Number of Values per Participants for Each Value Category**

<b><u>PARTICIPANTS</u></b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>total values per group</b>
<b>Impact Significance</b>	2	*	2	2	4	*	2	2	1	1	1	1	1	19
<b>Importance of Life</b>	2	*	*	2	2	*	3	*	*	3	1	*	*	13
<b>Relationship with God/Higher Being</b>	2	*	*	1	1	*	1	*	*	2	*	2	*	9
<b>Relationships with Others</b>	*	*	*	*	*	2	*	*	*	2	1	1	*	6
<b>Self Understanding/ Awareness</b>	2	1	3	2	2	1	4	2	3	3	1	1	2	27
<b>Nature's Beauty</b>	*	1	*	*	*	*	*	1	*	*	*	*	*	2
<b>Total Values</b>	8	2	5	7	9	3	10	5	4	11	4	5	3	<b>76</b>
<b>/ Participant</b>														

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

The intensity of the Impact (Table 1) was *very strong* for 5 participants, *quite strong* for 5 participants, and *fairly strong* for the other 3. Of all the participants for whom the impact was 6 and 7 rating, all scored 6 - 7 on their ability to *recall* the situation easily. One participant, for whom the impact was not as great being 5, recalled the memory/event very easily scoring a 7. The two other participants, who rated the impact 5, also rated their *recall* ability as 5. Eleven of the participants (Table 1) shared the memory/event with more than 3 other people. One participant told one other, while another participant had told no one else. Five participants experienced the event <10.0 years ago. Three participants (Table 1) recalled the event from 10 – 14 years ago and five participants recalled the event from between 24 and 28 years ago.

Three participants (Table 2) expressed 5 values in total through out their account of the Impact, while two participants stated 3, 4, and 9 values. Four other participants each verbalized 2, 8, 7 and 11 values in total. All except two participants acknowledged the *Significance of the Impact*, which they highlighted using from 1– 4 value descriptions in their accounts. Examples of these statements tabulated in Table 5 Appendix 3 include:-

- The impact was significant (Participant 1)
- I feel drawn [to the experience] (Participant 5)
- [the memory] has two main impact effects (Participant 12)

Six of the participants expressed values that were associated with the *Importance of Life*. Of these, two participants (Table 1) expressed 3 values to support their view on life, while three listed 2 values and one person stated 1. The following are some of the examples outlined in Table 5 Appendix 3 that relate the event to the Participants lives:-

- [the trip/experience]was like discovering some missing pieces of my life’s “jigsaw” I didn’t always know existed (Participant 7)
- (I have not looked back) but rather am in a continual state of awe as to how amazing life really is (Participant 10)

The *Relationship with God/Higher Being* was mentioned by five of the participants with three of them stating 2 values. Several comments made by some of the participants (Table4, Appendix 3) include the following:-

- I was a soul searching experience that gave me the courage and inspiration to make new plans.... And to follow my dreams (Participant 4)
- (I fasted and searched for getting closer to God.) I can not be close enough (Participant 10)

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

- (this event and the years between)...helps me to recognize God's hand in my life

Two of the participants outlined 2 values in the *Relationship with Others* category, and another two expressed 1 value each in this section. Table 5, Appendix 3 outlines sentences that demonstrate values in this category. Examples include:-

- I also realize that without her [mum], I doubt I would've been able to cope (...at home all those years) (Participant 6)
- (I married my special friend, and we are expecting a baby next month) My life couldn't be more complete (Participant 10)
- [the son is frustrating deal with but the memory reminds me of] his innocent childhood with great nostalgia (Participant 12)

All of the 13 participants (Table 2) responded to the *Self Understanding/Awareness* category. This is the only category in which every participant commented. Three of the participants expressed 3 values, five participants stated 2 values and four participants revealed one value relating to their own understanding/awareness. Some of the value statements made by the participants (Table 5, Appendix 3) in this category include:-

- They (Siamese cats) are relaxing to be with and just so touchable
- I realized that I wanted to travel again and try and work overseas
- [the experience/memory] has in some way become an authority for me yet this is not an unquestioned authority
- [the dream/experience helped me] to be a little less self-preoccupied

Two participants each stated one value in *Nature's Beauty* section (Table 5, Appendix 3). Their comments are:

- I just love Siamese cats (Participant 2)
- (I can just close my eyes) and I am taken to this peaceful mode

In their description of the significance of the experience and the impact it has had and possibly still has on their lives, the 13 Participants mentioned 76 value statements. *Significance of Impact* with 19 values expressed by 11 Participants, and *Self Understanding/Awareness* with 27 values acknowledged by all of the participants were the highest scoring categories in the study.

## DISCUSSION

The aim of this study was to investigate whether a request for Participants to describe a “Cherished Memory” prompted them to reveal values of importance to them, in their narration of the Impact. This hypothesis received strong support, with 76 values being mentioned by the thirteen participants throughout their Impact descriptions. The six identified common value themes from the statements were *Significance of Impact, Importance of Life, Relationship with God/Higher Being, Relationships with Others, Self-Understanding/Awareness* and *Nature’s Beauty*. The analysis of this study pays particular attention to the language and words used by the participants in their narration of the events in the impact.

In discussing the relevance of these findings, two value categories have notably higher scores than the others. These are the *Significance of the Impact* - 19 values and *Self Understanding/Awareness* – 27 values (Table 2). Recognition of personal satisfaction of life situations as outlined by Brown & Crace (1996) are demonstrated by the value statements expressed by the participants in these categories.

### Significance of the Impact

Eleven participants expressed values regarding *Significance of the Impact*, which appears to be the participants’ analysis and review of the relationship that they have drawn between the actual experience and the ongoing significance of that experience. Participant 5 (Table 5, Appendix 3) says “I feel drawn [to the experience and from it] I can access the validity of my rational theological journeys as well as my experiential ones”. Participant 10, comments, “[as a result of the experience] I was blind but then I could see.” Participant 13’s comment “[the dream/experience] helped to awaken me to the needs of others”. For these three participants, the value in the impact appears to be associated with a transformative period – one that was eye opening for Participants 10 and Participant 13 years after the original event and one that is now an ongoing reference point for Participant 5. Similar responses to experiences, or memory of the experiences were found by Pillemer, (2001), who points out that when a person enters new uncharted life situations, particular past events become strong influences of actively reviewed reference points that are mentally linked to life choices.

The comments in this category made by all the participants consistently highlight a transition period about which they have become aware of new possibilities that give them pleasure and new direction. Words such as “very fulfilling”, (Participant 7); “an opportunity of discovery” (Participant 4); “a significant turning point”, (Participant 11); “gives me a happy feeling” (Participant 8) are indications of positive outcomes and new perspectives that the participants seem to realize and express as consequences of the initial “Cherished” experiences. It is possible that values associated with the consequences contribute to the experience being more easily remembered and described as “cherished.”

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

Pillemer (2001) points out that when memories are attached to a belief system, regardless of the original episode, they are motivational and valuable and support “an optimistic view of personal change and growth” as shown by the above examples.

It seems from the comments collated in this section that the *Significance of the Impact* supports and reveals Participants’ values quite meaningfully and is consistent with the values that they have already attributed to the “Cherished” experience. However, the analysis and discussion do not include exploration of the actual values listed in the narration of the Cherished Memory, but instead draw the conclusion that if participants choose to retell an event to which they assign the adjective “Cherished”, then the values expressed within the event and associated impact experiences must also be “Cherished”.

Some of the participants (Table 5 – *Significance of the Impact*) cling to, recall and revisit motivational and inspirational sources that for them exist in the impact of the experience in current times of need. Showing that the relevancy of values is central to one’s self-concept to motivate behaviour and thoughts (Verplanken & Holland, 2002), the findings are consistent with previous research outcomes. Examples of this are demonstrated by the following comments:-

“it is a source of much problematic theologizing....” (Participant 7)

“(the memory) represents a range of personal strengths” (Participant 9)

“[the trip] was an event in my life that I will never forget” [an enlightenment and education] (Participant 3)

Even though many of the “Cherished” experiences were quite a long time ago for some of the participants, the majority of them have shown a distinct and consistent association between the memory that is “cherished” and the *Significance of the Impact*, which they have indicated that they also hold in high regards. From words used by the participants to describe the *Significance of the Impact*, values consistent with being “Cherished” are evident in their accounts. As indicated by the results, an association exists between values that contribute towards the importance of the experience for the participants, and values mentioned in the *Significance of the Impact*.

### **Self Understanding/Awareness**

The highest scoring *Self Understanding/Awareness* category, to which all thirteen participants responded, recorded 27 value statements (Tables 4 & 5). As familiarity with themselves, their reactions, and life options through the experience that they “cherish” becomes greater, values quoted by the participants in the impact reinforce personal empowerment. This reaction supports Rockeach’s (1973)

suggestion that personal values drive behaviours. Participant 9 (Table 5) for example, says “[the memory of the event] is now a wonderful reinforcement that I can and will succeed....” The supposition that values in the Impact statements are “cherished” in a similar way to the original experience is supported by statements that reflect the transference of the adjective “Cherished” although not always spoken, but implied, to the *Self Understanding/Awareness category* and includes the following examples:-

- They (Siamese cats) are relaxing [for me] to be with... (Participant 2)
- [the memory] has warned me or reminded me that there are super rational ways of knowing when at times in my life I have elevated rationality..... (Participant5)
- [the results/experience] represented my chance to enter into a solid career in education and the start of much learning, many valuable relationships and privileged opportunities (Participant 11)

The experiences for each of the above-mentioned participants occurred more than two decades ago, (Table 1) yet their ability to recall the original event, as a current driving force, is very easy for each of them. This information suggests that like the “Cherished Memory” that preceded the account of the Impact, the consequential details described by participants 2, 5 and 11 are, most memorable, and highly significant to them. In other words, it appears that the value quality of the memory/experience is also disclosed in the Impact.

For some of the participants the impact of the memory is associated with values that are related to living, ways of living, and freedom of choice. Examples of this expressed in Table 5, by the Participants who travelled include:-

- ...in life’s situations and events, there can be good fortune or bad fortune (Participant 1)
- the bridge for me was symbolic of a new journey (Participant 4)
- a valued corollary of the trip was that it has increased my capacity to take risks (Participant 7)
- .....[the trip] served the purpose of helping me to understand myself, for better and worst, more than ever before (Participant 7)

The personal values expressed by this group of independent travellers, is consistent with the findings made by Madrigal, (1995) whose contribution to theoretical research in leisure travel styles and personal values suggests that *self-fulfilment* and *accomplishment* are qualities that significantly differentiate independent travellers from group travellers. Appreciation that might not have been realized had not the experience occurred is expressed by several of the participants in value-laden words (Italicised below) that demonstrate fond acknowledgement and personal satisfaction:-

- How fortunate* I was to be alive (Participant 1)

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

- [the trip] ....made me realize that I *love* to travel (Participant 3)
- [the trip/experience].....has since enabled me to understand *who I am with greater grace* (Participant 7)

The words used by the participants in their description of the Impact, outlined in the above examples, suggest that the participants consistently rate values expressed in the impact as being of extremely high regard to them, in a similar way they value the experience. The possibility of the descriptor “Cherished” initiating a recount of consequences with cherished values in the impact statements is supported by this example. In the former two categories of major value representation, it is likely that the attainment the participants’ maximum life goals is a result of their hopes, wishes and aspirations balancing with their ideals to acquire positive outcomes (Higgins, 2000).

### **Importance of Life**

Five participants (Table 5, Appendix 3) expressed 13 values pertaining to the *Importance of Life* in their impact statements. Like the examples already outlined, the significance of the experience impacts on several of the participants by giving them a fresh view of life, which they embrace with appraisal and enlightenment – attitudes mirroring the values of the original “Cherished” experience. For instance, Participant 1 says that the event “reminded me how fragile life is ....life is a gift”. The symbolic experience identified by Participant 4 stimulated “the desire to make life more interesting and exciting” and to “leave behind worries and upsets” of past experiences. Participant 7 uses simile saying that the experience, “was like discovering some missing pieces of ...life”. Similar to Feather’s (1995) findings, in which he suggest that the appeal of action courses are related to personal values the participants show strong goals and attitudes with coactive values.

Within this section, the value statements incorporate words that indicate that the Cherished event continues to have valuable influence on the participants’ lives through the significance that they assign to the impact. Psychosocially constructed life stories - the impact components, being part of the self-interpretation of the story, go beyond the biographical facts to imaginatively construe both past and future meaning of life based on cultural values and norms (McAdams, 2001).

The language used by the participants supports compatibility between the values of the event and the ongoing values used in expression of the impact as participants construct their own interpretation and meanings of the event. The strongly impacting event is a “reference memory” that is both “protective” and theologically challenging for Participant 5. Participant 10 has “found meaning in life”, feels totally fulfilled and experiences “a continual state of awe”. The chance to form “valuable relationships and seek “privileged opportunities”, resulted from Participant 11’s experience of receiving satisfactory school grades. Values in (“Cherished”) memory coexist with congruent values in the impact statements that self-define people, and contribute towards the study of their attitudes and behaviours through

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

recognition of the desires and beliefs used to accomplish goals (McAdams, 2001), which through the vital moment affirm their own value of life (Maslow 1970, cited in Nelson, 1995).

### **Relationship with God/Higher Being**

Three other categories of values that are more specific, *Nature's Beauty*, *Relationships with Others* and *Relationship with God/Higher Being* attracted less value comments (Table 2) than the categories already mentioned either because they are actually less important values for the members of the participating group, or that none of these categories was mentioned by the Participants in the original account, and so therefore did not warrant mentioning in the impact. However, spiritual values mentioned 9 times by six participants, (Table 2) are compatible with the “cherished” quality, which persuaded each of them to tell their story. For example, Participant 12 (Table 1) became aware of needing more in life than a shallow Christianity. Following an unexpected event, Participant 1 expresses a spiritual connection saying “Somewhere in all of this, there is God”. Similarly, Participant 10 (Table 5) recognizes God’s presence saying that the experience has been an inspiration to always achieve, and that God’s closeness is important. The attitude expressed by Participant 10 supports the view that the impact and the ongoing relationship with God, is as important to him and as much valued as the value quality of the reference experience. Feather, 1975, 1990, 1992; Rokeach, 1973 and Schwartz, 1995 (cited in Feather, 1995) showed that choices are strongly swayed by values. In this regard, religious decisions expressed by participants in this research, support previous findings that connect decision making with values.

Participant 12 in the impact consistently reviews qualities of the “cherished” experience that stimulated her to close life gaps, and eventually fill the void with God’s peace and love. As a result of initially reflecting upon the “cherished” experience, participants who wrote about the impact in this section appear passionate about their spiritual relationships. The inability for a counsellor to recognize religious beliefs and values in a client’s communication can have a harmful result on the client (Johnson & Johnson, 1997, cited in Eriksen, Marston & Korte, 2002) with the possibility of reducing ethical standards through ignorance and inability to recognize and understand beliefs and values that exist for the client (Bishop, 1992; Genia, 2000; Ridley, 1985, cited in Eriksen, Marston & Korte, 2002). Contrarily, Hickson, Housley, and Wages (2000), suggest the inclusion of spirituality in therapeutic sessions, for clients who believe, can have a powerful psychological impact and provide an effective source of comfort and strength. The consequences of the spiritual experience brought about by triggering events, or “disorientating dilemmas” result in transformative learning experiences, from which new perspectives, through critical reflection on habits and mental frames of reference aim to make sense (Carter, 2002) “It was a soul searching experience”, (Participant 4) “I started to think there must be something more to this Christianity thing”, (Participant 10) and “[the event] reinforced my view of a providential God...” provide examples of the participants passing beyond regular thinking styles to what developmental psychologists refer to as a dominant ways of relating to and understanding situations that transform their reality (Marsick, 1998). Marsick (1998) points out through their interpretation of events, people who experience transformative experiences are able to see how their



Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

actions are shaped by their view, as well as uncovering strongly held assumptions, beliefs and values that are powerfully catalytic.

Ongoing effects of the impact on their lives support the latter view, and reinforce values that participants first realized in the original experience. Standards and values existing in the impact narration recognized and easily communicated by the participants, are indications of cherished values that are associated and congruent with values arising as a result of the catalyst - the original event.

### **Relationships with Others**

The literary expression used by the Participants in *Relationships with Others* indicates values significance in their lives. An “*amazing* bond” (Participant 6), “*special* friend” (Participant 10), “*valuable* relationships”, “*privileged* opportunities” (Participant 11), are adjectives that show the high significance that participants place on interpersonal relationships. Participant 12 recalls “with great nostalgia,” the innocence of his son’s childhood. After marrying her special friend, Participant 10 says, “My life couldn’t be more complete”. Had discrepancies occurred between what Participant 10 actually found in her relationship and her expectations she would have reported “feeling unhappy” as indicated by Elkins & Peterson’s (1993) research results on best friendships. The “amazing bond” to which Participant 6 refers that exists between herself and her mother is a likely indication of the virtue of the value orientation that exists in the mother/daughter dyad, which Strimling (1995) says is stronger when minimal value differences exist. During her formative years, she remembers how supportive her mother was - “I doubt I would’ve been able to cope (without her)...”. Statements made by the participants in this section show a high level of appreciation of the relationships that the participants have with their specific family members. Family life and friendship are values that each of these participants was inspired to write about following a prompt to recall and describe a “Cherished Moment” and the impact. It seems reasonable to conclude therefore, from the Impacts expressed by the participants, and the words of endearment that they have used, that values they show are very much “cherished”. This outcome supports previous studies that show the potency of values on decision making, justification of actions, and personal attitudes (Gross, 1985 p72; Boninger, Krosnick & Berent, 1995 and Rokeach, 1996, p160). Additionally values that are grounded in the knowledge base of autobiographical memory, facilitate the selective retrieval of memories that affects past and current goals (Pasupathi, 2001). This point implies that values in the memory are the same values in the present and that values in the impact of an event are the same as those in the event, especially in the social reconstruction of the experience.

## Nature's Beauty

Although only 2 participants responded in the Nature's Beauty category both of them (Table 1) have been strongly affected by the impact of the event that they retold. The significance of the impact for each of these participants is directly related to the ability that they have to recollect the experience, and to revisit the experience. Supreme values *truth*, *goodness* and *beauty*, are qualities that have a unique characteristic, a convenient ambiguity that makes them valuable, or that gives value to that which they are applied ie what is good, what is true and whatever is beautiful (Alexander 1933, p1). The impact descriptions provided by Participants 2 and 8 support their values of inner harmony, and appreciation of a beautiful world that they strongly associate with relaxation and peace (Table 5). Their values show the strong feelings they have towards serenity and beauty. This suggests that the experiences that uphold these values are also cherished, because prompted values that are transferable to future events have greater meaning when related to the original value (Gross, 1985, p72). Participant 8 also reinforces this assumption, stating, "Remembering this cherished memory gives me a happy feeling." Participant 2 comments that she "just loves" Siamese cats and has "had one or two ever since that first little kitten" (Table 3) Participant 2's reactions are congruous with values associated with pet ownership that a variety of other researchers suggest include developing a sense of self-respect, independence, and responsibility (Corson, Corson & Gwynne 1975, cited in Johnson & Rule, 1991); maintaining contact with reality (Levinson, 1972, cited in Johnson & Rule, 1991); having more life satisfaction (Francias et al., 1985, cited in cited in Johnson & Rule, 1991) and experiencing greater happiness (Connell & Lago, 1983, cited in Johnson & Rule, 1991). It is highly likely that Participant 2's reactions are associated with similar values, since she simply "loves...cats".

Throughout this study, attitudes, attitudes, likes and dislikes are tools that point towards personal values (Brown & Brooks, 1991, cited in Brown, Duane and Crace, 1996). The open-ended approach of this study, consistent with responses found by Verplanken & Holland (2002), suggest that prompted values result in the additional expression of similarly cherished values. Values important to the participants in the *Impact* statements are consistent with important and cherished values initially communicated by the participants when they were requested to talk about "A Cherished Moment". The results of this study show a consistent expression of values provided by the participants that fall into categories already identified by other researchers – human values (Rokeach, 1979) and attainment values (Eccles, 1987) which include *affective goals*, physical well-being, happiness; *cognitive goals*, intellectual creativity, exploration; and *subjective organization goals*, unity, and transcendence (Eccles & Wigfield, 2002). Additionally, aesthetic values that tether the natural environment to diverse frameworks of conceptual information (Foster, 2000) enabled some of the participant to make appreciative judgements in their narrations about nature and environmental aspects.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

Although the small number of participants involved, limited the extent of this research, a consistent response by the participants indicates their readiness to express values important to them when they are prompted to recount situations of matching significance. The results support the suggestion by Williams and Irving (2002) that the relationship between behavioural assimilation and one's situation is much more meaningful to people whose personal values are upheld by decisions that they make, or are supported to make. With an understanding that, as opposed to internal or external pressures, personal values are instrumental in persuading greater goal progress (Koestner, Lekes, Powers & Chicoine, 2002) counsellors are in a much more advantageous position to assist clients to make personal changes compatible with clients' own beliefs. James (1996) states that influences people have on each other are not as complex to understand, providing that their values, which are strong motivators, are considered. For example, when personal values were aligned with behaviours and outcomes congruent with participants' beliefs, Howell (2001) found that women in mid life reported feeling "good", "happy" and "satisfied". Personal values observable in overt conduct, are instrumental in satisfying and maintaining interests, and selecting and directing behaviour of an aroused interest system (Allport, cited in 1958, p 77), notable in levels of satisfaction. The human ability to set goals towards personal change is a consequence of reviewing one's values (Stein & Levine, 1990, cited in Karniol & Ross, 1996) and assessing goal achievement in relation to personal values (Rokeach, 1973, cited in Karniol & Ross, 1996). The function and necessary understanding of the relationship between values, goals, and motivation is essential for counsellors who hope to support clients in making sustainable changes that are compatible with the client's own beliefs. For instance, emotional imbalance is frequently an indicator that the counsellor needs to work together with the client to alleviate symptoms of distress by aiming for value congruence (Howell, 2001).

## CONCLUSION

The results of this research suggest that a verbal request which aims to elicit information about one's values is possible by encouraging a person to talk about the impact of experiencing a "Cherished" time - a verbal cue that delves into personal values. This study also shows that language used is an indicator of an individual's values and therefore offers further insight for the therapeutic relationship to successfully proceed. The study also shows that value-congruent decisions are much more likely to affect behavioural changes and influence goals. Pertaining especially to the implication of recognizing and using values in therapeutic counselling sessions, the discussion outlines benefits of values as motivators and the role of values in personal satisfaction.

Future studies in this area would benefit by exploring the reactions to verbal prompting of a larger random sample of participants without counselling training. Consideration could also be given to exploring the reasons why people make value incongruent decisions over decisions that reflect their personal ideals and preferred values.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

## **REFERENCES**

- Allport, G.W. 1958, "The Function Autonomy of Motives", in *Understanding Human Motivation*, eds. M. Demartino & Chalmers L. Stacey, H. Allen, Cleveland, OH.
- Alexander, S, 1933, *Beauty and Other Forms of Value*, Macmillan and Co. Ltd., London.
- Berg, B. 1989, "Introduction to content analysis" in *Qualitative Research Methods for the Social Sciences*, Boston: Allyn and Bacon.
- Boninger, D., Krosnick, J, Berent, M. 1995, "Origins of Attitude Importance: Self-Interest, Social Identification, and Value Relevance" *Journal of Personality and Social Psychology*, Jan vol 68, no 1. pp 271-296.
- Brown, D. & Crace, R. 1996, "Values in Life Role Choices and Outcomes: A Conceptual Model", *Career Development Quarterly*, vol 44, no. 3 p211.
- Carter, T.J., 2002, "The importance of talk to Midcareer Women's Development: a Collaborative Inquiry", *The Journal of Business Communication*, vol 39, no 1, p55.
- Cileli, M, 1998, "Life and value orientations of Turkish University students", *Adolescence*, Spring ed.
- Claxton, R. & McIntyre, R. 1996, "Cognitive Style as a Potential Antecedent to Values", *Journal of Social Behaviour and Personality*, Jun. Vol 11, no 2. p 355.
- Crandall, C.S. Schiffhaue, K. & Harvey, R. 1997, "Friendship Pair Similarity as a Measure of Group Value" *Group Dynamics Theory, Research and Practice*, vol 2, no 2, pp133-143.
- Cropley, A. 2002, "Analysing qualitative data", in *Qualitative Research Methods – An introduction for students of Psychology and Education*, Zinatne.
- Debats, D. & Bartelds, B, n.d., "The Structure of Human Values: A Principal Components Analysis of the Rokeach Value Survey (RVS)", [Online]. Available: <http://www.ub.rug.nl/eldoc/dis/ppsw/d.l.h.m.debats/c5.pdf> [Accessed 24/11/03]
- Decarvalho, R. & Krippner, S. 1991, *The Founders of Humanistic Psychology*, Praeger Publishers, New York.
- Eccles, J.S, & Wigfield, A. 2002, "Motivational Beliefs, Values and Goals," *Annual Psychology Review*, vol 53, pp 109-132.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

Elkins, L.E. & Peterson, C. 1993, "Gender Differences in Best Friendships", *Sex Roles: A Journal of Research*, vol 29, no 7-8, p 497.

Eriksen, K., Marston, G. & Korte, T. 2002, "Working with God: managing conservative Christian Beliefs that may Interfere with Counseling", *Counseling and Values*, vol 47, no 1, p48.

Feathers, N. 1995, "Values, Valences, and Choice: The Influence of Values on the Perceived Attractiveness and Choice of Alternatives", *Journal of Personality and Social Psychology*, June, vol 68, no 6. pp1135-1151.

Foster, C. 2000, "The Narrative and the Ambient in Environmental Aesthetics", *The Journal of Aesthetics and Art Criticism*, pp 127-137)

Gross, F. 1985, *Ideologies, Goals and Values*, Greenwood Press, Westport.

Hickson, J., Housley, W. & Wages, D. 2000, "Counselor's Perception of Spirituality in the Therapeutic Process", *Counseling and Values*, vol 45, no. 1, p 58

Higgins, E.T. 2000, "Making Good Decisions: Values From Fit", *American Psychologist*, vol 55, no. 11, pp 1217-1230.

Howell, L. C. 2001, "Implications of Personal Values in Women's Midlife Development", *Counseling and Values*, vol 46, no. 1, p54.

James, M. 1996, "The Motivational Magic of Values", *Training and Development*, vol 50, no. 2, p12.

Johnson, S., Rule, W. 1991, Personality Characteristics and Self-esteem in Pet Owners and Non-owners", *International Journal of Psychology*, vol, 26, no. 2, pp 241-252.

Karniol, R. & Ross, M. 1996, "The Motivational Impact of Temporal Focus: Thinking about the Future and the Past", *Annual Review of Psychology*, vol 47, p 593.

Koestner, R., Lekes, N., Powers, T.A. & Chicoine, E. 2002, "Attaining Personal Goals: Self-Concordance Plus Implementation Intentions Equals Success", *Journal of Personality and Social Psychology*. vol 83, no. 1, July, pp 231-244.

Kon, I. & Losenkov, V.A. 2001, "Friendship in Adolescence: Values and Behaviour", *Journal of Marriage and The Family*, Feb, pp.143-155.

McAdams, D. 2001, "The Psychology of Life Stories", *Review of General Psychology*, vol 5 (2) June, pp 100-122.

- Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.
- McCarty, J. & Shrum, L, "The Measurement of Personal Values in Survey Research – A Test of Alternative Rating Procedures", *Public Opinion Quarterly*, vol 64, pp271-298.
- McLeod, J. 2000, *An Introduction to Counselling*, 2<sup>nd</sup> edition, Open University Press, Buckingham.
- Madrigal, R. 1995, "Personal Values, Traveler Personality Type, and Leisure Travel Style", *Journal of Leisure Research*, vol 27, no 2, p125.
- Marsick, V.J. 1998, "Transformative learning from Experience in the Knowledge Era", *Daedalus*, vol. 127, no. 4, p119.
- Nelson, G, 1995, "Vital Moments", *Journal of Humanistic Education & Development*, vol 34, no. 1, p24.
- Nieswiadomy, R. 1998, "Qualitative Research designs", in *Foundations of Nursing Research*, Stamford: Appleton & Lange.
- Pasupathi, M, 2001, "The Social Construction of the Personal Past and Its Implications for Adult Development", *Psychological Bulletin*, vol 127 (5), pp 651-672.
- Pillemer, D. 2001, "Momentous Events and the Life Story", *Review of General Psychology*, June, vol 5, no. 2, pp 1089-2680.
- Rohan, M, "A Rose by Any Name? The Values Construct", *Personality and Social Psychology Review*, vol, 4, no. 3, pp 255-277.
- Rokeach, M. 1969, *Beliefs Attitudes and Values, A Theory of Organization and Change*, Jossey-Bass Inc., Publishers, San Francisco.
- Scheibe, K. 1970, *Beliefs and Values, - The Person in Psychology*, ed. T. Sarbin, Holt, Rinehart and Winston, Inc., New York.
- Smolicz, J. J. 1999, *JJ Smolicz on Education and Culture*, eds. M Secombe & J. Zajda, James Nicholas Publishers. Pty. Ltd., Adelaide.
- Striming, S.A. 1995, "A Study of Mother/daughter Relationships as a Function of Value Orientation", Dissertation Abstracts International: Section B: The Sciences & Engineering, Vol 56(5-B), Nov 1995. pp. 2889.
- Upton, D. & Asch, R. 1999, "Psychological Distance, Stated Values and Values in use: An Approach to Considering Interactions for Counselling within Organizations", *Counselling Psychology Quarterly*, vol 12, no 1, pp 39-48.

Wotzke, S. (2008). Eliciting values through verbal prompting in the counseling arena, *Counselling, Psychotherapy, and Health*, 4(1), Counselling in the Asia Pacific Rim: A coming Together of Neighbours Special Issue, 111-133.

Verplanken, B & Holland, R. 2002, "Motivated decision Making: Effects of Activation and Self-Centrality of Values on Choices and Behavior", *Journal of Personality and Social Psychology*. vol 82, no. 3, March 2002, pp 434-447.

"Why know the priority of Values" n.d., [Online]. Available:  
<http://www.emotionalogic.com/page/ad.whyvalues.html>, [Accessed 24.11.03].

Williams, D. & Irving, J. 2002, "Universes of discourse; implications fro counselling and psychotherapy", *British Journal of Guidance and Counselling*, vol 30, no 2.

Znaniecki, F. & Coser, L.A. 1968, *The Social Role of the Man of knowledge*, Columbia University Press, New York.