Journal of Invitational Theory and Practice

The **Journal of Invitational Theory and Practice** promotes the study and research of invitational theory and application. It publishes articles to advance invitational learning and living and the foundations that support this theory of practice, particularly self-concept theory and perceptual psychology. Authors should submit manuscripts in triplicate to the editor. Guidelines for Authors are found in the journal.

The **Journal of Invitational Theory and Practice** (ISSN-1060-6041) is published twice a year, by the International Alliance for Invitational Education, School of Education, The University of North Carolina at Greensboro, Greensboro, NC 27402-6171. Subscriptions for non-members are $35.00 per year; IAIE members receive the journal as part of their membership. Send address change to The International Alliance for Invitational Education, The University of North Carolina at Greensboro, Greensboro, NC 27402-6171.

Subscriptions:
Membership and subscription information can be obtained by writing to the International Alliance for Invitational Education.

Alliance Mailing Address:
The International Alliance for Invitational Education
School of Education, Curry Building
The University of North Carolina at Greensboro
Greensboro, NC 27402-6171

The **International Alliance for Invitational Education** is chartered by the State of North Carolina as a not-for-profit organization. Members consist of an international network of professional helpers representing education, child care, nursing, counseling, social work, psychology, ministry, and related fields who seek to apply the concepts of invitational theory and practice to their personal and professional lives.

Winter, 1994, Volume 3, Number 1

Editorial

Articles

Editorial—

The Complexity of Simplicity

One attractive characteristic of invitational theory is the simplicity of its language. Terms like "invitations," "disinvitations," "intentions," and "choices" are relatively easy to understand. William Purkey, John Novak, Paula Stanley, and others have pointed out that the basic concepts of the theory are easily understood, so much so that children can learn them. This simplicity is a nice attribute to have in a world where professions, such as education, become entrenched in seemingly foreign expressions and terminology. At the same time, there is risk in promoting a theory about human relationships that is commended as "easy."

Occasionally, people who hear of invitational theory for the first time are polarized. One group rejects it as "so simplistic" that it is useless. These people say, "It's fluff; simply do nice things and good things will happen." On the other pole, the audience enthusiastically embraces the simplicity, but sometimes these believers fail to search the depth of meaning the theory proposes for themselves or for society in general. Novak (1992) reminded us that an "enthusiastic battle cry" has its place, but without serious study, inquiry, and understanding a theory cannot be put into legitimate practice.

The simplicity of language adopted by invitational theory becomes more remarkable when we realize the complex ideas, relationships, and beliefs put forth in its philosophy. Understanding the basic concepts is relatively easy; putting them into practice and understanding their implications for institutions, society, and cultures is more challenging.

The experience of editing this journal has emphasized this issue for me as a follower of invitational theory. Reading manuscripts from authors and working with those accepted for publication, I have learned how individual perceptions and the language we use to express our views illustrate differences in our understanding of invitational theory and practice. This is a rich learning experience that I am honored to have received.

In this issue of the journal four articles illustrate the relevancy of the simplicity-complexity issue. First, William Purkey and Paula Stanley revisit the "blue card-orange card" metaphor. An easily understood comparison, this metaphor illustrates the power and intricacy of invitations.

A qualitative study of the influence of self-efficacy on students' writing performance is summarized by Frank Pajares. He links the findings with the self-concept assumptions of invitational theory, lending credence to the belief that inviting relationships can contribute to student achievement.

In the third article, Derenda Wiemer and William Purkey report on a study that investigated differences between invitations to self and others. Their findings indicate that people may be

more negative with themselves than they are towards others. If true, the authors suggest that schools may want to provide more opportunities for positive self-reflection.

The final article by Clayton Arceneaux offers an in-depth examination of trust, an essential ingredient of the inviting process. As with the metaphors used to explain invitational beliefs, trust often seems a simple enough concept. This article delves into the sources, situations, and circumstances that add complexity to trusting relationships.

John J. Schmidt
Editor

Reference

Novak, J. M (1992). Critical imagination for invitational theory, research and practice. *Journal of Invitational Theory and Practice, 1* (2), 77-86.

Blue Leader One:

A Metaphor For Invitational Education*

William W. Purkey

University of North Carolina at Greensboro

Paula H. Stanley

Radford University, VA

I see trees of green, and skies of blue,

They’re really people saying, I love you.

And I say to myself, what a wonderful world.

Oscar Hammerstein, II

"It’s A Wonderful World,"

East Wind, 1931

Leaders enlist others in their visions because they are capable of sharing their thoughts in vivid colors and compelling metaphors. Metaphors invite people to think to fresh ways and to create new paradigms.

Color symbolism is one of the most universal of all types of symbolism (Cirlot, 1962), and has been used extensively in liturgy, heraldry, art, and literature. This article presents a blue and orange metaphor that can be used to positively influence interactions between and among

faculty, staff, and students. The blue and orange card metaphor presents a guide for understanding the symbolic meaning of what really happens in and around schools. Although the focus of this article is on schools, the blue and orange metaphor is useful in many settings.

*The concept of the blue and orange cards was originally presented by Purkey and Stanley (1990) in the *Journal of Counseling and Development.*

Why Metaphors?

Metaphors are often used to communicate concepts. People use metaphors to paint a picture of a concept, to highlight the significance of an idea, and to involve a person at both the emotional and intellectual level.

Metaphors are not absolutely true or accurate pictures. Rather, they provide a pictorial analogy that communicates the significance of an idea or concept. Metaphors are not "hard data," or the product of scientific experiments. Their purpose is to facilitate understanding. Most internationally respected scientists have created metaphors because they were in need of a communication system to describe awesome ideas for which there are no concrete or literal terms. Sam Keen in *The Passionate Life* (1983) described a metaphor in the following way:

> All maps of human life are composed of metaphors. All metaphors are revelatory and inaccurate. To profit by another's experiences, we must become adept at the art of playing with metaphor, translating images, listening for the meaning beneath the nonsense of just-so stories of myths. Consciousness is poetry. We mix our metaphors in order to avoid orthodoxy, literalism, tyranny.

Studies in semantics (Bateson, 1987; Hayakawa, 1990), cognitive psychology (Beck, 1988; Meichenbaum, 1977), and counseling theory and practice (Grinder & Bandler, 1981; Gladding, 1992) have demonstrated the significance of metaphor in human experience and functioning.

The Blue and Orange Card Metaphor

The blue and orange metaphor presented here represents a highly simplistic version of the symbolic signals that occur between and among everyone who lives and works in a school. This signal system is both verbal and nonverbal and includes both language and paralanguage traits, such as tone and quality of voice.

The Filing System

With remarkably few exceptions, each person born is equipped with a magnificent card-filing system, called the brain. This tiny, slightly alkaline device runs on glucose and oxygen and contains around a hundred billions logical elements called neurons. The entire system weighs less than two pounds, but in a lifetime its data storage capacity can handle 2.8 times 10 to the 20th power bits of information....data cards. If each card was the size and weight of a dollar bill: 20 billion would weigh 80,000 tons. Stacked on top of each other, 20 billion cards, each with the thickness of a dollar bill, would stretch 5, 428 miles into space. This is the storage capacity of an average person in an average lifetime. Nothing on earth has more awesome power than the human brain.

In highly simplistic terms, as soon as a child is born he or she begins the life-long task of collecting cards for his or her filing system. Countless cards, each containing a bit of information, are permanently filed. The ever increasing store of cards informs the emerging child what the world is like and how things fit together.

Blue and Orange Cards

In the marvelous card collection process there are only two kinds of cards: blue cards and orange cards. No matter what information is placed on a card, the card itself is either blue or orange. What is written on a card represents *content* (the lyrics); the color represents the *context* (the melody).

Blue Cards. Blue cards carry a message that the person is able, valuable, and responsible. They encourage the individual to see the world as a good place to be, where there are many things to love that will love in return. Regardless of content, the context of each blue card encourages the best in self-esteem, excitement for living, and the finest qualities of trust, respect, optimism, and intentionality. Orange cards are exactly the opposite.

Orange Cards. Orange cards inform the individual that he or she is unable, worthless, and irresponsible. An orange card warns the person to beware: beware of one's own feelings, of relationships, of life. Orange cards are so painful that individuals will do almost anything to escape the hurt. A major power of drugs and alcohol is that they turn orange to blue, but the effect is illusionary. They only camouflage the pain.

The orange and blue colors for the cards were not chosen to honor or demean a football team or suggest that office fabric be replaced. Blue comes in every color, orange comes in every color. Each time a person is caring, respecting, optimistic, and loving with oneself or others, personally or professionally, he or she is dealing blue cards. Conversely, each time an individual is racist, sexist, ethnocentric, insulting, humiliating, uncaring, or thoughtless with oneself or others, personally or professionally, he or she is dealing orange cards.

The 12 to 1 Ratio

Each person requires at least twelve blue cards for every one orange card just to "make it through the night." This ratio indicates the strength of orange cards and the actions needed to counteract them. to be fully functioning probably requires a much more positive ratio. When too few blue cards are received, or too many orange, the ratio falls "below minimum" and terrible things begin to happen. Individuals begin to lose self-esteem, optimism, and hope. This loss is coupled with the appearance of pessimism, hostility, and terrible anger. "Nobody likes me, respects me or cares about me, so I don't like, respect, or care about others either."

A Matter of Life or Death

It will be helpful to pause here and contemplate the deeper meaning of the blue and orange card metaphor. It's not about being "nice," giving "warm fuzzies," giving "strokes," forming "hug stations," or walking around with "IALAC" (I Am Lovable and Capable) posters. While these are worthwhile activities when used caringly and appropriately, they are insufficient to describe the awesome nature and potential power of every human action. Sticks and stones break bones, orange cards kill.

Often it is temptingly easy to go orange—to "let people have it—to tell them off—to give them a piece of one's mind." It may be more difficult to go blue, but it is far more beneficial. Those who behave in caring and appropriate ways are those who have received blue cards. They are most able and likely to continue the process.

The reason the blue and orange card metaphor is valuable is that it serves as a constant reminder that everything people do and every way they do it is either positive or negative, beneficial or lethal, inviting or disinviting. As documented elsewhere (Purkey and Schmidt, 1987; Purkey and Stanley, 1991), everything counts. The way a phone is answered, a letter written, a word spoken, an office painted, a colleague treated, a policy established, a program implemented is either helpful or harmful. Because this is so, those who wish to deal in blue cards carefully monitor the quality of programs, places, processes, policies, and the nature of every human interaction.

Maslow (1970) captured the essence of the blue and orange card metaphor when he wrote:

> Let people realize that every time they threaten someone or humiliate or hurt unnecessarily or dominate or reject another human being, they become forces for the creation of psychopathology, even if these be small forces. Let them recognize that every man [sic] who is kind, helpful, decent, psychologically democratic, affectionate, and warm, is a psychotherapeutic force even though a small one.

It is increasingly clear that everything we do and every way we do it is orange or blue.

-

Summary

-

Leaders in invitational education make choices in everything they do. The blue cards they give to themselves and others personally and professionally may not be enough to outweigh the orange, but each one counts. Therefore, it is vital to the invitational educator to "color code" *everything* in the school—either blue or orange.

Leaders, have a responsibility to share their vision of an organization—to find ways to communicate what may be possible when everyone works together. Communication of this vision can be enhanced by use of the blue and orange card metaphor.

Just as scientists from every discipline use metaphors to describe concepts and events for which there are no literal terms, leaders in invitational education can use metaphors in sharing a vision. The emotional impact of a metaphor can provide impetus for people in organizations to try new ideas and new approaches. The blue and orange card metaphor is one way invitational theory can be communicated in a vivid and colorful way.

References

Bateson, G. (1987). *Steps to an ecology of mind.* Northvale, NJ: Jason Aronson Press.

Beck, A. T. (1988). *Love is never enough*. New York: Harper & Row.

Cirlot, J. E. (1962). *A dictionary of symbols.* New York: Philosophical Library.

Gladding, S. T. (1992). *Counseling: A comprehensive profession* , 2nd Ed. New York: Merrill.

Grinder, J., & Bandler, R. (1981). *Tranceformations: Neuro-linguistic programming and the structure of hypnosis.* Moab, UT: Real People Press.

Hayakawa, S. I. (1990). *Language in thought and action,* 5th ed. Washington, DC: Harcourt, Brace & Jovanovich.

Keen, S. (1983). *The passionate life: Stages of loving.* San Francisco: Harper.

Maslow, A. (1970). *Motivation and personality* , 2nd Ed. New York: Harper & Row.

Meichenbaum, D. (1977). *Cognitive-behavior modification: An integrated approach.* New York: Plenum.

Novak, J. M. (Ed.). (1992). *Advancing invitational thinking.* San Francisco, CA: Caddo Gap.

Purkey, W. W., & Novak, J. M. (1984). *Inviting school success: A self-concept approach to teaching and learning* , 2nd Ed. Belmont, CA: Wadsworth.

Purkey, W. W., & Schmidt, J. (1987). *The inviting relationship: An expanded perspective for professional counseling.* Englewood Cliffs, NJ: Prentice-Hall, Inc.

Purkey, W. .W., & Stanley, P. H. (1990). A Blue and Orange Metaphor for Counselors. *Journal of Counseling and Development. 68*, 587.

Purkey, W. W., & Stanley, P. H. (1991). *Invitational teaching, learning, and living.* Washington, DC: National Education Association.

William W. Purkey is professor of counselor education at the University of North Carolina at Greensboro, and Paula H. Stanley is assistant professor of counselor education at Radford University in Radford, VA. Correspondence about this article may be sent to the authors at the School of Education, UNC-Greensboro, Greensboro, NC 27412.

Inviting Self-Efficacy:

The Role of Invitations in the Development of Confidence and Competence in Writing

Frank Pajares

University of Florida

Gainesville, FL

Careful the things you say,

Children will listen.

Careful the spell you cast...

Sometimes the spell may last

Past what you can see.

Stephen Sondheim

Into the Woods

Social cognitive theorists contend that the beliefs individuals hold about their abilities powerfully influence the ways in which they will behave (Bandura, 1986). Of all beliefs, *self-efficacy*, people's judgments of their capabilities to accomplish specific tasks, is regarded the most influential arbiter in human agency and helps explain why people's behavior may differ markedly even when they have similar knowledge and skills. Bandura argued that what people do is often better predicted by their *beliefs* about their capabilities than by what they are actually capable of accomplishing. This is consistent with the view of researchers who argue that the potent nature of beliefs makes them a *filter* through which new phenomena are interpreted and evaluated (Pajares, 1992).

In the area of academic achievement, researchers agree that academic self-efficacy beliefs are strongly predictive of academic performance (Multon, Brown, & Lent, 1991). One area that has received little attention but that

has important implications for understanding academic motivation and performance involves self-efficacy beliefs related to writing. Like reading, writing is a foundational academic skill, and understanding the role that self-efficacy may play in its development is a question of some import.

Rationale for the Study

The few researchers who have explored the influence of self-efficacy beliefs on writing performance agree that the two constructs are related (McCarthy, Meier, & Rinderer, 1985; Shell, Murphy, & Bruning, 1989). For example, Pajares and Johnson (1993, in press) used multiple regression analyses to find that a model with writing self-efficacy, outcome expectations, writing apprehension, personal self-efficacy, and writing performance at beginning of term predicted the writing performance of college undergraduates at end of term and accounted for 68% of the variance in the model. Only writing self-efficacy and pre-performance, however, had significant effects.

Pajares and Johnson (in press) demonstrated that competence in an area such as writing can be informed by exploring the self-efficacy individuals bring to that competency. However, they also found that, although self-efficacy was a strong predictor of writing competence, incongruities in the interplay between the two constructs occurred. That is, some excellent writers reported low levels of confidence, and, though less frequent, some students with weak writing skills reported high levels of confidence.

Bandura (1986) suggested that self-efficacy beliefs are developed primarily through enactive attainment; that is, people's confidence grows as they attempt and complete tasks. Success increases confidence; failure diminishes it. But Bandura also acknowledged that verbal persuasions, the messages individuals receive from others, can powerfully influence the development of efficacy beliefs. The purpose of this study was to explore those messages—to investigate students' own perceptions of the evolution of their efficacy beliefs about writing and of the relationship between these beliefs and their writing competence.

Method

Schunk (1991) noted that, although quantitative methods have typically been used in studying self-efficacy, qualitative methods such as case studies or oral histories are needed to gain additional insights, and Munby (1984) suggested that qualitative methodology is especially appropriate to the study of beliefs. Consequently, I used qualitative methods consistent with those outlined by Merriam (1988). I interviewed the four students from Pajares and Johnson's (in press) study who reported the highest and lowest scores

along the self-efficacy/performance dimensions: Mary reported very high writing self-efficacy and was judged the most gifted writer; Sue also reported very high self-efficacy but her writing was judged to be of poor quality; John reported low writing self-efficacy and was judged to have poor writing skills; Jane also expressed low self-efficacy in spite of being judged a gifted writer. Each interview lasted approximately one hour and was semi-structured, with follow-up questions designed to clarify key issues. Each was taped and transcribed, with the protocols appropriately coded and analyzed (Spradley, 1979).

Results and Discussion

One of the expectations of qualitative research is that findings ultimately "emerge" from data. In spite of this expectation, most researchers approach data interpretation from a particular theoretical perspective, and conclusions inform the basic tenets of that theory. Mixing theoretical perspectives can be dangerous, for they are normally based on incompatible assumptions. This is all to explain that, as I dove into my protocols and began coding and analysis, I did so with, I hope, an open mind, albeit one seeking to gain some understanding of the sources of self-efficacy from the perspective of social cognitive theory.

As I listened to, read, and coded the students' interview responses, what "emerged" were stories whose interpretations, though not incompatible with Bandura's (1986) description of the sources of self-efficacy information (and hence interpretable within the framework of social cognitive theory), were perhaps more compatible with another theoretical perspective--that of invitational theory (Purkey & Novak, 1984). These students spoke of developing their beliefs about writing not always primarily from their enactive attainments, as social cognitive theory would predict, but rather from the verbal persuasions (or dissuasions) they received as children. First, the stories.

Mary - Unintentionally Invited

Mary was a 21-year-old elementary preservice teacher in her senior year. She and Jane were identified by Pajares and Johnson (in press) as the strongest writers in their study. Mary was also a confident writer, reporting the highest self-efficacy score of all participants. As she explained, she "always knew [she] was a good writer." She had grown up in a home where books abounded, and she recalled often being read to as a child. She did not believe, however, that either her parents or teachers ever "made any fuss" about her writing.

- I got good grades and all, and everybody mostly liked the stories I wrote, but nobody ever made any fuss. I was always in the high classes, and I guess my teachers expected me to do well. And my parents, they also expected me and my sisters to do well, but they never made a fuss either.

How, then, did she come to know she was a good writer?

- I always got good grades on the things I wrote. Also, my sisters and I would write plays and perform them for my parents. Sometimes for their friends too. And everybody liked them. And we'd read some of our stories to my parents. They weren't real helpful [laughing], but they listened.

Mary's parents did not explicitly encourage or praise her writing efforts, but they were attentive and supportive. They created an atmosphere in which Mary and her sisters found a patient and appreciative audience, and one that provided time and attention. Mary, however, never had the feeling that there was any intentionality to her parents' efforts. Had she ever asked her parents if they purposely encouraged her writing?

- Sort of. We got into a conversation once about bringing us up, because I was taking a child development class and we had this assignment to ask our parents their "childrearing strategies" [laughs]. They told me they didn't have any strategies and that all that psychology stuff is silly. They said they just did what came naturally.

Her teachers also took her excellence for granted, maintaining high expectations and rewarding her efforts, though they never explicitly encouraged her writing activities. Their apparent lack of intentionality sometimes resulted in what Purkey and Novak (1984) described as a lack of a "consistent stance" (p. 19).

- I don't remember my teachers ever telling me I was good. It sort of came with the territory in the high classes. I got good grades, which I guess is a way of being told you're good. Actually, I even got good grades when I wrote what I though was pretty lousy. But you know how it is once you get a reputation.

Mary developed strong confidence in her writing partly because, as Bandura (1986) would suggest, she succeeded at it. It is also evident, however, that the unintentional invitations of parents and teachers helped create and nurture that confidence and provided the framework on which her competence was built. She was a fortunate child. One wonders, of course,

what additional boundaries Mary's confidence and competence may have exceeded had the invitations been more consistently and intentionally extended.

Sue - Intentionally Invited

Sue reported a high writing self-efficacy unmatched by actual competence. Her essay was judged the weakest of the study, and her grammar, mechanics, and spelling were poor. Sue's case presented me with a most intriguing question: How does an academically weak student develop confidence in skills she does not possess? The answer was both poignant and telling.

At the age of eight, Sue suffered a brain injury in an automobile accident. After several operations and a long absence, she returned to school, where she received special education, often in one-to-one instruction with specialists. Wanting to help, Sue's parents worked with the specialists to develop strategies and techniques to use at home. She graduated from high school, was admitted to college, and was presently a senior completing her education program. During the interview she was candid, good-humored, and disarming. After she had explained about the accident and subsequent academic struggles, I asked her to explain the reason for her high confidence in her writing. She smiled.

> • Because I *can* do it...eventually. I mean, I don't do it at first. Who does? Well, that's not true. My roommate does. And she helps me, too. I just redo it until it's done better. So I know I can do it.

Sue attributed this robust confidence to her parents and teachers.

> • My mom, she was great. She always said I could do anything anybody else did. "Try, try again," that was her broken record. Even when I cried or got frustrated...she wouldn't let me give up. Teachers, too. Actually, sometimes I'm not sure if it's my confidence in me or their confidence in me I'm confident in. You know what I mean?

Sue told of incidents in which either her parents or a particular teacher saw her through a rough time. For example, a fellow student once made a loud, unkind remark during class about her "really lousy spelling."

> • I had spelled a word so that it turned out a nasty word, you know? I went home in tears, because everybody laughed. I think I expected my mom to hug me and make me feel better and all that, you know, that sort of thing. But she didn't. She told me it <u>was</u> funny. And she

> and my teacher got me into the spelling bee! Can you believe it? I lost in the first round, but everybody applauded. Even the girl! [who had made the unkind remark]

With encouragement and support, Sue discovered that perseverance paid off—"Sometimes I got pretty sick of the get back on the horse bit, but I guess it's that horse that got me here." As was evident in the spelling incident, Sue's mother and teacher had "developed the ability to approach even the most difficult situation in a[n] . . . inviting manner" (Purkey & Novak, 1984, p. 20). The invitations were both intentional and "artful." They did not increase competence *per se*. Instead, they set in motion a series of effects whereby, in spite of difficult circumstances, the consistent and sensitive invitations she received created and strengthened self-efficacy beliefs that, as Bandura (1986) might predict, resulted in increased effort and persistence and in lower anxiety about her disabilities that ensured adequate performance . . . "eventually."

John - Unintentionally Disinvited

A senior in the teacher education program, John wanted to be an elementary school physical education teacher. He was selected for the study because he best represented a student whose low confidence in his writing ability was, unfortunately, complemented by equally low competence. He wrote poorly, believed he wrote poorly, and had little hope he could ever write well.

> - I never liked writing. I was never any good at it, and I guess I never wanted to work hard on something I wasn't any good at and didn't like anyway. I remember doing a Christmas card for my parents in kindergarten, or first grade, I can't remember, and I brought it home and I had misspelled my name. I think I got the h and o backwards. And my dad laughed and said something like, you know, chip off the old block and "You better learn to throw a football, son." So I did.

John learned to throw a football and developed a keen interest in athletics, but he lost all interest in writing. He became a competent student nonetheless, dealing with his poor writing ability by "doing the least [he] had to to get by." I asked if his parents or teachers ever try to change his attitude toward writing.

> - No...I don't think so. But, you know, I was sort of a jock, and I was good at that, and they liked that too. I didn't like [writing], and I wasn't good at it, and I don't think anybody thought I needed it.

John seldom read, then or now, and there were no books in the home. Most of his time was spent "watching TV, sports, or Nintendo." His parents did not express disappointment with his average grades in English ("they sort of took it for granted") and showed no interest in his written work. While in college, he dealt with his lack of interest and poor ability by avoiding courses that emphasized composition. Asked if his lack of interest, confidence, and ability hurt him during his college career, he answered

> - No...well, maybe. But I still don't like [writing]. I don't really think I need it to teach PE. I mean, I gotta take these [writing] courses, but I get by. Don't get me wrong, I mean I wish I was better at it, I guess, but I don't see that you have to be.

John's is a story of benign neglect (perhaps an oxymoron in this context). Neither parents nor teachers invited him to attend to writing, but their disinvitations were clearly unintentional, in a sense even well-intentioned. Contrast the response of John's father to the Christmas card with that of Sue's mother to the laughter incident. A mother's invitation encouraged increased effort and renewed pride in one child; a father's disinvitation resulted in lasting disinterest and undeveloped skills in another.

Jane - Intentionally Disinvited

A vivacious, humorous, and intelligent young woman in the last semester of her teacher preparation program, Jane was selected for the study because she best represented the incongruity of high competence with low self-efficacy. She represented a type of student often found in our classes--students who baffle teachers by turning in excellent work, receiving high praise and grades, but continuing to claim, come next assignment, that they still cannot do it. In Jane's case, it was a question of how a student who obviously writes well can believe that she writes poorly. Her story turned out to be a straightforward and vivid demonstration of the effects of a teacher's intentional disinvitations.

Jane began her educational career in a Montessori school, and she recalled happy experiences and wonderful teachers. The school went only through third grade, however, after which she transferred to a public elementary school. She did not recall the adjustment from the open Montessorian atmosphere to the more structured environment of the public school as being overly difficult, for she had been warned to expect it. What she did not expect was the ridicule that she would come under at the hands of her new fourth grade teacher.

- I guess she thought that if you came from [the Montessori school] you were automatically dumb and wild. The first thing she told me was that she'd have to teach me manners and self-control, and she told me in front of everybody, in class. I sat there thinking, "What did I do?" I wasn't a trouble maker. I was a nice little kid. Trust me on this. I felt like Dorothy in "The Wizard of Oz" and I'd just met the wicked witch of the west.

Jane's next shock came when the teacher graded and returned the first set of written assignments. She had expected a high grade, for, she strongly believed, she "had always done well at writing in Montessori."

- I don't even remember what it was on, so don't ask me. All I remember was that it was covered in red. Red everywhere, and a great big "F" circled at the top. But you know what the worst part was? She gave them out one by one, and when she came to me she gave it to me so everybody could see it. She didn't say anything. She just waited there holding up the paper, making sure everybody saw it.

Things went from bad to worse. Jane recalled a steady stream of papers "covered in red," most of them F's. During a conference, the teacher explained to her parents that the Montessori school had clearly done a poor job of academic instruction and that it would be an uphill struggle for Jane to catch up and learn to write properly. Interestingly, she was at the top of the class in reading.

Throughout the year, the teacher found many opportunities to criticize Jane's writing efforts, often publicly. By year's end Jane was still receiving failing grades. Suddenly, during fifth grade and with a new teacher, the problem vanished. She received excellent grades and often saw her papers placed on the classroom wall. But it was all to no avail. She approached every writing assignment with trepidation and "panic."

Jane does not understand why her teacher was so critical and unkind about her writing, or why she chose to belittle rather than instruct. Fortunately, there are few such teachers. Jane suspected that the problem may have been a deep-seated prejudice against children from private schools, and she thought she remembered other little girls from the Montessori school having the same problems with that teacher. Whatever the reason, the insensitive and intentional disinvitations of one teacher during a student's fourth grade destroyed a budding self-confidence that had not yet been repaired by her senior year in college. In spite of subsequent successes, Jane's confidence never returned, and she continued to approach writing assignments with anxiety. When possible, she avoided classes where writing was emphasized.

Summary

The clear finding to emerge from this study was that the verbal persuasions that influenced the development of self-efficacy took the form of invitations or disinvitations the students had received as children. A model also emerged—one in which the relationship between self-efficacy and invitations showed that the invitational levels of functioning identified by Purkey and Novak (1984) influenced the creation and development of self-efficacy and the relationship between that confidence and subsequent competence (see Figure 1). Invitations created and increased self-efficacy beliefs; disinvitations destroyed or diminished them. The development of competence itself did not seem as directly influenced by the invitations, a finding consistent with Bandura's (1986) explanation of the *mediational* role of self-efficacy.

It is at this point wise to caution the reader to the uneasy alliance between generalizability and case study findings. Clearly, the students in this study are not representative of all students in all contexts. As such, the model represents an effort to put the stories of these four students in a perspective that may inform subsequent research and theory. If the oral histories ring universal, and if the interpretations sound plausible and reasonable, then my confidence is well-founded on the reliability and validity of both the model and my conclusions.

Invitational theory traces its parentage to the perceptual tradition and to self-concept theory. Although self-efficacy and self-concept represent different theoretical perspectives and involve different theoretical assumptions, Gorrell (1990) argued that findings related to self-efficacy will ultimately strengthen the self-concept/achievement relationship. This exploratory study may represent a first step in that direction. Clearly, both self-efficacy theory and invitational theory offer promising directions that may help educators and researchers understand some of the ways by which they might go about the important business of helping students increase competence through confidence.

References

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.

Gorrell, J. (1990). Some contributions of self-efficacy research to self-concept theory. *Journal of Research and Development in Education, 23,* 73-81.

McCarthy, P., Meier, S., & Rinderer, R. (1985). Self-efficacy and writing. *College Composition and Communication, 36*, 465-471.

Merriam, S. B. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass.

Multon, K. D., Brown, S. D., & Lent, R. W. (1991). Relation of self-efficacy beliefs to academic outcomes: A meta-analytic investigation. *Journal of Counseling Psychology, 38*, 30-38.

Munby, H. (1984). A qualitative approach to the study of a teacher's beliefs. *Journal of Research in Science Teaching, 21*, 27-38.

Pajares, F. (1992). Teachers' beliefs and educational research: Cleaning up a Messy Construct. *Review of Educational Research, 62*, 307-332.

Pajares, F., & Johnson, M. J. (1993, April). *Building confidence through competence: Writing self-efficacy, outcome expectancy, and apprehension*. Paper presented at the meeting of the American Educational Research Association, New Orleans.

Pajares, F., & Johnson, M. J. (in press). Confidence and competence in writing: The role of self-efficacy, outcome expectancy, and appre-hension. *Research in the Teaching of English*.

Purkey, W. W., & Novak, J. M. (1984). *Inviting School Success ,* 2nd Ed. Belmont, CA: Wadsworth.

Schunk, D. H. (1991). Self-efficacy and academic motivation. *Educational Psychologist, 26,* 207-231.

Shell, D. F., Murphy, C. C., & Bruning, R. H. (1989). Self-efficacy and outcome expectancy mechanisms in reading and writing achievement. *Journal of Educational Psychology 81*, 91-100.

Spradley, J. P. (1979). *The ethnographic interview.* Fort Worth, TX: Holt, Rinehart, and Winston.

Frank Pajares is visiting assistant professor in the Department of Foundations at the University of Florida. Write to the author at the College of Education, 1403 Norman Hall, University of Florida, Gainesville, FL, 32611-2053.

Love Thyself as Thy Neighbor?:

Self-Other Orientations of Inviting Behaviors

Derenda D. Wiemer

Community Counselor

Winston-Salem, NC

William W. Purkey

University of North Carolina at Greensboro

One of the key components of the invitational model (Purkey, 1978; Purkey & Novak, 1984; Purkey Schmidt, 1987; Purkey & Stanley, 1991) is that individuals who are intentionally respectful, trusting, and optimistic towards both themselves and others, personally and professionally, are most likely to move towards optimal human growth and wellness. Actions that exhibit these qualities are known as "inviting" behaviors; while actions that devalue, dehumanize, or disrespect the self or others are known as "disinviting" behaviors (Purkey & Schmidt, 1987).

Behavior directed at oneself is closely tied to self-esteem. Self-esteem can be defined as confidence in one's abilities to think and cope, and confidence in one's rights to be happy, feel worthy assert needs, and appreciate accomplishments (Walz & Bleuer, 1992). Thus, by being intentionally inviting with themselves, individuals encourage their own self-esteem. By being intentionally inviting with others, individuals promote positive growth of fellow human beings.

However, all experience is filtered through an individual's perceptual world. People perceive an act as either inviting or disinviting based on their belief systems as well as the particulars of the situation (Schmidt, 1992). People may deal with others (in their expectations and evaluations) more in consideration of the particulars of a situation, while applying universal beliefs to themselves.

In this preliminary study two hypotheses were tested: 1) people will be more inviting to others than to themselves, and 2) people will be more disinviting to themselves than to others.

Method

Subjects

Undergraduate students attending a southeastern university participated in this study. The students came from a variety of academic disciplines and were enrolled in sections of Helping Skills and Career/Life Planning courses. A total of 171 questionnaires were distributed. Three questionnaires were incomplete so data from these were not included. Of the 168 subjects, 78% were female and 22% were male.

Instrument

A 20 item self-report questionnaire, named the *Inviting-Disinviting Index* (IDI), was developed by the researchers to measure the degree of inviting and disinviting behavior addressed to oneself and others (Appendix A). The IDI consists of two sets of 10 parallel statements. The wording of each pair is the same except for the change in self other reference. Each set contains five positive statements and five negative statements, for example:

Inviting to Self"	Inviting to Others"
I congratulate myself on my successes."	I congratulate others on their successes."
Disinviting to Self"	Disinviting to Others"
I neglect my own needs."	I neglect the needs of others."

The twenty statements were placed in random order on the IDI to void response bias (Appendix B). Subjects were asked to respond to each statement according to the frequency of occurrence on a Likert-type scale ranging from 1 (never) to 7 (always). Each IDI yielded raw scores with a possible range of 5 to 35 on these four variables: inviting to self (IS), inviting to others (IO), disinviting to self (DS), and disinviting to others (DO). Content validity of the IDI was tested by presenting it to a panel of ten helping professionals who have written about or conducted research on the invitational model. The ten reviewers were asked to code each of the twenty statements to assess behavior as: inviting to self (IS), inviting to others (IO), disinviting to self (DS), or disinviting to others (DO). The coding of the IDI by the panel of experts revealed an inter-rater reliability coefficient of 0.96.

Pilot Study

Counselor education graduate students attending the university during the fall of 1992 volunteered to participate in a pilot test of the IDI. Fifty-nine

IDI's were distributed. Four were returned incomplete so data from these were not included in the pilot study.

Of the 55 participants who returned completed IDI's, 71% were female and 29% were male. In the pilot study, 78% of the students reported higher scores for inviting behavior towards others than inviting behavior towards self. A total of 93% reported higher scores for disinviting behavior towards self than disinviting behavior towards others. Following this pilot study, procedures were established to sample a larger, more diverse population.

Procedures

The IDI's were distributed by the researchers to six sections of two undergraduate courses, entitled Helping Skills and Career/Life Planning. Participation in the study remained anonymous and voluntary. Students here asked to indicate their gender so that possible gender differences in the results could be investigated. The IDI took 5-10 minutes to complete, and participants returned the instrument to the researcher upon completion. Any IDI's that were incomplete (i.e., items not rated) were discarded.

The IDI's from 168 students were computer-scored, yielding raw scores for each of the four variables: IS (inviting self), IO (inviting others), DS (disinviting self), and DO (disinviting others). The mean score and standard deviation were calculated for each variable. T-tests were performed to compare the means. Also, percentages were calculated to determine the percent of respondents who scored higher on inviting to self than inviting to others (IS>IO), equal scores on inviting to self and inviting to others (IS=IO), and lower on inviting to self than inviting to others (IS<IO). Corresponding percentages were determined for disinviting scores (i.e., DS>DO, DS=DO, and DS<DO).

Results

Data from the 168 respondents are summarized in Table 1. The most significant difference was found between the disinviting self and disinviting others mean scores. The disinviting self mean score (DS) was 21.46 with a SD of 4.26. The disinviting others mean score (DO) was 14.98 with a SD of 3.74. A t-test found a significant difference between these two scores. ($t=14.81$, 334 d.f., $p<.001$). Based on these results, the null hypothesis was rejected. The alternate hypothesis, that in the subject population there is a difference in self and other orientation, was supported. People tend to be more disinviting to themselves than they are to others.

A significant difference was also found between the inviting self and inviting others mean scores. The inviting self mean score (IS) was 23.77 with a SD of 4.06. The inviting others mean score (IO) was 27.55 with a SD of 2.90. A t-test yielded a significant difference between inviting self and inviting others mean scores ($t = -9.84$, 303 d.f., $p<.001$). This again rules out the null hypothesis that there is no difference in self or other orientation of inviting behaviors. This finding supports the alternative hypothesis that people tend to be more inviting to others than to themselves .

The difference between the mean scores for both inviting self/inviting others and disinviting self/disinviting others was compared for the male respondents and the female respondents separately. The results held true regardless of the sex of the respondent.

Table 1

Student Mean Raw Scores on Four Behavioral Orientations

Note: Maximum score = 35. Total sample N = 168; 37 males and 131 females.

To compare the self and other orientation of the sample population for both inviting and disinviting behaviors, percentages were calculated for the number of subjects scoring IS>IO, IS=IO, IS<IO, DS>DO, DS=DO, and DS<DO. For the total sample, 17.3% scored higher on inviting to self than inviting to others, 6.0% scored equal on inviting to self and others, and 76.8% scored higher on inviting to others than inviting to self. Calculations to distinguish between self other orientations with disinviting behaviors revealed that 89.3% of the respondents scored higher on disinviting to self than disinviting to others, 5.4% scored equally on disinviting to self and others, and 5.4 scored higher on disinviting to others than disinviting to self.

Limitations

The findings of this preliminary study should be interpreted with caution due to the select population used and limitations of the instrument. Different results might occur if a large, random sample of the general population was tested. The subjects in this study were all college undergraduates, a small subset of the general population. Also, the subjects were currently enrolled in courses designed for self-exploration, improving communication, and gaining understanding about human behavior. Perhaps their interests, which prompted them to take these courses, skewed the results in the direction of higher levels of inviting behavior toward others than would be found in the general population.

Another limitation is that the nature of self report instruments dictates that the instrument only reflect what individuals are willing and able to reveal about themselves. What people profess about themselves nay not correspond with what they really do.

Discussion and Implications

The results from this study strongly support both original hypotheses. The data suggest that individuals tend to be far more understanding, forgiving, and supportive of others than they are of themselves. moreover, these same individuals tend to be much more repressive, punitive, and harsh toward themselves than they are toward others.

Rich (1992) suggested that "we must frequently modify both our thinking and behavior, to become more self- and other-encouraging." Given that invitational behavior is intentional and can be learned, it follows that teaching the invitational model, either through didactic instruction or through modeling, could modify thinking and behavior :n a positive direction.

We hypothesize that individuals with a positive and realistic self-concept will be more inviting to both themselves and others. Perhaps future research could explore the relationship between self-esteem and .inviting behaviors. Do people with positive self-concepts tend to be as inviting, or more inviting to themselves than to others? Conversely, do they tend to be less disinviting to themselves than to others? Answers o these and related questions; would further enrich the research-based '-knowledge of the invitational theory.

In light of research that students learn more when they see themselves as able, valuable, and responsible (Aspy, Aspy, & Roebuck, 1985), it follows that schools should encourage students to view themselves in positive ways. Perhaps in addition to the Biblical injunction, "Love thy neighbor as thyself"

(Leviticus 19:18), individuals could also be invited to "Love thyself as thy neighbor".

References

Aspy, D., Aspy, C., & Roebuck, P. (1985). *Third century in American Education.* Amherst, MA: HRD.

Purkey, W. W. (1978). *Inviting school success: A self-concept approach to teaching and learning.* Belmont, CA: Wadsworth Publishing Company.

Purkey, W. W., & Novak, J. (1984). *Inviting school success: A self concept approach to teaching and learning,* 2nd ed. Belmont, CA: Wadsworth Publishing Company.

Purkey, W. W., & Schmidt, J. J. (1987). *The inviting relationship: An expanded Perspective for professional counselors.* Englewood Cliffs, NJ: Prentice-Hall, Inc.

Purkey, W. W., & Stanley, P. H. (1991). *Invitational teaching learning and living.* Washington, DC: National Education Association.

Rich, R. B. The adolescent therapy club: An encouraging support group. k
Walz, G. R., & Bleuer, J. C. (1992). *Student self-esteem: A vital element of school success.* Ann Arbor, MI: ERIC/CAPS.

Schmidt, J. J. (1992). Particulars, universals, and invitations: A reprise. *Journal of Invitational Theory and Practice, 1,* 43-51.

Walz, G. R., & Bleuer, J. C. (1992). *Student self- esteem: A vital element of school success.* Ann Arbor, MI: ERIC/CAPS.

Derenda D. Wiemer is a community counselor and parent educator in Winston Salem, North Carolina and William Purkey is professor at the University of North

Carolina at Greensboro. Write to the senior author at SCAN, S00 W. Northwest Blvd., Winston-Salem, NC 27105.
 The authors express their appreciation to Ann E. Harman for her assistance in analyzing the data.

Trust:

An Exploration of Its Nature and Significance

Clayton J. Arceneaux, Sr.

University of Southwestern Louisiana

The word *trust* has been active in the language of lay persons and helping professionals throughout written history. Although it is a vital and essential ingredient in living, trust has not been a lucid and tangible concept. As people become more interdependent and as North American society continues to experience the pressures of population growth, economic problems, high divorce and crime rates, corruption in business and politics, and other deepening concerns, helping professionals will be compelled to develop a better understanding of trust and its importance to modern living.

Although the concept of trust has received relatively little attention from researchers and writers involved in invitational theory, its essence has pervaded the literature (Purkey & Novak, 1984; Purkey & Schmidt, 1987; Novak, 1992). While trust, along with respect, optimism, and intentionality, has been identified as one of the four assumptions that provide the framework for invitational theory, it has not received the study it deserves.

Schmidt (1988) referred to "mutual respect" and "faith" in his reference to relationships among friends (p. 9-11). Purkey and Schmidt (1987) asserted that trust is the "interdependence of human beings...the quality that is manifested in an inviting pattern of action...which creates and maintains inviting relationships" (p. 9). Such references to "interdependence" and phrases like "patterns of human interaction" become clearer when one is knowledgeable of the part that reliance, genuineness, truthfulness, intent, and competence play in the meaning of trust.

Although common definitions are adequate, it is necessary to explore the nature and significance of trust so that its contribution to invitational theory is evident. The purpose of this article is to: (1) define trust, (2) present various trust situations, (3) present the circumstances of trust, and (4) explore practical implications of the trust construct for invitational theory. In defining trust, it helps to consider its sources.

Sources of Trust

The essence of trust is anchored in certain sources of *ethos* and *source credibility*. The literature related to each of these, reveals an extensive array of sources that have contributed to a full, yet parsimonious, expression of the concept of trust. In his classic, *Rhetoric,* Aristotle introduced the concept of ethos, which holds that one's credibility depends on intelligence, correctness of opinion, character, honesty, good will, favorable intent, and reliability (McCroskey, 1968). More current literature lists ethos-related sources of trust as competence, truthfulness, reliability, ethics, integrity, genuineness, and positive intent (Heath & Bryant, 1992; Dahnke & Clatterbuck,

1990; Lui & Standing, 1989; Posner & Kouzes, 1988; and Rotter & Stein, 1971). *Webster's Third New International Dictionary* (1986) defined ethos as that which "distinguishes character, tone, and guiding beliefs."

From the realm of source credibility, trust is identified as expertness, valid assertions, and trustworthiness (Dahnke & Clatterbuck, 1990; Lui & Standing, 1989; Posner & Kouzes, 1988; and Hovland, Janis, & Kelly, 1953). Therefore, the following sources seem appropriate for building the concept of trust: (1) reliability (consistency, dependability, and predictability), (2) genuineness (authenticity and congruence), (3) truthfulness (honesty, correctness of opinion, and validity of assertions), (4) intent (good character, ethical stance, and integrity), and (5) competence (intelligence, expertness, and knowledge). Trust is regarded as all that is conveyed by these five sources. In addition, there are some ancillary sources of trust such as attractiveness, composure (calmness, coolness and in control of self), dynamism (animated and excited), extroversion (outgoing), and sociability (likableness). While these sources can elicit trust, they have the potential for deceptive use as well as for good intent. Such sources of trust are only mentioned here as they appear to account for only a small portion of trust (Dahnke & Clatterbuck, 1990; Posner & Kouzes, 1988; and McCroskey, 1968; Berlo, Lemert, & Mertz, 1966).

To test the validity of the distinction of trust factors between central sources (reliability, genuineness, truthfulness, intent, and competence) and ancillary sources (attractiveness, composure, dynamism, and sociability) this author constructed an instrument and in a pilot study administered it to a group of graduate students. A total of 41 graduate students representing a variety of helping professions at a southern university responded to the instrument, which included the nine sources of trust and instructions to rank these factors from 1 (most central) to 9 (least central) based on their importance in the concept of trust. A contingency table analysis was performed on the data. The ranking of the nine factors classified them as either in the top five or the bottom four of the rankings. The resultant x_2 value was statistically significant beyond the .001 level ($x_2 = 289.976$, df = 8, $p < .001$).

These results support the distinction between the central sources and the ancillary sources of trust. Figure 1 highlights the nature of trust as viewed in part from the findings of this pilot study. It will be helpful to keep this diagram in mind as sources, situations, and circumstances of trust are explored.

Trust appears to consist of five sources, two situations, and four circumstances. Each will be considered in turn.

Reliability

Reliability is established through consistency and predictability. To be considered reliable or reliant, a person is consistently dependable over time. For example, when you become ill, you trust your parents to respond with concern and care because they have been consistently concerned and caring over time. Reliability is perhaps the first component of trust to be recognized by researchers and writers, and it appears to be the one referred to most frequently in published sources.

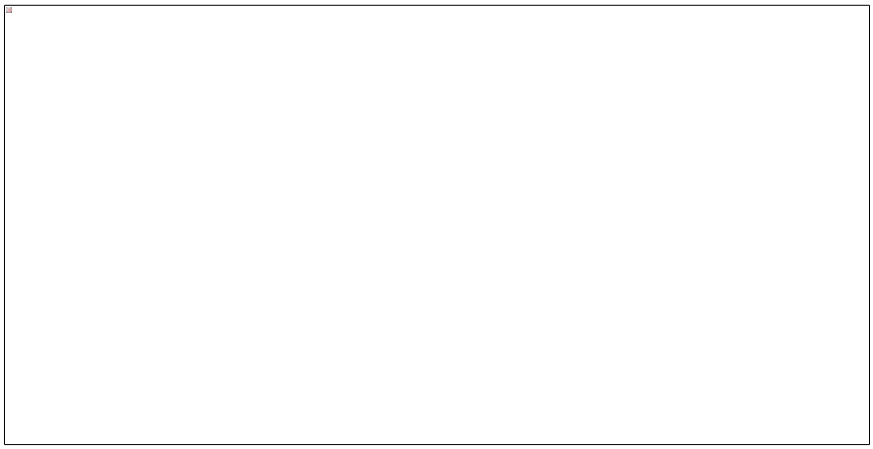

Figure 1 Trust Diagram

Genuineness

This quality refers to the level of authenticity and congruence exhibited by the sender or receiver of a message or product. Individuals cannot be thought of as trustworthy if they are perceived by themselves or others as operating behind a facade. An example of genuineness might be a grandparent who is free from pretense and who is content to simply be himself or herself. While genuineness resembles truthfulness, each is unique and one cannot stand in place of the other.

Truthfulness

This source is characterized by a devotion to accuracy and honesty. People who display honesty in actions and seek to be correct in their opinions and assertions are considered to be truthful. An example from literature would be when the emperor and his subjects had been persuaded that the king had new clothes, it was the honesty of a child who insisted that the emperor had no clothes on. Truthfulness refers to one's ability to express reality by being valid with assertions.

Intent

Intent is best explained as the display of good character, ethical behavior, and integrity. A person who exhibits these qualities may be thought of as trustworthy if he or she acts in the best interest or welfare of all individuals involved in the trust process. For example, when a person's life and safety are threatened, he or she calls the police. The assumption and expectation embedded in this action is that the representatives of society's helping agencies embody the attributes of positive intent and will respond accordingly.

Competence

This source includes all that might be referred to as intelligence, expertness, and knowledge. Intelligence is the capacity to reason and make sound judgments. Knowledge and expertise mean being learned and skilled in a particular discipline or field of endeavor. When a patient learns that a physical condition requires open-heart surgery, he or she would want a cardiovascular surgeon who is knowledgeable, skilled, and competent.

All the sources of trust are interrelated and interdependent. To the degree that any one is missing in a given situation, trust is weakened or absent. These sources of trust are funneled into interpersonal and intrapersonal situations.

Situations of Trust

The sources of trust are considered in terms of either interpersonal or intrapersonal situations.

Interpersonal Trust

Interpersonal trust is defined as an expectancy held by an individual or group that another individual or group can be relied upon (Rotter, 1971). When and if the positions are reversed, the situation remains one of interpersonal trust. In other words, interpersonal trust refers to an individual sender who is perceived as sincere, benevolent, and truthful by a receiver. At the same time, a receiver who is perceived as sincere, benevolent, and truthful by the sender is considered trustworthy (Gurtman, 1992; Rotter, 1980).

Intrapersonal Trust

While intrapersonal trust is not as frequently discussed in the literature, it is nonetheless an acknowledged phenomenon. Giffin (1967) discussed intrapersonal trust as the trust in oneself as a speaker or a listener. Arceneaux (1976) discussed intrapersonal trust as related to self-perceived confidence or self-doubt. Classic self-concept theory and the idea of self-efficacy also imply intrapersonal trust. Therefore, intrapersonal trust is an expectancy held by an individual that he or she can be relied upon in the role of sender or receiver (Rotter & Stein, 1971; Giffin, 1967). Intrapersonal trust also refers to the perceived trustworthiness of a sender by the sender. Likewise, intrapersonal trust may refer to the perceived trustworthiness of a receiver by the receiver (Gurtman, 1992; Rotter, 1967).

In counseling relationships, Rogers (1961) described a pattern of increased personal trust and value that he observed in each of his clients as the therapeutic process progressed. It is from these experiences that he inspired an appreciation for intrapersonal trust of the receiver (client) in oneself. However, the reverse—trust of the sender (therapist)—is also applicable. The famed trumpeter, Louis Armstrong, for example, must have understood as he listened to some of his early instrumental and vocal renditions that great musicians and singers did not play and sing as he did. Somehow he trusted in his own experiencing of life, the process of himself, enough that he could go on expressing his own uniqueness.

With these two situations in mind our focus moves to the four circumstances of trust presented in the trust diagram (Figure 1). For the purpose of this paper the term *sender* can refer to presenter, performer, provider, or source while the term *receiver* refers to listener, audience, or consumer.

Trust Circumstances

Out of interpersonal and intrapersonal trust situations come two sets of circumstances, each with two possibilities. The interpersonal trust situation presents two possible circumstances: the receiver's trust in the sender and the sender's trust in the receiver. Likewise, the intrapersonal trust situation presents these two possibilities: the receiver's trust in self and the sender's trust in self.

Receiver's Trust in Sender

This circumstance has to do with the receiver's concern for the trustworthiness (reliability, intent, and competence) of the sender. Literature related to this particular circumstance begins with the Aristotelian influence on trust. Aristotle based his views on empirical observations of the practice of speakers and responses of audiences, particularly the speakers' means of persuasion to arouse audiences, yielding his term *ethos*. Aristotle believed that one's potential to be trusted depended on the sender's intelligence, correctness of opinion, character, honesty, reliability, goodwill and favorable intent as per-ceived by the receiver (Heath & Bryant, 1992; Dahnke & Clatterbuck, 1990).

Further, Dahnke and Clatterbuck (1990), discussed the concept of source credibility that emerged as a result of research conducted by C. I. Hovland, J. L. Janis, and H. H. Kelly in the 1940's and 1950's. Dahnke, Fernandez-Collado, and Clatterbuck (1990) cited subsequent researchers like J. C. McCroskey, T. Jensen, C. Todd, J. Toomb, and W. Holridge who collaborated in various combinations in the early 1970's to analyze what constitutes credibility. This research implies that receivers (people) make about five independent decisions about a sender, which contributes to the credibility of the sender. Those decisions are related to competence, character, composure, sociability, and extroversion. From Aristotle's viewpoint, persuasion of credibility was the essential focus and the responsibility of the sender. However, contemporary researchers view credibility as being conferred by the receiver rather than by the sender.

Studies of interpersonal trust are abundant. Watkins and Terrell (1988), Watkins, Terrell, Faynesse and Terrell (1989), and Poston, Craine, and Atkinson (1991) conducted separate studies in which they observed that black clients (receivers) were distrustful of white counselors. Brownlow and Zebrowitz (1990) studied facial appearances of television spokespersons and found that baby-faced persons and females were perceived by audiences to have less expertise but to be more trustworthy than more mature-faced persons and males. In another study, Gunther (1992) argued that the receiver's group membership plays a role in his or her perception of the press's competence and trustworthiness. Finally, Posner and Kouzes (1988) examined leadership and credibility, and found that subordinates (receivers) were trusting of leaders who challenged the process, shared vision, enabled others to act, and served as models. Each of the preceding

studies is an instance of the receiver's trust in the sender or source, and is an instance wherein people trust for various reasons.

Sender's Trust in the Receiver

This second interpersonal circumstance has to do with the sender's concern whether the receiver is worthy of trust. Specifically, reference is made to a sender who perceives a receiver to be sincere, benevolent, truthful, and trustworthy (Gurtman, 1992; Rotter, 1967). Manifestations of this phenomenon are related to concepts such as teacher expectations and the self-fulfilling prophecy.

Teacher expectation is what a teacher believes about a child's ability as reflected in the teacher's behavior (Fennimore, 1989). The faith or lack of faith demonstrated by the teacher will affect the child's school performance. Teacher expectations are influenced by personal characteristics of children and families, such as race, sex, parent occupation, socio-economic status, family structure, and intelligence (Kachur, Godbold, Glidden, & Marquis, 1985). The above hypothesis was supported by the classic Rosenthal and Jacobson study, reported in *Pygmalion in the Classroom*, which found that students who were labeled potential achievers showed significant gains in IQ and that the reasons for such gains were that their teachers expected more of them (Biehler & Snowman, 1990). This phenomenon is referred to as the Pygmalion effect, and subsequent studies have given credence to the notion of a self-fulfilling prophecy.

Bandura (1977) and Johnson (1986) asserted that when false beliefs are established by a sender, the beliefs become self-perpetuating. As a result, it becomes possible for the original false impression to be accepted as reality. The assumptions, true or false, that the sender makes about the receiver and the way in which the sender behaves can often influence how the receiver responds to the sender, thus establishing a self-fulfilling prophecy in the relationship.

The following examples illustrate a negative and a positive self-fulfilling relationship. An agricultural consultant (sender) expects his audience to dislike him, distrust him, and reject him. Therefore, the sender in this instance behaves in a very guarded and suspicious way toward the group (receivers). His actions can influence the audience to dislike, distrust, and reject him. A second consultant who speaks to the same farmers later that day expects them to be congenial, friendly, and trustworthy. She reacts to them pleasantly and friendly, freely disclosing her thoughts and feelings, while accepting and supporting them. Her experience is one in which the group receives her as she expected.

Receiver's Trust in the Receiver

The first intrapersonal circumstance is a receiver's concern for his or her own trustworthiness as a receiver. This particular concern is related to one's self-concept; in this case, all of a receiver's perceptions of self, varying in clarity, precision, and importance (Combs & Gonzalez, 1994). The individual in this circumstance may experience trust or lack of trust in self. An example would be Mary, a student who listens to a lecturer whose content is generally clear to her, perhaps because of her special interest and prior exposure to the subject. Throughout the lecture she attends with complete confidence that she can master the information shared. On the other hand,

another student, John, finds the content difficult to comprehend. From the beginning he has difficulty understanding the message; at times he is lost in the barrage of words and the new concepts presented. Consequently, throughout the ordeal he feels inadequate and doubtful. On this occasion, John lacks trust in his ability as a receiver to benefit from what he suspects is a valuable presentation, especially after he notices Mary's positive response. Naturally, Mary builds trust in the way she perceives herself as a receiver. However, John challenges and threatens his self-trust as a receiver.

Consequently, this intrapersonal trust circumstance has important identity implications. Combs and Gonzalez (1994) would say that John's experience was negative and held the potential for negative feelings, beliefs, and behavior, while Mary's positive experience could yield positive feelings, beliefs, and behavior. John is likely to attribute his problem to internal personal factors and the impression (feedback) he had when he observed Mary's reaction. Mary would attribute her success to internal personal factors, and in her positive state, is likely to attribute her good fortune to external factors as well.

Sender's Trust in Sender

This trust circumstance refers to the trustworthiness of a sender as perceived by the sender. This circumstance of trust is explained in terms of self-efficacy, which, in many respects, is similar to self-concept. Shubert and Ayers (1992) explained that confidence from knowledge, expertise, and experience is what a sender needs for self-trust. It is confidence, faith, and trust in self that promotes spontaneity of thought and action. One who has a positive self-concept tends to be confident and efficacious, and one whose self-concept is inadequate tends to be insecure. However, there are times when individuals who have a positive self-concept experience moments of anxiety, doubt, and lack of trust. This usually occurs in the presence of observers. An example is when a performer (a sender), considered to be an expert, experiences a temporary condition commonly known in the acting profession as "butterflies" or "stage fright."

A sender relies in part on information from his or her physiological state in judging personal performance level. A person reads visceral arousal in stressful and taxing situations as a sign of vulnerability. While high arousal debilitates performance, average arousal is not likely to impede success. As the sender begins a rendition or speech, he or she senses subtle and obvious feedback that reinforces and increases trust in self as a sender.

A capability is only as good as its execution. One's efficacy in dealing with the environment is not a fixed act or knowledge. Instead, it involves generative cognitive, social, and behavioral skills organized into integrated courses of action to serve a number of purposes. A sender's perceived self-efficacy is concerned with the sender's judgment of how well he or she will deal with a situation. Such judgment, be it accurate or faulty, influences whether the sender will trust or doubt his or her capability and how the sender's view will ultimately affect a particular undertaking in some way. Judgments about one's confidence determine how much effort a sender will expend and how long he or she will persist. Because senders are influenced more by their perceived self-efficacy, perceived self-efficacy is a better predictor of future behavior than actual performance level of the sender.

One may conclude that a sender's behavior is closely related to his or her level of self-efficacy. The higher one's perceived self-efficacy is then the greater one's performance. A skeptical sender's ability to control his or her actions tends to undermine effort in challenging situations. It is easy to lose sight of the fact that human influence, individual or collective, operates in a reciprocal way rather than in a unidirectional way (Bandura, 1982).

Implications

The civilized world has proclaimed the value of trust casually and formally. It is a moral source that is essential to positive and constructive relationships within and among societies. Trust makes collaboration, cooperation, harmony, and production possible. At a time when hatred, violence, selfishness, cheating, and abuse are on the rise, it becomes a most important concept. Trust is best understood as an element consisting of unique human qualities and sources, and influenced by situations and circumstances. Then its value and application to the lives of people will be appreciated beyond casual understanding.

This article identifies two situations of trust: interpersonal and intrapersonal. Generally, research and writing about trust were related to interpersonal trust. Moreover, interpersonal situations are related to the receiver's trust of sender.

A second circumstance of intrapersonal trust, a sender's trust in receiver, was described using the self-fulfilling prophecy and teacher expectation. Personal expectations were found to be true when the two circumstances of the intrapersonal situation were explored: receiver's trust in the receiver and the sender's trust in the sender. In the case of the former, reliance was thrust on self-concept and self-esteem theory. The latter circumstance forced reliance on self-efficacy.

The implication is that ethos-related research and source-credibility research, as well as other research, need to focus on matters related to sender's trust in the receiver, receiver's trust in the receiver, and the sender's trust in the sender. It appears that the domain of intrapersonal trust is not as developed as interpersonal trust. While interpersonal trust, as related to receiver's trust of sender, has received a great deal of attention, the sender's trust of receiver has obviously not been a matter of investigative urgency.

In this article, I have attempted to identify and explain a systematic and comprehensive way of viewing trust as a concept. With a comprehensive and systematic view, more meaningful and more rational strategies for facilitating the development, enhancement, and management of trust are possible. The general implication is that more and broader research efforts can yield a greater basis for developing trust—building trust and wisdom within and among groups, and within the individual.

Additionally, an implication is that the enhancement or broadening of trust as a construct, in turn, makes it possible for theories whose substance relies significantly on the concept of trust to advance their ideas. An example is invitational theory, which uses trust as a primary assumption of the professional stance (Purkey & Schmidt, 1987).

As currently perceived, trust implies good character and requires commitment to self and others, personally as well as professionally, by giving proper attention to places, programs, policies, and processes for the welfare of people. This article calls attention to the fact that neither a sender nor receiver can accomplish good in the absence of trust.

Finally, trust and all that it embodies must become a source of inspiration for people to be concerned beyond an aesthetic response to paradigms such as the one proposed by invitational theory. It is not enough to be caught up in the beauty and excitement of content, conferences, speeches, and quotations. Instead, people must make an ethical response to trust and invitational approaches. Such a response must grow out of an appreciation for both and a personal commitment to follow implied and inferred precepts that are to be accepted, practiced, and shared.

References

Arceneaux, C. J. (1976). College students' attitudes towards the trustworthiness of selected university roles. *Dissertation Abstracts International, 36*, 6596-A.

Bandura, A. (1977). *Social learning theory.* Englewood Cliffs, NJ: Prentice Hall, 1977.

Bandura, A. (1982). Self-efficacy mechanism of human agency. *American Psychologist*., *37*(2), 122-145.

Biehler, R. F. & Snowman, J. (1990). Psychology applied to teaching. 6th ed. Boston: Houghton-Mifflin Co.

Berlo, D. K., Lemert, J. B., E. Mertz, R. J. (1966). *Dimension for evaluating the acceptability of message sources*. Research Monograph, Department of Communication, Michigan State University.

Brownlow, S., & Zebrowitz, L. A. (1990). Facial appearance, gender, and credibility in television commercials. *Journal of Nonverbal Behavior, 14* (1), 51-60.

Combs, A. W. and Gonzalez, D. M. (1994). *Helping relationships: Basic concepts for helping professions*. Boston: Allyn Bacon, Inc.

Dahnke, G. L., & Clatterbuck, G. W. (1990). *Human Communication: Theory and Research*. Belmont, CA: Wadsworth Publishing Co.

Dahnke, G. L., Fernandez-Collado, C., & Clatterbuck, G. W. (1990). *Human Communication: Theory and Research*. Belmont, CA: Wadsworth Publishing Co.

Fennimore, B. S. (1989). *Childhood advocacy for early childhood educators*. New York: Longman, Inc.

Giffin, K. (1967). The contribution of studies of source credibility to a theory of interpersonal trust in the communication process. *Psychological Bulletin, 68* (2), 104-120.

Gunther, A. C. (1992). Biased press or biased public? Attitude toward media coverage or social groups. *Public Opinion Quarterly, 56* (2), 147-167.

Gurtman, M. B. (1992). Trust, distrust, and interpersonal problems: A circumplex analysis. *Journal of Personality and Social Psychology, 62* (6), 989-1002.

Heath, R. L., & Bryant, J. (1992). *Human communication theory and research; concepts, contexts, and challenges*. Hillsdale, NJ: Lawrence Erlbraum Associates, Publishers.

Hovland, C. I., Janis, I. L., & Kelly, H. H. (1953). *Communication and persuasion*. New Haven: Yale Press.

Johnson, D. W. (1986). *Reaching out: Interpersonal effectiveness and self actualization*, 3rd edition. Englewood Cliffs, NJ: Prentice-Hall.

Kachur, D. S., Godbold, J. U., & Glidden-Marquis, J. (1985). Teacher expectations tell on children. *Lutheran Education, 120*(5), 241-247.

Lui, L., & Standing, L. G. (1989). Communication credibility: Trustworthiness defeats expertness. *Social Behavior and Personality, 17* (2), 219-221.

McCroskey, J. C. (1968). *Introduction to Rhetorical Communication*. Englewood Cliffs, NJ: Prentice-Hall, Inc..

Novak, J. (1992). (Ed.) *Advancing invitational thinking*. San Francisco, CA: Caddo Gap Publishers.

Posner, B. Z., & Kouzes, J. M. (1988). Relating leadership and credibility. *Psychological Reports, 63* (2), 527-530.

Poston, W. C., Craine, M., & Atkinson, D. R. (1991). Counselor dissimilarity confrontation, client cultural mistrust, and willingness to self-disclose. *Journal of Multicultural Counseling and Development, 19* (2), 65-73.

Purkey, W. W., & Novak, J. M. (1984). *Inviting school success: A self-concept approach to teaching and learning*. Belmont, CA: Wadsworth Publishing Co.

Purkey, W. W., & Schmidt, J. J. (1987). *The inviting relationship: An expanded perspective for professional counseling*. Englewood Cliffs, NJ: Prentice Hall.

Rogers, C. R. (1961). *On becoming a person*. Boston: Houghton Mifflin Co.

Rotter, J. B. (1990). Internal versus external control of reinforcement: A case history of a variable. *American Psychologist, 45* (4), 489-493.

Rotter, J. B. (1980). Interpersonal trust, trustworthiness and gullibility. *American Psychologist, 26*, 443-452.

Rotter, J. B. (1967). A new scale for the measurement of interpersonal trust. *Journal of Personality, 35* (4), 657-665.

Rotter, J. B., & Stein, D. K. (1971). Public attitude toward the trustworthiness, competence, and altruism of twenty selected occupations. *Journal of Applied Social Psychology, 1* (4), 334-343.

Schmidt, J. J. (1988). *Invitation to friendship*. Minneapolis, MN: Educational Media Corporation.

Shubert, W. H. & Ayers, W. C. (Eds.). (1992). *Teacher lore: Learning from our experience*. White Plains, NY: Longman, Inc.

Watkins, C. E., & Terrell, F. (1988). Mistrust level and its effects on counseling expectations of client-white counselor relationships: An analogue study. *Journal of Counseling Psychology, 35* (2), 194-197.

Watkins, C. E., Terrell, F., Faynesse, S., & Terrell, S. L. (1989). Cultural mistrust and its effects on expectational variables in black client -white counselor relationships. *Journal of Counseling Psychology. 36* (4), 447-450.

Webster's third new international dictionary. (1986). Springfield, MA: G. C. Merriam Co.

Clayton J. Arceneaux, Sr. is professor of education at the University of Southwestern Louisiana in Lafayette, LA. Send correspondence to Department of Educational Foundations and Leadership, The University of Southwestern Louisiana, Lafayette, LA 70504-3091