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METHODOLOGICAL CONTRIBUTION
TO EFFECTIVITY STUDIES OF TRAINING PROGRAMS
IN COMMUNITY MENTAL HEALTH PROMOTION

Our paper is a survey of the methodology of two effectivity studies of postgraduate training in community mental health promotion in Hungary. The aims of our study of the Helping Relationship Course were multifaceted: we intended to measure how much the student internalised a philosophy of non-directive counselling, the recognition of the client's non-verbalised emotions and the possibilities of application of the helping relationship promoting community mental health, as well as the skills of reflecting on group behaviour. This was realised by means of a written case study. In the Appendix of our paper we also bring the evaluation questionnaire. In the Activity Supervising Course, the various helping activities and their representatives are introduced. Within the frame of the effectivity study we followed the impact of these presentations on representatives of other professions. Teachers and pastors were in the focus of the study: essays written on provocative questions concerning these two professional groups were content analysed, comparing the answers of different student cohorts (freshmen and graduates). In the case of both studies we briefly demonstrate the content and the form of the course discussed. This is followed by showing the specific aims and methods of the study in more detail, including the methods of collecting material and analysing data.

Keywords: Activity Supervising Course, case study, community mental health promotion, content analysis, effectivity study, emotions, Helping Relationship Course, methodology, nondirectivity, postgraduate training program

Methodische Ansätze zur Untersuchung der Effizienz der Fachausbildung in Mentalhygiene: In unserer Studie geben wir einen Überblick über die Methodik zweier Wirksamkeitsstudien zur postgradualen Ausbildung in Mentalhygiene in Ungarn. Die Zielvorgabe der Untersuchung zum Studienfach „Helfende Beziehung" war mehrschichtig: Untersucht werden sollten

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die Entwicklung der Grundhaltung der nondirektiven Unterstützung, das Erkennen der vom Klienten nicht verbalisierten Emotionen und der Anwendungsmöglichkeiten der mentalhygienischen helfenden Beziehung sowie zusätzlich die Fähigkeit, Gruppenverhalten zu reflektieren. All diese Untersuchungen führten wir in Verbindung mit schriftlich fixierten Fallbeschreibungen durch. Im Anhang des Artikels veröffentlichen wir auch die Fragebogen dieser Studie. Im Studienfach „Praxisbegleitung" geht es um die unterschiedlichen helfenden Tätigkeiten sowie die diese durchführenden Personen. Im Rahmen der Wirksamkeitsstudie untersuchten wir in erster Linie, wie diese auf die Angehörigen anderer Berufe wirken. Die Untersuchung richtet ihren Fokus auf Pädagogen und Pfarrer: Wir führten eine Inhaltsanalyse von Abhandlungen durch, die diese als Antwort auf sie betreffende provokative Fragen geschrieben hatten und diese mit den Antworten von Absolventen der Ausbildung und Studienanfängern verglichen. Bezüglich beider Untersuchungen legen wir kurz den Inhalt und die Form des jeweiligen Studienfaches dar und stellen sodann ausführlich die konkreten Zielsetzungen und Methoden der Untersuchungen – einschließlich der Methoden zur Materialsammlung und Datenanalyse – vor.

Schlüsselbegriffe: Studienfach „Helfende Beziehung", Studienfach „Praxisbegleitung", Emotionen, Fallstudie, Wirksamkeitsstudie, Mentalhygiene, Methodik, Nondirektivität, postgraduale Ausbildung, Inhaltsanalyse

1. Introduction

Beyond their inherent demands, organisations and projects of human counselling are subject to a wide variety of external quality assurance expectations and regulations that are strictly specified in contracts between suppliers and customers of such services.

Nowadays, this demand has reached the majority of training forms as well, yet there are intense professional and emotional debates as to the methods of assessment. The large scale of evaluation tools may range from experimental or quasi-experimental methods through time-series or cross-sectional techniques up to the field of qualitative procedures. There is a broad selection of methods of data collection, including standardised questionnaries, open inquiries, structured or unstructured observations, content analysis or expert interviewing, and the particular technique will always be determined in light of the nature of the study and the methodological background of the evaluators. Similarly broad is the choice of assessment methods. Nevertheless, as contrasted, for example, with economic evaluation practices, qualitative techniques are more generally accepted in the assessment of human activities. The decision in favour of a particular method will, among others, depend on whether the case is an innovative model project to be further developed or a well established program to be simply assessed.

Originally, the evaluation methods were developed in the fields of corporate economy, and mostly consisted of cost-benefit analyses of measures. Later on, similar objectives have been set for the effectivity studies of – mostly medical (GRAZ et al. 1996; MÜLLER-FAHRNOW & SPYRA 1998) – public institutions, then the demand

reached the fields of public education, adult training and higher education (MONTANO & UTTER 1999; JOHNSRUD 2002), and came to the foreground, first in the United States, then in Europe as well. The college career of quality assessment has been started by training reports stipulated for in legal rules, and has led through criticisms of classroom lessons to the present-day consensus-based practice of intra- and extra-mural evaluations. The legal consequences thereof will gain decisive importance for the institutions through the processes of accreditation.

In this paper we have published some of our experiences with the use of evaluation methods in Hungary. This is connected to a postgraduate training form where the primary goal is not as much the teaching of some lexical knowledge or the development of some particular skill, but providing the students with a new way of thinking based on integrated knowledge. Goals of such type have inherent difficulties as to effectivity assessment of training. The methods presented below will show specific examples of effectivity assessment, and may offer ideas to the evaluation of other training and educational processes of a non-traditional nature.

2. Study fields of training in community mental health promotion in Hungary

Several papers (TOMCSÁNYI 2000; TOMCSÁNYI et al. 2006) have already been published on the novel features of the postgraduate training in community mental health promotion for helping professionals[1] in Hungary since 1987. The aim of the training is to extend the knowledge and skills of people with degrees in the humanities to the perspective of community mental health through multidisciplinary study fields, and by training the helping professionals with different basic professions in the same small group sessions. They are to be provided with a capacity to approach their own professional field with a new outlook, with improved cultural and psychosocial competence. A specific goal is to integrate mental health related interdisciplinary knowledge into their everyday activities. Since the students are recruited from the ranks of various social service professions (teachers, pastors, social workers, graduated health workers, etc.), several professions are represented in the small group sessions as well. The groups are permanent during the six terms of the training, the members stay together both in the seminars and the self-knowledge sessions. This fact has a remarkable – mostly favourable – impact on mutual confidence.

The study fields of the training are as follows:
– *Theoretical Courses* – introduction to mental health, fields of mental health, life events, psychical disturbances of life events, ethical and moral values, societal knowledge;
– *Skill Development Courses* – helping relationships, competence boundaries of helpers, system theoretical thinking and the family, management;

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[1] Those professions can be described as helping professions which support other people: developing, teaching, supporting, nurturing, healing or helping the individual in any other way.

–   *Self-knowledge Study Group* – psychodrama or Rogersian group, body culture;
–   *Integrative Courses* – activity supervising, artistic creativity, intensive training week on helping relationships promoting community mental health, preparation for thesis writing, etc.;
–   *Network Building* – fieldwork developing the ability of cooperation, network development.

Our paper includes two research reports. Both were related to the effectivity study of our training in community mental health promotion, but they may be interesting also in themselves:

–   The first study was focused on the helping relationship in the group of Skill Development Courses whose central element is non-directively applied in the appropriate manner and time;
–   The second research was connected to activity supervising, which forms a part of the Integrative Courses, in the scope of which the students get to know the daily practice of people working in other professions, and receive reflections about their own activities from professionals working in other fields.

Below we summarise the planning and accomplishment of investigations connected to the above two courses. Considering the fact that our results have been published earlier in Hungarian and German (TOMCSÁNYI et al. 2001, 2002), now the main emphasis is laid upon the methodological issues. Let us remark here that several results have already been published in Hungarian in the recent past from those latest investigations which tried to assess the development of the students' abilities in mental health promotion not so much connected to specific courses, but rather from the aspect of the training as a whole (ITTZÉS et al. 2004, 2006).

3. Effectivity assessment of the Helping Relationship Course

3.1. Helping Relationship Course

The primary aim of the Helping Relationship Course is to introduce the students into the basic principles of non-directive counselling. Therefore, the course helps the participants to practise elements of non-directive counselling, to learn its fields of application, its possibilities and its limitations. Furthermore the course helps the students to realise the rules and possibilities of the relationship between the human helping professional and his/her client, with particular emphasis on the accurate identification and authentic expression of emotions emerging in the relationship. The experiential material to be elaborated is acquired in various health and social institutions or in self-help communities. The work is built on situational practices, on individual and group feedbacks thereof, furthermore on analyses of protocols made by the students on their non-directive counselling with their clients.

3.2. Aims and hypotheses of the study

The effectivity assessment of the students' acquisition of the new way of thinking required a study design that followed a methodology fitting the mentality of the training as a whole. This meant that the measurements had to reflect not only the accumulating lexical knowledge, but also the changes in the mental approach of the participants. Therefore the results include more than the mere values of replies to questions of a rational level. In our attempt to meet the above requirements, the practical aspects, the otherness and the ability to handle the latter emerged in their full complexity in the experimental situation.

The effectivity was assessed by the comparison of achievements of freshly enrolled, newly graduated and earlier graduated mental health students, and an expert team, as a standard, was included, as well. The study consisted of three parts:
– recognising and treating the psychodynamics of a particular case,
– assessing the ability to treat a helping relationship promoting community mental health,[2] and
– assessing the ability to reflect on group behaviour.

Our main hypotheses before the start of the study were as follows:
1. The opinion of the members of the two graduated groups will better approach that of the experts than the freshmen's;
2. The earlier graduated group will show higher variance in their results than the other groups;
3. The graduated groups will show better tolerance to different opinions;
4. The graduated groups will display more developed response form to the behaviour of their own group;
5. There will be differences in the judgement accuracy of the graduated groups and the freshmen;
6. There will be correlations between the independent variables of the groups (type of education, attitudes to religion, etc.) and the judgement of certain elements or components of the case.

3.3. Competences assessed

3.3.1. Identifying and treating the psychodynamics of a particular case

In the test setting, the participants were given a protocol of a counselling situation. The protocol was compiled of realistic elements: a conversation between a Pastor and a woman with ideological personality[3] had to be evaluated with the help of targeted

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[2] The helping relationship promoting community mental health can be described as the relationship of those in helping professions with added knowledge concerning mental health.

[3] The ideological personality was selected not at random, but on a predetermined basis. A case was needed where even the model character was confronting for the test subject (student). The reason was that

questions. The case text (a total of 3500 characters) and the protocol (a total of 8800 characters) were handed to the students at the beginning of the assessment situation.

The written conversation featured certain elements which were supposed to be spotted by a trained helper. On this ground, the student had to answer 28 questions in a questionnaire,[4] which related to the features of the ideological personality described by MATUSSEK (1974, 171–72). The items of the questionnaire could be properly filled only if the test subject was able to enter into the emotional situation of the client. Thus, the student had to see and mark not only critical sensitivity, a disposition for doing justice, the tendency to fight conflicts with superiors, etc., in the text, but sometimes also the background, unconscious or unreflected emotions that characterise the ideological personality. For example, the questionnaire asked the student to determine the truth content of the statement 'She masks her fear with definiteness', or the extent of this truth content in a situation where the Client concealed (masked) her fear, i.e. did not verbalise it. In other words, the test subject had to aproach the case with empathy, had to judge the issue by using hidden clues, and had to mark the degree of the phenomenon on a five-grade scale.

3.3.2. Assessment of the ability to handle a helping relationship promoting community mental health

The assessment was based on the competent application of five main components chosen from the features of the helping relationship promoting community mental health:[5]

a)	The priority and effectivity of the basic professional field (pastoral profession in this particular case) in the helping relationship promoting community mental health.

b)	Variable set of knowledge: the use of his own professional tools is determined by his background knowledge in community mental health.

c)	Community mental health helping attitude: professional and personal competence, helping with multidisciplinary background knowledge and a set of tools of community mental health.

d)	Working in the microclimate of explicit, as well as latent, non-verbalised emotions.

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the mentality of the ideological personality is just the opposite to the objectives of the training: it embodies a setting against which the students are fighting in their own fields, i.e. it may as well model the otherness as a 'picture of the enemy'. As an impact of the forty years of dictatorship, one can meet ideological personality features in the most surprising forms and places in Hungarian society.

[4] See Appendix 1.

[5] See in more detail: TOMCSÁNYI & VIKÁR 2003. The effectivity study did not assess all features of the helping relationship promoting community mental health, but the selected ones seemed to be enough for the measurement of the 'adequate' helping relationship.

e) Improving self-helping and self-strengthening potential resulting in feeling more respect for oneself by increasing the synthetic functions of the self, and by strengthening personality structures and ego activity.

To assess the capacity of appropriate handling of the relationship, the study tested the following features during the pastoral care discussion: the pastor

– has to know the psychodynamics of the ideological personality;
– has to clearly see and accept his limited possibilities to exert influence;
– has to disregard his logical conviction, because logic is ineffective against the latent fears of the client;
– has to permanently indicate that, though he takes the dangers experienced by the client seriously, these do not fill him with similar fear, since he consequently represents the reality principle against a deformed point of view, but without having the intention to fight it with argumentation;
– his perceptual efforts have to be aimed at hearing his own feelings of ambivalence in relation to the client's ideology, since his only chance to loosen the ideological structure lies in the strengthening of the client's feelings of ambivalence.

The protocol of the conversation included the pastor's statements in the form of 41 numbered items. On this ground the students had to answer a total of 14 targeted questions.[6] These questions were related to the pastor, and to the manner he handled the helping conversation (strong convincing argumentation, cautious argumentation or the attitude of 'it is not necessary to try to convince the client'). Further, the students had to list the serial numbers of the pastor's statements which, in their opinion, illustrated the behaviour specified in the question.

Thus, the above series of questions assessed the degree to which the students were able to handle the helping relationship promoting community mental health. We show two characteristic examples from the material. The following questions were intended to assess the priority nature of the basic professional field – in this case the pastoral profession:

– 'Did he use tools which he was unauthorised for?'
– 'Which parts of the counselling discussion served directly or indirectly the primary aim of his pastoral profession?'

The arsenal of tools and modes of pastoral intervention was assessed by the following question, for example:

– 'Were there any situations when he properly used the special intervening tools of his profession?'

3.3.3. The ability to reflect on group behaviour

In this part of the assessment the students had to do the same job which they accomplished earlier on an individual basis, but this time in groups of 6+2 participants. In this setting they took part in a group discussion which evaluated the above helping

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[6] See Appendix 2.

relationship according to prespecified instructions, and they had to fill out a questionnaire in the end. The instruction of the limited time (45 minutes) group program suggested achievement-centred atmosphere. The participants had to represent their own opinions, but had to let the other members express themselves as well. The members had to reach group consensus in the issues discussed. The groups were heterogenous in several respects.[7] Besides this, there were two participants in each group, who received an instruction to a specific task while they worked on the questionnaire attached below in Appendix 1. They had to act as representatives of opinions and attitudes which were different from the majority of the group. Their role was to represent a viewpoint which was opposite to the evolving or verbalised group opinion (provokers).

The instructions were designed in a manner that the group thought the aim of the study was to reach a consensus on a particular topic, and this had somewhat defocused their attention from the rational control of other qualities of behaviour. Besides this, the mode of how they treated each other was thought to be important. However, these aspects were not the real subject matter of the study (the consensus-based opinions were not evaluated at all). Our issue of interest was the degree of self-assessed objectivity of behaviour, concernedness on the one hand, and the evaluation of group behaviour laden with shared emotional level on the other.

After the discussion, the group members had to give account of their perceptions of the events in individual questionnaires with targeted questions.[8] They had to recall how they judged the discussion and their colleagues in respect of activity, emotions or the tolerance of different views. An activity-related question asked for examples of the number of those remaining silent, and an emotion-related question asked about how much negative emotion emerged in the group discussion.

3.4. Evaluation of the results

3.4.1. Variables

Our direct variables were as follows:
– Religiousness
– Profession
– Client Personality Scoring according to Appendix 1: k1–k28
– Own Group Dynamics Scoring according to Appendix 3: c1–c13.

Besides these, a lot of other variables were formed for the assessment of the differences between the (etalon) answers of the experts and those of the students. On an independent basis, the five experts filled in the same questionnaires that were given

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[7] According to sex, profession, mentality, different religions and non-religiousness. Prior to the study, the students were asked to range themselves into any of the categories given, of which one was the refusal of answering.

[8] See Appendix 3.

to the students, then they read the typed protocols of each group discussion and listened to the tape recordings. Finally, they evaluated the groups.

Our next step was to design a common expert value for each item of the questionnaire which was to serve as a reference value for the evaluation of the individual answers of the students. In consideration of some preliminary rules (e.g. the fifth score was omitted if the other four were identical), the expert scores were averaged. The intervals of the expert scores were also considered. The new variables were designed by two procedures:

1. *Method 1:* The absolute valued difference of each answer of each test subject (k1–k28 and c1–c13) from the respective expert mean was calculated, and the sum of these 28 and 13 difference values were averaged.

2. *Method 2:* The distance of each answer of each test subject from the margins of the interval of the expert values was calculated. This distance was regarded to be zero if the test subject's value was within the expert interval. In all other cases the distance was the absolute value of the difference between the test subject's value and the proximal margin of the interval.

Finally, we evaluated the differences between the answers of the test subjects and the experts which related to the qualitative judgement of the pastor's helping manifestations during the counselling session. The procedure was as follows: the test subjects (as with the experts) had to list the serial number of any manifestations in all the 14 questions related to the pastor's behaviour during the counselling session. Next the total number of those serial numbers were calculated for each test subject and for each answer of each questionnaire which could be found in the lists of exactly five, four, three or two (or zero) experts. These variables indicated the varying degrees of correspondence between the qualitative opinions of the students and those of the experts.

3.4.2. Statistical methods

The respective groups were compared for group homogeneity and variable levels along the above variables.[9] The former was checked by the O'Brien and the Levene tests, and the population levels were compared by formulating the following two zero hypotheses:

– Equality of population means – tested by a traditional or robust ANOVA method;
– Stochastic homogeneity[10] – checked by the Kruskal–Wallis test, or by a robust ANOVA method on the rank numbers.

In groups with significant differences as to population levels, the Tukey–Kramer method was used for paired comparisons.

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[9] The statistical methods mentioned below can be found in many handbooks. The MiniStat statistical software was used for computing (VARGHA & CZIGLER 1999).

[10] In this case we dealt with the question whether any of the populations compared dominated the other ones, i.e. whether it showed mostly larger values than the others (VARGHA & DELANEY 1998).

4. Effectivity assessment of the Activity Supervising Course

4.1. General description of the Activity Supervising Course

The aim of the Activity Supervising Course is to present and discuss the daily work of the students (physicians, teachers, pastors, social workers, lawyers) on a broad and multifaceted level, based on the group members' own professions, with particular regard to handling difficulties ('blind spots') and successes.

A possible type of this procedure is the 'acquarium method' when a student demonstrates his/her activity in the form of a one to one and a half hour presentation, then he/she sits outside the circle and listens to the associations of the group members (ANDERSEN 1991). Then he/she returns to the group, and reports about the possible uses of the group discussion for him/her, and about his/her intentions to focus on in the self-knowledge group sessions in the future. According to the instructions of the group leader, he/she will deal only with the contents that may facilitate his/her work and may help him/her in solving his/her problems, and will neglect all remarks which he/she cannot agree with or which are not important for him/her at present.

Accordingly, the activity presentation of the student will be reflected on by group members of different professions and with differing worldviews. Though some areas may be represented by several students, absolutely new life situations, problems, dilemmas, viewpoints and solutions can be learned. There are no uniform cases even in the most similar professional tasks – this is the greatest finding in this form of activity.

A general experience was that the students provided very colourful productions, and very different voices were heard even in presentations of the same type. It was obvious that all the students had prepared very thoroughly, they had accurate plans for what to share with the group, how to demonstrate it, and what to mobilise the group for. In most cases, this stage of preparation and the group members' associations were considered to be the most valuable yield of this course.

4.2. The subject and aim of the study

Partition walls determined by professional roles that intend to comply with different expectations and that use different languages may be safe for identity strengthening while not hindering rich relationships at the same time. Behind them, however, may lie dangerous beliefs, mutual prejudices and hidden feelings as to the person's own profession, which may encumber identity disclosure, mutual relationships or cooperation. Such underlying phenomena may seem to appear in two of our professional groups (both are of maltreated identity), in teachers and pastors, because cooperation and network building have been hindered by many factors in both fields during the past decades. Thus, this situation can be regarded as a kind of historical heritage in Hungary.

In the years of dictatorship, both the operation of religious institutions and the freedom of religion were curtailed out of ideological considerations. From the mid-

sixties on, the state socialist regime started to show increasing tolerance for the operation of the religious sphere as long as it remained within private and traditional scopes. Though 'after the change of the political regime, the factors that had a severely restricting effect on organised and public religious activities, and on the spread and socialisation of religious culture and values had disappeared'[11] (SZÁNTÓ 1998, 13), the negative impact of this heritage can be felt even today.

The dictatorship of monolithic ideology ruled in public education as well. Though the old clichés have already been emptied, they have survived, they are still living with us. Though in recent years Hungary has lived in a more or less democratic pluralistic societal regime, the employees of the educational system bearing the marks of the four-decade long totalitarian ideology may still have difficulties in finding their place and voice in the school when the objectives of educational policy are subject to change in four-year governmental cycles. Not infrequently, the school has become a venue of anxiety for the teachers as well, because they do not know what they are supposed to do (KORZENSZKY 2001).

In this study we intended to investigate how the students react to provocative questions about representatives of various professions, how they perceive themselves (if they are teachers or pastors) and their colleagues, and how their pictures about themselves and the representatives of other professions are changing in the course of the training. These questions belonged to the scope of the effectivity study. Beyond this task, we had envisaged to study the representation of the pastoral profession as well.

4.3. Methods of the study

4.3.1. Methods of data collection

The subject material was collected in a relatively simple way. The participants were asked to write two essays with the following respective titles: 'Why I like/dislike teachers?' and 'Why I like/dislike pastors?' The overwhelming majority of the students were successfully involved in the study. The maximum length of the texts was one handwritten page for each question. The essays were submitted with no names indicated, but we asked the participants to fill in a data sheet about their sex, profession, family background, degree of religiousness, etc. About one half of the subjects were teachers, and more than a quarter of them had a degree in theology.

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[11] '[A] rendszerváltás során eltűntek a szervezett és nyilvános vallásos tevékenységeket és a vallási kultúra, értékrend terjedését és szocializációját lényegesen korlátozó tényezők.' (*Our trans. above.*)

4.3.2. Methods of data processing and statistical evaluation

The answers were content analysed (EHMANN 2002; NEUENDORF 2002). Four methods were used:

– The units of analysis were the least discernible coherent content elements (statements or clauses, 'manifest textual elements'), coded by two independent judges. The first aspects of coding were the objectivity, the negativity/positivity and the content of the statements. Each textual unit was ranged into one of the following categories: positive statements and attributes; negative statements and attributes; argumentative text elements; self-related allusions; environment-related allusions; emotional manifestations; other inadequate text units.

– Each text as a whole was also ranged into four categories according to the refusing or substantial nature of the answer. The criterion for judging an answer as refusal was either the lack of texts or contentual consideration.

– Following this the complexity of the answers was judged in a five-degree scale, from the uninterpretable through the simple to the composite.

– The differences between the different representations of the pastor were also investigated. The pastor-related spontaneous representations were ranged into two groups: pastor as a professional role (church, religion, pastoral activity and role) and pastor as a person. Since both codes could be positive or negative, a total of four codes could be assigned to each answer (professional role positive/negative, person positive/negative).

The coding procedure was partly manual, and partly computer-aided.[12] After ranging the textual units, the answers were classified according to several aspects (e.g. on the basis of the rate of positive/negative or argumentative units, etc.). In the course of later analyses, mostly frequencies were compared between the freshmen and the final year students, and cross-tables were evaluated. In the latter cases, the independent variables in the data sheets were also used. This was the base for the assessment of the self picture of teachers and pastors, or that of the pastors' degree of religiousness. The significance levels of the cross-tabulations were analysed by the chi-square test, and in some cases by the Fischer's exact test.[13]

5. Summary

There is intense discussion about which methods can be suitable for the assessment of the effectivity of trainings. The changes or effects expected are often not easy to conceptualise. This is especially so in cases when the aim of the training is to share not so much lexical, but rather some kind of integrated knowledge, a kind of attitude or philosphy. A surplus problem here is assessability. Our paper was a survey of the

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[12] The ATLAS.ti software was used for this purpose (*ATLAS.ti Version 4.1. Short User's Manual* 1997).

[13] The SPSS statistical software was used for computing (*SPSS® Base 9.0 Application Guide* 1999).

methodology of two effectivity studies of postgraduate training in community mental health promotion in Hungary.

The multifaceted aims of our study of the Helping Relationship Course were intended to be reached by means of a written case study. The goal of the training was to provide our helping professionals with the skills, philosophy and the adequate application of non-directive counselling. Therefore, the evaluation of the case study assessed the effectivity of this activity on the one hand, and the recognition of the client's non-verbalised, but in some way present emotions and the possibilities of application of the helping relationship promoting community mental health on the other. The investigation of the skills and philosophy of individual helping was supplemented by a further analysis which assessed the skills of reflecting on group behaviour. In the latter case, built-in 'provokers' were employed to generate negative emotions in the group discussion, so the test subjects had to react to confrontation with persons holding different opinions (self-reflection). In general, we may say that we intended to assess the nature and degree of attitudinal changes by model situations which were realistic, but difficult for the participants. The assessment was made by the comparison of the quantified answers of different student cohorts to each other and to expert scores.

In the Activity Supervising Course, the various helping activities and their representatives were demonstrated, and we studied the impact of these presentations on representatives of other professions. In the present Hungarian societal situation, a particularly interesting issue is the direct encounter of teachers and pastors, and their evaluation. That was why they were in the focus of the study: essays written on provocative questions as to these two professional groups were content analysed. By comparing the answers of different student cohorts (the freshmen and the graduates), we intended to assess the picture of teachers and pastors formed by representatives of other professions. The dominating method of analysis was the breaking down of the answers into text units, and coding them according to various aspects. Considering the aims of the training, our main hypothesis was that the graduated students compared favourably in viewing the different professions distinctively, built on specific observations rather than mere beliefs. Besides this, we had an opportunity to analyse the pictures formed by the members of particular professions about their own profession and its representatives.

This time our aim focused not as much on particular research results, but on the research methods themselves. We wished to demonstrate the feasibility of training related research by several methodological approaches having the worldview and philosophy of the training in the foreground.

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APPENDIX 1. EVALUATION OF THE CLIENT

The questionnaire was delivered to the students after they had read the case description and the protocol. The instructions said that the client had to be assessed along the listed personality features by circling the appropriate digit. Digit 1 meant that the particular feature or behaviour was not at all characteristic of the client, and Digit 5 meant that it was fully characteristic of her.

01.	Missionary mentality – proneness to preaching	1	2	3	4	5
02.	Value system developed after many dialogues	1	2	3	4	5
03.	Readiness to learn	1	2	3	4	5
04.	Consciously aggressive behaviour	1	2	3	4	5
05.	Intolerance of other views and philosophies	1	2	3	4	5
06.	Well masked uncertain behaviour	1	2	3	4	5
07.	Insidious methods of approach	1	2	3	4	5
08.	Devaluation of different worldviews	1	2	3	4	5
09.	Determined representation of appropriate values	1	2	3	4	5
10.	Determined representation of her own worldview	1	2	3	4	5
11.	Strict observance of external laws and regulations	1	2	3	4	5
12.	Her fear is masked with determinedness	1	2	3	4	5
13.	Rigorous moral conviction	1	2	3	4	5
14.	She is ready to consider the opinion of others	1	2	3	4	5
15.	Superiority conviction over other mentalities, and over their representatives in particular	1	2	3	4	5
16.	Internally characterised by optimism	1	2	3	4	5
17.	Proneness to omniscience	1	2	3	4	5
18.	The only important thing is that she is to be right	1	2	3	4	5
19.	She reacts sensitively to criticism against her own person, tends to take it as a personal offence	1	2	3	4	5
20.	In general, she likes criticism because she likes open discussion	1	2	3	4	5
21.	Tendency of getting into conflict with her superiors	1	2	3	4	5
22.	Compliant personality, gets on well with her colleagues and superiors	1	2	3	4	5
23.	She likes to listen to the opinion of others, and sometimes even provokes this	1	2	3	4	5
24.	Distance from people, proneness to be separated	1	2	3	4	5
25.	She likes companionship, because this is the place where she can learn the opinion of others	1	2	3	4	5
26.	She forms human relationships on the base of a common worldview, and these relations will strengthen her	1	2	3	4	5
27.	Her personal relationships are intimate, and are built on a common value system and worldview, and can be tied very firmly	1	2	3	4	5
28.	Disturbances in intimate relationships (particularly in marriage)	1	2	3	4	5

APPENDIX 2. EVALUATION OF PASTORAL INTERACTIONS

The following questions had to be answered:

(1) Have you found any interactions where the pastor wanted to convince the client? If yes, indicate the serial numbers ....
....
What do you think the proper behaviour is: a) Strong convincing argumentation
b) Cautious argumentation
c) No convincing is necessary

(2) Indicate the serial number of interactions where not only the rational understanding, but the pastor's empathy was particularly striking and he was able to express it. ....

(3) Did the pastor have any interactions where you may conclude that he had taken over his client's fears? If yes, indicate the serial numbers. ....

(4) Did the pastor have any interactions where he represented reality? If yes, indicate the serial numbers. ....

(5) a) Did the pastor have an action which aimed at appropriate changing of the client's peronality structure? If yes, indicate the serial numbers. ....

b) Was there a case when he succeeded in extending his client's mentality or thinking in a manifest way? If yes, indicate the serial numbers. ....

(6) Did the pastor have an action where the personal approach was seen in addition to professional attitude? If yes, indicate the serial numbers. ....

(7) Did he use tools which he was unauthorised for? If yes, indicate the serial numbers. ....

(8) Were there any situations when he properly used the special intervening tools of his profession? If yes, indicate the serial numbers. ....

(9) Were there any occasions when he intervened at the wrong time or in the wrong manner? If yes, indicate the serial numbers. ....

(10) In which acts of the pastor did you feel that he clearly worded the client's feelings which were only latent in the verbalised contents? If any, indicate the serial numbers. ....

(11) Were there any occasions when he successfully tried to mobilise his client's own inner resources? If yes, indicate the serial numbers. ....

(12) Which parts of the counselling discussion served directly or indirectly the primary aim of his pastoral profession? If any, indicate the serial numbers. ....

(13) Did the pastor have an act which was directed not to the solution of the situation, but had an opposite direction? If yes, indicate the serial numbers. ....

(14) Did the pastor have an act which satisfied his own interests and did not serve the aims of the helping relationship? If yes, indicate the serial numbers. ....

APPENDIX 3. REFLECTIONS OF THE GROUP

In the third part, we asked reflections as to the students' experience of group discussion about the assessment. Digit 1 meant 'Not at all', digit 5 meant 'To maximal extent'.

(1)	Could the members' own opinion be expressed in the group?	1	2	3	4	5
(2)	To what extent was the group active?	1	2	3	4	5
(3)	To what extent did emotions emerge in the group discussion?	1	2	3	4	5
(4)	Were there members who remained silent? a) several b) one or two members c) nobody					
(5)	To what extent in your opinion do your answers differ from the questionnaire filled in together?	1	2	3	4	5
(6)	To what extent did the group members listen to each other's opinions?	1	2	3	4	5
(7)	To what extent did they reprimand each other?	1	2	3	4	5
(8)	To what extent was their discussion argumentative?	1	2	3	4	5
(9)	To what extent were the aspects of their profession reflected in the discussion?	1	2	3	4	5
(10)	To what extent did the group opinion tend to converge during the discussion?	1	2	3	4	5
(11)	To what extent do you feel it was possible to express opinions that differed from the group opinion?	1	2	3	4	5
(12)	To what extent did negative emotions emerge in the group discussion?	1	2	3	4	5
(13)	To what extent did that have influence on the group members?	1	2	3	4	5