Religion in college counseling

Phoebe F. Burney
Interdenominational Theological Center

Follow this and additional works at: http://digitalcommons.auctr.edu/dissertations
Part of the Philosophy Commons, and the Religion Commons

Recommended Citation
THEESISOUTLINE

Subject
Religion In College Counseling

By
Phoebe F. Burney

In
The Department of Religious Education

1952-1953

At
Gammon Theological Seminary
Atlanta, Georgia
I. Introduction
   A. Significance of the Study
   B. Purpose of the Study
   C. Method of Procedure
   D. Scope and Limitations

II. Historical Background and Description of the Clark College Counseling Program
   A. Personnel Services
   B. Development of Program and Initiation
   C. Intensified Program

III. Religion in Counseling at Clark College
   A. Philosophy and Values
   B. Scope of Service
   C. Methods - Techniques Used
   D. Types of problems and their frequency
   E. Related to other Community Services

IV. Comparison of Religious Counseling Services at Clark and Church-Related Institutions

V. Appendix
   A. Questionnaire used in comparison of Religious Counseling Services at Clark and other Church-Related Institutions

VI. Bibliography
INTRODUCTION

A. Significance of the Study

Added to the questions of values and standards and religious uncertainties which traditionally trouble college students are today problems arising from materialism and war which have a way of distorting values and turning upside down accepted standards. In the upthrusts of materialism and the fever of war, man's best purpose and motives can become so snarled and tangled that in the maze of things too many students emerge therefrom in a mood of cynicism, pessimism, or agnostic revolt. Because of this, on many college campuses is to be found that spirit which runs the entire gamut of faith and doubt, of vigorous optimism and blackest pessimism. ¹

Upon the college and university then rests a heavy responsibility for offering wise and friendly assistance to students in developing a constructive personal philosophy of life and a religious faith sturdy enough to stand the stress of difficult days.²

"Inextricably linked with these needs will be the need for the development of a responsible community citizenship, a sense of debt to the society of which the student is a part, and a worthy scale of values for daily living."³

It is the hope that this study will point up the value to be found in according a definite place to religion in counseling. It is a further hope that this study will reflect an evaluation of the present program in

¹ Williard W. Blaesser and Others, Student Personnel Work, American Council on Education, 1945, Series VI
² Ibid.
³ Ibid.
terms of effecting a fuller service to students in helping them meet more courageously the challenge of today's college campus. At Clark College the development of the "whole man" is the primary goal. The student may come to college to develop skills in earning a living, but earning a living is of secondary concern in the counseling program to the higher goal of learning the art of making a life or of living.

B. Purpose of the Study

The purposes of this study are to: (1) Give an historical background of the counseling techniques and the place of religion therein at Clark College; (2) to compare these services offered with the services offered by other colleges and universities; and (3) to evaluate the program at Clark College in relation to the other colleges in terms of usefulness to students. It is hoped that the recommendations drawn from the conclusions as to the present program will provide a recognition of the valuable place of religion in college counseling.

C. Method of Procedure

A questionnaire and letter on religious counseling techniques were sent to thirty-one colleges to be used in comparing and evaluating the counseling services at Clark College. Conferences with members in the Department of Religious Education, with students and with personnel staff members provided helpful information for the study. Available resource material on personnel services to Clark College students, counseling and guidance were utilized in order to have criteria for evaluating the place of religion in counseling at Clark College.

D. Scope and Limitations

C. R. Hamilton and Others, Personnel Services to Students at Clark College, 1952
CHAPTER II

An HISTORICAL BACKGROUND AND DESCRIPTION OF THE CLARK COLLEGE COUNSELING PROGRAM

Clark University was founded in 1869 by the Freedman's Aid Society of the Methodist Episcopal Church, now known as the Board of Education for Negroes. The first location was in the city at Whitehall and McDaniel Streets. During the first few years, Bishop Gilbert Haven secured a tract of land of between 400 and 500 acres on the south side of the city to which the University was moved in 1872. A large portion of the funds for the founding of the University was contributed by Mrs. Augusta Clark Cole, the daughter of Bishop D. W. Clark, who died in 1872. It was, therefore, decided to name the institution Clark University.

Clark University was changed to Clark College in 1940. The removal of the College in 1941 from its old site in the southeast section of the city to Chestnut Street, just opposite the Administration Building and the Library of Atlanta University, was possible in the main because of several gifts and donations. For this cause the General Education Board gave the sum of $750,000, the Rosenwald Foundation $100,000, and Mrs. Henry Pfeiffer of New York City $400,000.

The many facilities of the university center were afforded Clark, especially the use of the Atlanta University Library. In turn Clark brought to the center her assets which have made for a much stronger relationship among the several institutions. Each college, although sharing its facilities one with the other, maintained its identity and functioned separately as a private institution.

This study includes a six year period following closely upon the close of the second World War through June of 1953. The uncertainty and unrest among people beyond college walls found a reflection in the college student. The ill effects of the war were prevalent on all college campuses whether there were male students of army age or not. There could be just as much unrest on a campus of only women students as on a co-educational campus.

1Clark College Bulletin, Atlanta, Georgia, 1951, p. 12
The enrollment of male students during the war had been on the decline because of several factors. Many left because of the uncertainty of being called into the armed services, others left thinking that a job in an essential industry might prevent them from being called immediately. Others were found in a state of lethargy which made those in attendance feel very keenly the unrest of the war years. Their reactions to so many situations were so grave that a program of counseling became a "must" if students were to be helped in meeting their problems and in making satisfactory adjustments to life in which the problems of broken homes and legal separation brought on by the war apparently were increasing daily.

With the beginning of the 1946-47 school year the school enrollment had increased tremendously. The student body consisted largely of veterans, wacs, women students who had previously left the college to get war jobs. The college population had not only increased in numbers, but there was an increase in problems faced by each of these students. Each student had his or her problem in finance, personal relationships, scholarship or adjustment to college life which he or she felt was peculiar only to him or her. The problem of finance was not too grave during the post war years because many families still maintained jobs in war plants and were receiving aid from relatives who had not been dismissed from the armed services.

Thus "the heart of the counseling program in helping the student to choose, prepare for, and find his place in the field into which he best fits" was sought as the counseling staff became more and more aware of the natures in human behavior, the difficulties students had in becoming adjusted to college life and the ever-growing need of improvement in personal relationships. Many small problems became paramount and were used as a means for expressing a feeling which in actuality was not the real problem.

Such was the case when many veterans returned in 1946.

During the middle war years, the enrollment of women at Clark College made it necessary for them to share a part of the men's residence hall because of the scarcity of residence hall space. Therefore, the women had one and one-half residence halls and the men had only one-half of a residence hall on the campus and the veterans' unit away from the campus. The administration building housed all classrooms, offices, auditorium, and the college clinic. The only other building on the campus housed the Home Economics Department, Recreation Room and Dining Hall. Because these buildings have been so recently constructed and equipped and also because of upkeep, they are in excellent condition. However in 1949 a new woman's residence hall was built transferring the junior and senior young women from the men's residence hall. Despite the facilities made available when the junior and senior women vacated the men's residence hall, the male enrollment increased to such proportions that the veterans still remained in the veteran's quarters removed from the campus. Besides living off the campus, the men felt very keenly being cramped three and four to a room. However, as the veteran enrollment decreased and the campus settled down to somewhat of a state of normalcy, there was less tension and the problem areas could be more adequately handled.

The Personnel Department

The Clark College Personnel Department was made up of the Men's and Women's Division. There was a coordination of some activities which the two departments performed jointly as they effected both the men and women students on the campus. "As colleges more and more become organized around the concept of individual growth and development, services which assist the student in making the best adjustment to his situation necessarily increase."

---

1. Carl R. Rogers, Counseling and Psychotherapy (Boston, 1942), p. 6
Thus bearing in mind the necessary adjustment to be made by so many students, the women's and men's division of the department had the services of the women's and men's Administrative Council and the Department of Religious Education. The Women's Administrative Council, composed of residence hall directors and assistants, counselors to women, college nurse, college dietitian, two faculty representatives, and the dean of women, worked very closely with the residence halls for women. The Men's Administrative Council composed of residence hall director, dean of men and his assistant, the dean of the College and four faculty representatives works in a rather general manner with the young men of the College. Both the Women's and Men's Administrative Councils realize more and more each year the desire of students to assume responsibility for their conduct while in college. And because of this fact, many powers have been delegated to the cabinets, councils, and senates which formerly were held by the councils.

Since many members of the personnel staff had little formal training in counseling, it became quite evident that the need for some type of guidance for them was important. Quite often the diagnosis of a problem and the treatment were not in keeping with good personnel techniques and the College felt a responsibility for the results, although in most instances the counseling done was beneficial. Through the use of reports on counseling techniques and many of the audio-visual aids and attempt was made to increase the skills of staff members. The discussion periods that followed in faculty and staff meetings brought to the fore the feelings of the staff members about certain methods of procedure, but it became a part of the personnel program to interpret the end result -- which was the student's adjustment to college life and ultimately his adjustment in life.

For more important than skills, techniques or knowledge of the workers is the whole philosophy of man and education which underlies the conception of great teaching as demonstrated by the greatest of all teachers or counselors, Jesus. He illustrated from all his services to man the

---
spirit which makes or mars life. "He never did try to coax or to compel allegiance as to breakdown another's will". Decisions were free."Discipleship is, by its very nature an act of love and devotion on the part of a free agent".

Nine of the twelve members in the personnel department are products of small church colleges. Seven of the twelve members are actively engaged in work with churches and Christian agencies. Three of these workers serve as leaders in off campus program with Methodist, Baptist and Y.M.C.A. youths.

Three significant points should here be stressed which make for the efficiency of these workers in helping to develop strong and sturdy men and women: Training and experience confirms the fact that

(1) There are inner forces which may be touched, awakened, released. In each youth, they recognize resistive powers and potentialities; a person not a machine.

(2) The student holds the key to his own mental and spiritual action. He can come to decisions, make up his mind, and choose one of a number of possible course of action. Here our counselors exert their most formative influence.

(3) The student of whatever faith, whether privileged or poor, cultured or crude, has intrinsic worth. Each student is of inestimable worth. According to the Gospel message of Philemon a runaway slave, a mere "implement to his owner with no rights, becomes a man, a "brother beloved".

And as with the slave, so with the student he becomes to the counselors in the light of Christian teaching a name not a number, a person not a machine.

It is no mere accident that the church school, the prayer hour, and weekly off campus church attendance claim more than 80 per cent of Clark College students' attention on campus with standing room at a premium at mid-week prayer services. There are, particularly personnel officers and counselors in addition to staff and faculty members who like the parents of these students recognize an ordered universe, with an adequate Power behind
it, which enables them to understand the part religion plays in the human life.

Because personnel officers are so keenly aware of the foremost place to be given in (1) high ideals, (2) definite purposes, and (3) strong convictions on their part, it forever make impossible, on Clark College campus in residence halls or classroom, such a situation as "never let religion interfere with business or pleasure. Be comfortable at any cost".

Before student by example as well as by precept, staff members and student counselors seek to understand students, working through their interests and ambitions, their problems and needs, directing and stimulating them to strive after the highest ideals, never counting the cost. Paramount in their services is a recognition that the highest life is not built up from without. But it develops and grown by arousing the stimulating inherent powers and possibilities.

**Development of Program**

The program at Clark College is that of any college making the effort to minimize the problems arising from a large student body. Of necessity, there is closer screening of students through tests, personal recommendations (ministers in localities of students included among three requested references) before entrance and personnel data material. From information gathered in these three sources, the College seeks through the latter source:

1. To supplement its information about the incoming student in every way possible.
2. To help the student learn as much as possible about the church college.
3. To initiate those processes which will make for the greatest possible emotional security of the student.
4. To heighten the college morale through individual mobilization of students "to walk Christianity and live
democracy" in the college community. (Referral to college minister of all students embracing no faith or church membership.)

Each year during the month of May thirty young men and women, known as freshman guides during orientation week but later as junior counselors and personnel aides are chosen to help plan and execute a program of activities and experiences on "the way we do things at Clark" during Freshman Orientation Week. These young people are chosen for service yearly by virtue of their wholesome adjustment in social, mental, and particularly religious living and their ability to share most enthusiastically their knowledge and attitudes with others. During the summer twenty faculty and staff members, known as huddle group leaders, are chosen to relive their wholesome home, college, and life experiences with fifteen to twenty incoming freshman students that the transition from their high school days to the cloistered college walls may be without frustration. The end result sought is that these students may early come to know that in an era of apparently few standards\(^1\), there yet remain a few which ignored, lessens both ability and opportunity for the student in accomplishment.

The use of religion to be made in the services of both these student leaders and staff and faculty huddle group leaders is lifted high in the thinking of each group by (1) a Sunday morning retreat with the college minister the last Sunday in May in preparation for students entering in September and (2) a panel discussion by personnel staff members at the second day session of the faculty Workshop at the opening of the college year.

"It is not to be thought that 'orientation' is something that is done for freshmen at the beginning of their college course and then to be considered finished\(^1\) at the close of Freshman Orientation Week. On this theory, the personnel department at Clark has an intensified program for

\(^1\)Sir Richard Livingston,

2 Esther McD. Lloyd-Jones and Margaret R. Smith, *A Student Personnel Program in Higher Education* (New York, 1930), p. 75.
students hoping to minimize many of the problems that present themselves. This program takes the form of extra-curricular activities among which every six weeks are the huddle-group meetings in which students expressed themselves, verbalizing or portraying most vividly adjustment, bewilderment, or frustration (1) Forums, (2) Church School, (3) Prayer Service, and (4) Religious Emphasis Week, prove rich opportunities for additional group counseling.

The time element involved in this type of group meeting gives the huddle group leader, as a class sponsor, department head or instructor, and opportunity to learn better or more about the student. Students with pronounced difficulties or problems can be detected more easily and either by immediate or referral measures treatment devised. Especially are the problems in unwholesome personality growth channeled to the department of Religion when measures are exhausted in the personnel department.

The transition from the close knit family life to residence hall life and from high school to college is difficult for some students, causing their period of adjustment to be delayed. Particularly if the services of the student leaders, the faculty-staff huddle group leaders and the regular counseling services fail to reach such a student, it is often felt desirable for the student to be referred to other members of faculty and staff whose ability seems to warrant their efforts in helping the student make satisfactory adjustment. Often the combined thinking of several members of faculty, staff and personnel workers is utilized in arriving at the most satisfactory way of helping the student meet the demands of college life. With all available resources used, there are still those students who are unable at times to adjust to the particular church college environment. Here it became necessary for further discussion and recommendations from the personnel department in conference always with the college minister.
**Intensified Program**

While many of the students who enter Clark College annually are from small towns, open country and rural areas who have not been exposed to many of the cultural, social and educational experiences that the college affords, ninety per cent and over of these students come from Christian homes and are themselves identified with churches of their communities. This relationship makes them a part of a large whole, of a total situation, which is far reaching in effect for program planning.

These students belong to homes with their own peculiar atmosphere and points of view; to schools, shops, farms with their own atmosphere and perplexities; to communities never ceasing in their influences; to a group as set almost as coercive in habits and attitudes as the primitive tribe; and to a world of thought and action which is as much a part of them as the air they breathe.

This world is a mechanical world where things are just taken for granted such things as electric lights, automobiles, radios, telephones and a thousand other devices. The most solemn declaration or creed which was serious in import when written now is viewed almost as a curio. This is not because people are better or worse but because they live in so utterly different a world. As any program of counseling is developed at Clark College, or any institution, certainly attention must be given to the fact that as we counsel live people today it cannot be in religious terms of a past age. Students must be met in the world of thought and action in which they live.
CHAPTER III

RELIGION IN COUNSELING AT CLARK COLLEGE

The anxiety about religious illiteracy is deepened by the present aspect of our world; a world with its economic fears, its social intolerance, its material waste, its threat of intrigue and war, its scandals of marriage and divorce, its sensational movies, and its vulgar entertainments. It is a world dogged by failure in which the products of liberal education may be rather stupid where as the technical products may be highly intelligent. It was quite true during World War II that technically trained men were in such great demand for mass production of materials in the promotion of war that the class room witnessed the "desertion" from many a post. However it is to be noted now, as in the past, "that as a rule those men and women who have ideals, those who deplore vulgarity, those who plan a brighter future are men and women who are liberally educated".1

When a student is so haunted by the fear of insecurity in this world that he boldly says: "Sure I like liberal arts; I like literature; more than anything else; but, my gosh, I've got to make aliving. I can't stand little children but there are more elementary schools than secondary" -- attitudes of the era have seved to distort values in his mind. He goes in for teacher training on the elementary level. But more than that, he is working in secure order to land a job. So his grades take on a commercial value where he literally fights for them and at times is willing to sell his very woul.

And according to the college's requirements amply met, he presents himself to a prospective employer in a rather chesty manner if his transcript reflects scholarly achievement, forgetting that grades are practically

worthless in gauging what Cardinal Newman called the "enlargement of the mind". For that which really counts is the personal benefit one derives from a course. And often these intangibles are for beyond the pale of human measurement.

The fear of insecurity which haunts the aforementioned student can be doubled a hundred times, even tripled and there are contributing courses. In the majority of instances, these young people clamoring for entrance to college are "first generation college people". They have no college tradition behind them and no background in what is generally designated as culture. Their parents have had to struggle, see chart of parent occupations. But these parents want to make things easier for their children. So, "Go to College", they say, "and insure yourself a good job". In many instances it does not matter what is pursued so long as the course has definiteness enough to insure a good salary.

This terror of not succeeding holds in its clutches all too many essentially ignorant of the history and literature of the religious tradition to which they would claim allegiance upon entering college. So characterized by religious illiteracy due to the breakdown of our family pattern and doctrine of the separation of Church and State, students face a puzzling situation. Education in the sense of imparting factual information is not enough. No nation was ever made literate or more educated than Germany. But what a ruthless course she chose! The controlling faiths of our youths are most important. The transfer of faith from the

---

1 Mildred McAfee Horton, The Atlantic Monthly, February, 1942

2 Baber, Marriage and the Family

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Students</th>
<th>Church Memberships</th>
<th>Non-memberships</th>
<th>Regularly</th>
<th>Occasionally</th>
<th>Seldom</th>
<th>Never Church members</th>
<th>Parent Church</th>
<th>Non Parent Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947</td>
<td>141</td>
<td>132</td>
<td>9</td>
<td>90</td>
<td>30</td>
<td>18</td>
<td>3</td>
<td>198</td>
<td>18</td>
</tr>
<tr>
<td>1948</td>
<td>168</td>
<td>145</td>
<td>18</td>
<td>132</td>
<td>21</td>
<td>10</td>
<td>0</td>
<td>246</td>
<td>2</td>
</tr>
<tr>
<td>1949</td>
<td>150</td>
<td>145</td>
<td>5</td>
<td>142</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>248</td>
<td>11</td>
</tr>
<tr>
<td>1950</td>
<td>181</td>
<td>158</td>
<td>23</td>
<td>148</td>
<td>14</td>
<td>16</td>
<td>3</td>
<td>297</td>
<td>29</td>
</tr>
<tr>
<td>1951</td>
<td>196</td>
<td>182</td>
<td>14</td>
<td>157</td>
<td>35</td>
<td>2</td>
<td>1</td>
<td>315</td>
<td>14</td>
</tr>
</tbody>
</table>

Reasons given by students for belonging to the church:

1947 - "I feel that it is a source of inspiration for all that I might undertake."
       "There I find fellowship."
       "My family training guided my life."
       "I believe that religious training is necessary for a well rounded life."
1948 - "I know I need the help of God. I have found confidence in others through the church."
       "I feel the church plays a large part in the development of a person's character."
       "I was baptized a Catholic in infancy and by law of the church I will always be a Catholic."
1949 - "There is a supreme being to whom all should look."
       "There is always some new to learn."
1950 - "Religion is the most important thing in life."
       "Ideals for Christian living are gained from regularly attending and participating in the church services."
       "The church is an everyday guide for everyday living."
1951 - "I find peace and satisfaction in my church going."
       "It is only right to give thanks and praise to our maker."
       "Education and religion should go along together. Without one the other cannot survive properly and with both this world will be a better place to live."
Temple to the Pentagon can spell the difference between success and failure.

The challenge to the liberal arts -- world of literature, world of music, philosophy, the social sciences, the pure sciences, and religion -- and to the church college has never been greater than now. At a time when home and church have done their best, millions of boys and girls are still "untouched" because their homes offer little or no religious training and their churches give little beyond lip service in assent to its creeds.

Education can ill afford to ignore longer the moral and spiritual values of our tradition and the resources of religion as essential for the preservation of these spiritual values. How much longer we can remain neutral will be determined by the negative outcomes of the de-emphasized as contrasted with the emphasized. If only the three Rs were taught the absence of religion would not be so noticeable. But yearly the best schools and colleges include in their curricula and extra curricular programs everything in sports, music, art, drama, economics, civics, sociology, psychology, psychiatry, everything except Religion. Dean Luther a Weigle of the Yale Divinity School sums up the situation thusly:

"The ignoring of religion by our public shhools inevitably conveys to children a negative suggestion. They cannot help but notice the omission. It is bound to discredit religion in their minds. It is natural for them to conclude that religion is negligible, or important, or irrelevant to the business of life."

Unfortunately, it has not been infidels or atheists or free thinkers who have done most to take religious elements out of the life and curriculum of our public schools, Dean Weigle points out, but it has been people who spoke in the name of religion.¹

So the time has come for clarification. For we teach as we are taught. Training for a job is one thing but getting an education so that one can be intelligent is quite a different thing. Recognized as such, education

---

¹ Harry Emerson Fosdick, School and Society, November 29, 1947, p. 404
according to Douglas S. Mead becomes (1) the attempt to train the mind to function clearly; (2) the attempt to establish breadth of outlook; (3) the attempt to tap the cultural heritage of the world; (4) the attempt to fathom the complexities of the present day; and (5) finally the attempt to instil high ideals for gracious living.

"The approach to this problem does not necessarily mean special courses labeled 'religion'; certainly it does not mean secretarian indoctrination. But it does mean that in teaching history the part religion has played in shaping the ideas of our developing culture and in influencing the course of mankind's story will be plainly presented in teaching literature the great religious classics, above all the Bible, will be as openly set before the students as their immense influence deserves; in teaching sociology the religious institutions of society, the churches and synagogues of the students' on community, in particular, will be included. Religion is not a subject to be put in a pigeonhole, either in life as in education. It permeates personal and social living and any education which leaves it out is not real education at all."

It is because (1) of our belief definitely in the contribution of religion to man's personal and social living and (2) because events are forcing our hand to recognize the desintegration of our traditional outlook on life and spiritual values and because of parents efforts clearly manifest in students' religious life and thinking that the personnel services to students at Clark College definitely provide a large area for the recognition of religion in counseling as a "lost generation" is helped to build "more stately mansions" for their souls.

What is of concern to administrative officers as well as personnel officers is not to get more required hours than the present six hours of religion instruction into the curriculum but to make sure that the "right" religion gets preferred status in any and all instruction at the college. Particularly if religion is conceived of "as a passionate devotion to a way of life".

For our way of life is the "American dream"2 is the dream of a free society.

---


2 Henry W. Holmes, School and Society, March 27, 1948, p. 232.
Men must have enough to eat; they must have shelter; they must have clothing. None of this can be had without labor, which poses a difficult problem for any society which attempts to provide work for everyone who is willing to work, enough for himself and his children to keep life going at a decent level.

And what is a decent level? "Men do not live by bread alone!". They require opportunity to learn, to think for themselves, to be creative, to express themselves in play, work, friendship, and worship. Getting food, clothing, and shelter for everybody is not enough, hard though it may be to do it. Men must also help each other to think about common problems, even the universal problems of life and death; and to make beauty around them and to enjoy it together; and to celebrate the great moments in their lives; and to remember the milestones of history; and to look into the future without fear.

Very definitely one sees that man does not live by bread alone. Life is material gain but would one keep his soul in the gain, there must be spiritual depth and cleavage. For "where a man's treasure is, there will his heart be also". True life is not indicated by "fat on the bones but fire in the soul". The ease of man's freedom is challenged by the competition of our era as men unite in helping each other rise above the brute.

In the college curriculum a common goal is sought through education -- which may lead "to winning bread, plying some vocation, amassing wealth or trying to, and being what the citizenry calls a useful and successful American" or for a minority group it may lead to inculcating wisdom and cultivating personality where the student arrives at manhood, womanhood or Selfhood but not as Ruskin would have it, an "animated tool".

And yet entering Clark College and so many other institutions of like bend are students who reflect all the frustration and confusion of their
locality and the present time. It is no accident that ranking first among problems for counseling at Clark are Emotional Problems — Problems growing our of (1) Physical needs, exercise and relaxation (2) Personal needs — self expression, new experiences and amusement, and (3) Social needs — security, friendship, status, and love.

Problems for which the trial of new attitudes is awaited; which if tried and developed can make them as students invulnerable where nothing can hurt or defeat them in spirit. For attitudes can become habits which sitting in the driver's seat can control the lesser habits patterns.

More than one half of the students enrolling Clark College yearly are from the State of Georgia and from cities of less than 25,000 inhabitants, to open country. It has been easy for many to act servile and worse to like it in that instances are given to justify the "Master's" superiority. But trying a new attitude at College — in acting like a king or queen eventually the student feels like one. Belief is developed in one's self and acting on that belief, the student does those things which lead ultimately to success.

Because we come to believe in what we do and tend to become the way we act and learn to feel the way we behave, no matter how much effort we spend to displace and supplant habits at the very time we think we have "arrived" habits as our enemies betray us. So it is with many of these students. Attitudes as feeling of inferiority possess them when they think "who am I" to be competing with valedictorian and salutatorians and honor students from high school country wide? In the shadow of the first C, D, or failing grade made, he or she sees herself as a midget and some are licked except for the fact that the counseling services ring in the needed aid. He who has been a big fish in the home waters now sees himself in herself as a minnow in the pond.

These same students return from marble halls and spacious ways of easy living to the smallness and limited life of family and community. Brothers and sisters are the refinements of speech brought home. Parents lack askance
their love for good clothes and excellent grooming. Parents are not altogether sympathetic with their desires for advanced training and can't understand how they intend making a living dressed up all the time.

If not careful, somewhere between home, community and college these students can become emotionally isolated. With whom can they share their vague and wild aspirations? Who will draw these two worlds, their families and the college family and community, together where hostility and amused contempt for each other will be nil so that such disorganization of their social lives will not be reflected in the disorganization of their private and personal life? This is a challenge to the Personnel Office in counseling and wise use of religion in the procedure.

At college these students adopt standards of what to wear, how to speak and what to think. They accept the opinions of their instructors and leaders and their outlook in life is their own. Some become ashamed of their families and their uncouth manners.

Case in Point: Calling a student to my office to deliver a message from her father the following conversation ensued:

Counselor: I had a letter from your father.
Student: You did? What did he say?
A: Why haven't you written him?
Student: Did he tell you I had not written him?
C: Why haven't you acknowledged the receipt of the $25.00 he sent you?
Student: Dean L, how do you read his writing? (chuckling)
C: Why are you laughing?
Student: Daddy can't spell. I thought I was the only one who could read his scratching. He would up and write you and show his ignorance.
C: I am happy that he feels free enough to express his wishes for help and calls upon me to help him.
Student: But I wish he hadn't.

C: You must never forget that he has given you what he never had nor will ever have and is happy in doing so. That is love in its pure essence. Please go and write him.

Case in Point: Granting Request for Campus Leave

Counselor: Your permission is granted for home visiting during the holidays and I hope your stay with your family will be a pleasant one.

Student: But I've changed my mind. I need to stay and work some.

C: You stay on the job so regularly and the grind of duty takes so much from you, I feel the days off will prove more beneficial.

Student: Well--er may be, I'll change my mind but now I don't think I want to go. --(Exit.)

Student: (Returning a few days later) I've changed my mind and wonder if I may leave for home on Sunday afternoon, returning Monday night.

C: Just for one day?

Student: I can see all the family and do what I want to do in that time.

C: But when you could have seen the family for four days, why rush yourself in the one day?

Student: One day with them is enough, you don't know my family.

C: Is that why you did not want to go Thursday? Wasn't Norman (boy friend) to go home with you then?

Student: Dean L, who told you that?

C: Oh, as usual I get around and things get around to me.

Student: Well he had planned to but after I had a letter from mother and Daddy is doing worse than ever. I could not let him or anybody else from here see him.

C: What's wrong with your father?

Student: He drinks like a fish. He won't dress and when he gets drunk, he says anything and does anything. When I don't see it, I don't worry about it. That's the reason if it were not for mother I would never go back home.

Yet because numerous concrete acts of adjustment within there families
these students feel a part of them. The sharing of their families hopes and fears, defeats and victories make all one; and the students find themselves ashamed of their shame of parents. It is a rather healthy sign if the counselor can come in with the understanding mind of the Christ to see and understand all in the pureness of heart.

But if the challenge is not met, out of the concrete experiences of these students they can build up general attitudes which may include such thinking as:

1. Only intelligent people count. Whatever they do is right.
2. Work is for suckers. So I must become rich. Then I'll amount to something.
3. If you're not born on this side of the tracks, you're nobody.
4. If anybody I care about should see my home and my people, I'd be sunk.

And which generalizations, inconsistent and at cross purposes if used by the students for understanding life could develop that feeling of inferiority and of frustration which would make for cynical, morbid and unhappy students.

Not always are personnel workers able to detect problems as close enough to students as to note symptoms of problematic situations. At this point the student counselors or freshman guides do an unusually fine job in bringing many of these students within the influences of those character and personality building (1) programs, -- church school, prayer hour and Religious Emphasis Week, -- (2) Curriculum offerings.
CHAPTER IV

COMPARISON OF RELIGIOUS COUNSELING SERVICES AT CLARK COLLEGE AND ELEVEN CHURCH-RELATED INSTITUTIONS

Questionnaire sent to thirty-one colleges in United Negro College Fund - Below are Colleges answering the questionnaire:

1. Benedict College 6. LeMoyne College
2. Clark College 7. Morehouse College
3. Dillard University 8. Paine College
4. Hampton Institute 9. Philander Smith College
5. Huston-Tillotson College 10. Shaw University
11. Talladega College

I

a. Ten of the eleven colleges had counseling staffs.

b. Five of the eleven colleges had part time counselors (39).

c. Three of the eleven colleges had full time counselors (17).

d. Three of the eleven colleges had both part time and full time counselors.

e. Of the 39 part time counselors in the eleven colleges 38 of them had teaching responsibilities.

II

a. Personnel data material submitted by students prior to their admission to the College was studied by 6 Committees on Admission and 5 counseling services.

b. On each Committee on Admission studying personnel data material was representation from that College's Counseling Service.

c. Uses made of personnel data material gathered:

1. Selection of Students (2)
2. Counseling purposes
3. Basis for counseling, placement, discipline
4. Studies when problems arise
5. Educational and vocational guidance (2)
6. Basis for group and individual guidance
7. Aid in spotting student needs
8. Acquaints advisors and counselors with students (2)
9. Serves to help classify students
10. Aids advisors in planning schedules (extra-curricular)
11. Enables counselor to assist more definitely in helping student
III Personality Tests

A. Were given following admissions to college by 5 of the eleven colleges.

B. Results of personality tests given were studied by

1. Counseling service 3
2. Testing staff plus counselors 2

C. Use of material gathered

1. Basis in counseling by counselors 1
2. Findings shared with teachers upon requests 1
3. Counseling - referral cases 1
4. Findings shared with admissions officers 2

IV Referral Cases

A. On basis of individual findings, students were referred to counseling services in 8 colleges when

1. Problems arise 5
2. Shortly after registration 1
3. Handicaps are detected 1
4. Continuously 1
5. Beginning with Freshman Orientation 3
6. As early as possible after classification 3

Some of these colleges will reflect on chart the use of three or more of these procedures.

V Programs of Referral

A. Students were referred by teachers and advisors to counseling service in 10 of the eleven institutions.

VI Referral Measures in Residence Halls

A. Directors used referral measures in counseling in 8 of these institutions

1. By conferring with deans of men or of women who call for services of
   a. Clinical psychologist, physician, and college minister 7
2. By counselors calling upon faculty and staff who are deemed helpful by precept as well as by example 1

VII Personnel in Counseling services

A. Ministers and teachers of religious education were among personnel in counseling services in 8 of the eleven colleges
rendering services as

1. Religious counselors, particularly with individuals whose problems appear to be of a religious nature
2. Advisors on spiritual matters
3. Regularly appointed religious counselors
4. Counselors on basis of individual need
5. Director of clinics

B. Students and problems were referred to college minister by

1. Teachers
2. Residence Hall directors
3. Other Students
4. Students make known own problems
5. Personnel Staff on basis of individual needs
6. Academic officials

VIII Methods of acquainting students with various counseling services, particularly those in religion

A. Particularly those in religion

1. Chapel announcements or presentations
2. Handbook information
3. Committee work and projects
4. Interviews
5. Freshman Orientation Program
6. Lectures by counselors
7. Faculty suggestions
8. Student referrals
9. Religious Education Committees
10. Personal contact
11. Faculty-Student Huddles

IX Problems presented to counseling services

A. Listed in terms of frequency

1. Emotional problems
2. Inter-personal relationships
3. Inter-group relationships
4. Family relationships
5. Religion
6. Philosophy of life
7. Extra-curricular Activities
8. Philosophy of life
9. Inter-group relationships
10. Grades (honors system)

X Criteria Used for Judging Program in counseling revealed
A. Criterion 1 | Criterion 2
---|---
1. Non-return of Students | 3 | 8
2. Cessation or Reduction of symptoms | 8 | 3
3. Evidence of Adjustment
   a. Decrease of emotional problems |  | 2
   b. Improvement in Inter-personal relationships |  | 3
   c. Improvement in Family relationships |  | 2
   d. Achievement of Philosophy of life | 3 | 4
   e. Number of satisfied job placements |  | 1
   f. Participation in Extra curricular activities | 3 | 3
   g. Improvement in moral life (adjustment to religious conflicts) |  | 1

XI Acquainting Students with their Abilities

A. Methods Used by Colleges

1. Tests | 2
2. Conferences with deans and faculty advisors | 10
3. Audio Visual Aids | 4
4. Rating Scales | 3
5. Guidance Programs | 4
6. Workshops | 2
7. Visitation to special clinics | 1
8. Campus Counseling Series | 5
9. Personal contacts (faculty-student relationships) | 3
10. Group Counseling | 3

XII Attitudes Toward Counseling Services

A. Passive, antagonistic and negativistic attitudes handled in the following manner by personnel officers in the eleven colleges

1. Consultation with instructors | 2
2. Communication with parents | 4
3. Referred to psychological services | 2
4. Further interviews | 3
5. Tact and continuous cultivation | 1
6. Use of best counseling techniques | 3
7. Indirect Methods | 3
   a. Chapel programs
   b. Forum groups
   c. Contacts with students, especially student counselors and freshman guides and special friends

8. Orientation and explanatory lectures in personnel department | 2
9. Referral to college minister and Huddle group leaders | 1
XIII Choice of Counselors or teachers best suited to students' needs

A. Made by students in \( \frac{9}{11} \) of the eleven colleges
B. Made by students in \( \frac{2}{11} \) of the eleven colleges above freshman classification
C. Handling of cases and outcomes reported to counseling service by \( \frac{9}{11} \) counselors in the eleven colleges; handled and not reported in \( \frac{1}{11} \) college; and no disposition of cases given by \( \frac{1}{11} \) college.

XIV Follow-up Plan

A. For students who had received counseling service during the year was maintained by only \( \frac{4}{11} \) of the colleges; \( \frac{2}{11} \) stated, "no planned follow-up; and \( \frac{5}{11} \) made no reply

B. Plans described as follows:
   1. Tests for achievement, emotional maturity, personality adjustment
   2. Observation of students at work
   3. "In a small college, contacts formal and informal provide regularly close fellowship"
   4. "At stated intervals, meetings of counselors and other personnel officers to study and determine progress"
   5. Huddle Groups - a follow-up especially to freshman orientation week
   6. Student file of students' achievement records
   7. Questionnaires

XV Records

A. Kept by the eleven colleges in the following manner:
   1. Simple student file or folder (cumulative and confidential) \( \frac{8}{11} \)
B. Three major records of all students
   1. Academic
   2. Personal
   3. General counseling service (most inclusive)
C. A part of personnel data records
   1. Some of data temporary
   2. Some permanent (reflecting growth)

XVI Contribution of Religion

A. Made fuller and richer counseling services in the eleven colleges
B. Definite consideration given to religion in counseling by \( 10 \) of these colleges.
Of the eleven questionnaires returned by personnel officers in this study, this question, No. 16, was answered more fully and in the affirmative by all but one of the colleges studied.

Effective statements made:

"This has always been our policy. We are a church related college."

"Because we want to provide our students with more than 'a mere training of the mind or hand,' which may have economic value at a particular time and in a particular place, we give a definite place to religion in our counseling services in the hope that the individual will also be provided with the command of some necessary permanent resources."
QUESTIONNAIRE ON THE PLACE OF RELIGION IN COLLEGE COUNSELING IN PERSONNEL SERVICES TO STUDENTS

Date________________ Name of College______________________________

City________________ State____________ Enrollment, 1952-53________

1. Does your college have a counseling staff?____ If so, how many
counselors do you have? Full time____ Part time____. Of the part time
counselors, how many have teaching responsibilities?______________

2. Is the personnel data material submitted by the students prior to their
admission to the College studied by the counseling service?____ If not,
by whom?_______________________________________________________
If so, is the counseling service represented on the Admissions Committee?
____ What use is made of the personnel data gathered?________________

3. Is a personality test given following admission to the College?____
If so, who studies the test given and what use is made of material
gathered?_______________________________________________________

4. Are students referred to counseling service on basis of individual find-
ings?____________ If so, when____________________________________

5. Is there a program whereby students are referred by teacher and advisors?
______________________________________________________________? If so, do they refer
problems to the counseling service?________________________________

6. What referral measures if any are used by residence hall directors in
counseling?______________________________________________________
7. Are the college (Priest, Father or Minister) and teachers in religious education among the personnel in your counseling services? If so, what contribution do they make to the counseling services?

How are students and problems referred to each?

8. Please indicate the methods by which students become acquainted with the various counseling services, particularly those in religion.

9. Please indicate the one of the following problems presented to the counseling program most frequently by the figure (1), next frequency, (2) and indicate the remainder in order of frequency:

   Emotional problems
   Inter-personal relationships
   Inter-group relationships
   Family relationships
   Religion
   Philosophy of Life
   Profits vs Prophets (money vs values)
   Job Placement (Spiritualized skills)
   Extra-curricular Activities
   Grades (Cheating)

10. What criteria are used for judging progress? Please check those which apply.

   Non-return of student
   Cessation or reduction of symptoms

   Evidence of Adjustment:

   Emotional problems
   Inter-personal relationships
   Inter-group relationships
   Family relationships
   Religion
   Philosophy of life
11. What method do you use to acquaint the student with his abilities, potentialities, and limitations?

12. In what way are passive, antagonistic and negativistic attitudes toward counseling services handled?

13. Are students permitted to choose the counselor or teacher who suits his particular need? If so, does teacher or counselor make available to counseling services, the cases so handled and the outcomes?

14. Do you have a plan of follow-up of students who have received counseling services during the year? If so, describe plan.

15. In what form do you keep records of your counseling program?

16. Do you feel that your services in counseling are made fuller and richer by giving a definite consideration to religion in the services?

Signed: ____________________________
(Give official position here)
BIBLIOGRAPHY

Erickson, Clifford E., A Basic Text for Guidance Workers
New York: Prentice-Hall Co., 1947

Angell, Robert C., A Study in Undergraduate Adjustment
Chicago: University of Chicago Press, 1930

Elliott, H. S., and G. L., Solving Personal Problems, New York
Henry Holt and Co., 1936

Horney, Karen. The Neurotic Personality of Our Time, New York:
W. W. Norton and Co., Inc.

Principles and Techniques of Guidance. New York:
The Ronald Press Co.,

Lloyd-Jones, Esther, McD., and Smith, Margaret Ruth. A Student
Personnel Program for Higher Education. New York:
McGraw-Hill Book Co.

Social Competence and College Students, American
Council on Education Studies, Series VI, No. 3
1940

Eliot, Charles W. The Durable Satisfactions of Life. New York
Thomas Y. Crowell and Co., 1910

Jacks, L. P. Religious Perplexities. New York:
George H. Doran Co., 1923

Merriam, Thornton W. Religious Counseling of College Students
American Council on Education Studies, Series VI
No. 4

Clark College Bulletin, Atlanta, Georgia: 1952

Mann, C. R., Living and Learning. American Council on Education
Studies, Series V, No. 1

Rogers, Carl R. Counseling and Psychotherapy. Boston: Houghton
Mifflin Co., 1942

Hamill, Robert. Gods of the Campus

School and Society, November 29 1947
January 24, 1948
March 27, 1948
March 20, 1949