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PASTORAL COUNSELING
FOR THE COLLEGE STUDENT

A Research Paper Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for P-505

by
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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION.	1
II. THE COLLEGE STUDENT	5
III. THE CAMPUS PASTOR AS COUNSELOR.	15
IV. THE COUNSELING SITUATION.	23
V. CONCLUSION.	32
FOOTNOTES.	35
BIBLIOGRAPHY	38

CHAPTER I

INTRODUCTION

During the past two decades increased attention has been directed to the subject of personal counseling. Books on counseling have been pouring from the presses of the world. Colleges and universities are offering numerous courses in the field of counseling and guidance. Business firms and factories, schools and colleges, departments of government and churches, the Army and the Navy: all of these institutions have their special advisers and counselors. Counseling has emerged as an important profession.

Along with the surge of interest in the area of counseling has come an increased awareness of the particular problems which face the college student. Student personnel work has grown from small beginnings to a place of major importance within the educational program of American colleges and universities. The philosophy of student personnel work emphasizes the responsibility of the institution to consider the student as a whole person, not merely as a mind, and to assist him to proper development emotionally, morally, socially, and physically as well as intellectually.

The church, too, has become increasingly alert to the special ministry which it must extend to the college student. Within the past several decades campus ministries have been established within most of America's academic communities.

Along with this establishment of campus ministries has come the recognition of the unique role of the campus pastor as a religious counselor to the college student.

Statement of Aim

In this paper an examination is made of the role of the campus pastor as a religious counselor to college students. In this context, religious counseling refers not only to the spiritual problems which trouble the student, but rather to the entire scope of problems for which the student seeks the campus pastor's assistance. In the opening section of this paper, an exploration is made of the leading characteristics of five groups of problems which the college student faces.

The campus pastor's responsibility in the area of counseling is discussed in the second section of the study. Wherever possible, the distinctive responsibilities and opportunities of the Lutheran campus pastor are noted. The campus pastor's role in the counseling process is discussed against the background of the problems of students described in the first division of the study.

In the third section the counseling situation in the campus community is examined. After the goals of counseling are assessed, several distinctive methods of counseling are noted. In this section some special procedures in religious counseling are also isolated.

The final division of the study is an interpretation of

the data presented in the body of the study. An effort is made to determine the possible implications the study may have for the increased involvement of the campus pastor in counseling with college students.

Limitation of Study

This study is confined to an examination of religious counseling as it applies to the average student with his problems and needs. No attempt has been made to explore or examine the unique problems of special groups of students, such as gifted students, foreign students, graduate students, or pretheological and seminary students. The primary purpose of this paper is to deal with a broad philosophy of religious counseling as it applies to the majority of students. As such, the detailed discussion of unique problems as they relate to special students lies outside the scope of the study.

Definition of Terms

The terms used in this paper will refer to the following definitions, except where special meanings are clearly indicated. The term "student" is generally confined to those persons within the postadolescent and young adult years who are attending a college or university. The words "college" and "university" are used interchangeably; both designate institutions of higher learning. The term "church" refers to the total corporate expression of Christendom, that is, the whole number of professing Christians. The term "campus

pastor" is confined to those Christian pastors who minister, either full-time or part-time, to college students. The term "counseling" is confined to any encounter between student and campus pastor wherein the student seeks advice or guidance for a particular problem from the campus pastor.

Methodology

The research design for this study has comprised an examination of a wide selection of bibliographical materials, including books and articles written by both Lutheran and non-Lutheran authors. A special effort was made to peruse materials concerning religious counseling written by Lutheran theologians and Lutheran campus pastors.

The fact that the church has established itself on most college campuses is proof of the concern which the church has for the particular problems of the college student. The campus pastor recognizes that his ministry includes the establishment of a counseling relationship with those students who are troubled with problems and decisions, whether these be spiritual, academic, emotional, sexual, or vocational.

The pastor, because of his unique role among the students, stands in a special position wherein he can offer the guidance and direction which many college students seek. The subsequent section of this study examines the nature of these students on campuses today.

CHAPTER II

THE COLLEGE STUDENT

Today as never before students are flocking to the campuses of America's colleges and universities. Classrooms are bulging, dormitory facilities are severely taxed, qualified teaching personnel are in short supply, and the competition for college space is the keenest in history. A college degree is no longer the privilege of a limited elite; in the United States higher education is rapidly becoming mass education.

Along with the widening of the base of mass education in America has come an increase in the level of expectancy of the college student. Edward D. Eddy, Jr., the vice-president and provost of the University of New Hampshire, writes, "This level of expectancy is certainly not confined to the classroom alone but permeates the living unit, the social life, and all else that comprises the collegiate experience."¹ From Eddy's statement it is evident that the problems of students struggling for this high level of expectancy are not merely confined to the academic, but that they penetrate into all areas of the student's collegiate life.

Many students, however, are not aware of the true nature of their problems. M.E. Bennett, psychologist at Pasadena City Colleges, reports on a study he made of

students at five colleges:

A careful follow-up by interviews of problems reported by 150 students in five different colleges revealed that many of the students did not recognize the real nature of their problems. The counseling tended to uncover many factors not recognized by the students as contributing to their problems.²

From Bennett's study it is evident that students often are not capable of correctly analyzing their own problems.

All classifications of problems are to some extent artificial and, in actual experience, overlap. In the following, five general areas are examined in which a campus pastor is likely to be confronted with the problems of his students. These areas are the academic, emotional, sexual, vocational, and spiritual.

Academic Problems

Of the many difficulties which confront college students, one of the most frequently reported by the students--and one rated by them as a serious problem--is that of adjusting to college work. Failure to make this adjustment is one of the major causes for student's leaving college before they have completed their training.

The sources of academic difficulty are numerous. Limitations of ability, a lack of motivation, inappropriate educational goals, ignorance of study procedures, personal or emotional involvements, reading disabilities or any one of a number of other causes or combination of causes may contribute to the difficulty. Of the many analysts of the problem,^{3,4,5}

Harold G. Ridlon's comment is typical. Ridlon, an observer and critic of the American academic scene and professor of English at Tufts University, confines the reasons for academic ineffectiveness to two categories: skills and attitudes. He writes, "The relationship of good reading skills to success in college is primary."⁶ Ridlon furthermore points out, "The obstacles of fear, anxiety, selfishness, aggressiveness, timidity, and lethargy block successful and satisfying completion of the freshman year."⁷ It is evident from Ridlon's classification that the achievement of academic success is closely related to the student's development of his personal skills and self-image.

Emotional Problems

Many scholastic difficulties are due to emotional involvements. A student may have a good knowledge of study skills and techniques, have a high scholastic aptitude, but if he does not have the motivation to try, or if he is troubled by personal problems or feelings of doubt and guilt, so that he cannot keep his mind on his work, he will still have trouble in college in spite of his abilities. A reasonable freedom from worry and tension may be as important a factor in a student's academic progress as the use of the library or scheduling time for study.

Emotional problems of students range in degree from the homesickness of a freshman to the problems of a student who is so severely disturbed that he has to be sent home or

referred to a psychiatrist for treatment. Most students' problems lie somewhere on the continuum between these two extremes.⁸

Recently a steep upward trend in the incidence of psychosomatic disorders has been noted among college students. C. Gilbert Wrenn, professor of educational psychology at the University of Minnesota, estimates that at least fifteen per cent of all students have social and emotional problems needing counseling or psychotherapy.⁹ He writes:

Some of these problems are organic and call for medical treatment; many are social and can be relieved by such environmental therapy as financial aid, part-time work, more satisfying living arrangements, and other group experiences; others are emotional problems of different degrees of intensity, some requiring intensive psychotherapy.¹⁰

The instability and insecurity of some college students is apparent in such a characterization.

Sexual Problems

The achievement of satisfactory relations with the opposite sex is one of the basic developmental tasks of later adolescence, which includes most college students. However, preparation for professional careers frequently results in the deliberate postponement of marriage far beyond the attainment of physical maturity and emotional readiness. This delay is often associated with tension and unhappiness due to a sense of frustration of normal desires.

Opportunity for earlier marriages has been advocated

as a solution to this sexual tension, and a few limited surveys of the sex life of college students have indicated that considerable numbers are not preserving their virginity for marriage. No thoroughly dependable information on this latter point seems to be available.¹¹

The problems of interpersonal relations, masculine and feminine roles, and the understanding of the place of sex in life are prevalent on any campus. Students often are confused about such matters, and their lives are a mixture of inquisitiveness, anxiety, misinformation, and anticipation.

The college campus is the setting for the establishment of many friendships that eventually lead to marriage. Most couples approach marriage with a certain degree of anxiety; for some it can be very severe. Unwholesome attitudes toward sex that are carried over from childhood can create additional problems for the engaged or newly-married couple. Premarital guidance and counseling often provides the information and direction that will stem a later sexual problem in marriage.

The lengthening of education in most of the professions, along with a postwar affluent society and the availability of part-time employment, has increased the percentage of married students at America's colleges and universities. These marriages have the same problems as any other marriage, plus some that are accentuated by the college situation. Financial worries often are prevalent in the campus marriage. If the wife works in order to support her husband's education, the reversal of the masculine and feminine roles may result

in self-identity problems for the husband. Fatigue also can be a real factor affecting both marriage and study. In addition, the birth of a child or parental conflicts can increase tension in a marriage.¹²

In summary, if a student's sexual problem becomes too severe, his academic and professional career may be in jeopardy. Therefore counseling for sexual problems provides for the troubled student the encouragement and fortification to seek adequate answers.

Vocational Problems

One problem area for which students frequently seek counseling assistance is that of the choice of an occupational goal. The formulation of intelligent plans for a vocational future and the implementation of those plans with a judicious training program during the college years may provoke confusion and difficulty for the student. The problem is frequently complicated by pressures from family and society.

The student's vocational choice is one of the most significant decisions that he will make. His future happiness, satisfaction, and security all hinge on this important decision. His contribution to society and his sense of meaning and purpose in life will be affected by his sense of calling or his sense of vocation.

Students often are unaware of the significant factors that contribute to a wise vocational choice. One student

counselor has summarized these factors:

If a student chooses a particular field, he should know how he will spend his time, with whom he will be associated, what its satisfactions and dissatisfactions are (both are important). He should know what training is demanded, what the future of the field is and whether or not it renders a service to society.¹³

According to this summary, there are many elements that the student must consider in making his vocational choice.

The problem is further complicated when indecision concerning a vocational decision is related to a more profound and far-reaching problem of attempting to find a goal and purpose in life. Unrealistic vocational choices have been made by some college students. They have been misguided into a field to gratify their parents or some overly zealous recruiter or they lack the talent or intellect to succeed in that vocation.

Vocational counseling does not offer simple solutions to complex problems. Instead, such counseling attempts to assist a person in exploring vocational possibilities and in understanding himself with his abilities. The student's vocational problem must ultimately be answered by a personal decision.

Spiritual Problems

The scientific atmosphere and questioning spirit on the college campus often promote religious questions and problems among the students. The faith of a student is set in the midst of a world of great uncertainty and confusion. Furthermore, the advances of modern science, technology, and learning

cause difficulties in the religious beliefs of some individuals. Spiritual convictions are at times attacked by some scientists, philosophers, and psychologists who see them as nothing but neurotic illusions, outworn superstitions, or irrelevant factors in the modern world. In addition, the social stigma on campus which is attached to "being religious" may give support to the bewilderment which many students experience concerning their religious life.¹⁴

One specific religious problem which arises among students is a lack of knowledge about religion. Thornton W. Merriam, a past member of the American Council Committee on Student Personnel Work, writes in a study presented to the Council:

What religion they (the students) have is sometimes chiefly a body of sentiments, prejudices, and conventional behavior. In consequence students may try to hang on to their religion by keeping it in precious isolation from their intellectual life; or they sometimes quickly abandon their faith at the first "attack."¹⁵

It is evident from this evaluation that the result of religious ignorance is that the student is often ill-prepared to meet the pressures of criticism and indifference which exist in most universities. Beliefs which were simply accepted in childhood may seem irrelevant under the microscope of intellectual and scientific penetration.

Another area of spiritual problems concerns the ethical confusion that springs up in the life of a student. Formal education has been accused of undermining ideas of right and

wrong without providing help in discovering a new basis for conduct.¹⁶ An emphasis on "situation ethics," which places the correctness of a decision on the individual predicament, leaves many students bewildered.

The student may discover that the church and its system of doctrines is often attacked on the college campus as having no relationship to life. Chad Walsh, professor of English at Beloit College in Wisconsin, writes:

A majority (of students) find Christianity, in any reasonably orthodox formulation, either unbelievable or irrelevant. Even those who incline toward Christianity find it difficult to see much point in the organized Church as it empirically exists.¹⁷

According to Walsh's observation, the church is being criticized by some college students for being disassociated with the issues of today.

In some instances, spiritual problems are interrelated with other problems that the student may experience. For example, interfaith marriages pose questions and possible tensions between husband and wife, or a change in religious affiliation may present parental conflicts and disagreements.

Even though there are many elements on the college campus that may challenge the faith of a student, some educators believe these elements are rarely sufficient in themselves to destroy a student's religious beliefs. Andrew M. Greeley, a Chicago priest in the graduate school of the University of Chicago, states: "There is reason to believe that the majority of those who leave their religion are pretty much inclined to do so before they come to college."¹⁸ According to Greeley's

comment, the religious problems of the college student often originate before he arrives on campus. The academic environment merely enlarges the religious conflict.

Summary

During his academic career, the college student is faced with specific problems which may present a threat or destructive force for the completion of his educational goal. These problems are not necessarily unique for college students, but the academic situation may intensify these problems. The importance of each problem for the individual student will depend upon that person's personality strengths and the resources for necessary counseling. A small group of students need extensive counseling; some are in need of psychotherapy. On the other hand, there are many students with problems who are quite capable of making their own decisions and solving their own problems. Apart from these two groups there are many students for whom some counseling may prove beneficial. For them counseling may provide resources for clarity in making decisions, freedom from tension and guilt, and guidance and support at the right time. It is with this last group of students that the campus pastor will most often do his counseling.

CHAPTER III

THE CAMPUS PASTOR AS COUNSELOR

During the past several decades the church has become increasingly aware of its responsibility to minister to the youth of America's colleges and universities. This awareness has been evidenced in the establishment of student congregations with campus pastorates on or near many college campuses. Side by side with this awareness, an interest in the religious counseling of college youth has developed.

Many campus pastors are discovering that college students are looking to them increasingly for assistance.¹ In some instances this help is unavailable elsewhere on the campus; in others, the students do not use the college facilities. Some students do not like to discuss their personal problems with college personnel, both because they want an "outsider's" viewpoint and because they do not desire to reveal themselves in depth to their colleges.²

The campus pastor stands in a unique position for offering assistance to the troubled student. He has the advantage of knowing the college atmosphere, being acquainted with university personnel and having access to information about the student and to sources of referral. He is related to the campus but is not identified with such matters as the giving of grades and discipline. He has the resources of small group discussions, fellowship and worship groups that can be used to supplement

eg. just referred by Alan

his counseling.³

The Campus Pastor's Responsibility

The responsibilities of a campus pastor are similar to those of a pastor of any local church. The Christian pastor recognizes and realizes that he is a "shepherd" commissioned to bring the peace of God in Christ to the troubled soul.⁴ The pastor is being called upon more and more in his office as a minister to become a personal counselor to his people and to offer this peace of God.

The campus pastor has the particular responsibility of ministering to the distinctive problems of the student. Curtis Stephan, Lutheran campus pastor at Indiana University, writes concerning this responsibility:

If we ministers do not or cannot offer pastoral and spiritual counseling to our students, then the academic and administrative officers will take over the work that really belongs under the scope of the pastor's functions, and they will regard religion as being completely irrelevant to the problem, although the Christian religion is basic to the whole question.⁵

According to Stephan, the Christian campus pastor offers a unique counseling service which cannot be given by other student counselors. The basis for this pastoral counseling is found in Christ as the Divine Counselor. In order to effectively offer this religious counseling to students, the campus pastor must be competent in his academic, social, and religious life.

The Campus Pastor's Competence in His Academic Life

High qualifications are a necessary prerequisite for effective pastoral counseling. Competence in his academic life is one of the qualifications required of a pastor who counsels students. This implies that he must be aware of all the various factors which penetrate the lives of human beings. Thornton Merriam writes:

The religious counselor is a practitioner who must have a somewhat exceptional orientation in the major fields of human knowledge if he is to do his job intelligently. He should be constantly trying to acquire sufficient understanding of the problems which students present to enable him to be a good guide to the resources and answers which the culture of his age provides.⁶

According to his viewpoint, the campus pastor must possess competent skills in all academic fields. The students who come to the campus pastor for counseling may be oriented toward any of the many fields of human knowledge. The student's problem may have its origin in any of these academic areas. Therefore the pastor must be alert to developments in the various fields of education.

An achievement of academic competence can be gained by the campus pastor through taking courses at the college or university which he serves. By studying in the university with his students, the pastor demonstrates that he can meet the same academic requirements as the students. In the classroom the pastor will also face some of the same problems which his students face. Another benefit of the pastor's study is the opportunity to meet both students and faculty and gain

their acceptance.

On the other hand, even though the campus pastor maintains an awareness in all academic areas, he is not expected to be a scholar in all these fields. The pastor's major responsibility is to be a master in the field of theology. One author has stated, "The clergyman is first, last, and always a theologian; and in that context is his counseling done."⁷ The campus pastor's unique reason for offering counseling service is his understanding of the pastoral function. Therefore he is primarily a theologian--a man who becomes a real student of the Holy Bible and its meaning for the lives of the people he serves.

The Campus Pastor's Competence in His Personal Life

Along with the acquisition of competence in his academic life, the campus pastor seeks competence in his personal life. This competence becomes evident in the emotional maturity, confidence, and humble attitude of the pastor. A study that was made of the methods and effectiveness of a group of psychotherapists indicated that the determining factor for successful counseling was not the technique used, but rather the counselor himself. The most important factors seemed to be whether or not the counselor had confidence in his methods and whether or not the patient had confidence in the counselor.⁸ This study indicates that the pastor himself is the most significant element in the counseling process.

The pastor, in seeking to acquire competence in his personal life for more effective counseling, learns to identify the personality patterns which influence his thinking and life. Unless he is able to identify and control his own personality imperfections, his personal competence and counseling effectiveness may be weakened. One religious counselor has written:

Emotional maturity thus becomes an indispensable qualification of the good counselor. He must learn to free himself from prejudice, pettiness, jealousy, and acquire an understanding of human nature, in which nothing human can ever be altogether foreign to him.⁹

According to this viewpoint, the emotional maturity of the counselor is a necessary ingredient for the counseling process.

The pastor gains confidence in himself and his counseling methods by preparation and experience. Through thorough training he acquires a knowledge of what to do in the counseling situation and a confidence that he can do it. Experience in counseling demonstrates that people gain maturity and insight by working through their problems and experiences, and so the pastor derives assurance that others, too, can be assisted through the counseling situation.¹⁰

Along with emotional maturity and confidence, the pastor who counsels students also seeks to be humble. Humbleness signifies the recognition of weaknesses and limitations on the part of the pastor. Otto A. Geisemann, a Lutheran pastor and author, has defined humbleness as the realization of one's own sinfulness.

If we know that we are sinners and humbly acknowledge this fact, men, women, and children, of whatever condition and circumstance of life, will find it easier to be in our company and to speak to us about their own needs of heart and soul.¹¹

Geisemann would suggest that the quality of humbleness in the pastor will encourage people to come to him for counseling aid.

The Campus Pastor's Competence in His Religious Life

As a religious counselor the campus pastor strives for competence in his religious life. As a theologian and minister of the Word of God, the pastor uses that Word in his life. In order to offer effective religious counseling to troubled students, the campus pastor learns how to apply the love of Christ to every aspect of his life so that this love can supply necessary comfort, peace, hope, power, and inspiration through him to troubled students.¹² Through the devotional study of the Scriptures, through prayer, and through the Sacraments, the campus pastor is filled with the power of the Holy Spirit. As he is enlightened by the Spirit, he sees the love of God working in his whole life. This devotional life leads him as he prepares to counsel college students because he recognizes the strength which God supplies to His children.

The Campus Pastor's Training

In order to effectively guide and counsel the troubled student, the campus pastor endeavors to increase his knowledge

and skill in the field of counseling. Although the pastor will rarely, if ever, become a counselor in the sense of being a "depth therapist" like the psychiatrist, he nevertheless avails himself of every opportunity to study books on counseling and pastoral psychiatry. He familiarizes himself with the forces that disrupt the lives of people and bring about mental and emotional disturbances. He cultivates an academic interest in the findings of men who deal with the innerpsychic processes. If possible, the campus pastor will endeavor to acquire supervised experience through clinical training in counseling. A number of writers in the field stress the necessity of special counseling training for all campus pastors.¹³ One author writes, "Irreparable harm may be done by a person attempting to give counsel on a subject on which he has no knowledge and no information."¹⁴ Therefore the pastor takes advantage of every occasion to strengthen his training for counseling.

Opportunities for this training may be available in the curriculum of the college which he serves. Most colleges offer courses in such areas as counseling and guidance, psychology, sociology and philosophy--all of which have a bearing on the work of a pastoral counselor. In addition, the campus pastor may receive further training and experience in counseling through summer courses or special institutes.

Summary

The campus pastor is aware of his responsibility to

offer counsel to troubled students. To be an effective counselor, the campus pastor strives for competence in his academic, personal, and religious life. Further preparation and confidence for the counseling situation can be gained through additional training in the field of pastoral counseling.

CHAPTER IV

THE COUNSELING SITUATION

In order to effectively counsel students, the campus pastor needs more than an awareness of the problem areas of college students or a knowledge of the desirable qualities of a good counselor. It is necessary that he also be familiar with the goals of counseling, as well as the various approaches that may be used in the counseling situation. In order to offer needed guidance to troubled minds, the pastor becomes thoroughly familiar with successful counseling techniques of other counselors. In addition, the campus pastor is aware of and understands the special aspects of religious counseling and their implications.

The Goals of Counseling

The counseling encounter between campus pastor and troubled student usually grows out of a situation where the student is unable to cope with a certain predicament or anxiety. Therefore the primary goals of counseling are to free the student from inhibiting, crippling emotions like inadequacy, anxiety, guilt and fear, and to help him develop attitudes of confidence, love and faith.¹ The pastor attempts, through counseling, to reduce anxiety and to help create insight and self-understanding.

It is not implied that the pastor eliminates all tension

and anxiety. Some anxiety may lead to achievement and growth. An example of this is the anxiety before an examination. On the other hand, anxiety is harmful when it is never relieved, when it is so strong that it is crippling, or when it destroys the student's happiness and keeps him from doing his best. Therefore one author has suggested that the goal of counseling is to "relieve the anxiety that harms and make use of the anxiety that helps."²

In dealing with this anxiety the counselor attempts to stimulate in the student the development of a more confident feeling of personal adjustment, on the one hand, and an increase in his effectiveness in dealing with his environment, on the other. The effective counselor does not merely attempt to solve the problem caused by anxiety, but rather attempts to increase the student's self-understanding and to release his creativity.³

In addition, the campus pastor conducts his counseling in a "religious framework." He not only deals with the student's anxieties and inadequacies, but also relates these problems to the student's relationship with God and the responsibility this entails. Edwin Nerger, Lutheran pastor and counselor, summarizes the objectives of Lutheran pastoral counseling when he writes:

The objectives, aims, and purposes of counseling are simply to help the individual in his personal crisis to readjust as much as possible to what God considers normal, through the process of sharing, understanding, explaining, and guidance, and to help him accept his responsibility for life under God.⁴

According to this definition, the pastor counsels his students in the context of their religious attitudes and faith.

The Directive Method of Counseling

One of the methods of counseling that has received considerable attention is the directive method. In this approach, the most important role is played by the counselor. The direction of the interview is determined by the counselor. The most important aspect of the counseling situation is the problem, the determination of its cause, and the treatment. In directive counseling, intellectual interpretation is the central technique.⁵ One author has summarized the directive approach of counseling in this way:

A directive counselor takes control of the interview by asking leading questions to conduct his own investigation along the lines of his interests and gain the information he considers important.... He takes the authoritarian role that he knows what is best for the person before him. He proceeds to choose the goals that the person has been unable to choose for himself.⁶

According to this analysis, the directive method of counseling is based on the giving of advice, the stating of the norm, and the presentation of truth.

In directive counseling, the responsibility for the solution of the problem lies with the counselor. The counselor, therefore, directs and controls the interview in the manner he decides is best. E. G. Williamson, professor of psychology at the University of Minnesota, describes the counselor-centered or directive approach in this manner: "Ordinarily, the counselor states his point of view with definiteness, attempting

through exposition to enlighten the student."⁷ The prime assumption of the directive school, according to this viewpoint, is that the counselor, with his background of training, is best qualified to understand the student's problems. The counselor is the expert, and high value is placed on his diagnostic ability.

The process of directive counseling has been criticized for holding no real solution for the problems of people. Edwin Nergler states, "It (the directive method) fails to take into consideration the problem and the emotions of the counselee and overlooks the dynamics that brought these problems and emotions into being and into the focus of crisis."⁸ Nergler feels that the conflict of the individual is not resolved through directive counseling, but rather accentuated and highlighted.

Criticism of the directive approach to counseling has also been expressed by Everett Shostrom, Head of the Department of Psychology at George Pepperdine College, and Lawrence Brammer, Assistant Professor of Psychology at Sacramento State College. They state the following objections to this method:

1. Counselors have found that, even if they do arrive at a perfect diagnosis, solutions without insight are worthless, and insight cannot be handed over ready-made to a client.
2. Counselors have come to realize that probing just doesn't get all the facts needed for a clear-cut diagnosis.
3. Counselors have come to realize that counseling is a learning situation involving growth and not a teaching one.
4. Counselors have found that they cannot sell a solution to someone with a problem. The client must sell himself. More than that, he must digest, internalize, that solution if it is going to be meaningful to him.⁹

According to their analysis, the directive method is inadequate because it fails to establish a relationship by which the individual can understand his own problem and be helped to assume his own responsibility.

The Rogerian Method of Counseling

In contradistinction to directive counseling, the Rogerian method, also called nondirective or client-centered, attempts to assist the student himself in establishing better ways of adjusting. Carl Rogers, the chief proponent of this method which bears his name, defines client-centered counseling in this way:

Effective counseling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation.¹⁰

According to this definition, nondirective counseling focuses its attention on the student, and counseling is aimed at helping him develop satisfactory adjustment by himself. The central technique in this method is the release of feelings and the achievement of insights by the student.¹¹ Nondirective counseling is characterized by thinking not about or for the individual but with him. It places emphasis on the forces within the individual, rather than on the forces without.¹²

Rogers sets forth the therapeutic idea that the most effective counseling occurs when the counselor adopts the counselee's frame of reference.

It is the counselor's aim to perceive as sensitively and

accurately as possible all of the perceptual field as it is being experienced by the client with the same figure and ground relationships, to the full degree that the client is willing to communicate that perceptual field, and having thus perceived this internal frame of reference of the other as completely as possible, to indicate to the client the extent to which he is seeing through the client's eyes.¹³

The importance of the counselor's complete participation in the student's communication is apparent in this statement.

The Rogerian method of counseling has been criticized for making the counselor nothing more than a listening post and for assuming that the individual has in himself a knowledge of, and desire for, positive goals that are desirable. Edwin Neger states the criticism of this method in these words:

The counselor places all responsibility upon the disturbed counselee, taking for granted that as the individual releases his negative feelings and obtains an insight into his problem he will automatically choose those objectives and goals that are wholesome and normal.¹⁴

Neger is aware of the danger that the individual is aided to adjust to a norm, or a law, which is in himself and thus helps him to become a "law unto himself."

The Eclectic Method of Counseling

Eclectic counseling is based on concepts taken deliberately from the views of others rather than based on one viewpoint exclusively. When a counselor deliberately tries to incorporate in his practice both directive and nondirective concepts, the result is eclecticism.¹⁵

Some writers do not think that eclecticism is possible because they believe that directive and nondirective concepts

cannot be merged. Others believe disagreements regarding the conflicting theories cannot be dissolved by taking sides or by developing compromise hypotheses, but they believe the controversy may be settled by incorporating into a new theory whatever is found through research to be good, useful, or valid in the different theories.¹⁶

On the other hand, some pastors believe eclectic counseling is the most proper and adequate method of Christian counseling. As a representative of this group, Neger clarifies the eclectic method and gives it a new name---"responsive counseling."

Responsive counseling is progressive and purposeful on the part of both the counselor and counselee. The counselor establishes an interpersonal response situation in which the bond of mutual feeling, often called empathy, is established. The burdened soul pours out his problems and his feelings freely. The counselor listens carefully and gives considerate and understanding direction to the expressions. He makes interpretations and holds forth goals all along in the process of counseling.¹⁷

By this definition Neger shows how both the directive and nondirective methods of counseling are employed to facilitate greater understanding by both counselor and counselee.

In responsive counseling the solution to the problem is the counselee's own solution and not one handed down from the counselor. However, there are occasions when the campus pastor states the goals and values of Christianity so that the counselee sees more clearly the goal and the possibility of achieving that goal in the norm and truth interpreted to him. One author states the Christian aspect of responsive counseling

in this manner:

To guide and lead men into the fuller life as it is to be found in Jesus Christ is the ultimate aim of counseling. While the ultimate decision or resolution should if possible, be one that is self-determined, nevertheless it becomes necessary at times to supply the basic knowledge or moral and religious truth, without which the correct and God-pleasing resolution cannot be made.¹⁸

Responsive counseling, according to this author, fulfills the basic goals of Christian counseling to the greatest degree.

Counseling Techniques

Primarily the counselor's understanding of the individual is derived from interviews with him. The setting of the interview is significant, because most students will not express their problems and anxieties if there is a possibility that he will be overheard or interrupted.¹⁹ Therefore it is suggested that the interview take place at a time when both the student and the pastor are free from distractions and are able to relax and concentrate completely on the problem. To facilitate this, some pastors schedule regular counseling hours so they will be free for just such purposes.

In addition to the interview, the campus pastor has the opportunity to offer counseling assistance in groups. This is called group guidance, group counseling, or group therapy. The pastor is often fortunate in that he has one or more religious groups already formed. Such groups are often useful for the conveyance of information in such areas as marriage and the family, vocation, and religious faith. This counseling information can usually be given as effectively to a group as to one

individual student. Through group counseling, some students gain strength when they realize that other students are facing the same problem and therefore the group itself provides support.²⁰

There are certain occasions when the pastor finds it necessary to refer a troubled student to someone else on the campus or in the community who can give some specific or specialized service. Sometimes the student may be referred to a physician, speech therapist, psychiatrist, or other counselor. Kemp notes that referral is an art that must be developed by the pastor and summarizes this by saying, "No pastor should attempt to do something that someone else on the campus can do better."²¹ According to Kemp's statement, the pastor must recognize his own limitations and refer his counselee when this is necessary or advisable.

Summary

The campus pastor, aware of his responsibility to counsel troubled students, becomes familiar with the various methods and techniques of counseling. According to several pastors and counselors, the most effective method of religious counseling for college students is the eclectic or responsive procedure. Through the effective use of tested counseling techniques, the campus pastor seeks to assist the student in discovering solutions to his anxiety.

CHAPTER V

CONCLUSION

Interpretation of the Data

In the foregoing chapters, the primary elements in pastoral counseling for college students have been examined. The data in the preceding chapters point to a number of conclusions.

The academic careers of many college students are jeopardized because of personal problems and anxieties which impinge upon the students' campus existence. These problems may be academic, emotional, sexual, vocational, or religious. Although these problems may not be unique to students, the environment of the campus may intensify certain anxieties. Many of these troubled students are increasingly seeking the counsel and assistance of their campus pastors.

The campus pastor recognizes his responsibility to minister to the various needs of the students he serves and therefore strives for competence in his personal, academic, and religious life. Through this growth of competence the pastor prepares himself for more effective counseling. Additional training in the various methods and techniques of counseling is suggested.

As the pastor comprehends the multiple goals of counseling, he analyzes the different methods of counseling to determine which approach will most adequately meet those goals.

He then adopts the various counseling techniques which will facilitate the acquisition of those goals for the counselee.

Implications of the Study

The examination of the counseling encounter between campus pastor and troubled student points to a number of practical implications. Three areas for further concern are suggested by the data in this paper.

Although the worth and responsibility of counseling college students has been recognized by most campus pastors, few definitive studies have been made of the distinctive elements of responsive counseling and its particular benefits for Christian counseling. In addition, other and more effective methods must be tried, tested, and adopted if they prove to be productive.

The data in this study would further indicate that the campus pastor must be aware of all the possible areas where counseling may be secured on the college campus. Because the pastor may be unable to assist the student with his every problem, the pastoral counselor is prepared to make referrals when necessary. This dictates a close cooperation between the campus pastor and the counselors on the campus and in the community. Each will recognize his particular capacity and function and will not hesitate to refer the student to someone who is more capable in a certain area.

Finally, the pastors of the Church, recognizing the special and unique role which they play in offering God's

grace and peace to troubled man, will seek to establish special seminars and study groups where they will be able to both study and develop special counseling skills. As more and more students go to the campus pastor for counseling assistance, the establishment of such opportunities for increased study in Christian counseling is a necessity.

Final Summary

This study has been an examination of the counseling encounter between campus pastor and student. The leading problems of students the the requirements of an effective counselor have been analyzed. An examination of three different methods of counseling was carried out. In addition, several counseling techniques were isolated which have proven effective for the religious counseling of college students.

FOOTNOTES

CHAPTER II

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- 2 M. E. Bennett, College and Life, edited by Lewis Terman (New York: McGraw-Hill Book Company, 1952), p. 22.
- 3 Ibid., p. 4.
- 4 Charles F. Kemp, Counseling with College Students (Englewood Cliffs, New Jersey: Prentice-Hall, 1964), pp. 38-43.
- 5 E. G. Williamson, Counseling Adolescents (New York: McGraw-Hill Book Company, 1950), pp. 86-95.
- 6 Harold G. Ridlon, "Why Freshmen Fail," Atlantic Monthly (September, 1961), p. 56.
- 7 Ibid., p. 58.
- 8 Kemp, pp. 56-59.
- 9 C. Gilbert Wrenn and Reginald Bell, Student Personnel Problems (New York: Farrar and Rinehart, 1942), p. 336.
- 10 Ibid.
- 11 Rose Goldsen and Others, What College Students Think (New York: D. Van Nostrand Company, 1960), pp. 94-96.
- 12 Kemp, pp. 53-56.
- 13 Ibid., p. 46.
- 14 Stephen J. Stein, "The Campus and the Church--A Lutheran Philosophy of Encounter," Unpublished manuscript. Ludwig Fuerbringer Hall, Concordia Seminary, St. Louis, Missouri, November, 1965, p. 17.
- 15 Thornton Merriam, Religious Counseling of College Students (n.p., 1943), p. 40.
- 16 Ibid., p. 41.
- 17 Chad Walsh, Campus Gods on Trial (New York: The Macmillan Company, 1964), p. 148.

18 Richard Butler, God on the Secular Campus (Garden City, New York: Doubleday and Company, 1963), p. 137.

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1 Herbert Stroup, "Counseling College Students," The Pulpit, 32 (October, 1961), p. 8.

2 Ibid.

3 Charles F. Kemp, Counseling with College Students (Englewood Cliffs, New Jersey: Prentice-Hall, 1964), pp. 17-19.

4 Richard R. Caemmerer and Others, The Pastor at Work (St. Louis: Concordia Publishing House, 1960), p. 276.

5 The Commission on College and University Work of The Lutheran Church--Missouri Synod, The Campus Pastor's Workbook 1946-1961 (Chicago: Mimeographed, n.d.), p. 26.

6 Thornton Merriam, Religious Counseling of College Students (n.p., 1943), p. 52.

7 John C. Wynn, Pastoral Ministry to Families (Philadelphia: Westminster Press, 1958), p. 77.

8 Kemp, p. 125.

9 Carl J. Schindler, The Pastor as a Personal Counselor (Philadelphia: Muhlenberg Press, 1942), p. 17.

10 Kemp, p. 125.

11 Caemmerer, p. 16.

12 Ibid., p. 18.

13 Kemp, p. 128.

14 Campus Pastor's Workbook, p. 27.

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1 Charles F. Kemp, Counseling with College Students (Englewood Cliffs, New Jersey: Prentice-Hall, 1964), p. 124.

2 Ibid.

- 3 Fred McKenney, Counseling for Personal Adjustment in Schools and Colleges (Boston: Houghton Mifflin Company, 1958), p. 34.
- 4 Richard R. Caemmerer and Others, The Pastor at Work (St. Louis: Concordia Publishing House, 1960), p. 297.
- 5 Everett Shostrom and Lawrence Brammer, The Dynamics of the Counseling Process (New York: McGraw-Hill Book Company, 1952), p. 16.
- 6 Paul E. Johnson, Psychology of Pastoral Care (Nashville: Abingdon Press, 1953), p. 97.
- 7 E. G. Williamson, How to Counsel Students (New York: McGraw-Hill Book Company, 1939), p. 136.
- 8 Caemmerer, p. 282.
- 9 Shostrom, p. 21.
- 10 Carl R. Rogers, Counseling and Psychotherapy (New York: Houghton-Mifflin Company, 1942), p. 18.
- 11 Shostrom, p. 16.
- 12 Ibid., p. 20.
- 13 Carl R. Rogers, Client-Centered Therapy (New York: Houghton Mifflin Company, 1951), p. 34.
- 14 Caemmerer, p. 283.
- 15 Jane Warters, Techniques of Counseling (New York: McGraw-Hill Book Company, 1954), p. 333.
- 16 Ibid.
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- 19 Kemp., p. 120.
- 20 Ibid., p. 122.
- 21 Ibid.

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