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THE PLACE OF AUTHORITY
IN THE CHRISTIAN COUNSELING OF COLLEGE STUDENTS
ON RELIGIOUS AND ETHICAL PROBLEMS

By
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CHAPTER I
INTRODUCTION

THE PLACE OF AUTHORITY
IN THE CHRISTIAN COUNSELING OF COLLEGE STUDENTS
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CHAPTER I

INTRODUCTION

A. The Background of the Problem

The problem of this thesis has its roots in modern thought in fields outside that of religious education, for the question of the place of authority in Christian counseling is an outgrowth of twentieth century trends in secular education, in science and in theology. These trends have been carried over into the field of religious education and are the source of contemporary conflict.

Modern secular education is largely based upon the educational philosophy first set forth by John Dewey, emphasizing pupil-growth and founded on the philosophy of pragmatism. When worked out in actual teaching situations, this desire for growth dissipated an absolute standard by which to judge work or behavior, and generally was opposed to any authoritarian view of education.

In the field of physical science, the theory of evolution has, for some, implied continual growth and thus

a challenge to authority and the concept of an absolute standard.

The pertinence of this philosophy of growth to the problem of authority is more clearly seen in the field of theology. There, the counterpart of the evolutionary theory is expressed by liberal theologians in their emphasis on individual, racial and social growth. The outcome has frequently been failure to recognize any absolute authority which is applicable to all people.

Religious educators are greatly influenced by theology and secular education. Both of these have in recent years stressed growth, and religious educators have in large measure followed this trend and organized methods, goals and content on the basis of experience or growth. In secular education and in liberal theology, this philosophy has detracted from the concept of authority, and in religious education the tendency has been the same in many cases.

Another field which provides background for this study is that of personal counseling. One outgrowth of the twentieth century developments in secular education is the recognition of individual differences. Numerous methods have emerged for discovering and remedying individual weaknesses, especially through counseling. This increasing interest in therapy originated in secular education and has therefore been based on secular concepts

of education, again largely in terms of individual growth. Some attempts have been made to transfer this new technique to the field of Christian counseling. Often the resulting claim is that the counselor has no right to influence the counselee in any way, but only to facilitate the counselee's own thinking toward his solution. At the other extreme, in the field of Christian counseling, are those who view the counseling interview as an opportunity for evangelistic work calling for a high degree of influence. This conflict is the crux of the problem with which this thesis deals.

B. Statement of the Problem

Within the radius of three fields -- counseling, the psychology of later adolescence, and evangelical Christianity -- lies a means of reaching the college students with the Christian approach and solution to their personal problems. If the means is to be effective, it is necessary to coordinate the three fields in a truly Christian counseling process. The question of the amount of influence which the counselor should exert on the counselee is the crux of the problem with which this thesis deals. The specific area in which this coordination of psychology, counseling and Christianity is being undertaken is that of the religious and ethical problems

of college students, for this is an area in which the conflict is especially apparent.

This thesis seeks to discover what authority the Christian counselor is justified in using in the solution of student religious and ethical problems through counseling. Such an undertaking will be founded on a study of the essential issues in student problems, in Christianity, and in effective counseling techniques. With this background, suggestions will be made for employing some type of Christian authority in the counseling interview.

C. Plan of Procedure

The plan of procedure for this thesis divides naturally into four main sections: the psychology of later adolescence with reference to attitudes and response to authority, the principles of counseling to be used in dealing with college students, the definition of the nature and extent of counseling authority from the Christian evangelical point of view, and the use of Christian authority in counseling college students concerning religious and ethical problems.

One chapter is devoted to each of the three fields under consideration in this problem, and the fifth chapter utilizes the conclusions thus formed by applying them to the practical situation, suggesting

various methods of using authority.

D. Sources of Data

Because three major fields are being considered, the sources of information also lie in three fields. Authorities in adolescent psychology are employed to gain understanding of this phase of the problem. To define the evangelical Christian view of authority, the Bible and writers in the fields of theology and Christian philosophy are studied. Counseling principles are determined from authorities within the field of personal counseling. In all of these areas, both books and magazine articles are consulted.

CHAPTER II

LATER ADOLESCENCE WITH REFERENCE TO ATTITUDES AND RESPONSE TO AUTHORITY

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A. Introduction

Adolescence may be defined as that period of life which lies between childhood and maturity. Generally the age range for adolescence extends from the twelfth to the twenty-fourth years of life. During this time of transition from childhood to adulthood, the individual undergoes a process of growth in all areas of life and experience: physical, intellectual, social, emotional and spiritual development are taking place, often at a rapid rate.

Development is characterized by a large variety of individual differences, caused by varying rates of growth in different areas within the same individual, and by varying rates of growth among different adolescents. Physical growth may precede social development; emotional maturity may not keep pace with intellectual development. Usually girls mature more quickly than boys, especially with regard to their physical characteristics. Thus it is that the adolescent may appear to be a child in some areas of experience while he is approaching the adult level in other areas.

The period of adolescence is usually sub-divided into three phases: early, middle and later adolescence. In the early period the predominant characteristic of development is physical growth; in middle adolescence the emphasis is social; in later adolescence "the rational faculties are supreme."¹

Richardson has well summarized the growth process of the adolescent:

"Adolescence is the period when selfhood unfolds... Outside interference is apt to be resented if it ignores this newly discovered and highly prized selfhood. The right to originate plans independently of others is cherished. To accept or to reject the judgment of parents and teachers is looked upon as youth's high privilege. Practical questions of membership in social groups, of vocation, of friendship, of public opinion, of individual beliefs, of leadership, of personal appearance, of sex, of ambition, now press for answers. For light and guidance, youth looks within to his own conscience as well as without to some external voice of authority."²

B. Adolescent Religious Development

Religion has always played a significant role in adolescent development, for it provides a means of integrating and relating the many new factors in life, of which the adolescent becomes aware. As he seeks to analyze or understand many elements in his life, he may seek

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1. Richardson, Norman E.: Religious Education of Adolescents, p.6.
2. Ibid., pp.3-4.

to evaluate his religion and its contribution to his life and personality development. "It is concern with self that leads the adolescent to delve more deeply into his religious life."¹

1. Characteristics at the Beginning of Adolescence

Youth enters adolescence with varying amounts of religious training, and with little integration of the teaching which he has received. His religion consists largely in assent to the religious teaching which he has received, and emphasizes acting rather than thinking. Nevertheless, in some early adolescents religious beliefs may be entirely divorced from social conduct.² Since personal religious decision normally comes in early adolescence,³ the inference may be drawn that at the beginning of adolescence the youth's religion is largely adopted from his surroundings.

2. Characteristics at College Entrance

The individual differences which result from the varying rates of adolescent growth have been mentioned above. This principle, applied to religious development, indicates that all adolescents are not equals religiously when they enter college. Frequently

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1. Wile, Ira S.: The Challenge of Adolescence, p.296.
2. Cf. Schwab, Sidney I. and Veeder, Borden S.: The Adolescent, His Conflicts and Escapes, p.163.
3. Cf. Palmer, Leon Carlos: Youth and the Church, p.32.

decision and life commitment take place in early adolescence. The high school period is then characterized by an expansion of this life commitment in keeping with broadening interests in education, friendship and vocation.¹

Wile suggests three types of adolescents, as regards their religious development. First there are those who continue in the religion of their childhood, making religious decisions on the basis of habit, without additional thought. Second there are those whose religious problems, such as doubt or tension, end suddenly in conversion. Third there are those adolescents whose faith evolves naturally, without "special argument, decision or emotional crises."² Such differences may be accounted for, at least partially, on the basis of home and church background, personality make-up, and general environment during adolescence.

At college entrance then, the average youth has made some form of religion a part of his life pattern, and has adopted certain standards of response and conduct relative to his everyday life. He has begun to make the transfer from obedience to outside adult standards to personal responsibility for his beliefs and conduct.³

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1. Cf. Richardson, op. cit., pp.81-92.
2. Wile, op. cit., pp.292-294.
3. Cf. Richardson, op. cit., pp.3-4.

3. Characteristics at College Graduation

While the ages for college graduation and the end of adolescence do not always coincide, college graduation marks the entrance of the youth into the adult world, where his maturity is largely accepted. Therefore the larger adjustments of the youth should have been made, and guiding principles for solving new difficulties should have been established.

During the college years habits of personal religious living are developed and systematized. With this integration comes a desire to rationalize religious practices, and many times, a tendency to doubt religious doctrines. This is the period of adolescence for abstract thinking, and philosophical and doctrinal concepts are formulated or personalized.

The role of religion, at the end of adolescence, is stated clearly by Wile:

"The adolescent, by the time of maturity, has worked through the religious phase of his development. He has determined the part that religion is to play in stabilizing his life and in bolstering his morale under conditions of stress...He has determined the extent to which the art of living involves religion and the degree to which the art of religion involves his plan of living...His religion is his own."¹

C. Religious and Ethical Problems of College Students

College students are in that period of

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1. Wile, op. cit., p.304.

adolescence in which they seek "to give intellectual substance to their faith."¹ They study their own religious attitudes and the religious attitudes of others to discover their basic tenets. They observe and analyze current social problems, and contemporary thinking in all branches of learning, attempting to harmonize all of these into a consistent life philosophy or to discover what is true and what is to be rejected as false.

1. General Problems

In her book, "The College Student Thinking It Through", Charters quotes many excerpts from letters typical of those that come to her. All reflect a basic questioning of the value of life in general -- a dissatisfaction and restlessness coupled with a knowledge of problems but a lack of answers. She analyzes these as "restlessness, the sense of futility, the feeling of fumbling in darkness, the going and going and never arriving."² Such are the attitudes of college students as they seek to arrive at a satisfactory basis of life adjustment, to define goals and methods of attainment.

Burkhart lists six basic needs for young people of this age: a Christian philosophy of life, a wide

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1. Ibid., p.305.
2. Charters, Mrs. Jessie: The College Student Thinking It Through, pp.12-15.

range of information, participation in definite aspects of Christianity, accurate knowledge of marital relations and functions, a satisfying share in the program of the church, and opportunities for wholesome social fellowship.¹

The college period is the one in which youth most frequently emphasizes creeds and religious doctrines. He attempts to understand his religious faith, and to formulate consistent patterns of thinking in this area. Because of this, the college student may be subject to severe doubts concerning many of the things which he has formerly believed to be true. As independence in all areas increases rapidly during adolescence, so his increasing competence to stand alone adds to his questioning of adult ideas.

Two factors tend to make this true. One is his natural adolescent development, which by this time has prepared him for abstract thinking and philosophical understanding. The second factor is the current trends toward the growth of reason and the emphasis on logical and independent thinking. These trends, together with the often inadequate religious foundations laid in childhood,² cause a conflict and frequently real, although

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1. Burkhart, Roy A.: Understanding Youth, p.49.
2. Cf. Averill, Lawrence Augustus: Adolescence, pp.394-395.

temporary, skepticism.¹

"Tenets and credos that are hoary with tradition and made sacred by the acquiescence of dozens of generations must be brought under examination by the critical mind of youth. Nor does this passion to arrive at logical principles imply that youth is unwilling to accept on faith everything that reason and objectivism cannot substantiate. Youth is quite aware of the fact that there are heights and depths in religious adventuring that cannot be sounded by the methods of scientific investigation; that faith is, in other words, a thing apart from and transcendent to reason."²

This propensity to doubt is not without its value, for it may result in firm conviction and more thorough understanding that would be gained otherwise.³

Closely associated with this tendency to doubt is another characteristic of college religious experience. The college student is faced with the necessity of transferring the responsibility for his conviction and resultant behavior from external control to self-control. At the beginning of college, usually, comes separation from home and family. At college graduation the youth is expected to take his place in the adult world and to need little or no adult supervision in his personal living. For these reasons he must, during the college years, accomplish this transfer to voluntary control.

Three other phases of the adolescent's

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1. Cf. Wyckoff, Albert Clarke: Acute and Chronic Unbelief, pp.36-38.
2. Averill, op. cit., p.410.
3. Cf. Wyckoff, op. cit., pp.24-25.

preparation for adult life are culminated in the college period. The college student must establish a foundation on which to build his life. This problem is accentuated by the collegiate emphasis on intellectual development, which by the very nature of the work, often excludes other parts of the adolescent's experience.

"The young student entering college experiences a complete reversal of all previous life-value judgments. In the home, physical health, good habits, morals and ideals hold the center of the stage of interests... But during the four years of college, these life-values change. Intellectual performance and ideas become the most important of all life factors."¹

Even in cases where an earlier religious decision has been made, there is the necessity of revaluation or of a more comprehensive interpretation.

With this reorientation there is a second problem, the necessity for formulating a consistent judgment concerning the major issues which confront the adult member of society.

The last general problem which the college student meets is that of the investigation and mastery of techniques for overcoming obstacles in daily living. The student must discover methods of utilizing his religion in facing day to day problems.

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1. Wyckoff, op. cit., p.17.

2. Specific Problems

Many of the problems which college youth face result from the conflicts between conventional religious thinking and contemporary theories in secular fields. In the academic field, science has predominated, and some scientists have sought to disprove or discredit Biblical statements concerning events in the physical world.¹ In the classroom students frequently are presented non-religious or even anti-religious ideas and ideologies. These clash sharply with the training and ideals which lie in their background, and intellectual or emotional problems are the outcome. Another academic process which has undermined the reliability or authority of the Bible for some is that of higher criticism, with its method of re-dividing or re-interpreting Biblical writings. Students confront still another clash of opinions regarding the religious or temporal power of the Christian Church, and the justification for the existence of numerous denominations or sects.²

Other types of problems arise from the general attempt of college students to further personalize and understand their religious faith. Each article of the creed may be the source of difficulty heretofore unnoticed.

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1. Cf. Averill, op. cit., pp.397-398.
2. Cf. Wile, op. cit., pp.292,296.

For the student who lacks religious conviction or training, the approach of adulthood and the realization of present or impending problems may lead to an awakening of religious interest, bringing conflict between old and new ideals.

Young people's questions are not restricted to those of belief. Closely allied with religion are morals and ethics. Thus as youth interprets and applies religion in his personal life, his thinking is turned to brotherhood, to his relation to self and others.¹ His sense of brotherhood is enraged by racial and minority religious problems, or by political intrigue. He finds it impossible to correlate man's theory of supreme allegiance to God with his practice of obedience to national gods or to international dictators. All such conflicts must be resolved, not only philosophically, but practically, with regard to his behavior in situations where these factors are involved.

Perhaps the greatest single cause of adolescent ethical problems is the variety of standards which he observes in his environment. Current morality differs widely in various sections or social groups, so that "he can find support for his interests, pursuits and deviations from any and all current mores."²

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1. Cf. Wile, op. cit., p.307.
2. Ibid., p.312.

Confronted with the necessity of choosing from among so many different standards and justifying his choice in relation to the choices made by others of his group, the youth stands at a bewildering crossroads.

3. Attitudes Toward Authority

Adolescence is the age of growing independence of thought and action, of sifting values, of selecting life standards. Each phase of life, therefore, is subject to close scrutiny, both as to bases and outcomes. In part this is due to the adolescent's increasing knowledge, and in part to his desire to establish his own independence in the adult world.¹ Wyckoff suggests that "the two mightiest regulating forces against which rebellion rages are parental and religious authority."²

Nevertheless, because he is just emerging from childhood, his policy may be vacillating, sometimes adult and sometimes childish in his attitude toward authority.

"The adolescent is torn between his desire for adult freedom and his desire for childish protection. He longs for the comfortable security of that very authority which he is so vehemently fighting... When his parents give in too easily to his demands for freedom, he is no happier for he feels abandoned and unready to accept full responsibility for himself."³

This over-dependence may be a temporary part of

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1. Cf. Richardson's statement, ante, p.10.
2. Wyckoff, op. cit., p.14.
3. Blos, Peter: The Adolescent Personality, pp.241-242.

any adolescent's attitude, or it may become the permanent attitude of some adolescents. For certain youths, early training and experience may cause difficulty in achieving normal independence. Either the parents' withdrawal of authority or the adolescents' rejection of it may cause them to seek some other external authority as the working basis of their lives.

For other youths, this over-dependence is only a temporary characteristic, evidenced when they meet entirely new situations or when for some reason fear overtakes them in the adventure of living. Of this normal dependence Burkhart says:

"They wish to be commanded. There is little evidence that young people are unruly and independent. Rather most of them seek a purpose, a cause, a social group to which they can give obedience. Their fear of self and desire for group support constitute one reason... A large section of youth today will give up liberty for the ardor of achievement; they are ready for great dedications."¹

In contrast to the over-dependence which is occasionally expressed by the adolescent is the rebellion which characterizes some. Demanding the right to "make up my own mind," the adolescent may for a time disregard all authority but his own -- parental, civil or religious. Zachry mentions several possible manifestations of this reaction:

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1. Burkhart, op. cit., p.66.

"From time to time he wrangles with peers; he is likely occasionally to be explosive in speech and manners. His characteristic conversational tool may be sarcasm more biting than he knows. He takes pride in his skill at evading school regulations. He may offer resistance -- stubborn or insouciant -- to authority, or take pleasure in spasmodic disobedience."¹

Some of these manifestations may be modified or discarded by the time the adolescent reaches college, but certain of the characteristics are carried on into the college years. The student's attitudes toward authority are more consistent than those of the younger adolescent, but may take the path either of over-dependence, at least on larger issues, or of general disregard of the requirements or desires of the established authorities. Usually this independence is displayed more in intellectual considerations than in behavior. This may be due to the student's proneness to take his ethical standards from the group to which he belongs, and to the prominence of intellectual studies in the college world.

Between these extremes of over-dependence and total independence is the position of those college students who make a real search for the ultimate authority upon which they can base their lives. This demands honest study of the issues involved, and the presentation of all available evidence. The youth who during his college

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1. Zachry, Caroline B.: Emotion and Conduct in Adolescence, p.204.

years, compares the various ideas presented to him in classroom and outside, and who analyzes these for their underlying principles, is prepared to make an intelligent decision concerning his own attitude toward the established authorities of his culture, particularly with regard to religion. While few students attempt this in a detached, completely unbiased manner, yet some such process must be a part of every college student's training, even when the issues are temporarily clouded by extreme attitudes on either side. The student who fails to evaluate the knowledge given him, or who fails to reach a normal religious outlook, fails to achieve normal integration of personality for life in the adult world.¹

At least three factors influence this process of analysis. One of these is the adolescent's home training. He may undertake a religious search

"on the basis of his own authority, frequently rejecting the religious adherence determined for him during childhood."²

In other cases,

"inquiries [regarding religious participation] may be due to a felt need, a doubtful explanation or a lack of confidence in his parents. He may wish a sacred authority for all he says and does."³

Whether or not the college student rejects

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1. Cf. Wyckoff, op. cit., pp.18,19.
2. Wile, op. cit., p.292.
3. Ibid., p.294.

parental ideas of religion, because of habit and mental set, "he is already predisposed by interpretations of these concepts [ethical] which his family members have expressed in their relationships with him."¹

Third, whether family concepts are accepted in either ethics or religion, the adolescent must appropriate these for himself if they are to become operative forces in everyday living.

"It is evident that the only hope for the girl is that she shall learn, not the answers to her questions, but the way of finding these for herself... If the girl has been shielded from the results of decisions, she will not be able to see the issues involved clearly enough to be able to appraise those issues in a new decision."²

Mrs. Elliott later points out that the ability to make decisions is developed progressively, and the areas of independent decision should gradually widen and become more serious.³

As independence develops, the basis of authority may be transferred from one source to another, until integration or voluntary control is achieved. Wile suggests:

"The process of maturing is evidenced as he interprets life less on his own judgments than on the basis of collective thinking and feeling. He thus concedes the fallibility of his thinking and accepts the majority opinion as having authority."⁴

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1. Zachry, op. cit., p.146.
2. Elliott, Grace L.: Understanding the Adolescent Girl, p.101.
3. Cf. Ibid., p.102.
4. Wile, op. cit., p.305.

The final source of authority, from the Christian point of view, will be discussed in Chapter IV.

D. Summary

This chapter has discussed the psychological elements of later adolescent experience, especially as these are expressed in attitudes toward authority. The college student faces religious conflicts between early training and opposing ideologies set forth in classroom and campus. He faces ethical problems as he applies religious ideals to personal living and encounters conflicts with existing patterns of behavior.

He wishes, and finds it necessary, to achieve intellectual and emotional independence by the time of his graduation. Yet he seeks an authority for the basis of life decisions.

Over-dependence, complete independence, or intelligent study and analysis of various viewpoints may be the basis upon which he founds his own attitude toward established authorities.

Because all of the diverse knowledge and philosophies presented to the college student are neither consistent nor compatible with each other, the student who is to achieve life integration must evaluate the material

presented to him and make his choice upon the basis of the evidence presented. This is especially true in religion and ethics.

Religious adjustment is especially important in the life of the college student since it is at this time that permanent life attitudes are being formulated. If the student is later to be thoroughly Christian in all of his activities, such an ideal and practice must be cultivated during the formative years. Change is much more difficult after habits have been established. If such problems are not adequately met in college, religious adjustment is likely to be unsatisfactory later in life.

CHAPTER III

PRINCIPLES OF COUNSELING
IN DEALING WITH COLLEGE STUDENTS

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A. Introduction

Each college student brings to his college environment marks of the school, church and home in which he has developed thus far. In college he meets many new experiences, academic, social and spiritual. Individual differences may be accentuated. New experiences require continual adjustment. The result frequently is a variety of personal problems during his college life. At the present time counseling is employed as a prominent means of solving these problems. Successful counseling demands a thorough comprehension of the whole counseling process.

B. Definition of Counseling

As a method of dealing with individuals with regard to personal problems, counseling has developed through several stages. At one time counseling meant giving another advice or definite instructions concerning a specific situation. The individual was "advised and warned".¹

Early in the twentieth century definite techniques

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1. Rogers, Carl R.: Counseling and Psychotherapy, p.20.

were planned to be employed in solving individual problems. Analysis and diagnosis were stressed. Then came a variety of tests and records to aid the process. More recently the trend has been beyond diagnosis to therapy, so that the individual may have help not only in understanding his problem, but actually in arriving at a workable solution.¹

With respect to the older view of counseling as a method of giving advice, recognition must be made of the relationship of this technique to the method of securing Christian decisions through evangelistic personal work. Christian counseling may be related to personal work, but the terms are not synonymous. The goals may be similar or identical in some counseling situations, but the methods are unlike.

As the term is used at the present time, counseling indicates a method of dealing with individuals and with their problems through one or more personal contacts in which the background, individual differences and needs are considered. The solution of the counselee's problem, discovered in the interview, is based upon all of these variant factors.

Counseling may be defined as that process of mutual deliberation between individuals by which the

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1. Cf. *ibid.*, p.vii.

counselor seeks to bring to the counselee clear insight into the nature and significance of his problem, and to determine steps which may be taken toward the solution of the problem situation. Counseling is based upon the assumption that the counselor has experience, wisdom and a technique of counseling that will enable him to aid the counselee in problem solving.¹

The counseling process may include several types of contacts, such as those in the personal interview, in small groups or through letters. Often a part of the counseling process is the keeping of extensive case records, with background information from the counselee and reports of progress made. Tests and measurements are frequently included also. However the central part of the counseling process is the personal interview, and it is to this phase of counseling that attention is directed in this chapter. The interview offers opportunity for statement of the problem and for treatment. It has been aptly described as "the conversation with a purpose."²

C. Objectives in Counseling

From the definition of counseling it is apparent that counseling is a process directed toward some

.

1. Cf. Elliott, Harrison Sacket and Elliott, Grace Loucks: Solving Personal Problems, p.197.
2. Bingham, Walter Van Dyke and Moore, Bruce Victor: How to Interview, p.3.

predetermined goal. The goals must be described specifically for they govern the principles employed in counseling.

Since counseling is a process for achieving the solution of personal problems, the general aim is transformation of the counselee's personality to some degree,¹ so that the problem situation is eliminated. Bingham and Moore cite three main purposes in interviewing: fact finding, informing and motivating.²

1. General Goals

Counseling seeks to change individuals in various ways. The counselor seeks to develop maturity in the counselee.³ He seeks to build in that individual the ability to make independent decisions, and willingness to accept the responsibility for the outcomes of his own mode of behavior.⁴ In addition the counselee must develop his own technique of problem solving and of distinguishing right from wrong, so that ultimately he will be independent of the counselor.⁵ Thus in the counseling process he must not only find the solution to his particular problem, but he must also increase his skill in analyzing life

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1. Cf. May, Rollo: The Art of Counseling, p.150.
2. Bingham and Moore, op. cit., p.16.
3. Cf. Elliott and Elliott, op. cit., p.224.
4. Cf. May, op. cit., p.53.
5. See Elliott, Grace Loucks: Understanding the Adolescent Girl, p.103.

influences and outcomes.

Because counseling aims at complete adjustment, its ultimate goal is a religious or moral attitude.¹ In counseling which deals particularly with religious and ethical problems, the ultimate goal is complete religious orientation. Counseling on a specific problem is a step toward this ultimate goal.

2. Specific Goals

Obviously the specific goal of the counseling process is the achieving of a workable solution for the problem under consideration. Not analysis alone, but resolution of the conflict is required.

D. Need for College Counseling

Counseling has in recent years become a prominent method of dealing with individual problems in the whole range of human life. Especially in older youth and adults, where the reason and judgment are developed and where many factors play upon each individual, counseling provides a means of adequate treatment of problems. Three sets of circumstances indicate the particular need for counseling of college students.

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1. See May, op. cit., p.54, and Elliott and Elliott, op. cit., p.304.

1. Student Problems

College students face many adjustments during their years of campus life. Many of these are in the realm of intellect, others in the realm of emotion. All of them, directly or indirectly, stem from the student's attempt to see life whole, and to find some meaning in life. The nature of these problems in the field of religion and ethics was discussed in Chapter II. Their diversity and intensity provide one of the main reasons for the need for college counseling in these areas. When students' needs are purely individual, often they can best be met with individual treatment such as counseling provides. Rogers gives an excellent summary of the role which counseling may play in the total college program:

"As they [administrators] calculate the cost of fitting square pegs into round holes, of trying to educate students whose energies are taken up with unsolved problems, they look for ways of preventing this waste... Out of such experience comes an increasing demand for programs designed to understand the individual and to aid him in meeting his problems."¹

2. Current Conflicts on Campuses

One cause of student problems in the field of religion and ethics is the conflict which exists among leaders in higher education with respect to these issues. Some professors and administrators are Christian and

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1. Rogers, op. cit., p.6.

frankly are not. Even among those who are Christian there is sometimes a difference of opinion on some questions. This variety of opinion manifests itself in the classroom and in college textbooks. The students meet it also as they exchange ideas with other students whose background of experience and training differs from their own. Every variation of viewpoint is the possible source of a student problem.

The strength of this current campus conflict was demonstrated in 1940 and 1941 at the University of Chicago. Professor Mortimer J. Adler asserted that the basic problem of our declining culture was the omission of revelation and religion and proposed the necessity of returning to the views of Thomas Aquinas. The opposition which this stirred up resounded back and forth on the campus of the University, and was echoed in current periodicals.¹ This is one example of the conflict that exists among faculty members, and may be reflected in student problems. Such a trend increases the demand for religious counseling.

3. Importance of College Decisions

Student days are also the days for crystallizing

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1. See Adler, Mortimer J.: God and the Professors; Vital Speeches 7:98-103, December 1, 1940.
Breed, F.S.: Modernism Versus Medievalism; School and Society 53:153-4, February 1, 1941.
Hook, S.: New Medievalism; New Republic 103:602-6, October 28, 1940.

one's basic attitudes toward life. Moral habits are established, religious beliefs are tested and either accepted or rejected. College is a period of transition and the beliefs and ideals that emerge at this time usually are permanent. Change later in life means a more difficult adjustment. Thus it is important that students have a way of meeting their individual problems.

E. The Counselor

If the process of counseling is important to student adjustment, the counselor is equally important. Both the personality and skill of the counselor are deciding factors in the program.

1. General Qualifications

The counselor must be a well-adjusted person himself, if he is to help others in their personal adjustment to life. Emotional balance and personal attractiveness are necessary if the counselor's personality is to "click" with students.¹ Friendliness, sensitivity to the moods and needs of others, genuine interest in others, and good judgment are essential. "An effective 'desk-side' manner is ... indispensable."²

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1. Cf. Williamson, Edmund Griffith: How to Counsel Students, p.146.
2. Ibid.

The counselor of students must understand the student mind. He must be aware of the way in which students think, of their interests and their general problems. In addition he must know their needs and ways in which these needs can be met. To be able to deal with students of varying interests, he needs a wide range of interests. He needs also the ability to question tactfully and to analyze facts and situations bearing on the student problem.

2. Motive

The counselor must have no selfish motive in his counseling. He should have a purpose, but that purpose should not be one in which his personal gain is involved. He must have nothing "at stake" in the problem. This implies also that he should not be seeking merely to satisfy his own emotional needs by hearing of the problems of others and seeking their friendship through the medium of counseling. Only whole-hearted concern for the needs of the counselee should be the counselor's motive.

3. Preparation for the Interview

All that the counselor is and knows may be considered general preparation for the counseling interview. But in addition the counselor should, when possible, make some definite preparation for the interview.

Counseling can best be carried on in a place

where it is possible to proceed without interruption and in privacy. Arrangement for this should be made.

If the counselor knows of an approaching interview with a student, it is well to obtain some background information about the student. The student's family relationships, his scholastic record, his health, his campus activities and his church background all affect his religious adjustment or lack of adjustment. To be familiar with these factors is to add understanding to the problem which the student presents.

F. Principles for the Interview

The process of counseling has been studied and carried on experimentally. From this research have come various techniques of personal counseling. Each of them differs in some details, but most of them form a similar pattern in their outline of the general steps necessary in the counseling interview.

1. Counselor's Attitude Toward the Counselee

Basic to all counseling is a relationship between counselor and counselee which will facilitate the counseling procedure. Furthermore the counseling relationship should be different from all other social relationships within the counselee's experience, in order that he may

see his own problem and circumstances clearly.¹ The attitude of the counselor must be one of objectivity, so that his personal feelings do not become involved in the relationship and he will not take personally the statements of the counselee. Elliott describes the objective attitude thus:

"Objectivity does not mean coldness or lack of sympathy and understanding, but it does mean that one does not become involved with his own emotions in the counseling situation. The fact that he maintains an attitude of unprejudiced objectivity does not mean that the counselor has no standards or values and no criteria as to goals of growth, but that he understands that the given conduct under examination is the best the individual has been able to develop to meet his intrinsic needs and desires..."²

The atmosphere in the counseling interview is the determining factor in establishing its worth, for thus the stage is set for whatever counseling may develop. Therefore the first step in the counseling process is that of establishing rapport. The counselee's confidence must be deserved and gained, and he must sense that in this situation he may share any feelings and experiences which are a part of him, whether they are positive or negative. The counselor must carry an attitude of acceptance throughout the interview, showing no surprise or alarm at anything the counselee may reveal.

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1. Elliott and Elliott, op. cit., pp.197-199.
2. Ibid., pp.200-201.

These intangible factors, rapport and acceptance, may be developed with the manner in which the counselor greets the counselee, and by the opening remarks of the conference. Conversation not pertaining to the problem is frequently the best way to put the student at ease.

May applies the term 'empathy' to the relationship between counselor and counselee. Empathy is the key to the counseling process. It differs from sympathy, in that it involves a deeper identification of the two personalities, so that the counselor temporarily loses himself in the counselee.¹

Another factor which enters into the character of the counseling arrangement is the way in which it is initiated. "There is a difference in the atmosphere of an interview which has been sought by a youngster and one to which the youngster has been summoned."² Presumably most student interviews concerning religious and ethical problems would be student-initiated. But if for any reason such is not the case, the difference in the situation must be recognized, and rapport may best be established by stating frankly the nature of the problem which has occasioned the interview and asking whether this is recognized by the counselee.³

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1. May, op. cit., p.75.
2. Harris, Erdman: Introduction to Youth, p.125.
3. Cf. ibid., pp.127,128.

Satisfactory counseling must involve recognition on the part of both counselor and counselee of the limitations of such a process. One of the early steps in the interview, after rapport has been established, is to make clear that the counselor cannot, of himself, solve the problem.¹ As far as possible, he should avoid taking responsibility for the problem, but should indicate that counseling is a sharing experience in which new understanding and courage may be gained. But in the final analysis, the solution is dependent upon the willingness of the counselee to accept the solution and act on it. The counselee should understand this fact. He may himself recognize this at the outset, or the counselor may find it necessary to indicate it by direct statement and his unspoken attitude throughout the interview.

2. Statement of the Problem

After rapport has been established and after the counselee understands the limitations of the counseling process, the next step is formulating an adequate statement of the problem. During this part of the counseling interview the most important role of the counselor is that of a listener. His attitude of acceptance and his interest in the student make it possible for the counselee to share

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1. Cf. Merriam, Thornton W.: Religious Counseling of College Students, p.10.

his problem fully. A tactful question occasionally may be helpful.

The counselee should have an opportunity to state his problem fully, as it appears to him. The counselor should listen carefully, not only to discover the facts, but to observe any emotional tensions which may be manifested at certain points. Nervousness, unwillingness to face the counselor, and mannerisms are clues to this.

The counselor should be aware that the problem which the student first presents may not be the actual source of the difficulty. Either the counselee may not be willing to face the real problem or he may not wish to state the source of the trouble. Thus the counseling process must include clarification of the issues involved. By the use of tactful, significant questions, the counselor should seek to find the root of the trouble and to aid the counselee in seeing the actual problem.¹ It is imperative also to discover what this experience or problem means to the counselee. This phase of counseling is not complete until both counselor and counselee have arrived at an acceptable statement of the problem with which they are dealing.²

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1. Cf. Harris, op. cit., pp.159-163.
2. Cf. Elliott and Elliott, op. cit., p.207

3. Process in the Analysis of the Problem

The next step in the counseling process is that of analysis and interpretation. In this phase especially, it is important that the counselor and counselee work cooperatively to arrive at an understanding of the situation. May suggests this in his statement on the meaning of interpretation:

"Interpretation is a function of both counselor and counselee working together. In the confession stage, the counselee occupies the limelight and does practically all the talking. But in the interpretation the counselor becomes increasingly prominent, first merely by asking leading questions, then by offering suggestive insights, and finally, by his empathetic influence upon the counselee."¹

Either in the clarification of the problem or in the interpretation, the counselee should be made to understand that he is not the only student who has faced such difficulties. Thus he may feel that he is related to all mankind in his struggles, and that others have found satisfactory solutions to their problems. This understanding may be achieved by a general statement.² Counselors are divided as to whether the counselor ought to recount, even if true, a similar experience of his own.³ There is a risk of destroying the objectivity of the counseling relationship.

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1. May, op. cit., p.131
2. Harris, op. cit., pp.128-129
3. See ibid., and Elliott and Elliott, op. cit., p.201.

Analysis should include discovery of the factors to be considered in working toward a solution, as well as background factors which are causes of the present difficulty. The relationship of various aspects of the situation is also important. Particularly in dealing with religious problems, to point out the relationship of one factor to another may lay the foundation for solving the main problem. Analysis should include both the negative and the positive aspects of the problem.

4. Steps Toward Solution

Analysis of the problem leads directly toward some possible solutions for it. Counselor and counselee together should seek to find all possible constructive alternatives from which a solution may be chosen. With the new understanding of his problem which the counselee gains by interpretation and analysis, he may be able to propose possible answers. The counselor may also make suggestions.

As the various possible solutions are considered, the selective process must operate within the student's mind, so that the final choice is made by the student himself. The counselor's suggestion may be used, but the individual must remake the decision himself if he is to act upon it.¹

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1. Cf. May, op. cit., p.152.

During this phase of the counseling process, the counselor should be certain that the student faces squarely the final outcomes of all possible courses of action or belief.¹ The solution must meet the student where he is; no belief can be thrust upon him from without, unless he is willing to accept it as his own. Thus in counseling on religious problems, the counselor should seek to determine what the student does believe,² positively, and then to trace the implications of this belief in relation to the problem under consideration.

The final solution chosen may involve both action over a long period of time and immediate behavior. The counseling interview should close with the immediate steps clearly in the counselee's mind, and with proper motivation to act on these. In addition the counselee needs strength of will. At this point empathy should operate, so that the counselee will be able to gain from the counselor's own positive will aid in carrying out the program.³ In Christian counseling, both counselor and counselee should remember and use prayer for incorporating in daily living the new insights gained in the interview.

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1. Bingham and Moore, op. cit., p.33.
2. Cf. Best, Nolan Rice: The College Man in Doubt, pp. 30-31.
3. May, op. cit., pp.155-157.

G. Summary

Counseling has been used to mean various things, but is now employed to describe the process of mutual deliberation between individuals by which the counselee may gain insight into the nature and significance of his problem and work toward its solution. The goal of counseling is the transformation of personality and, in its finality, is always religious and ethical. The counseling process, of which the interview is the main part, is especially adapted to meeting the needs of college students.

The counselor himself is the deciding force in effective counseling. He must be well adjusted, have as his motive the need of the student, and make whatever preparation possible for the interview.

Definite principles of counseling should be employed in the interview. The counselor's attitude should be one of acceptance and objectivity. When rapport has been established, he should request that the student state his problem. This statement should be enlarged and clarified so that not only the surface problem, but the actual problem is recognized by both. This problem should be analyzed and interpreted cooperatively by the counselor and counselee, and the best possible solution chosen by the counselee. The interview should close with definite steps of progress outlined in the student's mind.

CHAPTER IV

THE NATURE AND EXTENT OF AUTHORITY
IN EVANGELICAL CHRISTIANITY

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A. Introduction

If Christian counseling is to be effective, and if the college student-counselee is to achieve adequate personality integration for meeting his problems in later life, some foundation for the counselor's approach must be established. The foundation of the counseling relationship cannot be understood without a basic conception of authority, one of the most hotly contested points in contemporary thinking about religion.

Traditional Christianity has given a large place to authority, while general liberalizing tendencies today place emphasis on democracy and freedom of thought and action. Thus the conflict. Basic to an understanding of the Christian concept of authority is an examination of the general nature of authority. Then with this discussion as background, attention will be directed to the nature of Christian authority.

B. The Nature and Function of Authority

Every situation in which man seeks to adjust himself to his environment involves some attitude toward authority. Consciously or unconsciously, he is constantly

grappling with the problem of authority.

1. Definition of Authority

Authority is that element of experience, of whatever origin, which governs man's behavior. To the extent that man governs his own behavior, he is his own authority. If he were entirely autonomous, his authority would be internal -- within himself. If something apart from him, whether it is another man or circumstance, governs his behavior, the controlling factor in his life at that moment is external authority -- originating outside himself.

2. The Role of Authority

Each person is related to others and to the natural world. Thus the source of his life control may be beyond himself, existing independent of his will. In this case the authority is external. One example of this is the necessity of man's accomodating himself to the physical laws of the universe. Weather, topography and the law of gravity are examples of outside forces which act as authorities in regulating man's life. In a normal society, he also finds it necessary to obey laws which have been passed without his consent, either by a dictatorship or by the vote of a majority whose opinion he does not share.

Authority has arisen from the urgency for man to establish, by some means, his relationship to his surroundings as he conceives them. Whether interpreting the universe as materialistic or theistic, man has been forced to reckon with forces larger than himself. To that extent, he has always been conscious of some outside authority in his life. That some authority is inevitable has been aptly illustrated by Figgis:

"I have been told of a society to which full membership is impossible except to those who agree to repudiate every kind of authority, alike in morals and religion. Such a pledge shows a curious lack of humor, for it in itself is an authority."¹

3. The Conflict of Authoritarianism and Freedom

One of the most pronounced conflicts in modern thinking turns around the problem of authority in terms of freedom and authoritarianism. Authoritarianism is one expression of external authority while individual freedom is one form of internal authority.

The meaning of authoritarianism is demonstrated by the citation of something existing apart from the individual as the binding factor requiring unquestioning obedience. This may be illustrated by citing the Roman Catholic Church as authority, or by the proof-text method of quoting from the Bible.² At the other extreme, exponents

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1. Benne, Kenneth Dean: A Conception of Authority, p.1; quoted from F.N. Figgis: The Fellowship of Mystery, p.176.
2. Cf. Burton, Marion LeRoy: Our Intellectual Attitude in an Age of Criticism, p.122.

of individual freedom emphasize the subjective element in authority, contending that nothing is binding for the individual unless he finds it so in his own experience. Personal experience alone becomes the criterion of value.¹

The principle of individual freedom is now widely accepted. Few would deny the rightness of the principle in the American Declaration of Independence that "government derives its just power from the consent of the governed." Where possible man should have a choice of alternatives regarding his conduct. However perfect freedom, if used to indicate the absence of any restraint in human conduct, is non-existent. Real freedom involves giving necessary consideration to the world as it is.² Mullins states this position clearly:

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1. For further discussion of this conflict, see *ibid.*, chapters 7 and 8; and Mullins, Edgar Young: *Freedom and Authority in Religion*, chapter 1.
2. Writers differ widely in their concepts of authority, and the terms "external" and "internal" authority are used with different meanings. Burton, in "Our Intellectual Attitude in an Age of Criticism", stresses freedom from external authority, saying that even though the same conclusions are reached, the modern man must be free to "take the journey...independently and unattended." (p.136) He recognizes a combined authority of the inner and outer worlds. Mullins emphasizes the fact that man from his birth must meet external authority. Kilpatrick defines internal authority as "proper authority... [as] that rule or program to which intelligence gives assent when it views the situation 'as it is', without prejudice... Such authority ...becomes 'internal', accepted by the self as one's own." (*Education for a Changing Civilization*, pp.29-30)

"...there is an individual, and...over against him there is a world, and...there is interaction between man and the world. ...man's freedom can only be achieved, and the true authority for human life can only be recognized by him when he wisely and properly seeks to adjust himself to the universe, regarded as physical, social, political, moral, or religious."¹

The basic question then is not "Is any external authority valid today? " but "What authority is valid?" and "How does it operate in human experience?" Answers to these questions have been given from many points of view. Some replies more nearly satisfy the demand for understanding the relationship of ultimate reality to human experience than do others. The basic assumption of the Christian approach to the place of authority in counseling is that evangelical Christianity expresses the true concept of ultimate Reality and its relation to human life.

C. The Nature of Christian Authority

The relevance of studying the principles of authority underlying evangelical Christianity has been accentuated during the present century by the opposing currents which have become a part of the Christian Church. Traditional concepts of the meaning and source of Christianity have been challenged by some, both within and

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1. Mullins, op. cit., pp.13-14.

without the Church. Particularly from inside the Church have come questions and reinterpretations concerning the real meaning and message of Jesus Christ, the relevancy of the Bible to modern living, and the relationship of historical Christianity to the modern concept of Christianity. The general emphasis in this type of thinking has been upon Christian experience and growth, sometimes apart from any idea of the necessity of forgiveness and salvation, or any direct revelation of God. Such thinking has been the reaction against the type of Christianity which insisted upon the acceptance or imposition of set creeds or religious ideas considered to be divinely ordained. In the latter, many saw too great an insistence upon external authority and conformity incompatible with the modern concept of individual freedom.¹

1. The External Authority in Christianity

This brief sketch of the present-day conflict sets the scene for discussion of the philosophical principles governing the Christian evangelical view of authority.

Recognition is needed, at the outset, that Christianity is rooted in a source outside man. Christianity is not a religion humanly developed, but a religion divinely revealed. Such a statement immediately

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1. See Homrighausen, Elmer G.: Choose Ye This Day, chapters 2 and 3.

indicates that the source of authority is external -- God. More specifically Christianity declares that God has revealed Himself to man in at least two ways -- through His Son and through His Word.

To the Christian, in the life, death, and resurrection of Jesus Christ lies the revelation of the ultimate meaning of life. This involves the recognition that Christ is the revelation of God, an external source of Christian authority which is pertinent to all mankind. Smith summarizes the meaning thus:

"...the point of emphasis here is that history was given a religious center in Jesus Christ, in the sense that historical events, both past and future, find their ultimate spiritual significance in and through Christ. The events B.C. and A.D. are intersected by a trans-empirical 'event' that discloses the ultimate religious meaning of historical existence before the end of the empirical time process. In this sense therefore Christ is the center of history. Thus for the Christian consciousness Christ is not a way, but The Way; not a truth but The Truth; not a life, but The Life."¹

Another specific revelation of God in an objective, external authority is the Bible, accepted as the Word of God. It is not the purpose of this chapter to propound a view of inspiration or interpretation, but to recognize that the Bible as it stands in its entirety, is the sourcebook for Christian truth as expressed by various writers throughout Hebrew and early Christian history.

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1. Smith, H. Shelton: Faith and Nurture, pp.105-106.

In the Bible man finds the record of God's dealing with men, and of the life, teachings and significance of Christ.

Homrighausen expresses it in this way:

"Human history as recorded in the Bible is infilled with a divine content that is normative for all men and times. This Palestine is the Holy Land; this Biblical history is 'holy history'. This relative world of the Bible has taken on an absolute nature, and it is the vehicle of the eternal judgment and salvation of humanity."¹

Because both the Bible and Jesus Christ stand as external and objective evidence of God's revelation of Himself in the stream of history, it is clear also that they are absolute, not relative. That is, Christ appeared among men as an actual person; the Bible stands as a real book. They are real, not imaginary. Even though man may color his own interpretation of them, these two stand outside the individual and the same for every person or age. They are basically unchanged by human interpretation. Writing of the concept of Christ as ultimate reality, Smith points out that this is an antithesis to the idea of progressive nurture, which assumes that all

"revelations are relative, and the disclosure of the ultimate meaning of life necessarily must be reserved to some future moment in the history of mankind."²

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1. Homrighausen, op. cit., p.87.
2. Smith, op. cit., p.107.

2. The Internal Authority in Christianity

While Christianity is rooted in external authority, it is also dependent upon internal authority for the effective functioning of its truth in human life. The interaction of these two types of authority in the general field has been previously discussed.¹ In order to understand the relationship in Christianity, it is necessary to understand the goal of Christian authority -- in other words, the purpose of the revelation of God. The goal has been to mold not only society, but individual lives. Christianity has sought to change and motivate individuals to think and act in ways which were in accordance with the spiritual laws upon which the universe is based -- to live in harmony with the will of the Creator. The means has been, from the beginning of history until the present time, to seek to establish a personal relationship between God and man. Furthermore, in establishing this relationship between God and man, God took the initiative in sending His Son to accomplish man's redemption. Christ is the mediator between God and man. The supreme need, on the part of man, is for faith in Jesus Christ, for a complete identification of self with Christ which makes Christ man's representative before God and man Christ's witness among men.

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1. Ante, pp.48-50.

Such identification unites the external, objective source of authority, Jesus Christ, with the internal authority which arises within man by his free acceptance of the external authority. Thus within the individual, accepted external authority becomes internal, the two working together to produce Christian religious experience.

The working of this external authority within the individual is demonstrated by the Christian doctrine of the Holy Spirit, Who comes from God the Father, and dwells within the believer, bearing witness of the new life which comes through Christ.

Christianity, then, is expressed not only in external authority which originates apart from the individual, but in internal authority, originating in the individual's free acceptance of Jesus Christ and in the indwelling of the Holy Spirit which follows this acceptance. The primary aim of Christianity is the production of Christian experience within individual lives, and behavior which results from tracing the implications of the Christian experience into social conduct. By the very nature of the case, the authority of Christianity is internal, but it becomes so only as external authority is recognized and obeyed.¹ Over-emphasis on external authority alone

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1. See Burton, op. cit., pp.153-168; Strachan, op. cit., p.20; and Mullins, op. cit., p.402.

falls short of the goal of producing Christian religious experience. Over-emphasis on inner authority is apt to swerve from necessary obedience to external reality, and to fail to produce true Christian religious experience.

3. The Christian's Expression of Authority

In addition to the personal responsibility for accepting external authority, another phase of individual responsibility in Christianity is pertinent to this study. This is the responsibility which every Christian shares for the spread of the Christian message. At the close of Christ's earthly ministry, His disciples were instructed to be witnesses to Him "unto the uttermost part of the earth".¹ This missionary spirit carried the Christian message all through the Roman Empire, and ultimately, into every part of the earth. The method has continually been that in which believers testified openly of their faith to those who did not believe. Whatever the specific means employed, the general pattern has always been person-to-person contact. Evangelical Christianity still holds this missionary spirit, and thus a responsibility is placed upon each Christian to bear witness to his faith.²

This responsibility has broader implications than merely that of duty to God. Man has a duty to his

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1. Acts 1:8.

2. For example, see Matthew 5:14-16; I Peter 2:9.

fellow-men, both in Christianity and in the ideals of more humanistic theories of life. That man who has in his life some means of meeting the problems common to all humanity, a means of living and looking at life which satisfies his needs and offers a solution to the problems of another, is responsible for sharing this knowledge with others. Others may not choose to accept the solution offered, but man's duty to his fellow-man is not completed unless he is willing to share that which has proved beneficial in his own pattern of living.

In Christianity this responsibility to one's fellow-men goes beyond duty. The Christian is one who has found new joy and hope in life and who therefore wishes to share it with others. Not duty, but love of his fellow-men is the motivating force which brings about the sharing of his religious knowledge. Discussion of the relationship of this motivation to the role of the Christian counselor is deferred until Chapter V.

D. Summary

Whatever controls man's thought and behavior is the authority in his life. This authority may be external or internal. External authority has been emphasized throughout human history. Contemporary thinking, reacting against the strength of external authority, stresses

individual freedom or internal authority. Some concept of authority is necessary in every life, Both man's freedom and the necessity of adjusting to reality must be included in a workable concept of authority.

Evangelical Christianity is rooted primarily in an external authority, God. This external authority has been expressed in history in at least two objective ways, in Jesus Christ and in the Bible. These external authorities are absolute, not relative.

But in Christianity, internal authority is also necessary, and this need is expressed in the requirement for individual acceptance of Christ. The Holy Spirit makes possible this combined authority, because He exists apart from the individual, yet becomes the motivating force in the individual life.

Every Christian bears a responsibility to God and to his fellow-men to share the religious truth which has given meaning to his life and solution to his problems. This responsibility also is a factor in determining the nature and extent of Christian authority in counseling.

CHAPTER V

THE USE OF AUTHORITY IN COLLEGE CHRISTIAN COUNSELING ON RELIGIOUS AND ETHICAL PROBLEMS

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A. Introduction

The focal points in this discussion of the Christian counseling of college students are the questions of when and how to use authority in the counseling interview. Knowledge of student needs, skill in counseling techniques and awareness of the Christian counselor's responsibility to God and his fellow-men must be correlated in the solution of this central problem. In addition to a basic attitude pertaining to authority in counseling, methods of introducing that authority in the counseling process must also be discovered.

B. Factors Influencing the Use of Authority

Any solution to problems by means of personal counseling is dependent upon a number of variable factors among which the correct balance must be maintained. Each element in the total situation must be carefully weighed, and its relationship to the other factors studied. Only thus can the factors be combined in a balance that will be the foundation for a real solution of the problem involved in the counseling situation.

1. The Responsibility of the Christian Counselor

The counselor who is a Christian has a primary loyalty to Jesus Christ, and because of this he carries the responsibility of sharing the Christian message with others. Moreover, because of his love of others, he carries a responsibility to share with them the religious truth which adds meaning to his life.¹

This responsibility sets the Christian counselor somewhat apart from other counselors, most of whom do not seek to influence the outcome of the interview. Elliott points out the conflict that exists among counselors in this matter:

"Counselors differ most, then, in the degree to which they take authority and responsibility for the person who comes to them. It must be evident that the type of counseling adopted depends upon the kind of learning the counselor considers desirable."²

On the basis of this summary, two factors must be noted from the standpoint of the Christian counselor. First, the "authority" and "responsibility" which Elliott mentions are not synonymous. By "authority" he implies authoritarianism, while "responsibility" may be interpreted either as indicating that the counselor actually makes the decision for the counselee, or that the counselor feels his responsibility for the final outcome of the problem solution

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1. Cf. ante, p.57.
2. Elliott, Harrison S. and Elliott, Grace Loucks: Solving Personal Problems, p.221.

in the life of the counselee. If the latter interpretation is accepted, the Christian counselor does assume responsibility for the counselee. He accepts this responsibility on the basis of his duty to God and to his fellow-men. But the method of exercising his responsibility is not pure authoritarianism, but the wise use of authority based upon the student's attitude toward authority and his particular psychological make-up.¹ The Christian counselor makes a distinction between dictatorial advising in order to win the counselee to his point of view, and various methods of using authority as a part of the total counseling technique and in relation to all of the factors involved, in order to bring about an effective functioning of Christianity within the life of the student.

The second factor which must be pointed out with regard to Elliott's statement is that Christian counseling has a definite goal. This goal is twofold-- to bring the student to an acceptance of Jesus Christ as the revelation of the ultimate meaning of life, and to trace the implications of this decision into every area of life. Most problems presented by students to the counselor will touch the second part of this goal. Some of them eventually may go back to the first step, when the problem has been analyzed in the interview. This counselor will keep in mind

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1. Cf. post, pp.65-67.

this over-all, twofold aim, even though only a part of it may appear in an interview. However it is the goal of the Christian counselor which motivates him to assume responsibility for the final outcome of the counseling situation. But again the statement must be emphasized that this does not infer a totally authoritarian method of dealing with the counselee's problems.

The amount of authority which the counselor expresses in seeking to carry out this responsibility depends upon his particular interpretation of Christianity. As Merriam points out, the counselor must formulate his own attitude on this matter:

"If he belongs to an authoritarian type of church in which essential beliefs are fixed by revelation or official fiat, he will seek to strengthen the individual's sense of dependence on that church as the ultimate source of guidance in faith. If he is an adherent of a so-called 'free' church he will probably try to develop the capacity of the individual to decide such matters for himself."¹

The responsibility of the Christian in this respect is further clarified by Homrighausen, in his discussion of the modern decline of evangelism:

"...all Christian nurture rests upon an evangelistic basis, and ...all Christian nurture must have Jesus Christ at the center and be carried on in the spirit of urgency for the sake of producing a self-determining person who makes constant responses 'in Christ'. Without this there can be no growth in virile Christian personality."²

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1. Merriam, Thornton W.: Religious Counseling of College Students, p.21.
2. Homrighausen, Elmer G.: Choose Ye This Day, p.44.

Although he is not speaking of a counseling situation, the urgency of which Homrighausen speaks must influence the counseling work of the Christian, as well as other phases of his life. His statement suggests further that the goal of such a spirit of urgency is not continual submission to another person, but "a self-determining person who makes constant responses 'in Christ'." In other words, the spirit of urgency seeks to control the life-set of another individual, but not to dominate mechanically all of his responses. There is still an area of individual freedom.

Another phase of the counselor's responsibility which must be considered is that of the relative importance of various problems with which he may deal in the counseling situation. The scope of the present study includes both religious and ethical problems. Some of these problems will be more far-reaching in their implications than will others, both from the viewpoint of the counselor's view of reality and of the significance of the problems to the counselee.

Religious problems are those pertaining to matters of belief, while ethical problems pertain to right conduct. Problems in one area may grow out of difficulties in the other, so that the counselor must take into account the whole situation with reference to any one problem that may be raised.

The counselor must have a sense of values with regard to the relative importance of various Christian beliefs and practices. For example, a problem concerning the existence of God will have wider implications than one concerning the advisability of attending movies, and thus the counselor may feel a greater responsibility for influencing in some way the answer which the counselee finds for his problem. Care must be exercised that all of the implications of the apparently less important problem are faced, yet it is evident that some problems which will be presented to the Christian counselor are of greater importance than others.¹ The counselor must also be aware that the problem first presented by the counselee may not be the actual cause of difficulty. A seemingly minor question may have hidden significance in the thought and experience of the counselee. Likewise a problem that appears to have wider implications may in reality stem from a minor difficulty of the student. Therefore, he must analyze the latent possibilities in the problem and employ his sense of values in determining the degree of responsibility which is his with regard to the outcome.

2. Counselee's Attitudes Toward Authority

The college student finds as one of his major

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1. See Merriam, op. cit., pp.5-8.

problems that of adjusting to authorities of various types, and of formulating his own attitude toward them. His attitudes, as stated in Chapter II, may vary. Some later adolescents maintain an attitude of over-dependence. Others seek complete independence, as a manifestation of their rebellion against authority. A third possible attitude is that of "intelligent study and analysis of various viewpoints" to establish his own attitude toward authority.¹

Each of these types of students presents a different problem to the counselor. The student who is over-dependent needs aid in developing his judgment and willingness to assume responsibility for himself. Thus the counselor must not accentuate his already one-sided attitude, but must aid in the process of attaining normal independence. The completely independent student must somehow realize the necessity of some authorities and must be taught to meet the realities of life to which everyone must make adjustment. To him, the counselor will find it necessary to present some authority which he obviously must recognize, and thus to help him understand the function of authority in human life.² The Christian counselor will seek to help this type of student to recognize not only the existence of God, but the rightful claims which God makes

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1. Cf. ante, p.21.

2. Cf. Sadler, William S. and Sadler, Lena K.: *Piloting Modern Youth*, p.170.

upon his life. The third type of student, who actually seeks to analyze various viewpoints intelligently, will need information or help in the process of analysis. For him, the counselor will perform a service which corresponds to his special need. Obviously many students will not belong entirely to one category, but may manifest different attitudes in varying circumstances. In each case the counselor must understand the counselee's psychological make-up, and his need in the present crisis.¹

Another element which is related to the counselee's attitude toward authority is his relationship to the counselor outside of the interview. The counselor may have no other contact with the student. But if he does, the nature of this other relationship must be considered. If the counselee places great emphasis on the opinions of the counselor in other circumstances,² or if he resents strongly the influence which the counselor exercises in some other capacity, the authority utilized in the interview will be effected.

3. Authority Implied in the Counseling Situation

One type of authority which is operative in the counseling interview has not previously been mentioned.

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1. See Elliott and Elliott, op. cit., p.221.

2. Cf. Wile, Ira S.: The Challenge of Adolescence, p.295.

This is the authority which is implied in the counseling situation. Of this aspect of authority, Benne states:

"Authority operates in situations in which a person, fulfilling some purpose or end, requires guidance from a source outside himself. His need defines a field of conduct or belief in which help is required. He grants obedience to another person, to a group, or to a method or rule, with a claim to be able to assist him in mediating this field of belief or conduct, as a condition of the grant of such assistance. Any operating social relationship of this sort is an authority relationship."¹

While in many respects the counseling relationship differs from other social relationships, it is similar in this respect. Authority is implied in the situation by the very nature of the relationship. The student who has a problem comes to the counselor because he believes the counselor is in some way capable of aiding him. The expectancy with which the counselee approaches the interview is akin to the general modern attitude toward experts in any field as valid sources of authority.² In the situation involving an expert, the authority becomes active only when the competence of the expert is recognized by the one seeking help.³ Thus when the student becomes a counselee by initiating the interview, some measure of authority is immediately implied.

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1. Benne, Kenneth Dean: A Conception of Authority, p.2.
2. Cf. *ibid.*, p.34.
3. Cf. *ibid.*, pp.44-45.

4. Authority Necessarily Expressed in the Interview

In certain situations the counselor may be one who has other duties in connection with college work. Some official capacity may make it necessary for him to enforce certain regulations in student life. Any circumstance that necessitates such authority should be recognized at the outset of the counseling interview, so that the deliberation between counselor and counselee is set in its true environment. There should be a clear demarcation between such expressed authority and any other authority that may be present in the interview.

C. Time for Introducing Authority

The counseling process is one in which the feeling tone of the whole situation plays a large part. Counseling cannot be done hurriedly, nor can it accomplish its aim if the counselee is unwilling to take part in the process. Particularly is this true with respect to the use of authority in the interview.

1. Progression of the Interview

Authority may play some part in the entire interview. The authority that is implied in the counseling relationship will be operative throughout the interview. Any authority which the counselor must express, in an official capacity, may also appear early in the interview.

But with this exception, the use of authority belongs to the latter part of the counseling process.

This is true for two reasons. In the first place, the early part of the interview belongs primarily to the counselee, as the time in which he states his difficulty. The counselor's participation in this phase is limited, for the most part, to questions which help to bring out significant factors in the problem situation. In the second place, no wise use of authority can be attempted until the whole situation is clearly viewed. Obviously, even the wisest counselor must comprehend the total situation before he can venture a solution, even in his own mind.

Thus the interview should have progressed beyond the stages of establishing rapport and beyond catharsis. It is necessary to point out also that the expressed limitations of the counseling process must have been accepted by the student -- he needs to understand his own responsibility for decision and how the counseling process can aid him.

Authority, then, in whatever way employed, should come in the later steps of the counseling interview -- clarification, analysis, and steps toward solution.

2. General Atmosphere

One further statement must be made with

reference to the time for introducing authority in the interview. The counselor must be sensitive to the general tone of the interview. He must be aware when the counselee is especially looking for a way of escape from his own responsibility, or when he is feeling especially rebellious against authority. The counselee may vacillate between these two positions, even in a short space of time.¹ Wisdom is needed to avoid adding undue irritation or reaching an over-simple solution by some use of authority on the part of the counselor.

D. Methods of Using Authority

Knowledge of the factors entering into the use of counseling authority is useless, unless combined with a knowledge of how to use authority. There are several methods of bringing authority into the counseling interview. One or more of them may be used in any interview. The counselor must keep constantly in mind that underlying them is the authority implied in the counseling relationship itself.

1. Counselor's Attitude of Faith

Closely related to the authority implied in the counseling situation is the authority which the counselor

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1. See Merriam, op. cit., p.20.

may demonstrate by his own attitude of faith and assurance.¹ Desiring in some way to recommend to his counselee the value of his Christian faith and the authority involved in it, the Christian counselor must express the practicability of his belief in meeting the needs of the student. When he can face calmly the problems and doubts which the counselee presents, he demonstrates, to some extent at least, the workability of his "authoritative" Christianity.²

2. Counselor's Willingness to Answer Questions

One cause of student problems in the field of religion and ethics is the apparent conflicts with known facts in other fields of learning.³ Students wish to delve deeply into their religious beliefs, even at the expense of their faith. One approach to the solution of their religious problems is the counselor's willingness to face and answer any questions which the student may raise. By this willingness he can show that Christians are unafraid to face known facts and to think clearly about their faith. Moreover the counselor should "insist upon the use of all our faculties in the search for truth."⁴

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1. See Edwards, Richard Henry: Factors in Student Counseling, p.90.
2. See Best, Nolan Rice: The College Man in Doubt, pp.29-30.
3. Cf. ante, p.17.
4. Palmer, Leon Carlos: Youth and the Church, p.83.

From this type of experience the counselee can learn that Christianity does not fear honest investigation. Wyckoff says:

"The knowledge that one may fearlessly open one's mind to all of the assured findings of modern science and philosophy and have one's belief in God strengthened instead of weakened in the process, brings surprising relief to the mind of the young person suffering from acute unbelief."¹

3. Examination of Objective Evidence

When counselor and counselee together seek to answer the questions which have been raised by the counselee, the interview may become one devoted mainly to fact-finding or to informing. The counselor, as a representative of Christianity, may find it necessary to clarify the basic beliefs in the Christian faith, and to outline those beliefs which are held by only certain portions of the Church. Care must be exercised that this aspect of the interview does not become one of dictating, but rather that it is kept as a part of a truly scientific investigation of the facts of the case. The counselor may also be called upon to provide information in fields other than religion, or at least to point out the limitations of tested knowledge in other fields. Both counselor and counselee must recognize the limits of knowledge in theology, in science,²

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1. Wyckoff, Albert Clarke: Acute and Chronic Unbelief, p.37.
2. Cf. Palmer, op. cit., p.83.

and in history. While such statements on the part of the counselor are somewhat authoritative, they may be necessary to relieve the tensions and fears of the counselee, and thus to pave the way for a real attack on the problem.¹ This is one way in which objective evidence may be used in the counseling interview.

There is a second means of employing objective evidence as an aid in problem solving. This method is the psychological one of studying objective evidence in the realm of human behavior, and then searching for the basic reasons. Such procedure involves an appeal to the experience, past and present, of the human race. Canfield suggests this as one type of authority:

"There is a legitimate power and authority in all the experience of the race -- an authority because it has proved its right to be, because it has grown out of prior conditions under which very much such a humanity as that of today has succeeded or has failed."²

Lewis uses a similar procedure in "The Case for Christianity", in which he points out the "Law of Decent Behaviour" as a standard recognized by all men even though they fail to live up to it.³ On this foundation he builds his arguments for the existence of God and the truthfulness

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1. Cf. Merriam, op. cit., p.15.
2. Canfield, James Hulme: The College Student and His Problems, p.186.
3. Lewis, Clive Staples: The Case for Christianity, pp.3-17.

of Christianity.

Such an approach to religious and ethical problems enables the student to begin with some positive statement which he can accept and work from this by psychological study or logical reasoning to possible answers to his problems.¹ The method is similar to that employed in other fields of thinking, and is psychologically sound as a means of treating questions and doubts.²

4. Examination of Final Results of Possible Solutions

One function of the counselor is that of ascertaining that the counselee faces squarely all of the implications of proposed solutions to his problem.³ One part of the final resolution of the conflict is the co-operative evaluation of all possible courses of action. The counselor will aid in thorough analysis of the major premises and outcomes of each possible solution. In this part of the interview, he will help the student to determine which of the possible solutions are Christian.⁴ In so doing, he will by question and suggestion, help to transfer the positive Christian convictions which the student has expressed or accepted into the area of the specific

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1. Cf. Charters, Mrs. Jessie: The College Student Thinking It Through, p.17.
2. Cf. Best, op. cit., pp.30-31.
3. Cf. Harris, Erdman: Introduction to Youth, p.142.
4. Cf. Burkhart, Roy A.: Guiding Individual Growth; p.122.

problem. The counselor may ask thought-provoking questions or suggest inconsistencies which the student seems to overlook. In such ways his authority as a Christian counselor can function in the counseling situation, to bring the student to an awareness of the importance and implications of the Christian religion.

Harris explains this function of the counselor as "helping them to do what they believe to be the will of God for them." ¹ This in turn involves helping them to live up to the best they know and helping them to grow in their sensitivity to divine purpose and the will of God.²

5. The Use of Suggestion

Suggestion plays a part in the examination of the final results of various possible courses of action. Yet it may be used more directly. Furthermore, it may be used by the counselor in various phases of the interview -- as in the interpretation of the problem, the statement of its meaning to the counselee, and in the discovery of possible solutions. When this technique for expressing authority is used, the counselor must consider carefully the willingness of the counselee to profit by such suggestions. If the counselee is apt to adopt the suggestion

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1. Harris, op. cit., p.143.
2. Cf. ibid.

without further thought or a real conviction of his own, the goal of the counseling process is defeated, for the counselee does not become "a self-determining person 'in Christ'."¹ However if the counselee is one who will appropriate for himself only those suggestions which become a part of his own conviction, the counselor may well use suggestion as one type of counseling authority.

In the use of suggestion, the counselor should recall the place of empathy in counseling interviews. May states that "influence is one of the results of empathy."² Thus when empathy is from the beginning a part of the counseling relationship, it will help make possible the use of authority by the counselor.

6. Direct Statement of the Counselor's Beliefs

Some writers in the field of counseling give no place for an open statement of the counselor's beliefs.³ Yet youth needs to know that while the counselor may have had problems, he has found a way out. No one has solved all of life's problems, nor is anyone able to communicate his life philosophy, in a compact package, to another individual. But the counselor should have made an honest attempt to find solutions to life's problems. Harris

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1. See ante, p.63.

2. May, Rollo: The Art of Counseling, p.92.

3. See Elliott and Elliott, op. cit., pp.211-212;221, and Rogers, Carl R.: Counseling and Psychotherapy, pp.27-30.

points out that whatever he has found that makes his life worthwhile makes him an evangelist.¹

"It may be more harmonious with his temperament to practice his discovery than to preach it, but there are still times when, by a phrase, he can give the young people who believe in him a hint of something vital to him which may be a great value to them. Or he may be the more articulate type, and hence be able to set forth his convictions in words which move and compel."²

Thus the counselor who seeks to aid the student in the solution of his religious and ethical problems may under some circumstances find a legitimate place for the direct expression of his own convictions. Edwards suggests that one function of the counselor is to

"communicate to the counselee the art of spiritual reflection... To avoid this responsibility is to send a student away without the tools for the remaking of life."³

Such a technique as this is most valued by the student when it comes not from an impersonal source, but when the counselor shares that which is valuable to him personally.

With respect to an open statement of the counselor's Christian beliefs, it must be remembered that Christianity has always been spread by the witness of believers to those who did not believe, whether this communication were by the printed page, in a group meeting,

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1. Harris, op. cit., p.130
2. Ibid.
3. Edwards, op. cit., p.91.

or between two individuals. Person-to-person contact is still found to be an effective means of winning others to Christ, and the Christian counselor may find this one method of accomplishing his purpose. Best emphasizes:

"Whether Christianity fits the facts of life and satisfies the cry of the spirit, is the question of final appeal in religion. In answer to that question the witness of men who know Christianity by the practice of it is a thousand times more worth than that of men who know it at best by observation of it."¹

Such a direct statement, from the standpoint of the counselee, may serve as one piece of objective evidence which he can use as he seeks to investigate his religious perplexities as scientifically as possible.

The counselor who adopts this method of utilizing authority in the counseling interview should be sensitive to the many factors which operate in its legitimate use. First, an open claim to the workability of Christianity cannot be effective if the daily life of the counselor does not support his claim. The statement must be sincere and must arise as a natural part of his Christian living. Religion is often spread by 'contagion', so that any direct statement of faith must coincide with the general attitude of the counselor throughout the counseling process.

Second, the counselor should consider carefully the religious background of the student. One student may

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1. Best, op. cit., p.24.

be accustomed to hearing directly of the faith of adults. He needs a chance to approach his problems from a different angle, not a repetition of that which is already familiar. Another student may have had little direct contact with Christianity. He may find a direct statement of the counselor's faith helpful to him.

Third, the psychological make-up of the counselee may determine when the counselor will express his own convictions openly. This method of using authority will be of special value for the student who is well-adjusted in his attitudes toward authority. If the student is one who habitually considers the experience of others, but does not accept it without examination, the counselor will be freer to express his beliefs. The counselee can then use the counselor's experience as evidence in determining his own attitudes.

Fourth, the counselor should determine his own use of this method in the light of the seriousness of the problem under consideration in the interview. He may feel more compulsion for using such a statement in the discussion of issues near the foundation of Christianity than in those problems on which Christians themselves differ most widely.

In whatever way this method of using authority comes into the counseling situation, the counselor should precede it with some statement which sets his beliefs in

the correct relationship to the other parts of the interview. The counselee should be aware that the counselor is expressing his personal conviction, and that he is not under obligation to accept the statement without criticism. Statements of this type also should be accompanied by some brief outline of the reasons for holding such a view. This need not involve a recital of personal experiences, but a general summary of the factors which led to the counselor's conclusion. Too many personal references may destroy the objectivity of the counseling situation.

7. The Third Person in the Interview

Somewhat related to this direct statement of the counselor's beliefs is the general counseling approach which keeps both counselor and counselee aware of God as the third Person in the interview.¹ Both should constantly be facing this third Person as they seek to discover a solution to the problem in the interview. This conscious inclusion of God in the interview should be a part of the whole, but will be especially helpful in the counselor's willingness to answer questions, in the examination of objective evidence, and in the examination of the final results of possible solutions.

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1. See Cabot, Richard C. and Dicks, Russell L.: The Art of Ministering to the Sick, pp.172-177.

E. Summary

The questions of when and how to use authority in dealing with college students are the focal points in the discussion of Christian counseling. The Christian counselor justifies his use of some type of authority on the basis of his responsibility to God and to the student. However he does not use authority to dictate to the student, but considers first the counselee's attitude toward authority and the amount of authority implied in the counseling situation. If for any reason the counselor must express his authority in enforcing college regulations, recognition is made of this factor.

Some measure of authority may be present in the entire interview, but for the most part any use of authority should be deferred until the analysis and interpretation of the problem have begun.

Several methods may be employed by the counselor who desires to incorporate some form of authority in the counseling interview. Authority may be shown by the counselor's attitude of faith, by his willingness to answer questions, by examination of objective evidence bearing on the problem, by the examination of the final results of possible solutions to the problem, by the use of suggestion, by direct statement of the counselor's beliefs, and by the conscious inclusion of the third Person in the interview.

CHAPTER VI
SUMMARY AND CONCLUSION

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A. Summary

The goal of this thesis has been to determine what authority the Christian counselor should use in dealing with the religious and ethical problems of college students, and to discover methods by which desirable authority can be made operative in the interview. To achieve this goal the fields of later adolescent psychology, counseling methods and Christian authority have been examined.

The psychology of later adolescence was studied in order to understand the various attitudes which adolescents may have toward authority. Some adolescents are over-dependent, some attempt to become entirely independent, and still others accept authority only after intelligent study and analysis of the issues involved. All of these adolescents must achieve normal independence. They face special problems in this respect in the area of religious and ethical decisions, since divergent campus opinions add to the confusion which is often normally present during this period of life. Solution of these problems is especially important for students because college is the time for setting life-long standards, and changes later in life make adjustment more difficult.

In recent years counseling has been developed experimentally, so that certain techniques have emerged as a pattern for successful counseling. This method is one of the best for dealing with the personal problems of college students. Counseling, of which the interview is the largest part, is the process of mutual deliberation between individuals by which the counselee may gain insight into his problem and work toward its solution. The aim of counseling is to modify or change the counselee's personality in some way so that the problem may be eliminated. Thus the final goal is always religious and ethical. The ultimate success of counseling depends upon the counselor, who must be well-adjusted personally and skilled in counseling methods.

The steps in counseling should include the establishment of rapport, the development of an atmosphere of freedom and acceptance, the counselee's statement of his problem, followed by clarification, analysis and interpretation. Various courses of action should be examined thoroughly, as a basis on which the counselee may arrive at his answer. He should leave the interview with some formulation of definite steps to be taken in the solution of his problem.

An understanding of the nature and extent of authority in Christianity is basic to application of any Christian authority in the counseling interview. In

general, authority is that element of experience which governs man's behavior. Such authority may be external--originating outside the self, or internal -- coming from within the self. Adjustment to actual life situations demands some conformity with external authority, but some measure of internal authority should be present in the areas where individual choice is possible.

Christian authority originates externally, in God, who is revealed in Jesus Christ and in the Bible. Both Christ and the Bible are not relative, but absolute standards, even though they may be colored by individual interpretation. However, Christian authority functions effectively only when it is accepted by the individual, so that the external and internal authorities are brought into harmony. The implication of this Christian authority is the Christian's responsibility to God and his fellow-men to share his faith and religious experience with others.

The use of this Christian authority in the counseling interview is dependent upon an understanding of the other factors involved, especially the counselee's psychological make-up and the techniques of effective counseling. Such questions as the counselee's attitude toward authority, his present need and his relationship to the counselor outside the interview should be considered. The extent of the Christian counselor's responsibility for the

student depends also upon the seriousness of the problem involved and the immediacy of the danger. In this the counselor may make some distinction between religious and ethical problems. The counselor should always remember that a certain amount of authority is implied in the counseling relationship, since the counselee's presence in the interview is an acknowledgment of his own inability to cope with his problem. No expressed authority should be introduced early in the interview, unless the counselor must place some limitation on the counselee because of campus regulations. The Christian counselor may utilize authority in the interview by means of his own attitude of faith, his willingness to answer questions, the cooperative examination of the final results of various possible courses of belief or action, the citation of objective evidence, suggestion, in certain cases a direct statement of his personal belief and his reasons for accepting it, and conscious inclusion of the third Person in the interview. The successful and fair use of any of these methods is dependent upon the counselor's willingness and ability to keep the correct balance among the various factors which operate in every counseling situation.

B. Conclusions

As a result of this study, several general considerations have become apparent. The most obvious of

these is the need of applying the principles set forth in this thesis to individual counselings situations. To some extent, such application must be the task of every college counselor as he deals with particular students. Peculiar problems and the relation of authority to their solution might become the basis for a further study in this field of college counseling.

The second conclusion which must be noted with regard to the whole field of college counseling on religious and ethical problems is the immensity and urgency of the task. Counseling of this type calls for skill, sensitivity and depth of character as the counselor seeks to guide or aid another human personality.

It must be pointed out also that counseling is not a panacea for every problem that overtakes the college student. Counseling must be combined with effective classroom work, challenging social experiences and vital worship experiences in order that the new insights gained in the counseling interview may be tested in the laboratory of life.

The success of such a counseling procedure for college students as has been discussed in this study is dependent upon a campus counseling program which functions effectively. The program may be organized formally, or it may be informal and spontaneous, functioning effectively because professors and administrators on the campus are

alert to their responsibilities as college counselors when the need arises.

College counseling provides one approach in reaching students with Christian answers to their problems. Adequately understood and properly employed, it may bring together in an effective relationship the experience of an adult counselor and the need of uncertain college youth.

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