

EVALUATION OF THE COUNSELING PROGRAM
OF THE HAZEN FOUNDATION
PACIFIC AREA CONFERENCES

by

ALICE LEE FREEMAN

A THESIS

submitted to the
OREGON STATE COLLEGE

in partial fulfillment of
the requirements for the
degree of

MASTER OF SCIENCE

June 1946

ACKNOWLEDGMENT

To Dean C. W. Salser and to Dr. E. W. Warrington, the writer gives grateful acknowledgment for their guidance and suggestions in the preparation of this thesis.

Thanks is also due Dr. J. R. Clinton for his suggestions and constructive criticism on this thesis.

APPROVED:

Redacted for Privacy

Professor of Education

In Charge of Major

Redacted for Privacy

Head of Department of Education

Redacted for Privacy

Chairman of School Graduate Committee

Redacted for Privacy

Chairman of State College Graduate Council

TABLE OF CONTENTS

Chapter	Page	
I	Introduction	1
	Statement of the Problem	1
	Purpose of the Study	2
	Location of the Study	3
	Subjects Employed in the Study	4
	Source of Data and Facts	11
	Methods Used in Study	12
	Procedure Used in Making Study	12
	Limitations of the Study	13
	Summary of Chapter I	14
II	Historical Background	16
	Purpose of Hazen Foundation	16
	Religious and Character Development of Youth Not in College	20
	Social Welfare and Civic Enterprises	22
	Churches and Interdenominational Activities Research and Publications	22
	Religious and Character Development in Higher Education	23
	Summary of Chapter II	24
III	The Study	35
	General Counseling Principles	35
	Personal Counseling	38
	Reports from Hazen Foundation Conference Members on Personal Counseling	60
	Vocational Counseling	67
	Reports from Hazen Foundation Conference Members on Vocational Counseling	76
	Educational Counseling	88
	Reports from Hazen Foundation Conference Members on Educational Counseling	104
	Religious Counseling	104
	Reports from Hazen Foundation Conference Members on Religious Counseling	115
	Summary of Chapter III	126
IV	Conclusions	127
	Bibliography	132
	Appendix--A--Questionnaire	134

LIST OF TABLES

TABLE	Page
I Sites and Years of Hazen Foundation Pacific Area Conferences	5
II States Represented by Delegates at Hazen Conferences	4
III Positions Held by Hazen Conference Delegates	5
IV Pacific Area Colleges Represented at Hazen Foundation Conferences	7
V Delegates Present at Pacific Area Conferences from Other Sections of the Country	9
VI Positions of Delegates Replying to Questionnaire	10
VII Counseling Activities of Delegates	10
VIII Appropriations of Hazen Foundation from 1925-1939	19
IX Percentage of Each Occupation Represented at All Hazen Conferences	31
X Replies on Question Twenty-two of Junior College, State College, and University Delegates	85
XI Junior College and University Opinion on Question Twenty-Nine	100

EVALUATION OF THE COUNSELING PROGRAM OF THE HAZEN FOUNDATION PACIFIC AREA CONFERENCES

CHAPTER I

INTRODUCTION

Counseling and guidance are now quite generally recognized as being a part of the function of higher education. Colleges and universities are more aware of their responsibility in aiding the student to develop his capacities in all realms of human living--the emotional, social, and spiritual as well as in the intellectual and educational areas. Development in these first named areas does not usually come about in the regular classroom relationship, but it is the result of activities and experiences outside the lecture room. It is recognized by educators that the attitudes and opinions of the faculty members are influential in affecting the attitudes of the student. Therefore, particular attention is being accorded faculty-student relationships especially where it exists on an informal basis.

Statement of the Problem

Religious organizations were early concerned with this wider interpretation of education, and they have definitely

encouraged this new emphasis. The Hazen Foundation is one religious organization which has been vitally occupied with the counseling of students, and the problem to which this thesis addresses itself is to evaluate the counseling procedures which they recommend to further creative faculty-student relationships. Conferences, sponsored by this organization, are held in various parts of the country, and to these conferences are invited faculty members and other persons interested in the guidance program in higher education. Leaders in the field of religion and counseling present to the gathering their ideas on a counseling program, and emphasize the religious undergirding of this program. The problem with which this study is concerned is to answer the following questions: What is the program at the Hazen Foundation's Pacific Area Conferences? What are the techniques and practices which they recommend? With whom are they working in trying to increase the interest of higher education in the counseling program?

Purpose of the Study

An evaluation of the Hazen Counseling program should indicate the reasons for the interest on the part of a religious foundation in the student counseling program. It will seek to determine the attitude of educators working

in the field toward the counseling program set forth at the Foundation's Conferences. The final purpose of such a study is to arrive at a conclusion as to the contribution which the Hazen Foundation, as an example of a religious organization, can make to the counseling program of the college or university.

Location of the Study

Hazen Conferences have been held in the East, Middle West, Rocky Mountain region, and on the Pacific Coast. For the purposes of this study, however, the location is limited to those which have been held on the Pacific Coast. This includes eight conferences which were held in California, Oregon, and Washington. A table of the conference sites and the year in which each was held follows:

TABLE I

SITES AND YEARS OF HAZEN FOUNDATION
PACIFIC AREA CONFERENCES

City and State	Year
Asilomar, California	1935
Asilomar, California	1936
Asilomar, California	1938
Big Four Inn, Washington	1939
Asilomar, California	1940
Qualicum Beach, British Columbia	1941
San Rafael, California	1943
Portland, Oregon	1945

The people who attended the conferences came largely from California and the Pacific Northwest. Other visitors were present from states which are at some distance from the Pacific area. The following table lists the representation according to states:

TABLE II
STATES REPRESENTED BY DELEGATES AT HAZEN CONFERENCES

State	Number of Delegates
California	140
Oregon	64
Washington	43
Idaho	12
Montana	5
Nevada	4
New York	7
Connecticut	3
Illinois	2
Massachusetts	2
Oklahoma	2
Ohio	2
Tennessee	2
Wisconsin	2
Arizona	1
Georgia	1
Iowa	1
Kansas	1
Michigan	1
Minnesota	1
North Carolina	1
Texas	1
Vancouver	1

Subjects Employed in the Study

The total number of people who have participated in

the eight Hazen Conferences which have been held on the Pacific Coast is two hundred ninety-nine. This number excludes those who were members of the families of some of the delegates. In the case of a wife attending with her husband, she was counted only if she was concerned with the counseling of students in some professional capacity.

The character and purpose of the Hazen Conferences is revealed through a study of the positions held by the people participating in the conferences. The following table breaks down the delegations into professional categories:

TABLE III
POSITIONS HELD BY HAZEN CONFERENCE DELEGATES

Position	Number in Position
Administrators	96
Professors	84
Religious Workers	64
Deans and Professors of Religion	19
Personnel and Guidance Directors	18
Miscellaneous	11
Medical Advisors	9

In the administrative category are included presidents of colleges and universities, deans of men and women, deans

of divisions, registrars, and placement secretaries. Instructors, professors, and librarians are included under the heading of "Professors." Those classified under the title of "Religious Workers" include student workers for the various churches and those who are connected with the YMCA's and YWCA's. Those who occupy chairs of religion at their respective institutions and those who teach courses in the Christian religion are classified under "Deans and Professors of Religion." In the denominational college, such a position may include the direction of the campus religious program. "Personnel and Guidance Directors" are people who have the responsibility for the counseling services of a college or an industry. Nine "Medical Advisors" are listed and these are either medical advisors to students at a college or are on the staff of a medical school.

It can be seen from these figures, that a large majority of the two hundred ninety-nine people attending the Hazen Conferences were on the staffs of institutions of higher learning as teachers, administrators, or directors of counseling services. While the conferences have a religious frame-of-reference, the largest percentage of the people attending are those who have no professional religious position. This trend is in keeping with the purpose of the Hazen Conferences which aims to present to

the administrators and professors the personnel and counseling point of view. It is hoped then that these men and women who have such frequent contact with students will carry out in their work the principles presented at the conferences as they apply to local situations.

Those who are deans of departments of religion or who teach religious subjects are a part of the official faculty group, while the student workers and Association secretaries are on the campus in an unofficial capacity.

Many types of colleges are represented by the subjects involved in this study. The contribution of the junior college, college and the university, the large institution and the small one, the private school and the state university are all given place in the conference. Table IV is a listing of the colleges represented and the number of religious workers, faculty, and administrative people who came from each school.

TABLE IV

PACIFIC AREA COLLEGES REPRESENTED AT
HAZEN FOUNDATION CONFERENCES

Name of School	Number from Each School
Stanford University	17
University of Oregon	14
University of Washington	14
Oregon State College	13
University of California	12
Washington State College	9

TABLE IV--Continued

Name of School	Number from Each School
Reed College	8
College of Pacific	7
College of Puget Sound	6
Mills College	6
University of California at Los Angeles	6
Whittier	6
Occidental	5
University of Southern California	5
Chico State College	4
San Jose State College	4
Scripps College	4
University of Idaho	4
University of Idaho--Southern	4
College of Idaho	3
Linfield College	3
Montana University	3
Pacific University	3
Pomona	3
San Diego State	3
Western Washington College of Education	3
California Institute of Technology	2
Davis	2
Fullerton Junior College	2
Los Angeles City College	2
Lewis and Clark College	2
Multnomah College	2
Pasadena Junior College	2
Redlands	2
Sacramento Junior College	2
San Francisco State College	2
University of Oregon Medical School	2
University of Nevada	2
Bakersfield Junior College	1
Boise Junior College	1
Chaffey Junior College	1
Deep Springs Junior College	1
Eastern Washington College of Education	1
Fresno State College	1
Glendale Junior College	1
Modesto Junior College	1
Montana State College	1
Pacific School of Religion	1
San Mateo Junior College	1
Whitman College	1
Willamette University	1

Conference leaders and visitors came from areas other than the Pacific, and the following are the colleges and universities from other sections of the country who had one member of the faculty or administrative staff present at a Pacific Area conference:

TABLE V

DELEGATES PRESENT AT PACIFIC AREA CONFERENCE
FROM OTHER SECTIONS OF THE COUNTRY

Name of School	State
Agricultural and Normal University	Oklahoma
Georgia State	Georgia
Hampton Institute	Virginia
Heidelberg College	Ohio
New York State College for Teachers	New York
Oberlin College	Ohio
Shaw University	
Smith College	Massachusetts
Southern Methodist University	Texas
Syracuse University	New York
Union Theological Seminary	New York
University of Arizona	Arizona
University of British Columbia	Vancouver, British Columbia
University of Chicago	Illinois
University of Minnesota	Minnesota
University of Wisconsin	Wisconsin
Vanderbilt University	Tennessee
Yale Divinity School	Connecticut

Returns on the questionnaire number one hundred thirty-four replies from the total of two hundred ninety-nine sent to the delegates to Hazen Pacific Area Conferences. Since twenty-eight letters failed to reach their

destination because of changes in address, the ratio is one hundred thirty-four returns to two hundred seventy-one questionnaires. The following table classifies the positions of the delegates who sent in their replies:

TABLE VI
POSITIONS OF DELEGATES REPLYING TO QUESTIONNAIRE

Position	Number Replying
Administrators	38
Professors	38
Religious Workers	23
Deans and Professors of Religion	12
Personnel and Guidance Directors	13
Medical Advisors	5
Miscellaneous	<u>6</u>
Total	134

The delegates were asked on the questionnaire to check one or more situations in which they have a counseling relationship with students. The number active in each type of counseling is listed below:

TABLE VII
COUNSELING ACTIVITIES OF DELEGATES

Activity	Number in Activity
Home Entertainment	72
Retreats and Conferences	73
Classroom	71
Informal Counseling Hours	119
Professional Counseling	76
Club Activities	84
Others	<u>4</u>

A study of this table reveals the varied counseling situations in which the conference members are engaged. Beside the ones listed, these other counseling tasks were written into the space provided: dormitory counselor, class sponsor, veteran's administration, and discussion group leader. Many take part in most or all of the types listed; thus these delegates have many opportunities to be in a counseling relationship with students. Because of the wide practical experience of the conference members, their replies to the questionnaire will reveal the opinions of educators who have vital interest and varied participation in the field of counseling.

Source of Data and Facts

Two main sources of data and facts were used in this thesis. First, the Hazen Foundation has published pamphlets and booklets which provided source material for Chapter II on the historical background of the Hazen Foundation. Reports from each Hazen Conference on Student Counseling and Guidance have been compiled and published. The writer studied these to obtain the point of view of the leaders and delegates on the issues of personal, vocational, educational, and religious counseling.

The second source upon which the study is based is the results of the questionnaire which the writer sent to the

educators who have attended one or more of the Hazen Conferences. The role of delegates is included in the published report of each conference. The poll of opinion which is obtained from the delegates' reactions to the questionnaire is used to evaluate the counseling program set forth at the conferences.

Methods Used in Study

The historical method was used for Chapter II of the study; material prepared by the Hazen Foundation giving the history of the group and its present activities was the main source of information. All these pamphlets and booklets are primary source material, and as such, are accurate.

The questionnaire was used for the main body of the study because an objective instrument was required to determine the opinion of conference delegates to certain counseling issues. The plus or minus reply makes it possible to tabulate the results in a systematic form which lends itself to interpretation.

Procedure Used in Making Study

In writing this thesis, the author studied the reports of the eight Hazen Foundation Conferences held on the

Pacific Coast. It became evident that certain ideas presented there are important issues in the fields of personal, vocational, educational, and religious counseling. These issues were used in the questionnaire which was sent to the administrators, teachers, religious workers, deans and professors of religion, personnel directors, and medical advisors who were delegates to the conferences. The questionnaire sought to determine the opinion of the conference members to the program of the Hazen Conferences.

The chapter on the study is divided into five sections--general counseling principles, personal counseling, vocational counseling, educational counseling, and religious counseling. The procedure followed in each section is to synthesize the material in each of these fields as it is found in the conference reports. The questionnaire results are then listed and compared with the program of the conference.

Limitations of the Study

Difficulty in constructing a questionnaire on an intangible subject causes one limitation in this study. An effort was made to make the answering of the poll as simple as possible by requiring only a plus or minus answer to the statements. Because, of the nature of the study--dealing as it does with ideas--some educators had

difficulty answering with just a "yes" or "no." Provisions were made on the instrument for the delegate to indicate a doubtful or uncertain attitude by placing a question mark beside the item. An example of one question, number 3, should be discounted because its meaning was not clear to those answering the questionnaire.

An addition could be made to the clarity of the questions by defining the terms "counselor" and "religious" in the body of the questionnaire.

The reader of this study must keep in mind that the program, techniques, and philosophy suggested at the Hazen Conferences are either the opinions of leaders brought by the committee to lecture at the conference or else the results of group discussions among the members. They are not the official stand of the Hazen Foundation, for the Foundation does not attempt to interpret a set point of view, but leaves the individual free to develop his own opinions.

Summary of Chapter I

Chapter I has introduced the study by stating the problem and purpose of the study. Location and the subjects employed were considered next. Source of facts and procedures were described.

The historical background will be turned to in

Chapter II. From that, the main body of the study divides into sections on general counseling principles, personal counseling, vocational counseling, and religious counseling.

CHAPTER II

HISTORICAL BACKGROUNDPurpose of Hazen Foundation

The purpose of the Hazen Foundation, as stated in the Articles of Association, is: "To receive and maintain a fund or funds to be held either absolutely, upon condition or in trust and to apply the income and principal thereof to promote the public welfare either by supporting existing agencies or through independent activities of this corporation, such agencies or activities to be exclusively religious, charitable, scientific, literary, or educational in character."

The Foundation was incorporated in September 1925 under the laws of the State of Connecticut. At this time, Mr. Edward W. Hazen gave a small initial endowment to the organization. Mr. Hazen was born in Middletown, Connecticut in 1860, and his boyhood was spent in Haddam. He was in business for a period of forty years, and at the time of his retirement in 1915, was Advertising Director of the Curtis Publishing Company. His interests extended to government as a representative in the Connecticut General Assembly in 1917 and a member of the State Senate in 1919. He had an interest in welfare and civic organizations such as the Connecticut State Farm for Women, the Young Men's Christian Association, Wesleyan University, the Middlesex Hospital, and the Middlesex County Farm Bureau. During the

later years of his life, Mr. Hazen gave a good deal of time and attention to "young people and activities designed to promote a sound character foundation on which useful and constructive lives might be built." He felt particularly the importance of such work among college students because they represent a strategic group of leaders in American life.

Upon Mr. Hazen's death in 1929, more financial aid was given the Foundation from his bequests. It is in the period since this time, that most of the activities to be mentioned have been undertaken.

The Articles of Association authorize the Trustees to receive funds in trust to be used for the public welfare. The Foundation places its organization and experience at the service of individuals or other organizations having common interests. No particular agency or method of developing the character of youth appealed to Mr. Hazen as being the "last word;" he wished to work more in an experimental way to consider many approaches. One of the aims of the Foundation has been to discover creative approaches to this problem of the character education of youth. Another of Mr. Hazen's convictions which has influenced the point of view of the Foundation, was his belief that the basis for sound character development and constructive citizenship is to be found in the example,

life, and teachings of Christ.

In spite of the influence and direction given by Mr. Hazen, the Trustees have complete freedom of action in this day. Thus, it is possible to keep up with changing conditions and needs in the fields within which the Foundation works. The trustees emphasize a personal and participating relationship with the organizations which receive Foundation support. The reason for this is to keep the Foundation aware of the needs and opportunities in each field. It enables a more creative type of work to be done.

The Foundation's total appropriations from 1925 to December 31, 1939 have amounted to \$763,534.68. Included are both grants to existing agencies, which have taken eighty-five per cent of the total, and expenditures for independent activities of the Foundation. In addition to this expense, the staff has rendered service to the field at an estimated cost, as shown by the accounts, of \$124,252.52.

On the basis of geographical location, analysis of the grants show that thirty-one per cent of the funds have gone to agencies located in Connecticut; sixty per cent to agencies located elsewhere in the United States; and nine per cent to agencies or work abroad.

The following table is a listing of the appropriations of the Foundation from 1925-1939:

TABLE VIII

APPROPRIATIONS OF HAZEN FOUNDATION FROM 1925-1939

Item	Amount	Percentage
Religious and Character Development of Youth not in College	\$293,400.12	38.5
Religious and Character Development of Youth in Higher Education	251,561.90	33.0
Social Welfare and Civic Enterprises	145,444.18	19.0
Churches and Interdenominational Activities	69,422.45	9.0
Research, Publications, and Miscellaneous	<u>3,706.03</u>	<u>0.5</u>
Total	\$763,534.68	100.0

It will be noticed that nearly three-fourths of the appropriations were made to agencies promoting religious and character developing activities. The larger amount went into those activities for non-college youth, but in recent years college projects have tended to take an increasing portion of the grants, and from 1935 have been larger than all other appropriations combined.

Slightly less than one-fifth of the money has been used in the field of social and civic welfare. Churches and interdenominational activities take up nine per cent of the total. Research and publications make up less than one per cent of the funds spent, but the interest of the

Foundation in this field is very expensive. Most of the major publications have been self-supporting.

A description of the agencies and fields of interest which have received the support of the Hazen Foundation follows:

Religious and Character Development of Youth Not in College

This field receives thirty-eight and five-tenths per cent of the total appropriation of the Foundation. The Young Men's Christian Association has been the recipient of the major portion of the funds in this area. It includes local, county, state, national, and international activities and agencies of the YMCA.

Two of the Foundation's few grants for the erection of buildings comes within the scope of this field. The building fund of the Middletown, Connecticut, Association was given a grant, as was the YMCA in Orlando, Florida.

The work of the national organization, including the National Board and the Forward Program Fund, has been subsidized to the sum of \$63,418.00. Foreign work of the YMCA received \$31,313.00.

The program of the YMCA is directly related to the Foundations major interests; its officers have given a considerable amount of time and attention to the various phases of the Association work, including service on

boards and committees.

Grants to the national Junior Achievement movement have amounted to \$56,036.24 including support to the Connecticut and to the national organizations. This program is designed to promote the better use of leisure time activities of boys and girls through encouraging participation in productive industrial and home-making enterprises. This movement emphasizes actual experience in producing and marketing manufactured articles, and the financing of the projects. The purpose is to help young people to learn and practice the fundamentals of American business and the principles essential to economic well-being. Junior Achievement seeks to discover and develop latent capabilities and the spirit and techniques of cooperation and unselfish service. Mr. Hazen was one of the organizers of this group.

In its grants in this field of religious and character education, the Foundation has sought to encourage those groups which are interested in developing socially minded and intelligent citizens. Those agencies which have the philosophy and motivation of the Christian ethics have been favored.

These organized agencies have been supported by the Foundation because it has found within them men and women who are facing realistically and creatively the needs of

youth in a changing society with knowledge of new contributions to be derived from psychology, education, and other social sciences. The Foundation has sought, through its grants and the influence of its officers, to encourage a continuing dynamic approach to the problems of youth.

Social Welfare and Civic Enterprises

In the field of social welfare, institutional endowments have been made for projects in health, child care, relief, and other related activities. However, these grants, and those made for civic welfare, have been made almost exclusively in Mr. Hazen's home community and state, representing a localized continuation of his interest in them.

Churches and Interdenominational Activities

The Foundation has continued to support some of the activities of the Congregational Church in which Mr. Hazen was a member. Grants to foreign missions have been made through the American Board of Commissioners for Foreign Missions, aid for home missions through the American Missionary Association, and the Missionary Society of Connecticut. In the field of interdenominational activities, the following organizations are among those receiving

support; The Federal Council of Churches of Christ in America, the Connecticut Council of Churches and Religious Education, the Middlesex County Council of Churches and Religious Education, the World Alliance for International Friendship Through the Churches, and the American Bible Society.

Research and Publications

Two projects have occupied the Foundation in this field; first, financial and staff cooperation in a research project on the "transition" experience from school to college; and, secondly, sponsorship of the Hazen books on religion.

The research study was conducted by a group of graduate students at the Yale Divinity School under the direction of Professor Hugh Hartshorne, with the cooperation of representatives of the faculty in some twenty colleges and universities. The Foundation was active in gathering the material for the survey, and it shared in the costs of the study itself and in the publication of the report. The report of the investigation was published in a booklet, "From School to College," published by the Yale University Press, 1939. The study sought to find the problems which confront the student as he made the transition from high school to college. Such an objective study aids educators

in finding solutions to these problems.

The Hazen books on religion have been a distinctive service of the Foundation. These books were planned to present the main beliefs of the Christian religion to college students in an interesting and readable form. Suggestions for subjects and authors have come from people who work with students and know their needs. Twelve such books have been published since 1936 in the following order:

John C. Bennett: Christianity and Our World

Mary Ely Lyman: Jesus

Walter Horton: God

Georgia Harkness: Religious Living

Kenneth S. Latourette: Toward A World Christian Fellowship

Douglas Steere: Prayer and Worship

George Stewart: The Church

Ernest F. Tittle: Christians in an Unchristian Society

Robert L. Calhoun: What is Man?

Gregory Vlastos: Christian Faith and Democracy

W. Russell Bowie: The Bible

Henry P. Van Dusen: Reality and Religion

Religious and Character Development in Higher Education

It is with the field of religious and character de-

velopment in higher education that the present study is most concerned. Such work is coming to occupy a dominant place in the Foundation's program. Its leaders recognize that the college represents a strategic, but very complex, field for religious and character education.

In general, the Foundation's program has emphasized the central importance of persons rather than institutions. For this reason, many of the grants have been for the purpose of promoting the professional growth of leaders. Only a small fraction of its support has gone into purely institutional maintenance and organizational upkeep. The Foundation is particularly interested in those agencies in which the students have a large degree of responsibility and where their initiative is required. The Foundation also realizes that there can be no substitute in character education for the contacts of youth with vital personalities who have themselves measureably achieved religious maturity. These principles have determined the direction and emphasis of the Foundation's work in higher education. The program can be divided into the following areas: Student Christian Movement; religious work on local campuses; grants to institutions; professional training; agency-grants.

The Student Christian Movement has received considerable interest and support from the Hazen Foundation because

it is facing the rapidly changing issues concerning the relationship between religion and higher education. The Foundation has been particularly interested in those moves which are bringing about greater cooperation among the religious groups working on the campuses. The question of the relationships between the student YMCA and YWCA, between the associations and the expanding program of the Churches, and between these groups and the religious programs of the colleges has been posed to all who are participating in campus religious activities. The Foundation feels that there are many possible approaches to the problem and that there are many instances where cooperation can better accomplish the ends which all groups have in common. For this reason, grants have been made to support such experimental attempts at cooperation as the New England Student Council, the National Intercollegiate Christian Council, and the National Student Assembly. The leadership of these various groups has been reached at the Hazen Conferences where greater understanding has been achieved as Association secretaries, university pastors, as well as faculty, have all been concerned for the larger issues which face those who work with students.

It is not within the realm of the Foundation's work to make grants to individual institutions for programs of religious and character development. However, for special

reasons, a few exceptions have been made. Wesleyan University, Connecticut College for Women, University of Connecticut, and Oregon State College have been the exceptions. Two experiments at Oregon State College were worthy of support. One was in connection with the establishment of a chair of religion which would show the possibilities for religious work at a state university. The other was a project of the student YMCA as it used its students in positions of leadership in the rural field.

General grants have been made to institutions by the Foundation. These institutions have been of three types: theological seminaries, colleges in the south engaged in work with special population groups, and institutions affiliated with the Near East College Association. In addition, small grants have been made to Mt. Holyoke College and the Northfield, Massachusetts, Schools. These grants have made possible special courses or seminar meetings which have stimulated intellectual growth in the various fields of religious thought.

Other organizations which have received a small amount of support from the Foundation are: The Committee on Friendly Relations with Foreign Students; The Council of Church Boards of Education; and the Conference of Church Workers in Universities. All of these grants represent the deep interest of the Trustees in those efforts which

are drawing together the religious forces of the campus, and also those projects which demonstrate the possibilities of particular approaches to problems which are of wide interest and scope.

Professional training as aided by the Foundation is concerned with the task of developing leaders who can create the atmosphere and conditions in the modern college in which character and religious growth can take place. The program emphasizes the selection and training of such leaders, including conferences where they can exchange experiences. It is hoped that in this way standards may be raised and that there may be an increase in the number of teachers and other persons who are skilled in this religious aspect of education.

The Foundation has worked in part through existing agencies in carrying out this emphasis. It has also developed new projects under its own auspices as it saw the need.

The National Council on Religion in Higher Education is one group with which the Foundation is cooperating because of their mutual interests. The Council received grants totaling \$38,225.00. The program of the National Council involves the search for young college graduates who plan to go into college teaching or related work and who are sincerely interested in the religious and character

development of students. It selects a few individuals of this type and awards to them fellowships for graduate study. The fellows are then aided in securing positions on college faculties. Through an annual conference, known as the "Week of Work," the Council fosters their continued professional growth and competence as leaders in the religious and educational life of the colleges. The Hazen Conferences on Counseling and Guidance began as a cooperative venture in which the organizations initiated the experiment in "in-service" professional education. Fellows of the Council were active as leaders and planners of these conferences. The Agency-Grant program of the Foundation was worked out originally as a joint enterprise, also.

The Foundation sees the need for specialized professional training in the field of religion in higher education, so it has cooperated with the following institutions: Yale Divinity School, the Divinity School of the University of Chicago, and Union Theological Seminary. Yale Divinity School has been assisted because of the work of the school in training college teachers of religion, Association secretaries, university pastors, and administrative officers. Specialized courses at the before-mentioned colleges have received support because they offered summer sessions for the benefit of workers in the field of religious counseling. The courses offered included organi-

zation and administration of religion in higher education, religious counseling, worship, the work of the university pastor, and the Association secretary and closely related subjects.

The Hazen Conferences on Student Counseling and Guidance, which is the subject of this study, began as a cooperative venture with the National Council on Religion in Higher Education. The first one was held in August, 1929, at Lisle, New York. Conferences have been held in the East, Middle West, Rocky Mountain region, and on the Pacific Coast. The aim has been to bring together an invited group of college and university teachers and administrators, university pastors, and association secretaries to study the problems of college youth and to find ways of meeting them more adequately through counseling, group activities, and changes in the educational system. The emphasis has been on the Christian faith and ethics as background and basis for this work. Reports of the conferences are published annually for general distribution.

The conference is planned and conducted by the delegates themselves who have usually been appointed at the preceding conference. The typical program consists of morning work-sessions in which the philosophy, organization, and methods of counseling are discussed. Significant educational issues are also considered. The afternoons are

free for recreational and informal activities. In the evening, an outstanding leader in American religious life, who has been nominated by the planning committee and brought to the conference by the Foundation, gives a series of lectures. These lectures are planned to give a religious and philosophical background for the work of counseling and guidance.

The total attendance at the twenty-one conferences which had been held up to 1939 had been 1109 workers in higher education or closely related fields. In some cases those attending have been accompanied by members of their families. The following is a classification of the delegates according to professions:

TABLE IX
PERCENTAGE OF EACH OCCUPATION REPRESENTED
AT ALL HAZEN CONFERENCES

Occupation	Percentage
Teachers	31.0
Association Secretaries and University Pastors	27.0
Personnel Officers	17.0
Administrative Officers	8.0
Chaplains, Deans and Directors of Religion	4.0
Students	2.0
Miscellaneous	11.0

It is interesting to note, that the majority of those attending the conferences have been teachers, presidents,

deans, personnel officers, chaplains, deans and directors of religion--all those who are directly and officially associated with institutions of higher education. The next largest group is that of the University Pastors and Association Secretaries. The orientation and sponsorship of the conferences have always been avowedly religious, and yet nearly half of all persons attending have not been professionally engaged in religious work.

The conferences have aided those persons attending to become more effective counselors, and through the inspiration and the increased awareness of the counseling relationship between faculty and student which is gained at the meetings, the delegates are able to interest the colleges or universities which they represent in the possibilities of the counseling program.

There has been a close relationship between the Hazen Conferences and the Agency-Grant plan of the Foundation. Agents are expected to attend the conferences, and they are given first preference on the invitational list. This Agency-Grant plan is one of the most distinctive activities of the Hazen program. Because they believe that one vital factor in character development is the personal contact which the student has with qualified teachers, administrative heads, or religious leaders on campus, the Hazen Foundation appointed annually a selected group of indi-

viduals who are designated as "Hazen Agents." These people receive small grants with the understanding that they are to be used in furthering personal contacts with students.

The Advisory Committee selects those persons to receive grants who are committed by personal conviction to helping students in their religious development, and who are willing to devote time to personal relationships with students. The use of the money in the grant is left to the judgment of the appointee for he should use it in any way which will further the purpose for which it was given. Some of the most common usages are: the entertainment of students in the home; the purchase of helpful books for circulation among students; for weekend retreats and conferences; for the assistance needed by selected students to send them to conferences which have character building based on religious principles as their aim.

Up to the year 1944, after fifteen years of operation, the Agency-Grant had been given to 442 individuals. In the year 1943-1944 the Associates were located in 118 colleges and universities, in forty states, and the District of Columbia. The Grants are made for a period of one year only, but renewals may be made up to a period of five years. Since there is an unending field for expansion, it is hoped that the Associates will be able to develop plans which adequately provide for their counsel-

ing activities without the aid of the grant. Many have been able to interest their institutions in continuing the program which has been started by the grant.

A feeling of fellowship binds together those who have attended the conferences and have received the grants, and this feeling is fostered by the practice of distributing to the Associates reports and other materials which will be of use to them in their work with students. Current book lists are sent, and recent developments in the field of counseling are described. These services have been an inspiration and a source of encouragement to many Associates.

This is the background of the history and interest of the Hazen Foundation, and it reveals the emphases and the purposes which will be found in the Hazen Conferences on Student Guidance and Counseling. The experimental approach will be noticed in the methods and philosophy with which the problem of more adequate student counseling is investigated. This study will consider the recommendations of the leaders and the group at the Hazen Conferences under the headings of personal counseling, vocational counseling, educational counseling, and religious counseling.

CHAPTER III

THE STUDYGeneral Counseling Principles

The questionnaire used in this study is intended to reveal the opinions of teachers, administrators, religious workers, deans of religion, and medical advisors on issues in personal, vocational, educational, and religious counseling. In each of these fields, the discussions held at the Conferences were analyzed and the main points discovered. These were the issues presented to the delegates for their reactions. The general plan of this chapter is to discuss the ideas in each of the four areas of counseling, as they were presented at the Hazen Pacific Area Conferences, then with this as a background and a point of reference to analyze the results of the questionnaire. The trend of thought among the educators will be revealed in the tabulation of results, and these opinions will then be compared with the ideas presented by leaders and groups at the conferences.

For the purposes of this study, the definition of the term, "counselor" will be the one used at one of the conferences--the counselor is any individual who gives the major part of his time, whose major interests, whose qualifications both by interest and personality lead him into direct relationship with students. This definition

is inclusive enough to encompass individuals in many fields and with varied backgrounds of training and interest.

Several questions were raised as issues at the first Pacific Area Conference in 1935 to set the stage for thinking in this area. These points are concerned with some of the general principles of counseling. A reference to page will give the reader the tabulated results on questions 1, 2, 3, 4, and 7.

The first item in the questionnaire is, "Counseling is just good teaching." Thirty-eight delegates believe that this is true; sixty-six believe it false; twenty-five are uncertain. The point of view of the educators who agree with the statement is that, taken in its broadest sense, teaching should be counseling. To them, a good teacher is one who concerns himself with the student's adjustment in all phases of life. Those who expressed a negative opinion believe that while teaching includes giving information and helping students meet concepts in the field of study, counseling goes much farther. It is interested in helping the student handle social and moral issues. The latter view is the one held by the larger number of delegates polled.

"The counselor should see all students who come under his jurisdiction thus risking the regimentation of his program." The affirmative answers number forty-eight, the

negative ones, fifty-four, and the doubtful ones, thirty-two. Those who agree with this statement think that the counselor should see the students who are his charges under a regularly scheduled system. The danger in this program is the regimentation of time and effort so that students with special problems will not feel free to come in for counsel. Another disadvantage is that the time available is so meager that a superficial job is done with each individual. More educators believe that the counselor should not attempt to see all students in his jurisdiction thus allowing more freedom of time and action with those requiring special attention.

It is apparent from the results on question three that the wording is confusing and the meaning is sometimes missed by those marking the questionnaire. Thirty-nine answered "yes," fifty-five said "no," and thirty-six questioned the statement. The issue which was intended to be raised was the relative importance of successful personal relationships and rapport between counselor and student and the carrying out of an efficiently run counseling program and schedule.

Item four reads, "The counselor should see only faculty-designated students, risking being known as the person to whom 'queer' students have to go." A definite trend of opinion is revealed by 125 conference delegates

agreeing that such a condition is to be avoided, while two answer it in the affirmative and three are uncertain. The reputation of the counseling service with the students is implied here. The results of the question show that educators realize that the attitude of students toward counseling is important in determining its effectiveness in reaching as many students as wish to seek counsel.

A practical issue is raised in question seven, which reads, "It is possible to combine an administrative position (in which the duty may be disciplinary) and counseling." Eighty-six replies indicated that it is possible, thirty believe it impossible, and eighteen were uncertain. The concensus of opinion is obvious on this issue and yet many qualified the statement by inserting the comment that while it is possible it is also difficult and a skilled person is required for such a position.

These five questions cover the general issue included on the questionnaire. The other items will be considered under the headings of personal counseling, vocational counseling, educational counseling, and religious counseling.

Personal Counseling

The philosophy and technique of counseling students in the field of their personal problems is a major interest

of the Hazen Foundation. Because they feel higher education should be concerned with the whole personality, Hazen advisors encourage faculty people, administrators, and religious workers to be aware of the personality problems of their students. They feel that the student's educational and vocational success is intimately bound with his adjustment in his social environment; therefore, it is one of the tasks of the educator to give attention to this phase of the student's development.

In line with this concern, some sessions at Hazen Conferences have been devoted to an analysis of the goals in the field of personal counseling, to a few of the methods and techniques which can be used, and to some of the major problems which arise.

Purpose and Goals. First, the primary goal of the counselor is to aid the student in acquiring self-direction, by helping him to understand himself, his abilities and potentialities, and to recognize his relationship to the institution and the community. Often the student does not understand his difficulties, but even then the counselor should not become deterministic. Rather his role is that of the guide who, having more knowledge of the possible roads, points out the various choices which may be made. He attempts to assist the student in deciding where he wants to go, what he wants to do, or how best he

can accomplish his purpose. The final responsibility rests upon the student, for it is only in that way that he grows and matures.

In dealing with the problems of students, the counselor must keep in mind the factor of individual differences. He must realize the necessity for dealing with these differences in such a way as to meet the needs of the particular student. The problems arising from inherent individual differences involve race, nationality, physical stature, and sex. Home background includes economic status and the type of community from which the person comes; differences in college life include the affiliations of the student on-campus, his living arrangements, suitability of the curriculum to his need, emphasis of the college upon athletics, weight placed upon religion, and opportunities for social life. The educational philosophy of the counselor and of the college should allow for these differences in individuality and must aid in the development of the full societal potentialities of the student.

Methods and Techniques. Methods and techniques which may be used in personal counseling are also a concern of those who attend the Hazen Conferences on Student Counseling. When Thorndyke said, "Whatever exists, exists in some amount, and can be measured," he laid the foundations

for objective testing. Psychologists agree that personality exists and can therefore be measured. However, the measuring of personality is extremely difficult; it is almost impossible to isolate the factors which make up the personality. For this reason, personality and social adjustment tests should be used carefully with adequate understanding and skill on the part of the counselor.

There are some valuable results to be obtained from tests, making it important to know the criteria for judging them. There are a number of requirements for a useful personality test: validity, reliability, objectivity, ease of administration, and economy. Generally speaking, the reliability and validity of the present tests are low.

Bernreuter Personality Inventory and the Bell Adjustment Inventory are the two most commonly used tests in the field of personality. The Bernreuter has six classifications: Introvert-Extrovert, Neurotic Tendencies, Self-sufficiency, Dominance-Submission. The Bell Inventory measures four areas of adjustment: Home, Health, Social, and Emotional. It has proven to be more useful as a counseling instrument.

The problem today is to improve tests in order to avoid inaccuracies and invalid judgments. To accomplish this, human personality must be analyzed to discover what is capable of measurement. In order to get a better basis

for test construction, certain factors must be kept in mind: (1) The test is merely a sample of human behavior; (2) Student motivation for taking the test must be approximately constant; (3) Behavior measured must have some useful degree of generality--must have a reasonable degree of stability.

The underlying principle of guidance should be to aid the student in becoming self-directive; the student is entitled to any test data which he can use intelligently in a greater understanding and knowledge of self. As an example of one use of such information, it is the practice of Pasadena Junior College to record an "achievement quotient" for each student, indicating whether or not he is living up to his scholastic possibilities. The grade-point for each is divided by his intelligence quotient. The resulting figures are arranged on the basis of a "normal" curve, picturing the student's actual achievement against his demonstrated potentialities.

One practical criticism of tests is that they may eliminate, to some extent, the establishment of rapport between counselee and counselor, and it may lead to over-emphasis and preoccupation with personality maladjustment. However, in the handling of any large number of students, any method which will uncover a significant number of maladjusted individuals, without excessive cost, has

practical value. Psychologists find that test results are often useful in revealing major sources of maladjustment, as an aid in arriving at diagnosis and a possible therapeutic approach.

There remain many unanswered questions in this matter of testing for personality difficulties, but it can be concluded that there is a practical use for testing if it is administered and interpreted by skilled persons.

Several supplementary informal methods of studying personality can be used and the findings added to the test scores and interview results in the permanent cumulative records. Questionnaires, anecdotal records, teacher ratings, autobiographies, diaries, and daily schedules are fine sources of information about the individual.

The questionnaire obtains facts and opinions which the person is willing to give. It is the one means of obtaining the objective information which is needed. However, it has the disadvantage of being too inflexible and often too prying.

Anecdotal records portray a student's behavior as observed in specific situations by the instructor. It is of value because it increases the instructor's awareness of student behavior. It also keeps for the permanent record certain helpful incidences which might otherwise be lost. Such records should include a description of the

particular situation, the student's behavior, and the group reaction. It should be as objective as possible without any attempt made at interpreting the information.

Rating scales make possible an evaluation of specific characteristics--participation, neatness, industry, confidence, and others. However, because of their subjective nature, ratings on the same students should be compared from several different sources.

Autobiographies, diaries, and daily schedules present the student's version of the events of his life and relate what he considers important. Clues to his use of time, study habits, and the balance between recreation and work can be gained through these sources.

The interview is probably the most fruitful technique in personal counseling. The Hasen group is concerned first with the interviewer--with his qualifications for giving valid aid. The qualifications of the counselor should include training, social intelligence, imagination, intuitive understanding of the other fellow, and rich experience in work and living. The counselor, himself, needs to have come to terms with life and to have established a philosophy of faith in a way of life. In the counseling relationship, he should recognize his own limitations. He must separate his own attitudes, control his inclination to dominate, and not superimpose his own enthusiasm or

purpose.

The purpose of the interview is to improve the counselee's understanding of himself and to throw light on the working out of his problem. It is especially desirable if the counselee is seeking help of his own accord.

The physical factors involved in the interview are important. The surroundings should be pleasant and there should be plenty of time in which to conduct the interview.

Certain steps should be followed in the interview: specific preparation made; rapport established; the problem discovered and analyzed; possible procedures evaluated; preparation made for follow-up. There needs also to be a readiness to adjust if circumstances demand it.

One leader at the Hazen Conference recommended these do's and don'ts for carrying on the interview:

1. Have only two people present.
2. Respect the integrity and privacy of the individual.
3. Trust him.
4. Appreciate his good points--build on them.
5. Save his face--but face facts.
6. Show him facts about himself and his relation to life, but avoid introspection.
7. Don't press friendly relation if acquaintance is brief.

8. Direct questioning should only follow a development of the situation.
9. Records should be made--either notes or complete accounts.
10. Written statement from the student to clarify his case may be used.
11. Counselor should examine own prejudices.
12. Be honest.
13. See limitations of the interview and end it when no progress can be made.

Personal counseling often involves counseling on problems in the field of mental hygiene and the Hazen Conferences point out some of the aspects in this field of mental health.

Mental Hygiene. Mental health is defined as "an inner unity and outer conformity: a dynamic state which is an integral part of the total growth and development of the individual." It manifests itself in behavior and in the type of adjustment which is made to life. It is connected with physical health, with the endocrine glands, and with the autonomic nervous system. The factors which influence it are both hereditary and environmental.

According to Lindeman, "The process by which an individual arrives at insight with respect to his own motivation" is mental hygiene. Another definition of the same

process is given by Shaffer: "The prevention of inadequate adjustments and the process by which maladjusted persons are restored to normal living. In the broadest sense, the aim of mental hygiene is to assist every individual in the attainment of a fuller, happier, more harmonious, and more effective existence." Counselors in schools are concerned with the two named aspects of mental hygiene--the preventive and the curative. The first is the positive guidance of the ordinary course of life in such a way as to promote desirable traits of personality and to avoid causing maladjustments. The second is the study and treatment of individuals already maladjusted.

The professional practice of mental hygiene with others requires special education and experience although in a very real sense, anyone who has some control or influence over another person has either a favorable or unfavorable effect on the quality of the adjustments of that person.

The counselor should be familiar with the environmental resources of the campus which will be helpful in the adjustment of students. Social participation may be gained for the individual through the development of interest in the residence group or special clubs. Skills and aptitudes may find an outlet through such things as campus newspaper, sports, or employment.

The work of the counselor is summed up as: (1) to detect the symptoms, (2) to discover sources of conflict, and (3) to help the students discover ways of resolving his conflict.

A few practical helps which may be recommended in preventing difficulties in mental health are: a sense of humor, enjoyable activities, learning to excel in something, leisure reading, honesty with oneself, love of one's fellow men.

The mental hygiene problems of college students can be divided into three categories: (1) frustration of self-expression, (2) poor emotional control, and (3) inadequate social adjustment. Each case is unique, combining problems within two or more categories.

In the group which is troubled with frustration in self-expression fall those students who are having academic difficulties. They show one or more of the following characteristics: (1) lack of intellectual ability or capacity; (2) failure in general orientation; (3) failure due to economic pressure; (4) fear of failure--lack of confidence and fear of not fulfilling the expectations of their parents; (5) poor study habits which make it impossible for them to assimilate their information; (6) failure to see the value of courses taken--often because of inadequate ideas of vocational field; (7) lack of

vocational objective resulting in (a) erratic behavior and scattered interests, (b) over-activity, (c) withdrawal from activity; (8) poor health habits; (9) failure to live a balanced life of academic, social, recreational, and other interests.

The problems of emotional control result when the individual fails to use intelligence as a buffer to emotional desires; he may be unable to make an intelligent choice of healthy emotional outlets. The counselor is of value as a sympathetic listener who can provide the student with an opportunity for mental catharsis or as an emotional safety valve.

Inadequate social adjustment often requires that the student seek counsel. He may not have attained emancipation from home domination. Lack of sociability may cause difficulty for the student; it may be due to a mere lack of practice and opportunity or it may be the result of poor mental health. Over-activity in the social field may be a means of compensating for real or imagined inferiorities. Sexual maladjustment is found to be resulting usually from mis-information or immaturity.

In addition to these three classifications of student mental health problems, there are the definitely neurotic and psychotic cases. As soon as the counselor recognizes the psychotic symptoms, he should turn the individual over

to the care of a psychiatrist. The neurotic case may be helped by the trained and competent counselor who can aid the student in choosing satisfying forms of self-expression, healthful and intelligent methods of emotional control, and that behavior which will be generally in line with social customs. It is estimated that about ninety per cent of the student problems can be handled by a capable counselor.

Leisure-time Activities. The counselor is often called upon to aid the student in discovering the place of leisure-time or extra-curricular activities. This field is one which is worthy of attention for recreation is that which re-creates something lost or creates something new. Use of leisure is important for it has been truly said that the future of a people depends upon their use of leisure--for here the choices are made which determine character. Recreation and leisure-time activities have two values which the counselor should recognize. First, it has a preventive function; recreation assures that the basic urges will be manifested in social rather than anti-social behavior, and it educates people in cultural as well as physical enjoyment of leisure. Secondly, it has a therapeutic value--it offers an outlet for those many maladjustments which are the result of a lack of social contact.

Members of the group at one Hazen Conference contributed from their experience the following ideas concerning the relationship of the counselor to the counseling on the subject of leisure-time activities: (1) Students should be instructed in the meaning of the extra-curricular and curricular offerings of the college; (2) The academic curriculum should so challenge the time and energy of students during the week that they will not have time for too many social entertainments; (3) The social program is often so organized that it provides social training chiefly for those who do not need it and neglects those who really need it; (4) Some business men prefer students who have participated frequently in extra-curricular activities while others prefer the more academically minded student; (5) Intra-mural sports have been successful in meeting the needs of students of limited athletic ability; (6) Extra-curricular activities may be a release from emotional tensions built up through frustration in academic work; (7) A count of the institutions represented showed that only a few used a point system in student activities; (8) There is need for students to receive guidance from faculty members participation in extra-curricular activities; (9) Formal or informal training courses for the student leaders are found to be useful; (10) There is a need to know what needs of students are served by each extra-curricular activity;

(11) Both curricular and extra-curricular activities should be considered in the light of their contributions to the personal growth and development of the student.

Health Problem. In the field of personal counseling, problems of health adjustment must be considered. The college physician has an opportunity in that he or she contacts all the students who enter the college. He should be counselor as well as physician and must bring into his medical practice both skill and understanding of human relationships. If rapport is established between the doctor and his student patient it often leads to discussions of matters other than physical health. A fine opportunity for counseling in many fields is thus opened.

It is important for the college physician to have such a relationship with students because often social and emotional maladjustments appear under the disguise of physical ailments and physical handicaps may manifest themselves in personality maladjustments. The doctor is the only person on the counseling staff who is able to distinguish between organic and functional diseases.

The physician should report to the patient after each examination such information as the student should know. It is as important that the student be told he is in good health so that he may know his potentialities as to be told

the impairments which may limit his efficiency.

Poor nutrition may cause many of the health problems of students. Other physical causes of poor adjustment are skin blemishes, allergies, constipation, defects of vision or hearing, heart disease, and poor health habits. In the case of epilepsy or other disorders which may be against the public health interests, the physician must take responsibility to protect the college population.

Home conditions of the student are very often reflected in his health. The attitude of the family toward health problems affects the student's attitude. Broken homes and maladjustments in the home are influential factors in the individual's mental and physical health. Economic conditions affect such physical aspects as care of teeth, eyes, and nutrition. Feelings of inferiority, lack of belonging, and racial consciousness may also present health problems.

Sometimes emotional maladjustments are first revealed when the individual sees the physician about various physical symptoms. The following symptoms are often basic evidences of emotional maladjustment: eye trouble, headaches, indigestion, pains about the heart, shortness of breath, and indefinite pains, aches, and discomforts. Cases of these symptoms have been studied and grouped around the most common types of adjustment problems:

1. Failure to relinquish family and home bonds.

2. Renouncement of parental and home discipline.
3. Problems of lack of motivation in college and in life.
4. Problems of social and economic adjustment.
5. Problems of emotional adjustment.
6. Sexual relationships, standards, and codes.
7. Problems associated with mental capacities.
8. Maladjustments due to illness, injury, or physical defect.
9. Problems of anti-social behavior, delinquency, and the pre-criminal state.
10. Desire for self-destruction.
11. Neuroses.
12. Psychoses.

Men-Women Relationships. Many of the problems which arise in the area of personal counseling come under the heading of men and women relationships--sex, marriage, and family. The culmination of development in men and women relationships is one of the most significant aspects of the college-age period. It results in some serious implications for student counseling.

The preparation and qualifications of the counselor should receive careful consideration in this type of counseling. First, he should have a knowledge of the biolog-

ical development and the sex physiology of this period. Secondly, he should have a thorough knowledge of the psychological differences in the sexes as they emerge into adult life. Thirdly, he should have an understanding of emotional drives toward sex satisfactions and healthful methods and avenues of emotional outlets for these satisfactions. Lastly, he should have an understanding of the symptoms of maladjustment in this area.

There are certain factors which are apt to cause difficulty in counseling on the subject of men-women relationships. The lack of educational opportunities of the counselor because of social and religious taboos, misinformation, and the lack of sound literature in the field are a few of these barriers. The environmental factors--social and economic--which cause difficulty are: freedom of the sexes, delayed marriages, knowledge of birth control, promiscuity, and venereal disease.

The goal to be sought in counseling on sex and marriage is the conservation of the personality. The counselor must have this point of view, and he must seek to reveal it to the students whom he contacts. In this regard, two points of understanding which the counselor should help the student develop is that all aspects of love are essential to the fulfillment of the sex act itself, and that marriage is a cooperative affair of man and woman and

not man versus woman.

Certain trends may be noticed in contemporary society; some negative and some positive in their effect on wholesome men and women relationships. The negative ones are: postponement of marriage, sex relations outside of marriage, continued social drinking in college, broken homes which may cause a sense of frustration in family life. The positive trends are: more young marriages, increasingly good quality of classroom instruction on sex matters, increased opportunity for the development of relationships on the basis of common interests--intellectual and recreational, growing understanding of themselves on the part of students and counselors, students from broken homes being brought into contact with wholesome homes.

Students who have problems in this area are often characterized by certain attitudes. There is the student who has an attitude of prudery which is expressed in excessive embarrassment in the presence of the opposite sex or at the mention of the subject of sex. Primness or over-orderliness may be symbolic of this trait. The resultant attitude is that sex is sinful. Vulgarity, which is expressed in obscenity, wise-cracking, double meaning, usually means that the individual has no respect for the opposite sex. Indifference to the opposite sex may be due to an attitude of shyness and self-consciousness. Exhibi-

tionism, is a problem which may arise in dealing with students; the accompanying attitude is preoccupation with sex topics and experiences.

The job of the counselor in such cases is to recognize the attitude and to help the student find its cause and build wholesome attitudes through creative experiences.

Certain questions and problems are raised frequently by students and should be anticipated by counselors in their relationship with students.

Fears of many types motivate the student to seek counsel. Some states of fear are: insecurity, petting, masturbation, over-sexed nature, homosexuality, of not being married, of being different. The counselor should let the student talk out all phases of his fear, being careful not to criticize. Avoid asking prying or personal questions. It helps the student if the counselor tells him in an objective, non-emotional way that others have similar problems.

"How can you tell when you're in love?" is a frequent question asked by young people. The counselor can point out here that emotional maturity is necessary for real love, and that other characteristics such as the ability to examine one's experience critically are required. A distinction should be drawn between love and being in love with love. Putting the man or woman on a pedestal is one

sign of the latter.

Inter-racial or inter-faith marriages cause questions in the minds of the students. The counselor should advise the student that only the most mature and emotionally stable persons can adjust to the many difficulties attendant on such a marriage.

Petting is another problem of students. The counselor can put three questions to the individual: (1) Do you know what you are saying? (2) Do you mean what you say or is it a lying response? (3) Does the other person know what you are saying? If not, you may be exploiting a weaker personality.

The question of the married student is becoming a more common one today. College marriages, while successful in some cases, do not always solve the problem; they may be hasty and ill-advised. The college should be aware of the social needs of the married students and encourage social and special interest groups for them.

The college can further the student's chances for a successful marriage by several means. First, recreational and interest groups can be encouraged where men and women may meet and know each other and their objectives in life. Social poise and adjustment in hetero-sexual activities should be the result.

Secondly, it can equip the student with the necessary

knowledge and attitudes in the area of sex which will enable him to express intelligent choices in the use of his sex endowment, recognizing it as a source of deep satisfaction and beauty in life. It implies a respect for the individuality of others and the realization of relatedness of the present and the future of individual and social behavior. The necessary knowledge about family and sex can be given through courses in hygiene, family relationships, and sociology. Attitudes in this matter are difficult to transmit, but the college and its counselor have responsibilities in this regard. They must help students to realize that marriage is a means to an end and not an end in itself. Marriage is a partnership--sexual, economic, intellectual, and spiritual--and this partnership should further the growth of both individuals.

Social Change. Rapid social change characterizes the day in which we are living, and part of the counselor's task is to help the student relate himself to this dynamic world. The institution should organize and choose subject matter which will clarify the student's attitudes in regard to his relationship to society and its various groups.

Not only should the college prepare the student to take his place in society, but it should prepare the student to participate in bringing about needed social

change. Instruction should encourage the young person to keep alive a discontent for America "as is" and keep ever before him a goal of a better America "to be."

One of the dangers in such a program of social problems is that the student may become hardened through association with problems. It is necessary that the individual be aided in retaining a sensitive channel through which to act.

Practical means by which the college can create such a relationship to social change are: (1) arouse a "divine discontent" in the student; (2) help the student secure a first-hand contact with social and economic problems of other groups; (3) have classes in history, sociology, economics, and ethics oriented so that a well-balanced view of life may be obtained; (4) avenues of procedure and contact for continued work and interest after college days should be indicated.

Reports from Hazen Foundation Conference Members on Personal Counseling

The following discussion indicates the point of view of teachers, administrators, and religious workers on the issues of personal counseling as revealed in their replies to the questionnaire. Their reactions are those of people who are working actively in the field of student counseling.

and they reflect the practical experiences they have had. The replies come from people in many types of positions and from schools of varying purposes and backgrounds; these differences show clearly on some of the issues. In the previous discussion of the sessions of the Hazen Conference dealing with personal counseling, the opinions of the leaders and major speakers were brought forth. These may now be compared with the reactions of the delegates to the conferences as they expressed themselves on the questionnaire. Questions 5, 6, 8, 9, 10, 11, 12, 13, and 14, on the questionnaire are those items which deal with personal counseling. A reference to the tabulated returns on page 135 shows the results on each of these questions.

Item five reads, "The function of the counselor is to give advice." One hundred twelve people answered this "no;" nine said "yes;" twelve checked it as undecided. This emphatic agreement discloses the conviction of those who work with students that the counselor's function is not to offer any ready-made solutions to the student's problems. The philosophy presented at the Hazen Conference on this question is the same; it is expressed in the idea that the counselor should, on the basis of having more experience, act as a guide who can point out possible paths then aid the student in choosing the one best suited to his needs. It should always be the student who is encouraged

to make the choices--for the purpose of the counselor is to help the young person make independent, intelligent decisions.

Item six states, "The counselor should keep faith with the student by having all interviews confidential." The results on this question also coincide with the opinions given by leaders at the Hazen Conference. One hundred twenty-nine express an affirmative opinion, three a negative one, and three are doubtful. Several factors concerned with the interview are involved here. First, there should be only two people present so that the interviewee will know that only the interviewer will hear what he has to say. It is essential to the establishment of rapport between the two personalities that the student feel free to express all his feelings and ideas without fear that the counselor will report them to others--such a fear would undoubtedly stop confidences, and the true difficulties might never be uncovered. Two persons suggested, by commenting on their questionnaires, that it might be necessary for the welfare of the student to share with others the information gained in the interview. Cases may arise when this is true but if the student's consent is obtained his confidence will not be destroyed.

The philosophy expressed in question number eight is basic to the counseling movement. This evidence is over-

whelmingly on the side of the affirmative in the question "Self-direction should be the goal of counseling." One hundred twenty-eight marked this item "yes;" one said "no;" two indicated uncertainty. This underlying principle is expressed at the Hazen Conferences and the questionnaire returns show that those who have daily contacts with students in a counseling relationship also hold this view. All the efforts of the counselor are directed toward developing in the student an understanding of his problems and increasing his mature judgment in making choices which will meet these needs. One of the dangers of counseling is that the counselee may become dependent on the counselor for his direction. The counselor, to avoid this situation, must beware of any attitude of determinism on his part. He must also make it clear to the counselee from the beginning that the role of the counselor is to help clarify the situation--all decisions are to be made by the one involved using whatever information has been gained through the counseling process. It should be clear to both that self-direction on the part of the student is the road to the most satisfying relationship for the present and the fullest possibilities for growth in the future.

Statement number nine "Neurotic and psychotic cases should be referred to a psychiatrist" received the approval of the Hazen Conference delegates. One hundred

twenty-two indicated an affirmative answer, three indicated a negative one, while seven marked the question undecided. It is definitely the concensus of opinion that psychotic individuals should be recognized and turned over to psychiatrists for treatment. In the case of the neurotic, the statement should be amended to include just the extreme neurotic who needs immediate expert care to keep from going over the line into the psychotic state. Cases of neurosis are too numerous to be referred to the psychiatrist; they should be referred to a competent counselor who can help the individual regain mental health.

Question ten reads, "The job of the counselor is to provide satisfying forms of self-expression." Sixty-nine persons agree that this is true; twenty-two believe it false; thirty-three marked it as uncertain. The view expressed by the Hazen leaders is that one function of the counselor in dealing with personal problems is to point out to the student various forms of self-expression. Often the maladjustment which exists is the result of lack of opportunity to develop potentialities and abilities. In such a case, the counselor should seek to place the student in an environment favorable to his fullest development. It may require a change in social, academic, or economic environment. The counselor, knowing the various resources available on the campus, can do as much as is

within his jurisdiction to make such changes possible for the student--who must then take initiative in making choices and carrying them through.

"The job of the counselor is to provide healthful and intelligent methods of emotional control," item number eleven, has eighty-nine affirmative responses, sixteen negative ones, and twenty-one doubtful. On this question, again, the experience of the conference delegates agrees with the theories expressed at the Hazen Conferences--that it is often necessary to point out to the student methods of emotional control which will be beneficial to both the individual and to society. Frequently, students have not developed wholesome attitudes about emotions--that they are to be educated and controlled in a healthful, intelligent manner.

The results on question number twelve reveals a slight difference of opinion in regard to whether--"The counselor should encourage conformity in general with social customs." Seventy-eight persons agree with the position of the leaders of the Hazen Conferences that man is a social creature; that his wholesome adjustment to life requires a conformity in general with the mores and customs of society. Those thirty-one individuals who disagree with the statement and the twenty-three who are doubtful are expressing a legitimate reservation in that they believe

that students should not give unquestioning and slavish obedience to social custom. It is also well for the counselor to keep in mind that intelligent adjustment to the social customs of a minority group also constitutes a mature adjustment to life and that sound mental health is possible in such a situation.

Counselors are aware that the symptoms of maladjustment need to be probed to discover the real cause of difficulty; this fact is revealed by the results shown on item thirteen, which states, "It is often necessary to cut through the symptoms to the real difficulty." One hundred twenty-seven believe this to be the case, one disagrees, and four would question the statement. These results coincide with the opinions of Hazen leaders who point out that the counselor must be alert to unspoken difficulties, for the student is not always aware himself of his underlying problems. Facing the true conflict is the prime requisite for treatment and cure of a disorder.

Opinion is almost unanimous on item fourteen, that "All resources of the college should be known and used in counseling on personal problems." One hundred twenty-nine express themselves as agreeing with this principle, two disagree, and two are uncertain. It is one of the chief functions of the counselor to act as a coordinator of all resources which can be used to aid students. His position,

after knowing these resources, is a two-fold one: first, to point out various paths of action to the student, or second, to refer the student to other people who may be better qualified to aid in specific difficulties.

Vocational Counseling

Because young people of college age are making the choices and adjustments which will determine their vocational futures, the subject of vocational counseling is one which concerns all who work with students. The student's vocational choice and his future adjustment when he is actually in the field are influenced by various phases of college life--curricular, extra-curricular activities, social activities, work experience and others. The counselor can aid the student in integrating all such experience and using it to best advantage.

In counseling young people vocationally, the counselor should realize that a combination of factors is more important to consider than any one fact. He should consider the student's capacity, his interest, his personality traits making for success or failure, and his evaluation of possible vocations. All inventories, tests, and other data should be carefully interpreted to him and as complete information as possible obtained.

Goals of Vocational Counselors. The goal of vocational counseling is to help people avail themselves of their freedom of vocational choice. A range of choice is available; the individual's problem is to learn what is the extent of that range. Three aspects of each situation must be considered: (1) The range of choice can be determined through the use of tests and a study of the educational record. Tests may reveal either extreme suitability to a certain field or the occupations which should not be attempted. (2) The individual's inner drives and motives should then be considered and the question asked--"What does he want to do?" Along with this question, the expectations of those closest to the student should receive some consideration. Family wishes should not weigh too heavily, but the student should realize that he is a part of a social unit. (3) Finally, turning to the possible vocational fields--where is the area of greatest need to which the first two answers point?

Vocational guidance must assist the student not only in finding remunerative employment, but also in finding a field of work which is a satisfactory outlet for service and social responsibility. The stairway of work satisfactions runs from the lowest level of a course through drudgery, routine, and occupation to the common level of livelihood; then on up through industry, construction,

creation, and mission to worship. The college can do much to create an attitude among its students which will cause them to seek such a concept of work satisfactions.

Along with the immediate problem of job placement, vocational training should have as its goal the preparing of students to take their part in social and economic reform. These two aspects of vocational preparation should be placed in their proper relationship as part of education and not compartmentalized.

Another goal of the counselor in this field is to help the student realize that the economic world is in a state of flux; he can then prepare himself accordingly. A poll taken at one of the sessions revealed that one-third of those attending were presently occupied in the job for which they had prepared. Such a showing is generally typical. A suggested solution is that a general liberal education is likely to be better preparation in the face of such conditions than narrow specialization.

A concern closely allied with job preparation is to help the student see that ability to get along with other people is essential in vocational adjustment. If the goal of vocational counseling is to make the student effective in his work, the counselor must keep the fact in mind that recent surveys have shown that two-thirds of the college graduates who lose their jobs do so because of personality

difficulties, while only one-third lose theirs because of a lack in technical skill or knowledge. This truth reveals the close relationship between personal and vocational counseling.

Issues in Vocational Guidance. One of the charges laid against present practice in vocational counseling is that it is often divorced from reality. It is the responsibility of the counselor to keep in touch with the work-a-day world--to know the changes taking place in business and industry so that he may be aware of the needs in some fields and the over-crowding in others. He should know, also, the training and qualifications required for success in a particular job. Current literature and contacts with men who are active in the various fields are the two main sources for keeping in touch with the ever-changing picture.

The present practice of centering vocational counseling in the major department has its drawbacks also. A complete picture of the student's vocational choices may never be presented to him, because he is being guided by someone concerned with only one field. There should be some sources of information to which the student may turn to get an objective, unprejudiced view of his possibilities.

More adequate surveys of vocational fields should be

given to young people of high school and college age. The percentage of those who indicate that they wish to enter professional fields is very much larger than those who will actually be able to work in these fields; this shows that an unrealistic view of vocational choice has been presented to them.

That an incomplete view has been presented also, is shown by studies of vocational preference--for example, the top two positions listed for girls are usually teaching and secretarial work. Most students do not have an adequate idea of the possibilities that are available to them. Vocational counseling, started early in the child's schooling and continued up through higher education on a group basis, should be designed to present a broad picture of the opportunities of vocational choice.

The counseling must develop a feeling of the dignity of any work which can be entered into creatively--with a sense of vocation. America has tended to judge the importance of a position by the financial returns alone--this false standard should be replaced and a sense of the importance of contributing to man's welfare established.

Group guidance has its place in this field of counseling, and it is the technique most widely used at present. It has the advantage of economy of time and effort when student problems are similar. However, the best guidance

is done on a personal basis which takes into consideration, as group guidance cannot, the individual differences of each case. Often, as group guidance is given, the student receives a false impression of his opportunities in that field--for he may have no idea of his own abilities. He may be in the lowest range of ability and unable therefore to compete in an occupation which may be described, or he may be capable of work which demands more of his talents.

There is a tendency in vocational guidance to stress education, physical and personal fitness for a particular occupation rather than interest. In the opinion of one leader at the Hazen Conference, this is to be encouraged--for the majority of students are capable of entering many vocations, and they could develop interest in several fields of work. Their interests tend to change from year to year--though usually within certain major fields of interest. Interest, as a rule, follows acquaintance with a subject, so the counselor should not be too concerned if the underclassman does not have a vocational goal. Survey courses are a practical means of providing knowledge of broad fields, and instructors can be alert to opportunities for vocational counseling in connection with these courses.

One of the problems which arises frequently is the

matter of part-time work for the student. Some leaders at the Hazen Conferences expressed themselves as believing that part-time work aids students vocationally; they learn habits of work, regularity, punctuality, and what is expected in the business world. They gain experience and make contacts for future full-time jobs. At another time, a different leader spoke out against the popular conception that work experience, per se, is valuable to the student. He believes that there is little evidence to substantiate the opinion that working students develop character and abilities not developed by other students. College, itself, is a full time job, and there is no special virtue in work of just any kind. The counselor will have this question presented to him by students and others so he should be aware of the issues involved. At a later time, the reactions of the counselors to this issue on the questionnaire will be studied.

The question of specialization will undoubtedly arise in the experience of each counselor. The delegates at the Hazen Conferences feel part of the task of the college and its instructors is to prepare its young people for a turbulent, troubled post-war world. Because of these uncertainties, they feel that overspecialization is to be avoided; for in their opinion a general education will do more to prepare a student for meeting whatever occupation

comes his way than will training in one narrow field.

The counseling of women on the matter of vocation requires special attention. In the old days, women married a job as well as a man. Now, with the man's work away from the home and with many of the home duties taken over by service industries, women's vocational satisfactions have shifted. They now have a chance to choose their vocational responsibilities. One alternative is to plan to work outside the home. This raises several questions as the girl comes to the counselor for aid. Should she plan for long periods of training where greatest satisfaction will only be reached after years of service when she may very likely be married? If she does enter an occupation what will be the probable attitude of the men in her vocation? What will be her opportunities for advancement? With the aid of the counselor, these questions must be faced realistically by the young woman and the answer considered in the light of each set of specific circumstances. The other alternative, is to encourage the woman to professionalize her home jobs even though she draws no wages. She can be aided in seeing that the home as a spiritual unit is of great importance, and that she is contributing to society through it. Her job then can lead to a sense of release, a sense of unity with nature, and an understanding of processes bigger than herself. This requires that the home tasks be done well enough to be disciplinary

and to produce genuine satisfactions.

Placement Service. The question of the placing of graduates received varying emphasis at the Hazen Conferences--depending upon the condition of the economic world of the time. During the periods of depression, the delegates felt real concern for the graduates because of the attitudes of hopelessness and desolation which were prevalent. Reports at the time showed that most college graduates were able to find employment within a year after graduation, but it was often work not in line with their training. Economic conditions in the post-war world are, of course, unpredictable, but the comments of delegates at the conference indicate that they believe the situation will be one of rapid flux and change. Placement services are needed to see that students are fitted into the correct jobs. The office concerned with placement should help keep students up to date regarding trends in business, industry and the professions and make them aware of the qualifications for which employers are looking. It is emphasized that there should be close cooperation between the vocational counseling service and the placement office; there is danger that vocational counseling will not be dealing realities if the two are not in close contact. If the cost of a placement service is too high for some

colleges, the service may be viewed as a joint responsibility of college and community. The various state employment services and United States Employment Service can be used in this connection.

Reports from Hazen Foundation Conference Members on Vocational Counseling

With this background of thinking on the subject of vocational counseling, attention may now be turned to the results of the questionnaire to determine the opinions of administrators, teachers, and religious workers on the same subject. A reference to page 135 will show the tabulated returns on questions fifteen through twenty-seven; these questions deal with the field of vocational counseling.

"Adequate vocational counseling requires complete information about the student and knowledge of courses and positions," was an early statement in this section of the inquiry and received one hundred six affirmative answers, eleven negative ones, and twelve were doubtful. Such a result reveals that those who are concerned with vocational guidance realize that they are dealing with a problem with two foci--the student's potentialities and society's needs for his talents. The Hazen leaders recommend that as complete information as possible be obtained concerning the student--his scholastic record, interests, extra-

curricular activities, personality traits, etc. With this information in hand, it is possible to consider, intelligently, up-to-date material on the courses and positions which are available.

The issue of part-time work is raised in question sixteen. Those who believe that part-time work aids the student vocationally are in the majority with eighty votes in favor; fifteen people believe it does not, while thirty-three of the replies were uncertain. Those who favor part-time work probably belong to the group which holds that the training given by any work experience aids the student in being vocationally effective in the future, by developing such qualities as regularity, punctuality, dependability, and the ability to get along with others. The minority who disagree believe that college studies should take all of the student's time and that young people should enter into college with the feeling that being a student is their present occupation. From the comments of those who responded to this item with a question mark, the writer can see that they hold an intermediate position; it depends on the kind of work done. To them, there is no magical power in work experience, per se, which develops qualities needed for effectiveness later on; it is only as the particular job fits into the vocational pattern of the individual or as it demands qualities of personality which will be needed

later that it is justified on the basis of its leading to future vocational effectiveness. However, to summarize, sixty-two per cent of the replies indicate that a majority believes that part-time work is valuable vocational training.

An almost unanimous vote is registered for having the vocational counseling service and the placement office in close relationship. One hundred thirty-two answered "yes" on item seventeen, one marked it "no," and one indicated doubt. All those who are concerned in vocational counseling wish to see their services closely tied with reality; one way to keep this close touch with economic conditions as they really exist is to have a close working relationship with the placement office. If this office is on its toes, it will help insure the effectiveness of the vocational counseling service. Placement services are too often concerned only with seniors and graduates as they come to find positions. It would seem that its interests could be extended to reach the student with information on available jobs and needed qualifications before the time for actual job-hunting begins. A close tie-up with the counselors would afford the machinery to make such information known to students.

The philosophy expressed at the Hazen Conferences has pointed consistently to the view that changing vocational

conditions make a liberal education more desirable than narrow specialization. That the evaluation of counselors in the field agrees with this view is shown by their reactions to item eighteen of the questionnaire--one hundred one answered in the affirmative, seven in the negative, twenty-five as uncertain. Agreement is revealed in these figures with the opinion expressed at the conference that the student of today need unusual adaptability because of the dynamic, changing world in which he lives. Since vocational and economic conditions are a part of this flux, the student needs a varied enough educational background to enable him to shift and change his vocational plans to meet changing circumstances. It is the opinion of many educators that a general liberal education can produce this flexibility and broadness of outlook while specialization in one field will produce a narrowness of interest and ability inconsistent with the demands the present world makes upon the student.

Item number nineteen received almost unanimous approval from conference delegates answering the questionnaire: One hundred thirty agreed that "In vocational counseling the counselor should keep in touch with the work-a-day world;" no one disagreed with the statement; two questioned it. In answering this question in such a decisive manner, the educators are aligning themselves with

students and with people in the business and professional world who believe that unless vocational counseling in college is in close contact with the actual needs of the business world it is apt to lose touch with reality. Such counseling would be presenting out-of-date views on vocational opportunities and requirements. Students under such a system criticize the college for not preparing them adequately for economic conditions, while business men find fault with the preparation of the graduates they contact. The vocational counselor, then, should make it his job to keep in close touch with the trends and conditions in the everyday business world.

Another basic theory is expressed in question twenty which states "The curriculum should be concerned with helping students to get along with people as well as training for a job." One hundred thirty replies to this statement were affirmative, one was negative, and two were uncertain. The counseling emphasis of the Hazen Foundation is on the adjustment of the individual to the highest possible level, and creative relationships with other people are a part of the adjustment to be made in the vocational field if true satisfaction is to be found in the work experience. This matter of relationships with other people is intangible, but it has practical results--for studies reveal that sixty-six per cent of the college graduates who lose their jobs do so because they fail to adjust to fellow workers,

while the other thirty-four per cent lose them because they lack technical skill or knowledge. The curriculum can aid in this adjustment by offering opportunities for students to work together in a cooperative manner, and instructors can point out the importance of this kind of adjustment in the vocational world.

The answers to question twenty-one again agree with the judgment of leaders at the Hazen Conferences who believe that the all too general practice of offering vocational counsel on a group basis, alone, is not adequate. Eight individuals answered "yes," that vocational counseling can best be done on a group basis; eighty-nine said "no," while thirty marked it with a question. The results here show that educators generally believe that individual counseling is needed in this field as in others. Because it is saving in time and money, group counseling on vocations has been used extensively. There is certain basic information which can be given in a group where large numbers of students have the same interests. However, the vocational counseling process should not stop there; allowance for individual differences cannot be made in large groups, so consideration for each student's problem must be made or misinformation will be the result. A student might plan on a specific vocation because his interest has been aroused by a presentation in the group of the fine opportunities in the field, when actually his abilities do not support such

interest. Individual counseling through the interpretation of tests and scholastic records is the only means of presenting the total picture. Group counseling is valuable in situations where a sufficient number of students have common problems; it should not be used alone--but in connection with individual counseling.

Question twenty-two reads, "The college should make provisions for those not able to keep up to the high standards of professional training." Seventy answers were "yes;" twenty-six answers were "no;" thirty-three answers were doubtful. This result corresponds to the plea made at the 1939 Hazen Conference for the discovery and development, on the college level, of a program of training for those not able to keep up to the high standards of professional training. Those college students with below average ability need to be prepared to do something definite. In such a situation, the counselor should know the purpose of the institution to which he is attached; its purposes and goals determine the opportunities available to the below-average student. This principle is revealed in the breaking down of the returns on this question according to the type of school with which the person is affiliated.

The Junior College people reflect the purpose of their type of institution when they agree one hundred per cent

TABLE X

REPLIES ON QUESTION TWENTY-TWO OF JUNIOR COLLEGE,
STATE COLLEGE, AND UNIVERSITY DELEGATES

Type of School	Number of Persons	Percentage		
		Yes	No	?
Junior College	16	100.0	0.0	0.0
State College	29	58.0	21.0	21.0
University	79	44.0	24.0	32.0

that the college should make provision for those not able to make high professional standards. The junior college purpose is to act as terminal vocational preparation for those of such ability or else as an intermediate stage between high school and professional training for those capable of it. The state college returns reflect fifty-eight per cent in favor and twenty-one per cent not in favor of special provisions being made. This is, as is to be expected, a transition position on the question between the junior college point of view and that of the university--in which only forty-four per cent believe that college should make such provisions and a slight increase, up to twenty-four per cent, can be noticed in the percentage of "no's." This showing is to be expected in the university group because their curriculum is planned to meet the needs of those students who are interested in a general, liberal education.

The opinion on this issue may be summarized by saying that a majority of the educators polled believe that the college should make provisions for those not able to keep up to high professional standards, but there is a definite relationship between the type of institution--its purpose and goals--and the belief as to whether that institution should make these provisions.

"The student should have all inventories, tests, and other data interpreted to him," item twenty-three, received a clear, favorable vote of eighty-six affirmative replies; twenty-six replied negatively, and eighteen questioned the statement. Those who reacted favorably are in accord with the principle emphasized at the Hazen Conferences that the student should be helped to a better understanding of himself--his abilities and his limitations. It is only as a fair degree of self-knowledge is present that intelligent self-direction can take place. The results of inventories and tests are a fine source of objective information about the student, but these results need to be interpreted by a skilled person who can present them in the proper perspective. In this way the student can be aided to further growth. Those who recorded a "no" for this question are registering a caution when they say that "with reservations" the information should be interpreted to the student. They would disagree that all the results should be

revealed. This is a legitimate reservation, however, if the results are interpreted, the counselor is presenting a picture of the test results which will meet the needs of the student and will be suited to his level of understanding.

Question twenty-four states, "Vocational guidance stresses educational, physical, and personal fitness rather than interest because that is developed later." The affirmative answers numbered twenty-one, the negative seventy-seven, and doubtful thirty-two. The results on this question diverge from the opinion expressed at the 1941 Hazen Conference. These educators, whose opinions are tabulated on the questionnaire, are saying that the student's interest in a particular occupation should be given equal consideration with the other factors--educational, physical, and personal fitness. However, one leader at the Hazen Conference commended the current trend which emphasizes these last named factors rather than interest; he believes that the normal person either has or can develop interest in a number of different fields of work. This interest develops from broadening contacts in the field as knowledge and understanding increase.

Approval is given item twenty-five, "Part of vocational counseling should be to help women to understand that homemaking can be a career." One hundred twenty-one

marked the question "yes," none marked it "no," nine indicated uncertainty. This question reflects part of the concern of the Hazen Foundation with the matter of counseling women on their vocational plans. It was decided that women students should be helped to awareness of the problems which will face them in the various occupational fields. However, since it is felt that marriage will be the vocation of the majority of women, this possibility should receive a large share of consideration. Several counselors on their questionnaires underscored or emphasized the question to show their hearty support of this point of view. They agree, as does the Hazen group, that sound family life is of utmost importance to the welfare of the individual and of society. To strengthen the family in American life requires the development of new understanding and devotion on the part of all its members. Particularly is this true of the woman's attitude for she is the cornerstone of the home. The attitude to be fostered in girls is that, to allow for the fullest unfolding of the possibilities of the home and to offer expression of her own creative abilities, she should regard her homemaking as a career which demands the utmost of her talents.

"Overspecialization is to be avoided," received eighty-seven affirmative votes, eleven negative ones, and thirty doubtful responses. This result coincides with the

opinion frequently expressed at Hazen Conferences that the student should be encouraged to acquire a broad background so that he may be fitted for the diverse, changing vocational and social world in which we live. The college should also provide a wide range of subjects so the interests of the individual may be expanded. Some educators amended their replies by saying that it depended upon the level of education and the field of study whether or not specialization should be allowed. This is an important corollary, but it does not change the basic assumption that a broad background is essential for our democratic society and that over-specialization is to be avoided.

Too frequently, vocational counseling fails to "inspire the student to have higher concepts of work satisfactions." The replies to this item on the questionnaire reveal that educators believe that to develop such an attitude is part of the counselor's work; one hundred twenty-one share this opinion with the leaders of the Hazen Conferences, one disagrees, and eight question the statement. Consideration of vocations often are concerned merely with the remuneration involved. The counselor can do much to aid the student in realizing that, in the long view, service to others and social responsibility are the most satisfying motives. The attitude toward the job and the contribution which is being made through it determine

whether the work will be drudgery, livelihood, or mission and worship.

Educational Counseling

Another phase which occupied the attention of the Hazen Conferences was educational counseling. Since the main interest of the Hazen group is in college students, it follows that their intellectual adjustment and problems are of concern. The educators realize that this aspect of counseling--the educational--is closely allied with other phases of student adjustment.

Goals. In considering this question, it should be kept in mind that, in the opinion of Hazen leaders, there is a difference between intellectual and scholastic adjustment, and the student, to be truly educated, must realize the difference. Intellectual adjustment is the higher goal, for it implies that the student has achieved a relationship to life which is wholesome and creative. It involves the whole individual--as his intellectual powers are brought to bear on all aspects of his life.

Intellectual maladjustment is associated with such things as strict home training, absence of contact with the practical world, and lack of moral and emotional stability. These are symptoms of a basic maladjustment in life.

Three questions should be raised about this area of difficulty:

1. Where is the student intellectually maladjusted?
2. How are intellectual maladjustments related to great social trends?
3. Is the psychiatrist the person to handle intellectual maladjustment?

These three issues are most common problems facing counsellors.

Scholastic maladjustment is associated with the grade point system, study habits, required and elective courses, disqualification because of low grades, and such related problems. The counselor should look for a definite cause in every scholastic failure. There may be a number of reasons, to wit: (1) Poor selection of courses in high school; (2) Too much emphasis on athletics; (3) Love; (4) Inefficient study habits; (5) Poor reading habits; (6) Family difficulties; (7) Financial worries.

The college should by its attitude reveal to the student that while scholastic adjustment is important, it is not the main aim of education; intellectual adjustment is to be sought, for this is the development which will extend throughout the individual's entire life.

Another goal of educational counseling is to have the instructors aware that the intellectual approach to the

solution of human problems is not the whole answer. Schools and colleges can contribute to the understanding of our problems--but they cannot solve them. There are two alternatives: (1) To let the colleges remain as they are, continuing only to develop expertness in the field of the intellect; or (2) To attempt to develop the student's whole personality. Men have the same essential problems to face in all ages, and it is a question of changing the nature of man to adjust it to his environment.

Education should teach students to deal with people; there has been a tendency to lose sight of this in the drive for professional education. Colleges should turn out fine men and women who will be successful in their relationships in the home, on the job, and in their leisure time. To produce such a graduate, professors must be aware of their students as being more than "intellects" and should gear their curriculum to develop attitudes and understanding of these other areas of life.

Educational counseling should be concerned with democratic participation of students in the construction of college course offerings. Many leaders at the Hazen Conferences expressed their belief that pioneering in this phase should be attempted. They raised the question of student participation in curriculum planning, for the students are the ones most directly concerned. More demo-

cratic participation in the management of student government could also be attempted with faculty and student working together toward better understanding and cooperation in the educational field.

The Role of the Teacher. The role of the teacher in educational counseling is one which requires some consideration. Most leaders at the conferences felt that the ideal situation would be that every teacher would act as a probe, leading students to original thought. The professor can use group experience in his classes as a counseling medium. It is generally agreed that in order to have this aim realized, the group would have to be limited in numbers with from twelve to twenty-five members. With such a restricted number, group understanding could more quickly be developed, the instructor would have an opportunity to know individual pupils, and even the most retiring member could be encouraged to take an active part in the group discussion, study, or project. Admittedly, the situation in our colleges and universities today makes such a set-up the ideal rather than the practice. The teacher has a finer opportunity in developing a vital educational experience with a smaller group. His role is one of initiating and guiding educational plans and purposes. However, the teacher should avoid a deterministic control and must withdraw frequently his own influence in order to allow for

greater student freedom.

Teachers can probably be classified into two general groups. First, those who have the counseling point of view and can use information; and second, others who are well trained in subject matter but do not have the guidance point of view. The latter group can often be a hindrance to carrying out the program of counseling and guidance. Several means can be used to overcome such a situation. First, the administration can insist on getting faculty with the personnel point of view. Second, these people can be placed in administrative positions in the college. Third, faculty meetings can be used to educate those who are not aware of the movements in counseling. Those who are skilled in understanding this aspect of education can present illustrations using personnel material. Most of the faculty will prove to be cooperative if the problem is handled in this manner.

The delegates to the conferences highly recommended the practice of giving adequate secretarial aid to teachers and lightening teaching loads; it is only when that is done that the instructor has the time and energy to develop a counseling relationship with his students.

Problems in Educational Counseling. The problems presented to the counselor in the field of education are

many and varied. It is usually because of academic difficulties that the student is referred to the counselor or takes the initiative of seeking counsel. Problems in this area are often coupled with maladjustment in other fields, so the counselor should be alert to the inter-relation of students' college experiences.

At the 1936 conference, six major issues were listed as needing clarification and study if an adequate job is to be done in educational counseling: (1) Need for re-statement of educational objectives; (2) Inadequacy of current curricula for different types of students and for the world in which we live; (3) Unsatisfactory criterion for the selection of students; (4) Need for individualized methods of teaching; (5) Study of the significance for the educational process of extra-curricular activities. When these problems have been tackled and understood, a long step will have been taken toward reaching a philosophy and method of counseling in the realm of the educational problems of students.

The problem of dealing with the brilliant student often comes under consideration. Various plans to allow him more individual freedom have been attempted. Some colleges have "pass" and "honor" degrees for graduation. Others have provided a tutorial system for gifted students. An independent study plan has been used experimentally in some institutions and has proven popular in shorter courses and

small units, although not for courses which require a comprehensive examination for graduation. Institutions with large student bodies have increased difficulty in making special provisions for more apt students.

The grading system is an issue which always rises in any discussion of educational counseling. Since character building is one aim of the college, attention should be given to the academic dishonesty which is widespread among students. This includes cheating in examinations and on assignments. Every instructor is aware of this condition and has to deal with it. However, the instructor alone cannot change such a situation; it is his attitude in working with students which will bring improvement. He can place responsibility in the hands of the students--perhaps develop a student run "honor system"--and help them to feel that it is their institution. A cooperative approach to the problem, as students and faculty work out the solutions together, will do most to bring about improvement.

Counselors should not stress grades; in the opinion of Hazen Conference delegates, the grading system often creates unwholesome attitudes. It tends to stultify true learning. Instructors can aid in this by giving grades for thinking--not for reproducing the professor's ideas. The incentive for real original work and thought will be developed by such emphasis.

Another issue which frequently faces the counselor is what to do with students who are generally low in scholarship. The first task of the counselor is to discover the reason for the student's failure in his studies. As has been stated above, there are numerous reasons beside the lack of intellectual capacity which cause failure. If such causes can be discovered, a program of therapy can be decided by counselor and student. In the case of lack of ability, however, the alternatives are either to fail the student and dismiss him from college or steer him to courses in which he can succeed. A difference of opinion existed among Hazen conferees as to the procedure to be followed in such a situation. Some felt that the college is inefficient in its human engineering if it cannot indicate to the student those courses in which he is likely to succeed or fail, and then make an attempt to steer the individual to the field which he can master. These proponents feel that failure may contribute to lasting personality problems. The other point of view represented was that students should not be shielded from failure in school any more than they are elsewhere, and that it takes frustrations and obstacles to make men and women of strong character. The opinion of administrators and educators, as it is recorded on the subject questionnaire, will be compared below as it relates to this discussion.

How much assistance the counselor should give the student in choosing his college courses and majors is another issue to bring to light. If an adequate testing program has been carried out, the counselor will have information at hand which will provide a basis for decisions. He can help in such matters as choosing a field for which the student is intellectually fitted, and in advising as to the courses needed in preparing for a particular vocation.

Many discussions have been held on the question of requiring a "general education" of students. Some colleges attempt in the first two years to offer integrated courses. In such a plan, the student gains a panoramic view of many fields; this is an aid in vocational choice. It is also a means of building understanding of the great truths of the centuries. Students receive training in the art of thinking. The purpose of the institution determines to a large measure whether or not such a general program should be required.

One of the factors which makes for difficulty in counseling of students on a group basis in the classroom is that they are relatively an unselected gathering. Some of the problems raised by such a varied throng are:

- (1) The psychological distance between the instructor and the student due to difference in age, experience, and interest;
- (2) The interests among the students themselves are

so diffuse; (3) The interests of individual students are so intense; (4) Practical courses are considered to be "socially" in a lower scale than the more "intellectual" courses, but some students find their major interest along practical lines; (5) There are those students who are the "reformer" type--the missionaries of the scholastic world. Since emphasis is usually placed on the intellectual side, what provision should be made for this group--who later in life may make real contributions to society.

Trend Toward Coordination. The American university is rather notorious for its lack of coordination. The movement toward mass education has resulted in a large number of students with a wide range of abilities and interests. If this heterogeneous group is to be served by the college, more coordination is required; first, coordination between the personnel committee and faculty; and second, between the various groups concerned with counseling.

In the first area, it is necessary that the findings of the personnel department be brought to bear on curriculum planning. A process of faculty education can be carried ahead. The person in charge of the testing program has data which should be used by faculty, counselors, and curriculum planners. The problem is to make the faculty aware of the value of this information, to train

it to interpret it or to seek it as interpreted to the faculty by personnel experts, and to get its cooperation in using it to help the student. Often, too, instructors have personnel information which may help the academic and psychological counselor.

In the second area, coordination between groups who have counseling as a special function should be developed. The various agencies concerned with the orientation of students should work together in order to avoid overlapping in function. Offices concerned with such duties as placement and testing should cooperate closely with instructors who are giving time to counsel students and with the regular professional counselors.

These problems which have been mentioned above need to be met if educational counseling is to be effective. A widespread unrest in the classroom is calling for more flexibility if there is to be growth.

The opinion of administrators, educators, and religious workers on some of these issues raised at the Hazen Conferences, are found on page 136. Questions 28, 29, 30, 31, 32, 33, 34, and 35 deal with educational counseling.

Item twenty-eight on the questionnaire reads: "Students should be aided in seeing that there is a distinction between intellectual and scholastic adjustment." Ninety-nine replies were "yes;" one replied "no;" twenty-nine were undetermined. In this, the reactions of the educators

polled by the questionnaire were similar to the opinions of the leaders of the Hazen Conferences. Too often, the student's sole aim is to adjust scholastically to his college experience. He then lets grades be his goal and his concern is to give back to the professor just the information he has received.

Teachers, by their attitudes and their teaching methods, can help the student to realize these aims are not sufficiently broad. By making clear to his classes that education is more than a mere acquisition of facts, a professor can aid in an intellectual adjustment which will become part of the student's approach to all phases of life. By emphasizing in his assignments and tests that he wishes the student's ideas, an instructor can help the young person to develop the habit of thinking. Delegates to the Hazen Conferences show by their answers to the question, number twenty-eight, their belief that students should be aided in making this higher adjustment to the intellectual aspects of college.

The results on item twenty-nine: "Students should be dismissed from college for low scholarship," need to be examined with care, for there is a decided difference of opinion. The total scores divide in the manner of fifty-seven affirmative, twenty-eight negative, and forty-eight undetermined. Some definite trends are revealed when these

totals are broken down and the replies of those people connected with a junior college are compared below with those affiliated with a university:

TABLE XI
JUNIOR COLLEGE AND UNIVERSITY OPINION ON
QUESTION TWENTY-NINE

Junior College			University		
Reply	No.	Per Cent	Reply	No.	Per Cent
Yes	4	26.5	Yes	39	48.0
No	7	47.0	No	14	17.0
?	4	26.5	?	29	35.0

A study of the table reveals that forty-seven per cent of the junior college administrators and educators do not believe that students should be dismissed for low scholarship, as compared with university personnel, of whom only seventeen per cent favor making allowances for students with low scholarship. Those who favor dismissal comprise twenty-six and five tenths per cent of the junior college group and forty-eight per cent of the university faculty members questioned. A much smaller percentage of the junior college personnel (twenty-six and five tenths per cent) left the question undetermined than did the university group (thirty-five per cent). These figures would tend to the conclusion that the two groups hold opposing points of view

on the issue. This is perhaps due to the differences in general purpose of the two types of institution. The junior college does not have standards as high as those of university, for the former serves most generally as a two-year terminal phase of education, while the university endeavors to maintain a higher intellectual and scholastic plane. This fits in with the opinion expressed at the conferences, that the stated purpose of the institutions should be known and students counseled accordingly.

Item thirty receives the unanimous approval of the polled opinion. One hundred thirty-three believe "Assistance should be given students in the selection of college courses and majors." Only one person questioned the statement. This showing is in line with the recommendations made by Hazen conferees, a stand taken on the ground that the counselor has access to test scores and achievement records not available to students. He is in a position to interpret, furthermore, those scores in the light of the educational choices available to the student. He can point out the fields in which the counselee can expect greater success or more abject failure. Because of his knowledge of vocational requirements, the counselor can suggest those courses which will be most helpful for job preparation. Thus the counselor has a definite place in assisting the student in his choice of subjects and his major.

"The student should be required to get a 'general education' for the first year or two," item thirty-one, received ninety-seven affirmative replies, eight negative, and twenty-six undetermined answers. The question touches on one of the liveliest issues confronting educators. It is interesting to note that those who are participating in the educational life of the day favor the acquisition of a general background for each student. This opinion coincides with that of the Hazen conclave leaders, who state frequently that students need the general educational orientation to make intelligent vocational choices and to develop an understanding of life's problems and processes.

Question thirty-two, "Education should be concerned with the whole personality," received one hundred thirty-two affirmative votes, no negative replies, and only two undetermined opinions. This statement reveals a fundamental philosophy of education, and the tabulated returns agree with Hazen Conference deliberations that education should aim to develop the emotional and spiritual as well as the intellectual aspect of the individual. It is only in this way that a truly educated citizenry can be obtained.

The returns on question thirty-three, "The administration should select faculty members who have the 'guidance point of view'," again agree with Hazen meeting recommendations. Affirmation was given by one hundred

three, negative reply by thirteen, and seventeen did not make a determined answer. The purpose of the Hazen Foundation is to train educators to be aware of their responsibilities as student counselors; it is hoped that these individuals will carry the "personnel emphasis" back to their respective institutions. The delegates who have administrative positions in higher education are encouraged to hire a faculty with the guidance point of view and to offer in-service training to their present teachers. In this way, the ideals and philosophy of the counseling attitude will prevail throughout the institution. Those who disagreed with the statement felt that it was not necessary to have all professors with this philosophy. One return bore the comment: "Not in teaching physics." However, such an answer varied with the majority expression on the question.

The question, "The personnel committee and the faculty should work closely," received the hearty endorsement of the educators. Affirmative reply came from one hundred thirty, with no negative and only four indeterminate returns. This reflected the opinion of Hazen leaders that there should be a reciprocal relationship between the personnel committee and the faculty--the personnel group presenting to the professors the information available from testing and interviews and the faculty contributing

informatory material from classroom contact with individual students.

Item thirty-five, "More coordination is needed between the various departments of the college who are concerned with counseling," showed an almost unanimous opinion--one hundred twenty-one "yeas," only one "nay," and but seven indeterminate. This showing echoed the plea made at Hazen gatherings for a more efficient handling of counseling procedures through the sharing of information and the avoidance of duplication. If placement office, personnel office, and unprofessional counselors--professors and religious workers--could share their findings through a central collating unit, the student would have a more complete and immediate picture of his problems and abilities. The combined insight of all with whom he has dealings--gathered and sifted--would channelize his adjustment to the four major aspects: intellectual, social, vocational, and spiritual, rather than leave him seeking uncoordinated adjustment to each separate sphere.

Religious Counseling

Religion undergirds all the considerations given at the Hazen Conferences to counseling problems. They feel that the Christian view of life as it is exemplified in Jesus of Nazareth offers an aid to character development,

so Christianity is the basis of their religious approach. In dealing with the questions of religious counseling the following definition will furnish a point of reference for this discussion: Religion is a sense of devotion and consecration to the Highest--as known in the Hebrew-Christian tradition.

Religious Attitudes of Students. It is important, first, that those concerned with religious counseling be aware of the attitudes of the student with whom they are working. One religious worker present at the conference listed the following attitudes as being fairly typical:

1. A large number of students are apathetic toward religion; an attitude which may be traced to the appeal of secular interests, activities, and demands of college life.
2. Many students are religiously illiterate. They have little knowledge of the Bible, of the historical traditions of the Church, and of recent trends in religious thought. There is a tendency to think of history in terms of their own life span; nothing is true of religion which is outside the experience of the individual.
3. There is an increased sense of honesty in students which moves them to reject forms and beliefs which primarily come from authoritarianism, but they are not willing to think and study for themselves in developing religious attitudes and beliefs.

4. There is a lack in some students of a sense of reverence and awe.

5. Many students are bothered by the conflict between the theories of religious people and their practices.

6. Too often students superficially label religion as purely negative--an emotional escape mechanism--or they think of religion as demanding sacrifice without contributing anything of value to the individual.

7. There is a willingness among some college students to commit themselves to some great cause.

Purposes. Hazan leaders believe it is necessary to have religious influences on the campus if character development is to result. Religious organizations on campus in many ways fill vital needs in the lives of students. They give them an opportunity for group participation; training in democratic group processes provides students with experience which is invaluable in their adjustment in all areas of life. Students are aided in the solving of personal problems through contact with religious groups. In them they gain added insight into solutions to these problems, and they acquire a philosophy of life to help meet them. A sense of responsibility is developed through religious groups for they are the student's own organizations. Initiative is encouraged as plans are conceived and carried out by the students, themselves. Because of

the inclusive nature of such programs, maladjusted students are welcomed, given a sense of "belonging" and helped in making wholesome adjustments to life. The groups emphasize aiding the student in developing a philosophy of life; in this they complement the regular class work.

Another goal of religious groups is to help the student make the transition from childhood religion to a more mature religious development. Counselors find that many of the student's problems are basically religious in nature--many retain childish concepts and are unable to fit them into the more advanced knowledge they have in other fields. During their college experience, students should become as literate in the field of religion as they are in other areas of learning. If the college or university does not offer classes with a scholarly presentation of the historical facts of religion, or the best in modern religious thought, one of the tasks of the student religious program is to offer such instruction to those who desire it. Counselors, finding a student who has problems based on religious causes, should refer him to the group or person most capable of being of service in the matter.

It was stated at one conference that the highest type of religion contributes to the wholesome development of personality through the philosophy it teaches and through the opportunities for service it offers the individual. First, an examination of the fundamental philosophy which

is held by the Christian religion reveals basic assumptions about the nature of man: (1) He is primarily concerned in self-preservation and realization; (2) he has a moral sense--can distinguish between right and wrong; (3) he possesses a free will and can use it in any way he chooses; (4) he lives in a universe whose central element is good. This universe makes certain demands on him; obedience to these produces good results, disobedience--frustration and destruction.

With this view of man and his relationship to God and the universe, the person who lives a religious life shows the following signs of personality health; (1) personal flexibility, (2) character stability, (3) self-determination, (4) sharpened moral sense, (5) sense of direction, (6) security, (7) sense of power and, paradoxically, a sense of humility, (8) greater understanding of self. These qualities, which make for sound mental health, are developed when a mature religious orientation is achieved in the individual's life.

Counselors should know of the work being done by religious groups on the campus. If they have the point of view described in the former paragraph, the program and activities of the group will be helpful in promoting fine personality development in students. They offer a group a cause in which the individual can be challenged--one in which the highest in his character is called forth. Re-

religious groups also make it possible for students to meet and know social groups other than their own--an opportunity which leads to maturity of experience. If these characteristics are present, the counselor may well recommend that certain students who need these types of experiences join the activities so that personality growth may be encouraged.

One leader summed up the goal of religious activity on the campus as being: (1) To offer perspective--by releasing the student from the merely contemporary. (2) To keep the redemptive elements in Christianity--for the individual and for society--fresh and important. (3) To reduce the emphasis upon the animal aspect of human nature and stress the problem of good rather than evil.

Problems. The returned service group presents a new and different challenge to the counselor. Several factors are apt to be present among this group; emotional and physical handicaps, lower moral standards, varying level of psychological maturity even within one person. These characteristics may result in conflict of age groups on the campus, conflict between returned group and civilian group, danger of strong, separate veteran's organization, counseling desired from a counselor who has been in military service. These psychological and environmental factors will be prevalent in the immediate future. Religious character-

istics of these men and women are: possible new interest in Bible study, shift of interest from social gospel to the personal aspect of religion, religious prejudice caused by poor experience with chaplains, possible reaction against the campus pattern as it stands because of experience in non-denominational approach to religion. Teachers and religious workers must be prepared to face some of these attitudes on religious matters.

Methods. The possible methods to be used in making religious ideas vital to students is one of the problems which must be continually re-evaluated in the light of changing conditions.

First, the delegates felt that teachers must do more than repeat phrases; there must be interaction between students and professors. While the latter perhaps need not have a complete philosophy of life, they should possess an adequate understanding of the essential importance of reverence for each individual; with this attitude of reverence should go a scientific interest in facts. As the professor decides which attitudes and beliefs he will share with students, he should determine upon the techniques for putting them into practice. One method approved by the group was that of informal meetings in the home of the professors and religious workers; these seem

to achieve the best results.

Indirection was approved as being the best method of conveying important religious concepts to the mind of student. This can be done by the reflection in the counselor's personality of his religious beliefs. Through his interest, the counselor can show students that religion is important to every mature mind. Another method of indirection is to bring out religious truths as they bear on the subject matter being taught.

Another consideration in making religion vital to the student is the necessity for making it pertinent to all areas of life--rather than being separated and divided from reality. The interests and needs of students should be studied and religion tied in with their experiences--then it will have meaning in their lives. Religion cannot be made vital if it is only presented intellectually in the classroom; all resources for religious living should be presented.

The question of the content of the curriculum as the base for religious counseling requires attention. Several means are available for bringing religion into the curriculum: special courses in religion; professional ethics in divisions of professional schools; religion taught in the light of critical evidence from other fields of learning, and other fields of learning taught with religion bearing

upon them. Courses with religious emphases offer several fine opportunities in the field of religious counseling. Students are helped in becoming religiously literate, for they have religion presented to them on a level comparable to that of their other subjects. These courses are helpful as a basis for counseling, because problems in the field of religion come to light, and the student is likely to come for individual counsel.

One educational method which is proving to be both popular and worthwhile is the study of the Four Gospels by the technique developed by Dr. Sharman, which provides an intellectual understanding upon which a working philosophy of life can be built. Dr. Sharman's method can be used by classes or by extra-curricular interest groups.

In order to make Christianity more vital to the individual and to the campus, religious counselors should be aware of the points of tension, on campus and in the community, at which Christian experimentation can be carried on. An example of this is in race relations.

Another method used in programs of religious counseling is that of enlisting the support of college and community adults in taking positions of leadership in student Christian groups. Students gain through these contacts with mature Christian personalities, and adults also grow in their understanding of the students' religious problems.

Function of Church. The place and function of the church in the religious program is one of the questions to be considered in this field. First, it has an important place in the realm of human relationships. University life is artificial, the age group and the interest range are too limited. It is important that the church offer a place where students and professors alike can worship as part of a single group. This fellowship in worship needs to take place in a church, not in an interest group, because it is essential that it be where youth and age mingle in an inclusive body. Contacts with vital Christian personalities, which the Hasen leaders consider necessary for mature religious growth on the part of young people, can then take place.

Because of the prevalence of religious illiteracy on the part of both students and faculty, the churches should make every endeavor to present religion in a manner and with content acceptable to the college level of intellect. The church is often criticized for failing to face life's problems realistically. It should recognize the truth in this statement, and attempt to meet the real issues of life. Worship can be a valuable aid in stimulating religious growth in students: it may help to meet the religious problem of students who are unable to participate in a program of activities. If the church does make an effort to

meet the needs of society and of the individual, it is of great service to the student as he develops into religious maturity, and can, therefore, be used as an important resource in religious counseling.

Place of Religious Worker. The place of the religious worker as a counselor of students received consideration at the Hazen Conferences. Some of the responsibilities of a person in that position are listed as: providing opportunities for worship in chapel; small group activities for fellowship which provide experience in social responsibility; counseling; bringing outstanding religious resources to the campus (i.e. speakers, music, art); making religion function in total campus life through classes, chapel, clubs, housing units, integration of minority groups, social life, Student Christian Associations, and denominational church groups; and finally, bringing religion to bear on all aspects of the policy-making of the college and university--housing, curriculum, social life, adjustment of returned service men, and faculty and personnel appointments.

It is important that the religious worker be trained for the job of counseling. He should establish fellowship and rapport with other counselors, for it is often necessary to refer a student to someone more qualified in

specific fields. The religious worker has a distinctive function as a counselor for several reasons: he works with God as a frame of reference and counsels in this perspective; he assumes the ability of the individual to respond to the ideal; he has a knowledge of the religious traditions of the ages; he is the instrument of integration in situations of social tension, and in his counseling can help others to see and seek larger values.

The importance of having the religious perspective undergirding all of the counseling program, and its inter-relatedness are stressed in the conferences. The counselor should look for any religious problems which may underlie personal, vocational, and educational problems, and he should look at the last named areas in the light of his religious insight.

Reports from Hazen Foundation Conference Members on Religious Counseling

An examination of the tabulated results on questions thirty-six through forty-nine will reveal the opinions of administrators, educators, and religious workers on questions concerned with religious counseling.

Item thirty-six, "The religious program of the college should be independent of the administration," deals with an issue of practical importance. One session at the 1940

Hazen Conference pointed out that the administration often takes over the religious affairs of the college and hires the director for the program to avoid any conflict. If religion is alive on the campus, it acts as a critical agent--aware of failings and shortcomings in many areas of college life. When the administration wishes to keep everything running agreeably, it is able to stifle activity contrary to its policies if the religious program is under its influence. In the light of this warning, let us turn to the figures on this question. Forty persons agreed that the religious program should be independent of the administration; forty-six did not agree with the statement, and thirty-seven questioned it. Such a large number of question marks probably indicates that there was some confusion as to the meaning of the statement. However, of those answering the item, a small majority are in disagreement with the opinion expressed at the Hazen Conferences. From comments included on the questionnaire, it can be judged that the type of institution involved determines whether or not they would agree to this principle. Some felt that in the denominational colleges the religious program should be under the administration, while in the state colleges or universities it should be free from such direction.

The principle expressed in the statement, "All situations are potentially religious," item thirty-seven, is one

basic to the philosophy present at the Hazen Conferences. Those who answered the questionnaire agreed with this view, for eighty-six answered it in the affirmative, twenty-one in the negative, and twenty were uncertain. Teachers and religious workers alike recognize that all situations have religious implications--with the word "religious" in this case being interpreted in its broadest sense as devotion to the Highest we know. When counselors believe this to be true--and act upon it--a unique spirit is present in their work. There is present a respect for the individual personality, and a belief that the personality is capable of high achievement in character development. This philosophy holds that any situation or condition can be met with a religious perspective, and that growth for the individual and society will result.

"The religious counselor should provide opportunities for worship" is question number thirty-eight. There are sixty-nine affirmative replies to this item, nineteen negative ones, and thirty-three express uncertainty. This result is in accord with the opinions expressed at the Hazen Conference, where it was suggested that one of the contributions which could be made by the religious counselor would be to encourage and advise students in planning and carrying out programs of worship such as chapel and small cell groups. Worship is emphasized as being an important factor contributing to the religious growth of the in-

dividual. In the case of students who are unable to participate in the more formal religious programs or activities, worship can aid in the solving of religious problems. The consensus of opinion, then, is that making possible the practice of worship is an important part of the religious worker's job.

Approval is given by the counselors answering the questionnaire to the statement, "Fellowship groups should be created by the religious program." One hundred seven people reacted to this item with a "yes," seven said "no," and nine were doubtful. The importance of fellowship groups is stressed here as it is at the sessions of the Hazen Conferences. Such groups have value in religious adjustment and in all the other phases of the student's development. They affect personal life, vocational choice, and educational attitudes. Counselors should be aware of the opportunities offered by the on-campus religious organizations and the church groups affiliated with the campus, for they can be of great service in helping students meet some of their problems, and in developing cooperation and leadership. The groups as they are organized as part of a religious program are inclusive fellowships. Students who need practice in social participation are welcomed and given opportunities which are not available in any other groups of college life. The unusual student and those of minority groups are given social outlets through

this channel. Training is offered the student in getting along with people, in developing initiative, and in taking responsibility, for the best religious programs are planned and executed by the students themselves. The response to this item on the questionnaire shows the importance counselors attach to the fellowship group because of the advantages it offers students in many fields.

Question number forty reads, "The religious worker should counsel students." One hundred six people agree with this statement, four disagree, while twelve indicate uncertainty. It was stated at the Hazen Conference that problems of all types are referred to the religious worker. The results on this question indicate that educators believe that religious workers should counsel the students who seek their aid. A few comments on the questionnaires indicate that some people answered no or question mark because they would limit the area or field in which the religious worker would counsel. Some believe it should be only on religious matters. However, the majority opinion reveals that the larger group agree with the opinions expressed at the conference which emphasize the inter-relatedness of religious counseling with all the other areas of life. Students come to the religious worker with problems of all kinds. The discussions at the conference state definitely that the religious worker should be trained for counseling and that

his job should be to offer aid when he is qualified to do so, to serve as a sympathetic listener, and to refer the student to proper sources of help if he is unable to be of assistance. The religious counselor should be able to help the student integrate all of his experiences and develop an adequate philosophy of life.

"The religious program should be enriched by bringing outstanding religious resources to the campus," question forty-one, received a large measure of approval on the questionnaire. One hundred twenty-four indicated agreement with the statement, no one disagreed, and three were doubtful. Another function of the religious counselor, as it was recommended at the Hazen Conference, is described and approved in these results. Some of the possible resources to be considered are speakers, music, and art. It is important that this technique be used by the religious counselor, for it is through such means that the experience of both students and faculty can be broadened. The viewpoint of a different age or country can be obtained in this manner, and the contributions of other groups to religion can be understood.

The educators agree, in question forty-two, with the philosophy expressed at the Foundation's conferences that "Religion should function in total campus life." One hundred eighteen express themselves as in favor of this

belief; two are opposed, and eight are uncertain about the statement. Again, this means that religion is interpreted in its broad sense. Such an ideal situation requires that professors, administrators, and religious workers be aware of the religious implication of all phases of college life and experience. These people must seek to understand the position and beliefs of others, so that all groups may make a united religious impact on campus life. The purposes and activities of the many and varied groups should be evaluated in the light of religious principles to see if they are fulfilling the highest purposes they know. Areas of tension and discord should be examined and creative solutions found to problems. Religion should not be isolated from the realities of life, but should be brought to bear on all pertinent issues which arise on the campus.

Opinion is not as decisive on the issue described in item forty-three: "Religion should be brought to bear on all policy-making of the college." Sixty-three favor such a philosophy; twenty-eight do not favor it; thirty-four are doubtful. However, the figures show that a majority of those polled believe that religion has a place in policy-making considerations of institutions. Such a situation would mean that administrative leaders and faculty need to be imbued with a religious spirit which will underlie all of their decisions on matters of policy. Some of the areas

into which this should carry are: selection of faculty and personnel staff, consideration of student problems, questions concerning the returned service men, and many others. Those who indicate a negative attitude on this question believe that religion has no place in such an area. Some who marked this with a question indicated that they felt that it was not possible to have such a situation.

Question forty-four, "Students should be aided in making the transition from childhood religion to a more mature religious experience," received the approval of one hundred twenty-eight counselors. Three disapproved, and two questioned the idea. The majority believe, as do the leaders of the Hazen Conferences, that religion is necessary to the mature mind; that the religious experience of the individual should be on a level with his knowledge of other areas of life. Since so many students are religiously illiterate, it becomes the task of some group of individuals to help students to maturity in this area. Students often rebel against religion because they rebel against childhood concepts of religion which will not bear up under more advanced understanding. The process of helping the student to a more mature religious point of view means that religion will have to be studied in the light of other subjects, that the religious implications in other fields of learning must be brought out, that the historical basis of

Christianity be presented, and that religion must be related to the problems of adult life.

Item forty-five causes a good deal of question in the minds of counselors. To the statement, "The religious disillusionment of some of the faculty can be overcome by contact with student religious groups," forty-four answered "yes," twenty-five said "no," and fifty-six were undecided. These results are significant, for they show the attitude of educators toward student religious groups. Much depends upon the experience of the counselor in this regard; if the religious programs which he has contacted are creative, he reacts favorably; if they are divisive and narrow, he has a negative reaction. The large number of question marks shows that religious groups too often have many failings which keep some of the faculty disillusioned as to their value to the individual and to the campus in general.

"Indirection is the best method of teaching religion," is the issue raised by the forty-sixth question. A difference of opinion is revealed by the scores on the returns; thirty-three answered "yes," thirty-four said "no," and sixty-two were in doubt about the issue. No definite conclusion can be reached as to the opinion of the counselors because the affirmative and negative replies are about equally divided. The number of question marks is significant, for it reveals that this is still a live issue in the minds of counselors--no set answer has been found.

Reports from the Hazen Conferences, however, reveal that leaders there feel that indirection is the most satisfactory method of transmitting the ideals and principles of religion. They emphasize the importance of the instructor's example, and they point out the opportunities to bring out the religious truths which are present in every subject.

The approval of the delegates polled by the questionnaire is given item forty-seven, "Religious course with full academic standing should be included in the curriculum." One hundred five delegates indicated that they agree with this idea, only eleven disagree, while fifteen are doubtful. The result is in accord with the opinions of the leaders at the conferences who point out the fact the students are being educated in other areas of knowledge but not in the religious field. They feel that since religion is an essential part of the individual's life, it should be presented in a manner designed to place it on an intellectual level equal to that of other subjects. The well-educated person should know the historical background of the religion which has had such a profound influence upon our culture, and he should be aware of the current trends in religious thought as they exert an influence in the present day. The method used and the administrative problems involved in such a program will depend upon the type of institution in which such courses are taught.

Recognition is given to the importance of the teacher's attitude and philosophy in the results on the statement, "In order to help students to be truly educated, the faculty person should have developed an adequate philosophy of life." One hundred twenty-four conference delegates agree with the idea, none disagree, and seven are doubtful. Interaction between teacher and student is stressed in this item. The large affirmative reply reveals that the counselor's opinion is in accord with that expressed by the conference leaders who state that, while a fully-developed philosophy of life is not essential in the faculty person, an adequate frame of reference is needed. It should express itself in appreciation of the individual and in a sense of striving for the highest good. Students are quick to sense the teacher's point of view, and are influenced by it as they develop their own philosophies.

The final item on the questionnaire reads, "Informal meetings with students achieve the best results in counseling religious problems." The polled opinion of the delegates is in accord with the philosophy expressed at the Foundation's conference: eighty-seven said "yes," ten answered "no," while twenty-nine expressed themselves as being in doubt. The point was made at the conference that informal gatherings at the teacher's or religious

worker's home or in small interest groups seem, in practice, to offer the best opportunity for religious counseling. Rapport can be established in such a situation, even the most timid individual can be encouraged to share his opinions, and all ideas can be freely expressed. As the student hears the problems and questions of others, he is able to re-evaluate his own beliefs. The counselor is present as a resource person to guide the discussion into constructive paths. In the experience of many counselors, this method of religious counseling has proved most fruitful.

Summary of Chapter III

The main body of the study has been presented in this chapter. Under each of the divisions--general counseling principles, personal counseling, vocational counseling, educational counseling, and religious counseling--the philosophy and program of the leaders and groups at the Hazen Conferences have been discussed. With this as a background, the results of the questionnaire on these same topics have been analyzed and evaluated.

CHAPTER IV

CONCLUSIONS

The purpose of the Hasen Foundation is to further creative relationships between students and faculty so that mature development of students in the personal, vocational, educational, and religious fields may result. The Foundation's plan in accomplishing this purpose is to invite leaders among faculties, administrators, and religious workers to attend the conferences where, through discussion and lectures, the delegates receive added insight into student needs, problems, and attitudes. It is assumed that they will return to their respective institutions with a desire to educate fellow faculty members in the counseling and guidance point of view.

This study has attempted to answer three questions about the activities of the Hasen Foundation in the field of student counseling: (1) What are the reasons for the interest of a religious foundation in a student counseling program? (2) What is the attitude of educators working in the field of counseling toward the counseling program set forth at the Foundation's Conferences? (3) What is the contribution which the Hasen Foundation, as an example of a religious organization, makes to the counseling program of the college and university?

First, the reasons for the concern of a foundation

based on religious principles in the counseling practices in higher education are found in studying the ideas presented by the leaders and discussion groups at the conferences. The goals and purposes which are set forth reveal the Foundation's philosophy of education as it is related to college students. The Hazen leaders believe that the college group is a strategic one because of the position of leadership they will take in their communities. Realization of potentialities in all areas of life, social, emotional, vocational, intellectual, and spiritual, is the goal these leaders desire for college students. They believe that it is the job of the college to be concerned with all these areas of life not just the intellectual. Faculty, administrators, and religious counselors are the means whereby mature development can come about in students. This philosophy is revealed by the emphasis placed upon informal, personal interaction between student and counselor. The Christian view of the importance of the individual underlies this belief, and the purpose of the Hazen Foundation's interest is to encourage higher education to ensure the fullest development of each student by offering opportunities of growth in all areas of life.

Second, the attitudes of the educators polled by the questionnaire disclose their evaluation of the program suggested at the conferences. The opinions of the con-

ference members are in accord with the program of the Hazen Foundation's leaders in all instances except one. Item twenty-four on the questionnaire is the one exception. This question reads--"Vocational guidance stresses educational, physical, and personal fitness rather than interest because that is developed later." Hazen leaders believe this should be true, whereas results on the questionnaire were negative. In all other instances the attitude of the counselors is in substantial agreement with the suggested program, techniques, and philosophy of counseling. Such a result is important in the consideration of Hazen Conferences because it reveals that the practical judgment of those active in student counseling coincides with the recommendations of the conference groups.

Third, the question to be examined is "What is the contribution which the Hazen Foundation, as an example of an organization based on religious principles, makes to the counseling program of the college and university?" The first contribution is obviously the Hazen Conferences themselves. The fine well-rounded program summarized in the reports of the meetings have been discussed in the main body of this study. The interest has covered many phases of counseling--the personal, vocational, educational, and religious. Delegates to the conferences have indicated their approval of its program by the definite vote of

confidence given the ideas presented there and by the comments written in on their questionnaires that they found the conferences worthwhile and interesting and wished to be included in the future. Thus, as an educational and training session for those connected with the counseling of college students, the Hazen Pacific Area Conferences have been successful in making a real contribution to higher education.

Students have been benefited by the interest shown them by the Hazen Foundation--for they have reaped the harvest of interest roused in educators for the needs of students. The suggested programs and techniques presented through the sharing of opinions and experiences among the delegates have borne fruit, for the conference members report having counseling relationships with students in varied ways--home entertainment, retreats and conferences, classroom, informal counseling hours, professional counseling, club advisors, class advisors, veterans' administration contacts, and living group advisors. The students' contacts with the mature personalities of their instructors aids them in being truly educated.

Another contribution made by the Hazen Foundation is the encouragement which they give to educators to develop a philosophy of life or frame of reference. Hazen leaders believe that the person who is religious, in the sense that

he seeks to live by the highest good he knows, can offer much to the students he contacts. The influence of the actions and attitudes of the educator is more potent than the words he utters. A philosophy of life which integrates all experience and aids in the adjustment of the individual to himself and to the world in which he lives--this is the goal of the Hasen Foundation.

BIBLIOGRAPHY

- Beck, Ruth. Guidance activities as conducted through the Dean of Women's office at Oregon State College. Unpublished Master's Thesis, Oregon State College, 1941.
- Braisted, Paul J. Cultural cooperation. The Hazen Pamphlets, No. 8, February 1945.
- Brewer, J. M. Cases in the administration of guidance. New York, McGraw-Hill Book Co. Inc., 1929.
- Educational Counseling of College Students. American Council on Education Studies, Series VI, Volume III, Number 1, April 1939.
- Fenton, Norman. The counselor's interview with the student. Palo Alto, Stanford University Press, 1943.
- Guidance of College Students. American Council on Education Studies, Baltimore, Williams and Wilkens Co., 1933.
- Hazen Conferences on Student Guidance and Counseling. The Hazen Foundation, 1935, 1936, 1938, 1939, 1940, 1941, 1943, 1944-45.
- Lloyd-Jones, Esther. A student personnel program for higher education. New York, McGraw-Hill Book Co. Inc., 1938.
- McCaul, M. R. Guidance for college students. Scranton, International Text Book Company, 1939.
- May, Rollo. The art of counseling. Nashville, Cokesbury Press, 1939.
- Niebuhr, Reinhold. The contribution of religion to cultural unity. The Hazen Pamphlets, November 1945.
- Religious Counseling of College Students. American Council on Education Studies, Series VI, Volume VII, Number 4, April 1943.
- Resources for Religious Literacy. Edward W. Hazen Foundation, Haddam, Connecticut, 1941.
- Rogers, C. R. Counseling and psycho-therapy. New York, Houghton-Mifflin Co., 1942.

BIBLIOGRAPHY--Continued

Strang, Ruth, M. Counseling techniques in college and secondary schools. New York, Harper and Brothers, 1937.

The Edward W. Hazen Foundation. Hazen Pamphlets, Haddam, Connecticut, 1940.

Williamson, E. G. How to counsel students. New York, McGraw-Hill Book Co. Inc., 1939.

APPENDIX--A

QUESTIONNAIRE

NAME _____
 ADDRESS _____
 COLLEGE _____ POSITION _____

Check year(s) in attendance at Hazen Pacific Area Conferences:

_____	Asilomar	1935
_____	Asilomar	1936
_____	Asilomar	1938
_____	Big Four Inn	1939
_____	Asilomar	1940
_____	Qualicum	1941
_____	San Rafael	1943
_____	Portland	1945

Check one or more of the situations in which you have counseling relationship with students:

_____	Home entertainment
_____	Retreats and conferences
_____	Classroom
_____	Informal counseling hours
_____	Professional counseling
_____	Club activities, as advisor, etc.
_____	Others _____

Please indicate by marking the following questions, your philosophy of counseling. If you agree with the statement put a plus (+) in the space provided. If you disagree place a minus (-); if you are uncertain place a question mark (?).

PERSONAL COUNSELING

- _____ 1. Counseling is just good teaching.
- _____ 2. The counselor should see all students who come under his jurisdiction thus risking the regimentation of his program.
- _____ 3. The personal relationship should be subordinate to the counseling program.
- _____ 4. The counselor should see only faculty-designated students, risking being known as the person to whom "queer" students have to go.
- _____ 5. The function of the counselor is to give advice.

- 6. The counselor should keep faith with the students by having all interviews confidential.
- 7. It is possible to combine an administrative position (in which the duty may be disciplinary) and counseling.
- 8. Self-direction should be the goal of counseling.
- 9. Neurotic and psychotic cases should be referred to a psychiatrist.
- 10. The job of the counselor is to provide satisfying forms of self-expression.
- 11. The job of the counselor is to provide healthful and intelligent methods of emotional control.
- 12. The counselor should encourage conformity in general with social customs.
- 13. It is often necessary to cut through the symptoms to the real difficulty.
- 14. All resources of the college should be known and used in counseling on personal problems.

VOCATIONAL COUNSELING

- 15. Adequate vocational counseling requires complete information about the student and knowledge of courses and positions.
- 16. Part-time work aids the student in being vocationally effective.
- 17. The vocational counseling service and the placement office should have a close relationship.
- 18. Changing vocational conditions make a general liberal education more desirable than narrow specialization.
- 19. In vocational counseling, the counselor should keep in touch with the work-a-day world.
- 20. The curriculum should be concerned with helping students to get along with people as well as training for a job.
- 21. Vocational guidance is best done on a group basis.
- 22. The college should make provisions for those not able to keep up to the high standards of professional training.
- 23. The student should have all inventories, tests, and other data interpreted to him.
- 24. Vocational guidance stresses educational, physical, and personal fitness rather than interest because that is developed later.
- 25. Part of vocational counseling should be to help women to understand that homemaking can be a career.
- 26. Overspecialization is to be discouraged.
- 27. Vocational counseling should inspire students to have higher concepts of work satisfactions.

EDUCATIONAL COUNSELING

- 28. Students should be aided in seeing that there is a distinction between intellectual and scholastic adjustment.
- 29. Students should be dismissed from college for low scholarship.
- 30. Assistance should be given to students in the selection of college courses and majors.
- 31. The student should be required to get a "general education" for the first year or two.
- 32. Education should be concerned with the whole personality.
- 33. The administration should select faculty who have the guidance point of view.
- 34. The personnel committee and the faculty should work closely.
- 35. More coordination is needed between the various departments of the college who are concerned with counseling.

RELIGIOUS COUNSELING

- 36. The religious program of the college should be independent of the administration.
- 37. All situations are potentially religious.
- 38. The religious counselor should provide opportunities for worship.
- 39. Fellowship groups should be created by the religious program.
- 40. The religious worker should counsel students.
- 41. The religious program should be enriched by bringing outstanding religious resources to the campus.
- 42. Religion should function in total campus life.
- 43. Religion should be brought to bear on all policy-making of the college.
- 44. Students should be aided in making the transition from childhood religion to a more mature religious experience.
- 45. The religious disillusionment of some of the faculty can be overcome by contact with student religious groups.
- 46. Indirection is the best method of teaching religion.
- 47. Religious courses with full academic standing should be included in the curriculum.
- 48. In order to help the students to be truly educated, the faculty person should have developed an adequate philosophy of life.
- 49. Informal meetings with students achieve the best results in counseling on religious problems.