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The Status of Counseling Education in American and Canadian Bible Colleges

Joan Eileen Mayers

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THE STATUS OF COUNSELING EDUCATION
IN AMERICAN AND CANADIAN
BIBLE COLLEGES

by

Joan Eileen Mayers

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Education
Department of Counselor Education and Counseling Psychology

Western Michigan University
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Bible colleges are the primary postsecondary training institutions of the evangelical segment of Christianity, and they exist to train men and women for Christian service positions. This study was designed to determine: (a) if Bible college graduates are expected to counsel as a part of their ministry responsibilities; (b) if there has existed, on the part of the evangelical Christian community, a negative bias against the fields of psychology and counseling; (c) the amount of counseling education currently provided by Bible colleges; (d) whether it is now appropriate to begin to incorporate basic counseling courses into the Bible college curricular structure, and (e) what kinds of counseling courses, if any, would be beneficial for undergraduate Bible college students.

Through an analysis of pertinent literature, it was determined that a negative bias toward the fields of psychology and counseling has existed on the part of many evangelical Christians, but that bias has been diminishing gradually over the years.

A survey of the academic deans of the Bible colleges in America and Canada, from which a 90% response was received, revealed significant findings. More than three-quarters of the respondents
agreed that most Bible college graduates will be expected to do some counseling as a part of other vocational ministry responsibilities. It was the opinion of 76.7% of the academic deans that the undergraduate degree programs of these institutions will serve as terminal preparation for more than 50 percent of their graduates. The survey also revealed that most Bible colleges provide few or, in some cases, no counseling courses for their students.

It was concluded that the time is right for Bible colleges to provide counseling training for students. A model of a program for paraprofessional counselors is provided.
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CHAPTER I

INTRODUCTION

The Problem and Its Background

In 1880 the Bible College movement officially began with the opening of "The Training College" in New York City. Its first class of just 12 students "met on the stage of a theater on Twenty-third Street" (Cable, 1933, p. 23). Today more than 37,000 students attend the 83 colleges accredited by the American Association of Bible Colleges (AABC) and the 17 colleges which hold applicant status with that accrediting body (American Association, 1982). Approximately 400 additional Bible colleges exist in the United States and Canada, "plus scores of others throughout the world" (Sweeting, 1982, p. 38).

"The original purpose [of Bible colleges] was largely to train lay people through evening courses and short term programs" ("To Build..," 1982, p. 14). Gradually, however, with the offering of degrees, the emphasis shifted to the preparation of professional leadership for the conservative, or evangelical, branch of Christianity, "until now (if we define a full-time Christian worker as one whose salary is paid by churches and their agencies) the majority of current Bible college students are enrolled in courses preparing for full-time Christian service" ("To Build..," 1982, p. 14).
Not all Bible college graduates enter some form of ministry immediately after completing their undergraduate studies. Increasing numbers are opting to delay direct ministry involvement in order to attend seminary or graduate school. Whether graduates of Bible colleges choose lay or professional ministry positions, and regardless of whether they enter those positions as soon as they complete undergraduate level training, the purpose of Bible colleges remains the same. For more than 100 years Bible colleges have existed to "present a Bible-centered curriculum with the express purpose of preparing students for Christian service" (Sweeting, 1982, p. 38).

Historically, Bible colleges have offered only a limited number of professional majors. Pastoral Ministries, Christian Education, Missions, and Music are the four programs which nearly all Bible colleges have shared, and continue to share, in common. Recent catalogs, however, have begun to reflect a broadening of the scope of programs which various Bible colleges include in lists of majors and minors designed to prepare students for ministry-related vocations. Only a few schools offer programs of any type in counseling.

It was the intent of this study to determine the current status of counseling education in Bible colleges. Students select Bible colleges as postsecondary institutions where they can receive training for careers in ministry vocations. Such careers are people-oriented and call for expertise in a variety of interpersonal skills. Will those who hire these would-be Christian service
workers assume that training in counseling skills has been included in their undergraduate education, and expect them to counsel as a part of their ministry vocations? If so, are Bible colleges offering such training, or are students expected to pursue counseling training at the graduate level? At a time when undergraduate counseling programs are on the decline, do the unique needs of the markets which Bible colleges serve justify their institution of undergraduate counseling programs? To answer these and other questions, there was a need to survey all of the Bible colleges in the United States and Canada. At the time of this study no such survey appeared in the literature.

Statement of the Problem

The purpose of this study was to obtain answers to the following questions:

1. Are Bible college graduates typically expected to counsel as a part of their ministry vocations?

2. How much, if any, counseling education is offered in the typical Bible college curriculum?

3. Is there evidence that there has existed a strong negative prejudice on the part of evangelical Christians against the fields of psychology and counseling?

4. Is it now appropriate for Bible colleges to begin to incorporate basic counseling courses into their curricular structures?

5. What kinds of counseling courses, if any, would be beneficial for undergraduate Bible college students?
Limitations of the Study

Although survey research has many qualities which commend its use, it is also known to have limitations. One of these is the possibility that a low response rate would mean that the study results cannot be assumed to be representative of what the results would have been had all who were sent questionnaires responded.

Another limitation has to do with the design of the questionnaire. The ways to check its validity and reliability are limited by its nature.

The fact that the researcher has no control over the people for whom the questionnaire is intended, must also be considered a limitation. Some people, for one reason or another, are prejudiced against questionnaires. Also, one can never be sure that the one who actually completed the questionnaire was the one for whom it was intended.

A further limitation has to do with the sampling procedure. One can never really know whether the person who is sent the questionnaire is the one most capable of providing the needed information. Also, the researcher has no way of controlling extraneous forces which influence the respondent at any given point in time. The same individual might respond to questions in significantly different ways at different times, due to changing life situations or psychological factors.

Finally, one must consider the bias of the researcher. The experience, background, education, and personality of each person who conducts a study such as this significantly influences how the
results are interpreted and what recommendations are made. In the case of this researcher, for example, a conservative theological perspective might be expected to influence the interpretation of the findings.

Significance of the Study

This study should be of value to several groups of people. Bible colleges will be helped by the assessment of the need for counseling education. Those who are responsible for curricular design and revision will find immediate benefit from the study's provision of a model of an undergraduate counseling program. The model can serve as a foundation for the introduction of counseling education into the curricula of Bible colleges.

The study should also challenge the evangelical Christian community to address the issue of the need to require adequate counseling training for their ministry leaders, who are expected to counsel as part of other vocational responsibilities. Also, it should help, in some small way, to decrease the suspicion and even antagonism which, evidence suggests, has existed on the part of the evangelical community toward counseling and psychology.

Finally, by focusing on one specific kind of paraprofessional program, the study should shed some light on the value of highly specialized undergraduate counseling programs.

Research Propositions

The following research propositions were explored by this study:
1. It is hypothesized that the literature supports the fact that at one time evangelical Christians had reason to view the fields of psychology and counseling with suspicion and even antagonism.

2. That literature will also support a recent change of attitude on the part of evangelicals toward psychology and related fields. This is due, in part, to the increasing numbers of evangelical psychologists who are working to integrate sound psychological tenants with scriptural principles. It should also be noted, however, that some nonevangelical psychologists, especially those with a wholistic approach, are addressing the interrelatedness of religion and psychology.

3. That in order to adequately train students for ministry positions within church and church-related organizations, Bible colleges should include counseling education as part of that training.

Overview of the Study

In summary, this study investigated the need for counseling education in Bible colleges. In investigating this need, a review of related literature was helpful in obtaining a historical perspective of the curricular offerings of Bible colleges and in determining evangelicals' attitudes toward psychology and related fields.

A survey of the 100 academic deans of the Bible colleges which are accredited by the American Association of Bible Colleges,
or which hold candidate status with that body, was conducted to
determine both the present status of counseling education in Bible
colleges and the perceived need for courses and/or programs in that
area.

Finally, as the culmination of the research completed in this
study, some conclusions were reached and recommendations made
concerning counseling education in Bible colleges. These
recommendations included a proposed model for a program in
counseling education.

Definition of Terms

The following terms have restricted meaning and were therefore
defined specifically for this study.

Counseling: There are numerous definitions of counseling and
psychotherapy. Peters (1969) differentiated between the two in the
following way:

Where a client is seriously emotionally disturbed,
the process is called psychotherapy and is seen as
a remedial process designed to restore the normal
level of functioning. In counseling we aim to
develop the client's full potential or assist him
in actualizing his best self. (p. 3)

Collins (1980) addressed some of the preconceived notions about
counseling held by the uninformed.

Counseling is often seen as a forboding process
involving couches, complicated terminology, and
foreign-accented therapists with mind-reading skills.
Such a stereotype is collapsing quickly, as it
should. Although counseling involves face-to-face
discussions between sensitive, skilled professionals
and their paying clients, the term "counseling"
has come to mean much more. It may include, for
example, the teaching and learning of skills, an
involvement in activities which reduce personal and community pressures, or joining a group of people who work together to solve their problems. (p. 79)

For purposes of this study, the following Shertzer and Stone (1970) definition of counseling was used: "Counseling consists of whatever ethical activities a counselor undertakes in an effort to help a client engage in those types of behavior which will lead to a resolution of the client's problem" (p. 180).

Counselor education: Counselor education refers to training and instruction designed to prepare professional counselors. Typically such training is offered only at the graduate level, is extensive in scope, and intensive in focus.

Counseling education: Counseling education refers to training and instruction designed for preprofessional and paraprofessional counselors. Typically such instruction is offered at the undergraduate level, is limited in scope, and provides only foundational counseling skills.

Preprofessional counselors: Preprofessional counselors are undergraduate students who are receiving foundational counseling skills at the undergraduate level, and who plan to pursue graduate training to prepare for careers as professional counselors (Richardson, 1980).

Paraprofessional counselors: Paraprofessional counselors are:

1. Graduates of bachelor level programs in counseling who will fill entry level positions as counselors, but only under the direct supervision of a professional counselor.

2. Graduates who have received undergraduate level counseling
training for vocational ministry positions which require basic counseling skills to be used as part of a broader ministry (Richardson, 1980).

According to Brown (1974), "The paraprofessional movement has developed as a direct consequence of the steadily increasing demand for counseling services and the shortage of professionally trained personnel to provide the needed assistance" (p. 257).

The decade of the 1970s produced a number of new undergraduate (paraprofessional) programs; among the schools offering them were North Texas State University and Wayne State University, Michigan. Recently, however, a number of undergraduate counseling programs have been dropped, including both at the above-mentioned schools. In spite of the decline in paraprofessional programs, counselor educators who were surveyed in 1983 still predicted an increase in this level of counseling training. "The periods of 1981-1985 and 1986-1990 are likely to bring an increase in peer and paraprofessional counseling under the supervision of 'professional' counselors (Daniel & Weikel, 1983, p. 330).

This study attempted to determine whether it would be advisable for Bible college administrators to place the offering of paraprofessional counseling training in a position of priority as they provide for the future educational needs of their constituents.
CHAPTER II

REVIEW OF THE LITERATURE

The Curricular Development of Bible Colleges

It is a well-known fact that higher education in the United States was a major focus of early religious bodies. "For more than two centuries, Protestant, evangelical Christianity gave leadership to American higher education and stamped it with its faith and spirit. Each of the nine colleges founded during the colonial period was prompted by Christian motivations" (Witmer, 1962, p. 27). Pace (1972) stated it this way, "Throughout the seventeenth and eighteenth and nineteenth centuries most colleges in the United States were founded by Christian groups, not by the state or by private nonreligious groups" (p. 2).

These institutions were established for a very specific purpose, to train men and women for Christian ministry. "The driving force behind the founding of the first colleges was primarily that of preparing Christian workers to proclaim the gospel" (Sweeting, 1982, p. 38). Subtly, however, the emphasis on training for ministry began to ebb, as secular studies began to replace religious ones course by course. Although it is difficult, in retrospect, to pinpoint the factors leading to such changes, several possibilities are worth considering.

A naturalistic and pragmatic world view, the gradual erosion of the authority of the scriptures, . . . and
the scientific revolution all combined to secularize college training. Added to this was the development of tax-supported schools that were separated from the church . . . . Eventually these secular institutions grew in size until they dominated higher education in America. (Sweeting, p. 39)

Since the Bible is central to the Christian faith, and the authority of the Bible was being questioned during this period, it is not surprising that college campuses reflected this shift away from biblical standards.

There was a general decline in morals and religion. . . . The colleges were seedbeds of infidelity. . . . Christians were so unpopular that they met in secret and kept their minutes in code. Students disrupted worship services with profanity, burned the Bible, burned down buildings, and forced the resignations of college presidents. (Pace, 1972, p. 10)

But, as has been repeated throughout history, and will no doubt continue to be repeated, it was not long before the pendulum of religious attitudes in America reversed its direction. In the latter part of the 19th century a nationwide spiritual awakening took place. Young people evidenced a desire to study the Bible, and to bring their lives into line with its teachings. And many of these young adults wanted to share their faith through practical service to others. But they were faced with the problem of finding colleges which were equipped for such trainings.

The 60 or 70 Protestant seminaries in existence had neither the room nor the curriculum for this new type of student. New schools were needed to provide these persons with the essential biblical and practical training that would prepare them for Christian ministry. (Sweeting, 1982, p. 39)

It was to meet this need that the first Bible college was established. In New York a Presbyterian clergyman by the name of
Simpson envisioned a school "to provide special training for missionaries and home workers" (Sweeting, 1982, p. 39).

Although Simpson was himself a classical scholar, "he held that knowledge was simply an instrument, an aid, a means to an end; hence, the emphasis on 'Training!'" (Cable, 1933, p. 13). The purpose of the training given to men and women was explicit—to serve mankind. It was Simpson's philosophy that "nothing in the world was as valuable as man, and therefore, whatever contributed to a man's welfare in this and the next world was valuable to him" (Talbot, 1956, p. 16).

Except for the theological and biblical emphasis, the curriculum of the Missionary Training Institute, as that first Bible college was called, was not unlike what was offered by other colleges of that day. "In the first year it included Bible studies, secular and Biblical history, Biblical introduction, Christian evidences, New Testament Greek, theology, English, public speaking, philosophy, and natural science" (Gaebelein, 1951, p. 168).

From that very humble beginning in 1880, the Bible college movement developed. As new schools were added, the unit of study was expanded from short term and evening school courses for lay persons, to one-to-three year diploma courses. Finally, four-year degree programs were established and those students who came were, for the most part, anticipating professional ministry positions. As this progression took place, subsequent institutional name changes were a logical result, and most Bible institutes evolved into Bible colleges.
The American Association of Bible Colleges (cited in Sweeting, 1982), the accrediting body which regulates Bible college standards today, defines Bible college education as "education of college level whose distinctive function is to prepare students for Christian ministries or church vocations through a program of Biblical, general, and professional studies" (p. 38).

Today's Bible college is similar both to its predecessor, the Bible institute (several schools have retained their institute status), and to the Christian liberal arts college.

And yet, the Bible college is different. It differs from the Bible institute, on the one hand, in the greater number of liberal-arts courses in its curriculum. It differs from liberal arts colleges, on the other hand, in the limited range of its major offerings and in its specialized objectives. (Gaebelein, 1951, p. 176)

A recent editorial in Christianity Today put it this way "To Build..." 1982 "... a good Bible college is very much like a good liberal arts college with majors restricted to Bible, Christian education, and related areas" (p. 16).

Unfortunately, it seems that from the perspective of most Americans, even the existence of Bible colleges is a well-kept secret. And those who are aware that such institutions exist, are apt not to understand either their purpose or their unique place in the American educational scene. But, for one segment of the general population, the Bible college holds a place of prominence. "The Bible college has taken over post-high school Christian education for a vast segment of evangelical young people. It has become one evangelical substitute for a four-year liberal arts college education. Almost certainly, this role will only

The Development of Counseling as a Profession

There is a consensus that counseling as a profession is an off-shoot of the broader fields of psychology and vocational guidance. But when it comes to tracing the origins of psychology, views differ widely.

Certainly, if we consider the questions psychology deals with, one would have to say that man has always been trying to answer them. "Aristotle (384-322 B.C.) of ancient Greece [might be considered] the true father of psychology" (Keller, 1965, p. 2). Then Galen and Aquinas certainly contributed significantly to the formulation of this science. "None of these, however, is as directly and immediately in line with our present concern as the French philosopher and mathematician, Descartes (1596-1650) (Keller, p. 2) Locke (1632-1704) and Hobbes (1588-1679) also cannot be ignored along with others such as Hume and Mill--all of whom were instrumental in laying foundation stones upon which the field of psychology would be built.

But, most psychological historians set the date for the birth of this most recent of all sciences as the mid to late 19th century. And, if a specific date is needed, 1879 "has been acclaimed the birthyear of psychology" (Misiak, 1961, p. 6). That was the year Wundt completed his first psychological study in his laboratory in Leipzig, Germany (Misiak, p. 6).

"Modern psychology may be said to have had its beginning in
the pioneering work of Freud toward the close of the last century and at the beginning of the present one" (Shertzer & Stone, 1968, p. 34).

Counseling, which is a strictly American product, may have begun as early as 1898 when Davis began to work as a counselor at Central High School in Detroit, Michigan (Shertzer & Stone, 1968, p. 28). At approximately the same time Parsons began counseling under-privileged youth in Boston (Williams, 1964, p. 854). "As an independent discipline, guidance is about 70 years old" (Picchioni, 1980, abstract). Formal counselor education programs, providing training for professional counseling careers, have only been in existence for the past 30 years" (Wantz, Scherman, & Hollis, 1982, p. 259).

It might be said, however, that the origins of counselor education can be traced to Boston. In 1909, the superintendent of the Boston Public Schools asked the Boston Vocational Bureau, which was founded by Parsons, to provide academic guidance for school children. Subsequently, counselors were selected, trained, and appointed to the task (Miller, 1961, p. 149).

The first professional organization for counselor supervisors was organized as the National Association for Guidance Supervisors, in 1940. Over a period of time the organization was opened to counselor trainers, and in 1961 the name of the organization was changed to reflect that broader emphasis. The Association for Counselor Education and Supervision was established in 1961 and continues to serve as the professional organization for counselor...
educators and supervisors to this day (Elmore, 1985).

Counseling Education in Bible Colleges

In light of the parallel time frame of the development of both the field of counseling and of the Bible college movement, one might expect that the discoveries of this new science would be eagerly anticipated and quickly incorporated into the curricula of Bible colleges. But this has not been the case. Until the past few years very few, if any, counseling and/or psychology courses have been offered.

This omission is surprising, in light of the philosophy held forth by the movement's founder which was quoted earlier in this study and is repeated here: He felt that "nothing in the world was as valuable as man, and therefore, whatever contributed to a man's welfare in this and the next world was valuable" (Talbot, 1956, p. 16).

Historical Attitudes of Evangelicals Toward Psychology and Counseling

Historically, evangelical Christians have held a rather negative view of the fields of counseling and psychology. Until recently, there has been little written by evangelicals about the relationship between theology and psychology. In the early 1960s one author sent a letter to more than two dozen evangelicals who were professionally involved in both fields. He said:

My request - "I wonder if you might be able to help me by suggesting biographical items related to the general area of psychology, psychotherapy, and religion from the conservative theological perspective" - drew a scattered
few answers of which the following examples are typical. "I am afraid I cannot be of much assistance to you in this matter. This is true in spite of the fact that I am deeply interested in this area and I attempt to read everything that has some relationship to it." It seems nothing of this kind is available at present. Very little has been written from the evangelical point of view. (Tweedie, 1963, p. 21)

As late as 1978 another researcher, King (1978), had a similar problem in finding sources. "The basic problem addressed by the researcher was the lack of definitive, published information about the experiences and opinions of evangelical Christians concerning professional counseling" (p. 276).

A few evangelicals, however, have either spoken out their personal antagonism or have reported that of their fellow evangelicals. Adams (1978), an outspoken antagonist of psychology, wrote:

Scriptural counseling is counseling that is wholly scriptural. The Christian counselor uses the Scriptures as the sole guide for both counselor and counselee. He rejects eclecticism. He refuses to mix man's ideas with God's. . . . If a principle is new or different from those that are advocated in the Scriptures, it is wrong; if it is not, it is unnecessary. (pp. 4, 6)

One reason evangelicals have been negative about psychology and counseling is that they have frequently concluded that their faith should eliminate, or at the least, provide the answers to all personal problems. Tweedie (1963) reported that in the 1960s, a segment of the evangelical community was "negative to any inroad of psychological science into the area of dealing with personal problems. They see it as an erosion of the Christian faith and a threat to the Christian church" (p. 22). This obviously reflects a view of a portion of evangelicals at that time.
Even in the 1970s, the idea that Christians ought not to have emotional problems was reported. "Evangelical Christians expressed reluctance, even shame, about seeking professional counseling to help solve personal problems even when they were suffering to the degree of emotional dysfunction" (King, 1978, p. 277).

This rather naive attitude concerning the relationship between one's faith and his or her emotional well-being has understandably created a dilemma for the Christian therapist. Relating to this, King (1978) wrote:

From the sometimes lonely position of the evangelical Christian who is a well-trained professional psychotherapist or family counselor, the problem can be that he is acutely aware that evangelical Christians have problems, but he may be unable to enlist the support of churches for what he considers to be a viable ministry of the church of Jesus Christ. (p. 277)

Although the scope of this research project did not lend itself to an exhaustive examination into all of the factors which have contributed to such a negative attitude, it seemed appropriate to list several.

First, it can be noted that theology has never been in total harmony with science. "Conflict between theology and science has extended nearly 400 years, as evidenced by the problems of Copernicus and Galileo and by the Scopes trial here in the United States over the Darwinian hypothesis of evolution" (Meier, Minirth, & Wichern, 1982, p. 16). It is little wonder that this newest science was greeted with scepticism by many of the religious community.

A second factor which has contributed to the less-than-positive
attitude of conservative, or evangelical, Christians toward psychology had to do with the overlap of the areas of focus for each. "The fact that both psychology and the Bible provide information for daily living as well as information about how human beings can be expected to think and behave in various environments has sometimes produced tension" (Meier et al., 1982, p. 16).

Another factor to consider is that, while some professionals had no difficulty defining exactly where psychology as a discipline begins and where it ends, others seemed unclear about the distinction. Many psychologists themselves are not comfortable delineating a difference between psychology and physiology, neurology, sociology, or philosophy. . . .Because psychology tends to cover such a wide range of subject matter, it is difficult to focus on specific contact points between psychological knowledge and Christian belief and practice. (Meier et al., p. 16)

Finally, and perhaps of greatest importance, is the fact that some very important leaders in the field of psychology have been outspoken antagonists of religion. Tweedie (1963) captured what appears to have been the overriding threat to evangelicals.

What shall be the Christian's attitude toward psychotherapy? As a special field of psychology, it is a direct outgrowth of the two major movements that have characterized American psychology in the twentieth century - psychoanalysis and behaviorism. This may be a threatening factor to the Christian because both of these movements, in their initial formulations, were not only hostile to objective religious values, but in their dogmatic philosophical presuppositions they completely excluded the possibility that there was a God who could reveal Himself through Scripture, or in any other way. (p. 19)

It is apparent, as evidenced by the previously cited authors, that there has indeed been an attitude of suspicion and antagonism on the part of evangelicals towards psychology and its auxiliary
Changing Attitudes Of Evangelicals Toward Psychology and Counseling

In recent years there has been a subtle, but significant change in the attitude of many evangelicals toward counseling and psychology, and toward the possibility that even committed Christians can have emotional problems. "For years we played the game, 'If you are spiritual you don't have problems.' That myth has been demolished. Now it's far more acceptable for people to surface their problems and seek help" (Getz et al., 1980, p. 130).

Minirth (cited in Getz et al., 1980) has sensed a lessening of reciprocOal cynicism between the fields of psychology and theology.

When I first thought about going into psychiatry, there was a very skeptical attitude among many church members toward it. Likewise, many psychiatrists and psychologists were very skeptical about the church. Since then I have seen an almost complete change of attitude. The church is more open to the integration of psychiatry and theology, and psychiatrists and psychologists are more open to exploring the spiritual dimensions of life. (p. 130)

Until recently conservatives were reluctant to have their young people exposed to psychology.

Evangelicals have in the past been somewhat skeptical of the heavy psychological baggage which has characterized many programs designed to train men for the gospel ministry. Today most evangelical training institutions offer courses which utilize the insights gained from psychology. (Peters, 1969, p. 3)

Because the field of pastoral counseling has borrowed so heavily from psychology, Peters (1969) went on to say:

The experimental groundwork of pastoral counseling has come almost exclusively from psychology and psychiatry. This has made for a shift in emphasis in pastoral care. Whereas the counseling of earlier days was related to
theology, today it centers more in psychology (p. 234).

In fairness, it must be stated that while many, and perhaps even most, evangelical Christians have become more accepting of the psychological, there are those who continue to hold their negative views. Interestingly, however, the impact of psychology has been felt by this group as well. "Even those who would dismiss the field of psychology frequently use psychological terms in their writings and psychologically derived techniques in their counseling" (Collins, 1980a, p. 19).

Collins, a proponent of the integration of psychology and theology, admonishes those evangelicals who deny the value of gaining insights from secular psychology. "We limit our counseling effectiveness when we pretend that the discoveries of psychology have nothing to contribute to the understanding and solution of problems." (p. 19)

Whether by conscious decision based on careful evaluation of the factors involved, or by unknowingly espousing the techniques and articulating the jargon of psychology, evangelicals have begun to incorporate this discipline into their thinking.

A Call for the Integration of Psychology and Theology

The Pastor as Counselor

Evangelicals, slow in accepting their need for counseling, have also been slow in seeking help from psychologists or professional counselors. Most, research indicates, look to their pastors when personal problems trouble them. Oats (1959), in An Introduction to Pastoral Counselors, admonished would-be clergy, "The pastor, regardless of his training, does not enjoy the privilege of electing
whether or not he will counsel with his people. They inevitably bring their problems to him for his best counsel and wisest care. He cannot avoid this if he stays in the pastoral ministry" (p. vi).

One of the few substantive studies of the attitudes and opinions of evangelicals concerning counseling was conducted by King (1978). He surveyed a random sample of 210 people chosen from 25,304 who were active in 75 member churches of the National Association of Evangelicals (NAE) in the San Diego area of California to determine their attitudes about counseling. It is interesting to note that more than half (54%) who sought counseling went to their pastors. In the same study, 83% of the pastors stated that they were spending an increasing amount of time providing counseling to their congregations.

The increase in the counseling load has created pressure for pastors. Eighty-eight percent of those responding to the San Diego survey expressed that some of their members had problems beyond their professional capability and/or beyond the scope of time they had available to help alleviate those problems.

Robbins (cited in Getz et al., 1980) explained the increase in the pastoral counseling load by saying:

Fifty years ago people didn't usually seek a pastor for counsel until a personal crisis had reached an intolerable level: bereavement, divorce, runaway child, or bankruptcy. Everyday personal problems, vocational questions, anxieties, and the like were usually considered outside the pastor's sphere. Today, it seems nothing is outside that sphere. Emotional problems once suffered in private are now laid at the church's doorstep with a request for understanding and healing. (p. 129)
There seemed to be a consensus among a broad segment of evangelicals that their pastor will also be expected to serve as their counselor, if the need arises. Like it or not, pastors will counsel. "His choice [the pastor's] is not between counseling or not counseling, but between counseling in a disciplined and skillful way and counseling in an undisciplined and unskillful way" (Oates, 1959, p. vi).

And because many evangelical pastors have little or no formal training in counseling, they are apt to be counseling in "undisciplined and unskillful ways" and as a result, must be feeling overwhelmed and inadequate. "If a pastor lacks counseling skills and knows it, he can become frustrated at his inability to provide the in-depth help that troubled people ask from him" (King, 1978, p. 276). Unfortunately, it is not only the pastor who may suffer as a result of inadequate counseling training. Counselees who come expecting skilled help may leave disillusioned or even damaged by the experience. It is interesting to note, however, that such does not seem to be the rule. In his comprehensive study of religious counseling, Worthington (1986) concluded, "Pastors may lack confidence in their counseling skills and may not always be facilitative, but their parishioners seem to be as satisfied as are clients of other professionals" (1986, p. 424).

Another pitfall into which a conservative pastor may fall has to do with his or her approach to problems.

Since the pastor accepts revealed truth [Scripture] as ultimate authority, he often proceeds too easily and too quickly to the "answer" without understanding the dynamics of the distorted relationships or without helping his
parishioners toward such an understanding. Counseling becomes a form of proclamation rather than a process of investigation and means toward achieving insight. (Maloney, 1983, p. 234)

It is this dogmatic and often authoritarian posture which has been challenged not only by professional counselors, but also by thinking people, regardless of their training or religious views. On the other hand, Christians who counsel must not ignore Scriptural principles. Failing to bring relevant Scriptures into the counseling session creates another kind of problem for evangelicals. "There is a real danger of not integrating Scripture into counseling, . . . there is a potential danger for Christian counselors to move away from Scripture to just another secular model" (Meier et al., 1982, p. 137).

One might conclude that evangelicals who fear moving away from the use of Scripture in counseling are being too narrow. But, according to some professionals, there are underlying issues to consider. Ward (1977) stated, "The secular professional strives to be objective and often argues that a person's religion or ethics make little difference in a counseling situation. In reality, the presuppositions on which a person's life is based make a great difference" (p. 11).

One great concern among evangelicals is that those who have received training in counseling have received it, for the most part, from a secular perspective. Even the pastoral training programs have been held suspect by some conservatives. "Pastoral counseling as we know it today has developed alongside of, rather than within, the framework of theology" (Peters, 1969, p. 5).
Perhaps it is time for evangelicals to realize that both the Word of God, and the findings of man have a significant part to play in helping to bring emotional health to individuals. Peters (1969) placed the responsibility of drawing from both theology and science at the feet of pastors.

It becomes the charge of the evangelical pastor to continue in his loyalty to the authority of the Word. In the conviction that the basic needs of the troubled personality are anticipated in the teachings of the Bible, he can speak of a theological basis for the principles of counseling. On the other hand, since the Bible is not a guide to methodology, the insights of psychology have their rightful place in the ministry of the evangelical pastor. (p. 8)

It seems logical to think that the principles of psychology and theology could be used harmoniously together to effect cures for troubled people. Unfortunately, for the most part, this does not appear to be happening.

The Divisiveness of Dualism

The separation of theology and psychology seems to have been accepted without question by most people in our 20th century American culture, much as has the current interpretation of the division between church and state. But, in both cases, the divisions have not always existed.

To many people in our society theology and therapy appear poles apart. . . . This divorce between the two—once married and of one flesh—is accepted by many clergyman and, perhaps, by more psychologists. It is accepted because a deep dualism pervades our thinking—the dualism between supernaturalism and naturalism, religion and science, faith and reason, value and fact, God and man—and therefore between theology and therapy. (Maloney, 1983, p. 244)
In offering one viewpoint concerning what he perceived as support for the dualistic perspective, Parson suggested a perceived threat on the part of conservative ministers which prevents them from attempting to integrate theology with psychology.

Note that either the old dualism is maintained or that what has been traditionally known as religion is swallowed up in psychotherapy. This is why most ministers, faced with the alternatives of a dualistic division of labor on the one hand and an absorption into another field on the other hand, choose to cling to the old dualism. Most of the speaking and writing on this subject is tolerant, even condescending—but unyielding. Each side, religion and psychiatry, is ready to remind the other that it has a monopoly over special, unique, and important truths and techniques, and that it is determined not to yield ground to an alien who is less capable; and, having made clear that it will not compromise, it then makes loving protestations of its willingness to "cooperate" with the other fellow. (Maloney, p. 245)

Addressing the division which exists between the two fields, Thornton (cited in Peters, 1969) indicated his belief that mutual apprehension characterizes their relationship.

Like newlyweds, they are uncertain of their relationship to each other and therefore exchange sweet words while anxiously remaining on guard lest the relationship expose some concealed weakness. The time has come . . . for evangelical theologians to declare the honeymoon over and to initiate a very frank appraisal of both the conflicts and the possibilities inherent in the relationship of theology and counseling. (p. 8)

It would be unfair to assume that all the bias is found on the side of the theologians. Certainly psychologists hold to their preconceived notions concerning the inclusion of theological perspectives into the therapy process. "Unfortunately, theology in the minds of most psychologists, is related to dogmatism and authoritarianism. As such it would stand in direct opposition to the scientific method and free inquiry" (Peters, 1969, p. 10).
One could easily conclude that the job of integrating an evangelical Christian theology with an un-Christian, if not anti-Christian psychology is an impossible one. At best, most would agree with Thornton who viewed such attempts at bringing the two fields together as the "mammoth task of integrating two disciplines which seem to be unwilling bedfellows" (Peters, 1969, p. 10).

**Truth Is Truth Wherever It Is Found**

Before the integration of psychology and theology is possible for evangelicals, the problem concerning the sources of truth must be addressed. Unanimously agreeing that God is the source of all truth, and that the Scriptures are a special revelation of truth to mankind, conservatives must ask whether or not truth can be received through other sources.

For the purpose of this study, truth has been defined as "a belief or a statement that corresponds with the data of God's revelation: general, i.e. nature, and special, i.e. Scripture" (Scharfe, 1984).

In the introduction to their psychology textbook, Meier et al. (1982) addressed the issue of truth in this way:

God intends for us to learn truth from many sources in addition to the Bible. Physicians do not expect to find the treatment for a case of tuberculosis contained within the pages of the Holy Scriptures, although many principles for good health are found there. Geologists do not expect to find there a description of the sand containing oil reserves. Similarly, one would hardly find material related to the field of psychology within the Scriptures, except where they directly illustrate or discuss a particular aspect of human behavior. (p. 16)
These authors, while recognizing sources of truth other than the Scriptures, waved a flag of caution in relation to the tenative nature of scientific truth.

Christians should never raise a scientific truth to the same level of acceptance as that of Scripture. We hold the Scripture to be God's inerrant Word; apparent scientific truth has often later been proved inaccurate. . . . We must build from special revelation [Scripture] a grid of knowledge of biblical truth that will allow us to test whether scientific models and theoretical constructs presented by scientists are indeed in agreement with the creation God has made. (Meier et al., 1982, p. 19)

In other words, the world is full of truth to be discovered, whether through scientific study and observation or through the casual day-to-day experiences of individuals. New discoveries, however, are being made daily, and these discoveries regularly alter what had previously been accepted as truth. Therefore, thinking individuals do not automatically embrace the conclusions of every so-called scientific study. Conservative Christians believe the laws and principles of the Bible to have been set down by the God who designed the universe and, therefore, to be true. All other information which is proclaimed as though it were true is checked against, and either accepted or rejected according to its compatibility with that standard.

Ward (1977) related this philosophy to the field of counseling by speaking of three sources of information available to counselors: absolute truth, tentative truth, and speculation. In deciding what information to incorporate into his or her counseling, Ward stated:

A Christian counselor will use the absolute truth of the Scriptures with confidence. He will use the tentative truth of science only where it is not in disagreement with
the Scriptures. He will be a competent biblicist as well as a competent scientist. He will seek to utilize all of God's truth in His ministry of counseling. (p. 10)

Collins (1969) sees science and the Scriptures as complimenting each other in attempting to understand humankind. "The Bible and contemporary psychology both tell us something about man. The Bible shows us what God has revealed about man and the science of psychology teaches us what man has discovered about himself" (p. 11).

Because of the basic assumption that truth can never contradict truth, Christian counselors are convinced that all that contradicts the Scriptures will one day be discovered to be in error. Comparison with Scriptural truth only hastens the process. Ultimately, if something is true, it cannot contradict some other piece of information which is also true. Holmes (1975) stated it this way, "God does not contradict Himself, and in the final analysis there will be no conflict between the truth taught in Scripture and truth available from other sources" (p. 26).

Perhaps the time has come for evangelicals to lay aside their fears of psychology and counseling. Holding fast to the authority of Scripture, and using it as a grid through which to evaluate the "tenative" truth of science, Christians are free to investigate the discoveries of these fields and to incorporate that truth which they discover there into their own lives and into their counseling relationships.

Bible Colleges: Institutions for Integration in Education

Now that evangelicals have begun to acknowledge that Christians
can have problems, and that counseling is an acceptable means of helping to solve those problems, an entire field of Christian counseling is developing. "There is a rapid growth of interest in the field of Christian counseling today, with an epidemic proportion of Christians wanting to become counselors" (Burwick, 1980, abstract).

Increasingly, professional counseling services are being seen as a desirable ministry of the church.

The way to ensure that professional counselors who are Christians are both available and visible is for evangelical Christian churches (people) to provide (or support) professional counseling services. . . . The results of the research is a definite need for professional counselors who are empathic with the spiritual perspective of evangelical Christians. (King, 1978, p. 281)

In the San Diego area survey of evangelicals, 80% of the laity, and 90% of the pastors who responded, considered counseling to be a viable ministry of the church (King, 1978, p. 279).

It would, therefore, appear that there is no shortage of people who desire to become counselors who are skilled in integrating Scripture with the principles and techniques of counseling and psychology. And, it seems there will be churches eager to hire them and to provide both facilities and clients.

One significant problem, however, is yet to be solved. Where will these would-be counselors be trained?

How does one become a Christian counselor? The answers are diverse and reflect a variety of approaches to training. It appears, however, that few Christian professionals have addressed this issue seriously, taking into consideration the models and the current training trends which characterizes the counselor education field. (Collins, 1981, p. 73)

Programs in pastoral counseling, a field which is not that new,
are scarce. "The interest among counselor educators in programs relating to pastoral counseling is gaining momentum, yet very few programs offer specialized course work in pastoral counseling" (Belluci, 1977, p. 29). It would seem that seminaries would be the logical place for counseling training to be received, but data indicate otherwise. In a survey of Protestant seminaries in the United States, Linebaugh and Devivo (1981) found that only about half required at least one course in either counseling or pastoral care.

Would it not be logical for evangelicals to look to their own unique educational institutions to assume the responsibility for training counselors who are both truly professional and truly Christian?

One of the major recommendations resulting from a recent survey conducted by the American Association of Bible Colleges (1981) was that Bible colleges should consider expanding their coursework in counseling (p. 15).

Because of the uniquely central place of Scripture in the Bible College curriculum, a truly integrated approach to counselor education is possible. The ministry aspect of counseling and the ready market of both evangelical students and counselees make a program in Christian counseling an ideal one for Bible colleges. "While holding a firm grasp on the place of the Bible and its authority, our training courses need to be kept current with today's needs" (Sweeting, 1982, p. 41).
CHAPTER III

METHOD

The data based part of the study was descriptive in nature, and its purpose was to describe the status of counseling education in Bible colleges in the United States and Canada.

The Population

The population for the study was 100 Bible colleges listed as accredited, or as candidates for accreditation, by the American Association of Bible Colleges. The Association is listed by the Council on Postsecondary Accreditation as the official accrediting body for the Bible colleges of North America.

The Instrument

The instrument used in this study was the Counseling Education in Bible Colleges Questionnaire (see Appendix A). It was specifically designed by the researcher to elicit information which would answer the research questions posed in Chapter I of the study. To increase face validity, the instrument was submitted to two judges who were well qualified to evaluate and to offer suggestions for its improvement (Appendix E). To further refine the instrument, a pilot study was also conducted. To conduct the pilot study, the questionnaire was sent to the full-time faculty members of Fort Wayne Bible College to evaluate whether the meaning of each question was clearly
understood. As a result of the input received from the pilot study, several modifications were made in the wording of the questionnaire. For example, in Item 11 it was suggested that the word "undergraduate" be added in parenthesis in order to clarify the meaning of paraprofessional when relating it to counseling programs.

The questionnaire was composed of 12 items. Five items determined general demographic information about the respondents and their institutions. Five items determined the amount and kind of counseling courses listed in the current academic catalog of participating institutions. One 14-choice item was included to secure the opinions of the respondents concerning the counseling courses which should be included in the expanded curricula of Bible colleges in the future. Finally, one item was included simply to permit respondents to indicate whether they cared to receive a copy of the tabulated results of this study.

Procedures for Collecting Data

Each of the academic deans, or someone in an equivalent position, was sent a packet containing a cover letter from the president of Fort Wayne Bible College (Appendix B), a copy of the Counseling Education in Bible Colleges Questionnaire, and a preaddressed and postage-paid business return envelope. Approximately 2 weeks after the initial mailing, a second packet was sent to nonrespondents. The materials contained in the second mailing were the same as those in the first packet, except that a different cover letter (Appendix C) was used. One month after the second packet was mailed, a final
contact was made with the remaining nonrespondents. Initially, it was decided that phone calls would be the mode of follow-up contact. Four calls were placed and it became apparent that there was difficulty in attempting to catch busy people with unpredictable schedules. The researcher then resorted to sending postcard reminders (Appendix D).

A total of 93% of those contacted completed and returned their questionnaire by the cut-off date, which was 52 days from the date of the initial mailing. Seventy-five percent responded to the first mailing, 15% to the second mailing, and 3% to the phone calls or the postcards. It should be noted that 2 questionnaires each were returned by two of the institutions. In the first case, the college, while listed as accredited by the American Association of Bible Colleges, had degree programs which were much broader than the traditional Bible college. The academic dean, believing his response might be inappropriate, returned two uncompleted questionnaires. In the second instance, two dissimilar, and somewhat contradictory, responses were returned by 2 separate individuals from the same institution--the registrar and the academic dean. In keeping with the focus of this study, only the questionnaire received from the academic dean was tabulated. Letters, rather than questionnaires, were received from two colleges. One respondent informed the researcher that his institution was no longer in operation. The second apologized that no questionnaire had been completed from his college and said that attempts would be made to see that one was completed and returned. None was ever received from that institution.
however.

In summary, tabulation was made on the 90 questionnaires returned by the cut-off date. An additional 5 questionnaires were received after that date. No usable response of any kind was received from the 3 remaining colleges. Therefore, while the actual response was 95%, the usable response was 90%.

**Procedures for Treating Data**

Data from the survey instrument were used to describe the current status of counseling education in Bible colleges. Tables were designed to aid in interpreting the data, and are located in Chapter IV.

An analysis of the responses to open-ended items made it possible to combine them into groups without the use of sophisticated statistical treatment. These data are also presented in table form in Chapter IV.

**Geographic Data**

For the purpose of this study, North America was divided into 5 geographical regions.

Region 1: Northeastern United States (New England states, middle Atlantic states south through Delaware, and west through Pennsylvania).

Region 2: Midwestern United States (bordered on the east by Ohio, the north by the Canadian border, the west by North and South Dakota, and Nebraska, and on the south by the states between Ohio
Region 3: Southeastern United States (all states south of the northeastern and midwestern regions - as far west as Kansas, Oklahoma, and Texas).

Region 4: Southwestern United States (the remaining states not included in other regions).

Region 5: Canada

The breakdown of the responses from each region are found in Table 1.

<table>
<thead>
<tr>
<th>Region</th>
<th>Total number of Bible colleges in region</th>
<th>Number of institutions responding</th>
<th>Percent of responses from region</th>
<th>Percent of total responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>9</td>
<td>9</td>
<td>100</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>21</td>
<td>21</td>
<td>100</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>39</td>
<td>35</td>
<td>91</td>
<td>39</td>
</tr>
<tr>
<td>4</td>
<td>21</td>
<td>16</td>
<td>76</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>10</td>
<td>9</td>
<td>90</td>
<td>10</td>
</tr>
</tbody>
</table>

As shown in Table 1, each of the five geographic regions was represented; however, they were not represented evenly on 2 counts. First, there was not an even geographical distribution of Bible colleges in the five regions. Region 1 contained 9 Bible colleges; Regions 2 and 4 contained 21; Region 3, encompassing the "Bible
Belt," contained 39 Bible colleges; and Region 5 had 10. Second, there was not an equal percentage of responses received from all regions. While 100% of the Bible colleges in Regions 1 and 2 responded to this survey, 91% of the colleges in Region 3 responded. Only 76% of Region 4 returned completed questionnaires, while 90% of the Region 5 population participated.
CHAPTER IV

RESULTS OF THE STUDY

In Chapter IV a summary of the results of the study and the findings from each item of the questionnaire are presented. Tables with explanations have been used where their use was necessary to aid in presenting the results.

Expectations for Graduates

Determining the extent to which Bible college graduates are expected to counsel as a part of their vocational ministries was an important aspect of the study. Item 6 asked, "In your opinion, how many of your graduates will be expected to do counseling as a part of their vocational ministries?" A summary of the opinions of the academic deans on this item is found in Table 2.

Approximately 66% (59) of the respondents believed most of their graduates would be called upon to counsel. Eleven percent stated that, in their opinion, all of the graduates of their colleges would be expected to counsel. Another 21% expressed that some of their graduates would counsel as part of their vocational responsibilities, while only 2% stated that few would counsel.

Table 2

Estimation by Deans of the Proportion of Graduates Expected to Counsel as Part of Vocation (N = 90)

38

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Table 2—Continued

<table>
<thead>
<tr>
<th>Amount</th>
<th>Number of institutions represented</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>10</td>
<td>11.1</td>
</tr>
<tr>
<td>Most</td>
<td>59</td>
<td>65.6</td>
</tr>
<tr>
<td>Some</td>
<td>19</td>
<td>21.1</td>
</tr>
<tr>
<td>Few</td>
<td>2</td>
<td>2.2</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Counseling Courses Offered

Three items (Numbers 7, 8, and 9) of the questionnaire were devoted to the task of determining the current status of counseling education in Bible colleges. Eighty-nine colleges responded to the first item of that series, which asked, "Has your institution ever offered an undergraduate degree program in counseling?" A summary of those data can be found in Table 3.

Table 3
Institutions Offering Degree Programs In Counseling
(From Perspective of Deans)
(N = 90)

<table>
<thead>
<tr>
<th>Response</th>
<th>Number of Institutions</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>15.6</td>
</tr>
</tbody>
</table>
Fourteen (15.6%) indicated that their institutions offered a degree program in counseling. It is interesting to note, however, that there was little agreement as to what constitutes an undergraduate degree program in counseling. This became apparent upon an examination of the academic catalogs of the institutions for which respective academic deans had indicated a degree program existed.

For example, College "A" offers a Bible-family counseling degree program. That program, however, includes only three courses (9 semester hours) in counseling, and one psychology course (general) in a 4-year program.

The academic dean from College "B" stated that his institution offers a degree program in counseling. The catalog from that college, however, lists counseling as only one of the minor options available for Bible majors in the bachelor of arts 4-year program. Since only five counseling or psychology courses are included in 4 years, one must conclude that their degree program is in Bible, and not counseling.
College "C's" degree program in counseling is available only as a special option for students pursuing a Bachelor or Religious Education degree in Church Ministries with a Christian Education major. Only four counseling courses are required, and two of these have strong Christian education overtones.

College "D's" academic dean checked "yes", that his institution offered a degree program, but clarified in the margin of the survey form that their program provided only a minor and not a major in counseling. In his response to Item 8, he clarified his comment by indicating that his school offers a total of only 12-16 semester hours of counseling courses.

College "E's" dean indicated that his school also offered a degree program, but the total number of semester equivalent hours of counseling courses available to students at that institution was given, in response to Item 8, as only 12 to 16. It would, therefore, seem reasonable to conclude that a full program is not available at that college.

Twenty hours of counseling and psychology courses are required in the program of College "F." Pastoral Ministries majors can elect this specialization in counseling.

As the responses to this study were examined, it became clear that numerous academic deans consider a program in psychology to be synonymous with a program in counseling. This was revealed through an examination of catalogs, when it was discovered that four of the colleges said to offer a degree program in counseling actually have psychology, and not counseling, majors.
The catalogs of the remaining four Bible colleges support their claim to a degree program in counseling. College "C's" program includes 28-31 hours of psychology and counseling (see Appendix F), and leads to a bachelor of science degree in Christian Counseling. College "H's" program includes more than 24 hours of counseling courses, but is offered as a concentration option for students who major in Bible and Theology. College "I's" students who desire a degree program in counseling enter the school of Bible and Theology, select a major in Bible and Theology, and a concentration in psychology and counseling. It is necessary, however, for the students of College "I" to obtain a minimum of two, 3-hour courses from outside that institution. Finally, College "J" lists a counseling/psychology degree program which includes more than 24 hours of counseling and psychology courses.

Not one of the surveyed schools which has ever offered a degree program in counseling has dropped that program from its curricular offerings. Furthermore, four Bible colleges (5.3%) which do not currently offer such a program have concrete plans to do so within the next 5 years.

The data from Item 7b can be found in Table 4. The question asked in Item 7b was, "What is the major reason your institution has chosen not to offer a degree program in counseling?"
<table>
<thead>
<tr>
<th>Reason not offered</th>
<th>Number of colleges</th>
<th>Percentage of whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial constraints</td>
<td>35</td>
<td>46.1</td>
</tr>
<tr>
<td>Not perceived as marketable</td>
<td>15</td>
<td>19.7</td>
</tr>
<tr>
<td>Incompatible with Bible college philosophy</td>
<td>11</td>
<td>14.5</td>
</tr>
<tr>
<td>Have in curriculum, but no major</td>
<td>9</td>
<td>11.8</td>
</tr>
<tr>
<td>See counseling as graduate curriculum</td>
<td>8</td>
<td>10.5</td>
</tr>
<tr>
<td>Perceived shortage of qualified faculty</td>
<td>5</td>
<td>6.6</td>
</tr>
<tr>
<td>Insufficient demand for this major</td>
<td>4</td>
<td>5.3</td>
</tr>
<tr>
<td>School too small for such a program</td>
<td>3</td>
<td>3.9</td>
</tr>
<tr>
<td>Waiting until other programs stabilize</td>
<td>2</td>
<td>2.6</td>
</tr>
<tr>
<td>Program is in progress of development</td>
<td>2</td>
<td>2.6</td>
</tr>
<tr>
<td>Most graduates pursue graduate studies</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>Sponsoring church dictates requirements</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>Prefer prevention of problems through preaching</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>Other programs have taken resources</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>College does not grant degrees</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>Having counseling major not perceived as best way to train for counseling</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>It has just never been considered</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>Not now an option, might be in future</td>
<td>1</td>
<td>1.3</td>
</tr>
</tbody>
</table>

\[^a\] The total number of colleges exceeds 90, and the total of the individual percentage of responses exceeds 100% because some respondents listed more than one reason.
As evidenced in Table 4, Bible colleges not offering degree programs in counseling have omitted such programs for various reasons. Financial constraints head the list (46.1%) of reasons given for the omission. Approximately one-fifth (15) of the deans stated that counseling has not been perceived as a marketable program for their schools, and 11 (14.5%) of those responding stated that counseling programs were omitted because they are perceived as being incompatible with Bible college distinctives. A perceived shortage of qualified faculty in the academic area of counseling was listed by 5 (6.6%) as the reason such a program is not offered at their institution. The remaining respondents gave various other reasons for not offering a degree program in counseling.

Item 8 asked, "What is the total number of semester-equivalent hours of counseling courses available in your institution's current catalog?" The data from Item 8 are summarized in Table 5.

<table>
<thead>
<tr>
<th>Hours offered</th>
<th>Number of institutions</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>2 - 6</td>
<td>49</td>
<td>54.4</td>
</tr>
<tr>
<td>7 - 11</td>
<td>16</td>
<td>17.8</td>
</tr>
</tbody>
</table>

Table 5
Number of Semester Hours of Counseling Courses Available in Responding Institutions

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Table 5--Continued

<table>
<thead>
<tr>
<th>Hours offered</th>
<th>Number of institutions</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 - 16</td>
<td>8</td>
<td>8.9</td>
</tr>
<tr>
<td>17 - 24</td>
<td>5</td>
<td>5.6</td>
</tr>
<tr>
<td>More than 24</td>
<td>10</td>
<td>11.1</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Totals</td>
<td>90</td>
<td>100.0</td>
</tr>
</tbody>
</table>

It became clear in evaluating the catalogs of the 14 colleges involved, that many of the respondents consider psychology courses to be synonymous with counseling courses. No attempt was made to separate the two in reporting the findings of the present study. Readers should, however, understand that in some instances no counseling courses are listed in the college catalogs (in many cases the number of counseling courses offered is greatly increased by the inclusion of such classes as general, developmental, and educational psychology).

The data from Item 9 are presented in Table 6, "Are all the degree-seeking students of your college required to take at least one course in counseling?"
Table 6
Majors Which Require At Least One Counseling Course

<table>
<thead>
<tr>
<th>Name of major</th>
<th>Percentage of schools requiring at least one counseling course in major</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoral ministries</td>
<td>80.6</td>
</tr>
<tr>
<td>Christian education</td>
<td>32.8</td>
</tr>
<tr>
<td>Elementary education</td>
<td>8.9</td>
</tr>
<tr>
<td>Biblical studies</td>
<td>8.9</td>
</tr>
<tr>
<td>Music</td>
<td>2.0</td>
</tr>
<tr>
<td>Missions</td>
<td>16.4</td>
</tr>
<tr>
<td>Other, non-traditional majors requiring at least one counseling course</td>
<td>19.4</td>
</tr>
<tr>
<td>No major requiring at least one counseling course</td>
<td>13.4</td>
</tr>
</tbody>
</table>

- The total of the percentage column exceeds 100% because several schools require counseling courses in more than one major.

Twenty-three respondents (25.6%) stated that at least one course in counseling is required of all majors. Respondents who said that not all their degree-seeking students were required to take at least one counseling course were asked to list the majors in which students were required to take one or more courses in counseling.

In Table 7 the data obtained from Item 10 are provided. The question asked, "What is your best estimate of the percentage of the graduates of your institution who enroll in graduate schools or seminaries?"
Table 7

Estimate of Percentage of Bible College Graduates Who Enroll In Graduate Schools or Seminaries
(N = 90)

<table>
<thead>
<tr>
<th>Percentage expected to enroll in graduate programs</th>
<th>Number of responses</th>
<th>Percentage of total responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 10</td>
<td>16</td>
<td>17.8</td>
</tr>
<tr>
<td>11 - 20</td>
<td>25</td>
<td>27.8</td>
</tr>
<tr>
<td>21 - 30</td>
<td>19</td>
<td>21.1</td>
</tr>
<tr>
<td>31 - 40</td>
<td>15</td>
<td>16.7</td>
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<tr>
<td>41 - 50</td>
<td>9</td>
<td>10.0</td>
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<tr>
<td>More than 50</td>
<td>5</td>
<td>5.5</td>
</tr>
<tr>
<td>No response to this item</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Totals</td>
<td>90</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Mdn = 22.6%

Counseling courses are not required in the programs of most (74.4%) Bible college graduates, and yet, in the opinion of 76.7% of the deans surveyed, "most" of these graduates will be expected to counsel as a part of their vocational ministry. It would be easy to conclude, therefore, that the majority of Bible college graduates pursue graduate programs where they acquire counseling training. As evidenced in Table 7, the responses would seem to question such a conclusion. When the deans were asked to give an estimate of the percentage of graduates who enroll in graduate school or seminaries,
only 5 (5.6%) stated that more than 50% of their graduates will pursue graduate-level training. Nearly half (45.6%) of those who responded predicted that 20% or less of their graduates would continue their education beyond the undergraduate level. Stated from a reverse perspective, it was the opinion of approximately one-half of the academic deans of Bible colleges that the undergraduate degree programs of these institutions will serve as terminal preparation for 80% of their graduates.

Item 11 asked the respondents to rank as very important, moderately important, or not important a list of courses which might be included in an undergraduate (paraprofessional) counseling program of a Bible college. The data from this item are presented in Table 8.

Table 8

<table>
<thead>
<tr>
<th>Name of Course</th>
<th>Catagory Assigned</th>
<th>No Answer</th>
<th>%</th>
<th>Very Important</th>
<th>%</th>
<th>Moderately Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>N</td>
<td></td>
<td></td>
<td></td>
<td>N</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Introduction to Counseling</td>
<td></td>
<td>2</td>
<td>2.2</td>
<td>77</td>
<td>85.6</td>
<td>8</td>
<td>8.9</td>
<td>3</td>
<td>3.3</td>
</tr>
<tr>
<td>Biblical Counseling</td>
<td></td>
<td>1</td>
<td>1.1</td>
<td>73</td>
<td>81.1</td>
<td>13</td>
<td>14.4</td>
<td>3</td>
<td>3.3</td>
</tr>
<tr>
<td>Marriage And Family Counseling</td>
<td></td>
<td>72</td>
<td>80.0</td>
<td>18</td>
<td>20.0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 8—Continued

<table>
<thead>
<tr>
<th>Name of Course</th>
<th>Catagory Assigned</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No Answer</td>
</tr>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td>Pastoral Counseling</td>
<td>2</td>
</tr>
<tr>
<td>Counseling Techniques</td>
<td>57</td>
</tr>
<tr>
<td>Practicum</td>
<td>1</td>
</tr>
<tr>
<td>Interpersonal Relationship Skills</td>
<td>1</td>
</tr>
<tr>
<td>Counselor Tools</td>
<td>1</td>
</tr>
<tr>
<td>Crisis Counseling</td>
<td>33</td>
</tr>
<tr>
<td>Theories of Counseling</td>
<td>33</td>
</tr>
<tr>
<td>Issues and Ethic</td>
<td>29</td>
</tr>
<tr>
<td>Stress Management</td>
<td>21</td>
</tr>
<tr>
<td>Human Sexuality</td>
<td>17</td>
</tr>
<tr>
<td>Group Procedure</td>
<td>1</td>
</tr>
</tbody>
</table>

**Counseling Courses Recommended**

It might be expected that such a high percentage (81.3%) of the deans placed Biblical counseling in the "very important" catagory, because of the central position of the Scriptures in Bible Colleges. Most (73.3%) placed Pastoral counseling in the "very important" bracket as well. This is consistent with the fact that more Bible colleges require students in Pastoral Ministries Programs to take...
at least one course in counseling, than in any other academic program.

One result, however, seemed inconsistent. While 80% (72) of the respondents listed Marriage and Family Counseling as "very important," only 18.9% (17) considered Human Sexuality to be equally important.

A number of the academic deans suggested additional courses to be included in a paraprofessional counseling program in a Bible college. Some offered were: Personality Theory, Tests and Measurements, Abnormal Psychology, History and Philosophy of Christian Counseling, the psychological aspects of Death and Dying, and the treatment of Depression.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In Chapter V a summary of the purposes of the study, several conclusions which may aptly be drawn from the data obtained, and recommendations regarding the future of counseling education in Bible colleges are presented.

Summary

The study was conducted to determine the present status of counseling education in Bible colleges. The purpose of the study was to obtain answers to the following questions.

1. Are Bible college graduates typically expected to counsel as a part of their ministry vocations?

2. How much, if any, counseling education is offered in the typical Bible college curriculum?

3. Is there evidence that there has existed a strong negative prejudice on the part of evangelical Christians against the fields of psychology and counseling?

4. Is it now appropriate for Bible colleges to begin to incorporate basic counseling courses into their curricular structures?

5. What kinds of counseling courses, if any, would be beneficial for undergraduate Bible college students?
In Chapter II, an analysis of related literature provided answers to two of the five questions initially framed as part of the study. Those questions were: Is there evidence that there has existed a strong negative prejudice on the part of evangelical Christians against the fields of psychology and counseling? And, is it now appropriate for Bible colleges to begin to incorporate basic counseling courses into their curricular structures?

The existence of a negative bias on the part of evangelicals towards psychology and counseling did appear as a recurrent theme which revealed itself in the writings of numerous authors. Several factors were cited in Chapter II as contributing to that bias.

The literature also indicated that a gradual shift in thinking, about the role of counseling, has taken place among evangelicals. It appears that more than a reluctant acknowledgement of the value of psychological help through counseling has recently emerged. Numerous counseling centers have been established in recent years, and it is not uncommon for churches to have professionally-trained counselors on staff. In light of the evidence of such a shift in thinking, it would appear that this change would begin to be evidenced in the various institutions supported by evangelicals.

As the primary educational institutions for evangelical Christians, Bible colleges would be in keeping with the general tone of their constituents, in beginning to incorporate counseling courses into their curricular structures.

The data to address the remaining questions were gathered through the use of a questionnaire mailed to the academic deans, or
their equivalent, of the 100 Bible colleges which are either accredited by, or which hold candidate status with, the American Association of Bible Colleges. A 90% response was received from them.

The questions addressed by the questionnaire were:

1. Are Bible college graduates typically expected to counsel as a part of their ministry vocation (Item 6)?

2. How much, if any, counselor education is offered in the typical Bible college curriculum (Items 7, 8, and 9)?

3. What kinds of counseling courses, if any, would be beneficial for undergraduate Bible college students (Item 11)?

Seventy-seven percent of the respondents held the opinion that most of the graduates of Bible colleges would be expected to counsel as a part of their ministry-oriented vocation.

Because of the interchangeable use of the terms psychology and counseling on the part of a number of the academic deans surveyed, further research was required in order to determine the amount of counseling education available to Bible college students today. The two terms were often used interchangeably in reference both to curricular courses and to degree programs offered by the institutions.

Although 13 deans indicated that their college offered an "undergraduate degree program in counseling," a comparison of material in the published catalogs of those institutions did not always support such a claim. Four of the programs could be more accurately labeled as psychology programs. Several others offered only enough counseling courses to provide a minor option for
students pursuing another major. And, in a couple of cases, such a limited number of courses in either counseling or psychology were offered that not even a minor option was possible. Typically, a minor option in a Bible college curriculum ranges from approximately 15 to 17 semester hours of credit. Only four Bible colleges provide full paraprofessional degree programs in counseling. Those colleges are: Toccoa Falls College, Northeastern Bible College, Miami Christian College, and Fort Wayne Bible College.

Fewer than half of the Bible colleges offer more than 6 semester hours (or equivalent) of courses in counseling. Eighty-three percent have 16 or less total semester hours from which their students may choose, and 73% offer 11 hours or less. It should also be remembered that in some cases these numbers include such courses as general and developmental psychology. Only 23% of Bible colleges require all degree-seeking students to complete at least one course in counseling, and again, several consider that one course to be general psychology.

While it appears that Bible colleges, for the most part, are doing little to provide undergraduate training in counseling education, this study also revealed that in the opinion of the respondents, most Bible college graduates do not enroll in graduate programs. Only 5% of the academic deans expect more than 50% of the graduates of their institutions to enter either graduate school or seminary. Nearly half (46%) believe that only one-fifth of their graduates will pursue formal education beyond their undergraduate training.
The final section of the questionnaire addressed the kinds of counseling courses, if any, which the academic deans would recommend as beneficial in undergraduate degree programs in counseling for Bible college students.

Conclusions

It was concluded from the review of relevant literature that while in the past a negative bias on the part of evangelicals toward the fields of psychology and counseling has existed, that bias is now diminishing. Evangelicals are now not only acknowledging the existence of emotional problems, but are seeking counselors to help solve their problems. Such counselors, if they are to be widely accepted, must exhibit quality training both in Biblical studies and in counseling education. The Bible college, as the primary postsecondary training institution for evangelicals, is ideally suited to provide such parallel training in these vital disciplines.

Interpretation of the data indicates that most Bible college graduates will be expected to counsel in their vocational ministry positions. Results obtained from the survey also point to the fact that, for whatever reasons, the majority of Bible college graduates do not pursue graduate training where they might receive professional counselor education. Therefore, it was concluded that whatever counseling training they will ever receive will be received at the undergraduate level. It is expedient for Bible colleges to expand their offerings in counseling courses in order to better equip their
Based on the results of this study, it is recommended that those responsible for determining the curricula for Bible colleges give careful consideration to the matter of providing quality paraprofessional counseling education for their degree-seeking students. For some schools, this may mean introducing counseling courses into the curriculum. For others, it might mean expanding current offerings and requiring more students to take counseling courses. And for a significant number, it could mean the introduction of a degree program in paraprofessional counseling. Such a program would provide preprofessional counseling training from a Biblical perspective for students planning to pursue graduate studies to prepare for careers as professional counselors. It would also provide paraprofessional counseling training for students who, upon graduation, plan to serve either as entry-level counselors, under the direct supervision of professional counselors, or who will be expected to do some first-level counseling as a part of broader ministry vocations.

Certainly the counseling program developed by each college will differ, according to the individual characteristics of both the institution and of the students it serves. As a starting point for aid in developing such a program, however, the researcher has included the four year curriculum of the Christian Counseling option at Fort Wayne Bible College (see Appendix F).
This program was designed from input received from counselor educators, professional counselors and clinical psychologists, and leaders from the evangelical community. In its design, care has been taken to allow for the integration of scriptural principles along with sound counseling theory and skills, to provide a paraprofessional level program uniquely suited to the Bible college curriculum. It has been designed to serve both as a terminal program for paraprofessional counselors, and as a preprofessional program for students who plan to attend graduate school or seminary in preparation for careers as professional counselors.

It is also recommended that Bible college academicians take upon themselves the responsibility of raising the sensitivity level of students who are planning to enter ministry vocations to the need for counseling education at the graduate level. For some this will mean pursuing full programs leading towards careers as professional counselors. For others it will involve the selection of specific courses designed to develop counseling skills.

Finally, it is recommended that additional research be conducted within the next few years to monitor the ways evangelicals address their need for counselors who either share, or are sympathetic with their values.
APPENDIX A

COUNSELING EDUCATION IN
BIBLE COLLEGES
QUESTIONNAIRE
COUNSELING EDUCATION
in
BIBLE COLLEGES QUESTIONNAIRE

PART I  GENERAL INFORMATION

Please write the requested information in the blanks provided. The results of this survey will be reported only on a group basis. No one individual or institution will be identified.

1. What is the name of the Bible College by which you are employed?

________________________________________________________________________

2. Where is it located?

(city) (state)

3. In what year was it founded? _____________

4. What is your name? _______________________

5. What is your current position?

________________________________________________________________________

PART II INFORMATION CONCERNING COUNSELING EDUCATION

Instructions: Please check the appropriate boxes and write additional comments in spaces provided.

6. In your opinion, how many of your graduates will be expected to do counseling as a part of their vocational ministries?

( ) all

( ) most

( ) some

( ) few

Comments: __________________________________________

________________________________________________________________________

________________________________________________________________________

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7. Has your institution ever offered an undergraduate degree program in counseling?

( ) yes

( ) no

if yes:

Is a degree in counseling currently being offered?

( ) yes

( ) no

if no:

What is the major reason your institution has chosen not to offer a degree program in counseling?

( ) Counseling has not been perceived as a marketable program.

( ) Financial constraints have prohibited such program expansion.

( ) It is not compatible with Bible College distinctives.

( ) There is a perceived shortage of qualified faculty in that academic area.

( ) Other: ____________________________________________

_____________________________________________________

_____________________________________________________

Are there any concrete plans to offer a degree program in counseling within the next 5 years?

( ) yes

( ) no
8. What is the total number of semester-equivalent hours of counseling courses available in your institution's current catalog?

- ( ) none offered
- ( ) 2-6 hours
- ( ) 7-11 hours
- ( ) 12-16 hours
- ( ) 17-24 hours
- ( ) more than 24 hours

9. Are all the degree-seeking students of your college required to take at least one course in counseling?

- ( ) yes
- ( ) no

If no:

In which majors are degree seeking students required to take at least one counseling course?

- ( ) pastoral ministries
- ( ) music
- ( ) Christian education
- ( ) missions
- ( ) elementary education
- ( ) biblical studies
- ( ) (Other)

Comments:

10. What is your best estimate of the percentage of the graduates of your institution who enroll in graduate schools or seminaries?

- ( ) 0-10%
- ( ) 11-20%
- ( ) 21-30%
- ( ) 31-40%
- ( ) 41-50%
- ( ) 51-60%
- ( ) 61-70%
- ( ) 71-80%
- ( ) 81-90%
- ( ) 91-100%
- ( ) more than 100%
11. Listed below are counseling courses which might be included in a paraprofessional (undergraduate) counseling program in a Bible College.

Please rate these according to your opinion of their value to such a program.

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Moderately Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>( )</td>
<td>( )</td>
<td>( )</td>
</tr>
</tbody>
</table>

- Introduction to counseling
- Biblical counseling (what the scripture says about major problems of life)
- Interpersonal relationship skills
- Theories of counseling
- Counseling techniques
- Counselor tools (practical helps, resources, referral options, etc.)
- Crisis counseling
- Human sexuality
- Stress management
- Marriage & Family counseling
- Issues & Ethics in counseling
- Practicum in counseling (supervised experience)
- Group procedures
- Pastoral Counseling

(Other)

(Other)

Comments:________________________________________________________________________

________________________________________________________________________________
12. Would you like to receive a copy of the tabulated responses of this survey?

( ) yes
( ) no

Thank you for your valuable input.
November 14, 1983

Dear Colleague:

Undoubtedly you, along with the rest of us who are involved in higher education leadership, are involved in the ongoing process of program evaluation and development. With tuition costs escalating, discerning students understandably expect more and more from their educational dollar.

As Bible Colleges continue to be the chief agent of training for leaders of church and parachurch organizations, we must hold fast to the distinctives of the Bible College movement with its tried-and-proved curricular offerings and, at the same time, reach out to investigate new programs which are also in line with our distinctives.

As part of our study of new programs at Fort Wayne Bible College, one of our professors, Joan Mayers, is investigating the topic of counseling education in Bible Colleges. Joan is a doctoral student at Western Michigan University, and will be researching this topic as a part of her program of study there.

Would you please take just a few minutes of your valuable time today to complete the enclosed questionnaire? I feel that this research will provide information which will be of value to each of our Bible Colleges.

Thank you for your time and input. May God bless your continued service for His kingdom.

Sincerely,

Harvey R. Bostrom, Ph. D.
President, Fort Wayne Bible College

HB:1p

Enclosures
December 9, 1983

Dear Colleague:

Two weeks ago I sent a letter requesting that you complete a questionnaire about counseling education at your college. If you haven't already mailed it, I am sure it is near the top of your "to-be-done" stack.

I know you are busy, but I assure you that the questionnaire can be completed in just a few minutes. Because your response is vital to the study, I urge you to complete the questionnaire, and mail it to us today.

With sincere thanks,

Harvey R. Bostrom, Ph. D.
President, Fort Wayne Bible College

HB: lp
APPENDIX D
FOLLOW-UP CARD
HELP!

In order to complete the research about counseling education in Bible Colleges, the completed questionnaire from your college is needed (a copy with a return, stamped envelope was sent Nov. 18th, and a second set sent on Dec. 9th). Compilation is about to begin, and we would really like to include your college in the survey.

Thanks for your cooperation.

Joan Mayers
Fort Wayne Bible College
APPENDIX E

PANEL OF JUDGES
DR. ROBERT L. BETZ
PROFESSOR OF COUNSELING AND PERSONNEL
WESTERN MICHIGAN UNIVERSITY
KALAMAZOO, MICHIGAN 49008

DR. JOHN E. NANGLE
ASSOCIATE PROFESSOR OF PSYCHOLOGY
ASSOCIATE DIRECTOR, INSTITUTIONAL RESEARCH
WESTERN MICHIGAN UNIVERSITY 49008
APPENDIX F

MODEL OF A FOUR-YEAR COUNSELING PROGRAM
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Hours</th>
<th>Hours</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSY 121</td>
<td>General Psychology</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>CHI 212</td>
<td>Introduction to Counseling</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>HIST 375, 376</td>
<td>World History I and II</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GOS 107</td>
<td>Psychotherapy and Counseling</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PSY 171</td>
<td>General Psychology</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>PSY 223</td>
<td>Psychological Testing</td>
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</tr>
<tr>
<td>PSY 305</td>
<td>Methods of Counseling</td>
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<tr>
<td></td>
<td>Electives</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>GG 101</td>
<td>General Psychology</td>
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<td></td>
<td></td>
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<tr>
<td>GG 102</td>
<td>Social Psychology</td>
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<td></td>
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</tr>
<tr>
<td>GG 103</td>
<td>Personality Psychology</td>
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<td></td>
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<tr>
<td>GG 104</td>
<td>Psychological Testing</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>GG 105</td>
<td>Methods of Counseling</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GG 106</td>
<td>Electives</td>
<td></td>
<td></td>
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<tr>
<td>GG 107</td>
<td>General Psychology</td>
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<td></td>
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<td>Social Psychology</td>
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<td>Personality Psychology</td>
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<tr>
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<td>Psychological Testing</td>
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<tr>
<td>GG 111</td>
<td>Methods of Counseling</td>
<td></td>
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<td></td>
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<tr>
<td>GG 113</td>
<td>General Psychology</td>
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American Association of Bible Colleges Directory, 1982. (Available from AABC, P.O. Box 1523, Fayetteville, AK 72701).


