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ABSTRACT

The Two-Year College Student Development Center situated at the State University of New York at Albany held a series of five regional workshops to deal with the ever changing role of the two-year college. The reactions of about 250 two-year college people to the realities of change were recorded. The monograph contains five sections: (1) ideas from the workshops, (2) the changing role of the counselor, (3) anticipation of students' needs, primarily black students; and (4) necessary improvements in student-counselor relationships, and (5) issues. The counselors were strongly urged to change their role to meet students' needs. Problems of the generation gap were considered and the counselor's responsibility to both the institution and the student as well as the counselor's use of power were discussed. One-to-one counseling and the degree to which the counselors should be involved in shaping student behavior also received attention. (Author/MC)

DIALOGUE ON STUDENTS AND COUNSELORS

First Monograph

presented by

Two-Year College Student Development Center
STATE UNIVERSITY OF NEW YORK AT ALBANY

Joseph Michalak, Editor

June 1969

FORWARD

The whole educational structure is being challenged today. There is a changing society out there, forming the students who come to our two-year colleges. More and more students are drawn from sectors of the society that we are not used to seeing represented on the campuses. The world we are preparing our students to function in is different.

The role of the two-year colleges is going to be very different, and the role of the student personnel services in those colleges is going to be very different. We are going to experience a greater degree of change, over a shorter time, than we can well imagine.

The decision before us, as student personnel people, is not whether we will change, or how much we will change, or how fast we will change. These are not questions we have it in our power to decide. Already we see in motion the resistless forces that contain within themselves the answers to these questions.

What perhaps we can decide, what we have some little time to decide, is how to prepare ourselves, as individuals and as organizations, to deal with change. That is why the conferences this report covers were held. To confirm the reality of the change. To legitimize it. And to decide how to assist its orderly development, instead of letting it rush uncontrolled in a destructive - if cleansing - flood.

This monograph reports honestly the reactions of some 250 two-year college people - counselors, deans of students, admissions counselors, faculty members - to confrontations with the reality of change as presented at five regional workshops. Some denied it, some accepted it, some welcomed it. Many came already committed to change and ready to share experiences and plan tactics; indeed, to initiate change.

We hope that the workshops, vicariously experienced in the pages that follow, will help you to clarify your own perceptions and reactions and plans in the changing area of student personnel services in the two-year college.

This is the beginning of what had been planned as a series of monographs. The editor of this monograph, Joseph Michalak, assisted by his wife, Barbara, listened at every session. They talked with participants. Always they were taking notes. After each workshop, they listened to tapes of all of the sessions. From those many media of communication, they have selected the content carefully in the hope that it will convey the feeling and substance of the workshops faithfully to every reader.

To the Michalaks' who are so responsible for communicating

the happenings of the workshops and to all of those who contributed to the formation of the workshops and to those who participated so devotedly - our gratitude.

Arthur A. Hitchcock
Director, Two-Year College
Student Development Center

PREFACE

In the spring of 1969, the Two-Year College Student Development Center, then barely a half-year old and situated at the State University of New York at Albany, sponsored a series of five regional workshops designed to concentrate on students, particularly those in "new populations" from deprived backgrounds.

The invitations to participants in all of the public two-year institutions in the state - community colleges, agricultural and technical institutes, and urban centers - stressed that additional objectives would be to develop "an openmindedness among those responsible for and involved in counseling, and extending a concern in the student development process to the academic faculty." In addition, the nature of the counselor and academic faculty would be studied, "toward finding ways in which they may better respond to meeting student needs."

Whatever else the participants may have learned at the workshops, they certainly heard that it was time for a change. In speeches and discussion, sociologists, psychologists, psychiatrists, social anthropologists, philosophers, political scientists, filmmakers, and students reinforced one another in their basic prescriptions. If student personnel people were to convert possible obsolescence to relevance they were advised:

Be student advocates, not administration advocates. Use your power, buttressed by student power, and teach students to use their power, to change the context in which they function on the campus and in the community. Go easy on the traditional preoccupation with one-to-one counseling and conventional therapy groups, and get to be more of an active participant in student interests and activities.

Each workshop began with an evening session during which a moderator talked with the students, eliciting information about their personal backgrounds, their high school experience with teachers and counselors, how they chose the two-year college (by chance, by choice), what their experiences with faculty advisers and counselors had been, how they saw their needs in the college, and how well these needs were met. The audience then reacted to the students or asked them for further information.

At the following morning session, the moderator of the student panel began a discussion by analyzing the results of the student panel. During the course of the day and night, the group heard one or two speakers with special backgrounds - a sociologist, a psychologist, a college president, the director of a pro-

gram for recruiting and preparing black students, a philosopher, a professor concerned with the training of counselors. Discussion followed each address and for a couple of hours the participants broke up into small groups to discuss topics of interest to them. The talk was supplemented by a showing of several brief films produced by Puerto Rican school dropouts from The Film Club of Young Film Makers, Inc. on the Lower East Side of New York City. This was followed by a discussion, led on three occasions by Club Director, Jaime Barrios, of the culture gap highlighted by the films.

The wrap up session the last morning took a variety of forms: a speech spiced with questions and discussion from the audience; and discussion of the whole led by a moderator-speaker.

"We tackled these workshops," William Robbins, Associate Director of the Center, said at one of the final sessions, "because we felt that something right now had to happen. This year has been like nothing before. Suddenly it's all new - a new day. So these workshops were engineered to bring people together to try to look at now. "

1. IDEAS FROM THE WORKSHOPS

Halfway through the series of five conferences sponsored by the Two-Year College Student Development Center, a former dean of students who is now a prominent president of a community college jolted his listeners--deans of students and their counseling and related staffs--by suggesting to them that:

"Deans of students and what they represent, and student personnel parts of the administration of our campuses and what they have come to be, are revealed, by the present series of college events, basically to be obsolete."

Dr. William M. Birenbaum, once a Dean of Students at the University of Chicago, author of Overlive, and now President of Staten Island Community College in New York City, went on to say:

"In the light of the fact that, in an era when the relationship with the clientele--the students--is the primary issue in higher education, no great leadership has emerged from the student personnel field which any of us can really name. I think there is very substantial evidence that deans of students, by title, are a part of the hypocrisy, and that the student personnel services--the quality of it, the thrust of it, the weaponry system on which it is based, the services themselves--have become increasingly obsolete."

At the final session at the final workshop, Dr. Morris I. Berger, professor of philosophy of education at the State University in Albany--arguing that it would take the young, change-oriented students to change universities because faculties and administrations could not--suggested that "this phenomenon of guiding students is as outmoded an activity as the blacksmith's."

The words were harsh, hitting student personnel staffs where they live, but they were not unusual in content or emphasis. They were reiterated many times by most other major speakers at the workshops and, as it developed, a number of the participants from the two-year institutions. In buttressing one another, the speechmakers and discussants offered such interpretations as these:

*There is going to be a revolution in the role of students in two-year colleges as surely as there has been one in four-year colleges--and counselors had better be prepared for it. Their job is not to cool the students or delay their will for change, but to abet it and, if necessary, to instigate it, and see that its development is orderly rather than riotous.

*Counselors are not client-centered; they are establish-

ment-centered. Without realizing it, they do not counsel in terms of students' true goals, but in terms of goals selected from the counselor's own status quo value system.

*Student personnel staffs do not know the students; do not know student needs; do not put themselves in a position to learn student needs, and are not meeting student needs.

*It is student personnel people, not the "new population" students, who are disadvantaged. The students understand the culture that the counselors represent, and have generally rejected it. Student personnel staffs, administrators, and generally the faculty reject the students' culture--youth culture, black culture, street culture--without attempting to understand it.

*The kind of one-to-one counseling in which counselors have been trained is ineffective with "new-population" students. It is especially ineffective in the case of white counselors dealing with the growing number of black students.

*Perhaps counseling and student personnel services are not relevant. Perhaps the two-year college is not relevant.

*Psychological testing, as it is used in colleges, is valueless because it typecasts students. Develop better uses.

The ideas presented here (in fusillade) came out singly at the various workshops, and they were not always stated so baldly. The general audience reaction in the beginning was one of simple frustration. The participants had come expecting to get new ideas about doing their old job better. When they saw that they were not getting it in easy recipe form, many of them were turned off. Said a young woman counselor, halfway through one workshop: "What a waste of time! I should be back at my desk, helping students." An older counselor, at another workshop, growled: "What's all this administrative crap? I came here as a counselor."

Some left the workshops still frustrated and sullen. Others worked through the disturbances to see that what they were being asked to consider was a new and creative role. Or, as a speaker with a medical background, Dr. Daniel E. DeSole, psychiatrist-moderator at the first two workshops, put it: "Corrective surgery instead of band-aids."

From time to time the participants challenged back. During the Albany workshop that began the series, Dr. Berger exhorted his listeners to "radicalize the student if he isn't radicalized--inform him the way things are--collaborate in the moral critique which is legitimate in our society."

"O.K., so you convinced me," answered one counselor present. "I start radicalizing students--and in two weeks

my president has me up on the carpet and out on my ear."

A director of counseling services predicted that "when you get right down to talk about radicalizing the student body, nobody's going to do it. They're going to listen and they're going to nod and they're going to say it's a good idea, and they're going to go back and not do anything about it."

Two workshops later--in New York City--a college president outlined a strategy that would allow counselors to radicalize and also keep their jobs. Dr. William M. Birenbaum said: "You've got something awfully powerful going for yourselves. There is no subject area that more outdates a man in my position, and boards to which we report, than the student front. Every guy is sitting around in his power seat, wondering how long he will be able to keep it intact. That's your advantage. You are supposed to represent a certain priority of contact with the student front that is now crucial. I've not heard of too many situations where student personnel people have thought through their own expertise to the point where, with persuasive authority, they can tell those who have the power what they ought to do. And the ones who have the power are vulnerable. That's your strength, and you've got to help yourself."

Supporting thoughts were dotted throughout all the workshops, underscored well at the final Syracuse session by Dr. Kenneth Johnson, the moderator, and an assistant professor of education at the University of Illinois at Chicago Circle. He re-emphasized that counselors were missing a trick by not using students as a springboard to power.

"How can counselors get more power? I think it's through the students.... There is a latent power in the position that the counselor occupies," Dr. Johnson said, "and that is he is directly in contact--or should be--with the students. There's his power base, and it should be. Yet the students come to the counselor last. We have to change that... The counselor has to become part of the student body."

To which a black student at the session added:

"If you got the students behind you, and they trust you, and they will come to you, then the faculty will listen to you because they're listening to the students. You're the mediator between the students and the faculty, and the administration. The power of the counselor should be for the students themselves".

Perhaps the most memorable dialogue occurred at the last evening session in Batavia when a participant rose unannounced and tapped his glass for attention during a dinner preceding what were to have been small-group discussions.

"I've been thinking about what has happened so far at this

conference. It's gone on for a day-and-a-half so far--and I think I am able to sum it up in one....four-letter word". To cries by outraged listeners to "sit down" and "shut up" he calmly sat down. But when nothing followed but table talk, he rose again to insist on a reaction:

"We've all walked away frustrated from too many conferences. Nothing has come of this conference so far. Let's see that it does before we go. What was the purpose of this conference? What did you expect to happen when you came?"

"The conference is to teach us what students are. Where it's at," a counselor suggested.

"Has that been happening?" asked the instigator.

"Some people have been tickling themselves and think it's happened. But no," came the reply.

During the purgative hours that followed the participants accused one another of various states of inaction on important issues; the students were admonished about not being frank, but answered that they hadn't been given a chance; urban center representatives received at least tacit cooperation in spreading the word about their relatively new institutions and their primarily black students; a student talked about a statewide revolt to support counselors in more state financing of higher education; counselors and faculty members exchanged warnings about getting better prepared for black students and spoke of the difficulty of convincing unwilling communities to accept blacks from outside the community; and one troubled black, with three children, supplied this breathtaking clincher for the participants who seemed to him incapable of agreeing on a strategy for change:

"There is no such thing as you can't let us in. There is no such thing as there isn't no place for us to live. We don't want to hear this any more. You say the community don't want us. Who made the community? Why is the community so safe? Because for so long we've stood on the other side of the fence, and we've listened to the bull. We don't want that no more. We're not asking for you to kill nobody. We're not asking you to destroy nothing. We're asking you to bend just a little. Stop crying about what you can't do. Stop crying about the money and everything. The money's there, and everybody knows it. You go to another conference or something and sit around making like you can't hear. And all of a sudden somebody starts banging on the table, shouting 'I want to do something about it, I want money.' Damn it, don't listen then; let's listen now. When I went to grade school, I watched Puerto Ricans, I watched kids from different countries come in. And then when it came time to get a job in a grocery store, he said,

'OK, you have the job.' I didn't understand it too good then, so I went along with it. I went to the service. I lay in the mud for good old America. Now I come out. I want to go to school. And what do they say? Well, we'll try to place you. We'll try to do this here. We'll try to do that there. Why can't I go to school? It's not going to cost you that damned much. Because if you educate me, you help the whole country and you got somebody behind you. If you keep on stepping on me you don't have a damned thing but a good fight at home that you really can't afford. That's the point we want everybody to see in the community around the community college. We're not going to get anywhere behind all this. The community don't want it. That's just like saying you're still black or still a low white or still Puerto Rican--stay over there. I'm still paying the same taxes. When I go to work at Ford, they take money out just like if you're a president of Ford. I'm still paying part of the load, but I'm not sharing in it. It's time that I want a piece of it."

To which a history instructor added this admonition: "Don't justify yourselves, brothers and sisters. Get behind what the man is saying and get ready to stand up to it. What he's saying is if you really want to be Americans and if you want to be behind the truth he's saying, don't justify, don't explain because the explanations don't do any good and the justifications don't work." As the session neared an end, the person who started it all seemed more content: "I feel we're moving. There's a long way to go, but I'm much more reassured than I was four hours ago."

In considerable measure, the black youth's challenge summarized the breadth of the problem of change with which counselors would have to grapple in the future. What was said about the battalion of problems facing counselors is considered in the pages that follow, grouped by subject: "The Counselor", "The Student", "The Interaction of Students and Counselors". The quotations are drawn from different kinds of sessions at the several workshops--panel interviews with the students, whole-group sessions, small-group discussions, reactions to film showings, and formal speeches. Only the speakers who were on the program are identified here by name.

II. THE COUNSELOR

The role of the counselor in the two-year college must be different. The Center strongly advocates a change – not for its own sake, not in order to protect the counselor's job, but because there must be change in order to help the counselor fulfill his moral committment to students and to himself.

A counselor struggling to come to grips with a new role for himself protested, "What kind of counseling am I doing if students come to me with something they want to change, and I help them do it because otherwise they're going to do it anyway and maybe they'll throw bricks?"

He drew this eloquent response from an activist counselor: "You're not looking below the surface of what is really being said by students. It is not, 'If you don't do what we want you to, we're going to do it anyway.' It is we who put the students in the kind of bag where they have to assume this kind of attitude. If we're in tune with what their needs are, then we will be involved in doing things to meet those needs, sometimes even before the students think about it. We can't be just sitting on our rumps in our offices, waiting for them to come to us. We have to get out there, find out what's going on, and become part of the whole action. This is our last chance that they're giving us. Because they want to do things in an acceptable way. We have to give them skills, help them find an orderly way to make changes they feel are needed. If you prove to be powerless, and you prove to be only another member of the so-called establishment, then maybe they're going ahead to do things they have thought about before. Remember that students don't have to come to your office."

Dr. Dorothy M. Knoell, coordinator of the Urban Community College Project for the American Association of Junior Colleges, emphasized that the counselor's job was to know "how to release the potential of the individual student, not to be a friend and a buddy, but to be a kind of specialist in student development to help him make something of himself."

She cautioned against "programming him in the terribly automatic sense.... You punch a key and get him all keyed up. He wants to go out and do something, but still lacks the kind of identity he needs so that he can be effective for 5, 10, 15, 20 years.... Our kids are not like kids at the four-year colleges some of you are talking about. They don't know who they are.... I'd like to work directly on their attitudes and values and make them change agents in what I believe in, but I'm afraid we might wind up with something terribly superficial....because the time

dimension is so compressed in the community college and you've got to start back so far. If the student knows himself he will have greater strength to be, himself, a change agent."

Another counselor at the session said that counselors have to be ready themselves to accept the idea of continuing change, before they can work with students: "We hide from the constantly changing world. We're afraid of change. But the students cannot hide from it. They cannot be afraid of it. They've grown up with it. But we don't teach them how to adjust to this changing world."

A colleague from the same college added, "I'm afraid we're going to lose our identity by being afraid to speak up, to be different, change, learn about change, get out of our offices, ask the kids what they would do with our campuses. That's how high school counselors lost their identity. Very few high school counselors would be willing to tell a principal what they want to do. We need to develop confidence in ourselves as professionals, which would mean developing a concept of our role, of who we are and where we're going."

"You serve as a model of mature emotional individuals for students," Dr. Arnold Buchheimer, Professor of Education at the City University of New York, told his listeners in Suffern. "Now also become the model of the mature man of action" that students need.

As examples of action-taking counselors, he pointed to the entrepreneurship of two black "special programs" counselors at the workshop with whom the black students in attendance readily identified. It was these two counselors who stated what amounted to heresy to other counselors presents: "It's the counselor's job to solve problems. The students can help." ...."You can't just identify problems. You've got to follow through on problems; you've got to deliver."

A black student from the Urban Center at Troy put it this way at the Albany workshop: "If you're in a ditch, you don't need someone to come along and say,'I knew you were going to fall in' or 'Pull yourself out of there.' You want help!"

There were many voices on the side of caution: "I see education as bringing about change, but in an orderly fashion." said a counselor in Syracuse. "Of course, there are going to be disagreements about what is an acceptable degree of change. To say at a community college, for example, that you are going to throw the residence halls wide open, when that doesn't square with the standard of morality of the trustees and the community.. where do you go? They're not ready for it."

Dr. Johnson posed this problem question to counselors: "If you cannot accept change yourself, can you be a change agent? How

can you relate effectively to people who are concerned with change?"

A young man counselor replied, "I think we can relate effectively and accept someone else's thinking without completely changing ourselves."

Dr. Johnson advised, "I don't think any effective counseling can go on unless that student knows something about you, about your value system, about how you feel." And he warned, "Change occurs when people raise hell. Society has to be kicked in its collective pants before it reacts. Unfortunately, black people know this very well. Each time a kick gets their demands met, they are reinforced in their particular pattern. White kids have now learned about this."

Implicit in the idea of the counselor as change agent is the idea that he should work for change outside his traditional domain.

A counselor at the Batavia workshop sensed the reproach and shot back, "We're not responsible for everything that happens at these institutions. If I'm going to be criticized, I want to be criticized by my peers, and as a counselor. The issue is not what's wrong with the counselor."

In Syracuse, a counselor pointed out, "The whole damned system has to be changed. It's not just the counseling center. You need a president who thinks we need to do something, and we all need to take a look at our goals, and decide whether they're relevant to today and today's youth."

Dr. Kenneth Johnson pointed out that there are obvious limits to how much help the counselor can give students under his traditional counseling role. For example, students can't be counseled to take relevant courses unless they exist. "This points directly to the model of a counselor as a change agent." He said "You cannot help young people in terms of relevance of the curriculum with your traditional counseling role; nor can you help them in the resource-person role. It seems to me the change-agent role is the one you're going to have to take if you're going to meet the need of some of the young people for relevance."

Dr. Knoell justified counselor involvement with faculty and curriculum planning in another way: "The real professional role of the counselor is to help identify what the barriers are to decision making and to learning....that's why I want to bring in the instructional staff....they have to be involved to give the student the kinds of skill, knowledge, attitudes and values he needs."

COUNSELOR POWER

Two-year campuses, like four-year campuses, harbor status quo agents hostile to counselors and other persons motivated to serve as change agents. Administrators, the faculty, and even the community, threatened by a new way of college life, generally seek to avoid the "trouble" into which some college leaders like Dr. Birenbaum would willingly like to put their campuses. This combines with a built-in resistance within the counselor himself: hesitant, at one and the same time, about assuming a role he has not exercised and troubled about possible loss of position, which is generally unprotected by tenure rights.

Many counselors, as was demonstrated at all the workshops, reject the notion of their own power on campus, even if they feel it were available to them. "We don't want a thing to do with authority; I enjoy my work," said one counselor in Batavia. "For the counselor to exercise power is foreign to his role," said another in Suffern. Some other typical comments: "The counselor traditionally stands apart from the power structure"; "Why revolt for the sake of revolution?" "Forget about this god-damned power."

"The problem," as one counselor favorably disposed to a power role for his profession stated it, "is that we don't know too much about power ourselves. Or at least we're afraid of power. We don't know how to take advantage of it so far as our own selves are concerned. When students begin to talk about power and begin wielding power, we talk about how silly and asinine they are; the mistakes they are making. But we don't teach them how to use it. We don't teach them how to negotiate. We don't teach them tactics, strategy. We have to teach power and its uses."

At an earlier session--in Suffern--another counselor stated that " the last thing I want to do is teach power. Students are sick of power. They need it only for protection against being manipulated by power. It would be better to balance power by taking it away from those who have too much." There was no indication who would do the taking away--presumably from the faculty and administration.

Looking outside the campus, another Suffern participant noted that the community does not perceive the community college as a change agent. "The community," he said, "perceives this college as the passing on of the traditions. If you're going to change that, boys, then we got another job."

Dr. DeSole, who interviewed the student panel at both Albany and Suffern, was among those who saw the legitimacy of the fear that without some job protection, counseling staffs cannot do what

the counsels of change would have them do.

"You must be sure that you are protected in your use of power," he said, "and I don't see how you can be when you are part of the in-situation you are trying to change."

"Without tenure," added one of the teaching faculty at the Suffern workshop, "without faculty status, you don't get on the committee. And if you do get on the committee, you do not get on it with the protection, the freedom to operate that any faculty member will fight until his last breath to get."

On the other hand, another counselor, answering that "most of us took our job with the understanding that we don't have tenure," said it was his experience that the person sitting on the curriculum committee did" sound off" despite the fact that he did not have tenure.

A considerable number of participants saw the cautions about such protections and the abnegations of power merely as excuses for counselors not to do anything about what they know should be done. They agreed that they often would not be able to count on support from entrenched faculties, and would have to openly oppose them.

"We're not willing," said a counselor at the New York film session, "to risk our tenure, our comfortable job. We're not willing to do something that might make the faculty or the administration look a little askance because, when the time comes for promotion, we won't be among those promoted."

"If you care," said a counselor in Albany, "you just have to be willing to lay your job on the line."

How students perceive this was verbalized by one of them at the Suffern workshop. "I wouldn't go to a counselor to effect a change in the university structure," he said, "because I don't think the counselors--having listened to this group here--know how to work through the bureaucracy effectively and because they have such a divergent approach to what the profession means to them that they don't really have a standardized approach as a group to recommend policies."

The strength of the faculty's hold against change is recognized by faculty members themselves. Louis Lieberman, a sociology professor at the State University of New York at Albany, was among those to point out that "the faculty has the power and holds to the status quo. They made it in the system, they like it, and they will resist any change."

At the closing Batavia session, Dr. Berger labeled professors as "the greatest enemies of the students today; not the administrators. The professors have so much at stake.

They've got tenure, they've got jobs, they've got houses with mortgages, they've got the pursuit of knowledge to worry about, they've got to do research. They are the ones who are really threatened by this, (the student uprising) and they are the ones who are going to fight it ultimately."

And there was this comment from a young teaching faculty member at the Albany workshop, in response to the suggestion that part of the counseling staff's mission is to reconcile the faculty to radicalism:

"Faculty members," she said, "don't even tolerate individuality. They view it as the seeds of radicalism. They say they believe in individuality, but they don't back up their words with action."

To counter the commanding position of the faculty, workshop speakers repeatedly emphasized that counselors have to make an effort to get on the key college committees--like the curriculum committee--to bring to bear their influence for change.

One emboldened counselor at the Syracuse session, noting that counselors were required to attend faculty meetings but had no vote, commented: "We have the attitude-- and I had the attitude before I came here--that I am going to boycott the meeting and forget it. But that isn't going to do it. You go, and you voice your opinion, and make your presence felt."

And another counselor added: "I think we can find allies among the faculty and the students who will support what you're trying to do. You build a power base."

III. THE STUDENT

The discussion revolved primarily around the nature and needs of the black students because it is their presence which has triggered the awareness of lack of relevance and appropriateness of counseling services in two-year colleges. The latter part of this section deals with some of the general issues which affect all students.

THE BLACK STUDENT

As might have been expected in the light of the invitation to participants, nothing came in for greater attention during all the workshops than the so-called "new populations." Except in New York City--where the Puerto Rican student is increasingly common--everyone took the euphemism to be synonymous only with black students. Discussion about blacks ranged across such problems as how to treat them; how to prepare the campus atmosphere for them; whether and how to recruit more of them; and whether a white counselor could in fact be relevant to a black counselee.

On the last of these issues, opinion was divided among both students and counselors, although the consensus of the black students on the panels was that the task was difficult and getting more difficult, if not impossible. A number of participants--especially whites--agreed with the 30-ish black woman student at the Urban Center in Troy who said at the Albany workshop that "it makes no difference that my counselor is white. She treats me like a woman," and with the black male student in New York who essentially echoed these sentiments.

Yet, many counselors agreed with a dean of students who replied to the latter that "sure it matters if a counselor is black. Our calls from black students have gone up remarkably since we've had black counselors. Some kids walk in just to see if there is a black counselor." Even the Troy student, though acknowledging that her white counselors had really helped her, said, "but I would like a black counselor; like black kids would rap better to a black man."

The case was more bluntly stated at the Syracuse and Batavia workshops. In Syracuse, one of the blacks emphasized that "especially nowadays a black has to relate to another black person. It's hard for a black person to come out of the ghetto to speak about something that is bothering him to a white middle-class man, because there is no relation there. You don't want to say what's on your mind because you know he won't understand anyway. The white man does not understand the oppression of black skin. The white man is saying wait for us now and let us help you, but give us time to understand you first. But it doesn't work that way any more, because for so long we've

been waiting."

When a white counselor demurred to argue that the black-white relationship was a "two-way trust," not a "one-way street," the student shot back:

"Realize that most of the black men and women who come to you don't trust you. They have learned, mostly through experience, not to trust a white person. So when they come into your office and they act like they have a chip on their shoulder, it's because they have a chip on their shoulder." And still later: "I'm not knocking white counselors or teachers. I'm just saying they can't relate to the black experience."

This position was backed up by the black moderator, Dr. Johnson of the University of Illinois at Chicago Circle. "I don't think," he said, "that at this point in time white counselors can counsel most black kids. You're either going to have to get more black counselors or more black paraprofessionals to work with your black students. The black people are making the same kind of response that white people had traditionally made toward them; that is, they're identifying on the basis of color alone. And this is what they have been the victims of."

At Batavia, the black banner was carried most forcefully by a white history teacher at the Urban Center in Buffalo--where all the students are black. Outlining what a white counselor can expect from a black student, he asked: "Can a white counselor who doesn't believe that black power is a good thing counsel a student who, if he isn't counseled effectively, is going to blow up? How do you deal with a guy who comes in and says, 'Look I don't like you, you're a s.o.b., this is a token program, you brought me in to use; you brought me in because you need black people on your campus; you brought me in because the State said, 'Let's at least see 5 per cent and try for 10,' and I know it. And I'm not here for my benefit. I'm here for your benefit, and your faculty out there are telling me 'Hey, boy, you ought to be real grateful.' "

Counselors will have to face up to preparations for a changing, more vocal black--like the one who spoke so forcefully in Batavia--who nevertheless wants to make his way in the American system rather than upsetting it completely, as many white youths on campuses appear to be bent on doing. As Dr. Johnson stated it in Syracuse:

"White kids want to tear down the whole damned system. The black kids don't. All they want is to be able to function as people within this system. They're saying' let's live up to the ideals of our present society. Let them apply to us too.' "

"White students," a black student said in Syracuse, "can

drop out because they know what they can get, but the black students need to know that they can make it, and if it means a little extra effort on the part of the community to show them they can make it, then give it.

This was essentially what Dr Carolyn Sherif, associate professor of psychology at Pennsylvania State University, said in speeches at the Syracuse and Batavia workshops. Dr Sherif, who spoke from the experience of more than a decade of field research into the problems of youth groups, emphasized that for disadvantaged lower-class youth, including many blacks, college "is sort of an all-or-none situation." They tend to be "very ambitious indeed." They conceive of success in "a much narrower range," but they place their goals much closer to the top of the success level than do middle-class youth. This leaves "very little leeway" for failure. "You've either got to succeed or your self-esteem is automatically going to suffer....It's bound to be a blow if it doesn't work out."

The black student, as one black student described him at the Syracuse workshop,"has been secluded in his own little black world for 18 years" and neither counselors nor anyone else can expect him to accept the white world so quickly. They are proud of being black and they are angry about what they interpret as 400 years of subjugation by American white society.

"Five years ago, when I was in high school, " the same black student said in Syracuse, "if the word black was mentioned in class, you were trying to get through the desk. It's not like that any more. There is an awakening of the black people. Sure, you can call me black if you want to. I am, and I'm proud of it now. They are angry because society makes them rather than feel like people they have to be accepted as being black first, and then as people. But they can't be accepted on their own merits, on what they know, what they feel...They say accept me on a full plane. They have to be pampered a little bit at first. It's more or less to make up."

When, during the late night session in Batavia, a woman counselor asked an urban center participant from Buffalo what to expect and what to do with blacks when they appear on her campus, the reply was:

"You're going to get resentment from the student because he is going to come anticipating more of a welcoming climate than he is going to run into from certain faculty members. There is going to be an uneven response to the students on the campus. Their hostility is going to be of a level and a nature that you may not necessarily anticipate because some are going to feed back intense feelings, and those intense feelings are often going to be

black/white feelings. You're going to have to be prepared to experience attack. There is nothing more difficult to deal with than a white liberal who is attacked by a black militant and really slashed, in a very deep emotional way; a person who has been going through hell to get the program going. There can be a tremendous amount of animosity when you get on a campus and find out it's a token program after all. And somebody starts talking about not enough funds (from Albany,) and you run into an English instructor who thinks that anybody who makes a failure in pronoun reference is illiterate."

To help prepare against potential problems, counselors, speakers said, would have to resort to a variety of approaches, including staff sensitivity training sessions using students from ghettos, that would help to avoid situations like one that arose when a white counselor asked a black counselor at the Suffern workshop, "How can I have a better relationship with colored students?" With intense cool, the black counselor replied: "I think a good first step is to become more sensitive to the meanings that 'colored,' 'Negro,' and 'black' have for black students."

A number of speakers at the workshops suggested--as did a black woman student in Syracuse--that colleges should set up orientation programs for both the faculty and staff to "sensitize them to the problems of black people."

This way, "she said, "they won't come in and say what shall I call you? They should then set one up for students, where blacks can tell them we're not delinquent and all orientated toward sex, and we don't all have kinky hair and we're not all rowdy, and that not all we do is riot."

Such careful advance preparation of students would help to avoid problems like the one that exists at the campus of one of the counselors present at a workshop. A pattern of harrassment by white students has emerged in which the 15 blacks are subjected to verbal abuse called out from overlooking buildings as the black students leave their residence hall. It is a situation the administration did not anticipate, and has found itself powerless to control.

Another woman counselor, who had been residence director at a senior college the previous year, said that her campus was simply not prepared for and had "cheated" 50 blacks it had accepted from out of town. "We set up their program two weeks before they arrived. We expected them to conform to our rules, our regulations, our standards of grading, our standards of course outline. You just can't do this. You've got to start with them and work with what they've got to work with. We were

teaching them composition before we taught them to read."

A black counselor suggested in Syracuse that colleges would have to give resident blacks some kind of on-campus weekend program because they are in a hostile environment. "Not only is it dullsville, but they're turned away at the bars, and the so-called townies do their thing on them. We should offer some kind of alternative involvement at the school."

No amount of problems or heartache, workshop speakers stressed, should deter student personnel staffs from recruiting more black students and making the community prepared to accept them.

"Don't isolate your kids," one faculty person noted in Batavia, "from the realities they're going to have to live with in the larger world and the community to which they were born, and the community which you may been designed to service."

"Recruitment of blacks will mean, "said one black student in Syracuse, "that counselors move to reach into the community and get the students from the community, not just the ones who can pay, and doing more than merely giving them a pamphlet and say' read it over.' "

"Mainly, the community doesn't know what the college has to offer. So go out and tell them...Tell them there are benefits, there are ways you can get to school, because most of these kids just don't know--not just blacks but other minority kids, too."

"If it's a community school, they shouldn't have to come to you. You've got some very talented kids out there, and they just don't know what to do with themselves. So they get their wine bottles or they go out and get their marijuana, and these kids are branded, consequently, as troublemakers. Most of the kids nowadays think college is just like high school and want no part of it. They want a little freedom. They don't know they can get this in college."

A number of speakers suggested that counselors cooperate with blacks, like the one who spoke above, to form their own recruiting teams, or to employ paraprofessionals from the minority-group students. But one black at the Syracuse workshop acknowledged that some blacks are still insecure when they have only other college students telling them about the campus. "There is sort of a feeling of insecurity," he said, "because they're not sure as to whether the student who is going to the college is correct. If a counselor was to get out and go into the schools and recruit, some of the students (in the high schools) would understand much better."

Dr. Knoell, whose writings helped lead to the creation of the

Urban Center program in New York State, expressed doubt in Syracuse about sending out counselors to do recruitment, but added: "I think we have to be aggressive about recruitments. It's not enough to just sit and have the counseling door open and say we have plenty of financial aid. If we want to have more of the new kinds of students in, we have to go out and get them; one way is by using present students."

"If we did all right by our students, they can certainly go out and tell the story and be believed by the young people who are being turned off now." A program she described at Los Angeles City College, where Dr. Knoell has worked, uses second-year students, who are disadvantaged themselves, in a work-study program, as counselor aides.

"They're far better at giving out information than the professional counseling staffs," Dr. Knoell said, "because student perceptions of program, what courses are required, and what the professors are like is often far better."

A number of counselors--particularly at the Batavia workshop--focused on the difficulty they would have in recruiting students from other communities. Said one woman: "The people up here in Batavia are not going to support dormitories for Buffalo students. They don't want them, and the people--the taxpayers--are supporting this community college." Said a male counselor: "It's pretty hard for me to justify, for me to say to a person in my area, where the college is, 'You can't come because I've accepted someone from New York City and so forth.' Basically, the philosophy that was set up by the State did say that the college was for the local community." And further: "One of the philosophies behind the community college is that some students are not prepared to go away from home."

This led one urban center teacher to charge 'a cop out,' with rhetoric to which the black student is wise and impelled more than one counselor to suggest that perhaps it was time for a total change in the community college structure in the state.

"Maybe we have to reassess the whole philosophy of two-year college education in New York State," the counselor said, "and start off with the fact that we're already archaic. Have we really got a system that meets the needs of New York State?" The teacher observed that "if you start talking about whether or not to admit a black student, does he, the counselor, first start talking about the reason why not? 'Well, you got to understand that our community is tough,' 'we don't have money,' 'is this the right thing for...' Right away, man, he's rapping jive and you know it and there's no reason to listen to him any more because you know where he's at. And this is what the black stu-

dent is saying. 'We've heard it a hundred, two-hundred years and we know your routine....Be sensitive to that stylistic thing; the black ear listens for the stylistic beginning of the rhetoric. He knows what it means. What we're going to end up with is that it's all impossible."

At the same time, advised another speaker at the Albany workshop, the counselor has to be sensitive to the rhetoric of the black and make adjustment for it. After resentment had been expressed toward the "high-handed" tactics of black activists on some campuses, Dr. Berger advised: "Black students have to prove they are men, so they DEMAND. The rhetoric of the black man is not to be taken literally; don't equate it with the context....Don't let the rhetoric keep you from recognizing the validity of the argument."

Eventually, in the opinion of one black counselor at the Suffern workshop, "black separatism is a phrase that will be worked through."

"Right now," he said, "black students need it very much. But the faculty is very resentful of the 'soul' tables in the student union, the demands for black dormitories, the 'blacks only' organizations. How can we get them to understand?"

By what the history teacher from Buffalo labeled "commitment."

At the student panels that began each workshop, the students willingly told the counselors how they see themselves. This, from a self-confident, activist black student at the Syracuse workshop:

"This generation is the hip generation. We're the ones who are together. We know what we're doing. We're making all the changes in this power structure of ours, educationally and socially. We've done a better job in the last five years than the older generations did in the last 20 years. What the older generation should do is look up to us, instead of looking down at us. Think about it--how much experience did you have at our age? How much more do we have than you did? We're very much a part of society."

A white student body president at the same workshop said, "We've got to do something now to change things. Something has got to get started. The student has got to get involved. A student sees things and the older generation doesn't. The students are more and more aware and liberal. If students can't convince the older generation, then they got to convince their own generation."

An urban center participant distinguished between the "passive middle--class kids that counselors are used to dealing

with, and black urban students who have been forced to early maturity and at 20 are experienced negotiators who won't put up with a lot of adult rhetoric."

Dr. Sherif advised counselors to keep in mind that though they may achieve a one-to-one relationship with a student, each student's primary identification is with some special group of peers. She cited her field work providing that this is true, and pointed to the echoes of it in a recent student panel's answers when asked what they would most like to change in their college. All the answers underline the need for warmth from adults and identification with peers: "We should have just a little more communication between kids--if you don't have somebody at school when you first go there you don't meet anybody unless you meet in class"..."This college is built on cliques, and it's hard to break a clique. Most freshmen are scared, and if they can't make friends, they're lost."..."The community should take more interest in the college"..."When the music department gives a concert, no one from outside the department comes"..."There should be some kind of faculty orientation which would give them a sensitivity toward student problems."

A big student hang-up is the hostility of the community, especially as it conflicts with the students' strong sense of themselves as responsible adults who are a part of the larger community. Again the quotes are from a student panel:

"I was called a creep, a revolutionist and a radical because all I said is that I wanted to vote when I was 18."..."I don't think it's the community relations that's so bad. It's the community. The community itself is very backward, just crawling out of the 14th century. If you have your hair long, you're a communist, that sort of thing."..."I don't think very many people want to understand us...They don't give us an identity. We understand quite a lot. We still want to be counted as part of the community."..."They brand all students as militants--whether you're black or white."

Dr. Sherif confirmed students' perceptions of community hostility. She said "Adults identify students with change," she said. "They, adults, are against change, so they are against students."

What much campus activism comes down to is just this: students, many of them adults with work experience, military experience, families and children, refuse to accept an allocation of power that puts them in the roles of powerless, unquestioning children. Earlier in this paper there is a powerful speech by a black veteran in which he rejects the idea that he can be excluded from college. He is the citizenship supporting those

colleges, he says, and he wills that an appropriate place be provided for people like him.

A militant student, after listening to the struggles some colleges had gone through to keep black student programs going after the state had reneged, urged, "When you go back to your colleges, why not set up some committees to let more students know the hassle you're going through. A lot of times you're going to find that militancy arises out of ignorance."

STUDENT CULTURE AND VALUES

A Puerto Rican student at the New York City workshop, when asked what had helped make the Urban Center in Manhattan a useful experience for him, answered with this moving explanation of why he had not been able to settle down in high school:

"In school I felt that what I was doing wasn't making me live... I wanted to be part of an action...to be part of a moving crowd... to feel that I was alive. School was too slowed down. I wanted MOVE. My outside activities gave me the feeling that I was someone. School didn't. I always felt inside myself that I could change myself when I was ready."

Discussion of insights into what matters to young people were triggered also by the group of brief films made by teenage dropouts on the Lower East Side of New York City.

Jaime Barrios, commenting on observations about a "gap" between students and college staffs, emphasized that "a 'gap' means there is a little distance between two things. There is not a 'gap' between these kids and the culture you know--it is a completely different thing."

A young counselor noted in New York that "films like this are a way for counselors to see where kids are at. Kids today are living the words of these songs by the Beattles. Drugs, sex, the action of the streets, their music--this is important to them."

"You don't have to change your mores or your music," said another counselor. "Just understand what is going on with them; what is turning them on and why. Respect it."

STUDENT MILITANCY

At the conclusion of the Albany conference, Dr. Berger advised counselors, "to see the relation of your task to the cosmic change taking place in this country today." He cited recent history to show that inevitable student activism would come to

the two-year campus. "Who would have thought ten years ago," he asked, "that teachers would strike? Nuns and priests leave the church? For the first time an abused minority--the blacks--is questioning the system."

A considerable number of two-year college students who are already questioning the system were on display during the workshop panels; for example, one who suggested that if counselors "let them in on your little hierarchy secrets," they could help to call attention by demonstrations and even more direct methods to the public underfinancing of public colleges by the State.

"Let's face it," he said, matter of factly. "The only kind of language the people in this State and country understand is violence. If there has to be a few people injured, maimed along the way, a few buildings burned down, that's all well and good. Because, if in the long run, if it's going to get the black students and the poor white students a better chance at an education, that's fine."

What such militancy means for the counselor, Dr. Berger concluded in Batavia, is that he ought to know what's going on ("You may not want to accept it, but you cannot condemn it as simply the irrational expression of a group of young children who have not been trained properly"). "Keep your cool; don't get the idea of resisting on principle."

"The student personnel worker," Dr. Birenbaum suggested in New York City, "should conceive himself as a liberator of fellow human beings, and in a revolutionary time his image should be that of Che Guevara or someone like that."

Dr. Birenbaum, who as a college president has front-line contact with dissident students, said that "this is a time when the prime educational responsibility of everyone involved--presidents, faculty, and other administrative staff--is not to keep things cool, but to heat them up further, and to equip those who will not accept the status quo with the essential political and economic skills for coming to grips with the status quo." He includes faculty and counselors among those who cannot function as effective citizens (in college and community) until they have been taught how "the system" works. "Once this happens, the campus will be in the kind of trouble that I'm trying to put it in." "This," he adds, "is not advocacy of an anarchial system--quite the opposite."

This advice is in line with the words of Dr. Berger, a philosopher, calling on college staff to "radicalize the students."; of Mr. Lieberman, a sociologist, who says students must be taught "that their life experience qualifies them to challenge--books,

professors, society;" and Dr. Mancuso, a psychologist, who says "the first place to begin with anyone 18 years old is to free him from his own concepts of what he is and what he can be."

IV. THE INTERACTION OF STUDENTS AND COUNSELORS

The nature of the interaction between the counselors and their students must change. It must be relevant, it must satisfy the goals of education and it must be creative.

COUNSELORS AS STUDENTS VIEW THEM

With only a few exceptions, students at the workshops did not paint flattering pictures of counseling centers, how effective their services are, how much independence from the administration they can exhibit, or how they appear.

One black student at the Syracuse meeting even went so far as to suggest that "the general attitude is that the counselor is the puppet of the faculty," and is in effect a gumshoe for the professors. "He's there," the student said, "closely related to the students, to inform the faculty on what's happening with the students so the faculty can put more stringent rules on the students themselves."

Another student at that workshop commented that when you go by the door marked "counselor," this "guy is all slicked up, and everything, his secretary right next to him, taking notes and things like that. It's an image like the administration. You know you don't want to go to these people."

And the black student again: "If you got somebody walk into the office and they're (the counselors) all dressed up, they're nothing but establishment they're trying to appease the establishment. So how can they help the students?"

A considerable proportion of students are not even aware that counselors exist, and among those who are aware of the counselors, many consider the services they receive as mechanical and perfunctory.

"It took me three semesters to find the guidance counselor," said one student in New York City. "Then to get any help you have to persevere and almost become intimate with him."

"I'm finishing my second year," said another student in Suffern, "and now I know I really can go to the dean and he will want to talk to me and help me. But last year, when I had problems, I didn't know it, and if anyone had told me, I

wouldn't have believed it."

"To get to your counselors," said a third black student in Syracuse, "is something else. It's like you have to go to data processing. They're in a suite of offices, and you have to go through a receptionist and what not. If your counselor is in, fine. If not, you have to chase him around. There are no standard hours, and you very seldom get to see a counselor."

The students' jaundiced attitude toward the help they do get is sometimes like this one's in Albany: "When you have a conference they just say, 'Here's what you passed; here's what you flunked; here's what you have to take.' And you can't even be sure they're right. They told me, 'You have to take this science,' and I did. Then I found out it wasn't necessary."

"They say, 'You've got a D. Better pull it up. OK, next."

Students who had been brought into active contact with counselors, especially through a motivation-training or student-adapter orientation program, were considerably more likely to have positive attitudes toward counselors.

"I was fortunate enough," said a student at the Suffern workshop, "to have been part of our group-guidance program, for students who did not do as well as they should have in high school. I got very well acquainted with one of the counselors, and it was a tremendous experience, because he was the first man of authority that I got to talk with intimately. My high school counselor was always pushing me--' do better, do better.' In college, the counselor starts you thinking about what are your goals, what are you going to do. He doesn't push you."

And a second-year student at Suffern: "My first experience with a counselor was when I was on academic probation, and they made me go. The counselor really helped. He's trying to help YOU. He helps you see a need and a direction. I really benefited."

COUNSELOR AND STUDENT IN A NEW SETTING

However the student personnel staffs of the future visualize their roles, they are going to be required to be a lot different than in the past, speakers and participants at all workshops agreed, even to the extent of changing their work habits and setting. For one thing, they will have to be "more mobile people," as Dr. Buchheimer indicated in his summing up at Suffern.

"The counselors," he said, "cannot sit in their offices and expect the clientele to come to them. The cafeteria table is as much an encounter situation as the office." And so is the

president's office.

One counselor suggested that if other counselors put the coffee pot in their office, it wouldn't take "the kids very long to know that they can come and have coffee with you."

"One of the very serious mistakes we make, "he said, "is the whole office setup-- a desk and so forth, a lounge setup. In most situations you can deal with 5,6,7,8 kids at a time. They all are basically talking about the same thing."

To which Dr. Knoell replied that accessibility doesn't mean "offering coffee so many hours a day, or whether the door is closed. We're concerned with the different kind of accessibility and that is whether the student feels really and truly free to go into the counselor and to get the counselor when he really needs help."

More than one counselor argued--as did one from the Rochester area at the Batavia meeting--that he could operate as effectively in the office cubicle as anywhere else on campus. "I don't think," he said, "that just because you go down to the snack bar that you necessarily are going to be more effective."

To students who complained at workshops that they often did not know how to reach student personnel staff members counselors continually replied: "My door is always open." At both the Suffern and Syracuse meeting, Frederick Jefferson, counselor and moderator of the student panel in Syracuse, commented: "So what? Why don't you step through the door sometimes and go where the students are? Don't wait for the students to come through the door for you."

A roving counselor explained that "students want to see you on their own terms; not by appointment, through your secretary. That turns them off."

Another counselor asserted that he "felt exposed and out of place in the student union at first, but students now come to me casually, and I get more done in half an hour that I do in a day in the office."

The idea of not being in the security of their office and their office schedule was unsettling for many counselors, and they rejected the idea: "Certainly the most efficient way to serve the most students is to be in your office and see students by appointment."..."If you're the only counselor on campus and there are 2,000 students, even if you only serve 1 per cent of the students, you've got so much to do there's no place you can be <u>but</u> in your office."

Another system of giving the counselor a more natural setting in which to meet and help students is a recent development at Fulton-Montgomery Community College. The system

was discussed with interest at almost every workshop. At Fulton-Montgomery, counselors--with home offices in scattered parts of the campus--do some teaching (of a newly designed orientation course) and faculty members selected from volunteers get a slightly reduced teaching load while doing their academic advisement.

A Fulton-Montgomery administrator said it was "bad to have the counseling department separate from the faculty because this creates animosity. They should teach, be attached to a department, identify with the faculty."

This would be one solution to a problem that concerned many workshop counselors: Most students do not differentiate between the academic advisers and the fulltime counselors. Time and again discussion had to be halted while the audience ascertained that what a student had said about "advisers" actually referred to "counselors" and vice-versa.

Even students who had positive contacts with counselors went interchangeably to either a faculty member they found helpful or to a counselor they found helpful. When at the workshops, counselors repeatedly tried to force on students an understanding of the distinction, students tended to regard this as hair-splitting.

"Counselor, adviser--in the students' eyes it's all the same thing," said one student.

It became clear that a reason for the counselors' concern was as much the difference between advisement and counseling as the difference between advisers and counselors.

What students most want from counselors/advisers is authoritative information and concrete help. The preferred role, so far as most counselors are concerned, is that of giving supportive help with students' personal problems and crises--bringing the student to the point where he is "adjusted," or can take action for himself.

"I like to think of a counselor as a faucet," one student said, "with information stored up like water, ready for you to turn on. A counselor should know your interests from your aptitude tests, and know about colleges" (to transfer to).

"They should be up to date," said another. "Someone just told me you can get money if your parents make only a certain amount. Your counselor should tell you that. He should know what college is good for you...what new laws have been passed. Problems you should take care of yourself."

In one discussion about giving information, a counselor said, "We are forced to play that role from time to time." When the moderator questioned the use of the word "forced," another

counselor explained: "When you have gone to great lengths to prepare yourself for interpersonal counseling--maybe gone to school nights for years--and 99 per cent of the students want authoritative advice, you feel forced!"

To which Dr. Buchheimer made this relevant comment: "You can change students' perception of your role....Your response should be to students' needs, not to the students' perceptions of how you should perform your role."

CHANGE IN TRADITIONAL FUNCTION

Speakers--especially at the earlier workshops--expended considerable effort to pry counselors loose from a set toward exploring merely the interpersonal area while trying to identify student needs and to find answers for student problems.

Dr. Philip Singer, a social anthropologist who spoke in Suffern, tried to sting counselors by suggesting that they have limited themselves to the area of feeling and emotion--and overemphasized its importance--because this is the area they feel capable of controlling; the fact that they "feel powerless," he said, "limits their ability to take effective action."

Dr. Birenbaum emphasized that traditional counseling only may have some therapeutic effect on the individual and that it was questionable whether "it is appropriate for an academic institution to engage in the therapeutic function in the first place." But, he added, there was no question that "the therapeutic benefit to individuals does not and by its nature cannot be addressed to the problems of the community."

Dr. Buchheimer, noting that "the day of the one-to-one relationship is over," suggested in Suffern that if a student has a poor self-image because he has experienced want and discrimination, it is more useful to treat the sick social conditions that affected him than to treat the sick individual. Characterizing himself as an advocate of "institutional change and sensitivity to social conditions," he stressed that the "counselor attitudes and skills" of sensitivity to individuals and the need for individual change are transferrable--"do have a role to play"--in producing change in colleges and communities.

Beyond this, a teacher at the Batavia meeting suggested that the classical counseling modes were inappropriate for students such as the blacks. "A lot of our students," he said, "cannot successfully be counseled through personality adjustment or perception adjustment that is going to allow them to successfully merge and join with the larger society-because the larger society doesn't want them."

As sizes of student bodies continue to grow and as--and if--a counselor's view of his responsibility for masses of students rather than individuals grows, he will inevitably place less reliance on one of the standard tools of his traditional role; namely, psychological tests. There was virtually no mention of testing after the first workshop, during which one of the speakers--Dr. James Mancuso, a psychologist and professor at the State University of New York at Albany, suggested metaphorically that his listeners "make a bonfire of the tests," because they tend to dimensionalize a student in his own mind.

"Try to release the student from the chain of his own concepts," Dr. Mancuso said. "Try to get him to see that his own concepts are not a steel net."

Dr. Mancuso said it was "great" to use tests "as a means of assessing where a guy is now, before he proceeds to the next level of concept development" as he still does. But "if you're going to tell a guy that he's placed on this vague concept you call aptitude, throw it out, don't use it." A better predictor is the student himself. "Ask the student what kind of grades he's going to get. The best interest inventory is to ask him what he's going to be doing at age 26."

Dr. Berger, speaking during the same Albany workshop, argued that what a man does on intelligence tests is only one dimension of the rich potentialities human beings have.

"Why don't we acknowledge," he asked, "that intelligence tests are one, parochial, and limited description of what human beings are, and acknowledge all the other possibilities that elude any kind of classification by examination and testing?"

Yet, even students seem comfortable in the standardized testing procedures. When the use of tests was defended by a counselor during the Batavia workshop--to the dismay of the black moderator of the session, Dr. Johnson--none of the students polled, black or white, favored their elimination.

One counselor summed up the criticisms that had been leveled at counselors and counseling by saying, "So far, I've learned I'm powerless, faceless, useless, and sexless. Why the hell didn't some specialist here become a little didactic and tell us what to do?" To which another counselor replied, "You want someone to give you a recipe for counseling?....There isn't such a thing." "Well, you're sure as hell inferring by this conference that there is, and I'd love to think there is."

Mr. Robbins, responding to another plea to "tell us what the good programs are," said "Sure, we have had some good two-year programs. But I don't know what a good program is for 1969-1970. I've been in two-year colleges for 14 years but

this is a new day. That's why we're having these workshops. To help us look at now."

"We leave out in this how new the student personnel services are on the campus," an upstate counselor stated at another point. "All other channels have been functioning for a long time. Quite frequently the office isn't more than a year or two old. In most cases we're the last addition."

Dr. Johnson seized on this to go back to the 'powerless, faceless' image. "One of the reasons you are powerless, faceless, baseless, sexless and all that is your infancy, and that is consistent with most states of infancy. But we have to accelerate the kind of maturation that should go on in the counseling profession."

In concluding the session, Dr. Johnson said: "I admit that you don't have the recipe to go back with. But maybe you have the ingredients out of which you can make a recipe to get something swinging going at your college. Because there is no real recipe. The recipe will differ for each one of you, and it will differ according to the situations that these kids bring to you in a counseling situation."

E P I L O G U E

THE ISSUES

It was stated in the Preface that counselors were strongly advised throughout the workshops to change their role if they wanted to meet the needs of their students and basically, the needs of their two-year colleges - if a distinction can be made between these two. The advice did not presume that they would abandon all of their present counseling practices. It did mean that counselors should become much more like change agents and student advocates, the kind of persons who work to modify the college's programs and environment more in the direction of student need.

Behind the discussion and speeches, at a deeper level, the participants wrestled with some of the basic issues confronting the student personnel staffs in the colleges.

First, there was the generation gap problem. "This generation is the hip generation," said a black student. "We've done a better job in the last five years than the older generation did in the last twenty years. What the older generation should do is look up to us, instead of looking down at us." Do two generation-apart cultures really exist--a staff and faculty one and a student one--to such a degree that the counselor can do little in providing authentic help to the student in matters that count most? Or, is the gap based on an entirely different reason? Finally, even if the values, codes, and behaviors of the student sub-culture differ significantly from those of the older generation, can good communication and joint activity overcome the suspicions of the student group?

Second, the participants argued over the implications of the injunction to "Be student, not administration advocates." The issue at stake is one that in a variety of ways constantly plagues the counseling profession. It arose often during the workshops. Simply stated, to whom does the counselor belong--the institution or the student? He wavers between these two claims upon him, unable to recognize where his primary allegiance lies. On the one hand he must remember that as a faculty member he has joined a college which has a mission and a program to which he owes loyalty (with status and rewards a subtle reminder of the point). On the other hand, he must reflect upon the student indictment,"....the counselor is the puppet of the faculty." The counselor who is sensitive to student thinking knows how destructive the suspicion is that he is an agent of the system,

simply doing his work in the line of duty, and therefore not able to be open and honest in his offer of friendship and help.

A third issue, at various times the focal point for intense discussion, dealt with power and the risks in using power. "There is latent power in the position that the counselor occupies," Dr. Birenbaum said. Should counselors then make use of power tactics? Even more, should they join with students in the application of power? (In formal sessions and in private discussions participants agonized over how this could be done, and in doing so sometimes revealed how insecure and vulnerable many of us are.)

Fourth, there was the issue of whether the two-year college counselor should or should not be primarily engaged in the one-to-one type of counseling. Participants talked about other models, such as the group counselor, the counselor-consultant, and the counselor as change agent. The counselor as a possible change agent was frequently referred to by student and consultants, sometimes with a disturbing effect on counselors as they thought about the struggle that could then lay ahead.

A fifth issue that arose at different times revolved around the degree to which the counselor should deliberately seek to shape student behavior, using techniques from the behavioral sciences. It was readily agreed that some form of influencing and shaping of the environment always occurs and that this is both inevitable and desirable. Yet the step beyond became a matter of concern--that of using the knowledge and skill now available to produce predicted behavioral changes. Here was one statement of the issue. Another was whether self-development could occur in this setting. The purpose of counselor-intervention would be to achieve good ends (at least to the counselor), such as improved academic performance, positive group interaction, and motivation for achievement. However, recognizing value conflict problems and the dependence of the influenced upon the influencer, where is the dividing line, across which the result would not be self development, but manipulation? The center of the issue appears to be human emergence versus human manipulation.

CONCLUSION

The results of the workshops will be found in the perceptions of the participants, in the changes created in them, in the influence they exercise for more human-expanding colleges. But the results will be apparent also in the directions of the Center. The students and other participants, as well as the speakers, were communicating their urgency that the Center exercise its role for change. In its planning for the next year, the Center took this message to heart.