

A DETERMINATION
OF LA CROSSE CLERGY'S INVOLVEMENT
WITH STUDENTS
AT THE UNIVERSITY OF WISCONSIN-LA CROSSE

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ABSTRACT

The purpose of this study was to determine the involvement of La Crosse's clergymen with college students at the University of Wisconsin-La Crosse. In addition, the study sought to investigate if the clergymen in La Crosse sought to initiate contact with the college students.

A sample size of fifty-five clergymen in the city of La Crosse was derived from the membership list of the La Crosse Ministerial Association.

A questionnaire was used to collect the data for the study. Fifty clergymen, or 90.9 per cent of the sample, responded to the instrument.

Based upon the results of the questionnaire, it was concluded that La Crosse's clergymen (78% of the sample) had an involvement, as clergymen, with college students at the UW-La Crosse. In addition, it was also determined that clergymen (67% of the sample) actually sought involvement with the college students.

The study indicated that the clergymen's involvement with college students varied from general religious services to matters of a personal nature.

The clergymen perceived themselves as being placed in the role of counselor in their dealings with the college students.

There was a lack of any continuing dialogue between the city's clergymen and the Counseling Center at the University of Wisconsin-La Crosse.

It was also indicated that attendance at religious services could serve as an initial step for some college students to establish contact with a clergyman for other reasons.

A major recommendation listed the need for a cooperative relationship between La Crosse's clergymen and the staff of the various offices of the Student Personnel Services at the University of Wisconsin-La Crosse.

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CHAPTER I

INTRODUCTION

In a monograph by Overholt (1970) dealing with religion in the American college and university, a chapter began with the following statement:

"Research into the religious attitudes, interests, and needs of the American college student is at best fragmentary and almost completely useless if one wants more than superficial observations."

Such a statement may be an indication that very little significant work has been done in the field of religion and the student in higher education. Neglect, fear, disinterest or ignorance may have been the causes for the apparent void in any recent work completed in the study of this segment in education.

A discussion of religion as it relates to the college community and its student population will inevitably focus on the facilities found within the campus ministries on the campus. Furthermore, Arbuckle (1953), Goldsen (1960), Hammond (1966), and Parker (1971) have discussed religion in higher education in this limited context.

Problem

It is difficult to accept the notion that any influence felt by the college students during their

experience in higher education is limited by the physical boundaries of the campus.

What feasible alternatives are available to the college student on the university campus seeking the services of a clergyman or a religiously related facility? If the campus ministry is not appealing to the student or the student's religion is not represented on campus, is stagnation and neglect the only alternatives?

The local clergyman associated with a church or synagogue in a college community may represent a worthwhile alternative to, or a valuable facility coordinated with the campus ministry, as well as other student services available to the college student. Being within close proximity to the college campus, the local clergyman represents a useful resource for the college student and the faculty and administration of the university.

Statement of the Problem

The purpose of this study was to determine the involvement of La Crosse's clergymen with the college students attending the University of Wisconsin-La Crosse.

Assumptions

1. La Crosse clergy have had involvement, as clergymen, with college students at the University of Wisconsin-La Crosse.
2. La Crosse clergy do initiate contact with college students at the University of Wisconsin-La Crosse.

Delimitations of the Study

1. This study was conducted in the city of La Crosse and the results may not be applicable to other locations.
2. The subjects of the study were members of the La Crosse Ministerial Association engaged in the active clergy during the spring of 1973.

Limitations of the Study

The results of the study are limited by the validity and reliability of the instrument used,

The data collected with the instrument may be limited due to the number of clergymen in the sample.

The study did not include all denominations in the city of La Crosse.

The data collected included responses from clergymen associated with the campus ministries at the UW-La Crosse, who were part of the sample.

It is only an assumption that the sample used in the study was a fair representation of all clergymen in the active clergy in the city of La Crosse.

The reason for the study was revealed to the subjects, which may have caused expectancies which could have added confounding variables to the study.

The writer was one of the clergymen included in the sample for the study, which may have introduced confounding variables to the study.

Definition of Terms

Clergyman - A clergyman, as used in this study, is any ordained person of any faith, engaged in parish work or pastoral care.

Personal Problem - A personal problem, as used in this study, is a problem dealing with a personal moral code, sex, drugs or alcohol, or of a financial problem.

Family Problem - A family problem, as it is used in this study, is a problem dealing with home and family members, related to illness, death, separation or conflict.

Marriage Counseling - Marriage counseling, as it is used in this study, refers to problems unique to marriage or to the individual's status prior to marriage.

Religious Problem - A religious problem, as it is used in this study, refers to any thought related to the meaning of life or dealing with the individual's philosophy of life.

Personal Counseling - Personal counseling, as it is used in this study, refers to a client-counselor relationship with the confidentiality of the client maintained at all times.

Educational Problem - An educational problem, as it is used in this study, refers to any problem related to the studies or educational processes engaged in by the student.

CHAPTER II

REVIEW OF THE LITERATURE

Carey (1962), University Chaplain at Florida State University, presented a question first asked by one of the leading thinkers of the early church in the third century, Tertullian of Carthage: "What does Jerusalem have to do with Athens?"

This ancient question is of critical importance today, as it was over seventeen hundred years ago. The traditions of Jerusalem and Athens are very much with us at this time. Jerusalem is still a symbol for the religious man, representing faith and personal commitment; Athens remains a symbol for the academic man, standing for reason, analysis, and the truth of research and experiment. To this day, the tradition of Jerusalem is carried on by the church and synagogue; the tradition of Athens is upheld by our colleges and universities. (Carey, 1962)

The question cited above is asked frequently by educators as they attempt to evaluate the place of religion in the broad field of education.

At some colleges, religion occupies a high position on the list of campus activities and responsibilities of the student. At Austin College,

in Sherman, Texas, nonattendance at chapel can lead to dismissal from the college. This notice is found in the college's catalogue:

Because Austin College believes religious worship to be a vital and meaningful part of the Christian tradition, each full-time student, upon entering the college and thus becoming a part of the Christian community, is required to attend semiweekly chapel services. A student who is persistently absent with reasonable excuse will be placed on probation or may be required to withdraw from the college at the end of the semester. (Chamberlin, 1963)

It should be noted that Austin College is a private college, supported and controlled by the Presbyterian Church.

At the other end of the spectrum, Rensselaer Polytechnic Institute, in Troy, New York, offers no religion courses in its curriculum. And, although there were chaplains for the three faiths, there were no chapel services, by choice of the chaplains.

Chamberlin (1963) was able to capsule the remarks of some of the 33 pastors that were interviewed regarding their relationship to college students. One pastor felt that the church's function with the students was to preach the gospel to them and protect them from things that were harmful

to their faith. Another clergyman felt that the church should challenge every religious idea with which the students come to college.

Between the two extremes cited above, there were other ideas of the church's ministry to students. Some pastors felt that the church should be a home away from home for the college students. Another clergyman, who was active on the campus, saw himself primarily as a "physical symbol of the church", present and concerned about the student. (Chamberlin, 1963)

Chamberlin felt that, with the exception of two or three clergymen, the subjects he interviewed seemed to feel that the church had a definite contribution to make to the students. As one clergyman said, "the function of the church is to meet the students' needs."

"The church must be rational. It must be coherent. Every minister near a campus has a responsibility, so that his church does not hide from the realities of the campus situation but tries to serve the intellectual and spiritual needs of the students." (Chamberlin, 1963)

In speaking of the campus clergyman and the development of the campus ministry as an occupation, Hammond (1966) asks if the university should assume

an obligation to improve its students' understanding of religion, just as it assumes the obligation of improving secular understanding. Religion is another ingredient, combined with full measures of education, culture, and social and emotional maturity, that is needed in the development of the college student as a whole person.

Presently, a curious dilemma exists among the college-age youth. The college student is a member of an age group that has the least involvement in any organized religious activity or movement, and, at the very same time is engaged in a thorough reappraisal and restless search for secure guideposts toward a religious position for the future. (Overholt, 1970)

While Parker (1971) agrees that the college student experiences change in his religious beliefs, commitments, and behavior, he also believes there are exceptions to the rule. First, those changes that take place in college are observable at about the age of fifteen or thereafter. Young people begin to ask questions and find new answers. It is the actual college experience that seems to accentuate a process that is well underway for many students, to initiate it to some, and allow others to make profound changes.

Secondly, Parker feels these changes in a student's religious structure are due, in part, by the young person's freedom from parental control and a new value system which places a premium on intellectual analysis. Of equal importance is the young person's new peer group, many of whom have undergone or are undergoing similar changes.

In a study conducted by Kinnane (1967), the results seem to point out the significant counseling role of the college chaplain. In the study, it was determined that a large number of freshman students would bring their problems to the chaplain. This finding may indicate that the freshman students saw the chaplain as a source of help with which they were already familiar. More than anyone else on campus, the chaplain may represent the strongest tie with the student's past experience and, at the same time, serve as a surrogate for their families. The results also showed that the counseling resources which freshman students regard as their first recourse when faced with problems, differs somewhat from those of senior students.

Another study (Donk and Oetting, 1967) sought to determine if there was a change in college student attitudes toward sources of assistance for problems.

The responses to the questionnaire used in the study were compared with the responses which the same 85 college students gave when they first began their studies at the university level. The time span between both administrations was two years.

The results of the study indicated that, as a resource for personal counseling, there was a significant decrease (18% vs 5%) in the number of times the dean of men or the dean of women was selected by the subjects. There was also a notable decrease (29% vs 12%) in the number of times the dormitory student assistant was named.

The selections that showed an increase in frequency between the two testing periods were: friend (62% vs 75%), head resident (6% vs 11%), counseling center (16% vs 19%), and minister (27% vs 29%). The increase in the frequency of the "no one" category (14% vs 28%) was probably due to the increased independence of the student during the first two years of college.

Hammond (1966) viewed the appearance of the campus ministry on the university scene as a force that has served to bridge religion and higher education for the college student. In its beginning, the campus ministry served as a spokesman for the church or particular denomination.

The college campus may be viewed as a special structure of society and its students as the population in that society. The campus ministry may be considered a specialized ministry, serving a certain audience and striving to meet their needs. Another point of view sees the campus ministry offering to share in the tasks facing the academic community, working in coordination with the university's policies and procedures, not offering its own in clear opposition. (Hammond, 1966)

A great deal may be said about the campus ministry. Today, though, this form of traditional chaplaincy is moving more toward being an agency for social change.

Nevertheless, the campus ministry does serve an important function on the college campus. Commonly, though, there is one or two ministers attached to a specific campus ministry. With a campus population exceeding four thousand students, a random figure, the campus minister may be strained in meeting the demands facing him.

A study (Goldsen, 1960) that measured the relative "religiousness" of college students found that a majority of students responded that they

possessed a belief in God. There was a human recognition of a superhuman controlling power, especially of a personal God entitled to obedience.

In another facet of the study by Goldsen, 2975 college students were asked, "Do you, personally, feel you need to believe in some sort of religious faith or philosophy?"; the vast majority of students, 80 per cent, said "yes". Only 13 per cent of the group in the study responded "no". On the other hand, Ferman (1961) reported negligible impact of the college experience in changing the religious values of the college student. It was determined that most students made fairly permanent decisions regarding their religious values before entering college.

In studying college student values, Goldsen concludes that the influence of the university on the values of the student is nominal. And, despite much interest in religion, the student's religious beliefs are less restricted to literal doctrines and are not important in making secular decisions.

There is some suspicion that Goldsen's study and its findings may be outdated since it was completed in 1960. In measuring other student

values, the study showed that students were not interested in politics and that student's attitudes were marked by conformity, contentment, and self-centered confidence. Since 1960, the date of the study, much, indeed, has changed! College students have demonstrated an interest in politics, the recent war in Southeast Asia, and other social issues in America.

Arbuckle (1953), in discussing the implications of integrating religious services into the universe of student personnel administration, affirmed that religion was an important factor in the lives of many students, and it could not be ignored as if it did not exist. "Religion has a part to play as the college helps the students find meaning for their lives, understanding of various faith traditions, and clarification of their philosophies of life."

The literature indicates a need for further study and investigation dealing with the subject of religion as it relates to the student on the college campus.

CHAPTER III

METHODOLOGY

Subjects

The fifty-five male subjects in the sample were members of the active clergy in the city of La Crosse.

The membership list of the La Crosse Ministerial Association contained sixty-nine names of clergymen and was used as the population for the study. Of this total, nine clergymen lived outside the city of La Crosse. One clergyman was retired and had not previously been a practicing clergyman in La Crosse. Two people were not in the active clergy, while two other members were out of the state at the time of the study.

The exceptions listed above totaled fourteen names, which resulted in a total of 55 clergymen used as the sample for the study.

The denominations represented in the sample, their number and the percentage of the total sample is shown in Table 1.

Instrumentation

A questionnaire was used in the study to gather data in an effort to determine the involvement,

if any, of La Crosse clergymen with the college students attending the University of Wisconsin-La Crosse. (Appendix A)

TABLE 1
DENOMINATIONS REPRESENTED IN THE SAMPLE

Denomination	Number	% of Total
Roman Catholic	17	30%
Lutheran (ALC and LCA; Wis.&Mo. Synod)	16	29
United Methodist	4	7
United Presbyterian	3	5
Presbyterian	1	2
United Church of Christ	3	5
Church of Christ	2	4
Evangelical Free Church	2	4
Episcopalian	2	4
Jewish	1	2
American Baptist	1	2
North American Baptist	1	2
Salvation Army	1	2
First Assembly of God	1	2
Total	55	100%

Note.- Each per cent figure is rounded to the nearest whole per cent.

The introductory remarks which appeared on the instrument briefly explained the purpose of the study. Confidentiality of the subject's responses was stressed and the subject was thanked for his cooperation.

The questionnaire consisted of five parts and a total of 31 items contained in six pages. The items in the questionnaire were designed to determine La Crosse clergy's involvement, as clergymen, with the college student at the University of Wisconsin-La Crosse and their actual desire to initiate any contact with the college student.

The first section of Part I of the questionnaire dealt with personal data of the respondent. Included in this section were inquiries on the subject's denomination, the number of years in the active clergy, and how long the clergyman has lived in La Crosse.

Each item in Part I was close-ended, and asked for a one word response from the subject or provided him with a multiple choice of responses. This part of the instrument was the longest of the five parts, having eleven questions contained in two pages.

In Part II of the questionnaire, the items dealt with the relationship of the clergyman and his

church. This part contained an open-ended question and eight multiple choice items.

The items in Part III were directed toward the clergymen who indicated earlier in the instrument that they were discouraged from having any involvement with college students attending the UW-La Crosse. Two of the three questions in this part were open-ended and requested a brief response.

The fourth part of the instrument investigated the methods of contact used by the clergymen to initiate involvement with the college student. Three items were included in this part.

Part V concluded the questionnaire with items that sought to determine if any person or office within the University of Wisconsin-La Crosse had initiated any contact with the clergyman on behalf of the college student. The last questions in this part were related to the campus ministry that served the UW-La Crosse campus and its students. Of the five items in this part, one was multiple choice and four required a response of "yes" or "no".

Procedure

The administration of the instrument took place in two separate situations. The writer was

granted permission to administer the instrument to the clergymen who attended the regular meeting of the La Crosse Ministerial Association in May, 1973.

Before being given the questionnaire, a prepared statement of introduction was read by the writer to the twelve clergymen present at the meeting. It read:

I am completing the Student Personnel Services program at the University of Wisconsin-La Crosse. The Student Personnel Services program is concerned with a broad range of services for the college student. This questionnaire is part of a study being done to determine the involvement of La Crosse's clergymen with college students attending the UW-La Crosse. This study is being completed as a partial fulfillment of the requirements in the Student Personnel Services program. All members of the La Crosse Ministerial Association are included in this study. In order for the study to be complete, each member who is a clergyman in the city of La Crosse is being given the opportunity to complete the questionnaire. I ask that you do not write your name or any other form of identification on the questionnaire, in order to assure confidentiality and encourage candid and honest responses. Thank you for your cooperation.

Following the reading of this prepared statement, the subjects were given the questionnaire to complete. Each of the subjects not present at the monthly meeting of the La Crosse Ministerial Association were contacted by telephone for a personal appointment and administered the questionnaire. The prepared statement of introduction was

read, as had been done in the first phase of the administration of the instrument, in order to provide a level of uniformity to the entire administration process. The subject was then given the questionnaire to complete individually. The brief appointment concluded when the writer received the completed questionnaire from the subject.

On four occasions, subjects were not available at the time of the scheduled appointment. In those cases, an instrument was left for the subject to complete and be returned in a stamped, self-addressed envelope provided by the writer. Of the four questionnaires returned by mail, one was received without the last page attached. This incomplete questionnaire was not included in the study.

From the total sample of fifty-five subjects, fifty-one questionnaires were received at the conclusion of the administration. This figure represented a 92.7 per cent response.

In one instance, the subject was not available at the time of the appointment and it was not feasible to leave a questionnaire to be returned by mail. Future efforts to reach the subject for another appointment were unsuccessful.

Another subject repeatedly refused to grant the writer an appointment when contacted on the

telephone. The remaining two subjects in the sample could not be reached for an appointment, although the writer made continued attempts to make contact.

After discarding the incomplete questionnaire mentioned earlier, the final number of completed questionnaires received totaled fifty instruments. The revised percentage of total responses received was 90.9 per cent.

CHAPTER IV

RESULTS

The responses were scored in terms of each reply given in the items of the instrument. In some items, it was possible for the subjects to give more than one responses. Therefore, some total responses to an item exceeded the number of subjects in the study.

The percentage of the denominations that responded to the questionnaire in Table 2 declined nine per cent, from 55 subjects to 50 subjects, compared to those denominations represented in the sample, shown previously in Table 1. One denomination, North American Baptist, was not included in the results as no response was received. This exclusion did not affect the results of the study.

Of the 50 subjects who completed the instrument, 39 clergymen, or 78 per cent, indicated that they had an involvement, as clergymen, with college students at the University of Wisconsin-La Crosse. This result provided a positive confirmation to the stated assumption: "La Crosse clergy have an involvement, as clergymen, with college students at the University of Wisconsin-La Crosse." (Table 3)

TABLE 2

DENOMINATIONS RESPONDING TO THE QUESTIONNAIRE

Denomination	Number Returned	% of Return
Lutheran (ALC and LCA; Wis.&Mo. Synod)	15	30%
Roman Catholic	14	28
United Methodist	4	8
United Church of Christ	3	6
Church of Christ	2	4
United Presbyterian	3	6
Presbyterian	1	2
Evangelical Free Church	2	4
Episcopalian	2	4
Jewish	1	2
American Baptist	1	2
Salvation Army	1	2
First Assembly of God	1	2
Total	50	100%

Note.- Each per cent figure is rounded to the nearest whole per cent.

TABLE 3

DENOMINATIONS RESPONDING
AND DETERMINATION OF INVOLVEMENT

Denomination	YES		NO	
	Number	% of Denom.	Number	% of Denom.
Lutheran (ALC and LCA, Wis.&Mo. Synod)	14	93%	1	7%
Roman Catholic	8	57	6	43
United Methodist	3	75	1	25
United Church of Christ	1	33	2	67
United Presbyterian	2	67	1	33
Jewish	1	100	-	-
Other a	10	100	-	-
Total Number of Responses	39		11	
Percentage of the Total	78%		22%	

a Denominations include: Church of Christ, Episcopalian, Evangelical Free Church, First Assembly of God, American Baptist, Presbyterian, and Salvation Army.

A total of 29 clergymen, or 74 per cent of those subjects who had contact with college students, indicated "religious services" as the reason for their initial involvement. "Personal problems" was chosen by 24 subjects (62%) as a reason for involvement with college students. In this same category, 21 subjects (53%) indicated "marriage counseling" as a problem area. (Table 4)

TABLE 4

REASONS FOR STUDENT'S
INITIAL INVOLVEMENT WITH CLERGYMEN

Reasons	Number of Responses	% of Subjects ^a
Religious:		
Services	29	74%
Education	21	53
Problem	16	41
Personal Problem	24	62
Marriage Counseling	21	53
Family Problem	15	38
Educational Problem	8	21
Other ^b	5	12

Note.- Subjects were permitted multiple responses.

a Thirty-nine subjects responded.

b Other reasons given: Illness, Crisis, Friendship, Draft Counseling, and Peer Relationship.

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Note.- Subjects were permitted multiple responses.

a Thirty-nine subjects responded.

b Other reasons given: Illness, Crisis, Friendship, Draft Counseling, and Peer Relationship.

Twelve subjects (24%) indicated they had been contacted by someone associated with the University of Wisconsin-La Crosse, on behalf of a college student. However, only three subjects, or six per cent of the sample, indicated that they were initially contacted by the Counseling Center at the UW-La Crosse, on behalf of a student.

In addition to being a clergyman, 29 subjects (74%) classified their relationship with the college student as "counselor". The second choice of the respondents was "friend" (71%).

Of the 27 subjects (54%) who stated that they were being encouraged by leaders of their church to become involved with college students, 18 subjects said they actually sought such involvement. Twenty-one subjects who were not being encouraged to seek involvement with college students indicated that they had initiated contact.

These findings confirm the second stated assumption: "La Crosse clergy do initiate contact with college students at the University of Wisconsin-La Crosse.."

Forty-five subjects (90%) stated that their denomination was represented by a campus ministry on the UW-La Crosse campus. However, only eighty

CHAPTER V

DISCUSSION

The results of the study indicated that a large majority (78%) of the clergymen in the sample had an involvement with college students at the University of Wisconsin-La Crosse.

An important finding that developed from the results of the study showed that 62 per cent of the subjects gave "personal problem" as the reason for the student's initial contact with the clergyman. "Marriage counseling" was chosen by 53 per cent of the respondents. It was also indicated that 46 per cent of the subjects said they were presently involved with college students for "personal counseling". In addition, 74 per cent of the respondents stated their role with the student as being a counselor, in addition to a clergyman.

As shown by the results stated above, those clergymen in the study who had contact with college students very often found themselves involved in a counseling relationship. However, only six per cent of the subjects indicated they had been contacted by the Counseling Center at the UW-La Crosse, on behalf of a college student.

The combination of the findings cited above may suggest neglect of an important resource and service available to the college student. It is felt that, if only six per cent of the subjects were contacted by the Counseling Center at the UW-La Crosse on behalf of a student, a lack of awareness and communication exists between the two concerned groups. To be sure, it would appear that only negligible dialogue is present between the Counseling Center and La Crosse's clergymen.

Clergymen enjoy privileged communication status, while the Counseling Center staff attempts to maintain a confidential relationship with the college student. In some situations, a student may not want a clergyman to intervene in the existing counselor-student relationship. Nevertheless, the counselor would not violate his confidential relationship with the student if a clergyman was contacted and consulted on behalf of the student, whose identity would not be revealed to the clergyman. In addition, the Counseling Center's familiarity with clergymen may be limited to the campus ministries at the UW-La Crosse, when the college student's needs are being met.

One possible remedy to this neglected relationship would involve a study among clergymen in the city of La Crosse to determine if they have a desire to assist in the counseling process with the college student as the need presents itself. Furthermore, it should be determined if the Counseling Center has a desire to work in concert with the city's clergymen in providing a full counseling service, religious counseling included, to the college student population at the UW-La Crosse. It would be vital to the success of this arrangement for both groups to understand and respect each other's area of expertise. The ultimate concern of the Counseling Center and the clergymen should be the good and welfare of the college student.

If it is determined that the combined efforts of the clergymen and the Counseling Center staff would best serve the needs of the college student, whether they be educational, emotional, vocational, or religious needs, action should be taken to stimulate a cooperative spirit between the concerned groups.

Communication between clergymen and the staff at the Counseling Center may take the form of an orientation session to initiate contact with the two

groups and establish guidelines for their mutual association. Specific training in the theories and methods of counseling may be offered to the clergyman when the need is indicated. Cooperative team counseling may be utilized, combining the talents of both groups in a counseling experience. In addition, the two groups would meet each semester and apprise each other of the new facilities available and the different events taking place for their collective use in filling the needs of the student.

The student population should be informed of the availability of a clergyman through the channels of communication used by the Counseling Center, (general announcement, memoranda to staff and faculty, and descriptive pamphlet of Counseling Center services). Thus, the combination of the city's clergymen with the Counseling Center staff would provide another beneficial service to the college student on campus.

The two denominations with the largest representation in the sample were Lutheran (30%) and Roman Catholic (28%). There was a noticeable difference between these denominations regarding their involvement with the college student at the UW-La Crosse.

With 93 per cent involvement, the Lutheran clergymen may be encouraged by their denomination's

campus ministry to be involved with students. Additionally, the Lutheran campus ministry's facility may not be adequate in serving the number of college students of that denomination.

Involvement of Roman Catholic clergymen, at 57 per cent, may suggest that their denomination's campus ministry facility is adequate in serving its college student population. It should be noted that a frequent reply by subjects was that, "the campus ministry's facilities were capable of serving the college student" and, therefore, those clergymen tended not to become involved with the college student.

The subjects who indicated they did not initiate contact with the college student stated that, "they saw no visible need for such contact". It is felt that some clergymen do not take the initiative with the college students and their related problems because there is a campus ministry available and they do not wish to interfere with the ministry's activities with the college student.

Some subjects in the study indicated they were, "too busy with parish work" or, "lacked the time" to become involved with the college student. Nevertheless, it is felt that some students at the UW-La Crosse may

The results of the study showed that only 41 per cent of the subjects indicated "religious problem" as the reason for the student's initial contact with the clergyman. With the clergyman's main concern in the area of religion, it is noteworthy that a figure larger than 41 per cent was not achieved for the "religious problem" category.

One reason for this relatively low percentage may be that the college student has chosen to discuss a religious problem with the campus minister or someone on the campus, rather than risk intervention of parents through contact with a local clergyman, especially if the student's family is located in La Crosse.

Forty-one per cent of the subjects who had contact with the college student indicated an involvement with students within as well as outside their own denominations. This finding may indicate that a need exists for the college student to have contact with a clergyman, not necessarily one who is a member of the student's denomination.

A large majority (80%) of the subjects said they had personal respect for their denomination's campus ministry. It is felt that some local clergymen were not enthusiastic about the efforts of the

various campus ministries at the UW-La Crosse to become ecumenical and combine their facilities in their effort to better serve the college student.

It is felt that some clergymen, somewhat rigid in their views and inflexible to differing ideas, would be less inclined to any real change in the structure and function of the campus ministry of their particular denomination.

Some of the respondents (28%) in the study have been in the active clergy over 25 years. Perhaps some of these clergymen removed their support of the campus ministry representing their denomination, as it now functions on the UW-La Crosse campus. With the loss of support, perhaps personal respect for their denomination's campus ministry has also diminished.

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to determine the involvement of La Crosse's clergymen with college students at the University of Wisconsin-La Crosse. Also, the study sought to determine if the clergymen in La Crosse initiated contact with the college students.

A review of the literature on this subject indicated a need for further study dealing with the topic of religion as it related to the college student in higher education.

A sample of fifty-five male clergymen in the city of La Crosse was derived from the membership list of the La Crosse Ministerial Association. Fourteen denominations were represented in the sample. The Roman Catholic and Lutheran denominations represented a combined total of fifty-nine per cent of the sample.

An instrument was designed by the writer and used in the study to gather data from the subjects in the sample. The questionnaire consisted of five parts

and a total of thirty-one items contained in six pages. The type of questions used in the instrument included close-ended, multiple choice, and open-ended.

The administration of the instrument took place in two separate situations. The writer distributed the questionnaire to those subjects who attended the regular monthly meeting of the La Crosse Ministerial Association. Those subjects not present at the meeting were contacted for a personal appointment. A prepared statement of introduction was read to the subjects in both situations.

Fifty completed questionnaires were returned, which represented a return of 90.9 per cent. The responses were scored in terms of each reply given in the items of the questionnaire.

The two stated assumptions in the study were that:

1. La Crosse clergy have had involvement, as clergymen, with college students at the University of Wisconsin-La Crosse.
2. La Crosse clergy do initiate contact with college students at the University of Wisconsin-La Crosse.

The results of the study showed that thirty-nine clergymen (78%) had an involvement with college students at the UW-La Crosse. Of the twenty-seven subjects in the study who stated they were being encouraged by leaders of their church to become involved with college students, eighteen clergymen (67%) said they actually sought such involvement.

Only six per cent of the subjects indicated they had been contacted by the Counseling Center at the UW-La Crosse, on behalf of a student.

Sixty-two per cent of the clergymen indicated they were contacted by a college student for a "personal problem". Fifty-three per cent of the subjects indicated that "marriage counseling" was the reason for initial contact with the college student.

Seventy-four per cent of the clergymen viewed their role as being a counselor, in addition to being a clergyman.

Conclusions

All conclusions in this study are presented in consideration of the limitations stated in Chapter I. The conclusions are based on analyses of the data gathered from the completed instruments.

1. La Crosse's clergymen are involved with college students at the University of Wisconsin-La Crosse.
2. Those clergymen who are being encouraged by leaders of their church to become involved with college students actually seek such involvement.
3. La Crosse's clergymen often find themselves in the performance of a counselor's tasks during their function as clergymen.
4. There is a lack of contact and on-going dialogue between the city's clergymen and the Counseling Center at the UW-La Crosse.
5. There may be a differing personal preference and commitment between the clergymen of the Lutheran and Roman Catholic denominations, as is evidenced by the different levels of involvement with college students by the two groups of clergymen.(93% involvement by Lutheran clergy. 57% involvement by Roman Catholic clergy.)
6. Attendance at religious services may serve as a first step for some college students in establishing a relationship with the clergyman for other reasons.

Recommendations

On the basis of the results and conclusions of this study, the following recommendations are being presented.

A concerted effort be made to develop a cooperative relationship between La Crosse's clergymen and the staff of the Counseling Center at the University of Wisconsin-La Crosse. A limitation to this action is that there is no known study dealing with cooperation between clergymen and such student facilities at a college.

The offices of Student Personnel Services at the University of Wisconsin-La Crosse should be encouraged to discover and utilize the services and functions available to the college students through the local clergyman. When the need is indicated, the clergyman should be contacted, on behalf of the college student.

A regular channel of communication should be established between the city's clergymen and the Counseling Center at the University of Wisconsin-La Crosse, to encourage the exchange of ideas for the ultimate benefit of the college student.

If sufficient interest exists in this area of study, it is recommended that the study be repeated

with the following revisions in the sample and instrument.

- a) The sample used in the study should include representatives from all denominations in the city of La Crosse.
- b) Provide a separate part of the instrument to be directed toward the clergymen associated with the campus ministries at the University of Wisconsin-La Crosse.
- c) Determine if any Student Personnel Services personnel at the UW-La Crosse has referred college students to local clergymen, and if there was a follow-up of any such referral.
- d) A questionnaire should be given to the Student Personnel Services personnel at the UW-La Crosse to determine their level of awareness and knowledge of the functions and facilities of La Crosse's clergymen.
- e) Investigate the present relationship that exists between local clergymen and the staff functioning within the area of Student Personnel Services at the University of Wisconsin-La Crosse.

QUESTIONNAIRE

Introduction: The following questionnaire contains a list of questions which are concerned with the change man's involvement with the students at the University of Wisconsin-La Crosse.

It is noted that the results of the study being conducted will be available to the student, the change man and the community.

Your article in the newspaper is very well coordinated in the context of the study. To be sure, it is noted that all articles should be strictly factual. To promote honesty and objectivity, please do not include any identifying information in this questionnaire. Thank you for your cooperation.

PART I

APPENDIX

1. How long have you been in the active service? _____
2. Number of years in the active service? _____
3. How long have you lived in the La Crosse area? _____
4. As a change man, have you had any direct contact with the students of the University of Wisconsin-La Crosse?
 - () YES
 - () NO
5. If response is "NO", continue to question 6.
6. In your opinion, have you been involved with the students in the past two (2) years? _____
7. In your opinion, have students' permanent home located? _____

APPENDIX

QUESTIONNAIRE

Introductory remarks: The following questionnaire contains a list of questions, mainly concerned with the clergyman's involvement with college students at the University of Wisconsin-La Crosse.

It is hoped that the results of the study being conducted will benefit the college student, the clergyman and the La Crosse community.

Your participation as a clergyman is very much appreciated in the completion of this study. You may be assured that all replies will be held in strict confidence. To promote honest and candid responses, please do not, in any way, identify yourself on this questionnaire.

Thank you for your cooperation.

PART I

- 1. Denomination _____
- 2. Number of years in the active clergy _____
- 3. How long have you lived in the La Crosse area? _____
- 4. As a clergyman, have you had any ongoing, semi-permanent involvements with college students attending the University of Wisconsin-La Crosse?

() YES () NO

(If response is "NO", continue to PART II.)

If "YES":

- 5. How many college students have you been involved with as a clergyman in the past two (2) years? _____

- 6. Where were the students' permanent home located?

() LOCAL () OUT OF TOWN () BOTH

7. What was the reason(s) for the student's initial involvement with you as a clergyman?

- RELIGIOUS: PERSONAL PROBLEM
- SERVICES EDUCATIONAL PROBLEM
- EDUCATION FAMILY PROBLEM
- PROBLEM MARRIAGE COUNSELING
- OTHER _____

8. With those students whom you are no longer involved, on what basis were the relationships terminated?

- SATISFACTORY REFERRED TO OTHER
- NO OPINION UNSATISFACTORY
- OTHER _____

9. Are college students from UW-La Crosse presently attending your church for:

- RELIGIOUS SERVICES SOCIAL ACTIVITIES
- RELIGIOUS EDUCATION CLASSES
- PERSONAL COUNSELING
- OTHER _____

10. Were those students contacted of your own denomination?

- YES NO

11. In addition to being a clergyman, how would you classify your relationship(s) with those college students with whom you have had an involvement?

- FRIEND COUNSELOR
- GUIDE HELPER
- OTHER _____

PART II

1. Are you:

ENCOURAGED DISCOURAGED

NEITHER ENCOURAGED NOR DISCOURAGED

by leaders of your particular church in having any involvement as a clergyman with college students at the University of Wisconsin-La Crosse?

2. Why are you either encouraged or discouraged from having any involvement as a clergyman with college students at the UW-La Crosse?

(Open-ended question. Please be brief.)

(If "DISCOURAGED", continue to PART III.)
 (If "NEITHER", continue to PART IV.)

3. If you are being encouraged as a clergyman to become involved with college students at UW-La Crosse, do you actively seek such involvement?

YES NO NOT BEING ENCOURAGED

4. If "YES", are your efforts successful?

YES NO ANSWER TO #3 WAS "NO".

5. If "YES" to question #4, on what basis do you judge your success?

REGULAR ATTENDANCE AT RELIGIOUS SERVICES

FREQUENT COMMUNICATION WITH STUDENT

ATTENDANCE AT SOCIAL FUNCTIONS

ANSWER TO #4 WAS "NO" OTHER _____

6. If your efforts have not been successful ("NO" to #4), why not? (Open-ended question. Please be brief.)

7. Are your efforts in making contact with college students at UW-La Crosse being hindered?

YES NO

8. If "YES", by who?

STUDENT FACULTY
 PARENT ADMINISTRATION
 CAMPUS MINISTRY COUNSELING CENTER
 CHURCH MEMBERS OTHER _____
 ANSWER TO #7 WAS "NO".

9. Were you given any reason for the interference?

YES NO INTERFERENCE
 NO OTHER _____

PART III

1. If you are being discouraged by leaders of your church from having an involvement with college students at UW-La Crosse, have you made any effort to remove the objections?

YES NO NOT DISCOURAGED

2. If "YES" to question #1, how have you removed the objections to having involvements as a clergyman with college students at UW-La Crosse?
(Open-ended question. Please be brief.)

3. What are the objections limiting your involvement with students at UW-La Crosse?
(Open-ended question. Please be brief.)

PART IV

1. If the leaders of your church have no feeling regarding your involvement as a clergyman with college students at UW-La Crosse, have you initiated any contact with the college student?

- YES
- NO
- NO OPINION

2. If "YES" to question #1, how did you initiate your involvement with the college student at UW-La Crosse?

- PERSON-TO-PERSON
- THROUGH PARENTS OF THE COLLEGE STUDENT
- TELEPHONE
- MAIL
- ANNOUNCEMENT IN SCHOOL NEWSPAPER(RACQUET)
- RESPONSE TO #1 WAS "NO"
- OTHER _____

3. If "NO" to question #1, why did you not initiate any involvement with college students at UW-La Crosse?

- NO KNOWLEDGE OF PROCEDURE NO VISIBLE NEED
 LACK OF CONFIDENCE OTHER _____
 RESPONSE TO #1 WAS "YES"

PART V

1. Has the UW-La Crosse initiated any contact between you, as a clergyman, and a college student?

- YES NO

2. If "YES" to question #1, who associated with UW-La Crosse initiated such action?

- ADMINISTRATION-OFFICE _____ FACULTY
 COUNSELING CENTER ADVISER
 HEAD RESIDENT(DORM) OTHER _____
 RESPONSE TO #1 WAS "NO"

3. Is your denomination represented by a campus ministry on the UW-La Crosse campus?

- YES NO

4. Is the clergyman's exclusive responsibility to represent his denomination and serve college students on campus?

- YES NO RESPONSE TO #3 WAS "NO"

5. Do you respect the campus ministry of your denomination on the UW-La Crosse campus?

- YES NO RESPONSE TO #3 WAS "NO"

----- THANK-YOU -----

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