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A Proposed Plan for Developmental Group Counseling of Negro Undergraduate Students

Patricia Huggins Moore

University of Colorado Boulder

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A PROPOSED PLAN FOR DEVELOPMENTAL GROUP COUNSELING OF NEGRO UNDERGRADUATE STUDENTS

by

Patricia Huggins Moore

B.A., Howard University, 1950

A report submitted to the Faculty of the Graduate School of the University of Colorado in partial fulfillment of the requirements for the degree of Master of Personnel Service

Department of Personnel Service

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This Report for the Master of Personnel Service degree by Patricia Huggins Moore has been approved for the Administrative Committee of Personnel Service.

Differential developmental needs of minority students are explored. The manifestations of alienation and isolation within this segment of the student population are examined.

The objectives of Human Relations programs within the personnel field and research recommendations are discussed. The proposed group counseling of minority students, as part of the innovation of Human Relations as a counseling function, offers a broadened counseling perspective; recognizing the significance of personality development and offering an opportunity to apply counseling methods and techniques in effecting planned socialization. The possibility that these students be involved in counseling to maximize their development during their university experience.

This abstract is approved as to form and content.

Signed Clifford Houston Faculty member in charge of report
Moore, Patricia Huggins (M. P. S., Personnel Service)

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Participants in the American social structure represent myriad cultures. Cultural diversity is as fundamental to the history of this society as socio-cultural homogeneity is to the Amish. Theories of culture conflict frequently place responsibility for social disorganization upon the heterogeneity of belief system.

Evidence supports the hypothesis that diversity of values and ways of behaving place strain upon those individuals and systems who desire conformity. Each wave of European immigrants makes significant social contributions during and after a painful period of adaptation. Complete assimilation in the United States results after shedding old world values and conforming to indigenous American ideals. During the conflict, accommodation, marginal and assimilation phases of the acculturation process, European immigrants, over several generations, relieve themselves of their old cultural identity while simultaneously acquiring an American identity. During this transition period when American life-ways become too stressful, the old value system provides a comfortable refuge of which to be proud. The acculturation process is seldom comfortable. But, the oscillation between old and new ways of acting develops a pragmatic ego-identity: a necessary survival mechanism. At the end of this adaptive process is an American identity.

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2 Ibid
which provides each individual with the ability to "experience himself as something that has sameness and continuity, so that he can act with consensus and approval from the social control system".

Developing a stable sense of American identity takes several generations for most immigrants and it is seldom easy. The Negro American, on the other hand, has been robbed of his cultural heritage. Since importation to the new world, he has not had the advantage of a cultural refuge to reinforce his ego-identity as one who experiences a history of sociocultural continuity and sameness. The American Negro's identity develops out of his limited participation in American social organization. This limited participation, structured by a caste system, has social, historical, political and economic foundations, but is functionally maintained through physiognomic segregation.

Theoretically, the American Negro has been given the social role of citizenship for over the past 100 years, but owing to caste restraints, there has not been made available to him a set of culturally approved behavior patterns in order for him to fulfill this role. Living under a caste system with two sets of behavior expectations is disruptive to Negro identity. The "black caste" as sanctioned by the white social world has been expected to adhere to its segregated mode of living, yet to hold in high respect the "white caste" and its values.

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5 John Dollard, *Caste and Class in a Southern Town*, Yale, 1937, pp. 77-78
Vertical mobility is highly valued by Americans, but the American ethos inhibits and retards inter-caste and intra-caste mobility.

Oscillation for Negroes is different than it has been for other immigrants. Unable to develop a pragmatic identity based upon two accepted standards, Negroes in America are forced to identify with a social world relegated to a second-class existence while concomitantly being told to aspire toward an unobtainable goal — unobtainable because Negro physiognomy and myths of sexuality are negatively valued in the American ethos. Negroes in the United States maintain an unfulfilled desire to practice and participate in the American ethos but no matter how much they try they cannot be certain of complete acceptance and participation — short of physiognomic amalgamation. In America, the Negro participates in social situations conducive to identity conflict.

Components of self and group hatred are part of this identity conflict. The upwardly mobile Negro college student is in a virtual "no man's land" of identity confusion. Since the "black caste" is not a culture in itself (i.e., comparable to American immigrant cultures), but rather, a culturally forced, negatively valued, social system, Negroes in the United States find great difficulty developing and maintaining selfhood or what Erikson calls ego-identity: "The growing child must at every step derive a vitalization sense of reality from the awareness that his individual way of mastering experiences is a successful variant of a group identity . . . . . ego identity gains real strength only from the wholehearted and consistent recognition of real accomplishment, i.e., of achievement that has meaning in the culture."

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The experience of growing up as a Negro in a segregated urban community has a significant effect upon identity formation and ways of defining and reacting to social situations.

The American Negro population has problems of acceptance and assimilation into American culture. It has been speculated that seven out of ten of America's largest cities will have a Negro population, by 1980, similar to Washington, D.C.'s present 50% Negro population. The future of large cities in the United States will be determined by the social, political and economic behavior of Negroes in terms of their response to the white social world's expectations and treatment.

The social processes of indifference, antagonism, competition, conflict, accommodation, assimilation and acceptance have been hypothesized as the natural history through which minorities must pass. At present, the American Negro (depending upon his socioeconomic and political position and interests) can be found in at least four stages, i.e., antagonism, competition, conflict and accommodation. A practical question evolving from this assimilation assumption is: How can the American Negro develop disorganization-free techniques to accomplish the process?

In order to develop these techniques, it seems that a better understanding of how the American Negro sees himself in relation to the white social world is needed. Since assimilation involves the minority coming together and amalgamating its ideas and values with the majority, it is appropriate to observe how the minority sees itself in terms of its own group, the majority and other minorities. Since self-conception is based upon the response of one group or individual to the expectations and treatment of others, then the self-
image or personal identity which arise through this interactive process should be an indicator of the ease or difficulty with which assimilation takes place.

Because of his sociocultural heritage, social changes and the expectations of and treatment by the white social world, the American Negro in general and the upward socially mobile Negro in particular, who forms the population of this study, manifests an unstable, conflicting sense of identity. His self-image in relation to his own group and others is inconsistent and seldom socially meaningful.

Statement of the Problem. The purpose of this report is to present a proposed plan for developmental group counseling of Negro undergraduate students utilizing a Human Relations Program within the Counseling function of the Student Life Center; to show its advantages and purpose, and to make recommendations for the establishment of such a program.

Importance of the Problem. University students from a subcultural group have special developmental needs which, when unfulfilled, lead to extreme stress, alienation and isolation within the university community. The group counseling process might be utilized to alleviate some of the alienation and isolation felt by minority students and lead to reciprocal acculturation for them and for majority group participants. Transfer of attitudinal change outside of the group is the hoped for outcome.

Guidance for personality adjustment fails unless educators take social factors into account - factors of status, the need for group identification, economic pressures that affect individuals.
Prejudice and its action component, discrimination, do have definite psychological effects on the individual Negro.

Boykin examined the personality adjustment of 2078 Negro students, using the Bell Adjustment Inventory. He found that 21 percent of the men and 29.27 percent of the women were identified on the total adjustment scale as being poorly adjusted. In contrast, Darley found less than 10 percent of a college population, unselected as to race, at the level when counseling would be recommended.

Tenenbaum analyzed the psychological difficulties that prevent normal development for the member of the minority group. These are personal adjustments in which an individual in certain situations might resort to use of a defense mechanism to adjust to the situation in which he finds himself. The psychological mechanisms which Tenenbaum attributes to the minority group are not unique to a given racial, ethnic, economic-social or religious group.

Klineberg reported substantially greater incidence of mental illness among Negroes, due primarily to economic, social, and cultural handicaps.

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10 Samuel Tenenbaum, "What Hate Does to its Victims", American Minorities, Milton Barron (ed), New York, Alfred Knopf, 1957, pp. 414-415
Parker and Kleiner in more recent research of mental illness among Negroes, delineated self-esteem as an important variable in their study. Low self-esteem has been found to characterize large numbers of Negro adults and children. Researchers who have studied psychopathology in this group have been particularly aware of the prevalence and depth of self-abasement in their subjects. Self-esteem has been conceptualized as contributing directly to mental illness or at least associated with susceptibility to mental disorder.

Developmental group counseling of minority college students could conceivably, fit into the Primary Prevention on the College Campus Mental Health Proposal. "The appropriateness of focusing attention on college freshmen can be easily documented. At the University of Colorado, as at most universities, withdrawal rates from college are highest among the freshman class. While at college, two-thirds of disciplinary actions involve freshman. At the same time, the freshman year constitutes a time of great personal stress for many students. Most freshman are away from home for the first time in their lives and have to learn to make best use of their own emotional resources. Freshman are often frightened and lonely, yet university counseling programs are seldom involved until these problems become acute and significantly disruptive."

15 Bernard Bloom, Primary Prevention on the College Campus, Draft of Proposed Mental Health Plan, University of Colorado, 1967
Definition of Terms.

Developmental counseling is educational in its orientation, and is an attempt to help an individual to maximize his potential growth. Its purpose is to help an individual become aware of himself and the ways in which he is reacting to the behavioral influences in his environment. Out of such awareness and understanding of his past learning history and his environment, an individual is better able to identify those environmental influences which will best facilitate the kind of future development that is goal-oriented for him. Facilitating healthy identity formation is a central goal of developmental counseling.

Identity is the sense of belonging to, of harmony with, caring about other individuals, groups and ideals. Its opposite is alienation and isolation.

Alienation is the degree to which an individual feels powerless to achieve the role he has determined to be rightfully his in specific situations. It is his feeling of lack of identity. Uneasiness or discomfort reflects his exclusion or self-exclusion from social and cultural participation. It is an expression of non-belonging or non-sharing, an uneasy awareness or perception of unfavorable contrast with others. Alienation varies in its scope and intensity. It may be restricted to a few limited situations, such as participation in a peer group, or it may encompass a wide social universe, including participation in the larger society.

Isolation is a feeling of separation from the group or from group standards. There is a relative lack of participation by the individual in group affairs. It may be traced to Durkheim’s conception of anomie. It is a feeling of lack of identity.
Developmental groups serve as miniature social situations. The kinds of behavioral changes with which developmental counseling is concerned are those which occur in social situations. Groups are comprised of two or more persons in a psychological relationship to each other.

Review of the Literature.

Epperson proposed a study of student alienation which is now in progress at the University of Illinois. Two phases of research are involved:

(1) Identification of those factors which are associated with a student's alienation from the college community and to determine the consequence for the student being alienated.

(2) The second phase is to be a study of the effects of administrative efforts to reduce student alienation in the college community.

Basic assumptions of Epperson's student alienation study are:

(1) Many students find themselves in a college environment where they feel alienated;

(2) Their alienation is a function of both the characteristics they bring to the situation and the nature of the environment itself;

(3) Alienation is both an unfortunate circumstance in and of itself, and a factor which might influence a student's actualization of his potential;

(4) A better understanding of those factors which contribute to alienation would:

   a. permit the college administration to take steps to reduce conditions producing student estrangement from the college community and

   b. assist in counseling students prior to their selection of a college.

The first phase of research, referred to as the diagnostic phase, attempts to identify those factors which are associated with student alienation in the college community. The following hypotheses would be tested as part of the diagnostic phase:

Type I. The degree of a student’s alienation will be partly a function of the type of institution he selects;

Type II. Identifiable factors within a college environment will differentially affect the degree of alienation a student experiences;

Type III. High levels of alienation will be related to low levels of actualization of academic potential;

Type IV. College characteristics will be identified which are associated with high levels of alienation.

In order to test these four types of hypotheses, the following tasks must be accomplished:

1. The refinement of procedures for measuring alienation;

2. The measurement of personality characteristics that students bring into the college situation, with special attention given to those characteristics which seem to be related to the student’s choice. (Omnibus Personality inventory)

3. The measurement of possible correlates of alienation - e.g., the student's social relationships on campus, etc;

4. An assessment of the characteristics of the college the students attend, using the College Characteristic Index;

5. The measurement of the student's actualization of his academic potential.

The concept of alienation has been found in sociological and psychological literature for some time. However, only recently have there been efforts toward systematic research of the concept. Seeman (1959) has given direction to studies of alienation. He differentiates among five forms: powerlessness, isolation, normlessness, meaningfulness, and self-estrangement. Most of the studies on alienation to date

have been in reference to political behavior.

However, Epperson has reported the results of studies in an educational setting of two forms of alienation: powerlessness and isolation. Factors which were considered both antecedents and consequences of the two forms of alienation were identified. In addition, exploratory studies by Epperson of student alienation in a college community have suggested the possible utility of such inquiry. A thorough study of such phenomena should prove useful to both those interested in understanding human behavior and those wishing to take action to improve the learning climate.

Insight and Interaction in Combined Therapy.

The value of both insight and interaction in producing change is recognized. While insight may result from the reactions in the group, the chief value of group psychotherapy is the interaction with others.

Interaction and Insight in Group Psychotherapy hypothesizes that interaction, rather than insight, is responsible for therapeutic improvement. Therefore, interaction, stressed as a technique of psychotherapy in the absence of insightful content would be superior, in effecting improved adjustment to a technique which stressed insight with minimal interaction.

The literature reveals two lines of evidence which converge to support the assumption that insight is not the crucial condition for change in behavior. All major psychotherapeutic systems recognize that insight alone is ineffective and make careful provision for interpersonal interaction. At the same time, current research on personality development suggests that understanding is not enough to assure adaptive learning and that adjustment to reality depends on opportunities for the repeated

18 Epperson, op. cit.
trial and check of an individual's expectations. Both these trends suggest that opportunity for interpersonal interaction in a consistently warm and accepting social environment is central to psychotherapy.

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The Reduction of Prejudice Through Laboratory Training.

An experiment was conducted to test the hypothesis that increases in self-acceptance, resulting from sensitivity training, have the theoretically predictable but indirect effect of reducing an individual's level of ethnic prejudice. The role of an individual's level of psychological anomie, hypothesized to condition the influences of sensitivity training, was also examined. The results suggest that sensitivity training may well be a powerful technique in the reduction of ethnic prejudice, particularly among those who are low in psychological anomie.

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Kahn states that, "The theory of training groups implies that reduction in prejudice should be one of the resultsof a general increase in sensitivity to the needs of others and insight into one's own motives and behavior as it affects others. No research is available however to test this prediction."

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Prior research has shown that one of the effects of sensitivity training is an increased level of self-acceptance among the participants. In addition, it has been demonstrated that the way a person feels about

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himself is positively related to the way he feels about others. These two factors, when combined, suggest the following question:

"Does raising a person's level of self-acceptance have the theoretically predictable but indirect effect of raising his level of acceptance-of-others?"

The crux of this experiment was not that sensitivity training per se can be demonstrated to increase acceptance-of-others. The salient point tested was that demonstrated changes in a theoretically related variable (self-acceptance) produced this effect.

Similarities between sensitivity group training and client-centered group therapy are apparent. Both the sensitivity group and the therapy group provide the elements of psychological safety, support, and opportunities for reality testing assumed necessary to effect an increase in an individual's level of self-acceptance and consequently, by our model, to decrease one's level of ethnic prejudice. To the extent that future research and practical experience substantiate the conclusions drawn from the present study, a step has been taken toward solving a problem posed by Adorno some 17 years ago:

"Although it cannot be claimed that psychological insight (self-insight) is any guarantee of insight into society, there is ample evidence that people who have the greatest difficulty in facing themselves are the least able to see the way the world is made. Resistance to self-insights and resistance to social facts are contrived, most essentially, of the same stuff. It is here that

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psychology may play its most important role. Techniques for overcoming resistance, developed mainly in the field of individual psychotherapy, can be improved and adapted for use with groups and even for use on a mass scale."

Alienation.

Sociological research investigated alienation in the ghetto. "Two samples of middle-class Negro subjects were studied; one group living within the traditional Negro ghetto areas and the other in a predominantly white suburb. The integrated group expressed fewer feelings of alienation; they felt less powerless and scored lower on the anomia scale. They tended also to orient themselves toward the mainstream of society rather than just the segregated institutions of the subculture. Within the ghetto, alienation takes on a circular characteristic; it not only is the product of ghetto living, but it helps to lock people in the traditional residential pattern.

The research problem was to determine some of the social-psychological characteristics that distinguish barrier breakers from other middle-class Negroes. Alienation was the main theoretical framework used to investigate the social psychological barriers to integration.

Previous studies have suggested that those who are less alienated are more likely to seek integration. Researchers in a southern Negro college found that students who felt that they themselves could control their own fate were more willing to participate in a civil rights demonstration."


Based on Seeman's conceptualization, alienation is viewed as a group of attitudinal variables, which under certain conditions can be related but which for conceptual clarity, should not be confused with each other. The three aspects of the alienation complex are:

1. powerlessness
2. anomia (normlessness)
3. an orientation toward or away from the ghetto, which in his scheme would be called a type of value isolation.

Alienation can be from the values and institutions of the Negro subculture or from the dominant society. It was hypothesized not only that powerlessness and anomia would be associated with ghetto life but that they played a key role in retaining people within the old residential patterns. It was also hypothesized that the subjects would turn their attention away from the strictly segregated institutions of the ghetto as they moved out into integrated neighborhoods.

**Attitude Change as the Effect of Interaction.**

Research concerning the effect of interaction on attitude change was conducted by the Research Center for Human Relations at New York University during 1949-1951. The studies of "Residential Proximity and Intergroup Relations in Public Housing Projects" were based upon certain hypotheses about the nature of prejudice and of attitude change. "These hypotheses led to the choice of housing projects as a setting for these studies and of proximity to Negro families as the major independent variable.

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27 Seeman, op. cit.
Prejudice has been defined by a number of writers as a system of negative beliefs, feelings, and action-orientations regarding a group of people. Many white persons in our society hold derogatory stereotypes regarding the characteristics of Negroes. These beliefs are often accompanied by feelings of antipathy, distrust and fear. Such beliefs and feelings are frequently associated with support of policies of social action which tend to place Negroes in inferior roles and to segregate them from the white population.

A major hypothesis underlying the housing project studies is that prejudice is a product of social learning, that it is transmitted through the prevailing folklore and supported by existing social arrangements, many of which carry the connotation that Negroes are different from, and inferior to, white persons. From observation of the prevailing social patterns, the white person draws the conclusion that the two races are different in social worth. At the same time, he develops negative feelings toward Negroes as a group, and adopts certain unfavorable stereotypes purportedly characteristic of all Negroes. The two processes reinforce each other; the stereotypes are used to justify the social practices, and the practices provide social support for the stereotypes and negative feelings.

The prevailing social patterns, it is assumed, operate in still another way to perpetuate prejudice. By limiting the opportunities for contact under circumstances which favor the perception of similarities between Negroes and whites, they reduce the possibility that stereotypes will be corrected through observations which belie their validity.

If prejudice develops out of, and is reinforced by, social separation of the races, it may be expected that under certain conditions
where this separation does not occur, favorable changes in attitude of
one group toward the other will take place. A number of conditions
which might be expected to contribute to such change may be hypothesized:

(a) when members of the two groups occupy the same or equivalent
roles in the situation;

(b) when the individuals from the two groups who are in close
proximity are similar in certain background characteristics (socio-
economic status, education, age, etc.);

(c) when the situation is such that it leads to the perception of
common interests and goals - or at least does not introduce objective
sources of competition and conflict;

(d) when the social climate within the situation is not unfavorable
to interracial association.

Cook et al further hypothesized that the extent of attitude
change that accompanies conditions of close proximity between the
races is directly related to the intimacy of contact with members of
the other race. Underlying this hypothesis is the expectation that
the process of extension of Negro-white acquaintanceship; in situations
where the social atmosphere is favorable to such extension, closely
parallels that which occurs among members of the same race who find
themselves in close residential proximity. The available evidence
indicates a close relationship between residential proximity and the
likelihood of face-to-face contact among neighbors of the same race.

Combining these hypotheses led to the prediction that white
persons who live near Negroes, in a setting where interracial association
is not frowned upon, would be more likely than those who live farther
away from both to participate in the closer kinds of associations with
Negro residents and to observe other white persons associating with
Negroes, and that these closer associations and this observation of
bi-racial interaction as approved behavior would be accompanied by
more favorable attitudes toward Negroes.
In Study A, findings led to the inference that in the integrated projects the combination of more intimate interracial contact and the belief that the association was approved, led to favorable attitude change. In Study B, the roles of contact and of social climate in changing attitudes were examined in greater detail.

The two studies provide strong support for a hypothesis that has gained increasing acceptance in recent years: that contact among racial groups of equal or nearly equal socio-economic class and status-roles is a favorable condition for the modification of ethnic attitudes. The data from these studies indicate that this is particularly likely to be the case in situations where the social climate supports such contact.

Speculation about the process which takes place in the interaction of these factors suggests that contact may be viewed as both cause and effect of favorable attitude change. The relationship between contact and attitude modification is thus seen to be similar to that which is characteristic of all social processes, a dynamic interaction among the components. Attitude is not the only aspect of this process that undergoes change in the course of time; the nature of the contact changes as well."

Reflections of Social Change

An exploratory study of twenty-three Negro students in a community college who sought counseling assistance was considered by the researchers to reflect signs of social change.

"Twenty-three Negro students ranging in age from 18 to 24 used the services of the Counseling Office during the 1962-1964 period. Seven graduated, 12 were dropped for academic failure and 4 withdrew voluntarily. The Negro sample drop-out rate is highly unrepresentative when compared to the overall college rate and to the rate of total sample of counselled students.

The average number of interviews with Negro subjects was somewhat higher, between six or seven, than the overall average of five interviews.

With a single exception, all students represented lower-class family types. Myrdal's perception of the class system as it applied to Negroes appears to have validity with this group.

The statistical data tends to be consistent with other data on the existence of sociocultural change, in that students of lower-class origins are now participating in a middle-class institutional life - the community college. However, the nature, direction, dynamics and results of their participation is not specified in these figures and requires some further study.

Research tends to indicate that the two most probable and significant criteria of class and hence mobility implication are occupation and education.

Social change is reflected in this sample in the interpersonal relationship involving the students and various social sub-systems of which they are members. It is also reflected in the self-group hatred which takes the form of rejection and ambivalence in maintaining a tenuous relationship between themselves and their families and former friends, while not having solidified relationship with new groups.

Self-group hatred parallels Kardiner and Ovesey's research. Each of seven graduates and eight non-graduates expressed marked self-group hatred. Symptoms of this were both idiosyncratic and general. Over-riding and frequent self-group hatred became a negative aspect of being Negro.

**Identity Conflict**

In the United States Negro Identity Conflict study of 102 Negro college students who were given an Osgood Semantic Differential Test which measures the meaning associated with a series of ethnic concepts, data were presented in terms of the relationship between semantic distance and social distance. An insignificant rank-order correlation between social distance and semantic distance exhibited by these minority college students for their own group as well as other minority and majority categories is interpreted as evidence of identity conflict.

All of the scales when related to socio-cultural categories display a randomness. There is no apparent cultural or physiognomic rank-order of preference for the semantic scales. For these students, a choice of terms descriptive of each ethnic category is apparently related to an interactive combination of factors, (i.e., skin color, cultural familiarity, social interaction, etc.). One interpretation of a lack of hierarchal socio-cultural consistency among the scale items is that these students are unable to view themselves in relation to others with some consistency and continuity."

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31 Kardiner and Ovesey, op. cit.
32 Derbyshire, op. cit.
All of the scale items were essentially concerned with the upwardly mobile American Negro's changing identity. The inability to associate these scales with social nearness or distance is in itself a major finding that these college students were, at the time of this experiment, in an identity "no man's land". Ambiguity in definitions and ambivalence permeate their character. These subjects according to this test do not display a stable sense of personal identity which is a successful variant of group identity. Civil Rights legislation will inevitably create a larger segment of upward mobile Negroes, whose social stress may generate identity conflict, unless adequate precautions are taken.

A major finding in Erikson's study suggests a high degree of identity conflict for this population. What relationship exists between identity conflict and social conflict is still a moot question, but a researchable one. When one reviews contemporary records of minorities in the United States, it becomes quite apparent that a smooth transition from accommodation to assimilation is nonexistent for most American Negroes. Identity conflict among minorities is dysfunctional for the total society.

Erikson, op. cit.
CHAPTER II
DESCRIPTIVE STUDY OF THE UNIVERSITY NEGRO STUDENT POPULATION

"Let the word go forth ... that the torch has been passed to a new generation of Americans -- born in this country, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage -- and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed."  

John F. Kennedy

Introduction

In November 1965, the editors of the Atlantic Monthly published a penetrating analysis of what was really happening on the troubled campuses. Three problematic areas were delineated in their survey: the students, the faculty, and the administrators. Closely related was a fourth - the status of the higher education of the Negro.

For more than two decades, numerous economic, social and political factors have combined to focus attention on the condition of underdevelopment among peoples throughout the world. Although Americans have become increasingly aware of the economic and social inequities which exist everywhere, nowhere are the handicaps imposed by deliberate and accidental underdevelopment of human resources a greater source of concern and embarrassment than in the United States in 1967. Although education has not created the conditions which lead to social disadvantage and economic deprivation, it is quite evident that the professional educators have not done much to significantly aid the students who are products of these conditions. This situation is of particular concern

34 John F. Kennedy, Inaugural Address, Washington, D.C., Jan., 20, 1961
in view of the tremendous gains in educational technology and educational resources during the first half of this century.

The term socially disadvantaged refers to a group of populations which differ from each other in a number of ways, but have in common such characteristics as low economic status, low social status, low educational achievement, tenuous or no employment, limited participation in community organizations, and limited ready potential for upward mobility. Variously referred to as the "culturally deprived," the "socio-economically deprived," the "socially and culturally disadvantaged," the "culturally alienated," and so on; these are people who are handicapped by depressed social and economic status. In many instances, they are further handicapped by ethnic and cultural caste status.

Frank Riessman and others have attempted to explain and explore that segment of our society. They have eloquently demonstrated that these people are not culturally deprived at all; their culture is a rich one. There is ample evidence of tremendous ability to cope with a hostile environment. Current emphasis seems to be on utilizing the existing skills of this "different" group and drawing them into the mainstream of American life. Thus might true acculturation be effected.

While the explosive expansion of knowledge and the technological revolution would, in any case, have increased the pressure for educational change, other pressures have also been brought to bear on the nation's educational establishment. The growing crisis in intellectual resources and the management of knowledge has been paralleled by a social crisis involving civil, or more properly, human rights. A social revolution is in progress, led by the Negroes, other poverty-stricken people, and their allies (college students have been a major force) - a revolution
in which these dispossessed members of our affluent society are demanding total and meaningful integration into the mainstream and an opportunity to share in the wealth of the nation. More than any other single factor, equality of educational opportunity and, ultimately of educational achievement, is viewed as crucial in achieving this end.

This study will be primarily concerned with an examination of the minority student in those universities and colleges which are part of the major culture, rather than students of the predominantly Negro colleges or other special institutions. As has been pointed out, the term, "socially disadvantaged", includes a group of populations having a commonality of limitations. Within this group are the subcultures of the Negro, American Indian, Jewish, Spanish-American, foreign students and others who, because of depressed social and, or economic status have, in a sense, been isolates from the dominant culture prior to their university experience. The minority student who is also a Negro, will be used as a model for this study. He is an appropriate prototype for our purpose for a number of reasons. The serious student activity in recent years seems in large part to be related to the sit-ins first conducted by Negro students in the south. These affronts to persons whom they saw as maintaining an anachronistic establishment in one region of the nation precipitated, or certainly encouraged, isolated protestations by Caucasions and Negroes of college age in scattered settings. The student uprising at Berkeley was

described by Mario Savio as another phase of the same civil rights battle as that in Mississippi. Also, because of the historical antecedents of slavery, segregation and racism, the Negro student's status symbolically accentuates the momentum for social change.

**Distribution of Negro Students**

Negro students tend not to concentrate in either the largest or the smallest public institutions of higher education in the nation. Thus, for all public institutions they constitute only 3.28 percent of the student bodies in colleges ranking in the top quartile in size, but 11.43 percent in those ranking in the second quartile.

The average Negro college student is educated in an institution ranking in the highest two quarters on size, and in the Great Lakes and Plains; two in every three attend colleges in the largest quarter. For the nation, 46.77 percent attend the largest institutions and 2.64 percent are in the smallest group. Negroes in the south and southwest are least likely to attend the large institutions. In the Great Lakes and Plains, the Rocky Mountains and Far West, more than 9 of every 10 Negro students attend institutions ranked in the largest quarter for the nation.

The Equality of Educational Opportunity research project of the U.S. Department of Health, Education, and Welfare, reports its

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40 James S. Coleman, et al, op. cit., p. 417
inability to provide information pertaining to the "intellectual tone and inter-personal atmosphere of the campuses attending by minority students and of the more immediate environment that students create for themselves by their selection of activities and associates". The report states further that there is speculation without proof, that those forces that decrease the proportion of minority group members, especially those Negroes, in the collegiate population result from practices and conditions, including history and attitude, that have not the intent but only the effect of discrimination.

A paucity of research exists concerning the distribution of minority students within the American university system and the inter-personal atmosphere of the campuses they attend. Some meaningful research inquiries are needed in these areas.

"Compensatory Practices in Colleges and Universities"

The same social forces responsible for the recent development of compensatory education in the public schools - mainly the growing need for educated manpower in industry, increasing pressures of the civil rights movement, new conceptions of the educability of the "lower classes", and philanthropic stimulation and support - have given new impetus to the development of compensatory programs and practices on the college level. Current efforts to identify potentially able Negro and other socially disadvantaged youths and to help them go through college probably constitute one of the most dynamic trends in American higher education.

Anticipating the now emerging trend by more than a decade, the National Scholarship Service and Fund for Negro Students (NSSFNS) sought early to direct the post-Sputnik concern throughout the nation to

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identifying and developing "talent" toward the largely untapped reservoir among Negro students from depressed homes and inferior schools. The activities of NSSFNS in mobilizing philanthropic aid and institutional cooperation to bring hundreds of able southern Negro high school graduates with educational deficiencies to northern colleges and universities did much to stimulate current developments along this line." Strong ideological support for such developments came from emphasis in the 1961 Rockefeller Panel Reports on large groups "in which talent is wasted wholesale." Further support came with growing recognition in college circles that conventional entrance examinations do not validly assess the academic potential of young people from disadvantaged environments.

The College Work-Study Program authorized by the Economic Opportunity Act has more than 100,000 students enrolled in over 1,100 institutions of higher education.

Athletic scholarships make college possible for many others.

**Characteristics of the Student Population**

College enrollment in the United States is currently estimated at approximately six million. By 1977, nearly ten million students will be in college and by 1985 the number is expected to reach more than eleven million. The college years are critical years in the lives of young people and virtually everyone who will achieve a portion of political, academic or economic prominence in America will spend a number of years in a college setting.

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43 Gordon and Wilkerson, op. cit.
University officials charged with the responsibility for creating growth-inducing opportunities on the campus have the opportunity to work with this student population at a time when they both exhibit an inordinate number of growth-related crisis and at the same time a high readiness for change.

Students change in many ways during college. Usually there are increases in the amounts of information possessed about various topics, and in degree of skill in performing certain tasks. There are changes in interests, which are often accompanied by changed attitudes toward the self and the world. And in some cases there are more fundamental personality changes, accompanied by the emergencies of new values.

Although there is increasing recognition of these developmental changes as evidenced in the research efforts of Garrison Rosenberg and others, only limited efforts have been made to structure the college environment to meet these needs and to take advantage of the adolescent readiness to change via appropriate learning experiences. Nevitt Sanford states that "the college should not only guide its actions according to a developmental theory but also it should do more than it does now to make the concept of person-in-transition available to the student as a meaningful self-conception. To have an education which develops people, we must somehow build into our culture the concepts of the developer and of stages of development."

**Differential Needs of the Minority Students**

Special developmental needs of the adolescent were identified in research by Lucas and Horrocks. These were:


(1) recognition-acceptance
(2) heterosexual affection and attention
(3) independence-dominance with regard to adults
(4) conformity to adult expectations
(5) academic achievement

In addition to these, the minority has differentiated needs related to his quest for self-identity and self-esteem. He is confronted with the questions: Who am I? What am I like as a person? How do I fit into the world? These are not easy questions for anyone to answer in our complex, swiftly-changing society. Yet they offer even greater difficulties for Negro Americans.

The Negro occupies a unique position in American culture, being separated from the majority white group by a caste barrier. He still bears the psychological scars created by caste and its effects. These scars are called "The Mark of Oppression" in a definitive psycho-social study of the American Negro by Kardiner and Ovesey. This is the study of a social group demarcated by a color line and subjected to discriminatory treatment. Otherwise the Negro is a participant in American culture insofar as he is permitted to participate. All Negroes live within the institutional confines of the same caste and therefore are likely to have certain features in common when contrasted with the major culture. However, within the caste, all Negroes are not of the same class. This difference defines another set of traits, because certain characteristics are likely to owe their origin to dissimilarities in the experiences of a specific class.

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Kardiner and Ovesey, op. cit.
"Kardiner states that it is a consistent feature of human personality that it tends to become organized about the main problems of adaptation, and this main problem tends to polarize all other aspects of adaptation toward itself. This central problem of Negro adaptation is oriented toward the discrimination he suffers and the consequences of this discrimination for the self-referential aspects of his social orientation. This means that his self-esteem suffers (it is self-referential) because he is constantly receiving an unpleasant image of himself from the behavior of others to him. This is the subjective impact of social discrimination. It seems to be an ever-present and unrelieved irritant. Its influence is not alone due to the fact that it is painful in its intensity, but also because the individual, in order to maintain internal balance and to protect himself from being overwhelmed by it, must initiate restitutive maneuvers in order to keep functioning - all quite automatic and unconscious. In addition to maintaining an internal balance, the individual must continue to maintain a social facade and some kind of adaptation to the offending stimuli so that he can preserve some social effectiveness. All of this requires a constant preoccupation, notwithstanding the fact that these adaptational processes all take place on a low order of awareness. In the center of this adaptational scheme stand the low self-esteem (the self-referential part) and the aggression (the reactive part). The rest are maneuvers with these main constellations, to prevent their manifestation, to deny them and the sources from which they come, to make things look different from what they are, to replace aggressive activity which would be socially disastrous with more acceptable ingratiation and passivity. Keeping this system going means, however, being constantly ill at ease, mistrustful, and lacking in confidence. The entire system
prevents the affectivity of the individual that might otherwise be available from asserting itself. The following is a diagram of a typical parallelogram of forces:

**SOCIAL DISCRIMINATION**

**LOW SELF-ESTEEM**

- aspirations high (by comparison with what he can get)
- anxiety = self-abnegation
- cautious
- apologetic

**AGGRESSION**

- ingratiating -- but removed, hesitant, mistrustful
- focus on what is manifest and simple
- fear of looking too deeply into anything

**general diminution and constriction of affectivity**

- irritability (lesser manifestation)
- denial of aggression
- cover of affability and good humor

**fear of loss of control**

- passivity and resigned acceptance
- not meeting problems head on

This is the adaptational range that is prescribed by the caste situation. This is, however, only a skeletal outline. Many types of elaboration are possible, particularly along projective or compensatory lines. For example, the low self-esteem can be projected as follows:

- Low self-esteem = self-contempt
- idealization of the white hostility to whites
- frantic efforts to be white = unattainable
- introjected white ideal
- self-hatred projected on to other Negroes = hatred of Negroes

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*Ibid. p. 301*
The result of continuous frustrations in childhood is to create a personality devoid of confidence in human relations, of an eternal vigilance and distrust of others. This is a purely defensive maneuver which purports to protect the individual against the repeatedly traumatic effects of disappointment and frustration. He must operate on the assumption that the world is hostile. The self-referential aspect of this is contained in the formula "I am not a lovable creature". This, together with the same ide drawn from the caste situation, leads to a reinforcement of the basic destruction of self-esteem.

Closely related to the question of the affectivity potential is the capacity for idealization. The "ideal" answers the question: "Whom do I want to be like?" There have been no real culture heroes for Negro youth. Destructive self-esteem is the effect."

University Athletics and the Minority Student

Frederick Rudolph has written a classic account of the "Rise of Football" in his History of the American College and University. He states that "the rise of football in the colleges was one democratic solution to the increasing importance of rich men's sons on the American campus . . . . In the colleges, football kept the social elevator running. Eventually football would enable a whole generation of young men in the coal fields of Pennsylvania to turn their backs on the mines that had employed their fathers."

Rudolph speaks also, of the "almost invisible line between clever tactics and foul play" in football. Within recent years, intercollegiate athletics have become increasingly commercialized and there have been recurring scandals involving cheating, bribery, and dishonesty.

Frederick Rudolph, "The Rise of Football", History of the American College and University, New York, Alfred Knopf, 1962, Ch. 18, pp. 373-93
In the Atlantic Monthly study of *The Troubled Campus*, the discussion of university athletics is titled "The Scramble for College Athletes". It relates that in order to have a winning team, full-time members of the coaching staff are employed to scout the country, scout high school games and offer star players all types of inducements to enroll at their college or university. They bid for these players as though they were on the auction block.

An increasing number of these sought after athletes are Negro, and frequently, they are from inferior southern high schools. Some very respectable academic institutions have a double standard for admission; one for athletes and one for all other students. For the desired athletes, they will accept college-entrance examination scores ten to twenty points below those required for other students. The minimum scores for Negro athletes are considerably lower than these.

Over the last ten years the Big Ten schools have tried several plans in search of an acceptable standard as a base for awarding financial aid to athletes. In 1961 the need factor was dropped by the Big Ten and a "stringent" grade-average requirement was substituted, making it easier to recruit. In addition to class rank, a freshman must predict a first year grade average of 1.7, a D in order to qualify for a scholarship and practice with the freshman team. He must show a minimum of progress for three seasons of varsity competition - 1.7, 1.8, and 1.9 - to keep the scholarship. He can, therefore, still qualify and get financial aid for four years without attaining even a C average.

49
Atlantic Monthly, op. cit., p. 146
50
Ibid
Fredrick Rudolph's "Rise of Football" provides some insight into causative effects of the biased behavior within athletic departments. Historically, organized athletics developed a pattern of alumni management because the faculty would have nothing to do with athletics. Academia has, by and large, considered coaches and their domain, anti-intellectual and proceeded to shun them. Athletic personnel have in turn, resented the ostracism and the peculiar role of being an "out-group" within the university community. The public relations value of the athletic department, alumni adulation, extravagant recruitment trends, generous scholarships and even more impressive athletic faculty salaries continue to inspire the ire of scholarly segments of academia. Perhaps then, an explanation of "Scapegoat psychology" might in part, describe the peculiar need-orientation for some of the strange, undemocratic practices within athletic departments. As Rudolph also pointed out, football was used as an "elevator of class ascendancy" in the very best American tradition. This kind of acceptance however, has not been shared with the Negro athlete. Understandably too, if one can use as a frame of reference, the sociologists' theory of the "nouveau riche" and their rigidity and inability to accept newcomers on equal terms.

This particular area of the university offers perhaps the greatest challenge to innovative efforts to combat the anti-intellectualism, unethical practices and the artificial schism between curriculum and extra-curriculum.

A parallel may be drawn between angry young men and their agonizing feelings of exploitation within the campus arena and the young men about whom one reads of having gone home to foreign lands.

Rudolph, op.cit.
after American university experiences and becoming the most ardent anti-American advocates.
HUMAN RELATIONS AS A STUDENT PERSONNEL PROGRAM

Dean Williamson's program of Student Personnel Services at the University of Minnesota has evolved empirically out of human efforts to correct situations that interfere with the full development of students. He defines five major aspects of the Minnesota point of view. These are: 1) central concern with all aspects of the development of human individuality, 2) concern for the unique individuality of each student - this is a reaction to and protest against mass education and its consequent neglect of the individual, 3) the assertion that teaching is not enough in the education of some students, 4) the use of methods and relationships of an educative rather than authoritarian or chain-of-command type and 5) the incorporation into services of new knowledge of human nature and its development.

This and similar points of view within student personnel services make it perhaps the most realistic administrative area within the university from which to expect the innovations needed to meet the differential needs of minority students.

In August 1963, Dean Williamson established a new conceptual and program area of Human Relations, appointing Dr. Matthew Stark as full-time coordinator. Subsumed within human relations activities are inter-racial and inter-religious programs, programs designed to interpret rural-urban differences, intercultural and interethnic programs and others.
The Office of the Dean of Students thereby recognized that "the attitudes, beliefs, practices and knowledge of college students with respect to individuals of other racial, religious, cultural and socio-economic groups should become an educational concern."

The two major student extra-curricular activity policy-making bodies, the University Senate Committee on Student Affairs and the Faculty Senate, definitely and clearly went on record in favor of a concerted and continuous effort to add Human Relations instruction to the educational goals of the university, particularly concerning extra-curricular activities. This policy clearly established (a) overcoming prejudice and discrimination and (b) the development of positive HR attitudes, knowledge and practices as goals of the extra-curricular activities program.

This creative new program idea is being used as the prototype for extending student personnel services at universities and colleges throughout the country. Among the significant effects of the Human Relations programs are: (1) involvement of students in meaningful, frequently intellectualized learning experiences within areas previously considered the extra-curricular domain. Perhaps the best examples of this are the Residence Hall programs which have been described in *The Journal of College Student Personnel* and "Project Awareness", an educational and cultural enrichment and vocational motivation program for American Indian students conducted under the auspices of the University of Minnesota.

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These two programs skillfully involved activist student leaders, other students, professors, community persons and minority students in activities resulting in mutual efficacy. The involvement of the university and community has particularly positive effects and meets one of the problems delineated by Sanford.

The Counseling Center might take an active part in alleviating some of the stresses faced by the minority student by involving him in developmental groups, particularly the strength groups. There might also be counseling efforts involving situational manipulation predicated toward planned behavior change. Sustained joint efforts might be made with the athletic departments and other areas of the university where appropriate. The Counseling Center needs this communication and recognition.

Human Relations is a new conceptual and program area within the field of university student personnel work. Subsumed within human relations activities are inter-racial and inter-religious programs, programs designed to interpret rural-urban differences, intercultural and interethnic programs and others.

Chin defines Human Relations as the study and practice of planned social change. This approach incorporates three trends: interdisciplinary efforts in the social sciences; interprofessional efforts in the fields of practice; and cross-disciplinary and cross-professional efforts joining theory and practice. It coordinates

55 Stark, Ibid.
available resources, intellectual, technological, and ethical, so as to formulate and test strategies of change. It builds upon a theory of change some required modifications so as to formulate a theory for changing, theory from the change-agent's not the observer's viewpoint.

Student Personnel Services has perhaps the greatest unfulfilled responsibility with regard to the special dilemma facing the minority student at the university. Student Personnel Services have evolved from that philosophy of education which concerns itself with the total development of the individual student. The current programs of personnel work have emerged out of attempts to do something positive to aid students who experience certain kinds of difficulty.

The student personnel point of view includes the assertion that "teaching in the classroom is not enough, or sufficient, in the education of some students and it also incorporates into services of new knowledge of human nature and its development." These aspects of the concern with the total development of students are particularly pertinent to the needs of the minority student.

The Human Relations program has evolved from this background. It recognizes that "the attitudes, beliefs, practices and knowledge of college students with respect to individuals of other racial, religious, cultural and social groups should become an educational concern." The new conceptual and program area within student personnel services also contributes the integrating function

57 Williamson, op. cit., p.11.
58 Ibid., p. 15.
59 Stark, op. cit.
of student and faculty participation with personnel workers in research and residence hall educative programs. Perhaps, most important of all, the implementation of such a program helps to fulfill the social role of education in a democratic society.

**Student Personnel Services**

In *Student Personnel Services in Higher Education*, Arbuckle states that "the personnel program should also have as one of its functions the detection of those students in need of attention ... it must attempt to meet the general needs of all students and the specific needs of some students." The Negro student is in particularly critical need of this type of attention. Derbyshire's study of the Negro Identity Conflict among college students relates it to the more extreme example of schizophrenic lack of relatedness to the human group in general and the great difficulty in reconciling several often incompatible images of self.

The recognition of these specific needs and efforts to meet them might effectively be integrated into orientation programs for freshmen and continued throughout a student's university career. In involving the minority student in group activities so early in his college experience, transition to student activities would help to fulfill his need for belongingness. Counseling research indicates that culturally deprived persons relate more effectively within group situations than in one to one relationships. Individual counseling needs could then become identifiable by concerned student personnel workers.

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61 Derbyshire, op. cit.

62 Vincent Calia, *The Culturally Deprived Client: A Reformulation if the Counselor's Role*. Journal of Counseling Psychology, ...
The Counseling frame of reference is especially appropriate for meeting the needs of the Negro student. The counselor values may be postulated as follows:

1) That the individual, irrespective of his economic and cultural status, is a person of genuine dignity and worth.

2) That the individual is responsible for himself, for his actions, and successes and failures and commitments.

3) That the individual is a person who is in the process of becoming.

Calia has proposed a reformulation of the counselor's role in working with the culturally deprived client. He suggests that the interview's particular impertinence for the disadvantaged client's life style points to the need for uncovering alternate methods. Group methods appear to be especially relevant here. Although the concept has been distressingly slow in developing, group counseling appears to hold considerable promise as a medium for communicating with disadvantaged clients. Talk in the natural setting of peer interaction is more akin to the client's way of behaving. The powerful supportive and evocative benefits of the group process have been poignantly described by Frank.

The mutuality of concern and the sheer number of clients interacting simultaneously spark verbalizations and the ventilation of feelings. The "give and take" of group membership, the sharing of experiences and the spontaneity of feelings provide the client with a context in which he can be himself while undertaking the arduous task of uncovering concerns and exploring new directions for change.

63 Ibid.
The developmental counseling emphasis of Strength Groups has a particular relevance also in fulfilling the needs for belongingness and self-esteem of the minority student. The "multiplicity of possible directions of personal growth" is certainly as much needed by the Negro students as for student leaders. I suggest that here lies a virtually untapped resource for reciprocal acculturation and human relations training within the university. Frequently in Strength Groups, when only one Negro participant is involved, pressures are felt by this lone representative to respond to challenging questions regarding "race relations". The inclusion of more than one minority participant would present a more natural group structure.

Student Personnel Services would benefit greatly from "Human Relations Activities as an Educational Program in a College Residence Halls", as developed at the University of Minnesota, in resolving the existing dilemma of bridging the gap between the curricular and the extracurricular. Educational techniques are involved in the development by students of human relations programs for their residence halls. Faculty and community leaders are simultaneously involved in this creative method of adding relevance to the extracurricular life of the students.

A Strategy For Social Research

"One of Kurt Lewin's convictions was that a study of the significant social phenomena about us is important to the development of a social science worth taking seriously. He believed that the close interrelating of social research and theory with everyday social events would, if undertaken systematically, contribute greatly to the development of basic science."

65 Stark, op. cit.
This philosophy has inspired the research efforts of Cook, and others, concerning intergroup contact and attitude change. This research offers a sound rationale for human relations developmental group counseling with university students.

The Journal of Counseling Psychology proposes that therapy researchers should improve the effectiveness of psychotherapy via recourse to extrapolation from social psychological research findings. Frank comments:

"all research that deals with the dynamics of any one-to-one interpersonal relationship, such as with hypnosis, non-clinical studies of attitude change, etc., are relevant for an understanding of psychotherapy. One can reason that all these are but special instances of the dyadic relationship, therefore, the phenomena pertinent to one should be pertinent to the other."

Research concerning residential proximity and intergroup relations provides us with hypotheses about the nature of prejudice and attitude change which is most applicable to experiences within the university situation. The conceptual framework developed from this and more current research findings are:

1. The degree of proximity between (minority and majority) races provided by the contact situation.

2. The direction and strength of the norms of one's own group within the situation toward interracial association.

3. The direction and strength of the expectations regarding interracial association believed to characterize authority figures in the situation.

4. Equality or inequality of socio-economic and educational status, also the equality or inequality of the functional relationships among people (relative status within the situation).

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68 Cook, Ibid.
(5) Interdependence requirements (cooperative or competitive) functions of contact.

(6) Acquaintance potential of the situation.

(7) Implication for social acceptance.
   
a. Familiar assumption that new evidence of the right sort or acquired under the right conditions will modify old beliefs.

b. Interaction expected to produce a pleasant emotional experience including a friendly affect toward the other group.

Perhaps nowhere else within American society do such optimum conditions exist, than within the university community for the successful testing and implementation of this conceptual framework. The urgency of the critical need for this type of leadership by the university cannot be overstated.
CHAPTER IV
METHODOLOGY

INTRODUCTORY STATEMENT

Human Relations is a new conceptual and program area within the field of university student personnel work. Subsumed within human relations activities are inter-racial and inter-religious programs, programs designed to interpret rural-urban differences, intercultural and interethnic programs and others.

NEED FOR THE STUDY

University students from a subcultural group have special developmental needs which, when unfulfilled, lead to extreme stress, alienation and isolation within the university community. The group process might help to alleviate some of the alienation and isolation felt by the minority student and lead to reciprocal acculturation for them and for the majority students within the group. Transfer outside outside of the group is anticipated.

THE PROBLEM

Question:
Could the group process be effectively utilized in a brief, non-structured interaction experience to produce some perceptible change in attitude toward self and others within these minority and majority students?

General Hypothesis:
That group interaction among selected university students from the majority and sub-cultural minority population, would effect some perceptible change in attitude about self and others.

LIMITATIONS

The limited population of minority students, time and the minimum number of group sessions held might present particular problems.
PROCEDURE

Three groups of undergraduate students would interact within a Human Relations context, through otherwise unstructured, to explore their attitudes about self and others. One of the groups would be four Negro and four Caucasian students, the second group Caucasian and the third Negro students.

INSTRUMENTS

The following might be used:

2. Bales Interaction Measure
3. Sociometric measures
4. F scale of authoritarianism
5. Bogardus Social Distance Scale

PURPOSE

To use a non-structured small group process to produce changes in attitudes toward self and others in both subcultural and majority group participants.

1. Increased freedom of interaction
   Bales measure of types of communications, between which persons, frequency of interaction;

2. Gains in mutual acceptance
   Sociometric measures, pre and post

3. Change in attitude towards self (self-esteem or self-concept)
   Rosenberg scale (The Adolescent Self-Image and Society)

4. Change in attitude towards others in the group.
   Perhaps measure of ethnocentrism in scale of authoritarianism

5. An increase in discussion of social problems.
   Content analysis of communication

6. Change in feelings of alienation.
   HIM

7. Reduction in social distance.
   Bogardus or similar measure

8. Increase in discussion of common personal problems.
   HIM, Bales
RATIONALE FOR HYPOTHESES

1. Research hypotheses of Cook et al concerning effect of proximity on intergroup relations.

2. Increased freedom of interaction. Coons' research suggests that opportunity for interpersonal interaction in a consistently warm and accepting social environment is central to psychotherapy.

3. Strengthening the self-concept through group interaction is supported by Rogers' theory of group-centered counseling.

4. Adolescent need for peer group approval and acceptance.

5. Need for belongingness.

6. Bales states that people tend to take on values of the group. An unstructured group has to develop its own structure and norms.

7. Gains in mutual acceptance - evidence demonstrates the relationship between self-acceptance and acceptance of others, indicating that people tend to judge others on basis of self-evaluation.

THE USE OF MEASURING INSTRUMENTS

1. Pre-test and post test using the HIM questionnaire.

2. Bales Interaction Process (adapted to the hypothesis) will be used to analyze the communication process. Changes in direction, content, quality.

3. Sociometric questionnaires after first and third session.

4. Group evaluation (problem solving) at the initial session there will be discussion of what is expected from the group, later a final evaluation would be obtained concerning what they feel has been gained.

5. Bogardus Social Distance Scale.

6. Tape recorder will be used for all sessions.

69 Cook et al, op. cit.
70 Coons, op. cit.
Formation of three small groups.

A
Inter-ethnic
4 white 4 Negro

B
All Negro
8

C
All white
8

The foregoing groups would be formed by invitation to undergraduates in residence halls. There would be weekly two hour sessions at the counseling center or in residence halls. The group situation would be developed in a non-structured, strength or human resources group context.

Two counselors would work as members of the group and also serve as the group observers.

STATEMENT OF ANALYSIS

The measuring instruments would be administered at the first and at the last session in order to measure change.

The changes in attitudes could be measured by comparing means and variances between the pre and post test results. This could be done most efficiently by analysis of variance. However, it might also be profitable to use student's T test to compare individual means and the F test for comparing the variances.

A
Test I
Test II
Test III

B

C

t: \( \frac{x_1 - x_2}{\text{variance}} \)

A separate analysis of variance would be performed for each test or measure used.

The results of the Interaction Process Analysis would be analyzed in several ways; in particular, the results would be broken down
to indicate the quality of the changes in communication. Sociograms would be helpful in showing the changes.

In addition chi-square analysis of the results to compare whether significant differences in the frequencies of different types of responses are obtained with the different groups.
GROUP-CENTERED COUNSELING

"...The human individual, given a chance, tends to develop his particular human potentialities. He will develop then the unique alive forces of his real self: the clarity and depth of his own feelings, thoughts, wishes, interests; the ability to tap his own resources, the strength of his will power; the special capacities or gifts he may have; the faculty to express himself, and to relate himself to others with his spontaneous feelings. All this will in time enable him to find his set of values and his aims in life. In short, he will grow, substantially undiverted, toward self-realization."

Carl Rogers' self theory provides the basic assumption for the perceptual and phenomenological approach to counseling and psychotherapy which is known as "Client-Centered" and "Group-Centered". This theory is basically phenomenological in character, and relies heavily upon the concept of the self as an explanatory construct. Healthy personality development represents a basic congruence between the phenomenal field of experience and the conceptual structure of the self. Such development, if achieved, would represent freedom from internal strain and anxiety, and freedom from potential strain; this would mean the maximum in realistically oriented adaptation, and the establishment of an individualized value system having considerable identity with the value system of any other equally well-adjusted member of the human race.

"This approach includes two aspects—a philosophy of human relations and a theory of human behavior. The philosophy is one which stresses the value of the individual, of his development as a person and a self in a group of other selves. The theory of human behavior is a phenomenological field theory. C. H. Patterson feels that theory

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75 C. H. Patterson, Counseling and Psychotherapy: Theory and Practice, Harper and Brothers, New York, 1959
is applicable beyond psychotherapy. He states that "Psychotherapy is of a piece with all behavior; and a theory of psychotherapy must also be a theory of learning, of personalities and of behavior in general. The two aspects of client-centered therapy, the philosophy and the theory of human behavior, are woven together in the presentation."

"The basic assumptions of self-theory may be organized under the following headings: 1) perception; 2) motivation; 3) knowledge; 4) symbolization; 5) change, therapy and growth; and 6) ego needs.

Perception occurs on both the conscious and subconscious levels and both affect the resulting behavior. Reactions are to the experience perceived, rather than to the stimulus directly. This experience is only a hypothesis; judgment is suspended until it is put to the test. The individual checks his tentative impression against other sources of information, unless his subjective perceptions inhibit him from doing so. Perception is selective. Perceptions which are assimilated without distortion or modification are consistent with one's self image at the time.

Motivation is the creative urge of self-actualization and may represent a continuous striving against the most difficult odds. Through differentiation and expansion, the individual becomes more capable in decision-making and more autonomous.

Knowledge of one's self develops through interaction with the environment and particularly through evaluative relationships with others. Understanding, appreciations and values develop via this interaction.

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76 Ibid, Preface p.IX
77 C. Gratton Kemp, Perspectives on the Group Process Houghton Mifflin Company Boston, 1964 pp.219-221
Symbolization through its extent and character of its process influences the character of the individual's development. Experiences which are perceived as a threat or are inconsistent with the values one holds are not readily assimilated. These are generally ignored, or their existence denied or given a distorted symbolization. Other experiences are usually perceived, symbolized, and organized into some relationship with self.

Change, therapy and growth take place when the individual is able to perceive, examine, and assimilate experiences previously denied and considered inconsistent with the structure of the self. The warm, accepting and non-threatening group situation encourages each member to explore his unconscious feelings and they emerge into awareness. The experience through which a person accepts and assimilates previously denied experiences greatly increases his understanding and acceptance of others.

Ego needs have been described by Rogers as "the need for positive regard," the need for self-regard, and conditions of worth. The need to be favorably regarded by others develops in accordance with the concept of self.

These theoretical assumptions have important implications for the group leader. He must have certain unique beliefs as contrasted with other leaders, in order to operate within the group-centered theoretical framework.

Having viewed Rogers' self-theory in these six groupings for purposes of clarity, let us consider his original propositions as stated in Client-Centered Therapy.

"A THEORY OF PERSONALITY AND BEHAVIOR"

Carl R. Rogers

The Propositions

I. Every individual exists in a continually changing world of experience of which he is the center.

This private world may be called the phenomenal field. It includes all that is experienced, whether or not these experiences are consciously perceived. This world can only be known in any complete sense, to the individual himself.

II. The organism reacts to the field as it is experienced and perceived. This perceptual field is, for the individual, "reality."

That the perceptual field is the reality to which the individual reacts is often strikingly illustrated in therapy, where it is frequently evident that when the perception changes, the reaction of the individual changes.

III. The organism reacts as an organized whole to this phenomenal field.

The organism is at all times a total organized system, in which alteration of any part may produce changes in any other part.

IV. The organism has one basic tendency and striving--to actualize, maintain, and enhance the experiencing organism.

Rather than many needs and motives, it seems entirely possible that all organic and psychological needs may be described as partial aspects of this one fundamental need.

V. Behavior is basically the goal-directed attempt of the organism to satisfy its needs as experienced, in the field as perceived.

The development of the self modifies this proposition in the human.

VI. Emotion accompanies and in general facilitates such goal-directed behavior, the kind of emotion being related to the seeking versus the consummatory aspects of the behavior, and the intensity of the emotion being related to the perceived significance of the behavior for the enhancement and maintenance of the organism.
Emotions fall into two groups - the unpleasant and/or excited feelings, and the calm and/or satisfied emotions.

VII. The best vantage point for understanding behavior is from the internal frame of reference of the individual himself.

VIII. A portion of the total perceptual field gradually becomes differentiated as the self.

IX. As a result of interaction with the environment, and particularly as a result of evaluational interaction with others, the structure of self is formed— an organized, fluid, but consistent conceptual pattern of perceptions of characteristics and relationships of the "I" or the "me", together with values attached to these concepts.

X. The values attached to experiences, and the values which are a part of the self structure, in some instances are values experienced directly by the organism, and in some instances are values introjected or taken over from others, but perceived in distorted fashion, as if they had been experienced directly.

XI. As experiences occur in the life of the individual, they are either a) symbolized, perceived, and organized into some relationship to the self, b) ignored because there is no perceived relationship to the self-structure, c) denied symbolization or given a distorted symbolization because the experience is inconsistent with the structure of the self.

XII. Most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self.

XIII. Behavior may, in some instances, be brought about by organic experiences and needs which have not been symbolized. Such behavior may be inconsistent with the structure of the self, but in such instances the behavior is not "owned" by the individual.
XIV. Psychological maladjustment exists when the organism denies to awareness significant sensory and visceral experiences, which consequently are not symbolized and organized into the gestalt of the self-structure. When this situation exists, there is a basic or potential psychological tension.

XV. Psychological adjustment exists when the concept of the self is such that all the sensory and visceral experiences of the organism are, or may be assimilated on a symbolic level into a consistent relationship with the concept of self.

XVI. Any experience which is inconsistent with the organization or structure of self may be perceived as a threat, and the more of these perceptions there are, the more rigidly the self-structure is organized to maintain itself.

XVII Under certain conditions, involving primarily complete absence of any threat to the self-structure, experiences which are inconsistent with it may be perceived, and examined, and the structure of self revised to assimilate and include such experiences.

This proposition endeavors to state the way in which change may come about.

XVIII. When the individual perceives and accepts into one consistent and integrated system all his sensory and visceral experiences, then he is necessarily more understanding of others and is more accepting of others as separate individuals.

XIX. As the individual perceives and accepts into his self-structure more of his organic experiences, he finds that he is replacing his present value system--based so largely upon introjections which have been distortedly symbolized--with a continuing organismic valuing process.
Carl Rogers' theoretical position and other contributions are refreshingly positive, comprehensible, and ego-bolstering. They offer an exciting and urgently needed transition within counseling and psychotherapy, and within broader contexts, as C. H. Patterson has suggested, from the older, authoritarian efforts of psychoanalytic methodology.

Rogers presents as the focal point of Client/Group-Centered Therapy, the relationship, which he defines as "an encounter with another human being, in which there is an appropriate absence of theory, which is considered by him to be irrelevant and detrimental to the relationship". The essential ingredients of a helping relationship are certain describable attitudes or mind-set of the counselor and the ability to communicate these to the client and the ability within the client to perceive these qualities. These qualities are:

1) genuineness, congruence of therapist
2) degree of sympathetic, emphatic understanding
3) degree of positive regard or acceptance

Of these qualities, congruence is perhaps, most basic. It conveys "realness", self-awareness, openness of feeling, the individual is himself. The counselor is in a direct person to person contact with the client or with other group members. There is no denial of feelings that are being experienced. Sharing brings new sensitivity. It is helpful to be genuine, even when negative feelings are involved. This type of therapy is a real learning experience.

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Carl R. Rogers, "The Basic Encounter Group", Taped-Lecture
In achieving the degree of emphatic understanding, the client's private, inner world is sensed as the counselor's own, this is the essence of the perceptual aspect of empathy.

In efforts toward self-exploration, the recognition of incongruities is the key. The feeling that the counselor is trying to understand encourages the client/group member to reveal himself.

These are both the theoretical and conceptual bases of Rogerian therapy.

Carl Rogers views the "Basic Encounter Group" as a potent new tool in psychotherapy. He sees it as an exciting vehicle for special training in human relations skills and creativity in addition to its therapeutic value. His practical hypothesis is "that in intensive group experience, individuals will gradually feel safe enough to drop some of their facades, begin to understand self and others, begin to change behaviors, and improve in adjustment to life."

These groups are characterized by:

1) relatively unstructured process
2) the groups' own choice of goals
3) free expression of feeling
4) an impact of significant learning, some cognitive process
5) the leadership role is one of facilitating interaction.

Rogers describes the process patterns within the group as "interaction in varied tapestry". He delineates these phases of interaction process:

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Carl R. Rogers, "Essential Ingredients of a Helping Relationship"

81

Carl R. Rogers, Ibid
1) Milling around, or awkward silences, confusion and frustration.

2) Lack of continuity

3) Resistance to personal revelation--public and inner selves

4) Expression of negative feeling--often first expression of "here and now". Leader may be attacked for not playing traditional role.

5) Expression of significant or meaningful feeling; individual may have come to the realization that this is his group, a sense of freedom, of trust is beginning.

6) Development of a healing capacity in the group. Some members may show amazing facility for helping others. This is intuitive, often needing only the permissiveness of the free-flowing group to emerge.

7) Self-acceptance and the beginning of change

8) Cracking of facades. Group moves intuitively toward the goal of each removing his outer facade

9) Individual learns how others regard him

10) Transfer of the helping relationship outside the group

This process is accompanied by a feeling of greater realism and authenticity and openness to change.

Nicholas Hobbs states that "group therapy provides a qualitatively different experience with unique therapeutic potential."

In the neglected field of therapy for the normal individual with debilitating situational conflict, group therapy seems to offer advantages over individual therapy.

Important attitudes of confidence and respect develop within the group. It is a considerably more potent experience to be understood and accepted by several people who are also jointly searching

Nicholas Hobbs in _Client-Centered Therapy_, op. cit. p.278
for a more satisfactory way of life through honestly sharing their feelings. This is the qualitatively different aspect of group therapy.

In both content and feeling, groups grow to a remarkable cohesiveness paralleling the unity evident in individual therapy. Repeatedly, the breakdown of interpersonal relationships and attendant feeling of self-worthlessness provide content. More important though, than similarity of content, is the unity emanating from a sharing of feelings.

Group-centered therapy differs from individual therapy in that the group situation brings into focus the adequacy of interpersonal relationships and provides an immediate opportunity for discovering new and more satisfying ways of relating to people. It seems increasingly clear that discrepancies in perception of self which are a source of discomfort bringing persons to therapy, are products largely of the experience the individual has had with a relatively few persons who have been important in his life. The individual then develops defenses. He is tremendously in need of some experience which will enable him to come closer to others and discover thereby those denied aspects of himself which are important in his relationships with other people. For those who can begin to open themselves to others and allow others to get closer to them, the experience is profoundly healing.

The relatively normal person who is less himself because of continued perceived pressures may gain even more from the group experience. People in our culture are likely to become isolated. The opportunity to come closer to people via group therapy is welcomed and
made the most of. Feelings of security, certainty, acceptance and affection are sought.
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

A definitive study of the causes and effects of the Negro students' alienation and isolation has not been attempted in this research. The emphasis of this study has been the "here and now" focus of how the resources of the university can be developed and implemented to meet the differential needs of this segment of the university population.

Social change within the university community is evident by the changing patterns of influence and authority, as well as by research indices of growing alienation and isolation among the student population. The Negro college student responds to these influences and also experiences differential needs resulting in unique manifestations of alienation and isolation. The effect is debilitating and can be permanent.

These differential needs of the minority student should be recognized and met. This problem is the focal part of the Negro student's identity crisis and its effects of alienation and isolation. Psycho-therapeutic techniques could be primarily oriented toward producing change in these individuals' self-image.

Student Personnel services focus on the intrinsic worth and dignity of the individual, and are predicated on the conviction that the student can be helped toward growth and change in fulfilling his potential development. The minority student urgently needs this type of help. Within student personnel work, Human Relations programs have emerged to meet this need and similar others which have been precipitated by rapid social change.
Conclusions

If the university is to make a significant effort toward helping the Negro student achieve his potential growth and development, it must first recognize his special needs and problems of adjustment.

The traditional methods of referral of Negro students' problems, whether academic or personal, to Negro staff or community persons rather than to the counseling center must be abandoned. The application of psychotherapeutic techniques to the minority problems of alienation and isolation would be an alliance for mutual benefit. It is hoped that the Negro student, because of his peculiar psychosocial traumas prior to college would respond positively to the ego-bolstering and self-actualizing effects of group counseling.

As America moves closer to its current goal of making a college education available to all, there will be increased demands for change and adjustment within the university. Perhaps one of the major areas in critical need of change is that of college admissions; particularly in large, impersonal universities. An alarming number of students face the crisis of impending academic failure at the University of Colorado who might have been properly admitted to CSU, CSC or a junior college and achieved efficacy there. This group includes many of the students seen in counseling centers.

The university has a great deal of responsibility toward the student whom it has selected for admittance. Ideally, the optimum time to fulfill this obligation is at the point of petitioning for admission.
Another area in which there is a drastic need for change is the athletic department or wherever autonomous authoritarianism exists in conflict with educational and ethical standards. Paul Giddens in "The Scramble For College Athletes", states in that if intercollegiate athletics continue on their present course and direction and there is no change, they will be gradually abandoned. Nearly one hundred colleges have abandoned football since 1947. If intercollegiate athletics are to be saved from extinction, it is high time that college and university presidents, deans and faculties exert strong and courageous leadership, asserted greater control over athletic coaches, eliminated practices not in accord with sound educational principles and restored intercollegiate athletics to an amateur basis.

Recommendations

It is recommended that:

(1) Human Relations needs be recognized and implemented; student personnel programs have traditionally been established to meet emerging student needs.

(2) Differential developmental needs of Negro and other culturally deprived students be recognized and met; utilizing group techniques and new knowledge of human nature and its development.

(3) Planned behavior change be undertaken through situational manipulation involving personnel or practices which do not implement the democratic philosophy of the university community and the intrinsic worth and dignity of the individual.

(a) e.g., Avoid dormitory assignments of athletes on a segregated basis.
(b) Encourage faculty referral of academic or personal problems of minority students to the counseling center.

(4) Developmental group counseling of minority with majority students with the goals of:

(a) Reciprocal acculturation

(b) Increased interaction to nullify the effects of isolation and alienation felt by Negro students

(c) Strengthening the self-concepts of individual students via Human Resources counseling techniques.

(5) Human Relations programs of an educative nature be planned and executed by students in the residence halls, involving faculty and community persons similar to the University of Minnesota plan.

The university faces a major challenge in its need to recognize and resolve the mounting problem of alienation among college students in general and the minority student in particular. The additional stress felt by the minority student of the effect of isolation combine to make self-actualization or achievement of maximum potential growth an unrealistic goal for him.

Education alone is certainly not to be a panacea for varied social problems such as those presented in this study of the minority student in the university. Nonetheless, the appeal to education as such a panacea is deep-rooted in the mores of America, despite its illusory nature. We shall, however, need to examine the university system closely inasmuch as it represents a microcosm of our society in order to determine where our efforts may be most effectively expended in fulfilling its responsibility as a social institution.
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