MINISTRIES IN COLLEGE STUDENT PERSONNEL

Submitted in Partial Fulfillment of Requirements
for the Master of Religious Education Degree

by

Edith D. Thomas

April 1, 1976

The Interdenominational Theological Center

Atlanta, Georgia

P. IV. T.23

Preface

Over the twenty-eight years I have been in university and college administration I have become more and more distressed as religion and values have diminished in the curriculum offerings, campus ministry has been classified as a non-essential extra-curriculum and educators view religion as an addendum to their lives instead of the integrative force that gives meaning to human existence. This is a tragedy to those of us who believe that the chief task of education is to shape and sharpen man intellectually and morally. The future of civilization is in trouble. Only the combined effort of all who comprise the educative system can effect the dynamic changes needed. In this relation I see student personnel services as ministry. Ministry being determined more by what one believes and does than the label one wears. The corporate team concept discussed in The Corporate Ministry Concept is offered as a model approach to the present crisis in education and the world.

This work is a brief expression of my thesis on the problem, the exploration and development of which was made possible by a grant from the Danforth Foundation in 1973. The data collected in the Danforth study has not been written in complete form, but segments have been used in speeches, panels and workshops. Because of the uniqueness of the concept of student personnel services as ministry I have been invited to participate and affiliate with

campus ministry organizations and national meetings. The greatest challenge has been as member of the proposal committee for a National Institute for Campus Ministries. The proposal was accepted and the institute financed by The Lilly Foundation.

I am grateful to Dr. Grant S. Shockley and Dr. Jonathan Jackson whose counsel and support has guided me thus far.

Edith D. Thomas

Atlanta, April 1976

Table of Contents

Preface ii

I. INTRODUCTION 1

II. THE CASE FOR RELIGION IN HIGHER EDUCATION 4

III. PROFILE OF THE MINISTRY IN BLACK COLLEGES 10

IV. THE CORPORATE MINISTRY CONCEPT 13

V. MODELS FOR COLLEGE STUDENT PERSONNEL MINISTRIES 20

MINISTRIES IN COLLEGE STUDENT PERSONNEL

Introduction

The involvement of college students in the civil rights movement in the late fifties and the sixties provided much data in support of an effective campus ministry as a joint venture with college student personnel administration. Without the benefit of long range planning, scientific study or committee decision both segments, chaplain and personnel officers, responded jointly to serve and support the students who chose a different and daring education in the streets rather than in the ivy halls of learning. Campus ministry in the larger sense can no longer be the sole responsibility of a campus minister. Student personnel services can no longer be administered incidental to the religious life of the college; nor counseling be rendered without the benefit of dialogical input from other members of the community; nor the department of religion espouse theory that makes no significant contribution or impact on the spiritual awareness on campus and on social changes in urban life.

Campus ministers are in a position to do something very useful in interpreting higher education for an improved society. The ministry, it seems to me, is the most logical and visible avenue in the college to initiate and promote an approach to the complex problems of liberation and social justice, mainly because the program of ministry is

not locked in to rigid curriculum. There is a freedom that permits innovative, meaningful interchange between college and church in a reciprocal sharing of knowledge and maturity, expertise and experience in interpreting and analyzing the ramifications of social issues and crises based upon Christian principles. Having observed and participated in campus ministry in the Atlanta University Center over the last twenty-three years, the need for a new form of ministry is keenly felt. The institution, which owes its existence to the church, has an inherited responsibility as well as a moral one to educate those who come with a view that they will be prepared to help shape the future of America and heal the wounds caused by corrupt, unchristian leaders.

This project essay is written in support of a corporate ministry that expresses a whole range of structures and contemporary functions of services. Services which will require close, selective, effective collaboration of the college minister, college faculty, clergy and laity; and involve students in such a way that they will be stimulated to involve themselves in church mission wherever they happen to be and in various ways, sharing the knowledge and skills learned in a religious climate. It is hoped that this idea will revitalize campus ministry and the college/university community to bring about a sense of identification with a religious ideal. If the church-related college is to retain that religious identity, it is imperative that the student realize that identification with a supernatural power, a set of beliefs and practices that provide a means of dealing with the ultimate, universal problems, is basic to

an appreciation of life and to himself/herself as a liberator-leader.

The Case for Religion in Higher Education

There is not common agreement among educators on the place and role of religion in institutions of higher learning. However, they do agree generally that the intention of any educational system and hopefully any community is to prepare young people for effective participation in their society - one which is ever changing, is complex and global. The uncertainty may be directly related to the confusion in higher education to solve its own identity crisis. Clark Kerr, among a number of educators, has criticized the university on this point. Kerr's reference to it as "...a series of faculty intrepreneurs held together by a common grievance over parking,"[1] is a rather debasing statement. In an interview with Dr. C. Eric Lincoln on this question, he stated a belief that:

> No person could be called well educated or even sufficiently educated unless he has a pretty thorough understanding of what religion is all about. It would be difficult for me to believe that a person would be able to function in a contemporary society who has not had a significant exposure to the meaning of religion and the part that it plays in the understructuring of the society in which we live. The question is whether or not this intelligence is best brought through the instrumentality of what you have referred to as ministry.[2]

Ronald Cottle, writing in the Journal, Religious Education, states:

> Most of us who are within (the college will, I think, agree that the higher learning has become indicisive, uncertain and divided. In fact the academic community is so divided

---

[1]Clark Kerr, "The Uses of the University," (Cambridge: Harvard University Press), p. 20.

[2]Interview with Dr. C. Eric Lincoln, Fisk University, Nashville, Tennessee, November 1973.

> as to cause one to wonder whether it will ever again be possible to unite it with a single common definition of itself.[3]

The question of the essential nature of higher education is not new. More than thirty years ago Dr. Carter C. Woodson wrote about the "mis-educated Negroes" and we would do well to note.

> It is the duty of any society to see to it that every individual in that society is invested with the human heritage and provided with the technology, the skills and the knowledge that will enable him to cope with his environment, to survive and to live a good life. It is the duty of society to provide this education. It may be of no importance to the race to be able to boast today of many 'educated' Negroes. If they are of the wrong kind the increase in numbers will be a disadvantage rather than an advantage. The only question which concerns us here is whether these 'educated' persons are actually equipped to face the ordeal before them or unconsciously contribute to their own undoing by perpetuating the regime of the oppressor. In most of the Negro colleges and universities the race is studied only as a problem or dismissed as of little consequence. The so-called school, then, becomes a questionable factor in the life of this despised people.[4]

More than three decades after Dr. Woodson's indictment on education, Eldridge Cleaver expressed a similar view on continuing enslavement, and manipulation of black people:

> ...what revolution means is that we are trying to change a system that has historically enslaved our people, has continuously exploited us, has discriminated against us and made our lives miserable and kept us underdeveloped and kept us blind and kept us in a form of slavery ...Our struggle has continually forced the slavemaster to modify the terms of slavery, but every modification that has been made has only been made because the slavemaster

---

[3]Ronald E. Cottle, "Whose Identity Crises", Religious Education, (N. Y.: The REA, May-June, 1973), p. 11.

[4]Carter G. Woodson, Mis-Education of the Negro, (N. Y.: Associated Publishers, Inc.), 1933, pp. 1-9.

> found it necessary to make a few minor adjustments in order to continue his exploitation of us on a new level. Our very social situation forces us to be a revolutionary (educated) people...or we have to accept the designation of satisfied slaves....[5]

All of these views are reactions to an inadequate education void of the basic ingredient that stimulates and illuminates critical thinking about what we are and what we can become. Changes in religion curricula and efforts to dress up religious studies have not kept up with noted experiments going on in new colleges and in sections of some traditional institutions. Though many of these changes are not really addressed to a fundamental restructuring of higher education, they do "rearrange present academic furniture." The rearrangement all too frequently eliminates religion as an essential education requirement, even in the church-related schools, or diminishes its importance to the level of elective humanities.

"A religion unexamined is not worth having," is the basis for questioning the Christian faith along with other religions. When it is done constructively to study the meaning and values that have lasted the ages and what man himself might become, religion assumes it proper place in higher education--the pursuit of truth wherever it may lead. The pursuit may lead to an inquiry on social justice and liberation, or religious duty and reverence. It may even lead some to view religion as the "gift of God." What is important is that the pursuit not be found by or reduced to a single method of study or

---

[5]Eldridge Cleaver, "Education and Revolution," The Black Scholar, November, 1969.

combination of methods being used by the other academe. Religion is entitled to a methodology of its own; one that is "...eclectic, borrowing from and using all of the disciplines of higher learning at its disposal." Cottle goes on to say:

> As a discipline it must not lock itself into any single and static approach to the search for truth and its application to life. It must remain sensitive and open in order to lead the way and chart the cause of man's developmental growth which is certain to occur as he considers his relational character.[6]

Colleges and universities are expected to exert a positive, maturing influence upon behavior standards, the students' sense of social responsibility, good judgment, understanding of self and others. Academic acquisitions will be of little use if the individual does not experience growth toward personal maturity. There are teachers and administrative officers who resist the inculcation of values and standards in the courses they teach. Whether they take this position because of their own need for value clarification or their definition of education, I am in agreement with those educators who label this attitude as an "obsurdity that should not be humored"--especially in church-related institutions. Values can be both "caught and taught" by a good teacher who brings vitality to the course that is taught with an enthusiasm that flows from a philosophy commitment to the deeper meaning of teaching and most of all in the certainty of identity. The president of a church-related college inserted a statement in the catalog to the effect that he

---

[6]Ronald E. Cottle, op. cit.

expected the Christianity of every member of the faculty to be reflected in all teaching, whatever was taught--English, mathematics, history, Bible science. This statement communicates the belief that all persons in the academic community--faculty, administrators and personnel staff--communicate values and standards in the performance of their jobs. No one should be encouraged to dodge the responsibility for the communication of values be they civic, intellectual, ethical or religious. The ethical considerations that influence the use of knowledge are as important as the knowledge acquired. Scholarly inquiry will seek the difference between education and knowledge, between knowledge and wisdom, and between values and facts.

The point to be made is that human beings are constantly in relationships requiring moral judgement and right choices. Those who advocate pure academic training to the deliberate exclusion of moral and religious values will produce a society of persons with trained minds but without civilized values. Studies on graduates show constantly that many students get very little out of their school experience, and forget 80% of the "pure academics" they have learned.[7]

An ongoing debate requiring moral judgement is the identity question. The crises of identity is more often associated with black people than white. But this is an error, for how can any group which

---

Philip E. Jacob, Changing Values in College, (Harper E. Rowe, Inc., N. Y., 1957), p. 32.

has been so interdependently intertwined with another withdraw to an independent status of being and sure identity without the other group of necessity redefining itself. The assumption that blacks only have to seek identity is an example of the perennial disproportioned expectation in American equality and integration. The greatest amount of change and adjustment is always expected from the oppressed group while the oppressors decide on the amount of freedom they will share or permit entrance into white middle class society. So both groups must necessarily give and give up, because black and white people operate from different frames of reference. Black people will never arrive at a proper and complete self-understanding unless white people also search for a new identity in relation to the psychological freedom and personal esteem, newly embraced by a significant percentage of the American people. Both groups, for different reasons, need to study Afro-American history and especially the black religious heritage. The moral confusion is among black and white, students and professionals, clergy and laity. No one can give direction if the destination is not clear.

Where then can the problem of identity be better researched, analyzed and tested than in institutions where the most fertile brains and trained minds can be found. Every teacher who teaches passes on a little bit of himself--philosophy and belief. In the college setting faculty and administrators are either a part of the problem or the solution, and so are the college ministers. The gap or wall of separation is superficial. Each group has valuable input to what the present can mean to the future and should realize the urgency to join

forces in the struggle for human liberation. Students and other radicals have made demands that generally focus on the political and social wrongs but rarely has persistent concern been shown for improving the quality of educational enterprise itself. The national conscience is vaguely aware that something more is possible in higher education and must be done. The college must do more than it has ever done before in facilitating the development of the young adult personality. This is not to imply that colleges have failed completely to seek this goal, but it is a cry to recognize the organizational structures and polarization that have become obstacles to faculty, administration, and clergy to engage in the kind of educational reformation which is necessary to achieve such goals.

The corporate ministry concept is a developmental approach to improve the quality of education and prepare college students for effective participation in the society of which we are all a part.

Profile of the Ministry in Black Colleges

The purpose of this section is to outline some of the comments received on a questionnaire sent to the thirty-three United Negro College Fund member institutions. The information reflects attitudes and impressions of the men and women engaged in ministries on the purpose of campus ministry as they see it, how they minister, and institutional influences on the ministry they direct.

In spite of the low participation of black colleges in protests during the sixties on major national issues (as reported in another study), seventy-five per cent of the ministers agreed that the pursuit of social justice should be a part of the institution's

identity. By comparison only 35% listed the prophetic mode as best characterizing their current ministry. The question on how the college can distinguish itself is directly related to the future role and worth of these colleges which many black presidents have spoken in defense of and in repudiation of the Jencks and Riesman study. One of the most vocal and thorough respondents has been Dr. Vivian W. Henderson, President of Clark College, who stresses "quality education and competitive excellence as valid distinctions."[8]

The recent popularity of gospel music on campuses has raised conflicting views on the acceptance of it as a musical medium in company with traditional forms and classical music. Reactions of black educators ranged from ambivalence, to direct opposition, to approval by a minority. As an example of the attitudes and frustration on the part of "educated blacks" to validate the authenticity of black gospel music is the appearance of only one choir from the six Atlanta University Center institutions in the first "National Black College Gospel Festival" held in Atlanta, Georgia. Five ministers questioned the therapeutic value of gospel music, and only one was unsure that it is a vital cultural expression of black people's deep religious faith and hope.

All but two respondents agreed on black studies as a "visable entity" to self-realization and self-actualization, and the same number agreed that history of religious courses should include the religious heritage of Afro-Americans.

---

[8]Convocation Speech by Dr. Vivian W. Henderson, Clark College, October 1975.

The disagreement on the need for a contemporary expression of traditional beliefs and values to replace traditional ministry was directed more toward the corporate approach than the reality that new outlets for religious expression beyond campus boundaries are needed to meet an educational void in higher education.

The quality of ministry rests heavily on the religious and spiritual quality of those ministering. Three-fourths of the respondents saw a need to re-think the Christian faith as it originated for blacks in order to put those it seeks to serve in touch with reality.

Failure of college administrators to recognize the importance of co-curricular religious programs, and the declining support of church constituencies was discouraging to campus ministers who, in this survey, expressed a majority opinion that their work was held in low esteem by college administrators.

Two-thirds of the ministers could see possibilities of implementation of non-traditional studies and expanded classroom experiences.

On a priority scale of 14 activities engaged in by campus ministers they were ranked by respondents as follows:

first - personal problems of individuals

second - preaching, teaching, informal discussions

third - problems on institutional policy, writing and speaking

fourth - program administration, fund raising, supervising interns, working with local parishes, denominational responsibilities

fifth - research, political activity and community organization

The majority of campus ministers in the United Negro College Fund colleges are aware that a ministry for the whole person is needed, one that will break through the stereotypes of cognitive teaching and experiential learning; that will find the interconnections of these poles wherein lie the distinctive characteristics that will assure the future survival of black institutions. The corporate ministry concept has potential to accomplish this, as concurred by responses in this study.

The Corporate Ministry Concept

The corporate approach to campus ministry as a function in higher learning is based in the student personnel concept of educating the "whole person," a concept that has been rejected by hard core intelligensia. How can one possibly teach the subject matter and ignore the major affect the college environment has on the student? It is a silly notion indeed that pedagogy can be value-free. The learner becomes what he becomes as a result of what he is taught in the classroom, but also, and perhaps mainly, because of the interaction with teachers and peers, the climate of the school whether rigid or flexible, his encounter or no encounter with the administration, and his identity with the operative educational goals of his college. Though the impact on the student's intellectual development cannot be precisely measured, the college must admit that its instructional goals cannot be achieved

effectively unless it also assumes a degree of responsibility for facilitating the development of the total human personality.

This student personnel point of view taken issue with the traditional emphasis or narrow view of isolating intelligence as "academic knowledge" from moral and emotional growth; and with the sterile distinction between formal education in the classroom and social or informal education in para-curricular activities. It is expected that formal academic knowledge, as intellectual development, should be interesting and exciting in its own right and paracurricular activities as social development will have visible impact on the individual's life, his goals, feelings and values. The line separating intellectual development and the development of human personality is too thin to quibble over. The time could be better spent in designing curriculum to enhance the interconnections.

> "All of man," says Dr. Thor Hall, "body and soul, reason and will--is involved in each and every dimension of experience. And because this is so, education--the process of developing our awareness to its maximum capacity--must address itself to the whole man and include every dimension of his consciousness."[9]

The corporate ministry team, composed of campus clergy, professional counselor, student personnel officers, students and interdisciplinary faculty combine a diversity of skills in training, experience and ideologies to break out of a single methodological

---

[9]Thor Hall, "Religious Studies in the Context of Humane Education," Faculty Forum, Fall 1973, Nashville, Tennessee.

approach (such as courses in history of religion, and sociology of religion, traditional worship services and religious emphasis) to borrow from and use all of the disciplines of higher learning and experiences of discovery at its disposal.

Persons comprising the corporate ministry team must bring to the endeavor commitment and faith. It is very important that these qualities are apparent before other tasks are undertaken. The student personnel administrator is already attuned to the basic principle of corporate ministry, which is the potential of human development, and will no doubt welcome the opportunity to engage with the campus minister in creative experiences to deepen and expand potential self-realization. This unity can bring the student personnel dream of integrating campus and classroom to a reality.

The role of the campus professional counselor is infinitely related to the corporate ministry in an alternative way in which the counselor can create a situation which will facilitate the maturation of the young adult without violating his freedom. However, the task of personal counseling as opposed to academic advising is another thin line of separation that attempts to disect the human personality unnecessarily. This too ceases to be relevant and must be overcome by the counselor's commitment to self-realization and sensitivity to the need to implant in young black people a spirit to want to succeed, to cultivate intellect, talents and a realization that they have an individual responsibility to make a conscientious contribution to improve the quality of life for human beings in this society. This, simply put, is the whole task of religion and education--a better life.

Counseling, student personnel administration and religion are inseparable. They all are concerned with the development of self-understanding, belief and values. The counselor is expected to help the person be able to sort out from the ideals and values he has been exposed to the ones which are valid for him, and thus to come out with a workable philosophy of life.

The greatest amount of effort required in building the team for corporate ministry may be in the identification of faculty members. A study on the student in higher education reported that:

> The majority of faculty members in undergraduate schools have little or no natural or acquired skills to facilitate the development of adolescent student personality and in integrating the cognitive with other dimensions of human growth. This may be due to the emphasis in graduate schools to create specialist in a single discipline. As a result, faculty members are said to not be very good at teaching the whole student. They can aptly focus on intellectual learning and produce clever and skillful technicians but their technicians will most likely be quite limited as human beings expressing little imagination and creativity.[10]

This statement may be somewhat extreme. It is not my conclusion that faculties are so deprived. There may be many more in the black liberal arts college with the concept of liberating the whole personality than realized. It may be that the desirable characteristics are not easily discernible because liberal education in America tends to be rather narrow in encouraging creative expression and exercising intelligent thought. What is needed first and foremost on the part of faculty members and counselors is the capacity to

---

[10] Lena E. Tyler, The Work of the Counselor, (New York: Appleton-Century-Crofts Inc.), 1935, p. 42.

give special encouragement to the black student to explore every growth experience to the height of his potential, and to help him learn how to articulate them in relationships with others. The faculty member who is a specialist and also possesses the "whole person" point of view is a great asset to the corporate ministry team.

The professor of religion is needed on the campus ministry team to land the team and the college community into a theological inquiry on the problem - "How do we think about God today?" It is the God-talk that seems to frighten so many educators, yet the question is timely and perennial. Mike Bloy, writing in "Church Society for College Work" makes the point that:

> The clergy on campus (teacher and minister) will ...surely welcome and encourage the new consciousness about values in education. We must help our colleagues recognize the irony of trying to use the tools of rationalism to break out of the idealogy of rationalism. There is no substituting a system of values for a dynamic relationship with God.

Religious studies that are eclectic in methodology provide many avenues to the discovery of meaning and value to man's relational character. Religious studies as a part of higher learning should not take sides with any particular religion over the other to evangelize or propangandize or perhaps not even to cultivate religious faith. Given the truth, the individual will personally internalize its meaning. The department of religious education that is attuned to the whole person point of view and believes in the possibilities of authentic life through the uninhibited pursuit of the highest and best man can achieve, and can

engage the students in imaginative religious study and critical application to the present issues and concerns of society will, with distinction, establish the kind of campus climate in which dimensional ministry can be its laboratory and we will see education in action to reconstruct society. Religious knowledge is the essential ingredient for effective functioning in this urban technological society, therefore, religious literacy must extend beyond the majors in religion and philosophy. There exists generally in the college community and in the church community much ignorance concerning the purpose of the Bible, its meaning and relevance for our times and situations. We need imaginative uninhibited teachers who will help the campus ministry team create new models for belief in action, who will stress the prophetic inquiry and raise the concrete questions of what men are seeking to do with their energies and resources, and will judge justice and humaneness in our society where we live. The heritage of black people is deeply imbedded in religion. America is called Christian. Every nationality believes in something - so why deny persons their potential wholeness?

The role of the student on the campus ministry team is vital. There is no ministry without them. A sad commentary on the campus ministry and the minister is the general exclusion of students from the analysis, planning and implementation of the program in religious ministry. Campus ministers, like faculty and student personnel officers, have too often decided for and by themselves what the needs and interests are of the people in the campus community.

The effective campus ministry program should not and must not be the sole creation of one person; that is, if it is to be more than an extra-curriculum included in the reports to satisfy a degree of institutional respectability. The needs, interests and hopes expressed by the people served must be the determining factor of the ministry. This is a difficult task for some and may be one reason why campus ministry has low visibility or has disappeared from some colleges and universities. A certain expertise is needed to truly involve people in planning from the ground level and to carry through in administering and implementing the program. Involvement of students and other persons in planning dismisses to a large degree the suspicion and distrust held by many of the minister, as well as enriches and broadens program services and experiences.

A corporate college team offering varietal opportunities for the expression of faith is the heart of this proposed program. No single method for ministries can be considered totally adequate. Those who proclaim the death of campus ministry have pointed critically to functions of the minister devoted only to priestly and pastoral services rendered. The ministry that is needed must be alive and actively working to influence changes for an improved society, rather than band-aiding its ills.

I am not qualified to discuss religion from the sociological or anthropological point of view; however, as a lay person with a lifetime of experiences in the black church, two decades in black higher education, and member of a white dominated society, I can

communicate my deep concerns about the contribution we make individually as educators to the present situation which is the history that shapes the future. The Corporate Ministry Concept is worth trying!

Models for College Student Personnel Ministries

The role of campus minister is ambiguous to many because the role pertains to the many ways a person may behave in this particular position as well as the expectations that are held for the minister. The role has changed markedly in the past few years and the present stage of transition could be used advantageously in relating higher education to the moral and ethical issues facing society, and to develop greater communication between faith and learning. This is the opportune time to develop new styles of ministry, to carry out exploratory liturgies, and appropriate innovations coming from the academic community.

It has been stressed that the job of ministry to the university is too big and too complex for just the chaplain and staff (when he is fortunate to have one) to handle. The corporate ministry team of faculty, students and staff becomes the "support community" to carry on the ministry and to experiment with a style of Christian living that will be practicable in tomorrow's world. The following models represent the team ministry possibilities especially in the Atlanta University Center consortia.

Model A.

An Eclectic-dimensional Ministry

Multi-cultural/multi-racial interactions

Research Coalitions with the Institute of the Black World, "...to set out skills to a new understanding of the past and future...."

Teach Afro-American history to church congregations with particular emphasis on participation of Negroes in the founding of early churches

Ministry through football and sports

Contemporary courses in religion with applied learning

Reference lists - understanding and affirming the Christian faith - available to the college community

Independent studies with academic disciplines applying value interpretations

Nature trips - mountains, trail hikes, ecological studies, etc.

Liturgies and new styles of worship

Ministry in medical education, health care delivery, and law

Juvenile delinquents (pen pals and buddies), prison ministries

Sampling the mystic religions - ESP, transcendency, hypnotism, etc.

Model B

Contemporary Religious Dialogues

A continuing dialogue designed for educators, students and administrators in separate groups and/or total group discussions on such topics as:

Value clarification

Decision making - career goals, personal choices, crises

Alternative choices

Human sexuality

Liberation and freedom

Power and authority

Change agentry

Confrontations on black prejudice and hate

Individual and group counseling is a companion experience to these explorations involving the campus ministers in the Atlanta University Center with the chief coordinator at the Interdenominational Theological Center, the site recommended for the dialogues and religious counseling center.

Model C

The University and Voluntary Service

Institutions of higher education should be the proper carriers of volunteer service in the great process of education to establish a global community. There is a genuine liberal arts education possible through work on the site, through learning-by-doing, and reflections. It is a serious omission if higher education does not educate people to understand the world and penetrate the crucial problems which affect everyone. Not to do so will lead students to a sense of irrelevance and fatal disconnection of subjects. This is a tremendous task when black people, especially, show little to no inclination to voluntary service. Orientation to the philosophy and positive aspects of volunteerism and the personal rewards of sharing a part of self is the objective of this model.

The Service-learning Concept would include:

Case studies

Self-evaluation, self-denial and generosity

Role of the university in service to society

Integration of service and learning

Elements necessary for a successful program

One of the main educational values of voluntary service lies in its contribution to personal development. It provides opportunity to grow in responsibility for self, community, nation and world. Students may become responsible partners in problem-solving and may even break out in indignation at social wrongs and strive more forcefully for change. Is this not the goal of education?

BIBLIOGRAPHY

Clever, Eldridge. "Education and Revolutions," The Black Scholar. (November 1969).

Cottle, Ronald E. "Religious Education," The REA. (May-June 1973).

Deconde, Alexamder, Editor. Student Activism. New York: Scribner & Sons, 1971.

Edwards, Harry. Black Students. New York: The Free Press, 1970.

Hall, Thor. "Religious Studies in the Context of Humane Education," Faculty Forum. (Fall 1973).

Jacob, Philip E. Changing Values in College. New York: Harper E. Rowe, Inc., 1957.

Karon, Bertroni P. The Negro Personality. New York: Springer Publishing Co., Inc., 1958.

Kerr, Clark. The Uses of the University. Cambridge: Harvard University Press.

Tyler, Lena E. The Work of the Counselor. New York: Appleton-Century-Crofts, Inc., 1935.

Woodson, Carter G. Mis-Education of the Negro. New York: Associated Publishers, Inc., 1933.