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ABSTRACT

A STUDY OF ROLE CONFLICT IN THE EXPERIENCE OF THE PASTOR-BIBLE
TEACHER IN SEVENTH-DAY ADVENTIST BOARDING ACADEMIES

by

Derrell K. Smith

Chairperson: Steven Vitrano

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STUDY OF ROLE CONFLICT IN THE EXPERIENCE OF THE PASTOR-BIBLE TEACHER IN SEVENTH-DAY ADVENTIST BOARDING ACADEMIES

Name of researcher: Derrell K. Smith

Name and title of faculty adviser: Steven Vitrano

Date completed: August 1977

Problem

The pastor-Bible teacher in the Seventh-day Adventist boarding academy may be confronted with many role conflicts. His dual role as pastor and teacher multiplies the possibilities for conflict. What are some of the conflicts that may affect the pastor-Bible teacher's acceptance, or loss of acceptance, by the students as a shepherd-counselor? Are the conflicts such that the pastor-Bible teacher needs to experience anxiety concerning his dual role?

Methods

To better understand the problem and discover possible solutions to it, the following steps were taken:

1. A study was made of the nature of role conflict as generally conceived in the literature on role theory with application to the pastor-Bible teacher.

2. A questionnaire was developed and administered to determine the attitudes of students in five selected Seventh-day Adventist boarding academies with respect to the unique role of the pastor-Bible teacher.

3. Interviews were conducted with adults and students in these same academies to broaden and enrich the data to be studied.

4. The data gathered from the questionnaires and interviews were compiled and studied.

Results

There was not always fundamental agreement among the adults as to the role of the pastor-Bible teacher and how that role is affected by his function as a disciplinarian, giver of grades, and his connection with the school. The study indicated that the majority of the students perceive the pastor-Bible teacher as an effective and acceptable pastor-preacher of the Word and that his spiritual effectiveness is not lessened by involvement in discipline, the giving of grades, or Bible teaching during the week.

The students did not rate the pastor-Bible teacher very high as a counselor whether a member of the discipline committee.

or not in the situations used for this study. Moreover, the other counselor-types, with the exception of the dormitory dean, were not rated very high either.

Conclusions

The conflict of the pastor-Bible teacher in his dual role may often grow out of his perception and anxiety with respect to how the students relate to him because of his involvement in discipline, the giving of grades, his preaching ministry, and his relationship to the institution. The findings in this study show that the attitude of the students toward the pastor-Bible teacher is not adversely affected by such involvement. Further study is recommended concerning the pastor-Bible teacher as a counselor with special emphasis on the effect of personality as a determiner of acceptance.

Since the relationship and rapport between the pastor-Bible teacher and the majority of the students was found to be very good in all areas investigated in this study, the writer seriously questions that pastor-Bible teacher-student relationships are a major cause of drop out for the pastor-Bible teacher. Further study to determine the causes of the high drop-out rate is recommended with the suggestion that parent-teacher and board-teacher relationships be studied.

Andrews University
Seventh-day Adventist Theological Seminary

A STUDY OF ROLE CONFLICT IN THE EXPERIENCE OF THE PASTOR-BIBLE
TEACHER IN SEVENTH-DAY ADVENTIST BOARDING ACADEMIES

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Derrell K. Smith

August 1977

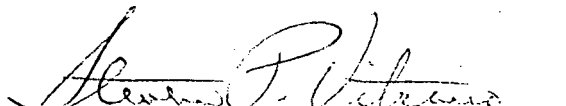
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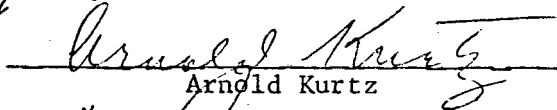
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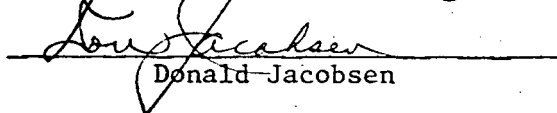
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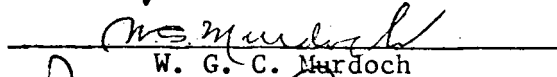
APPROVAL BY THE COMMITTEE:


Chairperson: Steven Vitrano

8/1/77
Date approved


Arnold Kurtz


Donald Jacobsen


W. G. C. Murdoch


Robert Cruise

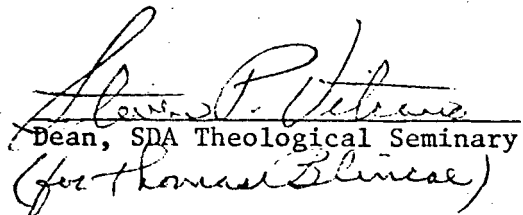

Dean, SDA Theological Seminary
(for Thomas Blincoe)

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ACKNOWLEDGMENTS

The writer is indebted to many individuals who have contributed either directly or indirectly to this research project. Although they are too numerous to mention by name, the writer feels especially indebted to the many students who have been in his classes and the students who filled out the questionnaires and participated in the interviews for this study. Special thanks are extended to the writer's two daughters, Sharon Fry who proofread the rough drafts, and Sharlene Selfa for typing the same. The writer also wishes to thank Joyce Campbell for the finished typing.

Over and above all others the writer is indebted to Dr. Steven P. Vitrano, advisor for this project, without whose continuous counsel, encouragement, and advice this project would never have been completed. His professional advice and personal friendship are greatly appreciated.

DEDICATION

The writer affectionately dedicates this project to his wife Barbara, his faithful companion who has stood by his side for many years as an ideal pastor-Bible teacher's companion.

CHAPTER I

INTRODUCTION

Personal Background and Experience

Before the commencement of this study, the writer served as the pastor-Bible teacher in a Seventh-day Adventist boarding academy for nine years. Prior to this he served first as teacher-principal of a small junior academy, then as a district pastor, then as superintendent of education for the New Jersey Conference of Seventh-day Adventists for five years. After nine years as pastor-Bible teacher, he spent four years as principal of a senior day academy and teacher of the senior Bible class.

These years as pastor-Bible teacher revealed a number of conflicts. For instance, one principal insisted that the pastor-Bible teacher be a member of the discipline committee; the next principal believed that the spiritual leadership of the pastor-Bible teacher would be severely hindered by his involvement in school discipline. One administration insisted there should be no failures for students in Bible classes; another administration advocated passing and failing grades only for students in Bible classes; while a third administration promoted the traditional grading system for all classes, including Bible.

The Choice of Issues for This Project with
Respect to Possible Role Conflict

After twenty-five years experience as a teacher, pastor, superintendent, principal, and pastor-Bible teacher, the writer observed that the pastor-Bible teacher, because of his dual roles, experiences considerable role conflict. Colleagues in similar positions also report the same type conflict. This conflict is heightened by the student attitudes regarding his functions which he perceives. The acceptance a pastor-Bible teacher feels in his pastoral functions, or shepherd's role, seems to be particularly important since it is often reflected in the form and effectiveness of his counseling. Therefore anything that seems to be necessary in the teacher role which might affect his acceptance in the counselor role produced role conflict.

A Profile of the Pastor-Bible Teacher
and His Work

The task of the pastor-Bible teacher is complex. The term pastor-Bible teacher usually means the teacher is the pastor of a church. As such he is required to conduct Sabbath morning worship, preach the Sabbath sermon, teach Bible studies, hold evangelistic meetings, counsel church members, chair church committees and boards, and supervise many of the other tasks of the pastorate. As a teacher he is a member of the school faculty and teaches one or more classes. This entails meeting the regular class sessions, giving quizzes and grades, and evaluating the students' work at the end of the term. In addition to his

classroom teaching, he is often asked to be a member of the discipline committee.

Therefore, he has responsibilities to his family and to the church, including the board and the individual members. He also has responsibilities to the school, including its board; to the principal, to the faculty, to the students (whether or not they are in his classes), and to their parents. He has responsibilities to the conference, including the president, the superintendent, and the conference committee. He also has responsibilities to the community. Kennedy's words concerning the regular pastor are even more applicable to the pastor-Bible teacher: "He is so many things to so many people he often gets lost in the maze of his own roles and no wonder. . . ." ¹

Nevertheless, the work of the pastor-Bible teacher is among the most sacred of any entrusted to man. His responsibilities which, at times, are a source of conflict in themselves, are many; but his joys, rewards, and satisfactions are also many in spite of the fact that with the task comes much sorrow, grief, heartache, loneliness, and disappointment. The church views the pastor-Bible teacher as a connecting link between God and man; as such he should be a living example of all he teaches and preaches. As the spiritual leader of the church, the school, and the community, he endeavors to be "all things to all people" in a spirit of Christian love.

¹James W. Kennedy, Minister's Shop-Talk (New York: Harper & Row Publishing Inc., 1965), p. 90.

The Purpose and Plan for the
Study and Research

The purpose of the study is to investigate some of the areas of possible role conflict for the pastor-Bible teacher. The plan for the research was to examine by interview and questionnaire how students view the pastor-Bible teacher in relation to some of these possible areas of conflict.

The turn-over of pastor-Bible teachers in the academies is very high. Whether this is a result of frustration, incompetency, or undue stress placed upon the worker, or whether dropouts are possibly due to role conflict, was not clear to the researcher. Of special interest is the relationship of the students to the problems just proposed.

Pastor-Bible teachers perceive many causes for the loss of acceptance by the students. Among these are:

1. The pastor-Bible teacher is not seen as a counselor.
2. The pastor-Bible teacher is seen as an "institution man" who doesn't belong to the students.
3. The pastor-Bible teacher is seen as a "preacher."
4. The pastor-Bible teacher is seen as a harsh judge because of the grading system.
5. The pastor-Bible teacher is seen as a harsh "parent" because he sits on the discipline committee.

These five role-conflict areas are emphasized in this research in an effort to see how they affect the pastor-Bible teacher and the students' acceptance of him in the role of shepherd-counselor.

These areas of conflict were examined by the use of a questionnaire and by interviews with some of the adults who are directly or indirectly connected with the role of the pastor-Bible teacher. Using this information, a questionnaire was designed and administered and interviews were conducted with the students to ascertain their thinking and feeling concerning the pastor-Bible teacher and his many roles as a counselor, as an "institutional man" who doesn't belong to the students, as a "preacher" who lectures them, as a "harsh judge" who evaluates their progress, and as a "disciplinarian parent" who sits on the discipline committee.

Since information gained from this research may help to clarify where role conflict actually exists and where it does not exist, it may be valuable in reducing the problem of role conflict for the pastor-Bible teacher, especially the beginning pastor-Bible teacher, by helping him to better understand how his students view him and thereby improve relationships between him and the students.

Definitions

Academy. Academy as used in this study refers to a private, parochial high school (grades 9-12) operated by the Seventh-day Adventist church.

Boarding Academy. Boarding academy as used in this study refers to an academy that operates dormitories and a cafeteria for twenty-four-hour living of the students at the academy.

Dean. Dean in this study refers to the person who serves as a parent to the boarding academy students.

Role. Role, in this study, is used in the most general sense to include expected behavior, conscious and unconscious, whether expected by the person or those associated with him, and his actual behavior, conscious and unconscious. It is further used in this study to refer to the position of the pastor-Bible teacher and the various functions involved in that position.

Role Ambiguity. Role ambiguity as used in this study refers to the unclear or confused concepts of the role of the pastor-Bible teacher.

Role Conflict. Role conflict occurs when two or more roles interfere or contradict each other and make it difficult or nearly impossible to fulfill them. Role conflict can be either internal or external.

Favorable Response. Favorable response in this study means the student in responding to the situations in the student questionnaire indicated by his response that the counselor was accepted as a counselor in that given situation.

Nonfavorable Response. Nonfavorable response in this study means the student in responding to the situation in the student questionnaire indicated by his response that the counselor was not accepted as a counselor in that given situation.

Since the study deals with the role of the pastor-Bible teacher, a study of role concept seemed appropriate, particularly as it involves role conflict. The researcher will now turn his attention to this study.

CHAPTER II

ROLE CONFLICT AS GENERALLY CONCEIVED IN THE LITERATURE ON ROLE THEORY AND AS APPLIED TO THIS STUDY

There appears to be no literature in print on the subject of the role of the pastor-Bible teacher in a Seventh-day Adventist academy boarding school. From the literature in general, however, some observations concerning role conflict were found helpful although no attempt is made in this study to research the literature in depth.

Role Theory

Although the role concept has a long history dating back to the eighteenth century, it was not until the twentieth century that the structural view of society was properly related to empirical investigation in a functional instead of a historical theory.¹ Even though the terminology was previously used, Ralph Linton popularized the term role concept, as Banton points out in the following statement.

The role concept was effectively introduced into the terminology of the social science in an anthropology text-

¹Michael Banton, Roles: An Introduction to the Study of Social Relations (New York: Basic Books, Inc., Publishers, 1965), p. 24.

book THE STUDY OF MAN, written by Ralph Linton and published in 1936.¹

In more recent years role theory has been studied by three separate major disciplines: anthropology, social psychology, and sociology. While this has given breadth to the study it has also produced a problem of definition. Not only do each of these disciplines use different terminology, but writers within the same discipline will use different words for the same thing.² Taking it a step farther, the same writer will at times shift his emphasis as Linton did in his book The Cultural Background of Personality (1945) so that a word such as "role" needs to be redefined even when used by the same author. It is no wonder then that Smelser warns, "Within sociology there is little consistency in the use of the term role theory."³

Definition of Role

What has just been stated concerning the confusion over the term "role theory" as a whole is also true of the term "role."⁴

¹Ibid., p. 25. Smelser says, ". . . role theory came into sociology through social anthropology, in particular through Ralph Linton, and developed in the writings of Talcott Parson, Kingsley Davis, Robert K. Merton, Wm. J. Goode, Neil Gross, Michael Banton, and a host of others." Neil J. Smelser, Sociology, an Introduction 2nd. ed. (New York: John Wiley and Sons, 1973), p. 511.

²Banton, *ibid.*, p. 28. "This plethora of conflicting definitions causes some confusion, especially when different writers use different words for the same thing."

³Smelser, p. 544.

⁴". . . definitions that are adequate for one purpose are unsatisfactory for another and their suitability cannot be determined unless we know the use to which they are to be put. To

What Smelser warned about the term "role theory," Deutsch and Kraus do likewise about the term "role" when they say there is little agreement on the definition of the word "role."¹ They further show the term "role" to be used in at least three distinctly different senses.² Role has not only been defined and redefined but roles have been classified and reclassified. Banton makes reference to one of the simplest classifications, those "ascribed" and those "achieved," as well as "basic roles," "general roles," and "independent roles."³

"Role" is primarily an analytic term and does not refer to anything concrete or tangible; however, it is useful as a label for certain patterns and regularities discernible in the behavior of individuals. The term is sometimes used to denote behavior and sometimes to describe the psychological processes inferred to underlie them.⁴ Horton and Hunt suggest that, "While

achieve progress in this field the essential is that the role concept should be utilized to formulate problems for investigation. The research will in due course suggest new definitions and then further problems. This is the way disputes over terminology get settled." Banton, p. 29.

¹Marton Deutsch and Robert M. Kraus, Theories in Social Psychology (New York: Basic Books, Inc., Publishers, 1965), p. 179.

²"For example the term 'role' itself is used in at least three distinctly different senses. On the other hand, the constructs of role theory are exceptionally rich in their empirical referents and provide an approach to the analysis of social behavior which is missing from the other theories." Ibid., p. 173.

³Banton, pp. 29, 33.

⁴Esther M. Lloyd-Jones and Norah Rosenou, eds., Social and Cultural Foundations of Guidance--A Source Book (New York: Holt, Rinehart & Winston, Inc., 1968), pp. 466-67.

a role is the behavior expected of one in a particular status, role behavior is the actual behavior of one who plays a role."¹

In the light of this confusion over terminology or the meaning of terms, a definition of "role" as used in this study is called for. Role, in this paper, is used in the most general sense to include expected behavior, conscious and unconscious, whether expected by the person or those associated with him, and his actual behavior, conscious or unconscious.

Role Conflict

The causes of role conflict are legion. A number of sociologists have declared that there are times when conflict is actually built into the role definition.² Role conflict can be either internal or external and at times both may be generated by incompatible demands of two or more different roles.³ Conflict can also arise from deviance from prescribed roles,⁴ incompatible role requirements,⁵ and difficulty in fulfilling role obligations.⁶

¹Paul B. Horton and Chester L. Hunt, Sociology, 3rd ed. (New York: McGraw Hill Book Co., 1972), p. 113.

²Melvin L. DeFleur; William V. D'Antonio; and Lois B. DeFleur, Sociology: Man in Society (Glenview, Ill.: Scott, Foresman and Co., 1971), p. 55.

³Ibid., p. 55.

⁴Deutsch and Kraus, p. 177.

⁵Deutsch and Kraus define role conflict as, "Positions with incompatible role requirements," and list five causes. They are: (1) Too much demand on time and energy. (2) Position's demands on one's loyalties. (3) Conflicting values such as religious or medical. (4) Incompatible culture mores. (5) Role set as well as status set may serve as a role conflict. Ibid., p. 178.

⁶Goode says role strain occurs because: (1) No role demand is so pleasurable that conformity is automatic. (2) Role

Richard declares "the sources of role conflict are many" and cites insufficient expectations as an example.¹ Another obvious cause is inadequate role preparation. Role conflict may also take the form of social conflict typically occurring both within groups and between groups.²

Two more major causes of role conflict are personality³ and a lack of understanding of exactly what is expected of an individual in a given role. The personality of the pastor-Bible teacher is outside the scope of this study but since it seemed to be critical in the role conflict of the pastor-Bible teacher it warrants further study.

Role strain refers to the difficulty in meeting role demands.

As social organization grows in size, scope, and complexity, individual participants are called upon to enact an ever widening and increasingly diversified repertoire of social roles. A direct outgrowth of these demands is role conflict, which almost all members of contemporary societies experience at one

demands always require resources and energy, and frequently require action at a particular time and place. (3) Individuals are involved in many different role relationships with different and potentially contradictory obligations. (4) Each role relationship typically calls for several lines of action; some of which are apt to be inconsistent. (5) Many roles link the person by virtue of one of his positions to different counter roles. Ibid., p. 485.

¹Roe L. Richard, Society Today (Del Mar, Ca.: CRM Books, 1971), p. 122.

²Conflict occurs when goal conflicts develop, when normal communication and interaction patterns break down, when norms become confused or don't seem to apply, when there are conflicts in role, when social controls are meaningless or otherwise ineffective, and when status relationships become confused or unacceptable." Defleur, et al., pp. 60-61.

³J. W. Getzel and E. G. Guba, "Role, Role Conflict, and Effectiveness: an Empirical Study," American Sociological Review 19 (April 1954):165.

time or another. Most role conflicts can be classified as one of two basic types. Interrole conflict, or role incompatibility, occurs when a person is called upon to enact two or more incompatible roles simultaneously . . . intrarole conflict, or role inconsistency occurs when an individual and one or more of his role partners hold incompatible expectations for a single role. . . . One type of role conflict can, and often does, lead to the other type, either sequentially or in combination.¹

Living in a modern society that becomes more complex all the time, individuals must occupy many positions and face many roles; thus conflict is natural and to be expected.² Most individuals would agree with Newcomb that it is remarkable how many different roles most people manage with a minimum of conflict.³ Goode argues that an individual's total role obligations are idealized and overdemanding.⁴ Buckley concludes that roles are not always intrinsically pleasurable, and are often ambivalent, contradictory, inconsistent, or conflicting.⁵ Although social

¹Marvin E. Olsen, The Process of Social Organization (New York: Holt, Rinehart and Winston, Inc., 1968), p. 114. (Emphasis his.)

²"That one occupies many positions and is faced with many roles and that there are a variety of others in a variety of counter-roles who hold expectations for the occupant of positions, creates the possibility of role conflict. A social structure that consists of partially overlapping, partially independent, network of interactions is likely to be fertile ground for role conflicts; such conflict should, therefore, be seen as a normal accompaniment of a complex social structure, and not as abnormal." Smelser, p. 523.

³T. M. Newcomb, Social Psychology (New York: Dryden Press, 1950), p. 449.

⁴William J. Goode, "A Theory of Role Strain," American Sociological Review 25 (August 1960):485.

⁵Walter Buckley, Sociology and Modern Systems Theory (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1967), p. 152.

conflict is generally viewed as something to be avoided, it might be well to point out that not all role conflict is negative.

"Sociologists have long recognized that social conflict and social tension are normal parts of group life and conflict can 1. clarify issues, 2. integrate a group, 3. stimulate change. Conflict, in short, can provide a powerful stimulus to social and cultural change, or as Lewis Coser terms it, to creativity. Conflict within and between groups in a society can prevent accommodations and habitual relations from progressively impoverishing creativity. The clash of values and interests, the tension between what is, and what some groups feel ought to be . . . have been productive of vitality." The effects of intragroup and intergroup conflicts, then, are generally a mixture of good and bad.¹

The fact that one's role expectations are not clear to him may not necessarily result in serious role conflict, but this will depend to a great extent upon the amount of deviation permitted by the role.

Getzel and Guba cite two factors that help determine the severity of role conflict,

First, roles vary in the relative incompatibility of their prescriptions. The greater the number of prescriptions two roles have in common, the less conflict will they engender. Secondly, roles vary in the rigor with which their prescriptions are enforced. Rigor here refers to the amount of deviation that is permitted from the roles' prescription. The more rigorously roles are defined, the more stringently are their prescriptions enforced, and, the more difficult it is for a person to resolve the conflict by deviation from them.²

Specific Areas of Conflict in the Task of the Pastor-Bible Teacher

In reference to the clergy Donald P. Smith in Clergy in the Cross Fire states, "For most clergymen today, role ambiguity

¹Defleur, D'Antonio, and DeFleur, p. 60.

²Getzel and Guba, p. 154. (Emphasis theirs.)

and role conflict are not matters of mere academic curiosity. Rather, these are the heart of the most difficult problems that the minister faces."¹ In this important study of role theory and role conflict, especially as it relates to role conflict in the ministry, Smith devotes a chapter to each of the three categories of role conflict suggested by Edgar Mills. They are:

1. "Conflicts among External Expectations," which include both those "in which the SENDERS conflict with one another in their expectations and those in which the ROLES themselves conflict with each other."²

2. "Internal-External Role Conflicts," which deal with some of the most intense role conflicts felt by ministers. Here Smith points out that "The cross fire of role conflicts that is perhaps the most intense for many ministers is the conflict between the person they understand themselves to be and the role they feel required to play."³

3. "Internal Role Conflicts," in which area change is often made in the attitudes and roles of the minister as he perceives the expectations of the "senders," and in which the minister is caught in the cross-fire of his own expectations resulting in internal crisis in integrity, power, fear of failure, and so forth.⁴

To cope with role strain and conflict, Smith begins by suggesting that ambiguity be minimized by (1) knowing oneself,

¹Donald P. Smith, Clergy in the Cross Fire (Philadelphia: The Westminster Press, 1974), p. 15.

²Ibid., p. 32.

³Ibid., p. 45.

⁴Ibid., p. 66.

(2) acting not reacting, (3) checking perceptions, (4) establishing and maintaining communications, and (5) not running away.¹ He encourages the reader (as other authorities on the subject have) to recognize that all role ambiguity and conflict is not bad and that "Withdrawal is a self-defeating mechanism. Whereas it is aimed at reducing role conflict, it actually initiates a vicious cycle that increases conflict."² Smith further cautions: "Each situation will require its own approach as will each person involved."³

If this is true of the regular minister, it is especially true of the pastor-Bible teacher. Consequently a special need exists to consider some of the areas of conflict which the pastor-Bible teacher may encounter. Since what may be a conflict to one is not necessarily so to another, no attempt will be made to list the various conflicts in order of importance. Though the pastor-Bible teacher is confronted with all the areas of conflict that the average pastor or teacher meets, only those conflicts for the pastor-Bible teacher related to his position as a pastor-Bible teacher are set forth here. Those related to other positions he may occupy such as husband or father, except as they are directly related to his work as pastor-Bible teacher, are not considered.

Conflicts Connected with the Use of Time

The introduction pointed out that the work of the pastor-Bible teacher is complex with its many responsibilities

¹Ibid., pp. 81-84.

²Ibid., p. 91.

³Ibid., p. 114.

all demanding his time; therefore, it is obvious that conflict will arise in connection with the use of his time.

Here the writer draws upon his own experience as pastor of an academy church to illustrate. His time was occupied by:

1. Responsibilities as pastor which included the responsibility for the church school, the weekly prayer meeting, Sabbath morning baptismal class, and the Sabbath morning worship service.

2. Responsibilities as teacher of five academy Bible classes and an additional class for college credit.

3. Responsibilities as sponsor of the seminar which met each Friday evening before vespers, the riding club (which included a gymkana and a weekend camp-out for members of the club), the Temperance Club or the Four-Year Club (depending on the year).

4. Miscellaneous responsibilities including assistant bus driver for student shopping, director of the swimming pool (which included teaching senior life-saving), and sharing responsibility with the other faculty members for the supervision of play periods, campus patrol, and special study hall.

The amount of time spent in numerous and varied activities, resulted in unavoidable conflicts of time interests.

Conflicts Related to "Expectation"

The pastor-Bible teacher's personal expectations of himself and the expectations of the students, the principal, the board, the educational superintendent, and the church members provide at times a source of conflict.

Conflicts Related to "Success" versus
"Effectiveness" and Conflicting Demands

Conflict may result from a misunderstanding of "success" and "effectiveness." Success requires general ability in performing the functions of a pastor-Bible teacher, cooperation in denominational programs, possible advancement, man's approval, and God's approval; whereas effectiveness requires doing a solid job in the school as well as in the local parish with God's approval, which may lead to neither advancement nor man's acclaim.¹

Conflict as a Result of
"Too Many Bosses"

Who is the "boss" of the pastor-Bible teacher, the conference president, the school principal, the board, or the educational superintendent? Conflict may come as a result of responsibilities to different groups or organizations or individuals.

This type conflict arose when the school administrator recommended that students be used to serve communion bread and wine at a special service of the Lord's supper for the student body. The Seventh-day Adventist Church Manual states the bread and wine are to be served by ordained deacons only.²

¹Smith, p. 34.

²Church Manual, rev. ed. (Washington, D.C.: General Conference of Seventh-day Adventists, 1971), p. 90.

Conflict as a Result of the Need for Confidentiality

To whom does the pastor-Bible teacher listen? Which master or Master does he serve? Conflict may arise between responsibility to the individual and responsibility to the organization. The writer recalls the time a student came to him in the pastor role to discuss confidentially a serious personal problem related to the school. A vice-principal insisted that the information should be shared with the administration. The information was kept confidential, however, not without conflict.

Conflict Involving Conscience

Conflict may arise in making a decision between what the pastor-Bible teacher should do (intellectual) and what he would like to do (feelings and emotions). What kind of Bible grade does he give the cooperative, conscientious student who is a slow learner as compared to the noncooperative student who is disturbing in class and yet is a gifted student?

Conflict in the Area of Discipline

This is the area where some of the most severe conflicts arise involving the pastor-Bible teacher. It is an area that will be given special consideration in this study.¹

Better Understanding Needed

The numerous ideas regarding the role of the pastor-Bible teacher and the conflicts resulting from the many tasks required

¹See appendix A for a study on the significance and importance of discipline.

of him lead to some serious questioning. Discussion of the various issues expressing what is believed to be the thinking of the students concerning the role of the pastor-Bible teacher, were at times contradictory. Apparently a better understanding of the pastor-Bible teacher's role is needed. Not all of the specific areas of conflict in the task of the pastor-Bible teacher, however, can be covered in one research project such as this. Those selected, as indicated in the introduction to this report, are examined primarily to investigate attitudes and thinking with respect to the unique role of the pastor-Bible teacher as he is perceived by the academy student.

Chapter III of this study gives its attention to the research conducted with a selected group of students and adults.

CHAPTER III

AN INVESTIGATION OF ATTITUDES WITH RESPECT TO THE UNIQUE ROLE OF THE PASTOR-BIBLE TEACHER IN FIVE SEVENTH-DAY ADVENTIST ACADEMIES

To understand more precisely the nature of possible role conflict in the ministry of the pastor-Bible teacher, an investigation was conducted among administrators, teachers, and students in five selected Seventh-day Adventist academies. This investigation was conducted by means of interviews and a major questionnaire and is reported in the pages that follow.

Development of the Instruments

The plan was to develop a questionnaire that would enable academy students to respond to various situations by indicating whom they would seek for counsel and advice. In making their selections they would choose between several counselor-types including the pastor-Bible teacher. They would also be asked to indicate their attitudes toward the pastor-Bible teacher as compared with the other counselor-types.

To further evaluate their responses, a selected number of the students who had filled out the questionnaire were to be interviewed personally. A select number of adult school personnel were interviewed in order to compare their attitudes with those of the students.

From the data gathered a better understanding of the nature of role conflict confronting the pastor-Bible teacher as a counselor might be achieved.

Choosing and Field Testing the
Situations and Questions

The writer made up a list of situations taken from real-life experiences encountered when working with teen-agers. Twenty of these situations were selected in consultation with the project advisor. The senior-class students at Andrews University Preparatory School were then asked to mark the situations in which they felt a student would most likely seek counsel.

The list of situations was then sent with a covering letter to members of the Department of Education at Andrews University. They were asked to evaluate these in the light of their experiences when working with academy students. Seven responded in writing offering their comments, and of these Dr. Ruth Murdoch, Dr. Thomas Geraty, and Dr. Mercedes Dyer were interviewed personally. In addition to the above, the situations were discussed personally with Dr. W. G. C. Murdoch of the Seminary, with Dr. Richard Orrison, principal of the Andrews University Academy, and in a Doctor of Ministry Project Seminar under the direction of Dr. Don Jacobsen. The comments and suggestions gathered by means of the consultations and interviews were then compared and evaluated by the writer after which fourteen situations were chosen to be field tested.

A questionnaire for the adult school personnel was then prepared.¹ This questionnaire was developed to test the opinions of some of those who work directly or indirectly with academy-age students concerning the role of the pastor-Bible teacher as a spiritual leader and how this role is affected by such activities as the giving of grades and involvement in discipline.

Choosing a School for Field Testing

With the completion of the adult questionnaire and the student questionnaire containing the fourteen situations, the next step was to find a school to field test the questionnaires.

Permission was obtained from the Secretary of Education, Lake Union Conference of Seventh-day Adventists, to contact the principals of the academies in the Lake Union. Several academies were contacted before Broadview Academy, La Fox, Illinois, was selected as an ideal school for field-testing the questionnaires.

Broadview Academy with fifty-two senior students and two Bible teachers--one serving as pastor and assistant counselor and the other as counselor and assistant pastor--was an ideal academy for this project.

Permission was given by the principal to arrange a visit with the pastor-Bible teacher.

The adult questionnaire was given to the principal and the two Bible teachers at Broadview Academy. The student questionnaire was administered in person in the pilot study as well as in the five academies later chosen for the study.

¹Hereinafter to be called adult questionnaire.

Results of the Field Testing

Two of the three men marking the adult questionnaire gave completely opposite answers to their seven questions.¹ This seemed to confirm the existence of a disagreement as to the role of the pastor-Bible teacher and how that role is affected, especially in the area of discipline.

It came as a surprise to some who saw the results that more of the students marked that they would go, as first choice, to the pastor-Bible teacher for counsel if he were on the discipline committee.² This was also true of the Bible teacher-counselor. Therefore it was with special interest that the study was continued to see if this would hold true for the students in the five academies involved in the research project.

After field testing both questionnaires it appeared essential that both adults and students be interviewed for clarification and verification. It was decided that all selected adult school personnel and 10 percent of the students taking the questionnaire should be interviewed.

Administering the Instruments to Five Selected Academies

Following the field testing of the questionnaires, the instruments were prepared for administration at the five selected³

¹See Exhibit 1 for copy of questionnaire.

²See appendix B for copy of questionnaire, and below p. 30 for list of situations.

³These academies were selected because of accessibility to the writer and not by random selection. The bias that results from this is acknowledged in the summary and conclusions.

Seventh-day Adventist academies in the Pacific Union Conference
of Seventh-day Adventists:

Thunderbird Academy, Scottsdale, Arizona

San Pasqual Academy, Escondido, California

Newberry Park Academy, Newberry Park, California

Rio Lindo Academy, Healdsburg, California

Monterey Bay Academy, Watsonville, California

The Adult Questionnaire

A total of thirty adult questionnaires (see exhibit 1) were used in the study. Six were sent by mail, one each to the secretary of education and to the five superintendents of education in the Pacific Union Conference. The other twenty-four, distributed by the writer during his visit to the five academies, were given to: one pastor, two associate pastors, three Bible teachers, one counselor, three pastor-teachers, two teacher-counselors who were also vice-principals, two dormitory deans who were also teachers, five chairmen of the board, and five principals.

The questionnaire consisted of two parts, (1) pertinent information concerning the respondent, such as sex, age, position, and whether he/she was a member of the discipline committee or not, and (2) five main questions to determine if there were agreement or variance of opinion among the respondents concerning the ministry of the pastor-Bible teacher. Two of the five questions asked for a second response by adding the phrase "this would be even more so if he were also a member of the discipline committee;" thus the

EXHIBIT 1

ADULT QUESTIONNAIRE

Sex: M___ F___, Age: Under 25___, 25 to 35___, 36 to 45___,
Over 45___; Boarding Academy___, Day Academy___.

Are you a member of the discipline committee? Yes___ No___

Please mark which one of the following categories identifies your position by placing an X in front of the position.

<input type="checkbox"/> Principal	<input type="checkbox"/> Principal and Bible Teacher
<input type="checkbox"/> Pastor	<input type="checkbox"/> Pastor and Bible Teacher
<input type="checkbox"/> Pastor, Bible Teacher and Counselor	
<input type="checkbox"/> Bible Teacher	<input type="checkbox"/> Bible Teacher and Counselor
<input type="checkbox"/> Counselor	<input type="checkbox"/> Chairman of the Board
<input type="checkbox"/> Girls' Dean	<input type="checkbox"/> Boys' Dean
<input type="checkbox"/> Secretary of Education	<input type="checkbox"/> Superintendent of Education

1. The Principal who is on the discipline committee, should teach a class because this gives him better rapport with both teachers and students. Yes___ No___
2. The Academy Pastor should teach a Bible class because this gives him a better rapport with, and understanding of, the students. Yes___ No___
- 2a. This would be even more so if he were also a member of the discipline committee. Yes___ No___
3. The Counselor should teach a class, because this gives him a better rapport with, and understanding of, the students. Yes___ No___
- 3a. This would be even more so if he were also a member of the discipline committee. Yes___ No___
4. The giving of grades (which entails the possibility of giving some students low grades) is a definite hindrance to the work of the spiritual leader of the school whether he be Pastor, Bible teacher or Counselor. Yes___ No___
5. There are some persons who could (carry one or more of the following responsibilities) teach Bible, be Principal, Pastor, serve as a Counselor and serve on the discipline committee without having their responsibilities adversely affect their role as a Spiritual Leader. Yes___ No___

questionnaire called for marking the responses yes or no seven times.

Results of the Adult Questionnaire

The results of the adult questionnaire may be seen in the tabulation (table 1). It will be observed that there is general agreement on some questions but marked disagreement on others. These responses should be considered along with the responses to the adult interviews reported later.

Observations and Conclusions Concerning the Adult Questionnaire

A study of the responses to the adult questionnaires revealed that there was a difference of opinion in several areas. Twenty respondents answered that the principal, who is a member of the discipline committee, should teach a class, while ten said he should not teach.

Twenty-seven felt that the academy pastor should teach a Bible class and only three said that he should not. But when the phrase "this would be even more so if he were also a member of the discipline committee" was added, the vote was split--fifteen marked that he should teach and fifteen that he should not. This would appear to be rather strong evidence that many of the adults who are directly or indirectly concerned with the work of the pastor-Bible teacher and the welfare of the students believed that the spiritual leadership of the pastor-Bible teacher would be affected by his being a member of the discipline committee.

TABLE 1

ADULT QUESTIONNAIRE STATISTICS

	#	1		2		2a		Question 3		3a		4		5	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Pastor	1	1		1		1		1		1		1		1	
Assoc. pastor	1	1		1		1		1		1		1		1	
	2	1		1		1		1		1		1		1	
Bible teachers	1	1		1		1		1		1		1		1	
	2		1	1		1	1	1		1	1	1		1	1
	3	1		1		1		1		1		1		1	1
Counselor	1	1		1		1		1		1		1		1	1
Secretary of Ed.	1	1		1		1		1		1		1		1	1
Pastor-teacher	1	1		1		1		1		1		1		1	1
	2	1		1		1		1	1		1		1	1	1
	3		1		1		1	1		1	1	1		1	1
Teacher, counselor (also Vice-Prin.)	1	1		1		1		1		1		1		1	1
	2		1	1		1		1	1	1	1	1		1	1
Dean, teacher	1	1		1		1		1	1	1	1	1		1	1
	2		1	1		1		1		1	1	1		1	1
Chairman of Board	1	1		1		1		1		1		1		1	1
	2		1	1		1		1		1		1		1	1
	3	1		1		1		1		1		1		1	1
	4		1	1		1		1	1	1	1	1		1	1
	5	1		1		1		1		1	1	1		1	1
Supt. of Ed.	1	1		1		1		1		1		1		1	1
	2		1	1		1		1	1		1		1	1	1
	3	1		1		1		1		1		1		1	1
	4		1	1		1		1		1	1	1		1	1
	5	1		1		1		1		1	1	1		1	1
Principals	1	1		1		1		1		1		1		1	1
	2	1		1		1		1		1		1		1	1
	3	1		1		1	1	1		1		1		1	1
	4		1	1		1		1		1		1		1	1
	5	1		1		1		1		1		1		1	1
Totals	30	20	10	27	3	15	15	24	6	16	14	2	28	28	2

This same conclusion seems to be confirmed by the responses to questions 3 and 3a in reference to the counselor (often the pastor-Bible teacher is the counselor). The thirty adults responding to question 3, "the counselor should teach a class," gave twenty-four affirmative and six negative replies, but when the phrase (3a) "this would be even more so if he were also a member of the discipline committee" was added the responses changed to sixteen positive and fourteen negative.

The evidence seems conclusive that the thirty adults who filled out the questionnaire do not feel that the giving of grades hinders the work of the spiritual leader, for they marked yes only twice and no twenty-eight times.

The evidence seems very strong that those filling out the questionnaire believe there are some persons who could carry one or more responsibilities--teaching Bible, acting as principal or pastor, serving as a counselor or member of the discipline committee--without having their responsibilities adversely affect their role as a spiritual leader. Twenty-eight of thirty answered yes to this statement, while only two marked no.

A possible contradiction exists between the way the adults responded to questions 2a, 3a, and 5. The initial response indicates that the effectiveness of the one carrying the spiritual leadership would be hindered by his being involved in discipline. After further consideration, twenty-eight of the thirty adults seemed to indicate on question 5 that the spiritual leadership would not be affected by discipline roles. This may be due to the

use of the word "some" in question 5. Further research in this area would be profitable; however, since that research would go beyond the scope of this project, it is best to now turn to a study of the observations concerning the student questionnaire.

The Student Questionnaire

The main purpose of the student questionnaire was to determine to whom the student would go for counsel in a number of given situations.¹ The researcher was especially interested in learning if the students perceive the pastor-Bible teacher as a favorable or nonfavorable counselor, and what effect, if any, his role as a disciplinarian (serving on the discipline committee) would have on the students' attitude toward him as one to whom they might go for counsel.

Results of the Student Questionnaire

Tabulations of the responses to the student questionnaire are found in table 2 and the statistical calculations on pp. 32-36.

A study of the responses reveals the following information in relation to the counselors and the fourteen situations.

¹See figure 2 for information form and illustration situations; p. 30 for a list of the fourteen situations, and appendix B for the full questionnaire covering the fourteen situations.

EXHIBIT 2

STUDENT QUESTIONNAIRE INSTRUCTION SHEET

Age _____ Sex: M _____ F _____ Grade _____ Boarding Academy _____ Day Academy _____

Following is a set of situations, which, if they occurred to you, would likely make you wish to seek counsel. Read each situation, then rate the persons listed as to their acceptability as one you would go to for counsel. Rate them by circling a number (1, 2, 3, 4, or 5) besides each counsellor given, the lower the number the more acceptable they are as a counsellor in the given situation. A (5) would indicate that the person was completely unacceptable, you would never go to him for counsel in the situation given. A (1) would show the person to be your first choice, the one you would most likely go to for counsel.

ILLUSTRATION:

Situation--To whom would you go if you received word that a very close relative had been killed in an accident?	Most acceptable			Totally unacceptable		Would age of the counselor make a difference?
1. Pastor *(only)	1	2	3	4	5	Yes _____ No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____ No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____ No _____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____ No _____
5. School Counselor	1	2	3	4	5	Yes _____ No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____ No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____ No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____ No _____
9. Principal	1	2	3	4	5	Yes _____ No _____
10. **Other _____	1	2	3	4	5	Yes _____ No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

**"Other" means such people as your physician, parents, a spiritual laymen, but not other youth your age. Please write in your choice if you have one.

EXPLANATION:

Pastor (only). The circled (2) would indicate you would very likely go to him for counsel in this situation. Bible Teacher (only). The (4) would indicate that you would not refuse to go to him but it is not likely you would go see him.

Since the next two are graded with a (3) it would indicate the Pastor-Bible Teacher is one you would go see and it would make no difference if he was or was not a member of the discipline committee. If being on the discipline committee would make a difference you might have circled (4) for one and (2) for the other as was done in the case of the Bible Teacher-Counselor.

The Principal, graded with a (5) would indicate you would not go to him in this situation.

"Other" written in and graded with a (3) shows you would go to her, but maybe after you had been to someone else for counsel.

THE FOURTEEN SITUATIONS

1. To whom would you go for counsel if you received a letter from home saying your family was having serious financial problems and you might have to leave school?
2. To whom would you go for counsel if graduation were just around the corner; your parents want and expect you to go to college, but you want to forget college and get a job, or get married?
3. To whom would you go for counsel if you want to be a Christian but you don't feel you have to be a Seventh-day Adventist? All the don'ts bug you.
4. To whom would you go for counsel if you used to pray regularly, but recently have felt that your prayers went no higher than the ceiling so stopped praying? You feel you should pray but don't think it does any good.
5. To whom would you go for counsel if you were being accused falsely by a faculty member for a misdeed in which you had no part?
6. To whom would you go for counsel if you found yourself (or your girl friend) to be pregnant?
7. To whom would you go for counsel if you were with a group of six (6) students when some liquor was shared by four (4) of them, you were one of the two who didn't drink but were named along with the other five (5) and know the faculty knows who the six students were?
8. To whom would you go for counsel if a close friend is having a serious problem and if he or she gets caught, could be expelled from school?
9. To whom would you go for counsel if you are having feelings of depression, you are not sure why but have lost your appetite and want to be left alone but feel sick about the whole world?
10. To whom would you go for counsel if you and other friends were missing things from your rooms (money, clothes, etc.) and you felt you knew who was taking them and were not sure you could prove it?
11. To whom would you go for counsel if you received word that your parents had started divorce proceedings?
12. To whom would you go for counsel if one of your parents you love and understand; the other one, well, it's different. Every time you are together you quarrel?
13. To whom would you go for counsel if you used to be a happy Christian, but you are losing your Christian experience. You have stopped praying and reading the Bible?
14. To whom would you go for counsel if you knew one of your classmates had a key to the teacher's file and got a copy of a test and shared it with his roommate?

TABLE 2

STATISTICAL SUMMARY OF STUDENT QUESTIONNAIRES

	Rating	Situations														T	Z	p
		1	2	3	4	5	6	7	8	9	10	11	12	13	14			
1. Pastor (only)	1&2	126	134	232	250	141	134	138	137	144	69	190	163	222	81	2161	39.8	.09
	4&5	-	-	+	+	-	-	-	-	-	-	+	-	+	-	-	-	
2. Bible Teacher (only)	1&2	66	86	199	194	122	61	97	94	88	61	105	94	166	75	1508	27.8	.03
	4&5	-	-	+	+	-	-	-	-	-	-	-	-	+	-	-	-	
3. P-BT on DC	1&2	88	75	135	145	171	40	148	90	68	77	86	74	131	77	1405	25.9	.01
	4&5	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	
4. P-BT not on DC	1&2	81	88	171	167	128	65	110	93	79	59	93	92	135	73	1434	26.4	.01
	4&5	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
5. School Counselor	1&2	236	211	124	95	207	105	185	147	124	121	134	111	103	113	2016	37.2	.09
	4&5	+	+	-	-	+	-	+	-	-	-	-	-	-	-	-	-	
6. BT-C on DC	1&2	97	112	128	145	182	51	144	96	81	87	93	76	137	83	1511	27.8	.01
	4&5	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	
7. BT-C not on DC	1&2	106	116	152	150	130	66	117	111	94	66	97	80	157	83	1525	28.1	.03
	4&5	-	-	+	+	-	-	-	-	-	-	-	-	+	-	-	-	
8. Boys'/Girls' Dean	1&2	211	185	153	157	272	134	255	196	196	334	184	144	168	156	2800	51.6	.09
	4&5	+	+	-	+	+	-	+	+	+	+	+	-	+	-	+	-	
9. Principal	1&2	243	107	84	63	287	50	208	127	67	172	89	58	70	101	1726	31.8	.09
	4&5	+	-	-	-	+	-	+	-	-	+	-	-	-	-	-	-	
	p	.254	.09	.50	.09	.50	.002	.254	.02	.02	.09	.09	.002	.50	.002	.02		
	T	1254	1113	1378	1366	1640	706	1402	1091	941	1046	1071	892	1289	842	16086	41.7	
		1283	1556	1334	1317	1117	2222	1344	1702	1822	1688	1731	1882	1428	2018	22439	48.2	

NULL HYPOTHESIS AND STATISTICAL CALCULATIONS CONCERNING
THE DIFFERENCE BETWEEN FAVORABLE AND NONFAVORABLE
RESPONSE TOWARD COUNSELOR-TYPES

There is no difference between favorable and nonfavorable response toward counselor-type #1 (Pastor only) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable response toward counselor-type #2 (Bible Teacher only) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 3 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .03$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the Bible Teacher Only has a significantly greater number of nonfavorable response for the 14 situations.

There is no difference between favorable and nonfavorable response toward counselor-type #3 (Pastor-Bible Teacher who is on the discipline committee) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .01$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the Bible Teacher who is on the discipline committee has a significantly greater number of nonfavorable responses for the 14 situations.

There is no difference between favorable and nonfavorable response toward counselor-type #4 (Pastor-Bible Teacher not on the discipline committee) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 14, using the sign test we calculate $p = .01$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the Bible Teacher who is not on the discipline committee has a significantly greater number of nonfavorable responses for the 14 situations.

There is no difference between favorable and nonfavorable response toward counselor-type #5 (School Counselor) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable response toward counselor-type #6 (Bible Teacher-Counselor on the discipline committee) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .01$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the Bible Teacher-Counselor on the discipline committee has a significantly greater number of nonfavorable responses for the 14 situations.

There is no difference between favorable and nonfavorable response toward counselor-type #7 (Bible Teacher-Counselor not on the discipline committee) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 3 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .03$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the Bible Teacher-Counselor not on the discipline committee has a significantly greater number of nonfavorable responses for the 14 situations.

There is no difference between favorable and nonfavorable response toward counselor-type #8 (Boy's/Girl's Dean) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable response toward counselor-type #9 (Principal) for the 14 situations.

For the data given in table 2 where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 14, using the sign test we calculate a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

NULL HYPOTHESIS AND STATISTICAL CALCULATIONS CONCERNING
THE DIFFERENCE BETWEEN FAVORABLE AND NONFAVORABLE
RESPONSES TOWARD SITUATIONS

There is no difference between favorable and nonfavorable responses toward situation #1 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 3 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .254$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #2 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #3 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .50$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #4 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #5 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .50$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #6 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 0 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .002$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that situation #6 has a significantly greater number of nonfavorable responses, for the 9 counselor-types.

There is no difference between favorable and nonfavorable responses toward situation #7 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 3 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .254$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #8 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 1 and N = the number of pairs who showed differences = 9, using the sign test we calculate a $p = .02$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that situation #8 has a significantly greater number of nonfavorable responses for the 9 counselor-types.

There is no difference between favorable and nonfavorable responses toward situation #9 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 1 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .02$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that situation #9 has a significantly greater number of nonfavorable responses for the 9 counselor-types.

There is no difference between favorable and nonfavorable responses toward situation #10 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #11 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 2 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .09$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #12 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 0 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .002$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that situation #12 has a significantly greater number of nonfavorable responses for the 9 counselor-types.

There is no difference between favorable and nonfavorable responses toward situation #13 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 4 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .50$. This value is not in the rejection region for $\alpha = .05$; thus our decision is to retain the null hypothesis.

There is no difference between favorable and nonfavorable responses toward situation #14 among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 0 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .002$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that situation #14 has a significantly greater number of nonfavorable responses for the 9 counselor-types.

There is no difference between favorable and nonfavorable responses toward the total of all situations among the 9 counselor-types.

For the data given in table 2, where X = the number of fewer signs = 1 and N = the number of pairs who showed differences = 9, using the sign test we calculated a $p = .02$. This value is in the rejection region for $\alpha = .05$; thus our decision is to reject the null hypothesis. We conclude that the total of all situations has a significantly greater number of nonfavorable responses for the 9 counselor-types.

Counselors

Using the null hypothesis¹ that there is no difference between favorable and nonfavorable responses for a given counselor for the fourteen situations and then using the sign test² to determine significant differences, one observes:

1. The null hypothesis was rejected for five of the nine counselors. The null hypothesis was rejected for the Bible teacher, pastor-Bible teacher (whether they did or did not serve on the discipline committee), and the Bible teacher-counselor (whether on the discipline committee or not), all due to more nonfavorable responses.

2. The null hypothesis that there is no difference between the favorable and nonfavorable responses was retained for four of the nine counselors. They were the pastor, the school counselor, the dean, and the principal. In all of these except the dean the nonfavorable responses were greater than the favorable responses; however, the difference was too small to reject the hypothesis.

3. The dormitory dean was the only counselor who received more favorable than nonfavorable responses, with ten positive and

¹"The null hypothesis is a hypothesis of no differences. It is usually formulated for the express purpose of being rejected." Sidney Siegel, "The Null Hypothesis," Non Parametric Statistics for the Behavioral Sciences (New York: McGraw-Hill, 1965), p. 7.

²"The sign test gets its name from the fact that it uses plus and minus signs rather than quantitative measures as its data. . . . The sign test is applicable to the case of two related samples when the experimenter wishes to establish that two conditions are different." Ibid., "The Sign Test," pp. 68-75.

only four negative responses, or 51.6 percent favorable and 35.8 percent nonfavorable.

4. In a comparison of the pastor-Bible teacher on the discipline committee with the pastor-Bible teacher not on the discipline committee there appears to be very little difference as to their acceptance as a counselor in the fourteen situations given. Both received many more nonfavorable than favorable responses, thus the null hypothesis was rejected in both cases. This was also true in comparing the Bible teacher-counselor on the discipline committee with the Bible teacher-counselor not on the discipline committee.

In summary, as far as the students were concerned the only acceptable counselor with respect to the fourteen situations as a whole was the academy dean. The dean received more favorable than nonfavorable responses in ten of the fourteen situations.

The pastor-Bible teacher was rejected more often than accepted as a counselor by the students, as were the other counselors except the dean. It seemed to make little difference whether the pastor-Bible teacher was a member of the discipline committee or not. The pastor-Bible teacher, whether or not he was on the discipline committee, received more nonfavorable than favorable responses in twelve of the fourteen situations. This is also true of the Bible teacher-counselor on the discipline committee.

Situations

Again, using the null hypothesis that there is no difference between favorable and nonfavorable responses for a given situation among the nine counselor types and using the sign test,¹ the following observations were made:

1. There was no significant difference in the students' responses to nine of the fourteen situations in which case the hypothesis was retained (meaning that the researcher failed to find a difference with respect to which counselor types the students would go in nine of the situations); these were situations 1, 2, 3, 4, 5, 7, 10, 11, and 13. However, this was not true in five of the situations (6, 8, 9, 12, and 14) where the hypothesis was rejected (meaning that the researcher found a difference with respect to which counselor-types the students would go in five of the situations).

2. In situation 6 (pregnancy), 12 (problem with a parent), and 14 (key to the file with tests) there were more nonfavorable than favorable responses to all nine counselors, and in situation 8 (friend whose problem could cause expulsion) and 9 (depression) there were more nonfavorable than favorable responses to all counselors but one. The dean received 51.6 percent favorable and 35.8 percent nonfavorable.

3. Situations 4 (prayer) and 5 (accused falsely) were the only two situations that received more positive than negative

¹Ibid.

responses toward the nine counselors. In situation 4, seven of the counselors received a majority of positive responses and two received a majority of negative responses. In situation 5, five counselors received a majority of positive responses and four received a majority of negative responses.

4. A comparison between the pastor-Bible teacher on the discipline committee with the pastor-Bible teacher not on the discipline committee shows that both received the same number of positive and negative responses--twelve situations with a majority of negative responses and two a majority of positive responses. The pastor-Bible teacher on the discipline committee received more favorable than nonfavorable responses in situations 4 and 5, while the pastor-Bible teacher not on the discipline committee received more favorable than nonfavorable responses in situations 3 and 4. The difference in the percentage of the favorable responses between the pastor-Bible teacher on and not on the discipline committee was only .5 percent, and the difference in the nonfavorable responses was 4.2 percent. Comparing the Bible teacher-counselor not on the discipline committee, the results are the same for all situations except 13, where the pastor-Bible teacher not on the discipline committee has sixteen more favorable than nonfavorable responses.

5. The total of all situations among the nine counselor-types was 16,086, or 41.7 percent, positive responses and 22,439, or 58.2 percent, negative responses. With twelve of the fourteen situations receiving a negative sign and two a positive sign,

the null hypothesis was rejected--there is a difference with respect to which counselor-type the student would go.

In summary, the researcher concludes the situation made a difference from whom the students sought counsel. Situation 6 (pregnancy) received the least number of favorable responses with respect to counselor-type, 706 or 24 percent, and the most nonfavorable responses, 2,222 or 75.8 percent. Situation 5 (falsely accused) received the greatest number of favorable responses, 1,640 or 59.4 percent, with 1,117 or 40.5 percent nonfavorable responses. Even though the counselors received more favorable responses--in terms of acceptance as counselor-types--in this situation (5) than any other, four of the nine counselors received more nonfavorable than favorable responses.

In comparing how the students responded to the fourteen situations and from whom they seek counsel, the pastor-Bible teacher on the discipline committee or the pastor-Bible teacher not on the discipline committee, the over-all results are almost identical. The null hypothesis was rejected in both cases. Each counselor received more negative than positive responses in twelve of the fourteen situations. A similar pattern was found in a comparison of the Bible teacher-counselor on the discipline committee with the Bible teacher-counselor not on the discipline committee.

Again it must be concluded that whether the counselor was or was not on the discipline committee had little or no effect upon the response of the students.

In the following pages a summary of the statistical calculations from the student questionnaire is given.

Observations and Conclusions Concerning the Student Questionnaire

The responses of the 387 students who filled out the questionnaire indicate that the students see a difference between the pastor-Bible teacher and other counselors, however, the difference in some instances is not significant. He is less acceptable in more situations than he is acceptable, but that is also true of all of the other counselor-types except the deans.

For whatever reasons he may be nonacceptable, the fact that he is seen as a "preacher," an "institution man," a harsh judge because of the grading system, or as a harsh "parent" because he sits on the discipline committee does not seem to be included.

The evidence from the interviews and questionnaires would seem to indicate that the pastor-Bible teacher is seen by the majority of the students as a successful "preacher," and he need not be concerned about his acceptance as a shepherd-counselor simply because he has the students in class during the week and then speaks to them on Sabbath. This should do away with the psychological conflict of the dual role, but, of course, it says nothing about the conflict caused by a lack of time for preparation.

The pastor-Bible teacher and the students both feel that the closer the tie to the "institution" the greater the acceptance of the pastor-Bible teacher as an effective worker with students.

The results of this study indicate that where the school pastor is not tied to the institution by teaching one or more classes and is not involved in the discipline of the school, he is considered an outsider by both faculty and students.

The giving of grades is not a factor in the students' acceptance or nonacceptance of the pastor-Bible teacher as a spiritual leader.

The students' acceptance or rejection of the pastor-Bible teacher because he is on the discipline committee is not indicated, since there is no statistical difference in either case. In the case of the Bible teacher-counselor the difference is $p = .01$ and $.03$. This difference is insignificant. Where he is on the discipline committee, the statistic is the same as for the pastor-Bible teacher, $p = .01$.

The effectiveness of the pastor-Bible teacher as a spiritual leader is therefore not affected negatively, at least in the minds of the majority of students, by his being involved in discipline. The conflicts suffered consciously or unconsciously by many pastor-Bible teachers, especially the beginning teacher, because he is asked to serve on the discipline committee might be greatly reduced if he were aware of this fact. This conclusion may be one of the major contributions of this research project.

The evidence is conclusive that the age of the counselor makes little difference regarding acceptability as a counselor to the students.

The evidence seems strong in support of the idea that the situation as well as the role of the counselor is a determinant as to whom the student goes to for counsel. It is the writer's impression that the personality of the role carrier is also a factor. The need for further research along these lines seems indicated

Now that the results of the student questionnaires have been examined, this report turns its attention to the adult interviews.

Report Concerning the Adult Interviews

The writer tape-recorded interviews with four adults at each of the five academies visited. Those interviewed included principals, registrars, Bible teachers, pastors, associate pastors, school counselors, and a boy's dean. In the interviews the following questions were discussed:

1. How does dealing with discipline and being on the discipline committee affect the role of the spiritual leader of the school?
2. Is the pastor more effective as a spiritual leader when he is not connected with the academy in any other way than being the school pastor?
3. How does the giving of grades affect the spiritual leader's role?
4. What are the role-conflicts of the pastor-Bible teacher?

Excerpts from responses by principals, registrars, Bible teachers, and pastors taken from the taped interviews are reported in their respective categories.

Interviews with the Principals

The principals are all men with years of experience who have worked with a number of different pastor-Bible teachers. They have had experience in both day academies and boarding academies and have served as classroom teachers, boys' deans, and vice-principals, to list a few of their previous roles.

Association with the school

This section deals with the effectiveness of the pastor as a spiritual leader when he serves strictly in the capacity of the school pastor.

Question: Don't you feel it would be better to have a school pastor who is not otherwise connected with the school, so the students would feel secure in his confidence?

First principal: No, we are not dealing with criminals--I don't know of one case where a student has gone to a Bible teacher or pastor and asked them to keep his problems confidential where the confidence has been broken. If the problem is something that needs to be shared, the Bible teacher helps the student see the advantage of getting it out in the open, confess the wrong if there is wrong, and then they can be helped.

A number of us principals who have been in this role for fifteen years or more have been in the situation where the pastor was not connected with the school. It was tried but soon changed, simply because the principle behind it is just not true. The students kept going to the people connected with the school rather than to the pastor not connected with the school.

The school pastor needs to be involved with the school program to help in its planning as well as its execution. I may be wrong, but these are my convictions after years of experience.

Question: Your pastor is not connected with the school other than being pastor--do you see that as an advantage or disadvantage?

Second principal: Both--advantage, they have more time; disadvantage, there is not always the best articulation between the church and school programs. I feel the success depends not on the role but the personality of the people involved. I feel the pastor needs to be the students' advocate but this must be done in cooperation with the school administration. When the student is in a problem that involves the discipline committee, he needs an advocate, and I believe that's an important part of the pastor's role regardless of his other connections or lack of connections with the school. That does not mean that the pastor goes out to defend wrong-doers just to get on the good side of the student. This demoralizes the campus.

The pastor must be able to keep confidences, but he must also know when to convince the student that other people must be informed, whether this be his parents, the principal, or even the discipline committee as a whole. This is done by neither breaking confidence nor going behind the student's back.

Question: Would you prefer a pastor not connected with the school?

Third principal: No, I would be opposed to it. I would want him to teach at least one class.

Question: What about where the pastor is not connected with the school?

Fourth principal: It has a tendency to create conflict. I like it as we have it here at our school. He can choose to come to discipline committee or stay away. He often comes, and students ask him to come. I feel the pastor should have a vital connection with the discipline of the school, otherwise he is going off on a route all his own oblivious to what his colleagues are encountering. Now that our pastor is taking a more active part in the discipline I don't see that it has lessened his effectiveness a bit.

Question: Please comment on the situation where the pastor is not connected with the school, not subject to the principal, thus can be a friend to the students without a concern for loyalty or reprisal and can keep confidences.

Fifth principal: This has an advantage for some students, but where he turns out to be a guy that does not go along with the school program, its rules and standards, it creates conflict. I feel it depends on the person. If he leaves the impression on the young teen-ager that he does not agree with the rules and standards such as hair and dress, it turns out where he says, "you tell me the problems and I will go straighten out the school." The conflict is great. The students are going to someone they love and respect and with few exceptions I doubt if they even know who is on or who is not on the committee.

Questions concerning grades

Question: Does the giving of grades, especially low grades, have an adverse effect upon the work of the pastor-Bible teacher?

First principal: "Frankly, no, if he lets the students know what is expected of them. Grades are not a barometer of spiritual condition. I have never had a student complain to me about the Bible teacher's grades, and I have had five different pastor-Bible teachers so far.

Second principal: No, if he has a close connection with the students and there has been an interest shown before the poor grade was given.

I somehow think there is a fallacy that if you teach a class, give grades, and are involved in discipline, it hinders your effectiveness as a spiritual leader. In my fifteen years as dean and principal, I have not found that to be true. At least that is my opinion.

Question: Then do you think it would be better if the Bible teacher did not give grades?

Principal: "Well, no, I really haven't thought about it. It probably wouldn't be good if the Bible department was the only one not giving grades. As you know, there is a lot of discussion about grades and grading--I personally feel too much emphasis is placed upon grades anyway.

Questions concerning discipline

Question: How does discipline affect the role of the pastor-Bible teacher?

First principal: I know there are those who feel that those who are counseling, such as the pastor, should not be involved in the discipline of the school. This has been expressed by some members of the WASC committee. I do not agree. I feel the committee needs the pastor's input as much as the students need his support. I am chairman of the discipline committee. I have not felt the students staying away from seeking me out for counsel.

Second principal: I want the pastor to be familiar with the students' problems. He is the students' best advocate. If there is a disadvantage of his being on the committee it is due to personality, not his role as a spiritual leader. I want him as a member of the administrative counsel [the counsel handling discipline]. I feel this is an advantage to the students. If he does not wish to vote that is all right with me, but I don't see it as a disadvantage to his role if he does vote.

Question: Would the pastor's work be hindered by his being on the discipline committee?

Third principal: I think it can work either way. I have had it both ways. I believe it is up to the individual. If he wants to be on, I want him on. If he does not want to be a member, then I don't want him on. It should be his decision, I think.

Fourth principal: It is a great deal up to the individual person as to whether it's a hindrance or not. It is what he does before and after the committee meets that determines.

Fifth principal: I think it makes a great deal of difference as to the person's personality and his attitude to discipline. I had one man in the past who did not like discipline and did not want to be involved, therefore, he avoided it. I think the problem was within himself rather than the role.

My present man by his own choice is very much involved in discipline and very much liked by the students. He is not only sympathetic to the students but upholds the administration and the school rules. I somehow think there

is a fallacy that if you teach class, give grades, and are involved in discipline, it hinders your effectiveness as a spiritual leader.

Problems of role conflict

Question: Do you think of any other areas where there are conflicts due to the role of pastor-Bible teacher?

Principal: No, not really. There are conflicts at times, but I think it is due to personalities rather than the role.

Yes, but it is not really the role. It is a matter of time. How does the pastor divide his time and responsibility between the students and the adults? There is never enough time, but I feel the students must come first.

No, where all parties understand their roles there are no real conflicts. We have a beautiful working relationship with the pastor-Bible teacher.

Summary and conclusions

These interviews were completed with the strong conviction that there is a very harmonious working relationship between the principals and the pastor-Bible teachers. From the interviews it is apparent that the principals were unanimous in their feeling that any conflict resulting from the pastor-Bible teachers serving on the discipline committee is due to his personality, not his role.

In addition the general concensus of the principals was that the closer the connection of the pastor with the school the more positive the results for both administration and students; this connection in no way hindered the pastors' being able to keep confidences. Concerning student evaluation, the principals view the giving of grades by the pastor-Bible teacher as no hindrance to his effectiveness as a spiritual leader.

Interviews with the Registrars

The three registrars interviewed are men with many years of experience as principal, vice-principal, classroom teacher, and librarian.

Since the three men were all registrars and deal with grades all the time, the interviewer asked them about the Bible teacher and grades. Again they were unanimous in their remarks.

Problems concerning grades

Question: Does the giving of grades, especially low grades, have an adverse effect upon the work of the pastor-Bible teacher?

First registrar: No problem--if there is a problem it is because he is weak in his role, not because he gives grades.

Second registrar: No--no harmful effect whatsoever.

Third registrar: No--why should it be? Can't the pastor-Bible teacher come to grips with the facts of life? If he has done his part as a teacher and the student has failed to do what he is capable of doing, shouldn't the pastor-Bible teacher record the information, or is this reserved only for the other teachers? I think not. I think the students would find it difficult to understand why the Bible teacher had a different grading system than the other teachers. He is still free to use grades as he wishes, as a "carrot" or as a "push." Grades still seem to be the best index as to student's future success in life.

Problems concerning discipline

All three of the registrars agreed that the pastor-Bible teacher's role as a spiritual leader was not hindered by his being on the discipline committee. The following are quotations from the taped interviews.

Question: How does discipline affect the role of the pastor-Bible teacher?

First registrar: Our present pastor is a strong disciplinarian and is much involved in discipline, but he is well liked by the students. He has more rapport with the students than a former Bible teacher of my acquaintance who would have nothing to do with discipline. He was weak in discipline. It was not his role, but the personality. More students go to the present man for counsel than went to the former teacher I spoke of. There were students who went to the former teacher, but I have a feeling they went to gripe about the school rules and to seek sympathy, which sometimes they got, and this did cause role conflicts for him, the student, and the administration. It seemed to me he made it plain to the students, he was their pastor and friend, and then sold the faculty members short who were personally involved with the problem. This caused real role conflicts. I am convinced the better the disciplinarian the greater the rapport with the students.

Second registrar: There is a strength in having the Bible teacher on the discipline committee. If he is strong in his role as a Bible teacher, he is a strength to the student as an advocate. I think most of the students recognize this. He must be free to keep confidence. I see no area of conflict in the role but only in the personalities involved. In the many years I have been at this school we have had one pastor who taught no classes, four pastors who taught Bible, one full-time pastor who taught one class. The conflicts had nothing to do with their role but with personality.

Third registrar: I see it as a real advantage as a spiritual leader to have the dual role of pastor and Bible teacher. I feel it is a decided advantage for him to be on the discipline committee. The committee needs the balance of his love and counsel, and he needs the advantage of being on the committee so that he has the complete input, and thus can be a greater help to the student involved. If the student feels he needs a friend not on the committee there are any number of them on the campus available. I think it would be a mistake to leave the idea with the students that discipline and spiritual leadership are not compatible.

As to confidence, I question if the student really feels secure in that kind of confidence. Doesn't that give a distorted view of God? In the home is one member going to deal with discipline and another member be available to talk to confidentially?

Summary and conclusions

The registrars agreed with the principals in their convictions concerning the pastor-Bible teachers' involvement with discipline and the giving of grades; neither one presents a problem.

Interviews with the Bible Teachers

The seven men interviewed in this group cover a wide range of experience, from the first year of teaching Bible in an academy to many years of Bible teaching in a number of different academies. They also represent a wide range of roles besides teaching Bible, including vice-principal, dean of boys, and associate pastor. Several have had years of experience as a pastor. They all carry heavy responsibilities other than Bible teaching. At least two of them are in charge of the student witnessing program and two of them teach the senior Bible class.

Association with the school

Question: Is the pastor more effective as a spiritual leader when he is not connected with the academy other than being the school pastor?

Bible teacher: I personally would not want to be pastor of a boarding academy and not be involved in the school program. You would be so far out of it you wouldn't know what was going on. It is teaching a class and sitting in on the discipline committee where you really get to know the kids and their needs.

Another Bible teacher: This all depends--if he leaves the impression with the students of opposition to the school and its "stupid rules" then there are real problems. I personally would want a close connection with the school and to teach at least one class.

Third Bible teacher: That is a good question--I cannot make a general statement, it makes so much difference as to how the pastor plays the role. Some students might go to him. On the other hand, he would be so out of touch with many of the school situations that it would be a real disadvantage. Here at our school our pastor is about half and half, teaching only one class for a short period, and he told me he wished he had a closer connection with the students.

To the next Bible teacher the interviewer added to the question the words, "so the kids would have a friend to go to."

Yes, so the kids can have someone they can use. I have heard that philosophy propounded, but I am not for it--it creates more problems than it solves. Too often the people on the outside do not know what is involved so they make misjudgments. It is better if they have a close connection with the school. Often when a student tells his story it is distorted. This is true of us adults, we want it to sound the best for us so we shade it.

The rest of the Bible teachers were all in agreement and in one case the answer was short, to the point, and without comment: "Definitely not."

Problems concerning grades

Question: Does the giving of grades, especially low grades, have an adverse effect upon the work of the pastor-Bible teacher?

Six of the seven men were quick to say grades were no hindrance to the work of the spiritual leader. They said the secret was to be fair in giving grades and have a good grading system.

The seventh teacher said what many first-year teachers have said before him, "I find giving grades the most disagreeable thing about teaching." He had had only one student talk to him about a low grade, and he felt that one student may have been "turned off"

if he were to have preached the following Sabbath, but he was not sure. He continued by saying, "I find it difficult to give a good Christian kid a poor grade in Bible even though I know he has not studied or turned in the assigned work." Again the interviewer feels from his experience this is typical of most beginning teachers.

Problems concerning discipline

Some of these Bible teachers are regular members of the discipline committee, some have been regular members in the past, some are free to attend if they wish or if students request them to attend in their behalf.

Question: How does discipline affect the role of the pastor-Bible teacher? Is it an advantage to be on the discipline committee?

A teacher who has been a member of the discipline committee answered, "A decided advantage."

The dean commented:

It depends on the man. The dean has to handle discipline, why shouldn't the pastor? Aren't we both for the student? If the student has made a mistake, deal with it.

Another Bible teacher who is not on the discipline committee replied:

If I was the pastor, I would feel it a real advantage to be on the committee, both for the sake of the committee and the students. The committee needs the balance the pastor gives.

Question: What disadvantages do you see in not being a member of the committee?

You only get the student's side. I had one girl come and her story sounded good. After she left, and I talked to the other party, I got a different story. On the committee you get the full picture.

One of the Bible teachers said when he first started teaching Bible he did not want to be on the committee because he felt the students would not come to him for counsel as a result of his membership on the committee. He said it did not take long to find out that was not true. He said his role as a vice-principal does keep some students away, but he thought being on the discipline committee was an advantage to the pastor-Bible teacher. The only disadvantage he said was the time it takes.

Question: Did you have misgivings about being on the discipline committee when you first started teaching?

With students it is your rapport with them rather than your role that counts. There may have been students who did not come to me because I was a member of the discipline committee, but if so I was not aware of it. I have had many students come to me because I was a member of the committee. When I first went into Bible teaching I didn't want to be on the discipline committee, feeling that the students would want to come to someone they could talk to confidentially. I think they come to me more now than they did before I was a member.

Another Bible teacher with ten years experience said:

I have been in all situations. The first year as a teacher I was not a member, then as a pastor-Bible teacher I was an invited member, and now at this school I am a regular member. I have not discerned for myself where it has hurt my relationship with the students. In fact I have learned many things in the discipline committee that have been a decided advantage in working with the students spiritually and otherwise.

The only real disadvantage all of the men saw in being a member of the committee was the time it requires.

Problems of role conflict

Question: Do you see any conflict between your duty to the school as a teacher and your responsibility to the students as a minister?

There has not been with me. I always try to look at the complete situation, how open is it, the student's attitude and sincerity, is progress being made? Sometimes you get students who want everything kept confidential when they are only trying to protect themselves from discipline rather than confessing the wrong and making things right.

Yes, it is usually in the area of discipline. Some only want to talk about right and wrong to the students, but there are times when you have to do more than talk, you have to move in and take some action.

All the men felt there was complete cooperation between them and their work as a Bible teacher and the administration.

Teaching and preaching

Question: Is it a disadvantage, especially to the students, to have the speaker on Sabbath be the same person they have had as a Bible teacher during the week?

These men in their role as associate pastor with the responsibility of speaking on Sabbath not more than once a month felt it was an advantage, not a disadvantage.

Summary and conclusions

The answers given by the Bible teachers were different depending on whether they were beginners or had had several years of teaching experience. The longer the Bible teacher had taught the less discipline appeared to be a source of conflict.

Few teachers like the task of giving grades, and it is especially distasteful to some beginning teachers and may be a source of role conflict. However, even though the experienced Bible teacher may never enjoy the task of giving grades those interviewed did not think this responsibility had an adverse effect upon their spiritual leadership.

All the Bible teachers interviewed preferred a close association with the school and experienced no conflict between their role as teacher and minister, including their responsibility of speaking on Sabbath morning, since the latter responsibility only occurred about once a month.

Interviews with the Pastors of the Five Academies

Interviews with the pastors centered on the discussion initiated by the following questions:

1. How does dealing with discipline and being on the discipline committee affect the role of the spiritual leader of the school?
2. Is the pastor more effective as a spiritual leader when he is not connected with the academy other than being the school pastor?
3. How does the giving of grades affect the spiritual leader's role?
4. What are the role conflicts of the pastor-Bible teacher?

One of the men is pastor of the academy church which meets for service in the academy chapel. The congregation is made up of

students, faculty, school staff, and members from the community. He does not live on the campus and has no other connection with the students or school other than being its pastor. He is employed by the conference. This is his first pastorate.

Another man is school pastor employed by the conference. His congregation is made up of the school personnel and students with no community membership. They meet for worship at the school chapel and his office is in the school administration building. He teaches a witnessing class to the seniors one quarter each year and has served as academy pastor for several years.

The other three men are each pastors of an academy church which is made up of students, faculty, and staff, including school industrial personnel but no community membership. These three men also teach Bible classes, two of which are the senior class.

First pastor--not connected with the school

The pastor who is not connected to the school program and teaches no classes felt it would be a disadvantage to be on the discipline committee. He said he has had students come to him for counsel because he was not connected to the academy program. He felt his first loyalty was to the church and conference rather than to the academy. He also said he thought the giving of grades would be a disadvantage to the spiritual leader.

Second pastor--who is not a faculty member

The pastor has his office at the school, teaches a witnessing class (not required, taught one quarter each year), and

is in charge of the student witnessing program. He said this ties him so closely to the school that most students view him as a faculty member.

Question: Do you see not being a faculty member as a disadvantage in the students coming to you for counsel?

Pastor: No--kids at this age go to someone they have confidence in. They don't distinguish between the role or connection with the school. The problem with being an outsider is you don't have the opportunity to develop those relationships with the students that encourage them to come to you when they want counsel.

Question: Is it an advantage or disadvantage not to be a member of the discipline committee?

Pastor: It is both an asset and a liability. During the four or five years I have been here I have not been a member of the committee. I think it is an asset that I am not identified with the committee. Liability--I do not have the opportunity to participate in input of discipline which is a very vital part of the school function. Now that I have the option to attend I go regularly. A pastor has to deal with discipline so why not on a school campus?

I am usually an advocate of the student but not always. I mainly deal with those students I have had a relationship with. When I first came to this school I did not want to have any part of the discipline committee. Now I realize this is not only where important decisions are made but also where policy is created, and if I were to have my choice next year I would want to be a regular member of the committee.

Question: Since you are not a member of the committee and the Bible teacher is a member, do students come to you for counsel when they would not go to the Bible teacher because of this role difference?

Pastor: It is not verbalized, and if it is true I am not aware of it. I can think of only one student who came to me in confidence and then went to the committee, and I had to sit there and listen to him lie to the committee.

The three pastor-Bible teachers

Each of these men have had years of experience. This is one man's third year as pastor-Bible teacher, but before coming to his present post he was an experienced teacher. He also served as superintendent of education. A second man has served for years as a pastor-Bible teacher in four different schools. The third man has served as the pastor and Bible teacher for eight years at his present school. He came to this position as a successful pastor and teacher at a day academy. Two of the men have the senior Bible class. The other one teaches the junior Bible class.

Association with the school

Question: Is the pastor more effective as a spiritual leader when he is not connected with the academy other than being the school pastor? Would you think it an advantage to the students if you did not teach a class?

For me it would be a disadvantage. From both my experience at a day-school and here at the boarding academy, I don't think you would be able to get close to the students--it's a nice theory but it does not work. I get better acquainted with the students by having them in class and my association with them out of class than you could ever possibly do by them coming to you for counsel as their pastor only.

I am sure I know the students much better than the average pastor knows the youth in his church, especially if I have them in class.

Problems concerning grades

Question: Does the giving of grades, especially low grades, have an adverse effect upon the work of the pastor-Bible teacher?

No grade I give turns the student off. I do give some Fs, I give an F to any student who gets less than 50 percent of the top grade, but I have never seen or felt any hostility from the student. The poor grade is usually a result of their not turning in their papers or not doing the assignments.

Maybe I don't perceive their feelings as I should, but frankly no. I wish they got more upset with poor grades than they do.

No, absolutely not. When I give a student an F it is no surprise to him. He is so comfortable with it, in no way would it affect my spiritual leadership in working with him.

What these men said about grades is in full harmony with what the students told the writer when he interviewed them. The students said the pastor-Bible teachers were some of the stricter teachers when it came to grades, but there was no resentment the interviewer could detect. (See Student Interviews--Grades, p. 70.)

Problems concerning discipline

How does discipline affect the role of the pastor-Bible teacher? Since the study is specifically dealing with the role these three men carry, the interviewer will quote in full the answers they gave.

Question: Should the pastor-Bible teacher serve on the discipline committee?

First pastor-Bible teacher: Yes, if you are fair the students disassociate you from the committee. I have served both ways, I feel I have had a better relationship with the students in the schools where I am a member of the discipline committee.

Question: Would it be better to not be a part of the school as pastor so you would not be involved in discipline?

First pastor-Bible teacher: I don't like the philosophy of removing discipline from the pastor. He can be a push-over or taken in by the students. Better not display any

authority for God is love and forget about discipline. No, and I don't mean punishment. I personally don't see any problem in being involved in discipline. I can take a student and discipline him severely then put my arm around him and love him. Discipline is a strength to the pastor and not a weakness.

Second pastor-Bible teacher: When I first came as pastor-Bible teacher it did concern me and I did not want to be on the committee. The only thing I now object to is the time involved.

Question: Do you think the students hesitate to come to you because you are on the committee?

No, they come to me quicker now than before I was a member. I am vocal and will plead their case if I feel they are deserving. It's a real advantage to be on the committee, then you get the full story.

Question: When you first came to the school you felt it would be an advantage not to be on, so you could be a friend to the student, but now you see it as an advantage to be on the committee and feel the students would rather have you on?

"Yes, indeed,"

The policy at the school where the third man is pastor gives the Bible teachers the option to attend the discipline committee or not attend as they wish.

Question: Would it be better for the student to have a pastor who did not teach a class and was not otherwise connected with the school?

No--the only reason a student would go to a pastor not connected with the school for counsel would be because he did not want to level or wanted to excuse his action. Our philosophy here is that we are a big family and the students feel they can go to a member of the family, as they would their Mom or Dad, because there is a love relationship, not a feeling that if you make a mistake you will get zapped.

We work as a family team and do all we can to keep from losing a student. When we do send one home, he knows we have done all we could to help him. They don't come back and egg the school. We often get letters later on telling us they have had a change of heart and express appreciation for our patience with them. I think they know we have a concern for them. Too many people have the philosophy that if you discipline you don't care for them. That is a paranoia of our society but the Lord says, "whom He loves He chastens." That is our philosophy also.

Problem of role conflict

Question: Do you think of any other areas where there are conflicts due to the role of the pastor-Bible teacher?

All pastor-Bible teachers indicated in different words that it was not so much a matter of a role conflict as a problem of time. They felt that the adult membership of their churches were often neglected but that the students must come first.

Question: Do you see any conflict between your duty to the school as a teacher and your responsibility to the students as a minister?

There are none, except a lack of time for both responsibilities.

When asked if they saw any conflicts between their roles as pastor-Bible teacher and the administration, they said it was possible there could be but all three felt there was a nearly perfect relationship in their own situation. One of the men said his biggest conflict was in not fully understanding exactly what his role responsibilities were and what made it even worse was that no one else seemed to know.

Teaching and preaching

Question: Is it a disadvantage, especially to the student, to have the speaker on Sabbath be the same person they have had as a Bible teacher during the week?

The following statement from one of the pastors summarizes the feeling of the group:

Not to the students. It is to me in that it makes me work a lot harder to make sure my material is fresh. I endeavor to speak to their needs and make sure the material is different from that in class.

Summary and conclusions

The pastor-Bible teachers who carry both responsibilities, pastor and teacher, were in agreement that serving on the discipline committee and giving grades were no hindrance to their spiritual effectiveness with the students.

They also think the close connection with the academy, such as teaching a Bible class, is an advantage to their spiritual leadership in that there is greater opportunity to get acquainted on a personal basis, which affords more opportunities to be of spiritual help to the student.

The pastor-Bible teachers think it is a disadvantage, from the standpoint of time for preparation, to be Sabbath speaker to the same students they have in Bible classes. Time was one of their greatest concerns, and a lack of time for the adult membership of their churches for most was a cause for concern. Another reason for concern or role conflict was not having a thorough understanding as to what their role responsibilities were.

The summary of the adult interviews concluded, attention is given the student interviews.

Report Concerning the Student Interviews

Following the administration of the written questionnaire to the members of the senior classes, the researcher held private interviews with 10 percent of the students from each class. The interviews were tape-recorded for the following purposes:

1. To discuss in more depth some of the questions on the written questionnaire.
2. To clarify or explain any questions the student might have concerning the questionnaire.
3. To discuss with the students the role of the pastor-Bible teacher to secure information difficult to ascertain from a written questionnaire.
4. To check and verify the information received from the written questionnaire.
5. To ascertain how the students perceive the role of the pastor-Bible teacher, its strengths and weaknesses.

A table of random numbers was used in the selection of the students for interview. The selection was made with the cooperation of the school registrar in four of the schools and with the help of the librarian at the fifth school. To make sure the sampling was significant over 10 percent of each class was interviewed.

Interviews with Students

The following are the major questions directed to the students in the interview:

1. What would your guess be as to how the majority of your classmates answered the questions as to whom they would go for counsel when there was a choice between someone on the discipline committee or someone not on the discipline committee? Do you think more answered that they would go to the pastor-Bible teacher or counselor not on the committee or more to one on the discipline committee?

2. How did you answer it?

3. Do you think the pastor-Bible teacher or counselor's work as a spiritual leader and counselor is hindered by his being on the discipline committee? If so, how and why?

4. How does the giving of grades affect the role of the pastor-Bible teacher? Can the pastor-Bible teacher give Fs on Friday and still speak to the hearts and minds of the students on Sabbath, or will the poor grades "turn the students off"?

5. Is it a disadvantage to have a pastor speak on Sabbath morning that you have had as a Bible teacher in class during the week?

6. Is the age of the counselor a factor in determining to whom the student goes for counsel?

7. Whom does the student know better, the local pastor or the academy pastor-Bible teacher?

8. Whom do you think knows the student better, the local pastor or the school pastor-Bible teacher?

9. With whom do you think it is easier to make an appointment when seeking counsel, the local pastor or the pastor-Bible teacher?

During some of the interviews the interviewer had the student make a comparison of the Bible teachers as a group with the other teachers as a group. He also had them compare the pastor-Bible teacher with the local pastor as a preacher of the Word on Sabbath.

A total of 387 students filled out the questionnaires, 176 boys and 211 girls. Forty-seven randomly-chosen students of the 387 students were interviewed, or 12.14 percent.

Excerpts from the taped interviews are reported as follows:

Problems concerning discipline

Question: To whom would you go for counsel if you were personally involved in a problem (whether guilty or not) serious enough to be called before the committee for questioning?

Thirty-eight said they would go to one on the discipline committee. Four said they would go to either. Only four said they would still go to someone not on the committee. One student said he would go to whichever one he knew best.

Question: Is it an advantage or disadvantage for the pastor-Bible teacher to serve on the discipline committee? Does being on the discipline committee hinder the pastor-Bible teacher's effectiveness as a spiritual leader?

Only four said yes they thought it did, and it would be better if he were not on the committee. Two said there were advantages and disadvantages either way. The other forty students gave clear answers that they felt being on the discipline committee was no disadvantage to the pastor-Bible teacher as a spiritual leader. They said they thought he should be a member of the committee, and they were happy he was on it. Several of the students said they felt the pastor-Bible teacher was the students' best advocate on the discipline committee. Several said they would want him to be there if they were ever called before the committee, and several others said they had been before the committee, and if they were ever called back they would want the pastor-Bible teacher to be a member of the committee. The interviewer was unable to get an answer one way or the other from one student.

Since discipline seems to be one of the areas where a great deal of conflict centers, about half of the time spent in the interview dealt with this subject. When questioned directly, "To whom would you go for counsel if you were involved in a serious problem?" over 90 percent of the students answered the principal, dormitory dean, or pastor-Bible teacher, all of whom are members of the discipline committee.

When the interviewer remarked, "They are members of the discipline committee, aren't they?" the students answered, "Yes, I am glad they are. They are for the kids."

Twenty of the forty-seven students said they thought the majority of their classmates would mark that they go to someone

not on the discipline committee. Ten or only half as many said they thought most of their classmates would mark the questionnaire that they would go to the one on the committee. The other seventeen indicated it didn't make any difference whether they were on it.

Problems concerning grades

The interviewer asked all forty-seven students if they thought the giving of grades, especially when it was a low grade, was a hindrance to the effectiveness of the pastor-Bible teacher. Four students answered yes, one student said there should be no Fs in Bible, one student said the grading system should be changed to pass and fail. Another student said if the Bible teacher were going to speak on Sabbath and he were going to give out the grades with an F to a student, it would be better to wait until Monday to hand out the grades or students who got the Fs might not listen to what he had to say in his sermon on Sabbath. Another student was not sure if it was or wasn't a disadvantage to the pastor-Bible teacher to give grades.

The other thirty-nine, or 83 percent, of the students interviewed gave clear-cut answers that the giving of grades does not hinder the effectiveness of the pastor-Bible teacher as a spiritual leader working with youth. They said he could hand out the grades on Friday including Fs and it would not adversely affect his preaching on Sabbath.

The following are direct quotations from the taped interviews:

If we get an F it is our fault. Why should we turn him off on Sabbath? It is our grade, not his.

An F in Bible! Boy, if you get an F in Bible you are bad off.

I think the Bible teachers are stricter about grades than most of the other teachers, but they also seem to work harder to help the student get a good grade. If you fail in Bible it is no one's fault but your own.

Why shouldn't the Bible teacher give grades? The rest of the teachers do. If he didn't give grades no one would study Bible.

Grades a disadvantage? No way!

Giving grades a disadvantage? Absolutely not!

If they get an F in Bible they are not listening in class so what difference does it make? They wouldn't listen on Sabbath either.

Only if he gave them the wrong grade. If he gave me the wrong grade and I was absolutely sure, only then would it turn me off. If I got the F because I had not studied it would be my fault, so I would still listen to him on Sabbath.

Should the Bible teacher give them a better grade than they deserve because it is Bible? I don't think the kids would respect him as a minister if they deserve a bad grade and he gives them a good grade. What kind of minister is that? If he is honest in his grades no student will be turned off. If he is turned off it is not the grade. He is turned off of Bible or the teacher, and the grade has nothing to do with it.

Our English teacher speaks on Sabbath once in a while. Should he stop giving grades? I don't think grades make a bit of difference.

Teaching and preaching

The next set of questions and the discussion with the students was to determine how the student views having the Bible teacher as a speaker on Sabbath after having him in the classroom during the week.

First the interviewer asked thirty-seven of the students how many different pastors they had had during the past several years. Only two of them had had the same pastor for more than four years. One said he had had seven in seven years and one had five in as many years. The rest ranged from two to four different pastors. The interviewer then asked the students to take them (the three or four pastors, or whatever number they had had) as a group without singling out anyone and compare their sermons on Sabbath with the average sermons they hear at school from their Bible teachers. Then the students were asked which they would rather hear.

Question: Are the sermons you hear at school on Sabbath morning better, as good, not quite as good, as the ones you hear in your home church?

Twelve of the thirty-five students, or 34.12 percent, questioned said the sermons at school were as good as the sermons in the local church. Twenty-one, or 60 percent, said they thought the sermons at school on Sabbath morning were better than those they hear in the home church.

The interviewer then asked the students if they thought it was a disadvantage to hear the Bible teacher on Sabbath after having him in class all week as a teacher. Forty-three students were asked. Six students indicated that they thought it was a disadvantage to the students. One student said, "Not for me, but it might be for some students." Thirty-six, or 85.7 percent, said it was no disadvantage to have the Bible teacher speak on Sabbath.

Some direct quotations from the taped interviews follow:

No, I don't think it is a disadvantage. Their sermons are altogether different than what they present in class.

It must be a disadvantage to them after having us in class all week then to prepare something completely different, which they always do, but it's no disadvantage to us students.

No, I think it is an advantage. They prepare their sermons for the teenage students and at home the sermons are for the adults. I would rather hear the Bible teacher than my local pastor.

It's probably a disadvantage for the adults, but not for the students. They are talking to us on our level, and I like their sermons.

It would be a disadvantage if you had the same one every week, but our Bible teacher only speaks once or twice a month, and I look forward to having him speak on Sabbath.

Pastor-Bible teachers compared
with other teachers

The interviewer asked the students to compare the Bible teachers as teachers, taking them as a group, with their other teachers as a group. Eighteen, or 50 percent, of the thirty-six students asked to make the comparison said they thought their Bible teachers were better teachers on the average than their other teachers. The other eighteen students, or 50 percent, said the Bible teachers were as good or about the same as their other teachers. No student said the Bible teachers were not as good as the rest of the teachers.

The interviewer asked the students two related questions: First, "whom do you think the students know better, the local pastor or the academy Bible teacher?" Second, "who knows the students better, their local pastor or their Bible teacher?"

One student said since his father was his local pastor it would naturally be he, but for the rest of the students he was sure it would be the Bible teacher. Two students thought they knew their local pastor better than their Bible teacher, and they also believed he knew them better. When the other twenty-seven students were asked these same questions they replied that they knew the school Bible teacher better.

All the students agreed that the better they knew the person and the better they were known by him, the better the advantage, whether it be the local pastor or the pastor-Bible teacher.

Age as it influences
choice of counselor

Discussion with the students indicated that age has little to do with their choosing a counselor. Of the six students who said yes, age makes a difference, the interviewer then asked if they would most likely go to someone older or younger. One said older, one said younger, the other four said it would depend on the problem or reason for going for counsel. Only one student insisted that she would always go to someone younger. The interviewer asked this student: "If you had a problem and wished to talk to someone for counsel and the nature of the problem was such that you wanted to talk to a woman, to whom would you go?" She answered by giving the name of one of the girls' dormitory deans, who happens to be the oldest counselor available! When asked to whom she would go to for spiritual counsel, she named

her Bible teacher, who is the oldest of the four men who teach Bible on that campus. At that point she said, "Both of the ones I would go to are older. Now that I think about it, I guess I would go to someone who I felt could really help me." Thus she agreed with the large majority of the students who said age is not what the student uses as a criterion as to whom they would go for counsel. How well they knew the person and how much interest that person would have in them as individuals were the student's criteria.

Thus it seems that the students will go to their peers with the day-to-day questions, but if it is a problem of a serious nature in which they wish to seek out someone for counsel, then maturity on the part of the counselor appears to be an advantage.

Availability of counselor

The interviewer asked the students, With whom would it be easier to make an appointment, if counsel were desired, the local pastor or the Bible teacher?

Thirty students were asked this question. One answered, "I don't know. I am not sure." Six chose the local pastor, two of these saying he would have more time. The other twenty-one students replied, "It would be easier to make an appointment with the Bible teacher."

This was the one question where there was a difference from one school to another in the way they responded. For instance, at one academy four out of five said the school pastor. At another three out of four said the local pastor. The second

academy is a combination of day and boarding students, however, two of the three students who said it would be easier to make an appointment with the local pastor were dormitory students. The interviewer was unable to determine why there was a difference in the response at the second academy.

Summary and conclusions

The large majority of students interviewed indicated they would prefer a counselor who was a member of the discipline committee to a counselor who was not a member of the discipline committee if they were involved in a serious problem, yet they thought the majority of their classmates would prefer the opposite. Although the apparent dichotomy is difficult to harmonize, a partial answer may be found in the following explanation.

Many students have a strong anti-feeling toward the discipline committee as a committee. On the other hand they often have a very good relationship and rapport with individual members of the committee. In answering how they thought their classmates responded as to whom they would go for counsel, they may have been influenced by their negative feeling about the committee; whereas when the question was personalized they thought of a person or persons on the committee in whom they had confidence and to whom they would go for counsel.

Most of the students interviewed after further questioning thought a member of the discipline committee could be of greater help to them in dealing with serious problems than someone who

was not a member of the discipline committee. There was agreement among most of the students interviewed that the pastor-Bible teacher's work as a spiritual leader or counselor was not hindered by his being a member of the discipline committee.

The large majority of those interviewed did not think the giving of grades adversely affected the pastor-Bible teacher's role.

Only a few (six) of the students interviewed thought it was a disadvantage to have the pastor-Bible teacher speak on Sabbath morning after having him during the week as their Bible teacher.

CHAPTER IV

SUMMARY AND CONCLUSIONS

Role conflict remains an unavoidable part of the lives of both the pastor and the teacher. When one person carries the dual role of both pastor and teacher the possibilities and potentials for role conflict are multiplied. It would be impossible to eliminate all role conflict for the pastor-Bible teacher, and since some conflict is constructive in nature it would not be wise to remove all role conflict even if it were possible. On the other hand, role conflict that is destructive in nature should be eliminated where possible. It is hoped that this study may contribute to that end.

How the Adults Perceive the Various Roles of the Pastor-Bible Teacher

The adults who were participants in this study, those who filled out the questionnaires and those interviewed, were not in agreement as to what constitutes the successful role responsibilities of the pastor-Bible teacher.

Counselor and Confidant

There are those who believe it is preferable to have an academy church pastor not otherwise connected with the school and who would give the students a confidant they could go to for

counsel. Some of those who hold this concept feel that more of the students would be inclined to go to a pastor for counsel than to the pastor-Bible teacher who is a member of the faculty, since the pastor-Bible teacher might not be a trusted confidant.

Only once was the writer requested to divulge confidential information during his experience. When he refused to share the information given in confidence the one making the request appealed to the principal. The principal concurred that no teacher, and especially no pastor-Bible teacher, would ever be required to share information given to him confidentially. Every principal might not take this stand, but all those interviewed said they would not want a pastor-Bible teacher to ever share any information that he did not feel should be shared. The pastor-Bible teachers interviewed said if they received information given in confidence and then felt it should be shared, they would receive permission from the student before sharing it with anyone.

Therefore, it appears that most of the students would avoid as a counselor the man who served strictly in the capacity of the pastor for the same reasons most pastor-Bible teachers feel avoided.

"Institutional Man"

Proponents take both sides of the question regarding the effectiveness of the pastor of the academy church in working with the students when he is not seen as a member of the faculty with no teaching responsibilities. However, based on the research for

this study, it appears to be an advantage for both students and faculty when the pastor-Bible teacher is connected to the school program closely enough to be considered a member of the team, teaching at least one class part time. Otherwise, he is often looked upon as an outsider by both faculty and students; herein lies a source for role conflict.

Grades and Their Effect on Student-Pastor-Bible Teacher Relationships

Those who think the giving of grades, especially low grades, is a hindrance to the spiritual work of the pastor-Bible teacher are usually those responsible for the education of the youth but do not teach, such as board members, and some beginning pastor-Bible teachers. However, the experienced pastor-Bible teachers who were interviewed in connection with this study did not think the giving of grades, including low grades, had an adverse effect upon their spiritual leadership.

This study is not to suggest that the giving of grades is not a source of role conflict. Almost every one who has taught for any length of time has had complaints, which at times reaches the point of severe conflict, from students and parents resulting from the giving of grades. But the pastor-Bible teacher who has a fair and honest system of grading will not reduce his effectiveness as a spiritual leader by giving grades, including low grades, when they are deserved by the student.

Discipline and Its Effect on Student-Pastor-Bible Teacher Relationships

A number of those who are responsible for the education of the youth but do not carry the role of pastor-Bible teacher think the spiritual leadership of the pastor-Bible teacher would be adversely affected by his being involved in the school discipline. This view was rejected by all the principals as well as the pastor-Bible teachers who were contacted during this research.

Therefore it would appear that the majority of those who carried the role of pastor-Bible teacher as well as many of those who are very closely connected with their work, such as the principals, think the spiritual leadership of the pastor-Bible teacher is not hindered, and may even be enhanced, by his involvement in school discipline. Several of the principals said they thought the pastor-Bible teacher's membership on the discipline committee was an advantage to the student as an advocate and to the committee as a counselor.

How the Students Perceive the Pastor-Bible Teacher in His Various Roles

As a Counselor

From a study of the students' choices of a counselor in the fourteen situations given, the pastor-Bible teacher rates rather low as a first choice to whom the student would go for counsel. However, it should be noted that this was also true of all the other counselors used in this study except the dean.

It made no significant difference with the students whether the pastor-Bible teacher was a member of the discipline

committee or not as to their accepting him as a counselor. In both instances he received about twice as many nonfavorable as favorable responses. The choice of the student for a counselor is based not so much on his role as upon the situation which gives rise to the need for counseling, and the personality of the counselor and his rapport with the students. The latter observation concerning personality might well be considered in further research.

As an "Institutional Man"

This study suggests that the closer the pastor-Bible teacher is connected to the school and its program, including the teaching of at least one class, the better the rapport with the students.

As a Preacher

The research in this study implies that the students do not perceive the dual role of the pastor and teacher as a disadvantage with respect to their having him as a preacher on Sabbath morning after having him as a teacher during the week. The majority of the students interviewed preferred listening to the pastor-Bible teacher's sermons to those preached by their local pastor.

As a Giver of Grades

The evidence from this study conclusively suggests that the students do not believe the pastor-Bible teacher's effectiveness as a spiritual leader is adversely affected by the giving of grades, including failures, as long as the grading system is fair and consistent.

As a Disciplinarian

The response to the questionnaires seems to indicate that very few additional students would go to the pastor-Bible teacher for counsel if he were not a member of the discipline committee, but the difference was not significant. On the other hand, a large percentage of the students interviewed perceived the pastor-Bible teacher as a friend and advocate of the student involved in disciplinary problems. Those interviewed repeatedly said they preferred having the pastor-Bible teacher on the discipline committee, particularly if they were personally involved.

Recommendations for Further Study

Since the pastor-Bible teacher's encounter with role conflict seems continuous, since he experiences stress and frustration in connection with his work, and since this may contribute significantly to the high drop-out rate of the pastor-Bible teacher, the writer recommends the following areas and suggestions for further research:

1. A study be made to determine how the personality of the pastor-Bible teacher is related to role conflict and his low acceptance as a counselor.
2. A study be made of those areas mentioned in this report (see pp. 15-18) but not dealt with in the research, such as: (a) conflicts with respect to the use of time; (b) conflicts related to "expectation"; (c) conflicts related to "success" vs. "effectiveness" and conflicting demands; (d) conflicts as a result

of "too many bosses"; and (e) conflicts as a result of the need for confidentiality.

3. A study be conducted to ascertain how interference by parents and board members contributes to the role conflict of the pastor-Bible teacher. The pastor-Bible teacher may issue a low grade or be involved with the discipline of a student with no adverse reaction from the student, but reaction from the parents or board members is sometimes encountered.

4. An in-depth study be made to determine, if possible, why there is a heavy drop-out rate among pastor-Bible teachers.

The conclusions and findings in this study are applied generally to pastor-Bible teachers in Seventh-day Adventist boarding academies of the Pacific Union located in the western part of the United States. The adult and student populations there may not be typical in every respect of those in other parts of the country. It is therefore recommended that this same study be made in each, or in a random selection, of the academies in the United States to determine if the conclusions and findings in this study can be generalized to pastor-Bible teachers in all Adventist boarding academies.

A Recommendation for Reducing Role Conflict

One of the most serious role conflicts reported during the interviews was expressed by a pastor-Bible teacher when he said that his greatest frustration was his uncertainty of what was

expected of him as pastor-Bible teacher. He said, "I don't know and I doubt if any one else does." Since role ambiguity is one of the causes of role conflict the writer recommends that each school develop a comprehensive job description for the pastor-Bible teacher.

Summary

It is hoped that this study will help to reduce role conflicts in several areas by the light it sheds upon how the students perceive the role of the pastor-Bible teacher. The writer believes it will correct some misapprehensions the beginning pastor-Bible teacher may have concerning his role and how it is perceived by students.

Although this study did not deal directly with the question of the heavy drop-out rate among pastor-Bible teachers, it is hoped that in some way it may affect that situation positively. The better the teacher understands his role, the less likely, perhaps, he will be to leave the ranks of the pastor-Bible teacher.

A P P E N D I C E S

APPENDIX A

SIGNIFICANCE AND IMPORTANCE OF DISCIPLINE

THE PASTOR-BIBLE TEACHER AND DISCIPLINE

Even though the pastor-Bible teacher is a superior preacher and an excellent teacher, it is sometimes felt that his effectiveness as a spiritual leader of teenagers is adversely affected or even destroyed by involvement with discipline. If this should be true, is he justified in avoiding all involvement with the handling of discipline?

The very word discipline is frightening to some people. This is especially true when they think of discipline from a negative viewpoint. (Physical or mental brutality or complete permissiveness is not discipline.) Uneasiness about discipline is often caused by a misconception about what discipline really is.¹ What is discipline? Many authors have stressed the importance of understanding the true meaning of discipline.

Discipline Defined

Webster's Dictionary lists eight meanings for discipline.²

The word discipline comes from the Latin word DISCIPLINA which

¹Othildo Krug and Helen L. Beck, "A Guide to Better Discipline," Science Research Assoc., Inc., p. 3.

²Webster--The treatment suited to a disciple or learner; education; development of the faculties by instructing and exercise.; Training to act in accordance with established rules; accustoming to systematic and regular action, drill.; Subjection to rule; submission to order and control; control; habit of obedience, correction; chastisement by way of correction and training; hence training through suffering.

implies LEARNING, EDUCATION and TRAINING. In this paper discipline is thought of in this positive connotation. However, it is difficult to discuss the subject without dealing with the negative side to some extent.

Admonition and Counsel from the Scriptures

The counsel of the wise man was "Train up a child in the way he should go: and when he is old, he will not depart from it" (Pr 22:6).

The great apostle Paul in his charge to the young minister Timothy, included, along with preaching the word, being instant in season and out of season in reproving, rebuking, and exhorting with all long suffering and doctrine (2 Ti 4:1, 2). When Paul listed the qualifications of a bishop he included, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Ti 3:4, 5.)

The Bible contains examples of those who had this positive attitude toward discipline. Abraham is a prime example, receiving the Lord's commendation and blessing for commanding his children and his household after him (Gn 18:18, 19).

There is also the Biblical example of a minister (priest) who avoided the difficult task of disciplining his children and reaped the tragic results of permissiveness. Because Eli honored his sons above God (1 Sa 3:13) the nation suffered and Eli and his sons suffered eternal loss.

Admonition and Counsel from the
Writings of Ellen G. White¹

The pastor-Bible teacher's responsibility for reproof and rebuke goes beyond his own household and includes the church and school. Elisha's experience with the undisciplined youth of Bethel illustrates God's approval of the rebuke pronounced by His servant.² (See 2 Ki 2:23, 24.)

Ellen G. White, commenting on the experience of Elisha and the mocking youth, says, "Under inspiration of the Almighty he [Elisha] pronounced a curse upon them. The awful judgment that followed was of God."³

Then she continues: "Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt."⁴ It is a curse to always let youth have their own way.⁵ "If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence."⁶ "The greatest wrong done to a child or youth is to allow him to become fastened in the bondage

¹For Seventh-day Adventists the writings and counsels of Ellen G. White are considered inspired and therefore of special authority.

²Ellen G. White, Prophets and Kings (Mountain View, California: Pacific Press Publishing Association, 1917), p. 236.

³Ibid., p. 236.

⁴Ibid.

⁵Ellen G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1890), p. 579.

⁶Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1944), 4:651.

of evil habit."¹ "The desires and inclinations of the young should be restrained, their weak points of character strengthened, and their overstrong tendencies repressed."² This is the work of "wise teachers" who seek to remedy defects, which if are allowed to remain will mar the character of the youth.³

It is unfortunate that so much of the prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds.⁴ "In many cases all the labor afterward bestowed upon these youth will avail nothing."⁵

The pastor-Bible teacher must understand the true nature of sin, it is terrible, it cost the life of God. Christ the "Prince of heaven, has engaged in an eternal warfare against the principles of sin. All who will unite with Christ will be workers together with God in this warfare."⁶ The pastor-Bible teacher should keep the following statement in mind:

To hate and reprove sin, and at the same time to show pity and tenderness for the sinner, is a difficult achievement. The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin, and the more decided our disapproval of it. We must guard against undue severity toward the wrongdoer; but we must also be careful not to lose sight of the exceeding sinfulness of sin. There

¹Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1952), p. 291.

²White, Testimonies, 3:26. ³Ibid., 6:152.

⁴White, Counsels to Parents and Teachers, p. 325.

⁵Ibid., p. 326.

⁶Ellen G. White, Fundamentals of Christian Education (Nashville, Tennessee: Southern Publishing Association, 1923), pp. 465, 466.

is a need of showing Christlike patience and love for the erring one, but there is also danger of showing so great toleration for his error that he will look upon himself as undeserving of reproof, and will reject it as uncalled for and unjust.¹

Admonition and Counsel from Other Literature

In order to avoid the above problem one must have a thorough understanding of the meaning of discipline. Cranford points out that "inseparably involved in the training of the young is the very practical problem of discipline" and concludes:

Discipline is the wand by which the kind goddess of learning guides the child through the bewildering and sometimes terrifying maze of life. Skillful discipline is indistinguishable from love--and this is both its glory and its meaning.²

The word discipline has so many different meanings that it is important to review them in order to understand the literature on the subject.

Dreikurs and Cassel call discipline "The fulcrum of education."³ Discipline is not the same as punishment yet discipline may include punishment at times. There are other times when no overt act is involved, i.e., discipline may simply take the form of ignoring. The Medsens declare discipline to be--

. . . a process whereby certain relationships (associations) are established. It is a way of behaving, which will lead

¹White, Gospel Workers, pp. 30, 31.

²Peter G. Cranford, Disciplining Your Child (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), p. 18.

³Rudolf Dreikurs and Pearl Cassel, Discipline Without Tears 2d ed, (New York; Hawthorn Books, Inc., 1974), p. 19.

to certain results. First, it must be taught; secondly, it must be learned, i.e. internalized.¹

Proper discipline would include--(1) Helping the child acquire control over his own impulses.² (2) Teaching the child self-government, self-reliance, and self-control.³ (3) Leading the child to express himself in acceptable ways.⁴ (4) Protecting the child from physical and emotional harm.⁵ (5) Protecting the child from infringing on the rights of others.⁶ (6) Teaching the child to obey laws.⁷ (7) Preparing the child to face the stern discipline of life.⁸ (8) Developing in the child a spirit of cooperation.⁹

Cranford argues that quick discipline is an aid to developing the reasoning powers and that it eliminates faulty reasoning and that discipline is a form of reason. Note his statement:

Quick discipline is an aid to the development of the child's reasoning, just as our modern teaching machines speed the process by quickly letting the child know that he has erred in a learning situation. Discipline frees the mind for reasoning, since it does not have to wait for the facts of life to be slowly fed into it by experience. The mind reasons with facts. Discipline gets them into the brain early. Discipline not only eliminates faulty reason, it is a form of reason.¹⁰

¹Clifford K. Madsen and Charles H. Madsen, Parents/Children/Discipline A Positive Approach (Boston: Allen and Bacon, Inc., 1972), p. 5.

²Krug and Beck, p. 3.

³White, Education, p. 287.

⁴Krug and Beck, p. 6.

⁵Ibid.

⁶Ibid.

⁷Cranford, p. 131.

⁸White, Education, p. 285.

⁹Ibid.

¹⁰Cranford, p. 78.

Discipline is more than know thyself as the oracle of Delphi would have men learn. It is not only "Know Thyself," but "control, regulate, restrain, guide and direct thyself."

History of Permissiveness

Cranford in an excellent chapter on "The Foundation of Discipline"¹ points out that there is virtually unanimous agreement among the greatest minds of both the Western and Eastern world concerning discipline being "imposed upon" the young.² He further quotes Aristotle, "the scholar from whom other scholars learned," as saying, "Children must be steered by the rudders of pleasure and pain."³ Despite the unanimity there has been at least two major instances when the masses became confused about discipline. The first came during the Renaissance (1300-1500). Eby and Arrowood report:

No epoch of western civilization more rapidly degenerated in the practice of morality. . . . Men thrust aside every restraint . . . whether of state, religion, common moral decency, or of ordinary marital relations. . . .⁴

The second, now in progress, had its roots in misinterpretation of the teachings of Plato, Rousseau, Montaigne, Dewey, and Freud.⁵ However, Cranford dates its beginning in the year 1900, when John Dewey's "Psychology and Social Practice" appeared in the Psychological Review.⁶ Rousseau expressed himself vigorously

¹Ibid., pp. 19-24.

²Ibid.

³Ibid., p. 22.

⁴Frederick Eby and Charles Arrowood, The History and Philosophy of Education (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1942), pp. 85-87.

⁵Cranford, pp. 22, 23.

⁶Ibid., p. 25.

against permissiveness but his teaching that the child was instinctively good and was only perverted by the wrong teaching of society had its effect.¹ A few examples as reported by Cranford are given in the footnote.²

Montaigne (1533-1592) "confessed a pathological inability to stand the idea of anyone becoming disciplined for anything."³ The writer is in full agreement with Cranford when he says permissive theory and philosophy is a violation of common sense!⁴

Unfortunately, the educational pendulum has swung, "back and forth from strictness to leniency, Laissez Faire to rigid regulation, 'healthy' neglect to smothering affection. . . ." ⁵ No thinking person could be for harsh, oppressive, unloving discipline even in a mild form, much less when it reaches the point of brutality. However, as Dobson wisely says, the consequences of

¹Ibid., p. 30.

²William E. Blatz--"In an effective plan of discipline there is no place for corporal punishment."

Dr. Benjamin Spock--"Give him a graceful way out . . . pop in with a suggestion of something fun to do, and a hug to show you want to make up as soon as the worst of the storm has passed . . . if a child is handled in a friendly way, he wants to do the right thing. . . . WHAT MAKES YOUR CHILD BEHAVE WELL . . . IS . . . LOVING YOU FOR YOUR AGREEABLENESS. . . ."

Dr. Bert I. Beverly--". . . and a final rule about discipline: when you don't know what to do--do nothing; then you'll be right about 99% of the time."

Dr. Cranford concludes, "as a result of this persistent confusion of parents, I have seen emotional illness among conscientious mothers . . . there is sickness in varying degrees and in varying kinds among those who can find no way out." Ibid., pp. 31-39.

³Ibid., p. 30.

⁴Ibid., pp. 31, 32.

⁵Karl S. Bernhardt, Discipline and Child Guidance (New York: McGraw-Hill Book Co., 1964), p. vii.

excessive punishment as justification for the elimination of discipline "is foolish."¹ When discipline is eliminated, as Krug and Beck point out, "chaos, confusion, and survival of the most aggressive" is the result.²

Results of Permissiveness

Dewey (1859-1952), Freud (1856-1939), and Rousseau (1712-1778), 200 years earlier, along with their followers overlooked one important fact--with freedom comes responsibility. The result of permissiveness was chaos, as Dreikurs and Gray show in the following statements.

Freudian concepts and John Dewey's views on progressive education may have freed the child from centuries of brutality and oppression; but they failed to provide the means by which he could properly function in such an atmosphere of freedom.³

One of the major consequences of this was often an abdication of teacher leadership which led to a kind of permissive anarchy that made learning--not to mention maintenance of discipline, or even the promotion of democratic principles themselves--nearly impossible.⁴

Fortunately, through all the maze of extremism there have been those who have clung to a position of traditional discipline.⁵

¹James Dobson, Dare to Discipline (Wheaton, Illinois: Tyndale House Publishers, 1973), p. 12.

²Krug and Beck, pp. 3, 4.

³Rudolf Dreikurs and Loren Gray, Logical Consequences: A New Approach to Discipline (New York: Hawthorn Books, Inc., 1968), p. 17.

⁴Ibid., p. 16.

⁵Jenkins--"An institution for maladjusted children cannot exist without discipline. . . . Reasoning or persuasion do not always work. Release of feeling can be permitted only within limits."

Cole and Morgan--"Up until sixty years ago, children were slapped, struck, or flogged, both at home and in school. The

Sheviakon and Redl sum it up by declaring "permissiveness has not just been a failure, it has been a disaster."¹

Discipline is Necessary

Krug and Beck aptly state, "We all learn sooner or later, discipline is necessary--and inevitable."² Barnhardt confirms, "There can be no question of the necessity of discipline."³ Yet how slow some are to learn this simple fact. Crawford is convinced that many of the problems of the adults have their roots in an undisciplined childhood.⁴ He further states it is a truism that anything that produces permissive parents must produce undisciplined and hence untrained children.⁵ The same author quotes Drs. Walsh and Foote as saying:

extreme methods formerly used are certainly to be condemned, but milder punishment of this type has its values."

Father Flanagan--"No form of punishment is more disputed than spanking. . . . It is better to spank the boy (before the age of reason) than to let him risk getting hit by a speeding car. . . . No deep humiliation is felt when punishment is for the act. . . ."

Josselyn--"There are times when only spanking works. . . . Punishment can mean love to a child. . . . A child is often fearful of his own impulses. He feels more secure if he can trust adults to carry out the responsibility for directing those impulses. By punishing him the parents indicate their willingness to meet this desire; the punishment becomes evidence of their love." Cranford, pp. 39-42.

¹George V. Sheviakov and Fritz Redl, Discipline for Today's Children and Youth (Washington, D.C.: Association for Supervision and Curriculum Development, NEA, 1956), p. 14.

²Krug and Beck, p. 2.

³Barnhardt, p. 1.

⁴Cranford, p. 48.

⁵Ibid., p. 65.

Careful discipline is probably the most important condition of their early years for nervous irritable children. . . . Unquestionably, parental laxity frequently fosters the nervous tendencies of the young child. . . . The history of criminals often reveals the nervous, irritable child, undisciplined in early life and now practically incapable of controlling his impulses.¹

Dr. Cranford concludes "The evidence of my practice is overwhelming that only good results from fair but strict discipline."

And he continues:

I cannot avoid concluding that for forty years we have been witnessing a mass delusion. . . . It seems clear that the permissive tailors in education, psychology, psychiatry, psychoanalysis and child guidance have fashioned an invisible discipline.²

The Madsens point out that discipline is necessary for the child to function properly or even be happy.³ "Youth who follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life."⁴

Ministers of God, with hearts aglow with love for Christ and your fellow-men, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, to proclaim His message of salvation. Remember that a lack of consecration and wisdom in you may turn the balance for a soul, and send it to eternal death. You cannot afford to be careless and indifferent.⁵

There is one area of extreme importance that the writer feels should be mentioned before closing this discussion and that is anger. Many years ago E. G. White wrote, "Never correct in anger."⁶

¹Ibid., p. 41. ²Ibid., p. 43. ³Madsen, p. 6.

⁴Ellen G. White, Child Guidance (Nashville, Tenn.: Southern Publishing Association, 1954), p. 259.

⁵White, Gospel Workers, p. 35.

⁶White, Counsels to Parents and Teachers, p. 117.

Dobson thoughtfully states, "Your anger is the least effective motivation I can imagine."¹ And Cranford's statement that follows is worthy of the most sincere meditation.

The sheer truth of the matter is that a great problem of modern man is the control of anger. Wise men without number have pointed out the dangers of this emotion. Anger is almost completely self-destructive--Anger stupifies. Anger produces a temporary insanity. Anger has created more misery for human beings than all other causes combined. It places us all much closer to the animals than we care to think.² (Emphasis supplied)

It is the writer's conviction based on years of experience dealing with the disciplinary problems of youth that the preceding statement "Anger stupifies. Anger produces a temporary insanity" is true for the teacher, parent, and student, but is witnessed more often in the parents of the student being disciplined than in either of the other two parties.

Conclusion

At this point, the reader may well ask why the writer has said so little about the how, or methods of discipline. In answer, the writer has assumed that the pastor-Bible teachers are well-educated in the use of proper methods. Further, as important as it is, the method of discipline is outside the scope of this study.

The role conflicts of the pastor-Bible teacher seldom arise from improper methods of discipline. They are much more likely to be a result of his role in working with those who have been involved in breaking rules and regulations, whether they be home, school, or community.

¹Dobson, p. 97.

²Cranford, p. 119.

Most disciplinary problems stem from disobedience, (not all, however; some come from simple misunderstandings), disobedience of laws, rules, and regulations, including the laws of God as well as man's laws. However, it is the firm conviction of the writer that the pastor-Bible teacher should not have to teach obedience. This is the work of parents and should have been taught before the age of reason. It is the first thing a child is to learn,¹ and should begin at birth.² Unfortunately, few learn it so well as to go through life without additional learning in the 'school of hard knocks!' and few have learned obedience so well that the teaching of obedience need be of no concern to the pastor-Bible teacher. This means that the shepherd-teacher will have to be and should be concerned with and involved in discipline.

¹White, Education, p. 287.

²Krug and Beck, p. 6.

APPENDIX B

STUDENT QUESTIONNAIRE

SITUATIONS IN WHICH YOU WOULD LIKELY SEEK COUNSEL

Situation 1--To whom would you go for counsel if you received a letter from home saying your family was having serious financial problems and you might have to leave school.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1, Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2, Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3, Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4, Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5, School Counselor	1	2	3	4	5	Yes _____	No _____
6, Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7, Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8, Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9, Principal	1	2	3	4	5	Yes _____	No _____
10, **Other _____	1	2	3	4	5	Yes _____	No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 2--To whom would you go for counsel if graduation was just around the corner; your parents want and expect you to go to college, but you want to forget college and get a job, or get married.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 3--To whom would you go for counsel if you want to be a Christian but you don't feel you have to be a Seventh-day Adventist. All the don'ts bug you.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 4—To whom would you go for counsel if you used to pray regularly, but recently have felt that your prayers went no higher than the ceiling so stopped praying. You feel you should pray but don't think it does any good.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

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Situation 5—To whom would you go for counsel if you were being accused falsely by a faculty member for a misdeed in which you had no part.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

*The "(only)" after Pastor and Bible Teacher means that is their only position, they are not regular school counsellors or members of the discipline committee.

**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

<u>Situation 6</u> --To whom would you go for counsel if you found yourself (or your girl friend) to be pregnant?	Most acceptable					Totally unacceptable		Would age of the counselor make a difference?	
	1	2	3	4	5	Yes	No		
1. Pastor *(only)	1	2	3	4	5	Yes	No		
2. Bible Teacher *(only)	1	2	3	4	5	Yes	No		
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes	No		
4. Pastor-Bible teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No		
5. School Counselor	1	2	3	4	5	Yes	No		
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes	No		
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No		
8. Boy's/Girl's Dean	1	2	3	4	5	Yes	No		
9. Principal	1	2	3	4	5	Yes	No		
10. **Other _____	1	2	3	4	5	Yes	No		

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**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 7--To whom would you go for counsel if you were with a group of six (6) students when some liquor was shared by four (4) of them, you were one of the two who didn't drink but was named along with the other five (5) and know the faculty knew who the six students were?

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

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Situation 8--To whom would you go for counsel if a close friend is having a serious problem; if he or she gets caught, could be expelled from school?

	Most acceptable					Totally unacceptable		Would age of the counselor make a difference?	
	1	2	3	4	5	Yes	No	Yes	No
1. Pastor *(only)	1	2	3	4	5	Yes	No	Yes	No
2. Bible Teacher *(only)	1	2	3	4	5	Yes	No	Yes	No
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
5. School Counselor	1	2	3	4	5	Yes	No	Yes	No
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
8. Boy's/Girl's Dean	1	2	3	4	5	Yes	No	Yes	No
9. Principal	1	2	3	4	5	Yes	No	Yes	No
10. **Other _____	1	2	3	4	5	Yes	No	Yes	No

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**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 9--To whom would you go for counsel if you are having feelings of depression, you are not sure why but have lost your appetite and want to be left alone but you feel sick about the whole world?

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

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**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 10--To whom would you go for counsel if you and other friends were missing things from your rooms (money, clothes, etc.) and you felt you knew who was taking them but were not sure you could prove it?

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

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**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 11--To whom would you go for counsel if you received word that your parents had started divorce proceedings?

	Most acceptable					Totally unacceptable		Would age of the counselor make a difference?	
	1	2	3	4	5	Yes	No	Yes	No
1. Pastor *(only)	1	2	3	4	5	Yes	No	Yes	No
2. Bible Teacher *(only)	1	2	3	4	5	Yes	No	Yes	No
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
5. School Counselor	1	2	3	4	5	Yes	No	Yes	No
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes	No	Yes	No
8. Boy's/Girl's Dean	1	2	3	4	5	Yes	No	Yes	No
9. Principal	1	2	3	4	5	Yes	No	Yes	No
10. **Other _____	1	2	3	4	5	Yes	No	Yes	No

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**"Other" means such people as your physician, parents, a spiritual layman, but not other youth your age. Please write in your choice if you have one.

Situation 12--To whom would you go for counsel if one of your parents you love and understand; the other one, well, it's different. Every time you are together you quarrel?

	Most acceptable					Totally unacceptable					Would age of the counselor make a difference?	
	1	2	3	4	5	1	2	3	4	5	Yes	No
1. Pastor *(only)	1	2	3	4	5	1	2	3	4	5	Yes	No
2. Bible Teacher *(only)	1	2	3	4	5	1	2	3	4	5	Yes	No
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	1	2	3	4	5	Yes	No
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	1	2	3	4	5	Yes	No
5. School Counselor	1	2	3	4	5	1	2	3	4	5	Yes	No
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	1	2	3	4	5	Yes	No
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	1	2	3	4	5	Yes	No
8. Boy's/Girl's Dean	1	2	3	4	5	1	2	3	4	5	Yes	No
9. Principal	1	2	3	4	5	1	2	3	4	5	Yes	No
10. **Other _____	1	2	3	4	5	1	2	3	4	5	Yes	No

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Situation 13--To whom would you go for counsel if you used to be a happy Christian, but you are losing your Christian experience. You have stopped praying and reading the Bible.

	Most acceptable		Totally unacceptable			Would age of the counselor make a difference?	
	1	2	3	4	5	Yes _____	No _____
1. Pastor *(only)	1	2	3	4	5	Yes _____	No _____
2. Bible Teacher *(only)	1	2	3	4	5	Yes _____	No _____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes _____	No _____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
5. School Counselor	1	2	3	4	5	Yes _____	No _____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes _____	No _____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes _____	No _____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes _____	No _____
9. Principal	1	2	3	4	5	Yes _____	No _____
10. **Other _____	1	2	3	4	5	Yes _____	No _____

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Situation 14--To whom would you go for counsel if you knew one of your classmates had a key to the teacher's file and got a copy of a test and shared it with his roommate?

	Most acceptable					Totally unacceptable		Would age of the counselor make a difference?	
1. Pastor *(only)	1	2	3	4	5	Yes	_____	No	_____
2. Bible Teacher *(only)	1	2	3	4	5	Yes	_____	No	_____
3. Pastor-Bible Teacher who is on the discipline committee	1	2	3	4	5	Yes	_____	No	_____
4. Pastor-Bible Teacher <u>not</u> on the discipline committee	1	2	3	4	5	Yes	_____	No	_____
5. School Counselor	1	2	3	4	5	Yes	_____	No	_____
6. Bible Teacher-Counselor on the discipline committee	1	2	3	4	5	Yes	_____	No	_____
7. Bible Teacher-Counselor <u>not</u> on the discipline committee	1	2	3	4	5	Yes	_____	No	_____
8. Boy's/Girl's Dean	1	2	3	4	5	Yes	_____	No	_____
9. Principal	1	2	3	4	5	Yes	_____	No	_____
10. **Other _____	1	2	3	4	5	Yes	_____	No	_____

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VITA SHEET

Derrell Kendall Smith

July 1977

Derrell Kendall Smith was born November 20, 1922 in Salt Lake City, Utah. He was married to Barbara Arellano, R.N. in 1942 and has two children.

He received the B.A. degree in Religion from La Sierra College in 1949, the M.A. from the Seventh-day Adventist Seminary in 1952, the B.D. from the Potomac University (now Andrews University) in 1957, and the M.Th. from Princeton Seminary in 1962.

After graduation from college he served as principal and teacher of the Spencerville Junior Academy in Maryland (1950-51). He entered the ministry in 1952 in the Chesapeake Conference and was ordained in 1954 by the Chesapeake Conference where he served as district leader until 1957. From 1957 to 1962 he served as Youth Director and Education Superintendent of the New Jersey Conference. He served as Pastor-Bible teacher at San Pasqual Academy from 1962 to 1971, Principal of the Fresno Adventist Academy from 1971 to 1975, and is now teaching Bible at the Walla Walla Valley Academy and serving as the Associate Pastor of the Stateline District for the Upper Columbia Conference.