THE PROFESSION OF MARRIAGE COUNSELING
AS VIEWED BY MEMBERS OF FOUR ALLIED
PROFESSIONS: A STUDY IN THE SOCIOLOGY
OF OCCUPATIONS

Dissertation

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THE PROFESSION OF MARRIAGE COUNSELING AS VIEWED
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Chapter I -- Description of the Study

A . Why the Study Was Made

Counseling people about marriage is an ancient social endeavor. Traditionally, when this kind of counseling has been done by professional people it has been a peripheral activity of clergymen, physicians, attorneys, teachers, and others. Only within the last 20 years has marriage counseling become a somewhat organized and specialized professional function.

The history of marriage counseling has been traced elsewhere.¹ The focus of the present study is on the reactions of members of four specific professions toward the "emerging profession" of marriage counseling, and, more specifically, on those reactions which may hasten or retard the further emergence of the new profession. The four older professional groups chosen for study are the clergy, lawyers, physicians, and social workers. What do members of these professions think about marriage counseling and about the idea of a profession of marriage counselors? What do they think counseling

1. See Appendix A, Part 1. Also see: Mudd, Emily Hartshorne The Practice of Marriage Counseling, New York: The Association Press, 1951, pp. 1-21; Fisher, Mary S. "The Development of Marriage and Family Counselling in the United States" Parent Education, 3, Nos. 1 and 2 (April 1 and May 15, 1936), pp. 3-9; and Stone, Abraham "Marriage Education and Marriage Counseling in the United States" Marriage and Family Living, 11, No. 2 (Spring, 1949), pp. 38-9, 50.

is or should be? What relationship do they see between marriage counseling and their own professions? Are they receptive to inter-professional relations between marriage counselors and members of their own profession?

The basic hypothesis of this study is that there are areas of both ignorance and antipathy concerning marriage counseling among members of the older professions.

A central concern is: What characteristics of an interest group or an interest category do the established professions show in their reaction to the emerging profession of marriage counseling? Professional bodies may not be thought of as "interest groups" by the general public, and yet it has long been recognized by sociologists that they are, and that is a basic assumption of the present study.² Interest groups should not be expected to relinquish a traditional function to a new group without some resistance, providing that function is based on still-existing interests and

2. The mere fact that large numbers of people belong to the same profession, have an "interest" in common, and are generally thought of as a totality (such as the "medical interests") does not make them an interest group. They become an interest group rather than an interest category when they are in reciprocal communication; in professions this usually comes about through training programs, work contacts, and participation in professional associations. Historically, most professions in the Western world have moved from an interest category classification into an interest group classification so that their interests could be better expressed and implemented; more accurately stated, a core of the professional category becomes an interest group. See Appendix A, Part 2, of this study for definitions of interests and interest groups and for a survey of the history of these sociological concepts.

providing that new interests or values do not dictate the importance of the transfer of function.

It is also an assumption of the present study that the reactions of members of the established professions to the new profession of marriage counseling are of importance to members of the new profession. This assumption is based on two other assumptions:

(a) Well-organized associations, such as some of the older professions have formed, are "pressure groups" capable of hastening or hindering the establishment of newer professional groups, regardless of objective evidence concerning the efficiency with which the newer groups can meet expressed social needs. (b) The profession of marriage counseling today is in a precarious position where its future existence as a specific separate profession is still in doubt. The emergence of marriage counseling has not been volcanic; it has not swept the field of opposition nor met with enthusiastic reception among large numbers of either laymen or of professionals. It is no exaggeration, the author believes, to claim that there are many more scholars in the behavior sciences and in the various personal counseling and therapy fields who see no reason for a specialized field of marriage counseling than who feel any necessity for the establishment of this new profession.

The results of this study, then, should help members of the marriage counseling profession set a course which will better take into account the ideas and feelings of allied professional people. Along with this anticipated outcome of the study, the data may help

students of society understand better how the conceptions of one group can affect the status of another group.

Sociologists have two possible investments in the present research report. As students of the family, sociologists have been among the first and most numerous to enter the new profession of marriage counseling. And as students of society's segments, the institutions, sociologists are interested in the interaction taking place among sections of the occupational world.³ Sociological concepts of institutional structure and function, symbiotic relations, interest groups, attitudes and opinions, in-group out-group, status, role, prestige symbols, etc. have repeatedly been used in the scientific study of occupations so that today there exists at least a rudimentary "sociology of occupations."⁴

B. How the Study Was Made (Methodology)

The study took place in the following sequence:

1. The literature on marriage counseling was searched for hypotheses and ideas for investigation. This was done during the winter and spring of 1951.

3. Kingsley Davis claims that trying to be both scientist and therapist sometimes leads to self-deception. See: "The Application of Science to Personal Relations: A Critique of the Family Clinic Idea" American Sociological Review, 1, No. 2 (April, 1936), pp. 236-47.

4. See Appendix A, Part 3, for definitions of "profession" and for notes on the history of professions and of the sociological study of professions.

2. Also during the spring of 1951, 93 students in sociology classes at the Ohio State University contributed written statements on the following topics:

- a. Do you think that marriage counseling is a profession? Why or why not?
- b. What is the job of the marriage counselor? What functions does he perform?
- c. What attributes (personality, training, etc.) should a marriage counselor have?
- d. Under what circumstances do you think you would go to a marriage counselor?
- e. What possible relations might exist between a marriage counselor and a physician? a clergyman? a lawyer? a social worker?

3. In order to learn what areas of investigation might prove most fruitful, telephone interviews were held with a score of clergymen, physicians, attorneys and social workers in Columbus, Ohio. These respondents were asked to express their views on marriage counseling and the marriage counseling profession. Special attention was paid to their ideas concerning the possible relationships their profession might have with marriage counselors.

4. To obtain items for the questionnaire which was being constructed, and to test questionnaire items to see if they were adequate, personal interviews were held with members of the four allied professions during the following year. Interviewees were invited to discuss the same topics which were suggested for the telephone interviews and were also asked about their own counseling activities, their referral relationships, and their suggestions for the selection and training of marriage counselors.

5. Personal interviews were also undertaken with all available marriage counselors concerning their ideas on interprofessional

relationships and on the uses of a study such as the present one.

6. In June, 1951, a questionnaire was constructed and administered to 56 members of the four professions studied. Respondents were invited to criticize the items on the questionnaire as well as to answer them.

7. This questionnaire was also sent to 15 nationally-known marriage counselors for their criticisms and comments.

8. On the basis of the above critical work, a revised questionnaire was made and was pre-tested on 46 students in the professions being studied and by 16 additional members of the professions.

9. Another revision late in the summer of 1951 resulted in the final questionnaire, which is in Table 30 of Appendix B. At this point, the study was moved to Detroit, Michigan, because the author's work took him there.

10. During the fall and winter of 1951, 1,010 first-wave copies of the final questionnaire were sent, 100 at a time and in the proportions noted below, to members of the four professions studied. All of these final questionnaires were accompanied by letters asking for cooperation in the study. All included first class postage on a self-addressed return envelope.

11. A month after the first 400 questionnaires were sent, 281 second-wave duplicate questionnaires were sent to the non-respondents among the 400. These were accompanied by a short letter and three questions for respondents to answer if they felt it was impossible to answer the long questionnaire. A copy of this instrument, including the

three-item schedule and analysis of some of the data it collected are in Appendix A, Part 4.

12. A study of non-respondent attorneys randomly selected from the total non-respondent attorney sample was made by telephone to determine whether the respondent group differed radically from the non-respondent group. The data collected are contained in Appendix A, Part 5.

Throughout the above and subsequent stages, guidance was given to this project by the author's advisers at the Ohio State University, Department of Sociology.

The questionnaire was mailed to a randomly-chosen sample of 250 from a total of 338 Detroit members of the American Association of Social Workers, the American Association of Medical Social Workers, and the American Association of Psychiatric Social Workers; 250 from a total of 421 clergymen of the Jewish, Catholic and the better-known Protestant denominations listed in the Directory of Churches, 1950-1951, published by the Detroit Council of Churches; 250 from a total of 432 physicians belonging to the Detroit branches of the Michigan Association of General Practitioners and the Michigan Society of Obstetricians and Gynecologists; and 260 from a total of 520 attorneys listed by the Detroit Legal News as having handled divorce cases in the randomly-selected month of January, 1951. These groups were sampled because they were assumed to be in a better position than were their colleagues to know something about the profession of marriage counseling, and because so many of them belonged to profes-

sional associations through which they might make their opinions effective.

Although almost 500 of the 1,010 members of the sample replied to the request for information, it was found necessary to limit the workable responses to less than 400 because of the nature of replies: Some respondents used the short schedule analyzed in Appendix A, Part 4; others answered only a few items on the large questionnaire; while still others ignored the questionnaire altogether and replied by letters or by telephone. In fact, it was found advisable for purposes of analysis to "close" the sample when 360 almost-completely answered questionnaires were returned. The 360 were composed of 80 clergymen, 80 physicians, 80 attorneys, and 120 social workers, or 32 per cent return from the clergy and physicians, 31 per cent from the lawyers, and 48 per cent from the social workers. This comparatively large social worker return means that, strictly speaking, this portion of the sample is not comparable with the other three portions. It also means that any "total" percentages for the whole sample of 360 respondents are weighted in the direction of the social worker response.

That there is a selective factor present in the fact that replies were received from only 36 per cent of the professional people in the randomly-selected sample of 1,010 is obvious. In the present study, however, it is felt that this selective factor is somewhat less important than in many other questionnaire studies. The author is especially interested in people who have "strong" views on the

subject of marriage counseling, since these people are the ones who might most affect professional opinion for or against the new profession. (This assumes that people with the strongest opinions are most apt to respond.) Also, a major concern of this study is the comparison of ideas and opinions found in one professional group with those found in the other three professional groups. Since roughly the same selective factors probably applied to at least three of the four professions, the study might be said to be comparing admittedly select, although roughly comparable samples. And finally, data brought forth in the comparison of first wave with second wave questionnaires, in the telephone follow-up of non-respondent attorneys, and in the personal interviews, reinforce the feeling that the questionnaire respondents were not greatly different in their attitudes from the non-respondents, and that the direction of the differences which did exist are predictable. It remains true, of course, that questionnaire research is inadequate on the dimension of accuracy, although desirable in many other ways, a fact with which the author was acquainted when this methodology was chosen.

The data, when collected via the questionnaire, were analyzed by comparing percentages of respondents giving various answers on items and by noting, with critical ratio analysis, if the differences in percentages were statistically significant.⁵

5. Formulas used to determine critical ratios included an unpublished one derived by Dr. Raymond F. Sletto for analyses involving equal-N samples:

$$\text{C.R.} = \sqrt{\frac{n(f_1 - f_2)^2}{f_1(n-f_1) + f_2(n-f_2)}}$$

Before leaving the description of the methodology involved in this study, two problems encountered in the collection of data should be noted. The first is the problem of the identification of the author with the profession of marriage counseling. A few respondents indicated that the questionnaire was written in such a way as to lead them to believe that the author of it favored a separate profession of marriage counselors. Actually, the author is not as closely tied to the idea of a separate profession of marriage counseling as these respondents seemed to believe. The author is a sociologist who considers himself primarily a teacher of sociology, particularly sociology of the family; his marriage counseling activities are regarded by him as largely an adjunct to his family life education work. The author has no ambitions to be a full-time marriage counselor and feels no vested interest in whatever particular professional form marriage counseling might assume, except that he opposes the function being limited at this time to any one professional category, and hopes that counseling will more and more be done by individuals whose selection and training for the task are adequate, no matter what their professional affiliations are. This is also the position of the American Association of Marriage Counselors which claims that marriage counseling is "a specialized field of family counseling which centers largely on the inter-personal relationship between husband and wife. It involves many disciplines and is inter-professional in character. Those who wish to enter this field, however, whether physician, clergyman, psychiatrist or social worker, require a common

body of scientific knowledge, techniques and qualifications."⁶

Without exception, those who criticized the questionnaire as being highly biased in favor of a separate profession of marriage counseling were Catholic clergymen or laymen, a fact which helps explain the low rate of return of questionnaires by priests, as noted in Chapter IV. At any rate, the fact that the questionnaire was thought by some respondents to be biased in favor of professionalization of marriage counseling is probably further evidence of the advantage of having research about marriage counseling done by persons who are not otherwise attached to the counseling field.⁷

The second problem was that of a definition of the central term in the questionnaire, "marriage counseling." It was decided to use a relatively "loose" definition of marriage counseling in the collection of data, since it was not desirable to foist a strict concept of marriage counseling onto respondents who were being asked to discuss their concepts. In the final questionnaire it was stated that "in this study the term marriage counselor refers to those who make a separate, full-time occupation of marriage counseling as well as those who practice marriage counseling as part of their professional work as physicians, lawyers, clergymen, etc." In individual items the definition was tailored by implication to suit the data being pursued, and respondents were given ample opportunity in answering the items to

6. See Appendix A, Part 7, for this organization's specifications for the marriage counseling field.

7. This is the suggestion of Sletto, Raymond F. "What is Significant for Research in Marriage Counseling?" Marriage and Family Living, 12, No. 4 (Fall, 1950), pp. 130-2.

demonstrate their own definition of marriage counseling, which after all, was what was being sought.

C. A Description of the "Working Sample"

Who were the 360 respondents to the questionnaire? It has already been noted that 120 were social workers and that physicians, clergymen and attorneys comprised groups of 80 each. Chapter IV will contain some comparisons of sub-categories in each of the four professions studied, such as comparisons of group workers and case workers. At this time, however, the sociological characteristics of the respondents as learned through a personal data sheet of the questionnaire can be described. A full description can be gained from Tables 1 and 2.

1. Age. More than 80 per cent of the respondents were between the ages of 30 and 59. The social workers were definitely the youngest of the four categories and the attorneys and physicians were slightly older, on the average, than the clergymen.

2. Marital status. More than 71 per cent of the respondents were married, and only 15 per cent of these had been married less than 10 years. Ten per cent had been married more than 30 years. The physicians were married slightly later in life than the others and at a slightly higher rate than the attorneys and clergymen. Almost all of the Protestant and Jewish clergy were married. The social workers had the lowest marriage rate by far, 54 per cent being single. Almost 10 per cent of the respondents claimed to have been divorced, ranging from four per cent of the clergy to 16 per cent of the attorneys.

Table 1. Socio-Economic Characteristics of 360 Professional People Responding to the Questionnaire on Marriage Counseling.

Item	Category	Percentages				
		Clergy (N-80)	Social Workers (N-120)	Physicians (N-80)	Attorneys (N-80)	Total (N-360)
a.Marital Status	Single	13.8	54.2	2.5	12.5	24.4
	Married	83.8	43.3	90.0	82.5	71.4
	No Response	2.5	2.5	7.5	5.0	4.2
b.Ever Divorced	Yes	3.8	10.8	7.5	16.3	9.7
c.Years Married (If ever)	Less than 10	15.0	20.0	10.0	12.5	15.0
	10-19	21.3	12.5	43.8	28.8	25.0
	20-29	27.5	10.0	26.3	33.8	22.8
	30-39	15.0	3.3	7.5	8.8	8.1
	40-49	5.0	0	1.3	2.5	1.9
	No Response	16.3	54.2	11.3	13.8	27.2
d.Religion	Protestant	83.8	61.7	40.0	42.5	57.5
	Catholic	11.3	14.2	17.5	17.5	15.0
	Jewish	5.0	16.7	22.5	26.3	17.5
	"Christian"	0	.8	0	2.5	.8
	None	0	4.2	5.0	1.3	2.8
	No Response	0	2.5	15.0	10.0	6.4
e.Monthly church attendance	Less than 1	0	43.3	37.5	26.3	28.6
	1	0	12.5	13.8	17.5	11.1
	2	0	4.2	8.8	11.3	5.8
	3	0	5.8	5.0	7.5	4.7
	4 or more	100.0	30.0	20.0	28.8	43.1
	No Response	0	4.2	15.0	8.8	6.7
f.Years of professional practice	Less than 10	15.0	25.0	6.3	11.3	15.6
	10-19	28.8	34.2	37.5	25.0	31.7
	20-29	26.3	30.0	33.8	38.8	31.9
	30-39	20.0	6.7	12.5	16.3	13.1
	40-49	5.0	.8	1.3	3.8	2.5
	No Response	5.0	3.3	8.8	5.0	5.3
g.Income in previous year	Less than \$5,000	56.3	60.0	0	5.0	33.6
	\$5,000 to \$15,000	32.5	36.7	40.0	57.5	41.1
	More than \$15,000	3.8	.8	42.5	26.3	16.4
	No Response	7.5	2.5	17.5	11.3	8.9

Table 2. Age and Sex of 360 Professional People Responding to the Questionnaire on Marriage Counseling.

Item	Category	Percentages				Totals (N-360)
		Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	
a. Sex	Male	98.8	19.2	91.3	93.8	69.4
	Female	1.3	79.2	1.3	1.3	27.2
	No Response	0	1.7	7.5	5.0	3.3
b. Age at last birthday	20-29	5.0	9.2	1.3	1.3	4.7
	30-39	17.5	30.0	17.5	18.8	21.9
	40-49	30.0	32.5	36.3	37.5	33.8
	50-59	26.3	20.8	35.0	26.3	26.4
	60-69	13.8	4.2	0	11.3	6.9
	70-79	1.3	0	1.3	0	.6
	No Response	6.3	3.3	8.8	5.0	5.6

3. Religion. Of the respondents, 57 per cent were Protestant, 15 per cent were Catholic and 17 per cent were Jewish, with the residual category leaving this item blank or marking it "Christian" or "no religion." Eighty-four per cent of the clergy were Protestant, compared with 40 per cent of the physicians. The percentage of Jews ranged from five for the clergy to 26 for the attorneys. Omitting the clergy, all of whom attended church at least weekly, between 20 and 30 per cent of each professional category attended four or more times a month, while between 26 and 43 per cent attended less than once a month.

4. Sex. Except for the social workers, 79 per cent of whom were women, this sample is almost entirely male.

5. Length of professional practice. More than half of the respondents had practiced their professions from 10 to 29 years. As could be anticipated from the information already reported, the social workers had definitely shorter practices than the other groups.

6. Income. A third of the respondents reported a previous year's income of less than \$5,000; sixteen per cent said they made more than \$15,000. Almost nine per cent left this item on the questionnaire blank. Very few of the clergy or social workers reported incomes of more than \$15,000, while close to 60 per cent of both groups said they made less than \$5,000. Very few of the attorneys and none of the physicians reported making less than \$5,000, with 26 per cent of the attorneys and 42 per cent of the physicians claiming incomes of more than \$15,000.⁸

D.. Reliability and Validity of the Questionnaire

It is difficult to assess the validity of the questionnaire used in this study. There is not much with which to compare it. Here and there one finds a study which has data which seem comparable in a very limited way; an example is the agreement, noted in Chapter IV, between the findings of the present study and the findings of a study by Julian Woodward concerning attitudes of lawyers compared with similar attitudes of clergymen and physicians. Also, there is a certain amount of validation by "action;" a few individuals who reported friendly feelings toward marriage counseling on the questionnaire have since sent clients to marriage counselors. Mostly, however, confidence that the questionnaire measures what it purports to

8. The Office of Business Economics of the Department of Commerce, United States Government, reported the average American physician earned \$12,518 in 1951 and \$11,538 in 1950; the average lawyer made \$9,375 in 1951 and \$9,072 in 1950; according to Newsweek, 40, No. 5 (Aug. 4, 1952), p. 54.

measure must be based on (a) the way it squares with the more intensive personal interviews which were made, (b) the way it squares with the author's interprofessional experiences in marriage counseling and with those reported to the author by other counselors, and (c) lack of evidence to the contrary.⁹

Since there can be no greater validity than the reliability level will allow, the factor of reliability must be investigated. Here again, a certain confidence in reliability comes from personal interviews in which one feels that the interviewees display understanding of the questions and sureness of their answers. Also, the two pre-tests which invited criticism of each item on the questionnaire had weeded out the more obviously unstable items and had helped in the reshaping of others to make them more reliable.

Several other imperfect reliability checks were:

(a) Six respondents who returned the second wave questionnaire also returned the short schedule which accompanied it and which was designed to be filled out by those who did not return the long questionnaire. Since one item on the short instrument was the same as an item on the long questionnaire, the repeatability of the respon-

9. "We assume high validity when we have guarded against the known possibilities of error, when there is no known reason why informants should intentionally mislead, and when the results are not inconsistent with other known facts about the respondents or with other measures, the validity of which is accepted." Lundberg, George A. Social Research, New York: Longmans, Green and Co., 1942, pp. 201-2.

dents' responses could be measured. This item asked the respondent to rate present day marriage counseling as "very worthwhile," "worthwhile," "of little or no worth," or "harmful or dangerous." Five of the six respondents in question rated marriage counseling exactly the same on the two instruments, but one who rated it as "very worthwhile" on the short form, called it "worthwhile" on the long questionnaire.

(b) Although there were no duplicate items in the questionnaire, some items were similar enough to make a logical prediction of the response to one possible from knowledge of the response to the other. For instance:

- A. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?
- B. (If you do not refer cases of marital difficulties to a marriage counselor, is it because:) You do not know where to find a good counselor?

It was assumed that a person who checked (B) as a reason for not making referrals should also mark (A) "no." Actually, 94 per cent did so, but six per cent either marked (A) "yes" or left it blank. Also:

- C. It would be a mistake to professionalize marriage counseling.
- D. (Please check which one answer in each set of three comes closest to your own idea of what marriage counseling should be in the future:) A separate profession rather than an aspect of already-established professions.

Here it was assumed that those people who marked (D) would also mark (C) "no." Again, the result was not perfect reliability: 77 per cent marked (C) "no," 20 per cent marked it "?" or left it blank, and three per cent gave it a "yes" response.

(c) Fifty-six replies were received to the first pre-test of the questionnaire. Twenty-three of these were part of a random sample of professional people in the four categories studied here, mostly taken from telephone book listings. The answers these 23 gave to certain items which were in the same form on the final questionnaire can be used as a crude reliability check with the answers given by the working sample of 360. It is doubtful if this is of much value, however, since the two samples are so different. It is true that both represent the same four professions, but they were chosen differently. The small pre-test took place in Columbus, Ohio, while the other sample is from Detroit, Michigan. The small one includes clergymen who were not ordained or formally trained for their work, attorneys who had no connection with domestic relations law, physicians who were neither general practitioners nor gynecologists; all of these marginal types were omitted from the larger sample. Also, only two social workers were in the smaller sample, while the large sample was heavily weighted with social workers. Taking this comparison for what it is worth, however, Table 3 compares the small pretest sample with the large working sample on responses to selected items. (As far as is feasible, questionnaire items reported in tables in the text are numbered so as to provide a clue as to where complete responses to those items can be found in Tables 30 and 31, the large repository tables in Appendix B.)

(d) To determine if similar percentages would be obtained from similar samples, a split-sample analysis was made of several items.

Table 3. Comparison of Test and Pre-Test Responses to Selected Questionnaire Items.

Questionnaire Item and Response	Per Cent Making Response		
	(a) Pre- test (N-23)	(b) Test (N-360)	3 x S.E. of (b)
36. Marriage Counseling is largely a process of the counselor diagnosing and prescribing on the basis of a battery of tests he gives the counselee. (Agree)	17	10	4.8
45. If a capable marriage counselor opened an office near-by, I would make referrals to him. (Agree)	52	58	7.8
23. Physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case (the medical, legal, or religious part). (Agree)	34	35	7.5
1. In your professional work do you ever have contacts with people having marital difficulties? (Yes)	100	98	2.2
2. Have you done any marriage counseling in your professional work during the last year? (Yes)	65	79	6.3
6. Have you ever referred a case to a marriage counselor? (Yes)	30	33	7.4
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one? (Yes)	30	45	7.8
11. If you do not refer...is it because: (You can handle the cases better yourself?)	26	24	6.8
47. Which One answer best describes marriage counseling today:			
A. Very worthwhile	13	33	7.4
B. Worthwhile	52	46	7.8
C. Of little or no worth	26	9	4.5
D. Harmful or dangerous	0	2	2.2
No Response, or other	9	10	4.8

Particular interest was felt in the item concerning the worthwhileness of marriage counseling. Dividing the respondents into two groups of 180 each by numbering the questionnaires 1-360 and then separating out the odds and the evens into piles, comparison could be made of percentage responses of the odds, the evens, and the total sample. This is shown in Table 4. The differences in responses given by the two halves of the sample are well within three times the standard error of the percentages. On other items the percentages were found to be close, although not always as close as in the important item recorded in Table 4. For example, when asked, "If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?" 43 per cent of the odd-numbered respondents said yes, as did 47 per cent of the even-numbered respondents. Both figures are within three times the standard error of 45 per cent, which was the affirmative reply for the sample as a whole.

Table 4. Acceptance of Marriage Counseling by Split-Halves of a Sample of 360 Professional People.

Questionnaire Item	Per Cent Making Response			3 x S.E. of (c)
	(a)Odd Half (N-180)	(b)Even Half (N-180)	(c)Total Sample (N-360)	
47. Which one answer best describes marriage counseling today:				
A. Very worthwhile	33	33	33	7.4
B. Worthwhile	47	46	46	7.8
C. Of little or no worth	9	8	9	4.5
D. Harmful or dangerous	2	2	2	2.2
No Response, or other	9	11	10	4.8

Chapter II -- Conceptions and Opinions of Marriage Counseling

The answers to questionnaire items and the responses made in interviews are viewed herein as reports of the respondents' perceptions and conceptions of, and opinions and attitudes about, marriage counseling. Perceptions are here considered to be what the respondents "see" when they "view" a specific phenomenon related to counseling. Conceptions are the respondents' "generalized abstractions" or mental images concerning marriage counseling without a specific time or place reference. Attitudes are here considered to be the respondents' "tendency to act" on the basis of feeling-reactions generated by the perceptions made and conceptions held of marriage counseling. And opinions are the respondents' "verbal statements" which are presumed to reflect their attitudes toward marriage counseling. The use of these concepts follows that in Cuber, John F., Sociology: A Synopsis of Principles, New York: Appleton-Century-Crofts, Inc., 1951.

Tables 30 and 31 in Appendix B summarize completely the answers the 360 respondents made to the questionnaire used in this study; percentages are shown and the statistical significance of the difference between percentages is indicated. In the following text reference will be made only to those data which are most helpful in the discussion of certain specific points, and the level of significance of differences between percentages will be indicated only when it is desired to call special attention to this statistic.

A. Contacts with Marriage Counseling and Marriage Counselors

Before examining conceptions of counseling, it seems wise to know

upon what kind of experience with marriage counseling the respondents were basing their ideas. This material is summarized in Table 5.

Of those who returned the questionnaire, less than half (45 per cent) knew where to find a good marriage counselor; only 18 per cent of both the physicians and the lawyers knew where to find one. More than a third (37 per cent) said they knew a counselor personally, and again it was almost all clergymen and social workers who replied in the affirmative. Fourteen per cent said they knew a full-time counselor. A third said they had made referrals to a marriage counselor (almost half the clergy and social workers, about 20 per cent of the physicians, and 10 per cent of the attorneys), although 85 per cent had made referrals to a psychiatrist or psychologist.

Sometimes the contact with marriage counseling was a brief one based on one meeting:

"Unfortunately I know little about your group," one social worker stated. "I heard only one counselor talk and felt he was too ready to give advice. I feel one can't get far when dealing with people and their feelings in this way."

Several respondents indicated on the first page of the questionnaire that they really did not know much about marriage counseling, and one clergyman said in a telephone interview:

"Marriage counseling? I don't give it much thought. Not much need for it, and I don't see much future for it. I wouldn't know where to find a good counselor."

Others reported long-standing good relations with persons doing marriage counseling or a desire to establish such relations:

"I wouldn't be foolish enough to work with counseling cases when people are especially trained to do that for me. I have a case now I

Table 5. Contact of 360 Professional People with Marriage Counseling

Questionnaire Item	Per Cent Giving Affirmative Response				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
1. In your professional work do you ever have contacts with people having marital difficulties?	100.0	94.2	98.7	100.0	97.8
2. Have you done any marriage counseling in your professional work during the last year?	97.5	50.0	93.7	91.2	79.4
3. Do you know any marriage counselors personally?	53.7	53.3	15.0	18.7	37.2
4. Are any of the counselors you know full time marriage counselors?	21.2	19.2	5.0	7.5	13.9
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	62.5	69.2	17.5	17.5	44.7
6. Have you ever referred a case to a marriage counselor?	48.7	45.0	21.2	10.0	32.8
7. Have you ever referred a case to a psychiatrist or psychologist?	71.2	94.2	93.7	76.2	85.0
8. Have you had any formal training in the field of marriage counseling?	43.7	37.5	8.7	18.7	28.3
9. Have you ever heard of a national organization of marriage counselors?	13.7	22.5	16.2	11.2	16.7
10. Have you ever heard of a national journal written especially for marriage counselors?	11.2	13.3	6.2	3.7	9.2

would be glad to refer -- two cases." "I would be very pleased to know where to refer such clients. I think counselors would serve a very useful purpose and need." "I do that work myself, but would be glad to refer to other competent professional people -- that is, marriage counselors, but do not know of any."

Several interviewees reported having read journal articles about marriage counseling, mostly in Pastoral Psychology, and two had read books on the subject. On the questionnaire, 17 per cent of the respondents, led by the social workers, had heard of a national organization of marriage counselors, and nine per cent, again led by the social workers, claimed to have heard of a national journal written especially for marriage counselors. Actually, there is no such national journal, although several journals have sections concerning marriage counseling.

Almost all (98 per cent) of the questionnaire respondents had contacts in their professional work with people having marital difficulties and half the social workers and more than nine-tenths of the other professional categories claimed to have done some marriage counseling in their professional work during the last year. Many of the respondents and interviewees claimed to be greatly disturbed by their perceptions of American marriage, and several called for marriage education and counseling programs to meet the needs of families.

Clergymen said: "Why we have been so slow in recognizing the importance of education for marriage is a mystery to me. We train people for everything else, but leave marriage to chance. Surely parents should know the importance of the emotional education of children during the first three or four years. Applied religion can be the basis of family adjustments and genuine security. Home economics ought not to be neglected in this day and age. A knowledge of sex life and planned parenthood can be of the utmost value in developing happy, well balanced families." "Maybe my comments will reflect the need of more worthwhile training in order to handle the

many and complex problems of marriage, home and family relations which an active minister will have if he is really concerned for the people under his care." "I believe that in many cases legal, spiritual, medical and social forces should be united or cooperated to help safeguard the institution of marriage." A physician said: "Our present TV, movies, and stage heroes set a bad example and lack of spiritual ritual in many marriages gets the couple off on a wrong start." And attorneys claimed: "Particularly women don't realize what a change is in store for them when they get a divorce. By that I mean they have come to lean on a man and when they are alone they are left out of a lot of activities." "I have handled many divorce cases. There are a host of unhappy married people in Detroit. Something is wrong somewhere!"

To the questionnaire query, 28 per cent of the respondents—mostly clergymen and social workers—replied that they had had some formal training in marriage counseling, and two-thirds said people in their profession should get more college training in this work; only half the social workers believe this latter item to be true. (See Table 10).

One clergyman said that by "formal training" he meant "extension courses from the University of Michigan and through the Detroit Council of Churches.. They were non-credit and usually seminars but very helpful since I had none of this preparation in seminary." A social worker said she considered her family case work training in this category. Another clergyman wrote, "I should like the privilege of more adequate training and believe that every pastor ought to have much more. I have at times contemplated full time work in this field, for it is growing so tremendous in the problems of marriage and home." The head of a university medical school's department of obstetrics and gynecology said: "We are teaching our medical students that marriage counseling is one of the most important aspects of a physician's practice and that they should consider themselves fortunate to have young men and women applying to them for premarital examinations and advice. We advise that they set aside at least one hour in their busy schedule for the handling of such cases and we further outline a technique for such interviews and the performance of the physical examination of the bride-to-be. Since our students are now thoroughly grounded in psycho-biology, human behavior and clinical psychiatry.... they have been well prepared to receive the teachings regarding marriage counseling." Another clergyman pointed out that "Younger men in the ministry received professional training for this work, older men did not. I wish opportunities for training could be provided for older men among clergymen." And another: "Most ministers feel some-

what inadequate to meet the problems involved. They are hungry for knowledge on this subject. The most immediate results, indeed the greatest impact on the entire problem, might be made by some extension work among these ministers." A lawyer: "I believe this (marriage counseling) should be included in all law school curricula." But a physician disagreed with this philosophy: "A medical college is too full of courses now, - it cannot be widened within four years of study."

When presented with a 14-point check-list as to why they have not made referrals to marriage counselors, 23 per cent of the questionnaire respondents said that one reason was because they were marriage counselors themselves (39 per cent of the clergy, eight per cent of the social workers, 16 per cent of the physicians, and 38 per cent of the attorneys) and similar percentages said that they could handle cases better than the counselors. (See Table 6). Although only 16 per cent of the physicians claimed they were marriage counselors themselves, 33 per cent claimed they could handle cases of marital difficulties better than the counselors could. Several people qualified their claim to being marriage counselors by saying such things as "to some extent;" one physician claimed to be a marriage counselor "because all physicians are;" and a few clergymen pointed out what one Rabbi expressed as "people come to me on a personal basis; therefore, I feel that I can handle the cases better myself."

B. Ideas of What Marriage Counseling Is

What do people in the professions studied think marriage counseling is?

Only 16 per cent of the questionnaire respondents would say that marriage counseling today is a profession. (See Table 7). The four

Table 6. Stated Reasons for Not Making Referrals to Marriage Counselors.

Questionnaire Item	Per Cent Choosing Response				Total (N-360)
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	
11. If you do not refer cases of marital difficulties to a marriage counselor, is it because (check as many as you care to):					
a. You are a marriage counselor yourself?	38.7	7.5	16.2	37.5	23.1
b. You never see such cases in your work?	3.7	5.0	3.7	3.7	4.2
c. The cases are not serious enough for referral?	26.2	10.8	21.2	5.0	15.3
d. You can handle the cases better yourself?	31.2	2.5	32.5	38.7	23.6
e. The people resist referral to a counselor?	21.2	15.8	26.2	22.5	20.8
f. You do not know where to find a good counselor?	26.2	22.5	50.0	37.5	32.8
g. Professional counseling is too expensive?	17.5	7.5	18.7	6.2	11.9
h. You lack faith in the abilities of marriage counselors?	10.0	3.3	15.0	15.0	10.0
i. Marriage counselors are too radical in their views?	7.5	.8	2.5	1.2	2.8
j. Marriage counseling is too inexact to be helpful?	3.7	1.7	5.0	2.5	3.1
k. Marriage counselors are often unethical?	10.0	.8	5.0	2.5	4.2
l. Marriage counselors are often incompetent?	11.2	5.8	8.7	7.5	8.1
m. The idea of referral just never occurred to you before?	3.7	5.8	22.5	32.5	15.0
n. Other (please specify).	16.2	28.3	18.7	27.5	23.3

Table 7. Professional People's Ideas of What Marriage Counseling Is.

Questionnaire Item	Per Cent Agreeing				Total (N-360)
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	
32. Marriage counseling today is a profession	16.2	14.2	17.5	16.2	15.8
33. Marriage counseling is becoming a profession	53.7	56.7	25.0	25.0	41.9
42. It would be a mistake to professionalize marriage counseling.	21.2	5.8	16.2	25.0	15.8
34. Marriage counseling today is an art.	31.2	20.0	23.7	16.2	22.5
36. Marriage counseling is largely a process of the counselor diagnosing and prescribing on the basis of a battery of tests he gives the counselee.	15.0	0	16.2	13.7	10.0
37. Marriage counseling is a science.	17.5	11.7	16.2	18.7	15.6
38. Marriage counseling is becoming a science.	25.0	21.7	13.7	16.2	19.4

professional categories were in fair agreement on that response.

Twenty-eight per cent said that it is not a profession, with 42 per cent of the social workers making this reply; and 56 per cent were noncommittal. Forty-two per cent said marriage counseling is becoming a profession (twice as high a percentage of clergy and social workers as of physicians and attorneys), and 11 per cent (led by the attorneys) denied this. Sixteen per cent, including very few social workers, believed it would be a mistake to professionalize marriage counseling,

and only 50 per cent of the total sample marked actual disagreement with this idea. Only eight per cent (Table 30) felt that in the future marriage counseling should be strictly a separate profession rather than an aspect of other already established professions, although 58 per cent said it should be both a separate profession and an aspect of various related professions; and 29 per cent said that in the future marriage counseling should be done only by clergymen, physicians and other people in the "related professions."¹⁰

¹⁰. "On the question of whether there is a special field for marriage counselors there are two distinct points of view. One is that the problems are unique and demand specially trained persons to deal with them; the other holds that the urgent need is for supplementary training of those in the professions that ordinarily deal with these matters. Something is probably to be said for both points of view." Foster, Robert G. "Is Family Counseling a Profession?" Journal of Social Hygiene 22, No. 3 (March, 1936), p. 125. Foster does not answer the question posed in the title of his article, but he does provide a check list of questions regarding the professional training of marriage counselors.

"In every community there are some people who have experience of dealing with marriage problems. But their work is usually isolated and incidental. The doctor encounters marital disharmony in his surgery, the parson in his study, the social worker in his office, the magistrate or probation officer in the court. All of these, according to their lights, seek to do their best to deal with these problems. Sometimes it is a very good best, sometimes not so good. To some extent they cooperate in passing on cases to each other. But it is for the most part a casual business. The main pre-occupation of all these people lies in a much wider field. They cannot spare the time for exhaustive investigation of marriage problems. Nor, in most cases, have they the competence, except within their specialized spheres. They have, almost without exception, received no training for this work." Mace, David R. Marriage Counselling, London: J. & A. Churchill, Ltd., 1948, p. 16.

Personal interviews put some light on possible reasons for the above statistics. Almost no interviewee attempted to decide whether marriage counseling is a profession or not on the basis of a definition by which an occupation should be classified as a profession. As far as could be determined, however, the implication usually was that "profession" means "high prestige work," "assured ethics," "public acceptance," and "organization."

Those who regarded marriage counseling as a profession or as an occupation which was becoming or should become a separate profession made comments such as:

"I think primarily that marriage counseling is a specialized field that should have a sound basis in knowledge of the dynamics of human behavior plus additional training and skill in handling marital problems. In a way it is developmentally at the stage child guidance was some years ago" (social worker). "I believe there is room for separate marriage counseling services and that there a larger segment of society could be served than is now reached by the awesome psychoanalyst, or by the social agency still suffering under the 'charity' lable, however big a dent family agencies, child guidance clinics and mental hygiene clinics have made in this prejudice" (social worker). "There is a steadily increasing need for competent marriage counselors; I feel that their work should be much more publicized throughout the other professions, and much of it could be done as consultations or by referral" (physician). "Personally, I'd welcome the growth of a marriage counseling profession and I'd help them" (Physician). "I have been deeply concerned over this subject, primarily because of the lack of proper attention which such problems now receive at the hands of those consulted" (attorney). "I believe this has been a seriously neglected field and that it must be developed on a solid foundation if we are going to fulfill our responsibility to society. I believe the licensing of professional non-medical personnel to work in this field will be of great importance....." (physician). "I feel a need for a separate profession of marriage counseling which would have a working agreement with lawyers the way accountants have now" (attorney). "I certainly believe in a separate profession of marriage counseling. Those counselors could handle the cases I can't. I just deal with sex problems, and probably a psychologist or psychiatrist knows more than I do about those. And I certainly don't do anything about economic problems like budgets, etc. If there were such a profession, though, the counselors should be understanding and

experienced people; no old maids who know nothing except what they read in the books." (physician). "When the difficulty has a clearly seen emotional basis in the life of one of the marriage partners we can help; but there is a need for consideration of the problems of the whole family by a specialized counselor" (social case worker). "It may well help to have separate centers which specialize in marriage counseling since many people would avail themselves of the service-- it's a popular phrase at present and is reasonably free from unpleasant connotations" (social worker).

Those who reacted against the establishment of marriage counseling as a distinct profession often made comments like the following:

"The curse among those professionally trained persons working with people to help them work out their difficulties is this tendency to split ourselves up in little sub-professional categories--thus, psychiatrist, social worker, medical social worker, family case worker, children's worker, public assistance worker, etc. And now the new specie, 'marriage counselor.' Our poor clients or patients are confused and bewildered already, going from one specialist to another" (social worker). "Actually, I don't see these marriage counselors as a separate profession. What would be the sources of the knowledge used in it? Would it not be education, social work, psychiatry and psychology, or some mixture of these?" (social worker). "I believe that marriage counseling should take place within the framework of already established institutions and professions such as social agencies, the clergy, etc., with better training in this area" (social worker). "Marriage counseling is potentially harmful or dangerous unless it includes four aspects each of which should be contributed by a different person, to wit, religious, medical, legal and social" (attorney). "I think marriage counseling is not properly a separate profession. It should be done by lawyers, clergymen and relatives" (attorney). "The marriage counselor possesses, I assume, the faculty for accomplishing feats which the recognized professions apparently have not been able to do separately or in any combination. Naturally, I assume that he or she has all the qualifications of a lawyer, physician, psychiatrist, economist, philosopher, spiritual leader, psychologist, sexologist, sociologist, social worker, diplomat, educator, etc., etc., in so far as any problem pertains to any of these fields; and then an additional something which none of these professions can furnish. But what is that additional something? There certainly must be a functional purpose which will distinguish this inspired genius from the other, obviously unsatisfactory professions and callings" (attorney).

"Lawyers, physicians, the clergy, and psychiatrists counsel in marital difficulties" (physician). "Marriage counseling should never be a profession in itself. To be successful it must be a contact between friends who have a large degree of trust in each other" (physician). "Marriage counseling should be integrated with many

other groups ministering to human needs, rather than become a special profession" (physician). "This marriage counseling could well become a racket. I am against forming a new profession of marriage counselors. Social workers and the clergy should be the nucleus of any improvement in the marriage counseling field. Special teams from these professions could well function in every neighborhood. Marriage counselor in my book is either a clergyman or a social worker" (social worker). "I do not believe it is necessary to have a new and established profession. Let ministers and doctors take on this work and be trained accordingly" (clergyman). "Why a separate profession? Train the clergy better in this special field" (clergyman). "I would have great hesitancy to refer anyone to an outright professional marriage counselor. This is a field where the highest ethics need to be exercised, and where the information of such profound spiritual significance should never be thought of as something to be dispensed for a fee" (clergyman).

Some debate has taken place in marriage counseling circles as to whether this counseling is a science or an art.¹¹ What do other professional people think about this? Mostly, it seems, they do not think it is either. (See Table 7). Twenty-three per cent of the questionnaire respondents said marriage counseling is an art, while 26 per cent, with a heavy social worker vote, disagreed, and 51 per cent found no answer ready. Even fewer--only 20 per cent--said it is becoming an art; 23 per cent, again led by the social workers, disagreed. On the other question, only 16 per cent called marriage counseling a science, and 31 per cent disagreed, with the social workers having almost twice as high a percentage of disagreement as any other group. Nineteen per cent believe marriage counseling is becoming a science, and 23 per cent (again the social workers are highest) disagreed. In all of these items there was a large "don't know" and "blank" response, probably indicating both indecision and confusion on the part of the respondents and too much rigidity on the part of the questions.

11. Harper, Robert A. "Editorial--Marriage Counseling: Art or Science?" Marriage and Family Living, 13, No. 4 (Fall, 1951), pp. 164-6.

Before leaving these conceptions, it might be noted that 10 per cent of the respondents said marriage counseling is largely a process of the counselor diagnosing and prescribing on the basis of a battery of tests he gives the counselee. (See Table 7). No social workers believed this, but about 15 per cent of each of the other groups did. Forty-two per cent knew this is not true, including 70 per cent of the social workers, several of whom noted, "I hope not!" Another 48 per cent would not say yes or no to this item; this included 64 per cent of the attorneys. One of the physicians who felt the above was a good description of marriage counseling added: "And this is bad. The determination of the hysteria quotient, the neurotic quotient, the emotional instability quotient, as a method of total assay is filled with error and is wrong."

C. General Opinions of Marriage Counseling (See Table 8)

Although two-thirds of the questionnaire respondents had never made a referral to a marriage counselor (even though almost all of them said they came into professional contact with cases of marital difficulties), more than four-fifths of the clergy, social workers, and physicians claimed that marriage counseling today is either "worthwhile" or "very worthwhile," and two-thirds of the attorneys agreed. Nine per cent of the total respondents felt that marriage counseling is "of little or no worth," and two per cent claimed it is "harmful or dangerous"; attorneys were the group with the highest percentage

Table 8. Professional People's Acceptance or Rejection of Marriage Counseling.

Questionnaire Item	Per Cent Agreeing or Choosing Response(a)				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
44. In the future, marriage counseling should become a very worthwhile endeavor.	83.7	87.5	81.2	65.0	80.3
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	63.7	62.5	60.0	41.2	57.5
47. Which one answer best describes marriage counseling today:					
A. Very worthwhile	42.5	33.3	27.5	30.0	33.3
B. Worthwhile	48.7	46.7	52.5	37.5	46.4
C. Of little or no worth	3.7	6.7	8.7	17.5	8.9
D. Harmful or dangerous	1.2	1.7	0	6.2	2.2
48. Which one answer best represents your feeling concerning marriage counseling:					
A. I feel that people can work out their own problems without help from marriage counselors.	3.7	0	1.2	11.2	3.6
B. I feel that people should go to a marriage counselor only if everything else fails.	10.0	1.7	8.7	17.5	8.6
C. Although most of us do not need a marriage counselor, I feel that some marriages could be improved if the couples saw a counselor	40.0	43.3	42.5	36.2	40.8
D. I feel that normal, happy people might improve their marriages by seeing a marriage counselor now and then.	10.0	19.2	11.2	6.2	12.5
E. I would favor making premarital counseling a requirement for marriage someday, the same as blood tests are today.	63.7	33.3	40.0	36.2	42.2

(a) Percentages in items 47 and 48 do not total 100 because some respondents chose more or less than one response.

in the two "negative" reactions to present-day counseling, while the clergy were strongest of the four groups in their "positive" or pro-counseling responses. Eighty per cent believed marriage counseling should become very worthwhile in the future and only three per cent disagreed, the others giving no response or "don't know." Again, attorneys were somewhat less represented in the positive answer and more represented in the negative one.

On the matter of referrals, which was used partly as a measurement of attitude toward marriage counseling, 58 per cent of all respondents claimed that they would refer cases to a marriage counselor if a capable one opened an office near-by. This included about 40 per cent of the lawyers and a little over 60 per cent of the other groups. (The differences between the percentage of attorneys and percentage of other professions answering "yes" were all significant at the five per cent level. Levels of statistical significance are shown in Table 31.) Eleven per cent gave a definite negative answer, including 20 per cent of the attorneys, while 31 per cent expressed some doubts. Some social workers indicated that even if a capable marriage counselor opened an office near them, they would continue to use social work agencies; other respondents qualified their answers by indicating what they would consider a "capable" marriage counselor, such as "he would have to have adequate psychiatric supervision."

In another forced-choice item an indirect measurement of attitude toward counseling was obtained. Led by a highly significant percentage of the clergy, 42 per cent of the respondents chose a response which

committed them to favoring making premarital counseling a requirement for marriage some day, the way blood tests are in many states today; another 13 per cent--this time the social workers were most highly represented--indicated that "normal, happy people might improve their marriages by seeing a marriage counselor now and then;" 41 per cent felt that "although most of us do not need a marriage counselor, some marriages could be improved if the couples saw a counselor;" nine per cent, heavy with attorneys, felt marriage counseling should be turned to only if everything else fails; and only four per cent, again mostly attorneys, claimed that "people can work out their own problems without help from marriage counselors."

A Catholic priest agreed that normal people might improve their marriages by seeing a counselor now and then and claimed, "That is the object of the so-called Cana Conferences." As for the suggestion that premarital counseling be compulsory, a physician agreed and added: "Premarital counseling seems to me to be the most important counseling." An attorney said: "I think some agency should be established forthwith to do this premarital counseling." A clergyman: "Our greatest need is not for counselors with people who are already married--it is with youth who are unmarried." An attorney: "There is a somewhat facetious saying that the greatest cause for divorce is marriage. There is more to this than meets the eye. In many cases that are handled by attorneys in the divorce courts the biggest mistakes made were in the marriage itself rather than in the causes for divorce. Proper premarital education and training would have eliminated these mistakes."

D. Possible Reasons for Negative Reactions (See Table 9)

Several items in the questionnaire, and many remarks taken from the interviews, give clues as to what aspects of marriage counseling seemed objectionable to many of the professional people studied.

A few (six per cent) of the questionnaire respondents thought marriage counseling is largely quackery; these ranged from three per cent

Table 9. Selected Negative Opinions of Marriage Counseling.

Questionnaire Item	Per Cent Agreeing				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
39.Marriage counseling today is largely quackery.	3.7	3.3	6.2	13.7	6.4
40.More and more, marriage counseling is being taken over by quacks.	5.0	6.7	11.2	17.5	9.7
41.Marriage counseling today is pseudo-science.	6.2	9.2	17.5	13.7	11.4
43.Marriage counseling today is almost entirely confined to "advice to the love-lorn" columns in the newspaper.	6.2	3.3	20.0	18.7	11.1

of the social workers to 14 per cent of the attorneys. Forty-seven per cent disagreed, although 27 per cent circled the "?" for this item and 19 per cent left it blank. A few more (10 per cent) said that more and more, marriage counseling is being taken over by quacks; and here only 26 per cent were in definite disagreement. About the same percentage as said it is being taken over by quacks also said marriage counseling is "pseudo-science," although more physicians thought the latter and more attorneys thought the former. And about the same percentage also believed that marriage counseling today is almost entirely confined to "advice to the love-lorn columns in the newspaper;" again, this response was most popular among the physicians and attorneys.

Other specific objections to marriage counseling can be seen in the answers made to the check list question concerning why respondents do not make referrals to a marriage counselor when they encounter problems

of marital trouble. (See Table 6). Respondents could check as many of the 14 items as they cared to, and could add their own items, as they could to most of the check-list items in this study. It has been seen that the leading answers were that they do not know where to find a good counselor (33 per cent), they can handle cases better themselves (24 per cent), and they consider themselves marriage counselors (23 per cent). In addition, 21 per cent said that their clients resist referral (slightly less for social workers than for the others), 15 per cent said the cases are not serious enough for referral (lower for social workers, and much lower for attorneys), and 15 per cent had just never thought of referral before (a small percentage of clergy and social workers, but 23 per cent of the physicians and 33 per cent of the attorneys). Twelve per cent said professional counseling is too expensive (largely clergymen and physicians), 10 per cent lack faith in the abilities of counselors (less social workers than the others), and eight per cent said counselors are often incompetent. Less than five per cent made each of the following answers: "counselors are often unethical" (mostly clergy), "I never see such cases in my work," "Counselors are often too radical" (mostly clergy), and "Counseling is too inexact to be helpful."

Some of the other reasons for not making referrals to marriage counselors, derived from "write-in" answers on the questionnaire or from interviews, were:

Clergy—"Marriage counselors apart from a Christian faith have no real basis upon which to work. The home was originally an institution of divine origin and too many counselors fail to take this truth into consideration." "The cases that come to me are too spiritual in nature

to be handled by fee people." "The cases come to me as a matter of pastoral care under the auspices of the church." "The professional marriage counselor usually minimizes the spiritual forces which undergird the happy marriage." "The counselors fail in a Christian approach." "Often non-Christian ideals are used as a basis of counseling." "I believe the Pastor can do better, in most cases." "I discover many want to see their minister whom they have come to trust; are often suspicious of being referred; therefore I have given many hours to this sort of work." "The parties involved don't feel referral would do any good." "I am a Catholic priest. Fundamentally I hold that marriage primarily is a spiritual matter. Solution of most marital difficulties therefore, must be found in spiritual values. Consequently, I reject counseling by pure naturalists, secularists, materialists, agnostics and atheists. I would endorse a good Christian as a marriage counselor." "Whosoever counsel otherwise than the Holy Bible teaches is doing Satan a great service."

Social workers—"My orientation and experience lead me first to a social agency." "Not sufficient time to make a referral." "My referrals would ordinarily be to a psychiatrist or to a family agency which had as one of its functions marriage counseling." "Case workers are counselors." "Marriage is not a distinct entity." "One question: why a special category of marriage counseling? Generic case work approach seems to cover needs; your family service agencies are an illustration. Problems in marriage are related to personality problems of the individuals involved." "I use family caseworkers." "My supervisor resists such referrals." "I don't handle individual case problems." "I feel that a certain amount of marriage counseling comes within the scope of my agency (a family agency)." "The marriage counseling is too new." "The few cases which have come to my attention have needed referral for emotional problems of which difficulty in marriage was only one." "I work out in the county; in so far as I know, there are no marriage counselors there." "I work in a family service agency." "My agency has facilities for consultation." "Sectarian considerations block referrals in this city." "In my work I am able to give such service; I have the training to do so and my relationship with my clients makes it possible for me to give needed counseling more economically than a new referral would be."

Physicians—"It is not only a matter of referring the cases but of getting their consent to go. Usually one person is cooperative but the other either considers himself or herself so right that no one will be given an opportunity to change their opinion." "I try to help myself." "I have no knowledge of the work of marriage counselors." "Marriage counselors do not have status with the laity." "I have felt that I was capable of discussing and solving most cases that came to me." "I refer some cases to their Pastor; some to a psychiatrist." "I give some marriage advice myself because I know of no other person to send them to. Besides, the relationship between myself and some patients is so close that they prefer my advice." "I have felt that I was able to give adequate help to those consulting me." "I send some

cases to a psychiatrist. And since I have studied unofficially in this field and have worked on marriage counseling for about 11 years, and have had a small amount of informal psychiatric training, I care for all the other cases myself." "Regardless of counsel, the average patient will continue life as before." "I do not know anything about professional marriage counselors." "Marriage counselors are glorified social workers. There are too many half-baked social workers now."

Attorneys—"I just learned that marriage counseling is available." "People who come to me are usually past the point where they would consider consulting with a marriage counselor." "Marriage counseling is a racket!" "If it isn't done by the Catholic Church, it isn't marriage counseling." "I practice law, specializing in domestic relations; therefore, a counselor." "I advise people myself." "Marriage counseling as a profession is not well known to me." "I refer some to their ministers or priests and sometimes the Friend of the Court has been helpful in reconciliations." "As an attorney handling much divorce work, I personally handle these problems. Several physicians have referred such matters to me because of the primary importance of readjusting differences." "I would want to know more about this thing than I do now before I did any referring. I think most of us lawyers feel we have rather wide experience with marriage problems." "Lawyers are consulted usually only after both parties have firmly determined to divorce and after a long series of failures. We are not usually consulted when the trouble starts or when the parties are looking for a cure but rather when they both have decided no cure is available." "My usual practice is to counsel to the best of my ability by virtue of my experience as an attorney." "I consider myself a fair hand at counseling. If I were to suggest another person to consult, the matter would certainly drop then and there, and the party would attempt to diagnose his troubles in his own particular way." "The client retains me for a divorce, not for advice as to the causes of the break-up."

From these and other comments it was noted that certain specific criticisms of marriage counseling were fairly typical of each of the four professions being studied. The clergy's criticisms usually dealt with the fear that "lay" counselors would overlook the spiritual side of marriage:

"The trend to moral bankruptcy in the U.S. is recognized. This trend will only be stemmed by a return to moral and spiritual values. Treating marriage purely as a natural and human institution, paying no attention to its supernatural and spiritual elements will only aid and abet the moral decay of society. Setting up a marriage counseling service therefore, without any responsibility to spiritual authority is a dangerous thing and therefore undesirable."

The social workers criticized the fact that what could be done best by social workers was now being done by others and that concentrating on the marital relationship was creating too narrow a focus:

"I consider a trained social caseworker in a family agency as a marriage counselor."

The critical remarks of physicians were more varied, but seemed to indicate a feeling that the emerging profession was not mature enough:

"When a new profession develops--osteopathy, psychology, psychiatry or what not--it becomes a refuge for screwballs for at least a generation. The correction of this trend is unavoidable for a period and can scarcely be hurried."

The attorneys were often quite direct in their criticisms. Mostly they felt that for their clients, marriage counseling was too late or was inappropriate:

"People come to me for a divorce, not for advice."

Additional reasons why the professional people do not make referrals will be seen in their answers to other questionnaire items, as will a host of other objections and complaints against marriage counseling, even by those who have made such referrals. At this point it should be added that a recurring complaint in interviews with professional people was that the marriage counseling profession is "too loose, not organized, not really a profession," and therefore these professional people felt it was difficult to have a professional relationship with a marriage counselor even if they happened to know one. This seems to have been part of the thinking in one of the questionnaire items when 70 per cent of the respondents, led by the social workers, said counselors will have to establish more rigid professional standards if they wish

to develop their profession. (See Table 30).

E. Relationship of Marriage Counseling to Other Professions
(See Table 10)

A professional person's views of the profession of marriage counseling can be understood better if more is known about how he conceives of this new profession affecting or relating to his own profession.

It has already been seen that the great majority of respondents felt marriage counseling in the future should be both a separate profession and an aspect of the work done by other professional people such as clergymen and physicians. Only eight per cent (including almost no clergymen or social workers) saw it as a completely separate profession, although all four professions favored it being integrated into other professions as well as being a separate profession. (See Table 30). The social workers felt most strongly by far in favor of this combination, with comparatively few social workers being among those who favored future marriage counseling being done exclusively as a function of the older professions (41 per cent of the clergy favored this, 13 per cent of the social workers, 31 per cent of the physicians, and 39 per cent of the attorneys). Some respondents seemed to see a possible weakness in the counseling done by members of the older professions; 35 per cent--largely composed of social workers, the only professions not named as an "older profession" in the item--felt that physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case, that is, the medical,

Table 10. Relationship of Marriage Counseling to Allied Professions as Viewed by Members of Allied Professions.

Questionnaire Item	Per Cent Agreeing				
	Clergy (N=80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
12. When a lawyer is approached by someone seeking a divorce, he usually should refer the client to a marriage counselor if he is not a marriage counselor himself.	85.0	58.3	71.2	17.5	58.1
13. A marriage counselor should be allowed to advise a counselee concerning legal grounds for divorce even if the counselor is not a lawyer.	40.0	29.2	31.2	11.2	28.1
14. A clergyman should require couples to have premarital counseling by himself or some other marriage counselor before he consents to marry them.	88.7	44.2	42.5	52.5	55.6
15. Marriage counselors should be allowed to officiate at marriages even if they are not clergymen.	2.5	3.3	3.7	13.7	5.6
16. Marriage counselors should provide spiritual guidance for their counselees even if the counselors are not clergymen.	63.7	15.8	25.0	30.0	31.7
17. Marriage counseling is social work and should be practiced only by professional social workers.	12.5	28.3	27.5	27.5	24.4

(Continued)

Table 10. Continued

Questionnaire Item	Clergy	Social Workers	Physi- cians	Attor- neys	Total
18. Marriage counseling is one aspect of family case work and should be done mainly by the professional family case worker.	12.5	50.8	27.5	26.2	31.7
19. A physician who is not himself a marriage counselor should refer a patient to a marriage counselor if the patient's illness seems related to a poor marital adjustment	83.7	90.0	50.0	66.2	74.4
20. Marriage counselors who do not have medical degrees should refer all requests for birth control information to physicians.	47.5	55.8	75.0	68.7	61.1
21. A marriage counselor should feel it is his duty to provide birth control information for the counselee who requests it.	40.0	31.7	17.5	30.0	30.0
22. Providing information concerning sexual technique, when the counselee requests it, is a normal function of the marriage counselor.	58.7	37.5	31.2	50.0	43.6
23. Physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case (the medical, legal, or religious part).	25.0	63.3	15.0	22.5	35.0
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	17.5	10.8	21.2	22.5	17.2

(Continued)

Table 10. Continued

Questionnaire Item	Per Cent Agreeing				Total
	Clergy	Social Workers	Physi- cians	Attor- neys	
26. People in my profession are doing some work today that might better be done by marriage counselors.	32.5	36.7	36.2	45.0	37.5
27. Marriage counselors can be a help to people in my profession.	80.0	76.7	80.0	68.7	76.4
28. Most people in my profession would like closer relations with marriage counselors.	63.7	55.8	55.0	48.7	55.8
29. Most people in my profession would like to know more about the work of marriage counselors	85.0	81.7	78.7	80.0	81.4
30. In some ways, a profession of marriage counselor offers a threat to my own profession.	7.5	8.3	7.5	11.2	8.6
31. People in my profession should receive more training in college which would prepare them to do marriage counseling.	83.7	51.7	73.7	60.0	65.6

legal, or religious part; 41 per cent disagreed and 21 per cent answered "don't know," while three per cent left the item blank.

Characteristic doubts or criticisms about the counseling of the clergy were:

"Clergymen can help if prepared in psychology and religion." ".... only if they have been trained carefully." "Clergymen may do a lot of counseling, but few have any preparation for it." "I am fearful of the average clergyman doing marriage counseling, although I feel that religion has a very definite stake." "I believe that many of our young preachers are making a fad of marriage counseling. I believe many of them do actual harm by impertinence and insistence and pedantry." "I certainly don't think the clergy is any better able to handle these things than is the doctor, although many people go to their minister. The clergy has such unhelpful views on sex, though." "I have met preachers and authors who have set themselves up as marriage experts and to me it is amusing... I have never thought that anyone who set himself up as an authority to mend that which is unmendable is an expert." "I have found that sex relations are the cause of many unhappy marriages and one of the most disagreeable for a minister to give advice about."

A few doubts about the counseling of physicians and attorneys were:

"A Christian psychiatrist can do a good job." "I am amazed at times what poor jobs some doctors do in helping couples to be married. They lack a long view of the need and the subject matter." "Ninety-five per cent of the men in my profession (law) would be too selfish to refer a client to a marriage counselor. They would fear losing a few. Only five per cent are Christian-like." "There is a need for good marriage counselors as most attorneys do not take any interest in their clients other than the legal aspects and tend to fight hard for them thus spoiling any chance for reconciliation." "I can't feel that a lawyer, clergyman or other professional person whose basic functions are apart from marital counseling, and whose training in these matters is transient and tangential is competent to do this work adequately."

Turning to the specific relationship of marriage counseling to the respondent's own profession, one notes that 76 per cent of the respondents saw marriage counseling as a possible help to people in their profession (lawyers slightly less than the others), with only seven per cent disagreeing. Eighty-one per cent felt that people in their

profession would like to know more about the work of marriage counselors, and three per cent disagreed, although only 56 per cent felt most people in their professions would like closer relations with marriage counselors (again, the lawyers were slightly less optimistic); nine per cent disagreed with this latter idea. Thirty-eight per cent, oddly enough led by the lawyers, said people in their profession were doing some work that might better be done by marriage counselors, and only 29 per cent disagreed. In none of these items was the difference between the lawyer response and the responses of the other professions statistically significant. (See Table 31 for significance of differences).

One physician expressed a thought heard from a sizeable minority of respondents:

"I'd certainly welcome help from marriage counselors; I think most doctors should. Most of them don't like that phase of medicine. It would be good to have someone to send people to. And it would actually help the doctors' business since the counselors would undoubtedly send patients to the doctors for check-ups." Many respondents claimed they personally would like closer relations with marriage counselors, "but most people in my profession wouldn't."

Very few (nine per cent) said that in some ways marriage counseling offers a threat to their own profession; 15 per cent, including 23 per cent of the attorneys, marked the "?" on this item, and in interviews it was found that attorneys often mentioned that other attorneys would see a threat in marriage counseling. However, 17 per cent felt that marriage counselors today are handling many cases that more rightly belong to "some other profession," and only 14 per cent would disagree with this, the rest being doubtful, perhaps because of lack of evidence or perhaps because of conflicting evidence. This item brought forth the largest "?" response on the questionnaire. Of the clergy,

18 per cent believed marriage counselors are handling such cases, as did 11 per cent of the social workers, 21 per cent of the physicians, and 23 per cent of the attorneys.

One attorney claimed marriage counseling offered a threat to part of his profession, "the divorce profession." Another agreed but added, "However, the virtues outweigh the arguments for divorce lawyers' business." A physician admitted the marriage counselors constituted a threat, "...but only in so far as they may be incompetent, unmarried or unsuccessfully married, or they attempt to set themselves up as psychiatrists or physicians."

Although the respondents largely disclaimed marriage counseling was a threat to their professions, some responses showed that several of the professions had strong reactions to what they consider an encroachment by the newer profession on their own functions and duties.

It was asked if a marriage counselor who is not an attorney should be allowed to advise a counselee concerning legal grounds for divorce. Eighty per cent of the attorneys said no, with 44 per cent of the clergy, 50 per cent of the social workers, and 43 per cent of the physicians joining this answer. Only 28 per cent of the total agreed to giving this function to marriage counselors. Fifty-five per cent of the attorneys disagreed with the idea that an attorney who is not a marriage counselor should send prospective divorcees to a marriage counselor, although only three per cent of the clergy, nine per cent of the social workers, and 14 per cent of the physicians disagreed with this idea. (The differences in percentages in these two items are all statistically significant. See Table 31).

Some of the comments received on these matters concerning the overlap of the legal and marriage counseling professions were:

"Marriage counselors should be allowed to advise counselees concerning legal grounds for divorce providing the law of domestic relations is made a part of their curriculum." "Marriage counselors advise on legal grounds? An insane idea!" "Doesn't this depend upon the person's own questions about the possibility of saving the marriage, or readiness for help? If he doesn't want to save the marriage why should the lawyer refer him to a marriage counselor?" "My clients' requests for an immediate divorce are never granted. Divorce is not as important as the happiness of the family unit. The door to reconciliation is not closed until all factors point to no other solution." "I favor having lawyers refer divorce applicants to a marriage counselor; bar associations should adopt rules to this effect, as they have in some places." "Marriage counseling is an infringement on legal practice. It should be worked out so marriage counselors handle the social relationship and lawyers handle the legal end. Then we could be of help to each other. It is a very important subject." "Marriage counseling must confine itself to ironing out the personal relations of man and wife; not to dealing with legal matters. The counselor is a family advisor--somewhere between the doctor and the lawyer." "The law favors marriage; and so a lawyer should help marriage by referral to a counselor or any other means available." "It's a legal matter. You can't do it (counsel) unless you infringe on the legal profession. It's dangerous! You can do more damn harm than good!" "All lawyers handling divorce cases are marriage counselors." "Only attorneys after ten years of business practice should advise people in regard to such problems (marriage)--schools can't teach such a subject." "Marriage counseling is part of the legal profession--a neglected part." "It's not a threat, but it is an inroad." "It's a branch of law."

Turning to the relationship between marriage counseling and social work, one notes that 24 per cent of the respondents replied that marriage counseling today is social work and should be practiced only by professional social workers; this included 13 per cent of the clergy and 28 per cent of each of the other professions. Fifty-one per cent disagreed. Thirty-two per cent viewed marriage counseling as an aspect of family case work and felt it should be done mainly by the professional family case worker, including 13 per cent of the clergy, 51 per cent of the social workers, 28 per cent of the physicians, and 26 per cent of the attorneys. Since only 17 per cent of the social workers disagreed with this latter idea, although 38 per

cent of the total respondents disagreed, one might conclude that the social workers see marriage counseling as mainly the function of their family case workers, but not, it seems, as an exclusively social worker enterprise.

Some respondents, mostly lawyers, were violent in their opposition to marriage counseling being a social worker function exclusively. "A wild idea!" one commented. Another said, "I have known professional social workers who in my opinion are 100 per cent crackpots."

Social workers commented on the relationship of the two professions thusly: "I think marriage counseling today is very worthwhile only when conducted by competent, professionally trained practitioners which would include experienced, dynamically-oriented psychiatrists and social case workers. Otherwise I see it as being worthless, and often damaging." "Marriage counseling is part of the profession of social work done in conjunction with clergymen, physicians, and psychiatrists." "My casework training and experience and my orientation to psychiatry and analysis predisposes me to take a rather dim view of psychology in the field of therapy. If we have marriage counseling centers they should be staffed by psychiatrists and family case workers or psychiatric case workers who know therapy." "It would appear that this type of counseling could best be handled in the family agencies. It should also be related to treatment in children's behavior problems, dependency and public assistance. Marriage counseling should definitely be related to court action in non-support and divorce actions." "Family case workers feel they are counselors and that marriage counseling is really family counseling. Some of them feel they are the only legitimate marriage counselors--they and the psychiatrists they turn to. I'd like to see the disciplines get together, but I doubt if they can. Lots of professional jealousy exists. My case workers and the lawyers always clash."

Similarly, it was primarily the physicians who felt that a marriage counselor who does not have a medical degree should refer all requests for birth control information to physicians, although a large number of respondents of all professions agreed; and it was the physicians who least felt a marriage counselor should feel it is his duty to provide birth control information for a counselee who requests it. Another traditional role of the physician, the providing of information concerning sexual technique, was most jealously guarded by the physicians

in this sample: 50 per cent of them denied the providing of such information when the counselee requests it is a normal function of the marriage counselor, compared with 20 per cent of the clergy, 23 per cent of the social workers, and 26 per cent of the attorneys. (The differences between the physicians and the others were statistically significant. See Table 31). Further, the physicians expressed the most reluctance to encourage a fellow physician who is not a marriage counselor to refer a patient to a marriage counselor if the patient's illness seems related to poor marital adjustment; 84 per cent of the clergy felt it would be a good idea to do so, as did 90 per cent of the social workers and 66 per cent of the attorneys, but only 50 per cent of the physicians. (This also was a statistically significant difference).

It has been noted that the social workers often expressed the idea that marriage counseling needs the support of the medical profession, as represented by psychiatrists. Comments of various respondents on the relationship of the marriage counselor and the physician included:

"Marriage counselors must not attempt to be psychiatrists or physicians." "It is the doctor's job to do this counseling. Especially the gynecologist and obstetrician and the general practitioner doing this kind of work with women who are being married or having babies." "It isn't necessary to send all requests for birth control information to a physician; any counselor could have available for distribution some of the excellent material put out by planned parentage organizations." "I am firmly convinced that no one should give information regarding artificial means of birth control. I do not think that giving such information is within the competence of a professional marriage counselor since this involves the conscientious and religious beliefs of the counselee." "It depends on the purpose behind the request for birth control information." "I should prefer to work hand in hand with a fine Christian physician (there are such!), allowing the latter to give this birth control information scientifically." "A counselor could give out information about natural birth control."

"It is insufficient to provide information; a qualified physician is the answer." "It's all right for the counselor to give information concerning sexual technique providing he is happily and successfully married and knows where of he speaks." "Let lay counselors stay away from giving out sex technique information unless they are clergymen."

Nothing quite comparable to these data were found for the clergy. Eighty-five per cent of the clergy said that marriage counselors who are not clergymen should not be allowed to officiate at marriages, but so did 90 per cent of the social workers, 85 per cent of the physicians, and 76 per cent of the attorneys. The clergy, more than the other professions, felt that a clergyman should require couples to have premarital counseling by himself or some other marriage counselor before he consents to marry them (89 per cent as compared to 43-53 per cent for the other groups), and that marriage counselors should provide spiritual guidance for their counselees even if the counselors are not clergymen (64 per cent as compared to 16-30 per cent for the other groups); and so evidently these two ideas represent no threat to clerical free enterprise or prerogative.

Those clergymen who believe a marriage counselor should be allowed to officiate at marriages often pointed out, "They could do just as well as a Justice of the Peace, providing adequate licensure." "O.K. if they are licensed, or whatever J.P.s are." Some objected to the word "require" for premarital counseling, and many suggested that the word "spiritual" is rather broad: "If the counselors do a good job they can't help but provide spiritual guidance, if a very broad concept of spiritual is meant."

But again, it is mainly in the clergymen's remarks about the lack of religious or spiritual emphasis in the counseling done by non-clergymen that one notes resentment toward encroachments on what many clergymen consider the clergy's natural function of marriage counseling, as many of the following remarks show:

"Marriage counseling is needed but it should not interfere with that which a minister can perform because his viewpoint will be religious in every case whereas the other might not be. There should be a place to refer cases which are beyond the capability of the ordinary minister." "Unless the counselor is a true Christian, his work is not likely to stand up. The consciousness that he is dealing with 'spiritual beings'—that is, men and women who are not merely 'physical'—will help a great deal. It is fine to be 'scientific' but not to the point of neglecting the 'spiritual'. This, however, is too frequently the case—the 'spiritual' completely ignored." "A good counselor is a man who knows his business both with man and with God!" "My answers are qualified by the condition that the counselor must be a Christian." "We should try to inspire a sense of dedication to a nobler cause in counselors. Let it be corrected with religion, as marriage is elemental and fundamental and counseling will be superficial and inadequate unless it considers the whole of the human personality—body and soul. Other phases enter in also—as questions of compatibility, domestic science, relation to civic life, economic aspects, etc. These, however, are secondary considerations and will fall into correct perspective once the great purposes are determined. Certainly, a counselor should be a liberally educated person trained also in religion, working through private institutions." "The Archdiocese of Detroit has an office with trained personnel. The Catholic Family Center can instruct and work with married people. Every parish priest has the duty to instruct couples before marriage." "I never thought much about marriage counseling except as part of a pastor's regular work. Don't refer because Christian philosophy and psychology are the same and I have the first and have taken a couple of psychology courses. I can handle all the cases I get. There is nothing wrong with there being a separate profession so long as the men in it have a Christian outlook. It takes a spiritual experience, not just technical skills in the use of psychology."

"I believe pastors are, or should be, competent to handle these cases. If a minister is intimately acquainted with the lives of his people, has guided their development through school and after, has counseled the couple before and after marriage, solemnized their marriage, baptized or dedicated their babies, and performed other normal duties of a pastor, he is not likely to refer them to other counselors during times of domestic difficulty. Assuming a reasonable competence of the pastor, I doubt if another could aid them better." "I do not think we need a special profession in this field. A sincere Christian pastor who knows what God teaches concerning marriage and the home is the best counselor. As set up now, marriage counseling leaves out God and His Word. To me any attempt to solve our present marriage 'mess' without putting the fear of God into the hearts of those concerned is of little value. Glossing over symptoms does not effect a cure." "I feel a competent marriage counselor should be a person of religious understanding and one who stresses moral and religious behavior." "Full time counselors would be all right if they were competently trained and with the right moral, ethical and

religious views."

Finally, the ethnocentrism of each professional category in thinking that it can do marriage counseling better than anyone else came out in a question concerning the relationship of the professions. Respondents were asked to check which two professions (of nine listed) are best prepared to do marriage counseling today. The lawyers, and almost no one else, said the lawyers are; the social workers, and very few others, said the social workers are; the physicians said the physicians are; and the clergymen overwhelmingly said the clergymen are. All four professional categories chose "full-time marriage counselors" as their second choice, so that in total voting these professional counselors came out first, with clergymen, psychiatrists, social workers, and physicians coming next; lawyers and psychologists getting comparatively few votes; and teachers and nurses getting almost none. (See Table 30.)

Chapter III — Specifications for Marriage Counseling

An examination has been made of what professional people think marriage counseling is. Now what do they think marriage counseling should be? What should counselors do? What advice do the allied professionals have to offer the profession of marriage counseling? How do they stand on some of the issues facing the new profession today: licensure, gaining professional status, selection and training of counselors, aims and methods of counseling?

It was noted that less than half of the respondents said marriage counseling is or is becoming a profession. To become a profession, the respondents felt, the field of marriage counseling should, among other things, do a better public relations job, telling the public more about marriage counseling (88 per cent noted this) and creating better relations with other professions than now exist (78 per cent). Also the counselors must establish more rigid professional standards (70 per cent), and should be licensed by a board representing their profession (51 per cent agreed to this, and 14 per cent disagree.) More than half the physicians and attorneys felt counselors should be licensed by the state, but only a third of the social workers and a fifth of the clergy favored state licensing. (See Table 30.)

Leaders in the field of marriage counseling have also remarked on the need the profession has for taking some of these steps.

John Cuber claims:

"Marriage counseling is an 'emerging profession' about which, unfortunately, the public has had all too little reliable information. Popular magazine writers and opportunistic radio performers, whatever their motives, have tended to create a popular stereotype, caricaturing the role, the purpose and the scientific standing of the practitioner in this field, such that it may require a long education to correct the error."¹²

Cuber names as the three major public relations needs of the profession:

"A program of public education," "an attack on the problem of the quack counselor," and "working out the division of labor with related professional groups."¹³

The respondents to the questionnaire also overwhelmingly favored having marriage counseling practiced in both privately and publicly supported agencies rather than in either one exclusively (Table 30), although more who said it should be in one favored the private than the public setting. Only one per cent of the social workers favored using the public agency exclusively. The respondents also felt that existing agencies such as schools, clinics, etc., as well as special independent agencies set up specifically for marriage counseling, should offer marriage counseling services, although more favored the exclusive use of existing agencies than favored the exclusive use of special marriage counseling agencies. Burgess and Locke have discussed this problem of the use of existing agencies for the purpose of marriage counseling:

12. Cuber, John F. Marriage Counseling Practice, New York: Appleton-Century-Crofts, Inc., 1948, p. vii.

13. Ibid, pp. 156-9. And see Appendix A, Part 6, of the present study for notes on licensure.

"There is some difference of opinion on whether the (marriage counseling) center should be under independent auspices or should be a department or activity under an existing agency.....Those favoring an independent agency present two arguments which they feel militate against the success of assigning the leadership in marriage counseling to any existing agency. In the first place, if an existing agency assumes this function, it means that the activity of marriage counseling is subordinated to the principle function of the agency. In the second place, the scope of marriage counseling is likely to be restricted if it is carried on by any one of the existing agencies." (Family case-work agencies have restricted scope because they have the reputation for dealing with cases involving economic dependency; most non-church members will not go to a church for counseling; birth control centers can serve only those approving of birth control; etc.)¹⁴

A. Selection and Training of Marriage Counselors

Respondents were asked to express their views on the selection and training of marriage counselors with the expectation that a by-product of their answers would be some indirect clues to their conception of the profession of marriage counseling; that is, if they thought counselors need only a high school education, their conception of the field was different than if they believed that no one without a Doctorate should practice marriage counseling professionally.

Respondents were asked what kind of traits are most important for the person who is going to do marriage counseling (Table 11). From a list of 26 "traits", respondents most frequently listed as "very important": mature, lots of common sense, good listener, and open-minded; and they least frequently chose: scientific, efficient,

14. Burgess, Ernest W. and Locke, Harvey J. The Family: From Institution to Companionship, New York: American Book Co., 1950, pp. 743-4.

Table 11. Personality Traits Considered by 360 Professional People
To Be Very Important in a Marriage Counselor.

Questionnaire Item	Per Cent Calling Trait Very Important (N-360)
<p>76. Although most of the following traits are desirable, some are probably more important than others if one is to be a good marriage counselor. Please circle "V" for Very Important, "I" for Important, or "U" for Unimportant or Unrelated to good marriage counseling:</p>	
a. Objective	58.3
b. Open-minded	68.3
c. Kind	50.8
d. Highly trained	29.4
e. Highly intelligent	28.1
f. Highly skilled	31.9
g. Friendly	53.9
h. Tactful	58.3
i. Efficient	17.5
j. Sympathetic	46.9
k. Scientific	8.9
l. Encouraging	38.9
m. Mature	70.6
n. Flexible	29.7
o. Warm	39.7
p. Unselfish	26.7
q. Wise	33.1
r. Humble	20.6
s. Self-confident	21.4
t. Patient	52.2
u. Tolerant	58.6
v. Sense of humor	39.7
w. Good listener	69.4
x. Lots of common sense	70.8
y. Likes people	59.7
z. Other (please specify)	5.0

humble, self-confident, unselfish, highly intelligent, and highly trained. In between, moving from most frequently mentioned to least frequently mentioned, were: likes people, tolerant, objective, tactful, friendly, patient, kind, sympathetic, warm, sense of humor, encouraging, wise, highly skilled, flexible. Two ideal types of professional therapists were conceived in the asking of this question: the "business-like efficient surgeon" (highly intelligent, efficient, scientific, objective, self-confident, highly trained, highly skilled), and the "friendly country doctor" (likes people, good listener, wise, warm, friendly, kind, sympathetic, unselfish, humble, patient, lots of common sense). It appears that with several exceptions the latter is closest to how the respondents conceived of marriage counselors--they felt it is more important that the counselor be a "nice person" than that he be a "brilliant scientist".

Some of the comments of questionnaire respondents and interviewees on the question of important traits in a marriage counselor included:

Clergy--"If a man is 'scientific' he may be too detached." The counselor should be "considerate" "just" "spiritual" "prayerful" "devoted to the Christian life," and should have "a deep religious faith" "the imaginative capacity to be in another's place" "an awareness of the spiritual aspect of marriage."

Social workers--"Hetero-sexual adjustment is extremely important for those working in marriage counseling." A counselor should be "accepting" should have "made peace with his own conflicting desires" should have "self-awareness," and should be "....a paragon!"

Physicians--"The worst type of marriage counselor would be one who has never married--which implies refusal in every case--is immature, impractical, has never met and faced the knocks of life in the fullest sense, and who is hostile, cruel, and without a sincere

love for and sympathy with their fellow man." "The counselor should be a properly trained individual with good common sense and understanding of sexology, medicine and psychology." "He should be a person with lots of time to give."

Attorneys--"The value of marriage counseling depends on each individual who handles that position. Very few people have the necessary qualifications, experience, common sense, ability to inspire confidence, broadmindedness, to become marriage counselors." "Counselors should not be the type who never see the trees because of the woods, or who make their studies etc. because of a personal morbid or inferior outlook on their own lives in the first instance." Counselors should be "competent" "willing to continue graduate courses" "emotionally stable" "able to gain the confidence of the counselee" "capable, understanding, sincere" "honest with themselves and the counselees."

David Mace, British marriage counselor, has noted after a similar discussion that:

"....after reading this account of the personal qualities required for counselling, some readers may gain the impression that no one of lower status than an archangel has a chance of doing the work successfully!"¹⁵

Cuber puts more emphasis on the need for a knowledge of scientific studies and for a scientific outlook than do most of our respondents. He speaks of "modern scientific marriage practice" and says:

"The basis of the counselor's judgment does not come, of course, from his common sense or from his recollections of his own private life, but rather from his store of scientific knowledge derived by him from the sciences of human behavior--psychology, sociology, anthropology, biology and others."¹⁶

A committee of professional people interested in the training of marriage counselors reported in 1944 their recommendation that:

15. Op. Cit., p. 134.

16. Op. Cit., p. 21.

"Those with a natural aptitude for counseling should be encouraged; as in surgery, training cannot substitute for this personal disposition."¹⁷

Respondents were also asked about the social characteristics of the ideal marriage counselor. (Table 12) In view of the counseling profession's tendency to limit training opportunities to married men, it was interesting to note that only 34 per cent of the respondents would limit the counselor role to people who have been married (including eight per cent of the social workers and about half of the other groups). Still fewer said counselors must be people who have been married several years, with only seven per cent feeling they must be people who have exceptionally successful marriages. Only 19 per cent--no social workers and 24-34 per cent of the other categories--agreed that men are likely to be more effective counselors than are women. Only nine per cent, again including almost no social workers, would expect all counselors to be parents. Only eight per cent would disqualify a divorcee from counseling (ranging from 16 per cent of the clergy to one per cent of the social workers); in fact, 31 per cent felt having had a divorce might help a person be a better marriage counselor (and 34 per cent disagreed).

On the moral-religious side, it was found that about three-fourths of the clergymen in the sample believe marriage counseling should be practiced only by people with exceptionally strict moral standards, who believe in God, and who are members of some church.

17. "Professional Education for Marriage and Family Counseling" Marriage and Family Living, 6, #4 (Autumn, 1944), p. 70.

Table 12 - Social Behavior Expected of Marriage Counselors by
Members of Allied Professions.

Questionnaire Item	Per Cent Agreeing				Total (N-360)
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	
54. Marriage counseling should be practiced only by people with exceptionally strict moral standards	70.0	6.7	40.0	36.2	34.7
55. Marriage counseling should be practiced only by people who have never violated the sexual code.	17.5	.8	3.7	8.7	6.9
56. Only people who believe in God should practice marriage counseling.	73.7	24.2	35.0	40.0	41.1
57. Marriage counselors should be members of some church.	76.2	16.7	35.0	31.2	37.2
58. Only people who attend church regularly should practice marriage counseling.	51.2	6.7	5.0	11.2	17.2
59. People who have never been married should not be marriage counselors.	52.5	8.3	48.7	41.2	34.4
60. Only people who have been married at least several years should practice marriage counseling.	41.2	6.7	36.2	36.2	27.5
61. A person who has had a divorce should be disqualified from being a marriage counselor.	16.2	.8	11.2	5.0	7.5
62. Only people who have exceptionally successful marriages should be marriage counselors.	17.5	1.7	10.0	2.5	7.2

(Continued)

Table 12. Continued

Questionnaire Item	Clergy	Social Workers	Physi- cians	Attor- neys	Total
64. Having had a divorce might help a person be a better marriage counselor since he would have experienced marital trouble.	30.0	25.8	28.7	41.2	30.8
65. One should not become a counselor until he has become a parent.	11.2	.8	13.7	16.2	9.4
66. Men are likely to be more effective marriage counselors than are women.	28.7	0	23.7	33.7	19.2

(Table 12). More than half the clergy felt only those who attend church regularly should practice marriage counseling. The other professional people in the sample put little emphasis on church attendance, but from 30-40 per cent of the physicians and attorneys believed that counselors should have exceptionally strict moral standards, believe in God, and belong to some church. Less than a fourth of the social workers believed any of these three specifications necessary, with only seven per cent of them voting for the "strict moral standards" specification. Seven per cent of the respondents, ranging from one per cent of the social workers to 18 per cent of the clergy, said that marriage counseling should be practiced only by people who have never violated the sexual code, while 66 per cent disagreed.

The prejudice against unmarried marriage counselors--particularly women--came out in various remarks in interviews; this attitude was sometimes used to explain why an interviewee felt social workers would not make good marriage counselors:

"A spinster would be of little use." "....there is no substitute, generally, for experience as a spouse or parent, for the average student who intends to become a marriage counselor." Among those who somewhat doubted the wisdom of limiting the counselor role to married people was the clergyman who said it might be a good idea, ".....but the Apostle Paul, a bachelor, gave some of the wisest counsel regarding marriage ever recorded."

Various respondents amended the questionnaire items about marital status, sex, religious affiliation, etc. so that they would read that these specifications were "preferable but not mandatory." A few pointed out that these specifications were no more necessary for marriage counselors than for doctors, lawyers, etc. One clergyman, who felt having a divorce might help a person counsel, said that the idea made sense "on the A.A. principle," and a lawyer who liked this idea criticized modern marriage "experts" because:

"....I think they are immature in human behavior and no doubt happily married. What does the happily married person know about the tortures of the unhappy?"

On the matter of religious views and affiliations, a physician pointed out that "being a religious person probably would inspire more confidence and improve the financial end of the deal if one were to set up a private practice in marriage counseling." A minister called for regular church attendance: "From my point of view, a real understanding of religion is very helpful. To believe is not enough. Religion to be real must be practiced." And on the item about counselors never having violated the sexual code some comments were: "They may have been redeemed by God's Grace" (clergyman). "If the Kinsey report is right, there could be few who have never violated these codes" (clergyman). "Where do you find such people--outside the clergy?" (physician). Various respondents, looking at this hypothetical list of social-moral-religious specifications for counselors pointed out that even if desirable, these specifications were either unfindable, unenforceable, or both.

Looking at the literature on professional marriage counseling, one notes that Mace expresses some views on a few of the above "specifications:"

"It is agreed by all who have considerable experience of this work that marriage counsellors should themselves have had experience of married life. It is obviously difficult to guide others in handling a situation of which one has had oneself no personal experience.... Some unmarried workers are confident that their theoretical knowledge and observation compensate for this deficiency. But those with most depth of understanding admit the serious limitations under which they are placed. In addition to this personal difficulty, the unmarried counsellor has to meet and overcome prejudice on the part of those who are seeking help....It may be added that experience of parenthood is a further asset of undoubted value. But it cannot be considered as essential. There are some who would ask that the counsellor should have experienced not only marriage, but successful marriage. That is to say, they would exclude those whose marriages have ended in separation or divorce. On the other hand, many who have been through the experience of marriage failure claim that this very circumstance gives them a peculiar insight in the problems of those who are in trouble."¹⁸

As for the training of marriage counselors, (Table 13) the questionnaire respondents agreed fairly well (72 per cent) that a graduate or professional school degree should be a minimum level of education, with social workers significantly more insistent than the others on the greater amount of education. (See Table 31 for levels of significance). From a check-list of academic subjects, 75 per cent of the total sample chose psychology and 63 per cent chose "theory and techniques of counseling" as most important for the training of marriage counselors, followed by social work (37 per cent), sociology (33 per cent), human biology (22 per cent), theology (21 per cent), medicine (16 per cent), law (11 per cent), and home economics (eight per cent). Again, law received

¹⁸. Op. Cit., pp. 95-6.

Table 13. Education for Marriage Counseling as Specified by Members of Allied Professions.

Questionnaire Item	Per Cent Choosing Response				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
74. Please check the minimum level of education a marriage counselor should have achieved:					
A. High school diploma	2.5	0	1.2	2.5	1.4
B. Some college courses.	10.0	0	3.7	7.5	4.7
C. College degree	20.0	8.3	26.2	26.2	18.9
D. Graduate or profes- sional school degree.	63.7	90.8	61.2	61.2	71.7
No Response	3.7	.8	7.5	2.5	3.3
75. Which three academic subjects do you consider most important in the training of a marriage counselor:					
A. Home economics	8.7	3.3	8.7	15.0	8.3
B. Social work	21.2	74.2	17.5	15.0	36.7
C. Law	3.7	2.5	8.7	32.5	10.8
D. Psychology	72.5	79.2	73.7	72.5	75.0
E. Sociology	45.0	13.3	37.5	46.2	33.1
F. Human biology	21.2	20.0	28.7	17.5	21.7
G. Theology	46.2	5.8	18.7	20.0	20.8
H. Medicine	3.7	9.2	32.5	23.7	16.4
I. Theory and techniques of counseling	66.2	77.5	52.5	50.0	63.3
No Response (a)	2.5	2.5	6.2	7.5	4.4

(a) Some respondents marked fewer than three choices. If they marked none, they are included in the "No Response" category.

few votes except from lawyers; theology was most favored, by far, by clergymen; most of the social work vote came from social workers; and physicians, with a good second from the lawyers, were the chief voters for medicine. An interesting sidelight is that 79 per cent of the social workers chose psychology (more even than chose social work), while only 13 per cent of them chose sociology, although sociology was chosen by 45 per cent of the clergy, 38 per cent of the physicians, and 46 per cent of the attorneys. Less than the others, the social workers voted for theology and home economics but more than the others they voted for psychology and "theory and techniques of counseling." In this item, the respondents were asked to pick the three most important subjects for a list of nine.

Finally, one notes (in Table 30) that three-fourths of the respondents agreed that a marriage counselor should serve an apprenticeship with an experienced counselor before practicing on his own. Twenty-four per cent said he should be psychoanalyzed before practicing, including 26 per cent of both the clergy and the physicians, 15 per cent of the social workers, and 35 per cent of the attorneys; 37 per cent of the total disagreed with the idea of the counselor being analyzed, with 47 per cent of the social workers answering "?" for this item.

Actually, the interesting thing about contemporary training for marriage counseling is that there is no established curriculum for this profession. As Cuber points out:

"Colleges and universities in America are notorious for the slowness with which they have developed curricula to train people for emerging professions. There are many reasons for this slowness of adaptation which need not be discussed here. It is sufficient for our purposes to point out that at present there is a great lack of training facilities for the prospective counselor. As the matter now stands, there are two cooperating universities which sponsor a joint marriage curriculum with facilities for less than fifty students at a time!.... Thus, at present the prospective marriage counselor must be, in fact, a self-made man. He must construct his own curriculum...."¹⁹

Also, this prospective counselor must obtain a degree in social work, psychology, sociology or some other established academic subject since no college gives a degree in marriage counseling.

Aside from the recommendations of the joint committee of the National Council on Family Relations and the American Association of Marriage Counselors (Appendix A, Part 7, of the present study), various individuals or groups in the field of marriage counseling have seen value or lack of it in certain university degrees:

A committee in the Second Conference on Marriage and the Family reported, ".....one of the most effective ways of combating charlatanry is to make clear to the public the means of recognizing responsible individuals and agencies who are carrying out the counseling function. It was further recommended that individuals before seeking counsel should satisfy themselves that the counselor is a graduate of either a school of medicine, a theological seminary, a school of social work, a teacher-education institution, or holds a post graduate university degree. Furthermore, the counselor should be either a member of a professional society where he or she is in good standing with his colleagues, or be on the staff of a recognized licensed agency where counseling is a phase of the agency's work."²⁰

Mace sees an objection to having universities train marriage counselors:

¹⁹. Op. Cit., pp. 159-60.

²⁰. Brickner, Ruth "The Future of Family Counseling" Living, Spring and Summer, 1939, p. 48.

"It is therefore desirable that marriage counsellors should never be under about 25 years of age, and only under 30 in special circumstances. This clearly means that training for marriage counselling is not likely to be a feature in the student curriculum for any of the professions. The age of the normal student is such that it is neither possible to judge his suitability for marriage counselling, nor desirable that he should attempt the work even if on other grounds he appeared to be fitted for it. To give him training at this point might only encourage him to attempt to put into practice what he had learned. All full training for this work must therefore be given to senior people who have been submitted to some process of selection which indicates that they are suitable for it."²¹

Mace questions the whole idea of a strict academic preparation for marriage counseling; the English counseling organization he founded puts its emphasis in counselor selection on personal factors rather than on college training:

"Finally, something must be said about the general background of the counsellor. Obviously he must be a person of some education and culture, because he may have to deal with men and women of considerable intellectual equipment. It is a great advantage, also, if he has had some kind of professional training and experience—particularly experience of interviewing men and women in need of personal help.... Further than this we are not prepared to go. From the beginning we have asserted that our primary requirement for counselling is... personal fitness.... Other qualifications must be secondary to this all-important criterion. We do not therefore, insist upon any specific educational standard, such as the possession of a university degree or a professional training. These are desirable but not essential."²²

On this matter of college degrees or level of education needed for marriage counseling, some of the interviewees and respondents in the present study commented:

"College degrees do not insure good counselors. College and professional training is all to the good if character is well balanced. High standards are important—but we have gone overboard on the degree

21. Op. Cit., p. 93.

22. Ibid., pp. 98-9.

business" (clergyman). "There should be a college degree in marriage counseling so that a licensed person would use the title, John Doe, M.C., for identification" (attorney). "I would suggest a curriculum in marriage counseling, with related subjects of course, to be held at Graduate Schools of Social Work and leading to a degree in Marriage Counseling" (social worker).

Again, it is Mace who has put into his book the idea of marriage counselors being psychoanalyzed:

"There is also much to be said for the counsellor having a training analysis himself; partly to increase his own self-knowledge, and partly to gain an inside understanding of psychological methods."²³

Comments from some of the professional people interviewed included:

"If counselor trainees aren't analyzed, at least they should have some personality tests and interviews with recognized counselors" (clergyman). "Psychoanalysis would be a good requirement if it were readily available" (social worker). "Since most people who need this kind of counseling have major or minor personality difficulties, the people who engage in this work must have real understanding of themselves which cannot be acquired through 'courses'. Their indoctrination in psychiatry must be 'professional'" (social worker).

The professional literature on marriage counseling reflects more interest in supplementary training in this subject for members of the established professions than in the establishment of a specific curriculum for specialized professional marriage counselors. Perkins makes a plea for training the clergy to handle marriage counseling; he suggests theory and practicum courses be given in seminaries and expresses the belief that most Protestant seminaries now perform this function inadequately.²⁴ The previously mentioned 1944 committee

23. Op. Cit., p. 134. For a more workable suggestion, see Cuber, John F. "Teacher-Counselor in Marriage Education, Unsolved Problems" Marriage and Family Living, 13, No. 3 (Summer, 1951), pp. 128, 144.

24. Perkins, Worcester "What Contribution Should the Clergymen Make to Marriage Counseling?" Marriage and Family Living 14, No. 2 (May, 1952), pp. 124-7.

of leaders in counseling and family life education recommended to the National Conference on Family Relations:

"The Association of American Law Schools and the American Bar Association should be asked to lead the attention of law schools and bar associations to the necessity of making lawyers aware of the fact that matrimonial cases involve not only legal but also important social and psychological problems" (with the hope that future lawyers could handle and refer cases better).²⁵

Foster has commented on the whole question of training allied professional people to do counseling:

"It is not a question of whether the job is peculiarly that of the social worker, psychiatrist, or other existing specialist, but of how existing specialists already in the various professions and others desiring to enter this particular field can be given more training of a better kind in order to serve more adequately the demand which is being made for this type of service.....Ministers....are called upon to deal with a wide range of questions confronting family members, and...progressive theological seminaries are providing more and improved opportunities for young clergymen to obtain theoretical and clinical training in fields of psychology, sociology, social work and psychiatry, in recognition of the fact that most ministers are not now adequately equipped for this function, which they are inevitably called upon to perform....In view of the realities of the situation—the fact that the members of the legal, medical and clerical professions will of necessity continue to carry a large share of the load of marriage and family counselling—the trend toward the provision of more adequate supplementary training for the physician, lawyer, minister and others is highly desirable."²⁶

B. Goals and Services of Marriage Counseling

Three questions concerning the goals and services of marriage

25. "Professional Education for Marriage and Family Counseling" Marriage and Family Living, 6, No. 4 (Autumn, 1944), p. 73. The committee felt the ideal training for counseling at this time, however, would be some kind of graduate work which would follow an undergraduate degree in sociology or psychology.

26. Foster, Robert G. "Servicing the Family Through Counselling Agencies" American Sociological Review, 2, No. 5 (Oct., 1937), pp. 770, 766.

counseling were asked. From the questionnaire's 13-point check-list, (See Table 14) the respondents picked as the most important goals of marriage counseling:

"(1) To help the couples understand and appreciate each other's personality, (2) to safeguard the welfare of children, (3) to help the counselee grow in emotional maturity, (4) to help people enjoy their marriages more, (5) to help the counselee understand himself, (6) to prevent divorces, (7) to help make marriage the sacred institution it once was, and (8) to improve the counselee's mental health." This is a mixture of what the author had thought of as "mental hygiene" goals (1, 3, 4, 5, and 8) and "traditional" goals, although the mental hygiene goals were more widely chosen. In each case, the social workers were the category which had the highest percentage of votes for the mental hygiene goals and in all except one case the category with the lowest percentage of votes for the traditional goals.

Goals which received less than 16 per cent of the total respondents' backing (respondents could choose five out of the 13 goals on the list) were, in order of choice:

"(9) To uphold public morals, (10) to impress the counselee with the seriousness of his marriage vows, (11) to show the counselee right from wrong, (12) to make the counselee happy, and (13) to convince the counselee he should improve himself." In all except (12) the only "mental hygiene" goal in this part of the response, the smallest percentage of votes came from the social workers.

Table 14. Goals of Marriage Counseling as Viewed by Members of Allied Professions.

Questionnaire Item	Per Cent Choosing Response				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
50. Although most of the following 13 items are important, please check the five which you think are the most important goals of marriage counseling:					
A.To make the counselee happy.	5.0	7.5	10.0	12.5	8.6
B.To show the counselee right from wrong.	18.7	1.7	11.2	20.0	11.7
C.To prevent divorces.	45.0	24.2	66.2	53.7	44.7
D.To uphold public morals.	22.5	1.7	16.2	27.5	15.3
E.To improve the counselee's mental health.	20.0	43.3	31.2	32.5	33.7
F.To help the counselee understand himself.	40.0	76.7	35.0	31.2	49.2
G.To help the counselee grow in emotional maturity.	52.5	87.5	45.0	46.2	61.1
H.To safeguard the welfare of children.	68.7	70.8	62.5	71.2	68.6
I.To help couples understand and appreciate each other's personality.	63.7	91.7	67.5	63.7	73.9
J.To impress the counselee with the seriousness of his marriage vows.	30.0	2.5	16.2	15.0	14.4
K.To convince the counselee he should improve himself.	6.2	0	6.2	7.5	4.4
L.To help make marriage the sacred institution it once was.	67.5	9.2	38.7	40.0	35.6
M.To help people enjoy their marriages more.	42.5	70.0	66.2	48.7	58.3
N.Others (please specify)	5.0	3.3	2.5	6.2	4.2
No Response (a)	1.2	.8	3.7	5.0	2.5

(a) Some respondents chose more or less than five responses. If they chose none, they are included in the "No Response" category.

The clergy differed from the total percentages most markedly in giving a much higher percentage preference for "impressing the counselee with the seriousness of his marriage vows" and for "helping to make marriage the sacred institution it once was." Physicians differed primarily in seeing the prevention of divorce as a leading goal. And the attorneys differed from the total responses by generally giving mental hygiene goals smaller percentages and traditional goals larger percentages. (Table 14 shows how the professions differed on this item.)

Other goals marriage counseling has or should have, as suggested by the respondents, include:

"Emphasizing the spiritual," "to emphasize the home and the home life," "to supply an inadequacy in the training given by parents," "to show couples how to achieve the real goal of life through their marriage: to get to heaven," "to preserve the stability of the family as the basic unit of our society" (all by clergymen). "To impress the counselees emotionally that marriage is not an idealistic relationship, but one requiring continuous work towards improvement," "to help the counselee achieve an open mind and fairness," "to help the marriage work out," "to overcome feelings of inadequacy associated with requests for help" (social workers). "To teach the proper technique of intercourse," "to explain sex relations," "I'm afraid the goal often is to make the counselor happy" (physicians). "To help the counselee adjust to a corrected situation; all other goals will follow this," "to make God an integral part of married life," "to stabilize marriage and the family," "to let the counselee 'get it off his chest'" (attorneys).

There is no standardized goal of marriage counseling subscribed to universally by professional counselors. Some professional comment on the subject includes:

".....the primary objective of marriage counselling is to promote

an increase in human happiness and personality development."²⁷

"The goal of counseling is to help people over the spots that seem rough to them, and through this process to enable them to be more able to help themselves."²⁸

To a question on the services a marriage counselor should perform (See Table 15), 84 per cent of the questionnaire respondents replied that "helping the counselee understand his problem" is "very important," 70 per cent chose "listening to the counselee," 41 per cent "helping the counselee modify his overt behavior," 36 per cent "helping the counselee make decisions," and 29 per cent "giving the counselee information." Leading choices as "unimportant or unrelated to good marriage counseling" were, "defending the counselee by taking his side" (79 per cent), "deciding who is to blame in marital disputes" (65 per cent), "solving the counselee's problems for him" (55 per cent), and "issuing directives for the counselee to follow" (54 per cent). A borderline case was "giving advice to the counselee," which 28 per cent called very important and 22 per cent said was unimportant or unrelated. It is interesting that the above classification of services into important and unimportant or unrelated ones coincides with the ideas of many leaders in the marriage counseling profession

27. Burgess, Ernest W. "Marriage Counselling in a Changing Society" Marriage and Family Living, 5, No. 1 (Feb., 1943) p. 8.

28. Mudd, Emily Hartshorne "Counseling, a Philosophy and Method" National Council on Family Relations, p. 1. And see Groves, Catherine "Aspects of Family Counseling" Social Forces, 26, No. 3 (March, 1948), pp. 327-30 for a discussion of areas of agreement regarding philosophy, goals, etc. of counselors with different kinds of backgrounds and professional affiliations.

Table 15. Services a Marriage Counselor Should Render According to Members of Allied Professions.

Questionnaire Item	Per Cent Calling Service Very Important				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
52. What services should marriage counseling render? Please circle the V if one of the following services seems Very Important, the I if it seems Important, and the U if it seems Unimportant or Unrelated to good marriage counseling:					
a. Listening to the counselee.	76.2	80.8	65.0	53.7	70.3
b. Deciding who is to blame in marital disputes.	7.5	0	11.2	3.7	5.0
c. Giving advice to the counselee.	21.2	2.5	51.2	51.2	28.3
d. Solving the counselee's problems for him.	10.0	0	16.2	25.0	11.4
e. Giving the counselee information.	22.5	25.0	38.7	30.0	28.6
f. Defending the counselee by taking his side.	0	.8	0	1.2	.6
g. Helping the counselee understand his problem.	82.5	94.2	75.0	77.5	83.6
h. Helping the counselee modify his overt behavior.	37.5	48.3	30.0	43.7	40.8
i. Helping the counselee make decisions.	37.5	46.7	22.5	31.2	35.8
j. Issuing directives for the counselee to follow.	13.7	0	11.2	15.0	8.9
k. Other (please specify).	6.2	6.7	3.7	11.2	6.9

and with the explicit classification found in Cuber's Marriage Counseling Practice²⁹ upon which this item was built. In general, the social workers lead in choosing those services noted by Cuber as proper to counseling and rejecting those he claimed do not belong in good marriage counseling practice. The clergy were second in the resemblance of their views to those of professional counselors. On the question of giving advice to the counselees, three per cent of the social workers felt that is a very important service, compared with 51 per cent of both the physicians and the attorneys; 45 per cent of the social workers felt it is an unimportant or unrelated service, compared with four per cent of the physicians and no attorneys. The only other radical departure from the general percentages is that the attorneys showed much less faith in the function of "listening to the counselee" and much more reliance on "solving the counselee's problems for him" than did the others.

Other services that respondents felt it is very important to have a marriage counselor render included:

Clergy—"Pointing the counselee to a faith in God which underlies and undergirds all physical, mental and moral health." "Showing the counselee his duty and motivating him to fulfill it." "Making the counselee understand the problem of his partner."

Social workers—"Diagnosing the nature of difficulties and finding ways to use strengths for cementing marriage." "Helping the counselee to be freer to make his choice based on a more conscious understanding of his role in the marital relationship. This exploration of the ambivalence would usually result in a reduction." "Make good referrals to other professional services—law, medicine, religion, etc." "Helping the counselee understand his spouse and his or her needs." "Relieve some of the pressure of the counselee's guilt so he will be able to

29. Op. Cit., pp. 53-7.

drop some of his defenses, thus increasing his ego strength so that he has greater ability to cope with his own problem constructively." "Helping the counselee handle his situation realistically." "Helping the counselee maintain, establish or re-establish a marital balance satisfactory to him and his partner."

Physicians—"Tactful listening, leading understanding and then advising." "Providing thorough grounding in sex and sexual problems."

Attorneys—"Teaching the counselee the art of helping himself—for instance, solving his own problems." "Basically it is a problem of the counselee understanding, seeing himself objectively and developing techniques for solving his problems." "Teach counselee to understand self and mate." "Showing the counselee cases similar to his and how others suffered from the wrong decision; and how others, such as children, can be made to suffer by wrong decisions." "Let the counselee talk the whole thing out and show the other side of the picture." "Getting parties to think straight and honest." "Trying to determine the real cause of friction, not the result of it, nor the counselee's stated causes." "To help counselees help themselves."

In another question on goals (see Table 30), it was asked if a main goal of marriage counseling is to reduce the guilt feelings of the counselees. Eleven per cent of the respondents, including slightly fewer social workers and clergy than the other two categories, thought it was, while 45 per cent disagreed—more clergy and many more social workers doing the disagreeing. (Seventy-one per cent, including about 90 per cent of the social workers and 60 per cent of the other three professions, had earlier in the questionnaire claimed a marriage counselor should not condemn a counselee even if the counselee has behaved immorally.)

Some comments respondents made on this matter of guilt were:

"A counselor shouldn't condemn a counselee for the latter's immoral acts because this is a major reason why judicial and religious attempts to cope with the problems of marriage have failed. For one aspect, see Kinsey et al" (attorney). "Theoretically it is right not to condemn the counselee, for in most cases the counselee knows his own guilt; but he often needs to be brought to the release of this guilt—which I believe is admission to self and perhaps to counselor"

(clergyman). "We don't condemn the person but the thing he does or fails to do" (clergyman).³⁰

C. Methods of Counseling

In this study the only hypothesis in the realm of counseling methods is that some professional groups would be more in favor of "non-directive" or "directive" counseling than others would. Respondents chose one of three counselor-counselee "relationships" which they felt was most ideal for marriage counseling. (Table 16) Forty-two per cent chose the "middle of the road" relationship, 31 per cent chose the relationship which was clearly a directive one on the part of the counselor, and 20 per cent chose the one which represented the method of the non-directive counselor. Ten per cent made no response, some pointing out that the method should change with the circumstances of the case.³¹ Although these "situations" were not labeled "directive" or "non-directive," a few respondents recognized them and labeled them as such: "I assume by 'A' you are referring to 'non-directive therapy' and by 'B', a judicious use of 'interpretation'" (social worker).

30. For a plea for ministers to help in the abolishment of guilt feelings see Duvall, Sylvanus M. "The Minister as Marriage Counselor" Marriage and Family Living, 9, No. 3 (Summer, 1947), pp. 63-5. For instance: "The minister can learn to render a conspicuous contribution by becoming more aware of what has historically been one of his most important functions: the relief of guilt."

31. Some marriage counselors also follow a general policy of letting method fit the case, or even of depreciating the importance of the method or of specific counseling techniques: Cuber, Op. Cit., calls for "a healthy eclecticism," and Mudd, "Counseling, a Philosophy and Method," Op. Cit., says, "The techniques by which we work are comparatively unimportant compared to the interest and caring we show each person."

Table 16. Professional People's Opinions of How "Directive" Marriage Counselors Should Be.

Questionnaire Item	Per Cent Choosing Response (a)				
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	Total (N-360)
51. Which one of the following statements best describes the relationship you feel should exist during most of the sessions a marriage counselor has with a married person who has come to him with a problem:					
A. The counselee should do most of the talking, with the counselor merely expressing understanding by nodding or saying "Yes," and occasionally restating and clarifying statements made by the counselee.	36.2	19.2	12.5	12.5	20.0
B. The counselor should make requests that the counselee discuss and explore certain general subjects, and should suggest tentative interpretations of the counselee's behavior for him.	30.0	62.5	37.5	26.2	41.7
C. The counselor should take charge of the interview, directing its progress and presenting the counselee with information and advice of use to him, solutions to his problems, and plans of action for him to follow.	36.2	7.5	41.2	48.7	30.6
No Response	3.7	10.8	11.2	13.7	10.0

(a) Some respondents chose more than one of the statements.

Examining the data by professions, one notes that the social workers heavily favored the middle of the road course; the clergy split almost evenly on the three courses but leaned toward the two extremes; the physicians favored the middle of the road course and the directive relationship, especially the latter; and the attorneys were mostly "directive."

Parenthetically, mention might be made here of the methods used, and results reported, in the marriage counseling done by some of the professional people interviewed in this study:

"As a technique I believe strongly in the use of establishing a link with the past in the mind of the individual seeking counsel, using pictures of earlier years, and of earlier family life particularly, to restore some of the warmth and affection which have usually been frozen by the conflict between the estranged parties. I have been successful in patching up many couples in this manner" (attorney). "Most of my patients want diaphragms fitted or want OB care. Most of them won't ask for counseling; I volunteer the counseling to a girl who is getting married...I sound her out about sex. You have to volunteer the information because they just won't ask for it. I give them a copy of Butterfield's manual and tell them to read it together or at least both read it. I give each of the premarital girls about 30 minutes of discussion." "As a counselor, I particularly like the fact that most people respond so gladly to solid information about the family. From my point of view as a clergyman, I do not think there is any point at which I have the opportunity to make a more constructive contribution." "Often times, and too often, my own counseling, based on religious and moral precepts is hardly accepted. Too often such people merely 'get things off their chest'" (attorney). "I try to effect a reconciliation and once in a great while am successful, but even 99 out of 100 of these reconciliation cases only stay together for a relatively short while and then break up and get a divorce anyway" (attorney). "As a lawyer I spend much time attempting to reconcile couples. Getting people to discuss their differences in the presence of a third person who has their confidence is always helpful."

D. Other Specifications for the Profession of Marriage Counseling

Questionnaire respondents and interviewees were presented with an open-end-question on what suggestions they would have to improve

marriage counseling and to help it become an established profession.

Some suggestions collected through this item include:

Social workers: "Marriage counseling must define its goals and eliminate, somehow, the quacks who have received most publicity in the field. Standards for counselors must be worked out. Efforts to interpret to allied professions and referral sources must be made. Counselors must also recognize that everyone from the policeman on the beat to the allergy specialist feels qualified to undertake and practice marriage counseling, and that the field can never be exclusively confined to a professional group." "While in its growing phase the new profession should affiliate itself with social work, participate actively in social work's conferences, publicity, etc. Establish itself with the legal, medical and clerical professions by participating in projects that will dramatically demonstrate the interrelatedness of some aspects of these professions and marital counseling. Increase the academic training facilities for the profession. Introduce the elements at the undergraduate level. Provide psychiatric consultation for practicing marriage counselors." "More and better public relations—particularly among related professional groups. Licensing or professional membership which will protect professional standards and would probably facilitate referrals from other professional groups, as the question of preparation and training would not be raised." "There should be safe guards, legal and professional pressure, and information to the public, so that only qualified people practice marriage counseling." "The idea must be sold to the public. The average lay person, to my mind, has heard little or knows nothing about marriage counseling."

Physicians gave very few responses to this item: "Send literature regarding progress in this field to professional men, including physicians, lawyers, teachers—plus a little newspaper and magazine publicity." "I believe marriage counseling should be practiced like any other trouble shooting, including that done by a physician, auto-mechanic, etc. First find out what the trouble is before treatment is started. Because in my experience, there is a strong psychiatric component in maladjusted marriages, I believe the future marriage counselor should have good training in this field so that he can recognize, at least the person who needs psychiatric consultation."

Some of the attorneys suggested: "Licensed marriage counselors should become officers of a domestic relations court, like lawyers now officers of the court, subject to similar rules, regulations and discipline. Amend the law so that no suit for divorce could be started—where children are involved—unless it is first approved by a marriage counselor, or by leave of the court." "It must be within the reach of all classes of people, especially those classes which constitute the bulk of divorces." "I feel that in order to become an established profession, there must be built up a relationship of confidence such as a person may have in his doctor, lawyer, or clergyman."

It must be shown that such counseling is beneficial. It would seem that the present functions of such a counselor are twofold: premarital training and information, and handling and counseling domestic problems."

Among the specifications made by clergymen were: "There should be greater opportunities for persons who do counseling work in their line of duty to improve their counseling techniques." "Cases should be followed up." "To establish a profession of marriage counseling, maybe it would be best to start with the needs of the people and how they might best be met. These needs are enormous." "We know that 50 per cent of the people are not now affiliated with a church; they probably will not seek its counseling services and for them something else must be planned."

Chapter IV

The Four Professions Examined Separately

The purpose of this chapter is to focus on each of the four studied professions, drawing some conclusions about the over-all conceptions that the members of each profession have of marriage counseling and examining various sub-categories or divisions within the profession in search of significant relationships.

The assumption of this chapter is that through different personnel selection processes and different training process (mostly in professional schools), each of the four professional groups has created in its membership sets of attitudes, opinions, and concepts which are different in the aggregate from those created in the other professional groups, and which provide for a unique reaction to such a specific stimulus as a request to evaluate marriage counseling as a profession.

1. The clergy. If one were to draw a clergyman at random from the sample used in this study, what kind of views would he probably have about marriage counseling? First, one notes that the "typical" clergyman in this study is a person who has professional contacts with people having marital difficulties and who provides these people with marriage counseling.³² He may or may not have had any formal training

³². Emily Mudd claims that the Catholic Church uses its Pre-Cana and Cana Conference movements for marriage counseling, and the Catholic University of America gives specialized training in marriage and family education and counseling. The Protestant churches, she notes,

for this marriage counseling practice, and he probably does not refer to himself as a marriage counselor. The chances are that he knows where to find what he considers a good marriage counselor, but the odds are just even that he has ever referred a client to one.

This typical clergyman almost certainly thinks marriage counseling is a fine thing. He feels marriage in America needs help and he thinks marriage counseling might bolster the institution of marriage, protect children, and improve the counselees' mental health. He most likely favors compulsory premarital counseling.

He is less in favor of the professionalization of marriage counseling. He tends to see marriage counseling as a normal part of his ministerial work and is apt to be somewhat suspicious of the counsel-

have proclaimed interest in the subject through the Federal Council of Churches of Christ in America in 1948 and 1949 publications. The Jews do counseling through various organizations such as the Hillel Foundation as well as by the Rabbis. Mudd describes this "informal" counseling done by the clergy on pp. 26-9 of The Practice of Marriage Counseling, Op. Cit.; the Episcopal Church, she reports, has required since 1931 that their clergy do premarital counseling with couples they marry (p. 27), and Canon Laws require Catholic resident pastors to give premarital counsel (p. 54). In another study, only 79 out of 242 Lutheran pastors in 30 states who replied to a 1940 questionnaire were giving premarital instruction at the time: Cressman, Charles P. "Ministers and Marriage Instruction" Social Forces, 20, No. 3 (March, 1942), p. 378. Also of interest is the study by Wade, Andrew L. and Berreman, Joel V. "Are Ministers Qualified for Marriage Counseling?" Sociology and Social Research, 35, No. 2 (Nov. - Dec., 1950), pp. 106-12.

ing done by "professionals" who are not clergymen; this suspicion derives from his concept of marriage as a sacred or spiritual union. However, he probably feels that marriage counselors can be a help to people in his field and that people in his field would like to know more about the work of marriage counselors. He is less likely to be sure that people in his field want closer relations with marriage counselors, and he is very much less sure that marriage counselors could improve on any of the work being done by people in his field.

Being in favor of marriage counseling but suspicious of professional marriage counseling presents a dilemma to the typical clergyman which he solves by insisting that the clergy should do more marriage counseling themselves and should be better trained to do it; he feels that no other professional group is able to do as good a job of marriage counseling today as the clergy are. He also feels that relatively strict moral and religious specifications should be placed on people selected for training as marriage counselors.

Table 31 in Appendix B, points up the differences between the questionnaire responses of one professional category and the responses of the total sample of 360 professional people. From this table it appears that the clergy differed most radically from the total sample by holding the following views (all found to be statistically significant at the one-tenth of one per cent level):

Clergymen are more apt to have done marriage counseling in the past year.

Clergymen are more apt to favor a lawyer referring divorce applicants to a marriage counselor.

Clergymen are more apt to believe that the clergy should require premarital counseling before marrying a couple.

Clergymen believe more that marriage counselors should provide spiritual guidance for their counselees even if the counselors are not clergymen.

Clergymen are less apt to believe that marriage counseling is social work and should be practiced only by professional social workers.

Clergymen are less apt to believe that marriage counseling is one aspect of family case work and should be done mainly by the professional family case worker.

Clergymen believe more than the total sample does that of present occupations doing marriage counseling, the clergy are best prepared for the job.

Clergymen believe more that marriage counseling should be practiced only by people with exceptionally strict moral standards.

Clergymen are less likely to disagree with the idea that marriage counseling should be practiced only by people who have never violated the sexual code.

More than the total group, clergymen believe that only people who believe in God, are members of some church, and attend church regularly should practice marriage counseling.

Clergymen are less likely to disagree with the idea that divorcees should be disqualified from practicing marriage counseling.

Clergymen are more apt to believe that theology is a good subject to put in the training curriculum of marriage counselors.

Regarding the personality of counselors, clergymen put less emphasis on flexibility and tolerance and more than the others do on humility.

Clergymen are more in favor than is the group as a whole of making premarital counseling a requirement for marriage someday.

Clergymen are more apt to feel that an important goal of marriage counseling is "to help make marriage the sacred institution it once was."

In studying the data received from clergy respondents, the sub-categories of Protestants and Catholics were used; the Jewish sample was too small to be of value. The universe from which the random sample was drawn was composed of 421 clergymen--62 per cent Protestant, 32 per cent Catholic, and six per cent Jewish. The sample of 250 to whom questionnaires were sent turned out to be 67 per cent Protestant, 27 per cent Catholic, and six per cent Jewish. Of those who returned the questionnaire, 84 per cent were Protestant. Forty per cent of the Protestants to whom questionnaires were sent returned them, as did 13 per cent of the Catholics and 29 per cent of the Jews. From this one can draw two conclusions:

(a) Both the Jewish sample and the Catholic sample are too small to be of much value, and (b) there seems in the exceedingly low percentage of returns from Catholic clergy to be an indication either of some kind of rejection of or unfamiliarity with the kind of marriage counseling being studied.

Table 17 shows how the Catholic sub-sample compared with the Protestant sub-sample on the questions of the worthwhileness of marriage counseling today and of possibilities for future referrals to counselors. Remembering the smallness of the Catholic sample, what can be learned from these data?

Were the Catholics who replied to the questionnaire more hostile to marriage counseling than the Protestant clergy were? No, not hostile. While an occasional Protestant said he thought

Table 17. Catholic and Protestant Clergy Compared on Selected Questionnaire Items.

Item	Per Cent Giving Response	
	Catholic (N-9)	Protestant (N-67)
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	22	48
B. Worthwhile	56	46
C. Of little or no worth	0	3
D. Harmful or dangerous	0	1
Other, or No Response	22	2
45. If a capable marriage counselor opened an office near-by, I would make referrals to him (Agree)		
	22	72

marriage counseling today is of "little or no worth" or even "harmful or dangerous," no Catholic expressed this thought in the clergy sample. However, while 48 per cent of the Protestants said marriage counseling is "very worthwhile," only 22 per cent of the Catholics said so. The Catholics did have a higher percentage-- 56 as compared with the Protestants' 46--who rated marriage counseling today as "worthwhile." And in the question on the possibility of future referrals, 72 per cent of the Protestants said they would make referrals to a capable marriage counselor who opened an office near-by, and only 22 per cent of the Catholics thought they would.

Further investigation shows that a larger proportion of the Catholic sub-sample than of the total clergy sample replied that marriage counselors are handling many cases which more rightly belong to some other profession (33 per cent as compared with 18

per cent), that they, the clergy, had formal training to do marriage counseling (89 per cent to 44 per cent), and that they knew where to find a good marriage counselor (100 per cent to 63 per cent). They also tended more to disqualify divorcees from the role of marriage counselor (33 per cent to 16 per cent), and tended less to claim that only married people should practice marriage counseling (no priest felt this latter criterion was a necessary criterion for practicing marriage counseling). In many other respects they tended to resemble the Protestant sample and the total clergy sample very closely.

Both in the questionnaire data and in the author's interviews and correspondence with Catholic clergymen, it was noted that an almost unanimous feeling existed that the marriage counseling function was being carried out well enough by the Catholic clergy and that there was no need to change the preparation for, or method of counseling. The Catholic attitude on this subject seems well expressed by Edgar Schmiedeler:³³

"Though one does not meet such expressions as 'family counselling,' 'marriage guidance bureaus,' 'family clinics,' and the like in the terminology of the Catholic Church, in the activities of the Church one does meet the practice of what these terms imply. The Church has always done a certain amount of family counselling. She still gives guidance to couples in marital difficulties today. Indeed, the Church

33. In "The Catholic Church and Marriage and Family Counselling" Parent Education, 3, Nos. 1 and 2 (April 1 and May 15, 1936), pp. 33-4, 44. For an opposite view see: Clemens, Alphonse H. Marriage Education and Counselling, Washington, D.C.: Catholic University of America Press, 1951, p. 85.

ranks high among the agencies that undertake this type of work. She has very special opportunities for giving guidance and direction to the faithful in graded and guarded ways, and she has the necessary counsellors—leaders well equipped for this difficult and oft-times delicate task....Her priests are the Church's counsellors. Particularly do older priests—pastors, missionaries, retreat masters, and the like—become very adept at this activity. These spiritual guides acquire the necessary equipment for their work through long years of study and training and through many and varied opportunities for close contact with and observation of human nature" (pp. 33-4). Schmiedler discusses the fact that these priests have no families themselves, but, he claims that since they were brought up in families and can visit and work with many families they know what family life is. "Nor is it unworthy of note that, having placed themselves outside of or over and above family life, they have experienced no unfortunate family difficulties themselves and consequently can examine into and pass judgment upon trying family situations or marital difficulties without prejudices and without distorted views. Moreover, as has already been intimated, priests derive much helpful information for the work of marriage and family counselling from their studies—for example, from the principles of ascetical, moral, and pastoral theology that are taught them during their years in the seminary" (p. 34). "It is hardly an exaggeration to say that there is no other individual who has both the Catholic priest's necessary qualifications and an institution such as the confessional to work through for the readjustment of familial difficulties and for the reintegration of family life. Not only is the priest a highly qualified ethicist, equipped with knowledge and definite grasp of moral laws (a matter of most fundamental importance in this whole field), but he is also offered every reasonable opportunity to apply the law and to make adjustment in an intelligent and impartial way" (p. 44).

2. The social workers. Focusing on the social workers in this study, one notes that they, more than the other professional people, "speak the same language" as professional marriage counselors do. This is particularly true in the choosing of goals for marriage counseling and in the specifying of personality traits important to a marriage counselor.

The "typical" social worker in this study is a person who, like the typical clergyman, has numerous professional contacts with people having marital troubles, but who, unlike the clergyman, may or

may not offer these people any marriage counseling. He (most of the social workers were women, of course) is a person who can probably find a good marriage counselor if he needs one but who does not make referrals to marriage counselors as often as he does to psychiatrists or psychologists. Although there is some likelihood that this typical social worker has had some formal training for marriage counseling, it is unlikely that he considers himself a marriage counselor or feels that he can counsel better than marriage counselors can. He shows evidence of knowing what counseling is and is not, more than do the typical members of the other professions studied.

The social worker probably favors professionalization of marriage counseling, and is unimpressed by the counseling being done by members of the older professions. He is apt to feel marriage counseling is worthwhile today and will become very worthwhile in the future. To bring about better marriage counseling, the typical social worker believes that higher standards of selection and training should be instituted and that a public relations program should be started.

This social worker feels that his profession has an interest in the work of marriage counselors, and although he feels a separate profession of marriage counselors should be allowed to exist and that the practice should not be limited to social workers, he thinks that family case workers are in the best position to do counseling today.

The social worker presents a contrasting picture to that of the typical clergyman in that he does not have rigid moral and religious specifications for those who would practice marriage counseling; and he also puts few sex, marital status, or parental status specifications on the new profession.

Table 31 shows that when compared with the total sample of 360 professional people, the social worker sample is more apt to:

Know where to find a good marriage counselor.

Believe that marriage counseling is basically family case work.

Believe that physicians should refer clients to marriage counselors if the clients have illnesses which seem related to poor marital adjustment.

Believe that members of the older professions such as the clergy, lawyers and physicians often make poor marriage counselors because of their limited viewpoint.

Know that marriage counseling is not simply a matter of administering tests from which a diagnosis is made.

Think that psychiatrists and social workers are best prepared among the professions to do marriage counseling today.

Choose "to help the counselee understand himself," "to help couples understand and appreciate each other's personality," and "to help the counselee grow in emotional maturity" as important goals of marriage counseling.

Believe in a "middle-of-the-road" method of marriage counseling, and not believe in a "directive" method.

Think that social work should be in the curriculum of the marriage counseling student.

Believe that important traits for a marriage counselor are that he be mature, flexible, warm, objective, highly intelligent and highly skilled.

Believe that marriage counseling in the future should be practiced both in already existing agencies and in independent agencies set up for marriage counseling exclusively.

Believe that the minimum level of education a marriage counselor should have achieved is completion of graduate or professional school degree.

The social workers in this sample were less apt than the sample as a whole to:

Have done any marriage counseling in the last year.

Feel that they can handle cases better than marriage counselors, or that they are marriage counselors themselves.

Believe a counselor should provide spiritual guidance for a counselee.

Believe that marriage counseling is science.

Believe that it would be a mistake to professionalize marriage counseling.

Feel that a main goal of marriage counseling is to reduce the guilt of a counselee (but they are more apt to feel that counselors should not condemn counselees even if the counselees have behaved immorally).

Think that "to prevent divorces," "to make marriage the sacred institution it once was," "to uphold public morals," "to impress the counselee with the seriousness of his marriage vows," or "to convince the counselee he should improve himself" are the best goals for marriage counseling.

Think that providing advice for the counselee, deciding who is to blame in marital disputes, solving the counselee's problems for him, or issuing directives for the counselee to follow are proper functions for a marriage counselor.

Believe that marriage counselors must be people with exceptionally high moral standards, or people who have never violated the sexual code.

Believe that marriage counselors must be people who believe in God, are members of some church, and attend church regularly.

Limit the practice of marriage counseling to married counselors, or to those who have been married several years, or to those who have exceptionally successful marriages and have never been divorced, or to those who are parents, or to men only.

Think that lawyers, clergymen and physicians are prepared to do marriage counseling today, or that sociology and theology are important subjects for the counselor-trainee to study.

Also, more than the other professional people studied, social workers are confident that there are official channels by which they can send counselees to a marriage counselor--usually meaning that they can refer to a family service agency.³⁴ The clergy say they counsel, but if the individual clergyman does not do it himself, he seldom sends his parishioner to another clergyman, and of course there is usually no official referral channel for him to use. The physicians might say their psychiatrists counsel, but in large numbers they admit referrals to psychiatrists are difficult if not nearly impossible because of the great cost to the patient and the great case loads carried by the few available psychiatrists, to say nothing of the public bias against psychiatric referral. Nor do the lawyers have any official channel for referral to marriage counselors in their own profession, in most cases. It might be true, then, that of those in the four studied professions who want to refer to a marriage counselor, the social workers are least likely to choose a professional counselor outside the four professions.

34. For an opposite view, see David Mace, Op. Cit., pp. 82-3: "But it is a great mistake to assume that the social worker is naturally equipped to deal with marital disharmony, and can therefore, turn his office into a kind of unofficial marriage guidance centre.... As I have tried to make clear, marriage counselling is a skilled and specialized task, which requires for its effective discharge a certain type of personality, suitably trained, and working as a member of a team grouped round a particular kind of organization. Many social workers would be the first to disclaim the competence for this delicate work." Mace feels that disqualifying factors among social workers are that they are often unmarried women and they usually deal with low income classes only. He feels marriage counselors can use social workers as consultants, however.

Customary sub-categories among social workers are medical, psychiatric, group, and case workers. The social worker universe (338) was composed of members of the American Association of Social Workers (a little less than 88 per cent of the total universe), and of the American Associations of Psychiatric Social Workers and Medical Social Workers (about evenly divided). The latter two groups had some membership which overlapped with that of the larger AASW and these are here included in the figure for the AASW in order to eliminate duplications. The sample to whom questionnaires were sent was composed of almost the same percentages. Since replies were received from 47 per cent of the AASW members to whom questionnaires were sent, 44 per cent of the AAPSW members, and 69 per cent of the AAMSW members, it is obvious that the sample of psychiatric social workers and medical social workers, or at least of members of the two organizations representing those groups, is relatively small--10 and 15, respectively.

Tables 18 and 19 show how these various sub-samples responded to certain questionnaire items. Once again remembering the size of these sub-samples, what do the tables tell about social worker conceptions of marriage counseling?

The psychiatric social workers felt much more strongly than the medical social workers that marriage counselors should provide information concerning sexual technique and that marriage counseling is social work (Table 18). The sub-samples compared very closely, however, on the item about marriage counseling being family case work, about half of each group believing it is. The medical social workers

Table 18. Responses of Psychiatric Social Workers and of Medical Social Workers to Selected Questionnaire Items.

Item	Per Cent Making Affirmative Response	
	Psychiatric Social Workers (N-10)	Medical Social Workers (N-15)
9. Have you ever heard of a national organization of marriage counselors?	0	27
17. Marriage counseling is social work and should be practiced only by professional social workers.	40	20
18. Marriage counseling is one aspect of family case work and should be done mainly by professional family case workers.	50	53
22. Providing information concerning sexual technique, when the counselee requests it, is part of the normal function of the marriage counselor.	70	33
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	10	7
26. People in my profession are doing some work today that might better be done by marriage counselors.	10	33
27. Marriage counselors can be a help to people in my profession.	60	93
33. Marriage counseling is becoming a profession.	20	60
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	60	67
68. Marriage counselors should be psychoanalyzed before practicing.	20	73

Table 19. Responses of Group Workers and of Case Workers to Selected Questionnaire Items.

Item	Per Cent Making Affirmative Response	
	Group Workers (N-10)	Case Workers (N-34)
2. Have you done any marriage counseling in your professional work during the last year?	20	65
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	80	79
17. Marriage counseling is social work and should be practiced only by professional social workers.	20	29
18. Marriage counseling is one aspect of family case work and should be done mainly by the professional family case worker.	50	65
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	30	9
26. People in my profession are doing some work that might better be done by marriage counselors.	30	29
27. Marriage counselors can be a help to people in my profession.	80	65
33. Marriage counseling is becoming a profession.	60	50
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	100 *	53

* Indicates difference between percentages is significant at .05 level.

more than the psychiatric social workers, thought that marriage counseling is becoming a profession, that their own profession is handling some cases marriage counselors could handle better, and that marriage counselors could be a help to people in their profession. Many more medical social workers than psychiatric social workers, percentage-wise, felt marriage counselors should be psychoanalyzed before practicing, and quite a few more had heard of a national organization of marriage counselors, (Table 18).

On the personal information page the respondents were asked to describe their occupations. Most social workers merely wrote "social worker," but some gave a fuller description. Ten described themselves as group workers and 34 as case workers. A comparison of these two sub-samples on several items (Table 19) shows close agreement more often than not. As would have been expected, the group workers reported having done less marriage counseling during the past year than the case workers had. More important, the group workers were more favorable to having closer professional relationships with marriage counselors than the case workers were. A higher proportion of them believed counselors could be a help to people in their profession and claimed they would make referrals to a good marriage counselor who opened an office near them.³⁵ Conversely, more of the group workers felt that marriage counselors today are handling many

³⁵. The latter is the most significant difference, statistically, in this analysis of the four sub-samples.

cases that more rightly belong to some other profession.

In surveying the responses of the medical, psychiatric, group and case workers one is dealing with samples which are inadequate in many respects. The evidence does not seem overwhelmingly in support of any specific hypothesis. However, it appears that there is a fairly consistent tendency for those categories which do more counseling themselves (the psychiatric and the case workers, acknowledging overlap in these categories) to see less need for a separate profession of marriage counseling. Another small tendency in the direction of the interest group assumption is that the case workers were somewhat more inclined to view marriage counseling as family case work's function than were the group workers or the social work sample as a whole.

3. The physicians. Although the physician has traditionally been in a strong position to exert influence on people's marriages through counseling, two comparatively recent historical events have served to make this position even stronger. First, there has been the adoption of laws in many states requiring premarital physical examinations of various kinds. This has given the doctor a potentially excellent position for meeting counseling needs of marrying couples. Second, there has been, especially in America, a notable increase in the prestige and power of the medical profession; today, whether one surveys the advertisements in communications media or studies the various occupational prestige scale researches, one notes that the medical man is widely regarded in this country as a superior person,

and often as an authority on non-medical as well as on medical subjects.

"Only a minority of people nowadays will turn naturally to the pastor or priest when they find themselves in personal trouble. The others hesitate to do so--partly because they fear that they will come under moral censure, partly because they expect nothing but trite sermonizing, partly because they doubt the competence of the parson to cope with human problems. Jung, in his 'Modern Man in Search of a Soul,' describes how people in trouble today have turned away from the parson to the doctor, who has become for the masses the high priest of the Twentieth Century."³⁶

What were the views of the "typical" physician in the present study?

He is a person who, like the ones described in the other professions, sees many people with marital troubles as he goes about his professional work. He is almost certain to do marriage counseling himself. He does not make referrals to counselors, and probably does not know where to find a good marriage counselor. Although this typical physician has probably made referrals to a psychiatrist, he is likely to claim that he never even thought of sending anyone to a marriage counselor. Now that he has thought of it, he is likely to claim that he will refer to a good marriage counselor in the future if there is one near his practice. He is confident, however, that

36. David Mace, Op. Cit., p. 2. Also, we note that in a Danish Gallup Institute opinion poll conducted in Denmark Feb. 27, 1944, 27.8 per cent chose their doctor and 17.8 per cent their vicar when asked the question: "If you should need spiritual advice, owing to depression, sorrows, or deep worry, would you go to your doctor or your vicar?" Nine and nine-tenths per cent said "neither," and 44.5 per cent did not know. See Cantril, Hadley, Editor, Public Opinion 1935-1946, Princeton, N.J.: Princeton University Press, 1951, pp. 567-8.

physicians are capable of doing good marriage counseling today and that medicine should be a subject in the education of a marriage counselor. It is likely that he has no formal training for his counseling work.³⁷

The typical physician is very honest in his protective feeling about the prerogatives of his profession; he opposes marriage counselors taking on functions that resemble the practice of medicine.

The physician is somewhat ambivalent on the subject of the professionalization of marriage counseling and feels that members of his own profession would like to know more about the newer profession. He also probably favors state licensing of marriage counselors.

The physician is apt to be "directive" in his idea of what marriage counseling should be, and he is not too impressed by mental hygiene goals for marriage counseling. Unlike the clergy, however,

37. "While the physician has always been the one to whom individuals have gone for help on physical aspects of marriage, in too many instances his advice has been given without conscious regard for the total personality adjustment of the individual in his unique situation. The physician's training has not prepared him to take account of the personality factors involved in marital adjustment." Foster, Robert G. "Servicing the Family Through Counselling Agencies" American Sociological Review, 2, No. 5 (Oct. 1937), p. 770. And see Emily Mudd, The Practice of Marriage Counseling, Op. Cit., pp. 24-6, for a description of the "informal" marriage counseling done by physicians. Medical schools seldom have facilities for accomplishing the training and service functions of a counseling center. However: "Yale Opens Marriage Counseling Clinic. One of the first marriage counseling clinics to be conducted under auspices of a University medical school will open this spring at Yale University, sponsored jointly by the departments of psychiatry and of obstetrics and gynecology." The Journal of the American Medical Association, 148, No. 6, p. 479.

he is not moralistic about the kind of person who should practice marriage counseling.

Table 31 shows that the physician sample is different from the total sample of 360 professional people in that its respondents are more apt to:

Have done marriage counseling in the last year.

Know fewer marriage counselors (and of the counselors they do know, fewer of them are full-time counselors).

Not know where to find a good marriage counselor.

Have no formal training for marriage counseling.

Be opposed to the idea of physicians referring patients to marriage counselors just because the patients have illnesses related to their poor marital adjustment.

Disagree with the idea that giving out information about sexual technique is a normal function of a marriage counselor.

Feel that physicians are well-prepared and social workers ill-prepared to do marriage counseling today.

See the prevention of divorce as a major goal of marriage counseling.

Feel that "deciding who is to blame in a marital dispute" is a proper service for the marriage counselor to render.

Feel that "giving advice to the counselee" is a proper service for the marriage counselor to render.

Believe that the marriage counselor need not be a "warm" individual, when it comes to listing important personality traits.

Be reluctant to agree that physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case.

Now to turn to the sub-categories of physicians. From a universe of 432 physicians, 22 per cent of them members of an obstetrics and gynecology society and 78 per cent members of a general practitioners society, a random sample of the identical proportions was chosen. Forty-eight per cent of the OB-GYN recipients of questionnaires returned them, as did 28 per cent of the GPs. The "working sample" of 80, then, is composed of 26 OB-GYNs and 54 GPs.

Looking at Table 20, one notes that it is the OB-GYNs who feel most strongly that providing information about sexual technique is a normal function of the marriage counselor and that people in their own profession are doing work that could better be done by marriage counselors.³⁸ A larger proportion of them also know where to find a counselor and believe that requests for birth control information should be sent by the marriage counselor to the physician. The OB-GYNs are much less sure that marriage counseling is becoming a profession, and they are less in favor of having physicians refer cases involving marital troubles to a counselor. They further seem to have less faith in the future value of marriage counseling and are somewhat less sure their own profession wants closer relations with marriage counselors, and more sure that the older professions are doing a good job of marriage counseling today. Here again is some ambivalence about marriage counseling, but significantly, of the

³⁸. The latter item is statistically the most significant one in Table 20.

Table 20. Responses of Obstetrician-Gynecologists and of General Practice Physicians to Selected Questionnaire Items.

Item	Per Cent Making Affirmative Response	
	Obstetri- cian-Gyne- cologists (N-26)	General Practi- tioners (N-54)
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	23	15
19. A physician who is not himself a marriage counselor should refer a patient to a marriage counselor if the patient's illness seems related to a poor marital adjustment.	42	54
20. Marriage counselors who do not have medical degrees should refer all requests for birth control information to physicians.	81	72
22. Providing information concerning sexual technique, when the counselee requests it, is part of the normal function of the marriage counselor.	38	28
23. Physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case.	11	17
25. Marriage counselors today are handling many cases that more rightly belong to some other professions.	19	22
26. People in my profession are doing some work today that might better be done by marriage counselors.	54	* 28
28. Most people in my profession would like closer relations with marriage counselors.	50	57
33. Marriage counseling is becoming a profession.	15	30
44. In the future, marriage counseling should become a very worthwhile endeavor.	77	83
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	58	61

* Indicates difference between percentages is significant at .05 level.

items in Table 20 the OB-GYNs most strongly supported the one which called for marriage counselors sending requests for birth control information to physicians. This would seem to be the area in which the items came closest to touching the particular values and interests of the obstetrician-gynecologists.

4. The attorneys. As a profession, the lawyers also are in a strategic position to practice and to influence marriage counseling. Clients become accustomed to looking to their attorneys for advice, and much of this advice, although of a legal nature, touches the most intimate parts of their lives. Further, attorneys compose a large section of most governmental bodies in America; they are in a key role in law-making, including, of course, laws which govern the life of professional groups. And finally, the attorney is in a key position for counseling or referral to a counselor because he is the one to whom an unhappy spouse turns for legal instruments to end a marriage.

Theoretically, the fields of marriage counseling and legal counseling need not be in any more conflict than marriage counseling is with the other fields surveyed:

"It is the duty and prerogative of the legal profession to advise concerning the law and to assist in its administration. It should be the duty and prerogative of the marriage counselor to advise concerning the emotional and social problems which arise out of the marital relation. There need be no conflict between the two professions and, indeed, their work, each in its own sphere, should be of value.... Because the profession of marriage counseling is new, many lawyers are unacquainted with the services which the marriage counselor is prepared to offer. This ignorance sometimes breeds prejudice. From a public relations standpoint, it is necessary that recognized practitioners of marriage counseling make plain to the Bar that no attempt is being made to usurp any of the historic functions of lawyers.

Once this task has been accomplished, the marriage counselor will secure the earnest and sympathetic interest of many lawyers."³⁹

However, the line between marriage counseling and legal counseling is not always clear-cut, and perhaps the attorney more than the other professional people studied is disturbed by vague definitions and distinctions. At any rate, the attorneys were most forthright in their suspicions of the profession of marriage counseling.

The "typical" attorney in this sample is a person who, again, sees much marital trouble in his daily professional work. The chances are very great that he has done some marriage counseling during the past year, and that he does not know a counselor and could not find a good one if he needed one. It is not likely that he has made any referrals to marriage counselors, and there is a good chance that he "just never thought" of such referrals before. He is not likely to have had any formal training for marriage counseling, but there is one chance in three that he considers himself a marriage counselor.

The attorney feels that lawyers are fairly well prepared to do marriage counseling today and that clergymen should also do some of it. A small chance exists that this typical attorney feels that marriage counselors are handling cases that belong to some other profession and that marriage counseling offers a threat to his own profession.

39. From the legal section of the Report on Counseling and Guidance of the National Conference on Family Life, Washington, May 6-8, 1948; quoted by Emily Mudd, The Practice of Marriage Counseling, Op. Cit., pp. 49-50.

Compared with the other typical professional people already described, the chances are smaller that the typical attorney feels counseling is worth while, that normal people could use counseling, or that his own profession could be helped by marriage counselors.

Like the physician, this typical attorney quite openly guards his professional prerogatives and objects to marriage counselors doing anything that looks like the practice of law. He is suspicious of the professionalization of marriage counseling, and tends to feel the older professions are handling the job well enough. Sometimes he refers to marriage counselors as "quacks" and it is doubtful that he would make referrals to a marriage counselor if there were one nearby.

He believes in "traditional" goals for marriage counseling and believes that if the new profession is to exist, it should be licensed by the state and should practice better public relations.

In comparison with the total sample of 360 professional people (Table 31), the attorney sample shows more inclination to:

Be unacquainted with where to find marriage counselors and to have not made any referrals to them.

Believe that marriage counselors should not give advice on grounds for divorce unless the counselors are lawyers.

Feel that lawyers need not refer divorce applicants to a marriage counselor.

Feel that lawyers are well-prepared to practice marriage counseling and that social workers are not.

Believe that common sense is a very important personality trait in a marriage counselor.

Have never thought of the idea of referring a client to a marriage counselor until this study took place.

Believe that law is an important academic subject in the training of a marriage counselor, and that social work is not.

Feel that giving advice to counselees is a proper counseling service.

Feel that solving problems for counselees and issuing directives for them to follow are proper services of marriage counseling.

In summary, the lawyers were, of the professions studied, least in favor of marriage counseling and of the profession of marriage counseling.⁴⁰

However, despite the attorneys' general skepticism about marriage counseling, some of the most enthusiastic supporters of the idea of marriage and family counseling were found in this group. Not a few lawyers expressed the idea that they would like to have someone to

40. Compare the finding of the firm of Elmo Roper in a 1950 opinion poll conducted in Louisville, Ky. "But which professional groups are most up-to-date in their viewpoints (on mental health)? Since the members of the professions are likely to be influential in the community it is important to know which groups provide what sort of leadership on mental health....The only clear-cut, over-all generalization that emerges....is that the lawyers are the most conservative and, from the mental hygienest's point of view, the least enlightened group....The lawyers represent a minor stronghold of reaction against psychiatry and against modern ideas of how to treat juvenile delinquency." Woodward, Julian L. "Changing Ideas on Mental Illness and Its Treatment" American Sociological Review, 16, No. 4 (Aug., 1951), pp. 453-4. The study included other professional groups such as physicians, clergymen, and teachers. Woodward claims that neither the lawyers' education nor present contacts seem to keep them up-to-date in this area.

whom to send what they considered the most tragic part of their practices, the divorce cases involving children. One aftermath of the present study was that the Merrill-Palmer Counseling Service in Detroit received a large part of its case load in its first year of operation from attorneys who sent cases after learning about the Service through the interviews or questionnaire used in this research.

Now to examine a sub-sample of the attorneys. From a universe of 520 attorneys, a random sample of 260 was chosen and replies from 80 (31 per cent) were used. The only sub-category in the 80 is a group of the 20 who handled the most divorce cases in the randomly-selected month upon which the attorney sample is based. Table 21 shows how this "high divorce group" compares on certain items with the total attorney sample. In general, there does not seem to be much difference between the two (overlapping) groups. A larger proportion of the "high divorce group" than of the whole attorney sample thought of marriage counseling as harmful or dangerous or of little or no worth, and a smaller proportion thought of counseling as either worthwhile or very worthwhile. They gave a much smaller affirmative response to the idea that a divorce might help a counselor in his work, and a slightly smaller vote to the idea that their own profession is handling cases marriage counselors could handle better, that counselors can be a help to their profession, and that marriage counselors should be allowed to advise on the legal grounds for divorce. Also, they were less familiar than the total group of lawyers with where to find a good marriage counselor if they wanted one. In

Table 21. Total Attorney Sample and High Divorce Attorney Sample
(a) Compared on Affirmative Responses to Selected Questionnaire Items.

Item	Percentages	
	High Divorce Attorneys (N-20)	Total Attorney Sample (N-80)
2. Have you done any marriage counseling in your professional work during the last year?	90	91
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	10	18
12. When a lawyer is approached by someone seeking a divorce, he usually should refer the client to a marriage counselor if he is not a marriage counselor himself.	20	18
13. A marriage counselor should be allowed to advise a counselee concerning legal grounds for divorce even if the counselor is not a lawyer.	5	11
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	25	23
26. People in my profession are doing some work today that might better be done by marriage counselors.	35	45
27. Marriage counselors can be a help to people in my profession.	60	69
30. In some ways, a profession of marriage counseling offers a threat to my own profession.	5	11
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	45	41
64. Having had a divorce might help a person be a better marriage counselor since he would have experienced marital trouble.	20	41
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	25	30
B. Worthwhile	35	38
C. Of little or no worth	20	18
D. Harmful or dangerous	15	6
Other, or No Response	5	8

(a) The High Divorce Attorney sample is composed of the 20 attorneys in the total attorney sample who handled the most divorce cases in the randomly selected month of January, 1950.

general, then, the "high divorce group" seemed less friendly to the idea of marriage counseling than did the lawyer sample as a whole. In so many items, however, the responses of the two groups were very similar, and on the item in which it was asked outright if they considered marriage counseling in some ways a threat to their profession, the "high divorce group" saw it as less a threat than did the other group. This all adds up to a small but inconclusive bit of evidence in favor of the interest group assumption. However, even a slight indication that those whose business is most likely to be touched by a growing profession of marriage counseling are less friendly to counseling than are those whose business interests are not so likely to be touched is noteworthy here. It should also be mentioned that all the attorneys in the sample had handled at least one divorce in the month selected; those who handled the least in that month may have had the most in the next month, and those who handled the most in the chosen month did not handle many more on the average than those omitted from the "high divorce group." That is, the groups are not really discrete enough for much theorizing.

Chapter V -- Final Analyses and Comments.

A. Correlates of Various Views of Marriage Counseling.

The data of this study can now be examined to see how various views of marriage counseling correlated with factors other than the factor of respondent's profession. Six items from the "personal information" page of the questionnaire and five items from the main body of the questionnaire have been analyzed to determine if they are related to various other questionnaire responses.

Length of professional practice. Those respondents who had practiced less than 20 years said they did about the same amount of marriage counseling as those who had 20 to 39-year-old practices, although the former had slightly more formal training in counseling and had a much higher percentage who knew where to find a good marriage counselor if they wanted one. (See Table 22; social workers have not been included in these data.) There was not much difference between the two groups in their feeling regarding the value of marriage counseling, although the 0-19 group showed more inclination to make referrals, if a good marriage counselor were located near-by.

Further analysis showed that those who had practiced less than 20 years were also slightly more convinced that marriage counselors could be a help to their profession, that most members of their profession would like closer relations with marriage counselors, and that members of their profession were handling cases marriage counselors

Table 22. Length of Professional Practice as a Factor in the Affirmative Responses to Selected Questionnaire Items. (a)

Item	Per Cent Responding	
	Less than 20 Years Practice (N-99)	20-39 Years Practice (N-118)
2. Have you done any marriage counseling in your professional work during the last year?	95	92
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	40	27
8. Have you had any formal training in the field of marriage counseling?	28	21
30. In some ways, a profession of marriage counselors offers a threat to my own profession.	10	8
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	59	52
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	32	31
B. Worthwhile	43	50
C. Of little or no worth	8	11
D. Harmful or dangerous	2	3
Other, or No Response	15	5

(a) The total sample in this case is composed of 80 attorneys, 80 clergymen, and 80 physicians. Twenty-three of these had practiced 40 years or more.

could handle better. Finally, the 0-19 group was found to be less in favor of directive counseling than were those who had practiced the longer time.

Age. Since, in general, age will correlate with years of professional practice, only two additional questionnaire items will be mentioned. It appears that the youngest group of clergymen, physicians and attorneys, aged 20-39, were slightly less sure that more college training in marriage counseling is needed in their professions and somewhat more sure that giving information on sexual technique is a normal function of the marriage counselor than were the older respondents.

Marital status. Although unmarried clergymen, physicians and attorneys seemed to be in close agreement with married respondents in those three professions regarding the worthwhileness of marriage counseling, the former were definitely more confident that people can work out their own problems or can wait until everything else fails before turning to a marriage counselor. They were somewhat less in favor of compulsory premarital counseling, and very much less in favor of requiring that persons be married and have children before practicing marriage counseling. Those who were married less than 10 years did not differ from those who were married longer regarding the benefit of having had several years of married life before practicing marriage counseling. Divorcees in the sample were the ones who most strongly believed a divorce might help a person do marriage counseling, and

were less apt to believe that having a divorce should disqualify a person from counseling.

Religion. It has previously been noted that Catholic clergy were not apt to make referrals to marriage counselors who were not related to the Church. Catholic attorneys and physicians, it seems, are no more reluctant than their Protestant and Jewish colleagues to make referrals if they find a good counselor near-by (Table 23). It was to be expected that the Catholics in this sample would be less inclined than the others to feel that the dispensing of birth control information is a proper function of the marriage counselor, and more inclined to disqualify a divorcee from the role of marriage counselor (although several Catholic respondents said it would be permissible for a divorcee to counsel unless he remarried). On the moral-religious prerequisites for counseling, it appears that there is a general tendency for the Catholic physicians and attorneys to be the strictest and the Jewish to be the most permissive. As Table 23 shows, several of the above differences are statistically significant.

The only measure of religiosity in this study was the frequency of church attendance of respondents. It seems impossible to say that those who attended church the most were either more or less friendly to marriage counseling than were their non-church-attending colleagues (Table 24). It was noted, however, that those who attend more think that attendance is more important for a marriage counselor than do those who attend less.

Table 23. Religion as a Factor in the Responses Made by Physicians and Attorneys to Selected Questionnaire Items.

Item	Per Cent Agreeing			(a)
	Protestant (N-66)	Catholic (N - 28)	Jewish (N-39)	
21. A marriage counselor should feel it is his duty to provide birth control information for the counselee who requests it.	30	7	21	
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	55	50	46	
54. Marriage counseling should be practiced only by people with exceptionally strict moral standards.	47	54	** 18	**
56. Only people who believe in God should practice marriage counseling.	41	** 82	8	
57. Marriage counselors should be members of some church.	36	** 68	** 18	
58. Only people who attend church regularly should practice marriage counseling.	5	32	0	
61. A person who has had a divorce should be disqualified from being a marriage counselor.	8	* 25	3	

* Indicates difference between percentages is significant at .05 level.
See Note (a)

** Indicates difference between percentages is significant at .01 level. See Note (a)

(a) Only item 54 produced a statistically significant difference between Protestant and Jewish responses. The difference between 47 per cent and 18 per cent is significant at the .01 level.

Table 24. Church Attendance as a Factor in the Per Cent of Responses Made by Physicians and Attorneys to a Selected Questionnaire Item.

Item	Attendance per Month	
	Less than 1 (N-51)	4 or More (N-39)
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	29	28
B. Worthwhile	43	46
C. Of Little or No Worth	14	8
D. Harmful or dangerous	0	5
Other, or No Response	14	13

Sex. (See Table 25. Only social worker respondents are included in this table since that is the only category which contained more than one woman.) There seems to be little relationship between one's idea of the worthwhileness of marriage counseling and one's sex. The men expressed themselves more than the women did on this item, and so they had higher percentages saying counseling is good and also higher percentages saying it is not so good.

Income. (Table 26 contains data for physicians and attorneys only.) Income is undoubtedly related to age, years practiced, etc. Is it also related to one's feelings about the infringement upon one's professional functions by another profession? The high income category among the physicians and attorneys did seem slightly less eager to refer cases to a marriage counselor and less sure that counseling is becoming a profession than did the low income category. However, the two groups showed almost no difference in their evaluation of the worthwhileness of marriage counseling today or in the future, or

Table 25. Sex as a Factor in the Responses of Social Workers to Selected Questionnaire Items.

Item	Per Cent Responding	
	Male (N-23)	Female (N-95)
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	35	33
B. Worthwhile	48	47
C. Of little or no worth	9	5
D. Harmful or dangerous	4	1
Other, or No Response	4	14

in labeling counseling a threat to their own profession; and the high income respondents more often than the low income respondents said that members of their own profession were handling cases that marriage counselors could handle better. None of these differences were significant at the five per cent level.

It was also found that the better paid attorneys were the ones who most strongly believed an attorney should refer a divorce applicant to a marriage counselor. The higher income physicians were more strongly in favor both of counselors referring requests for birth control information to physicians, and of physicians referring marital adjustment cases to counselors, than were their lower income colleagues. Among the social workers, it was found that the higher income group (\$5,000 to \$15,000 for this professional category) were somewhat more of the belief that marriage counseling is the exclusive prerogative of the social worker than were those with incomes below \$5,000. None of the differences in this paragraph were significant at the five per cent level.

Table 26. Income as a Factor in the Responses of Physicians and Attorneys to Selected Questionnaire Items.

Item	Per Cent Making Affirmative Response	
	Income \$5,000-\$15,000 (N-78)	Above \$15,000 (N-55)
2. Have you done any marriage counseling in your professional work during the last year?	92	91
6. Have you ever referred a case to a marriage counselor?	14	18
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	22	18
26. People in my profession are doing some work today that might better be done by marriage counselors.	36	45
30. In some ways, a profession of marriage counselor offers a threat to my own profession.	8	7
33. Marriage counseling is becoming a profession.	32	16
42. It would be a mistake to professionalize marriage counseling.	21	18
44. In the future, marriage counseling should become a very worthwhile endeavor.	76	78
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	56	51
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	29	31
B. Worthwhile	47	44
C. Of little or no worth.	15	15
D. Harmful or dangerous	0	4
Other, or No Response	9	6

Miscellaneous items. It appears that those professional people who know the most about marriage counseling are apt to be more in favor of it. Respondents who reported that they knew a counselor personally, or that they had had some formal training in marriage counseling, or that they had made referrals to a marriage counselor rated marriage counseling as more worthwhile than the other respondents did. Also, more of those who said they had some formal training in marriage counseling reported they had made referrals to counselors. An interesting category is that composed of respondents who said they were marriage counselors themselves. They were more in favor of marriage counseling than were respondents who did not consider themselves counselors, but they were less in favor of the professionalization of marriage counseling. They were more convinced that marriage counselors are a threat to their own professions and were less likely to feel they might make referrals to another counselor in the future. Also, the respondents who considered themselves marriage counselors generally chose a more "directive" method of marriage counseling than the others did and held more "traditional" rather than "mental hygiene" goals for marriage counseling.⁴¹ These respondents also favored marriage counselors establishing more rigid professional standards almost as much as did those respondents who did not refer to themselves as marriage counselors. Such standards, of course, might eventually curtail the official counseling activities of the professional person

⁴¹. It was found that there was a positive relationship between favoring "directive" methods of marriage counseling and (a) believing in "traditional" goals for marriage counseling, and (b) believing in strict moral standards for those practicing marriage counseling.

who practices marriage counseling as a side-line.

B. Comments, Conclusions and Implications

On the basis of current definitions of "profession" and of his acquaintance with marriage counseling, the author believes that marriage counselors are correct in referring to their occupation as a profession or an emerging profession. This work is certainly predominantly intellectual and varied, requiring the consistent exercise of discretion and judgment, incapable of complete standardization, requiring advanced knowledge gained from prolonged and specialized study, and predominantly original and creative in character. It is "a vocation founded upon prolonged and specialized intellectual training which enables a particular service to be rendered." Its practitioners generally have a sense of responsibility for the technique being used to perform the service.⁴²

Hayes has postulated a natural history of professions:

"Professions appear to have a natural history. This may suggest the direction many professions are likely to take in the near future... The postulated natural history of a given profession includes the following stages: (1) Social problem emerges when general recognition of difficulty or frustration spreads throughout a group. (2) Problem is first treated by unspecialized persons who respond to social need. (3) Persistence or extensive character of difficulty calls out persons with somewhat related or pertinent skills who address themselves to to problem. (4) Conscious procedures grow out of trial and error.

⁴². These definitions and criteria are all identified in Appendix A, Part 3 of this study.

(5) Apprenticeships are set up and accumulated skills transmitted.
(6) Theoretical foundations are formulated from experience and from the mobilization of seemingly pertinent bodies of knowledge and sciences.
(7) Education becomes prolonged in order to learn theory and skills.
(8) Group consciousness, organization, and organs of communication emerge. (9) When services become directly purchasable, codes and standards are developed for defining and controlling relationships.
(10) Sub-specializations to deal with more particularized phases of the original problem develop as refinements of theory, experience, and technique become possible and support becomes available. Corresponding standardization occurs. (11) Sub-specialization is carried to a point of completely solving the special phase of difficulty, or to a point of diminishing returns, or to a partial or complete loss of original functions. (12) There is a recognition of need for broader orientation of the original problem, and synthesis of what is known."⁴³

Again, on the basis of this postulation and of his experiences with marriage counselors, the present author would claim that marriage counseling qualifies as an "emerging profession." Although the occupation is going through various "stages" at the present time, it seems to be especially concerned with Hayes' points seven, eight and nine-- with almost no signs of stages 10-12 having appeared, yet.

To become a profession, then, marriage counseling needs a stronger association of practitioners and more adequate machinery for testing personnel and maintaining professional standards. Cuber notes:

"It is doubtful whether the marriage counselor can long remain, or even come to be, a respected person with professional status in America, if he does not organize into a strong professional group which discharges the ordinary functions of a professional group, namely, control of the admission of persons into the profession, some supervision of the training facilities provided, and a general public relations program. Perhaps it should also be added that professional consciousness and cooperation may eventually result in a somewhat greater standardization of procedures and practices."⁴⁴

43. Hayes, Wayland J. "The Place of Sociology in Professional Education" Social Forces, 26, No. 3 (March, 1948), p. 293.

44. Marriage Counseling Practice, Op. Cit., p. 161.

The general public relations program that Cuber calls for, with a specific program designed to improve relations with the allied professional people, seems to the author to be another major need. A new profession must not only develop "internal" roles, statuses, prestige symbols, functions, etc., but must have these culture complexes recognized by the society before society will acknowledge the birth of the professional newcomer. Society, as represented by the professional people studied in the present research project, does not yet feel the presence of the new profession--does not recognize that the occupation of marriage counselor exists, let alone that an occupation which is worthy of the value-laden title of profession exists.

The people studied in this piece of research are in an especially strategic position to know about marriage counseling and to have professional relationships with marriage counselors. And yet, without exaggeration, it can be said that the data of this study show a profound ignorance of the practice and profession of marriage counseling and a large potential but small actual interprofessional relationship with counselors. In comparison, little concrete antipathy toward marriage counseling was found, although somewhat more toward the establishment of a special profession of marriage counseling was noted.

Expression of friendliness toward marriage counseling was more often found than was evidence of referrals to counselors. Much of this hesitancy to "do business" with marriage counselors might disappear if professional people knew that professionally-minded marriage counselors were available, although some of the hesitancy appeared to

be based on an interest group feeling on the part of the established professions; that is, some of the respondents knew professional counseling is available and regarded it as a threat to their own interests. An opposite feeling also runs through the sample. It is the feeling that the real interests of the people in the established professions are being frustrated by the need to do so much marriage counseling, and that professional relationships with marriage counselors might be further helpful to these real interests since interprofessional relationships should lead to referrals moving both ways. This feeling was often coupled with a recognition on the respondents' part of their lack of competency to do counseling, and with an acceptance of the social value of specialization of function; that is, in this society specialization is widely presumed to lead to efficiency and increased competency.

A final reason for the hesitancy on the part of professional people to deal with marriage counselors seems rooted in the old feeling that anyone can do counseling and in a further ethnocentric belief on the part of many professional people that "good" counseling is that which is based on whatever training and skills are possessed by members of one's own profession. This has led many respondents in this study to give generously of advice and observations on marriage, love, sex and marriage counseling without feeling any modesty or need for greater education on the subjects. Mace met with this in establishing his British clinic:

"Unfortunately the fallacious idea is still widely held that anyone can deal with marriage problems. People who would not dream of undertaking specialized work in any other field are constantly coming and offering their services to us, in the perfectly sincere conviction that, because men and women tend to confide in them, and because they believe themselves to be endowed with an average allocation of 'common sense,' they are entirely adequately qualified for marriage counselling. Many of them, indeed, claim to have had considerable experience, amongst their friends and neighbours, of dealing with marital disharmony. It is very difficult at times to explain that this is not enough."⁴⁵

It is interesting that along with the ideas that (a) anyone can counsel, and (b) really only people with my kind of training can counsel, was often found the idea that (c) one should be a superman before trying to counsel. While feeling quite satisfied, in many cases, with their own brief training in marriage counseling, respondents advised that hypothetical marriage counselors should have personality traits, training, moral standards, and other attributes of such a magnitude as to be found among few if any mortals. Likewise, they called for rigid professional standards for the profession of marriage counseling—standards which, as has been noted, probably would stop them from practicing marriage counseling.

Finally, an attempt should be made to provide an answer to the central consideration of this study: are the reactions of the professional people who were studied such as to hasten or retard the emergence of the profession of marriage counseling? At this point the

45. Marriage Counselling, Op. Cit., p. 22. Earl Lomon Koos and H. L. Pritchett, in their study of "Where Do People Go for Marriage Counseling?" Marriage and Family Living, 11, No. 1 (Winter, 1949), pp. 5-6, in an article headed "Committee on Marriage and Family Counseling," found one-half to two-thirds of the people in their samples turned to friends and relatives for advice, 8.5 to 13 per cent went to the clergy, and 2.5 per cent went to social workers and psychiatrists.

author concludes that these reactions will retard the professionalization of marriage counseling, at least temporarily. This is not to imply that the established professions have a malicious desire to block the emergence of the profession of marriage counseling, but only that they have very normal vested interests to protect and are ignorant of modern counseling and the work done by the more competent people in this field. The author's conclusion is also based on a consideration of the legal hurdles which a new profession must surmount, and of the demonstrated ability of organized pressure groups in some of the established professions to enlarge these hurdles. Marriage counselors' own feelings of inadequacy and of uncertainty concerning their functions and place in the occupational world, as expressed in their literature and in their conferences, further indicate that the new profession of marriage counseling will find its establishment as a recognized social unit very difficult. On the other hand, the data of this study show that most of the suspicion felt by members of the allied professions is directed at the profession of marriage counseling, with relatively little objection, and substantial enthusiasm being shown for marriage counseling, per se, as a mechanism for aiding marriage and family life. Further, the author has observed among people already engaged in the new profession, evidence of a growth in abilities concerning public relations and internal organization. If this continues and the profession continues to interest outstanding men in related fields to put a great proportion of their time and energies into this newer endeavor, some of the suspicion and hesitancy to acknowledge marriage counseling as a professional function could disappear.

APPENDIX A

Part 1. Notes on the Development of Marriage Counseling
as a Profession

Abraham Stone, one of the founders of professional marriage counseling in America and recent president of the American Association of Marriage Counselors, claims:

"The first marriage consultation center in the United States was opened at the Labor Temple in New York in 1929 by Dr. Hannah Stone and myself; in 1932 it was moved to the Community Church, where it has continued uninterruptedly to the present time." Stone, Abraham "Marriage Education and Marriage Counseling in the United States" Marriage and Family Living, 11, No. 2 (Spring, 1949), p. 38.

In their well-known sociology text book, Burgess and Locke summarize the change in marriage counseling from strictly an aspect of other professions to the emergence of a separate profession:

"The emerging profession of marriage and family counseling has as its primary purpose the assisting of husbands and wives, parents and children, and young people contemplating marriage, in the solution of their problems. Originally marital counseling was a part of the work of the minister, the lawyer, and the teacher. Later it developed in specialized aspects in family social work, child-guidance centers, and mental hygiene clinics. While marriage counseling continues to be an activity of the personnel of these professions and agencies, specialists giving their full time to marriage counseling have recently appeared." Burgess, Ernest W. and Locke, Harvey J. The Family: From Institution to Companionship, New York: American Book Co., 1950, p. 737.

It is still not an entirely separate profession, of course:

"Even today most marriage counselors play dual roles, being both counselors and lawyers, physicians, clergymen, social workers, teachers, or psychiatrists. They are beginning to regard their marriage counseling as their central task, however, and are banding together in organizations such as the American Association of Marriage Counselors, exchanging ideas and data in conferences and journals, and pointing toward future certification and licensing." Kerckhoff, Richard K. "The Lawyer and the Marriage Counselor" Michigan State Bar Journal, 31, No. 5 (May, 1952), p. 26.

Today there is a general call for a more clearly defined profession of marriage counseling among many of the writers on this subject:

"Now the time seems ripe for projecting marriage and family counseling as an independent profession, with its own specialized training program." "Professional Education for Marriage and Family Counseling" Marriage and Family Living, 6, No. 4 (Autumn, 1944), p. 70.

Just how the older professional groups can be expected to respond to this taking-on of their marriage counseling function by the emerging profession is not too clearly dealt with in the counseling literature. Ernest Groves assumed marriage counseling should and would become a separate profession with the help of the allied professions:

"It is to be expected that the marriage counselor will often be called upon to take over after a minister, doctor or a lawyer has failed to accomplish reconciliation. This transferring of clients grows, and the more members of these other professions gain confidence in the marriage counselor the more commonly will it occur." Groves, Ernest R. "Professional Training for Marriage and Family Counseling" Social Forces, 23, No. 4 (May, 1945), p. 448.

John Cuber raises the question concerning the value of the marriage counseling done by members of the older professions:

"Moreover, there is no gainsaying the fact that good therapy is sometimes done by them. There is a common belief among marriage counselors (supported by considerable evidence) that some of these peripheral professional groups also do a considerable amount of harm in many cases due to their lack of familiarity with the scientific knowledge from the underlying sciences of human behavior. This view may or may not be correct, but increasingly there is evidence to support it. Certainly some steps should be taken to work out some sort of practical working arrangement or division of labor or referral procedures among these groups." Cuber, John F. Marriage Counseling Practice, New York: Appleton-Century-Crofts, Inc., 1948, pp. 158-9. And: "The thesis which this book shall develop is...to the effect that a counselor in marriage and marriage-related matters is or should be a practitioner—a professional person carefully trained in the science of human behavior and in the technique for applying scientific knowledge to problem cases." Ibid, p. 14.

Mary Fisher sees the members of the older professions gaining insight into their own inadequacies in the field of marriage counseling:

"These workers are beginning to realize that they are not competent--in all honesty should not presume--to try to meet the variety of problems brought to them or at least implicated in the actual requests made. They themselves--the doctors, ministers, lawyers, educators, and social workers who have always counselled families--are seeking counsel and information, and are increasingly referring individuals to other specialists." Fisher, Mary S. "The Development of Marriage and Family Counselling in the United States" Parent Education, 3, Nos. 1 and 2 (April 1 and May 15, 1936), p. 4.

Emily Mudd has examined the 1950 membership list of the American Association of Marriage Counselors, elite organization in this field, and has found that 27 per cent of the members were gynecologists, 17 per cent psychiatrists, 12.5 per cent social workers, 12.5 per cent

sociologists, 10 per cent educators, 8.5 per cent psychologists, 8.5 per cent ministers, two per cent general medicine and two per cent urologists. Twenty-one per cent of these gave full time to marriage counseling agencies of various kinds; 17 per cent spent part time in the agencies and part in private practice; six per cent had just marriage counseling and no other private practice or agency connection; 56 per cent carried on a daily combination of private practice and marriage counseling. Mudd, Emily Hartshorne The Practice of Marriage Counseling, New York: Association Press, 1951, pp. 70-1.

Among publications of interest to "allied" professional people who do marriage counseling is Sidney E. Goldstein Marriage and Family Counseling (subtitled: A Manual for Ministers, Doctors, Lawyers, Teachers, Social Workers, and Others Engaged in Counseling Service), New York: McGraw-Hill Book Co., Inc., 1945.

Part 2. Notes on the Concepts of Interest and Interest Groups in American Sociology

Barnes and MacIver both note that the concepts "interest" and "interest groups" are of ancient origin:

"The concept of interests and interest-groups as the clue to the dynamics of social process has a long history, going as far back as Aristotle." Barnes, Harry Elmer, In Chapter 39, part 5, p. 782 of An Introduction to the History of Sociology, Chicago: The University of Chicago Press, 1948, edited by Barnes.

"The importance of compact interest groups in the development and the vicissitudes of states was recognized by the great historians of antiquity....Modern historians have seen in the clash of interests... one of the universal factors in social and political change....To the Marxians all history is a record of a series of clashes between various changing class interests..." MacIver, R.M. "Interests," Vol. 8, Encyclopedia of the Social Sciences, edited by Edwin R. A. Seligman, New York: The Macmillan Co., 1934, p. 144.

In modern times, the concept of "interests" seems to have been introduced into social science writings by Rudolph von Ihering (1818-1892) who may have influenced Gustav Ratzenhofer, the man who receives most credit for getting the concept into wide usage.

"....the germ of the idea is in Gumplowicz' writings, but Ratzenhofer elaborated it and gave it a prominent place in his own works. In his treatment, the term 'interests' seems to have the connotation which it has in such familiar English expressions as 'the liquor interests,' 'the manufacturing interests,' 'the big banking interests,' and the like." House, Floyd N. The Development of Sociology, New York: McGraw Hill Book Co., Inc., 1936, p. 176.

Ratzenhofer saw social process as the outcome of the interest groups' struggle for power.

Spencer seems to have used the concept of "interests," although he called them "internal factors of social phenomena." Ward, using terms such as "desire" and "social forces," also used the concept, probably borrowing it from Ratzenhofer. Later, Ross incorporated the term "interest" into his social psychology, having seen it used by both Small and Ratzenhofer, probably.

Albion Small receives most credit for making the concept of interests a favorite one in early American sociology and social psychology. Influenced by Ratzenhofer's Wesen und Zweck der Politic, 1893, Small made "interests" a key concept in his General Sociology (see his pages 425-42).

"Small's analysis of the concept of interest he overgenerously attributes to the work of Ratzenhofer....An examination of Ratzenhofer's work, however, indicates an approach quite different from Small's." (Ratzenhofer was more concerned with political science--Small with social psychology.) Eubank, Earle Edward The Concepts of Sociology, New York: D.C. Heath and Co., 1932, p. 185; this book includes a bibliography on "Interests," pp. 486-7.

Max Weber used the ideas of interests and interest groups also. For a discussion of his thoughts on the comparative importance of "ideas" and "interests" in influencing men's behavior, and a comparison of Weber's ideas with those of Marx and Nietzsche, see Gerth, H.H. and Mills, C. Wright From Max Weber: Essays in Sociology, New York: Oxford University Press, 1946, pp. 61-65, "The Sociology of Ideas and Interests."

In recent American sociology, R.M. MacIver has utilized these concepts in his political sociology and general sociology. Unlike Small, MacIver has made a distinction between the attitude a person has and the goal or object toward which that attitude is felt; only the goal is the interest, MacIver claims.

"We define an interest therefore as any object or kind of object which seriously enlists our attention." MacIver, R.M. Society: Its Structure and Changes, New York: Ray Long and Richard R. Smith, Inc., 1931, p. 49. He sees associations, including professional people's groups, being formed when people recognize a common interest. He has classified associations according to the interests they pursue (Ibid, Chapter 8); and in his article in the Encyclopedia of the Social Sciences, Op. Cit., p. 144, he claims:

"When a number of men unite for the defense, maintenance or enhancement of any more or less enduring position or advantage which they possess alike or in common, the term interest is applied both to the group so united and to the cause which unites them....Interests so understood usually have an economic-political character."

Since the popularization of the term "wishes" by Thomas and Znaniecki, the widespread adoption by sociologists of such terms as "values" and "drives," and the rapid growth of American social psychological theory, the term "interests" has nearly passed out of common usage, although the many ideas which were found in the concept are still being used by social scientists. As far as the author can see, however, the term "interest group" has not decreased in usefulness.

Part 3. Notes on the History of Professions and the Sociological Study of Professions

In their article in the Encyclopedia of the Social Sciences, Carr-Saunders and Wilson point to the comparative recent origin of the high status of many of our established professions. The lawyer in Ancient Greece was not a trained professional; he was a friend of the litigant who would argue a case on its logic more than on its law. The physician of that period received no formal training either unless he happened to be the pupil of some eminent practitioner.

"In the Roman Empire the position of the lawyer was much the same as in Greece; the physician on the other hand was generally a slave attached to a rich man's household...." (There were no training schools, and no mutual-aid associations for these occupational groups.) Carr-Saunders, A.M. and Wilson, P.A. "Professions" Encyclopedia of the Social Sciences, Edited by Edwin R. A. Seligman, New York: The Macmillan Co., 1934, Vol. 12, p. 476. The article is on pp. 476-480, with a small bibliography at the end.

These two authors continue to trace the rise of professions into Europe in the 12th and 13th centuries when professional people came from the church-dominated universities:

".....all were ecclesiastics, at least in name; some specialized in law, some in medicine, some....passed on to an ecclesiastical career...." Ibid, p. 476.

Some professions in this period were also rising from the guilds; special tasks under control of the guilds called for long formal training, organization of associations among practitioners, and the setting apart of the practitioners from society as a whole—distinguishing marks of professions. Later, the professions became more secularized, and more recently mechanical, scientific and social revolutions have aided the more rapid growth of new professions, the authors claim.

"Before the opening of the nineteenth century the recognition of new professions was an extremely slow process; but during the last hundred and fifty years professions have multiplied apace." Ibid, p. 477.

The same authors in their book, The Professions, give numerous examples of the historical changes that have taken place in the professions of the world. There have been many conflicts among the professions for existence and for status—status not always related to social worth or function. Professions have amalgamated and have splintered into new professions. While one profession, say the apothecaries, took over functions of another profession (the physicians), still other professions (chemists and druggists) captured traditional functions of the first profession. Branches of a profession change in comparative status also; surgeons were an "inferior" branch of medicine compared with physicians at the opening of the 19th century.

That one profession's antipathy affects another profession is seen in the authors' discussion of how the medical profession in England has restrained the professional growth of the opticians while favoring the oculists. The Professions, Oxford: Oxford University Press, 1933.

Carr-Saunders and Wilson define "profession" in their Encyclopedia article (Op. Cit., p. 478) as "....a vocation founded upon prolonged and specialized intellectual training which enables a particular service to be rendered." And in their book (Op. Cit., p. 284) they add to these two criteria (training and service): a sense of responsibility for the technique being used to perform the service—this sense of responsibility being manifested in concern for the competence and honor of the practitioners as a whole—the maintenance of associations, and machinery for testing personnel and maintaining standards.

The United States Department of Labor has defined a profession as work which is predominantly intellectual and varied, requiring the consistent exercise of discretion and judgment, incapable of complete standardization, requiring advanced knowledge gained from prolonged and specialized study, predominantly original and creative in character. This definition is found in Hayes, Wayland J. "The Place of Sociology in Professional Education" Social Forces, 26, No. 3, pp. 292-8.

Interest in the historical growth of professions has often centered in the growth of the codes of ethics which professions have built. R. H. Tawney in his The Acquisitive Society, 1920, in writing about the concept of "profession," said:

"Its essence is that it assumes certain responsibilities for the competence of its members or the quality of its wares, and that it deliberately prohibits certain kinds of conduct on the ground that, though they may be profitable to the individual, they are calculated to bring into disrepute the organization to which he belongs." (He feels that business enterprises, logically, should follow the lead of professions and establish such codeified ideals.) Quoted in The Annals of the American Academy of Political and Social Science, 101 (May, 1922), Special Issue on "The Ethics of the Professions and of Business," pp. 2-3. Also see Part II of this issue, "The Ethical Codes of Lawyers," Part III, "The Ethics of the Medical Profession," and Part VI, "Ethical Standards for Teachers, Librarians, Ministers and Social Workers."

C. F. Taeusch points out:

"Historically considered, professional ethics may be said to revert to the social principles of the mediaeval guilds, although the Hippocratic code of medicine antedated these and continuity with them would be difficult to establish." Taeusch, C. F. "Professional Ethics" Encyclopedia of the Social Sciences, 12, Edited by E.R.A. Seligman, New York: The Macmillan Co., 1934, p. 473. He also suggests: "Into the point of view of general ethical theory, so largely con-

cerned with the relation of the individual to the world, professional ethics has introduced two factors which have traditionally been too little emphasized: the fiduciary relationship of the professional man to his client and the relations of groups as groups to each other and to society." (Ibid, p. 475.) This article, covering pages 472-6, includes a good bibliography on professional ethics.

Other social scientists who have shown an interest in the professions are Spencer (Principles of Sociology, 3, Part 7, "Professional Institutions," gives an evolutionary account of the rise of men of science); Znaniecki (See present study's Bibliography); and Sorokin (Society, Culture, and Personality: Their Structure and Dynamics, New York: Harper and Brothers, 1947, Chapter 12, Part 3, "The Professional and Other Groups," pp. 230-5; for a largely non-English list of references on professional groups see his footnote 39, p. 230.) Merton has remarked that although "American sociologists have long devoted themselves to the study of functional and occupational groups in society.....(and) we have empirical monographs concerning the professional thief and the professional beggar...until recently (we had no such works dealing) with the role of the professional intellectual in our society." Merton, Robert K. "Role of the Intellectual in Public Bureaucracy" Social Forces, 23, No. 4 (May, 1945), p. 405. Hughes points out that professions are not studied as much as industries because they do not put up the money to be studied. Hughes, Everett Cherrington "The Sociological Study of Work: An Editorial Foreword" American Journal of Sociology, 57, No. 5 (March, 1952) (Special Issue on the Sociology of Work), pp. 423-6. He also remarks (p. 424) that "profession" is an evaluative term:

"If the big show in the world of work is large-scale industry, the prestige show is still in some degree, in the professions. Many occupations have lately tried to pattern themselves after their notion of what a profession is and fight to be so named. Part of the process is to prove to the lay world that the work done is of such a nature that the client is no judge either of what he needs or of what he gets....." And (p.425): "Now the conventional and evaluative term 'profession' carries as connotation the contention that there is no conflict of interest or perspective between professional and client—or at least that there is none between the good professional and the good client."

Not all students have regarded "profession" as a positive evaluative term, however. The present study sometimes encountered objections to the professionalization of marriage counseling on the basis that professionalization is a cheapening process by which one changes ideals for money. This was upon several occasions likened to the negative meaning found in the expression "to lose one's amateur standing." In the American Journal of Sociology, 21, No. 1 (July, 1915), pp. 30-44, Hubert Langerock in an article entitled, "Professionalism: A Study in Professional Deformation," expressed anti-professionalization views largely built upon socialistic

concepts of the dignity of labor (he was a correspondent for a socialistic newspaper). And while admitting that professionalism is a natural outgrowth of our kind of society, F. H. Hayward has found it guilty of enough high crimes to lead him to see it as a great enemy of originality. Hayward, F. H. Professionalism and Originality, London: The Open Court Publishing Co., 1917. Attacking the clergy, law, medicine, and education, mostly, he complains of the stultifying effects of professionalization:

"Professionalism tends to confuse means with ends. It comes to regard its own interests as of supreme importance; the great aims of humanity as a whole, or of other professions, may be legitimately subordinated to its own. Usually some formula is invented to give apparent plausibility or respectability to the profession's standpoint." (p. 12) And (p. 58): "Professionalism still more emphatically resents lay criticism or superintendence, claiming 'independence' or to be 'captain of its own deck' in the alleged interests of the public, and denying, by implication, that the majority in its ranks are mediocre people who need guidance and oversight."

In their book, The Professions, Carr-Saunders and Wilson consider the criticism that the professions are unprogressive elements in society. Those professions which are rooted in the sciences, they claim, will be progressive because science is progressive; the others, which they refer to as institutional professions, may stagnate. "All professions, however, influence one another, and where institutional professions are practiced alongside others, it is most unlikely that they will be uninfluenced by those which have this safeguard against stagnation." (Op. Cit., p. 496.) They admit, however, that professional organizations are formed to protect the public and also to protect the professional people from the public; and along with A.N. Whitehead (Science and the Modern World, 1926), they recognize that professions tend to see only their own little niche in life, not the whole of life; the professions, they claim, are not reactionary—they just lack vision. Also, however, it is clear that Carr-Saunders and Wilson like the professions' conservatism or slowness to change; "professional associations are stabilizing elements in society," they claim.

MacIver has been among the first to note several sociological principles about the professions. In the early 1920's he was writing that, "Each profession has a limited field, a special environment, a group psychology. Each profession tends to leave its distinctive stamp upon a man...." MacIver, R.M. "The Social Significance of Professional Ethics" The Annals of the American Academy of Political and Social Science, 101 (May, 1922), p. 11. And in his Society: Its Structure and Changes he analyzes professions in terms of his theory of interests and interest groups. Like various other writers, he sees "service" rather than "economic gain" as the central consideration of the professions. "The more nearly an association approximates the pure economic type the less does it present the aspect of a profession" (Op. Cit., p. 219). That is, professions, less than other occupational associations, are built on the economic interest. "While a profession

is of necessity a means of livelihood or of financial reward, the devoted service which it inspires is motivated by other considerations" (Ibid, p. 219). "The ethical problem of the profession, then, is to reconcile the two 'arts,' or, more generally, to fulfil as completely as possible the primary service for which it stands while securing the legitimate economic interest of its members" (Ibid, p. 220). He names as other interests which professions seek: "technical" (better art and science for the profession), "cultural" (seeking knowledge, beauty, etc. for its own sake), and "authority and prestige." He sees in the institutionalization process of a profession, the "bias which a profession, like every other group, exhibits." This is seen in "such attempts to maintain a vested interest as may be found in the undue restriction of entrants to the profession...in the resistance to specialization....in the insistence on a too narrow orthodoxy...in the unnecessary multiplication of tasks...." (Ibid, p. 223.)

Part 4. A Comparison of Second Wave and First Wave Questionnaires

Although questionnaires were sent to 1,010 professional people in the final stage of this study, not all of them were sent out at once. Four hundred were mailed, a 25-day waiting period was observed, and 281 duplicates were sent to the members of the sample who had failed to return the questionnaire. After that, the final batch of 610 questionnaires were sent to the remainder of the sample, with no second wave being sent to these people. It has been suggested that second wave samples may be indications of the direction of bias of non-respondents, and so it was decided to compare second wave returns with first wave returns in the sample of 400. (See Suchman, Edward A. and McCandless, Boyd "Who Answers Questionnaires?" Journal of Applied Psychology, 24, No. 6 (Dec., 1940), pp. 759-69, for another analysis of second wave questionnaires.)

With the second wave questionnaires was sent a one-page note and three-item schedule addressed to those who did not care to fill out the longer questionnaire; a copy of this document is on the next page. Those who filled out the questionnaire on the second wave can now be compared with those who filled it out on the first wave, and both groups can be compared on one item with those who filled out neither questionnaire but returned the short three-item schedule.

When unusable questionnaires were removed prior to final analysis of the data, 102 first wave questionnaires and 49 second wave ones were left in this sub sample of 400 professional people. Table 27 shows how these two groups compared on a straight percentage basis on selected items. From this table one might conclude that with the exception of two items those who needed a second invitation to return the questionnaire made responses remarkably similar to those who replied to the first invitation. There is only a very slight tendency toward less favorable attitudes toward marriage counseling on the part of the second wave respondents. In the two items where the groups differed, the second wave respondents were less familiar with the profession of marriage counseling than were the first wave respondents: Fewer of them knew of a national organization of marriage counselors and fewer of them knew where to find a good marriage counselor. None of the differences were significant at the five per cent level.

Twenty-two respondents sent back usable copies of the three-item schedule. Their reasons for not filling out the longer questionnaire included: Eight said the questionnaire was too long or they had too little time to fill it out. Eight objected to the questionnaire on the ground that it was too vague or it did not define its terms well enough. Three said they did not know anything about marriage counseling. Two gave other reasons, and one gave no reason at all.

Sample of Short Schedule Which Accompanied
Second Wave Questionnaire

A telephone check with people to whom we sent the Merrill-Palmer Questionnaire for Professional People (concerning views on marriage counseling) shows that some of the questionnaires have been lost or misplaced. We are sending a duplicate questionnaire to many of the people who have not returned the first one, hoping that this will take care of such cases.

Because of the expense, we have had to limit our sample of people in your profession to 100. To have reliable results from our study, then, we feel we must hope for close to a 100 percent return. May we, therefore, urge you to share your views about marriage counseling with us, answering as many of the questionnaire items as seem clear and answerable and that you feel you have time to answer.

P.S. May we ask one final favor of those who feel they just can't aid us in this study by filling out our questionnaire? Will you please check answers to the following questions and send this sheet back with the blank questionnaire:

1. Marriage counseling is a topic which is (check one):
 - ☐ a. Of great interest to me.
 - ☐ b. Of interest to me.
 - ☐ c. Of little interest to me.
 - ☐ d. Of no interest to me.
2. In general, I feel that marriage counseling today is (check one):
 - ☐ a. Very worthwhile.
 - ☐ b. Worthwhile
 - ☐ c. Of little or no worth.
 - ☐ d. Harmful or dangerous.
3. I do not wish to fill out the questionnaire because:

Table 27. First Wave and Second Wave Questionnaires Returned by a Sample of Attorneys, Physicians, Social Workers, and Clergymen Compared on Selected Items.

Item	Per Cent Making Affirmative Response	
	First Wave (N-102)	Second Wave (N-49)
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?	51	37
9. Have you ever heard of a national organization of marriage counselors?	16	10
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.	20	22
26. People in my profession are doing some work today that might better be done by marriage counselors.	35	31
27. Marriage counselors can be a help to people in my profession.	75	71
30. In some ways, a profession of marriage counselor offers a threat to my own profession.	11	8
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.	58	53
47. Which one answer best describes marriage counseling today:		
A. Very worthwhile	36	31
B. Worthwhile	43	47
C. Of little or no worth	9	10
D. Harmful or dangerous	2	2
Other, or No Response	10	10

On the item about interest in the topic of marriage counseling, 11 respondents claimed to find the subject interesting and five said it was of great interest. Two said it was of little interest, and one of no interest; three left this item blank.

Since the item about the value of marriage counseling (item 47) is included in both the long questionnaire and in this short schedule, one can compare answers to this item on (a) the short schedule, (b) the second wave of the long questionnaire, (c) the first wave of the long questionnaire, and (d) the total long questionnaire response. This comparison has been made in Table 28. The table shows that the tendency toward a less favorable idea of marriage counseling, which was slight when first and second wave responses were compared, is more pronounced here as one moves from those who reply to the first questionnaire to those who will not even reply to the second one. The difference is not statistically significant, however, and it is reversed in the "little or no worth" response.

Table 28. Comparison of Responses of Various Samples to the Item, "Which one answer best describes marriage counseling today?"

Response	Per Cent Choosing Response			
	Short Question- naire (N-22)	Long Questionnaire		
		Second Wave (N-49)	First Wave (N-102)	Total Sample (N-360)
Very worthwhile	23	31	36	33
Worthwhile	41	47	43	46
Little or no worth	0	10	9	9
Harmful or dangerous	9	2	2	2
Other, or No response	27	10	10	10

Part 5. A Study of Non-Respondent Attorneys

Thirty names were drawn at random from the list of lawyers who failed to respond at all to questionnaires. Early in February, 1952, an attempt was made to reach these 30 people by telephone to determine their general reaction to the study, to marriage counseling, and to nine items taken from the questionnaire. The results of this telephone query follow:

No contact could be made with five of these attorneys: One was dead, two had been ill or hospitalized for a long time, one had moved out of town, and one was traveling and came into town only rarely. Four others claimed to be too busy even to discuss the matter: Three of these said they were friendly to the idea of marriage counseling, and one expressed hostility to the idea.

Table 29 records the replies of the other 21 attorneys to the nine questionnaire items and compares their replies with those of the "working sample" of 80 attorneys. Several of the items have brought forth statistically significant differences, as Table 29 indicates.

A large number of the "non-respondent" attorneys professed interest in the subject of marriage counseling, but claimed, in most cases, to be too busy to fill out the questionnaire. They showed less tendency than did the 80 respondent lawyers to claim that "most people in my profession would like to know more about the work of marriage counselors;" if this item measures projection, it indicates the "non-respondents" were really less interested in the subject. Also, although the attorneys in the "non-respondent" sample do less marriage counseling than those in the respondent group, they claimed to be more familiar with a national organization of counselors and were more sure that marriage counseling is not simply a process of testing and prescribing. Finally, on the matter of general attitude toward marriage counseling, the "non-respondent" group seemed to be slightly more in favor of marriage counseling than did the respondent group: They claimed to feel counseling was worthwhile in about the same proportions as the respondent group, but they were less ready to claim it was "of little or no worth" or "harmful or dangerous" (although 24 per cent refused to evaluate it in that item); they also were quicker to claim that attorneys should refer divorce applicants to marriage counselors, and a larger proportion of them said they would make referrals if they knew a good counselor--both items being considered by the author to be measurements of attitude toward marriage counseling. The author's impression at this time is that non-respondents in this study are not necessarily either more or less favorable to the idea of marriage counseling or more or less ignorant of it; it appears that they are, as a group, simply less moved to express their opinions on the subject.

Table 29. Comparison of Responses to Selected Items by Random Samples of Attorneys Who Were Telephone Interviewees or Questionnaire Respondents. (a)

Item	Per Cent Making Response	
	Telephone Interviewees (N-21)	Questionnaire Respondents (N-80)
2. Have you done any marriage counseling in your professional work during the last year?		
Yes	76	91
No	24	6
? or No Response	0	3
9. Have you ever heard of a national organization of marriage counselors?		
Yes	24	11
No	76	88
? or No Response	0	1
29. Most people in my profession would like to know more about the work of marriage counselors.		
Agree	57	* 80
Disagree	0	6
? or No Response	43	** 14
12. When a lawyer is approached by someone seeking a divorce, he usually should refer the client to a marriage counselor if he is not a marriage counselor himself.		
Agree	43	* 18
Disagree	43	55
? or No Response	14	27
36. Marriage counseling is largely a process of the counselor diagnosing and prescribing on the basis of a battery of tests he gives the counselee.		
Agree	10	14
Disagree	57	** 23
? or No Response	33	* 63
25. Marriage counselors today are handling many cases that more rightly belong to some other profession.		
Agree	24	23
Disagree	33	** 9
? or No Response	43	* 68

(Continued)

Table 29. Continued

Item	Telephone Interviewees (N-21)	Questionnaire Respondents (N-80)
45. If a capable marriage counselor opened an office near-by, I would make referrals to him.		
Agree	57	41
Disagree	19	20
? or No Response	24	39
44. In the future, marriage counseling should become a very worthwhile endeavor.		
Agree	67	65
Disagree	0	9
? or No Response	33	26
47. Which one answer best describes marriage counseling today:		
Very worthwhile	33	30
Worthwhile	43	38
Of little or no worth	0	18
Harmful or dangerous	0	6
Other, or No Response	24	9

(a) The telephone interviewees were a follow-up sample chosen at random from attorneys who failed to return the questionnaire which was sent to them.

* Indicates difference between percentages is significant at the .05 level.

** Indicates difference between percentages is significant at the .01 level.

Whether attorneys would be more or less likely to express anti-marriage counseling attitudes over the telephone than on a written questionnaire is another consideration. The two situations are not strictly comparable, of course, but the author sees no particular reason to assume that either set of responses is less valid than the other. In both situations exceedingly positive as well as exceedingly negative opinions concerning marriage counseling were received.

Part 6. The Medical Profession's Attitude Toward
Licensure of Clinical Psychologists

At the 100th Annual Session of the American Medical Association in Atlantic City, June 13, 1951, a Committee of the Section on Nervous and Mental Diseases read a report before the Section. The report was published in The Journal of the American Medical Association, 148, No. 4, "Licensure or Certification of Clinical Psychologists" by Francis J. Gerty, J. W. Holloway, Jr., and R. P. Mackay, pp. 271-3, from which the following is taken:

The report mentioned that there were at that time five state laws providing legal recognition for psychology: Connecticut, Kentucky, Virginia and Minnesota have certification laws and Georgia has a licensing law. Under certification legislation, only those psychologists who meet certain specifications established by law can use certain titles such as "certified psychologist;" under licensure legislation, only those psychologists who meet certain specifications established by law can render professional services as clinical psychologists.

The Committee held: "....psychologists and social workers working in medically controlled institutions are often entrusted with conducting psychotherapy. However, such treatment is carried out under medical psychiatric supervision. The members of this committee believe it would be a violation of fundamental medical principle to approve the unrestricted licensure for private practice of psychiatry by such person—no matter how expert they might be in the techniques of psychotherapy, or however well informed, trained, and experienced they might be in matters concerning the psychological aspects of normal personality growth and development, psychodynamics, and psychopathology, or even though they might have had the advantage of some such training as a psychological internship in a medical institution. The psychological internship, valuable though it is, is not the equivalent of basic medical education, though some psychologists seem to so regard it" (p. 272).

The Committee recommended: Certification, but not licensure; "private practice of psychotherapy by psychologists should be under psychiatric supervision;" study of the five state laws and observation of the psychologists in these states to see if laws should be amended; work in states where new laws are proposed to see if they are in line with the principles already mentioned and if they could be worked into "better over-all coordination with the medical practice acts of these states" (p. 273).

According to another standard source on the licensure of psychologists, "Regulation of Psychological Counseling and Psychotherapy," Columbia Law Review, 51, No. 4, pp. 474-95, when Governor Dewey of the State of New York vetoed a law proposing to give legal protection and control to the profession of clinical psychology (New York Assembly, Nos. 2099, 3432, Senate No. 3038, veto message April 10, 1951), he

noted, as one of his reasons for the veto, the opposition to the bill by the Medical Society of the State of New York and by the American Psychiatric Association.

Part 7. Report of the Joint Subcommittee on Standards
for Marriage Counselors of the National
Council on Family Relations and the American
Association of Marriage Counselors

(Published as: "Committee on Marriage and Family Counseling"
Marriage and Family Living, 11, No. 1 (Winter, 1949), pp. 5-6.)
What follows is all a quotation:

Marriage counseling is here regarded as a specialized field of family counseling which centers largely on the inter-personal relationships between husband and wife. It involves many disciplines and is inter-professional in character. Those who wish to enter this field, however, whether physician, clergyman, psychiatrist, or social worker, require a common body of scientific knowledge, techniques and qualifications.

Standards for acceptable and recognized marriage counselors are herewith presented in terms of:

1. Academic training.
2. Professional experience and qualifications.
3. Personal qualifications.

1. Academic Training

- a. Every marriage counselor shall have a graduate or professional degree from an approved institution as a minimum qualification. This degree shall be in one of the following fields:
Education, Home Economics, Law, Medicine, Nursing,
Psychology, Religion, Social Anthropology, Social
Work, Sociology
- b. Whatever the field of major emphasis, there shall be included accredited training in:
Psychology of personality development and inter-
personal relations.
Elements of psychiatry.
Human biology, including the fundamentals of sex
anatomy, physiology, and genetics.
Sociology of marriage and the family.
Legal aspects of marriage and the family.
Counseling techniques.

2. Professional Experience and Qualifications

- a. The candidate shall have had at least three years of recognized professional experience subsequent to obtaining his degree.

In addition, he shall have had actual experience as a clinical assistant in marriage counseling under approved supervision.

b. A candidate's qualifications shall include:

1. Diagnostic skill in differentiating between the superficial and the deeper level types of maladjustment, and the ability to recognize when the latter type requires referral to other specialists.
2. A scientific attitude toward individual variation and deviation, especially in the field of human sex behavior, and the ability to discuss sexual problems objectively.

3. Personal Qualifications

- a. The candidate shall possess personal and professional integrity in accordance with accepted ethical standards.
- b. The candidate shall have an attitude of interest, warmth, and kindness toward people, combined with a high degree of integration and emotional maturity.
- c. The personal experiences of marriage and parenthood is a decided asset.

Part 8. Notes on the Legal Pitfalls of Marriage Counseling

Along with the legal protections and restrictions which concern every citizen, the marriage counselor has added potential legal hazards because of the nature of his work, and particularly because of the inter-professional functional aspect of his work. For instance, any citizen can be sued for slander; the marriage counselor increases his personal risk of being sued for slander because in his work he might make remarks to a counselee about that person's spouse,--remarks which might if they were brought into court be adjudged slanderous to the absent spouse. And, because of the various functions of the counselor which border on the work of other professions, the counselor might find himself accused of practicing law or medicine without a license.

Marriage counselors obtain protection from these legal pitfalls in many ways: They sometimes get good legal advice and make sure their functioning stays well within the law; they are often themselves physicians, attorneys, etc., which gives them certain protections because of their dual roleism; or they attach themselves to institutions such as universities or churches where it is unlikely that they will be left unprotected; and they rely on the fact that comparatively few of the suits which could be brought against any person ever are taken into court. (See Bradway, John S. "Legal Hazards of the Marriage Counselor" Marriage and Family Living, 11, No. 2 (Spring, 1949), pp. 62-3. Bradway advises counselors to have a lawyer in consultation, however, and wonders if written release statements should not be obtained from all counselees. Pilpel, Harriet F. "Problem Box" Marriage and Family Living, 13, No. 3 (Summer, 1951), p. 137, suggests obtaining written permission from the non-represented spouse in marital counseling.)

Bradway lists the main legal pitfalls of marriage counseling as:

(1) Practicing medicine without a license, (2) practicing law without a license, (3) being sued under laws allowing an engaged person or a spouse to sue for alienation of the affections of the other engaged person or spouse, (4) being forced to give up interview material because the counseling profession is not protected as are some professional people by laws making information given to the practitioner inviolate and confidential.

He asks (Ibid, p. 85): "Is it practice of the law for a marriage counselor to: tell a client that he should get a divorce; tell a client the grounds for divorce; advance an opinion as to the possibilities of securing alimony and support; assist in the preparation of an agreement between the spouses as to their property? There are at present no cases giving a specific answer to these questions. The definitions of law practice supplied by legislatures and courts are so broad as to suggest that in a specific case a court might answer yes."

He believes the same uncertainty applies to the practicing of medicine (p. 86): "Is it practice of medicine for a marriage counselor to: discuss birth control with a client; or to advise on personality difficulties; to suggest that an individual should not see a physician?"

And since the counselor is not protected by privileged communications laws, unless he is also a member of another profession which is so protected, "....the other (spouse) may call the marriage counselor as a witness. If he refuses to testify the judge may hold him in contempt of court and may punish him by fine or imprisonment for his continued silence" (p. 86).

Much if not most of the discussions of legal pitfalls in marriage counseling hinge on the relations of the counselors with the medical profession. (See Appendix A, Part 6, for notes on the relationship between the medical profession and clinical psychologists.) In a pair of articles in Marriage and Family Living, leaders in the field of marriage counseling discussed this relationship. (Stokes, Walter "Legal Status of the Marriage Counselor" and Ellis, Albert "Legal Status of the Marriage Counselor: A Psychologist's View" Marriage and Family Living, 13, No. 3 (Summer, 1951), pp. 113-15 and 116-18, with comments by others on pp. 118-20.)

Stokes pointed out (p. 113) that "....thus far the affiliated state units of the American Psychological Association have had meager success in their efforts to secure suitable restrictive legislation. This has been mostly because of active opposition from psychiatric and medical groups." He quoted a letter from John S. Whitehorn, President of the American Psychiatric Association (which Stokes claims can be said to be speaking for both the psychiatrists and the American Medical Association members) to Joe M. Harris of the Columbia Law Review:

".....the American Psychiatric Association after a good deal of discussion adopted a resolution in May 1949, from which the following two paragraphs are quoted:

'(1) The American Psychiatric Association is strongly opposed to independent private practice of psychotherapy by the clinical psychologists; and (2) The Association believes that psychotherapy, whenever practiced, should be done in a setting where adequate psychiatric safeguards are provided.' " (p. 113 in Marriage and Family Living, Ibid.)

Stokes says, "It should be apparant that the psychiatric and medical groups would at present be likely, according to the reasoning in Dr. Whitehorn's letter, to oppose any plan to license marriage counselors...." Therefore, Stokes, who has degrees in law and medicine himself, and is a psychiatrist and marriage counselor, feels marriage counselors should work in conjunction with medical personnel in a teamwork relationship.

Stokes claims that social workers have not really faced the licensure problem since almost all of them work for agencies which provide protection through the fact that they are licensed. California will certify a person as a "registered social worker" and there is a chance that later social work practice will be limited through a licensure law to those who are so certified.

Ellis writes in opposition to Stokes' ideas of the necessity of marriage counselors functioning in teamwork relationships with medical personnel. He also opposes the general idea of the psychologists and marriage counselors playing a secondary role to medical people and the idea of counselors trying for certification rather than for licensure. "The facts show, however, that very little open medical hostility has thus far been encountered by marriage counselors.... Moreover, if organized medicine does insist on being hostile to the profession of non-medical marriage counseling—as it originally was to the independent licensing of dentists, and a good many other semi-medical professionals—then it would seem far better to bring this hostility out into the open...." He recommends "strong licensing bills" and says, "...if the medical profession insists, because of its own prejudiced views and vested socio-economic interests, on opposing such legislation, so much the worse, sooner or later, for the medical profession" (all on p. 117).

In the comments on these views, Maurice Karpf, a West Coast psychologist and marriage counselor, claimed that marriage counseling is not psychotherapy and the medical profession will not oppose counseling the way it opposes the therapy function of clinical psychology. He said that probably half our marriage counseling cases would not go to a social work agency or into a psychiatric setting, and so he too opposed Stokes' "teamwork" proposal (p. 119).

Emily Mudd, Executive Director of the Marriage Council of Philadelphia, in her comments on the issue, said (p. 120): "During the inevitable interim period of path finding and standard setting for this new professional field, I concur strongly with Dr. Stokes that medical or psychiatric supervision should be sought by all non-medical marriage counselors and wherever possible crystallized by a team approach."

Also see Mace, David Marriage Counseling, London: J. & A. Churchill, Ltd., 1948, pp. 79-80, for a discussion of the rules his British counseling service has for referral of counselees to physicians in a manner approved by the medical associations. An appendix gives their rules for relations with the medical profession. And also see Wardwell, Walter I. "A Marginal Professional Role: The Chiropractor" Social Forces, 30, No. 3 (March, 1952), pp. 339-48. He makes some use of the "marginal man" concept in an analysis of the occupation of chiropractor. He shows how the medical profession is opposed to the chiropractors and how there have been laws passed under which some chiropractors have been put into jail for practicing medicine without

a license. He feels that chiropractors are trying for professional status as a specialty in medicine and that already their emergence as a profession has taken place "in spite of the intense opposition from organized medicine."

APPENDIX B -- REPOSITORY TABLES

Table 30. Responses of 360 Professional People to Questionnaire on Marriage Counseling.

Item and Responses	Per Cent Making Response				Total (N-360)
	Clergy (N-80)	Social Workers (N-120)	Physi- cians (N-80)	Attor- neys (N-80)	
1. In your professional work do you ever have contacts with people having marital difficulties?					
Yes	100.00	94.17	98.75	100.00	97.78
No	0	4.17	1.25	0	1.67
No Response	0	1.67	0	0	.56
2. Have you done any marriage counseling in your professional work during the last year?					
Yes	97.50	50.00	93.75	91.25	79.44
No	2.50	49.17	6.25	6.25	19.72
No Response	0	.83	0	2.50	.83
3. Do you know any marriage counselors personally?					
Yes	53.75	53.33	15.00	18.75	37.22
No	45.00	45.83	85.00	78.75	61.67
No Response	1.25	.83	0	2.50	1.11
4. Are any of the counselors you know full-time marriage counselors?					
Yes	21.25	19.17	5.00	7.50	13.89
No	58.75	67.50	32.50	63.75	56.94
No Response	20.00	13.33	62.50	28.75	29.17
5. If you wanted to refer someone to a marriage counselor, do you know where you could find a good one?					
Yes	62.50	69.17	17.50	17.50	44.72
No	37.50	30.00	80.00	78.75	53.61
No Response	0	.83	2.50	3.75	1.67

(continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
6. Have you ever referred a case to a marriage counselor?					
Yes	48.75	45.00	21.25	10.00	32.78
No	50.00	53.33	76.25	88.75	65.56
No Response	1.25	1.67	2.50	1.25	1.67
7. Have you ever referred any kind of a case to a psychiatrist or psychologist?					
Yes	71.25	94.17	93.75	76.25	85.00
No	27.50	5.00	6.25	23.75	14.44
No Response	1.25	.83	0	0	.56
8. Have you had any formal training in the field of marriage counseling?					
Yes	43.75	37.50	8.75	18.75	28.33
No	55.00	61.67	91.25	78.75	70.56
No Response	1.25	.83	0	2.50	1.11
9. Have you ever heard of a national organization of marriage counselors?					
Yes	13.75	22.50	16.25	11.25	16.67
No	82.50	76.67	83.75	87.50	81.94
No Response	3.75	.83	0	1.25	1.39
10. Have you ever heard of a national journal written especially for marriage counselors?					
Yes	11.25	13.33	6.25	3.75	9.17
No	85.00	86.67	93.75	96.25	90.00
No Response	3.75	0	0	0	.83

(Continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
11.If you do not refer cases of marital difficulties to a marriage counselor, is it because (check as many as you care to):					
a. You are a marriage counselor yourself?	38.75	7.50	16.25	37.50	23.06
b. You never see such cases in your work?	3.75	5.00	3.75	3.75	4.17
c. The cases are not serious enough for referral?	26.25	10.83	21.25	5.00	15.28
d. You handle the cases better yourself?	31.25	2.50	32.50	38.75	23.61
e. The people resist referral to a counselor?	21.25	15.83	26.25	22.50	20.83
f. You do not know where to find a good counselor?	26.25	22.50	50.00	37.50	32.78
g. Professional counseling is too expensive?	17.50	7.50	18.75	6.25	11.94
h. You lack faith in the abilities of marriage counselors?	10.00	3.33	15.00	15.00	10.00
i. Marriage counselors are too radical in their views?	7.50	.83	2.50	1.25	2.78
j. Marriage counseling is too inexact to be helpful?	3.75	1.67	5.00	2.50	3.06
k. Marriage counselors are often unethical?	10.00	.83	5.00	2.50	4.17
l. Marriage counselors are often incompetent?	11.25	5.83	8.75	7.50	8.06
m. The idea of referral just never occurred to you before?	3.75	5.83	22.50	32.50	15.00
n. Other (please specify).	16.25	28.33	18.75	27.50	23.33

(Continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
12. When a lawyer is approached by someone seeking a divorce, he usually should refer the client to a marriage counselor if he is not a marriage counselor himself.					
Agree	85.00	58.33	71.25	17.50	58.06
Disagree	2.50	9.17	13.75	55.00	18.89
?	6.25	30.00	11.25	23.75	19.17
No Response	6.25	2.50	3.75	3.75	3.89
13. A marriage counselor should be allowed to advise a counselee concerning legal grounds for divorce even if the counselor is not a lawyer.					
Agree	40.00	29.17	31.25	11.25	28.06
Disagree	43.75	50.00	42.50	80.00	53.61
?	10.00	19.17	23.75	5.00	15.00
No Response	6.25	1.67	2.50	3.75	3.33
14. A clergyman should require couples to have premarital counseling by himself or some other marriage counselor before he consents to marry them.					
Agree	88.75	44.17	42.50	52.50	55.56
Disagree	7.50	25.83	33.75	28.75	24.17
?	2.50	28.33	17.50	16.25	17.50
No Response	1.25	1.67	6.25	2.50	2.78
15. Marriage counselors should be allowed to officiate at marriages even if they are not clergymen.					
Agree	2.50	3.33	3.75	13.75	5.56
Disagree	85.00	90.00	85.00	76.25	84.72
?	11.25	6.67	6.25	6.25	7.50
No Response	1.25	0	5.00	3.75	2.22

(Continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
16. Marriage counselors should provide spiritual guidance for their counselees even if the counselors are not clergymen.					
Agree	63.75	15.83	25.00	30.00	31.67
Disagree	22.50	68.33	53.75	41.25	48.89
?	8.75	15.83	15.00	23.75	15.83
No Response	5.00	0	6.25	5.00	3.61
17. Marriage counseling is social work and should be practiced only by professional social workers.					
Agree	12.50	28.33	27.50	27.50	24.44
Disagree	72.50	41.67	53.75	41.25	51.11
?	10.00	25.83	15.00	26.25	20.00
No Response	5.00	4.17	3.75	5.00	4.44
18. Marriage counseling is one aspect of family case work and should be done mainly by the professional family case worker.					
Agree	12.50	50.83	27.50	26.25	31.67
Disagree	65.00	16.67	45.00	37.50	38.33
?	17.50	30.83	25.00	32.50	26.94
No Response	5.00	1.67	2.50	3.75	3.06
19. A physician who is not himself a marriage counselor should refer a patient to a marriage counselor if the patient's illness seems related to a poor marital adjustment.					
Agree	83.75	90.00	50.00	66.25	74.44
Disagree	5.00	5.83	33.75	13.75	13.61
?	8.75	3.33	12.50	16.25	9.44
No Response	2.50	.83	3.75	3.75	2.50

(Continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
20. Marriage counselors who do not have medical degrees should refer all requests for birth control information to physicians.					
Agree	47.50	55.83	75.00	68.75	61.11
Disagree	35.00	24.17	12.50	23.75	23.89
?	13.75	16.67	6.25	5.00	11.11
No Response	3.75	3.33	6.25	2.50	3.89
21. A marriage counselor should feel it is his duty to provide birth control information for the counselee who requests it.					
Agree	40.00	31.67	17.50	30.00	30.00
Disagree	38.75	47.50	67.50	55.00	51.67
?	16.25	18.33	8.75	11.25	14.17
No Response	5.00	2.50	6.25	3.75	4.17
22. Providing information concerning sexual technique, when the counselee requests it, is part of the normal function of the marriage counselor.					
Agree	58.75	37.50	31.25	50.00	43.61
Disagree	20.00	22.50	50.00	26.25	28.89
?	15.00	37.50	13.75	18.75	23.06
No Response	6.25	2.50	5.00	5.00	4.44
23. Physicians, lawyers, and clergymen often make poor marriage counselors because they see only their own part of the case (the medical, legal, or religious part).					
Agree	25.00	63.33	15.00	22.50	35.00
Disagree	53.75	15.83	50.00	56.25	40.83
?	16.25	20.00	30.00	17.50	20.83
No Response	5.00	.83	5.00	3.75	3.33

(Continued)

Table 30. Continued.

Item and Response	Clergy	Social Workers	Physicians	Attorneys	Total
24.The public must be told more about marriage counseling if it is to develop as a profession.					
Agree	83.75	94.17	82.50	86.25	87.50
Disagree	5.00	1.67	5.00	3.75	3.61
?	6.25	4.17	5.00	5.00	5.00
No Response	5.00	0	7.50	5.00	3.89
25.Marriage counselors today are handling many cases that more rightly belong to some other profession.					
Agree	17.50	10.83	21.25	22.50	17.22
Disagree	21.25	14.17	10.00	8.75	13.61
?	48.75	72.50	60.00	51.25	59.72
No Response	12.50	2.50	8.75	17.50	9.44
26.People in my profession are doing some work today that might better be done by marriage counselors.					
Agree	32.50	36.67	36.25	45.00	37.50
Disagree	28.75	37.50	25.00	21.25	29.17
?	27.50	22.50	35.00	26.25	27.22
No Response	11.25	3.33	3.75	7.50	6.11
27.Marriage counselors can be a help to people in my profession.					
Agree	80.00	76.67	80.00	68.75	76.39
Disagree	8.75	5.83	6.25	8.75	7.22
?	8.75	14.17	11.25	20.00	13.61
No Response	2.50	3.33	2.50	2.50	2.78
28.Most people in my profession would like closer relations with marriage counselors.					
Agree	63.75	55.83	55.00	48.75	55.83
Disagree	5.00	8.33	10.00	13.75	9.17
?	25.00	30.83	27.50	28.75	28.33
No Response	6.25	5.00	7.50	8.75	6.67

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
29. Most people in my profession would like to know more about the work of marriage counselors.					
Agree	85.00	81.67	78.75	80.00	81.39
Disagree	2.50	3.33	3.75	6.25	3.89
?	10.00	11.67	13.75	8.75	11.11
No Response	2.50	3.33	3.75	5.00	3.61
30. In some ways, a profession of marriage counselor offers a threat to my own profession.					
Agree	7.50	8.33	7.50	11.25	8.61
Disagree	71.25	76.67	73.75	62.50	71.67
?	12.50	11.67	16.25	22.50	15.28
No Response	8.75	3.33	2.50	3.75	4.44
31. People in my profession should receive more training in college which would prepare them to do marriage counseling.					
Agree	83.75	51.67	73.75	60.00	65.56
Disagree	7.50	17.50	8.75	22.50	14.44
?	6.25	28.33	12.50	13.75	16.67
No Response	2.50	2.50	5.00	3.75	3.33
32. Marriage counseling today is a profession.					
Agree	16.25	14.17	17.50	16.25	15.83
Disagree	18.75	41.67	15.00	28.75	27.78
?	43.75	36.67	48.75	36.25	40.83
No Response	21.25	7.50	18.75	18.75	15.56
33. Marriage counseling is becoming a profession.					
Agree	53.75	56.67	25.00	25.00	41.94
Disagree	7.50	7.50	8.75	20.00	10.56
?	21.25	27.50	45.00	35.00	31.67
No Response	17.50	8.33	21.25	20.00	15.83

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physicians	Attorneys	Total
34. Marriage counseling today is an art.					
Agree	31.25	20.00	23.75	16.25	22.50
Disagree	11.25	38.33	17.50	32.50	26.39
?	30.00	30.00	31.25	32.50	30.83
No Response	27.50	11.67	27.50	18.75	20.28
34. Marriage counseling is becoming an art.					
Agree	27.50	17.50	20.00	15.00	19.72
Disagree	11.25	34.17	10.00	28.75	22.50
?	25.00	29.17	36.25	33.75	30.83
No Response	36.25	19.17	33.75	22.50	26.94
36. Marriage counseling is largely a process of the counselor diagnosing and prescribing on the basis of a battery of tests he gives the counselee.					
Agree	15.00	0	16.25	13.75	10.00
Disagree	33.75	70.00	27.50	22.50	41.94
?	26.25	20.83	35.00	42.50	30.00
No Response	25.00	9.17	21.25	21.25	18.01
37. Marriage counseling is a science.					
Agree	17.50	11.67	16.25	18.75	15.56
Disagree	20.00	48.33	21.25	25.00	30.83
?	30.00	26.67	38.75	35.00	31.94
No Response	32.50	13.33	23.75	21.25	21.67
38. Marriage counseling is becoming a science.					
Agree	25.00	21.67	13.75	16.25	19.44
Disagree	17.50	31.67	15.00	22.50	22.78
?	25.00	30.83	37.50	38.75	32.78
No Response	32.50	15.83	33.75	22.50	25.00
39. Marriage counseling today is largely quackery.					
Agree	3.75	3.33	6.25	13.75	6.39
Disagree	50.00	57.50	41.25	35.00	47.22
?	22.50	26.67	28.75	31.25	27.22
No Response	23.75	12.50	23.75	20.00	19.17

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
40. More and more, marriage counseling is being taken over by quacks.					
Agree	5.00	6.67	11.25	17.50	9.72
Disagree	31.25	30.83	21.25	20.00	26.39
?	30.00	50.00	43.75	43.75	42.78
No Response	33.75	12.50	23.75	18.75	21.11
41. Marriage counseling today is pseudo-science.					
Agree	6.25	9.17	17.50	13.75	11.39
Disagree	38.75	38.33	31.25	18.75	32.50
?	17.50	38.33	26.25	43.75	32.22
No Response	37.50	14.17	25.00	23.75	23.89
42. It would be a mistake to professionalize marriage counseling.					
Agree	21.25	5.83	16.25	25.00	15.83
Disagree	36.25	68.33	47.50	38.75	50.00
?	21.25	19.17	22.50	26.25	21.94
No Response	21.25	6.67	13.75	10.00	12.22
43. Marriage counseling today is almost entirely confined to "advice to the love-lorn" columns in the newspaper.					
Agree	6.25	3.33	20.00	18.75	11.11
Disagree	57.50	61.67	41.25	31.25	49.44
?	20.00	30.00	21.25	33.75	26.67
No Response	16.25	5.00	17.50	16.25	12.78
44. In the future, marriage counseling should become a very worthwhile endeavor.					
Agree	83.75	87.50	81.25	65.00	80.28
Disagree	0	1.67	1.25	8.75	2.78
?	5.00	7.50	5.00	17.50	8.61
No Response	11.25	3.33	12.50	8.75	8.33

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
45.If a capable marriage counselor opened an office nearby, I would make referrals to him.					
Agree	63.75	62.50	60.00	41.25	57.50
Disagree	8.75	8.33	8.75	20.00	11.11
?	17.50	23.33	18.75	28.75	22.22
No Response	10.00	5.83	12.50	10.00	9.17
46.A main goal of marriage counseling is to reduce the guilt feelings of the counselee.					
Agree	10.00	8.33	12.50	12.50	10.56
Disagree	41.25	65.00	32.50	32.50	45.28
?	25.00	20.85	38.75	40.00	30.00
No Response	23.75	5.83	16.25	15.00	14.17
47.Which one answer best describes marriage counseling today: (See Note.)					
A. Very worthwhile	42.50	33.33	27.50	30.00	33.33
B. Worthwhile	48.75	46.67	52.50	37.50	46.39
C. Of little or no worth	3.75	6.67	8.75	17.50	8.89
D. Harmful or dangerous	1.25	1.67	0	6.25	2.22
No Response	5.00	12.50	11.25	8.75	9.72
48.Which one answer best represents your feeling concerning marriage counseling: (See Note.)					
A.I feel that people can work out their own problems without help from marriage counselors.	3.75	0	1.25	11.25	3.61
B.I feel that people should go to a marriage counselor only if everything else fails.	10.00	1.67	8.75	17.50	8.61
C.Although most of us do not need a marriage counselor, I feel that some marriages could be improved if the couples saw a counselor.	40.00	43.33	42.50	36.25	40.83
D.I feel that normal, happy people might improve their marriages by seeing a marriage counselor now and then.	10.00	19.17	11.25	6.25	12.50

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physicians	Attorneys	Total
E.I would favor making premarital counseling a requirement for marriage someday, the same as blood tests are today.					
	63.75	33.33	40.00	36.25	42.22
No Response	2.50	5.83	10.00	3.75	5.56
49.Which two professional groups seem to you to be best prepared to do marriage counseling today: (See Note.)					
A.Lawyers	1.25	0	2.50	52.50	12.50
B.Psychiatrists	16.25	49.17	33.75	13.75	30.56
C.Teachers	0	0	1.25	1.25	.56
D.Clergymen	85.00	10.83	26.25	35.00	36.11
E.Social Workers	10.00	65.00	3.75	6.25	26.11
F.Physicians	30.00	3.33	52.50	15.00	22.78
G.Psychologists	8.75	5.83	15.00	12.50	10.00
H.Nurses	0	0	0	0	0
I.Full-time marriage counselors	48.75	55.83	43.75	37.50	47.50
No Response	2.50	.83	6.25	6.25	3.61
50.Although most of the following 13 items are important, please check the five which you think are the most important goals of marriage counseling: (See Note.)					
A.To make the counselee happy.	5.00	7.50	10.00	12.50	8.61
B.To show the counselee right from wrong.	18.75	1.67	11.25	20.00	11.67
C.To prevent divorces.	45.00	24.17	66.25	53.75	44.72
D.To uphold public morals.	22.50	1.67	16.25	27.50	15.28
E.To improve the counselee's mental health.	20.00	43.33	31.25	32.50	33.66
F.To help the counselee understand himself.	40.00	76.67	35.00	31.25	49.17
G.To help the counselee grow in emotional maturity.	52.50	87.50	45.00	46.25	61.11
H.To safeguard the welfare of children.	68.75	70.83	62.50	71.25	68.61
I.To help couples understand and appreciate each other's personality.	63.75	91.67	67.50	63.75	73.89

(Continued)

Table 30. Continued

Item and Response	Clergy	Social Workers	Physi- cians	Attorne- neys	Total
J.To impress the counselee with the seriousness of his marriage vows.	30.00	2.50	16.25	15.00	14.44
K.To convince the counselee he should improve himself.	6.25	0	6.25	7.50	4.44
L.To help make marriage the sacred institution it once was.	67.50	9.17	38.75	40.00	35.56
M.To help people enjoy their marriages more.	42.50	70.00	66.25	48.75	58.33
N.Others (please specify).	5.00	3.33	2.50	6.25	4.17
No response.	1.25	.83	3.75	5.00	2.50

51.Which one of the following statements best describes the relationship you feel should exist during most of the sessions a marriage counselor has with a married person who has come to him with a problem: (See Note.)

A.The counselee should do most of the talking, with the counselor merely expressing understanding by nodding or saying "Yes," and occasionally restating and clarifying statements made by the counselee.

	36.25	19.17	12.50	12.50	20.00
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B.The counselor should make requests that the counselee discuss and explore certain general subjects, and should suggest tentative interpretations of the counselee's behavior for him.

	30.00	62.50	37.50	26.25	41.67
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C.The counselor should take charge of the interview, directing its progress and presenting the counselee with information and advice of use to him, solutions to his problems, and plans of action for him to follow.

	36.25	7.50	41.25	48.75	30.56
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No Response	3.75	10.83	11.25	13.75	10.00
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(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
52. What services should marriage counseling render? Please circle the V if one of the following services seems Very Important, the I if it seems Important, and the U if it seems Unimportant or Unrelated to good marriage counseling:					
a. Listening to the counselee.					
V.	76.25	80.83	65.00	53.75	70.28
I.	20.00	15.83	18.75	30.00	20.56
U.	0	0	1.25	2.50	.83
No Response	3.75	3.33	15.00	13.75	8.33
b. Deciding who is to blame in marital disputes.					
V.	7.50	0	11.25	3.75	5.00
I.	15.00	5.83	25.00	18.75	15.00
U.	62.50	85.83	42.50	57.50	64.72
No Response	15.00	8.33	21.25	20.00	15.28
c. Giving advice to the counselee.					
V.	21.25	2.50	51.25	51.25	28.33
I.	41.25	42.50	30.00	33.75	37.50
U.	26.25	45.00	3.75	0	21.67
No Response	11.25	10.00	15.00	15.00	12.50
d. Solving the counselee's problems for him.					
V.	10.00	0	16.25	25.00	11.39
I.	12.50	3.33	25.00	26.25	15.28
U.	60.00	84.17	35.00	25.00	54.72
No Response	17.50	12.50	23.75	23.75	18.61
e. Giving the counselee information.					
V.	22.50	25.00	38.75	30.00	28.61
I.	61.25	67.50	40.00	46.25	55.28
U.	2.50	3.33	8.75	7.50	5.28
No Response	13.75	4.17	12.50	16.25	10.83
f. Defending the counselee by taking his side.					
V.	0	.83	0	1.25	.56
I.	2.50	0	1.25	2.50	1.39
U.	73.75	90.00	73.75	73.75	79.17
No Response	23.75	9.17	25.00	22.50	18.89
g. Helping the counselee understand his problem.					
V.	82.50	94.17	75.00	77.50	83.61

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physicians	Attorneys	Total
I.	15.00	3.33	17.50	13.75	11.39
U.	0	0	0	0	0
No Response	2.50	2.50	7.50	8.75	5.00
h.Helping the counselee modify his overt behavior.					
V.	37.50	48.33	30.00	43.75	40.83
I.	46.25	41.67	43.75	38.75	42.50
U.	3.75	5.00	8.75	2.50	5.00
No Response	12.50	5.00	17.50	15.00	11.67
i.Helping the counselee make decisions.					
V.	37.50	46.67	22.50	31.25	35.83
I.	42.50	35.00	50.00	42.50	41.67
U.	8.75	11.67	15.00	12.50	11.94
No Response	11.25	6.67	12.50	13.75	10.56
j.Issuing directives for the counselee to follow.					
V.	13.75	0	11.25	15.00	8.89
I.	28.75	4.17	31.25	38.75	23.33
U.	41.25	87.50	38.75	30.00	53.61
No Response	16.25	8.33	18.75	16.25	14.17
k.Other (please specify).					
	6.25	6.67	3.75	11.25	6.94

53. Please check which one answer in each set of three comes closest to your own idea of what marriage counseling should be in the future:

A. A separate profession rather than an aspect of already-established professions.

1.25 3.33 16.25 15.00 8.33

B. A service rendered by clergymen, physicians and other professional people.

41.25 12.50 31.25 38.75 28.89

C. A separate profession and also an aspect of various related professions.

55.00 77.50 46.25 41.25 57.50

No Response

2.50 6.67 6.25 5.00 5.28

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
A. Practiced in already-existing agencies such as schools, clinics, Red Cross units, etc.	20.00	11.67	13.75	17.50	15.28
B. Practiced in special independent agencies set up for marriage counseling exclusively.	6.25	3.33	18.75	17.50	10.56
C. Practiced both in already existing agencies and in independent agencies set up for marriage counseling exclusively.	63.75	78.33	46.25	45.00	60.56
No Response	10.00	6.67	21.25	20.00	13.61
A. Practiced in publicly supported agencies.	7.50	.83	2.50	6.25	3.89
B. Practiced in privately supported agencies.	11.25	7.50	13.75	16.25	11.67
C. Practiced in both publicly and privately supported agencies.	70.00	87.50	65.00	60.00	72.50
No Response	11.25	4.17	18.75	17.50	11.94
54. Marriage counseling should be practiced only by people with exceptionally strict moral standards.					
Agree	70.00	6.67	40.00	36.25	34.72
Disagree	13.75	72.50	32.50	41.25	43.61
?	7.50	17.50	21.25	18.75	16.39
No Response	8.75	3.33	6.25	3.75	5.28
55. Marriage counseling should be practiced only by people who have never violated the sexual code.					
Agree	17.50	.83	3.75	8.75	6.94
Disagree	43.75	83.33	60.00	66.25	65.56
?	26.25	11.67	27.50	18.75	20.00
No Response	12.50	4.17	8.75	6.25	7.50

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
56. Only people who believe in God should practice marriage counseling.					
Agree	73.75	24.17	35.00	40.00	41.11
Disagree	5.00	61.67	37.50	35.00	37.78
?	15.00	10.00	18.75	21.25	15.56
No Response	6.25	4.17	8.75	3.75	5.56
57. Marriage counselors should be members of some church.					
Agree	76.25	16.67	35.00	31.25	37.22
Disagree	3.75	56.67	36.25	38.75	36.39
?	12.50	23.33	20.00	23.75	20.28
No Response	7.50	3.33	8.75	6.25	6.11
58. Only people who attend church regularly should practice marriage counseling.					
Agree	51.25	6.67	5.00	11.25	17.22
Disagree	15.00	79.17	61.25	61.25	56.94
?	20.00	10.00	22.50	21.25	17.50
No Response	13.75	4.17	11.25	6.25	8.33
59. People who have never been married should not be marriage counselors.					
Agree	52.50	8.33	48.75	41.25	34.44
Disagree	25.00	73.33	21.25	27.50	40.83
?	21.25	15.83	22.50	26.25	20.83
No Response	1.25	2.50	7.50	5.00	3.89
60. Only people who have been married at least several years should practice marriage counseling.					
Agree	41.25	6.67	36.25	36.25	27.50
Disagree	32.50	75.00	33.75	38.75	48.33
?	21.25	15.83	23.75	20.00	19.72
No Response	5.00	2.50	6.25	5.00	4.44
61. A person who has had a divorce should be disqualified from being a marriage counselor.					
Agree	16.25	.83	11.25	5.00	7.50
Disagree	33.75	85.00	63.75	80.00	67.78
?	47.50	11.67	18.75	11.25	21.11
No Response	2.50	2.50	6.25	3.75	3.61

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
62. Only people who have exceptionally successful marriages should be marriage counselors.					
Agree	17.50	1.67	10.00	2.50	7.22
Disagree	31.25	80.00	58.75	72.50	62.78
?	42.50	15.83	26.25	18.75	24.72
No Response	8.75	2.50	5.00	6.25	5.28
63. A person who was the innocent party in a divorce should be eligible to practice marriage counseling.					
Agree	40.00	35.83	48.75	43.75	41.39
Disagree	21.25	41.67	20.00	33.75	30.56
?	30.00	19.17	18.75	17.50	21.11
No Response	8.75	3.33	12.50	5.00	6.94
64. Having had a divorce might help a person be a better marriage counselor since he would have experienced marital trouble.					
Agree	30.00	25.83	28.75	41.25	30.83
Disagree	35.00	40.00	27.50	31.25	34.17
?	28.75	30.83	35.00	23.75	29.72
No Response	6.25	3.33	8.75	3.75	5.28
65. One should not become a counselor until he has become a parent.					
Agree	11.25	.83	13.75	16.25	9.44
Disagree	51.25	86.67	56.25	55.00	65.00
?	30.00	10.00	20.00	22.50	19.44
No Response	7.50	2.50	10.00	6.25	6.11
66. Men are likely to be more effective marriage counselors than are women.					
Agree	28.75	0	23.75	33.75	19.17
Disagree	25.00	77.50	28.75	32.50	45.00
?	41.25	19.17	37.50	30.00	30.56
No Response	5.00	3.33	10.00	3.75	5.28

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
67.A marriage counselor should serve an apprenticeship with an experienced counselor before practicing on his own.					
Agree	72.50	79.17	65.00	77.50	74.17
Disagree	7.50	.83	6.25	8.75	5.28
?	13.75	18.33	20.00	11.25	16.11
No Response	6.25	1.67	8.75	2.50	4.44
68.Marriage counselors should be psychoanalyzed before practicing.					
Agree	26.25	15.00	26.25	35.00	24.44
Disagree	36.25	36.67	42.50	33.75	37.22
?	28.75	46.67	21.25	25.00	32.22
No Response	8.75	1.67	10.00	6.25	6.11
69.A marriage counselor should not condemn a counselee even if the counselee has behaved immorally.					
Agree	61.25	90.00	60.00	61.25	70.56
Disagree	11.25	4.17	17.50	13.75	10.83
?	17.50	3.33	13.75	21.25	12.78
No Response	10.00	2.50	8.75	3.75	5.83
70.Marriage counselors should be licensed by a board representing their profession, not by the government.					
Agree	52.50	46.67	61.25	43.75	50.56
Disagree	8.75	10.00	8.75	28.75	13.61
?	30.00	37.50	18.75	17.50	27.22
No Response	8.75	5.83	11.25	10.00	8.61
71.Marriage counselors should be licensed by the state.					
Agree	21.25	32.50	51.25	53.75	38.89
Disagree	31.25	23.33	12.50	17.50	21.39
?	32.50	40.00	25.00	18.75	30.28
No Response	15.00	4.17	11.25	10.00	9.44

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
72.Marriage counselors must establish more rigid professional standards if they wish to develop their profession.					
Agree	60.00	80.83	62.50	71.25	70.00
Disagree	2.50	0	2.50	2.50	1.67
?	18.75	15.83	22.50	16.25	18.06
No Response	18.75	3.33	12.50	10.00	10.28
73.If marriage counseling is to develop as a separate profession, counselors must create better relations with other professions than now exist.					
Agree	71.25	82.50	72.50	82.50	77.78
Disagree	1.25	0	2.50	2.50	1.39
?	20.00	15.83	11.25	6.25	13.61
No Response	7.50	1.67	13.75	8.75	7.22
74.Please check the minimum level of education a marriage counselor should have achieved:					
A.High school diploma	2.50	0	1.25	2.50	1.39
B.Some college courses	10.00	0	3.75	7.50	4.72
C.College degree	20.00	8.33	26.25	26.25	18.89
D.Graduate or professional school degree.	63.75	90.83	61.25	61.25	71.67
No Response	3.75	.83	7.50	2.50	3.33
75.Which three academic subjects do you consider most important in the training of a marriage counselor: (See Note)					
A.Home economics	8.75	3.33	8.75	15.00	8.33
B.Social work-	21.25	74.17	17.50	15.00	36.67
C.Law	3.75	2.50	8.75	32.50	10.83
D.Psychology	72.50	79.17	73.75	72.50	75.00
E.Sociology	45.00	13.33	37.50	46.25	33.06
F.Human biology	21.25	20.00	28.75	17.50	21.67
G.Theology	46.25	5.83	18.75	20.00	20.83
H.Medicine	3.75	9.17	32.50	23.75	16.39
I.Theory and techniques of counseling.	66.25	77.50	52.50	50.00	63.33
No Response	2.50	2.50	6.25	7.50	4.44

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
76. Although most of the following traits are desirable, some are probably more important than others if one is to be a good marriage counselor. Please circle V for Very Important, I for Important, or U for Unimportant or Unrelated to good marriage counseling:					
a. Objective					
V.	55.00	80.83	41.25	45.00	58.33
I.	23.75	15.00	32.50	32.50	24.72
U.	0	.83	7.50	8.75	3.89
No Response	21.25	3.33	18.75	13.75	13.06
b. Open-minded					
V.	67.50	75.00	58.75	68.75	68.33
I.	18.75	19.17	28.75	21.25	21.67
U.	2.50	.83	2.50	1.25	1.67
No Response	11.25	5.00	10.00	8.75	8.33
c. Kind					
V.	57.50	52.50	45.00	47.50	50.83
I.	32.50	37.50	41.25	36.25	36.94
U.	1.25	3.33	2.50	6.25	3.33
No Response	8.75	6.67	11.25	10.00	8.89
d. Highly trained					
V.	15.00	36.67	26.25	36.25	29.44
I.	56.25	53.33	46.25	35.00	48.33
U.	11.25	3.33	11.25	16.25	9.72
No Response	17.50	6.67	16.25	12.50	12.50
e. Highly intelligent					
V.	22.50	17.50	32.50	45.00	28.06
I.	47.50	69.17	46.25	33.75	51.39
U.	11.25	8.33	12.50	13.75	11.11
No Response	18.75	5.00	8.75	7.50	9.44
f. Highly skilled					
V.	16.25	50.00	20.00	32.50	31.94
I.	41.25	45.83	35.00	27.50	38.33
U.	20.00	0	22.50	22.50	14.44
No Response	22.50	4.17	22.50	17.50	15.28

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physicians	Attorneys	Total
g. Friendly					
V.	52.50	50.00	52.50	62.50	53.89
I.	37.50	43.33	40.00	27.50	37.78
U.	1.25	.83	0	1.25	.83
No Response	8.75	5.83	7.50	8.75	7.50
h. Tactful					
V.	50.00	55.83	65.00	63.75	58.33
I.	38.75	39.17	23.75	26.25	32.78
U.	1.25	0	0	0	.28
No Response	10.00	5.00	11.25	10.00	8.61
i. Efficient					
V.	23.75	7.50	15.00	28.75	17.50
I.	47.50	65.00	50.00	45.00	53.33
U.	10.00	16.67	20.00	15.00	15.56
No Response	18.75	10.83	15.00	11.25	13.61
j. Sympathetic					
V.	56.25	40.83	46.25	47.50	46.94
I.	30.00	50.00	37.50	37.50	40.00
U.	1.25	3.33	2.50	7.50	3.61
No Response	12.50	5.83	13.75	7.50	9.44
k. Scientific					
V.	5.00	10.83	11.25	7.50	8.89
I.	40.00	56.67	33.75	37.50	43.61
U.	28.75	25.00	36.25	40.00	31.67
No Response	26.25	7.50	18.75	15.00	15.83
l. Encouraging					
V.	36.25	36.67	43.75	40.00	38.89
I.	47.50	48.33	40.00	46.25	45.83
U.	2.50	9.17	1.25	2.50	4.44
No Response	13.75	5.83	15.00	11.25	10.83
m. Mature					
V.	63.75	93.33	57.50	56.25	70.56
I.	26.25	2.50	30.00	33.75	20.83
U.	2.50	.83	1.25	2.50	1.67
No Response	7.50	3.33	11.25	7.50	6.94

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physi- cians	Attor- neys	Total
n.Flexible					
V.	10.00	57.50	16.25	21.25	29.72
I.	47.50	35.00	47.50	51.25	44.17
U.	20.00	3.33	13.75	10.00	10.83
No Response	22.50	4.17	22.50	17.50	15.28
o.Warm					
V.	28.75	69.17	15.00	31.25	39.72
I.	42.50	25.83	58.75	43.75	40.83
U.	11.25	1.67	8.75	11.25	7.50
No Response	17.50	3.33	17.50	13.75	11.94
p.Unselfish					
V.	41.25	17.50	23.75	28.75	26.67
I.	33.75	40.83	31.25	43.75	37.78
U.	10.00	33.33	23.75	16.25	22.22
No Response	15.00	8.33	21.25	11.25	13.33
q.Wise					
V.	41.25	26.67	30.00	37.50	33.06
I.	37.50	60.83	45.00	46.25	48.89
U.	5.00	4.17	6.25	3.75	4.72
No Response	16.25	8.33	18.75	12.50	13.33
r.Humble					
V.	41.25	14.17	12.50	17.50	20.56
I.	28.75	31.67	20.00	25.00	26.94
U.	11.25	48.33	43.75	43.75	38.06
No Response	18.75	5.83	23.75	13.75	14.44
s.Self-confident					
V.	15.00	21.67	16.25	32.50	21.39
I.	51.25	60.83	47.50	31.25	49.17
U.	18.75	11.67	16.25	20.00	16.11
No Response	15.00	5.83	20.00	16.25	13.33
t.Patient					
V.	61.25	55.00	45.00	46.25	52.22
I.	28.75	39.17	40.00	46.25	38.61
U.	0	.83	1.25	1.25	.83
No Response	10.00	5.00	13.75	6.25	8.33

(Continued)

Table 30. Continued

Items and Response	Clergy	Social Workers	Physicians	Attorneys	Total
u.Tolerant					
V.	33.75	75.00	56.25	61.25	58.61
I.	50.00	17.50	32.50	23.75	29.44
U.	5.00	1.67	2.50	3.75	3.06
No Response	11.25	5.83	8.75	11.25	8.89
v.Sense of Humor					
V.	41.25	42.50	32.50	41.25	39.72
I.	42.50	49.17	45.00	38.75	44.44
U.	5.00	3.33	5.00	10.00	5.56
No Response	11.25	5.00	17.50	10.00	10.28
w.Good listener					
V.	76.25	80.00	58.75	57.50	69.44
I.	17.50	15.83	30.00	36.25	23.89
U.	0	0	1.25	2.50	.83
No Response	6.25	4.17	10.00	3.75	5.83
x.Lots of common sense					
V.	71.25	60.00	70.00	87.50	70.83
I.	21.25	33.33	21.25	8.75	22.50
U.	0	2.50	0	0	.83
No Response	7.50	4.17	8.75	3.75	5.83
y.Likes people					
V.	60.00	75.83	51.25	43.75	59.72
I.	28.75	17.50	36.25	38.75	28.89
U.	1.25	1.67	3.75	8.75	3.61
No Response	10.00	5.00	8.75	8.75	7.78
z.Other (Please specify):	10.00	2.50	1.25	7.50	5.00
77.Please note below and on the back of this page any suggestions you have to improve marriage counseling and to help it become an established profession.	17.50	27.50	13.75	16.25	19.72

Note: In noted items some respondents chose more or less responses than were specified; consequently, percentages in these items are somewhat distorted.

Table 31. Level of Statistical Significance of Differences in Responses of 360 Professional People to a Questionnaire on Marriage Counseling.

DIRECTIONS FOR USE OF TABLE

First column: Contains the code numbers of questionnaire items. These numbers correspond to those in Table 30 wherein the text of the items are contained as they appeared in the questionnaire. Table 31 should be used in conjunction with Table 30.

Second column: Contains the possible responses to the questionnaire items.

Third to eighth columns: Contain symbols indicating level of significance of the differences between the percentages of the various professional groups which made specific responses. (The percentages are shown in Table 30.) In the headings of these columns,

- A - indicates the clergy sample
- B - indicates the social worker sample
- C - indicates the physician sample
- D - indicates the attorney sample.

Therefore, the column headed "A and B" contains the level of significance of differences between the responses of the clergy and those of the social workers. Etc.

Ninth to twelfth columns: Contain symbols indicating the level of significance of the differences between the percentages of responses made by each of the four professional sub categories and those made by the total sample of 360 professional people.

Therefore, the column headed "Total and Clergy" shows the level of significance of differences between the responses made by the total sample and those made by the clergy sample.

It should be noted that in these relationships, the fact that the sub group is included in the total group, reduces the difference between them, making the indications of significance of difference conservative in nature.

Symbols indicating significance: Differences between percentages are at the five per cent level and are indicated by the symbol * if their critical ratios exceed 1.980. They are at the one-tenth of one per cent level and are indicated by the symbol # if their critical ratios exceed 3.373. Differences which are not significant at these levels are indicated by the symbol -. (See: Statistical Tables for Biological, Agricultural and Medical Research by R. A. Fisher and F. Yates, London: Oliver and Boyd, 1938, "Table III, Distribution of t," p. 26.)

Table 31. Level of Statistical Significance of Differences in Responses of 360 Professional People to a Questionnaire on Marriage Counseling. (See directions on preceeding page.)

Item Response	Level of Significance of Difference between									
	A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
1. Yes	*	-	-	-	*	-	-	-	-	-
No	-	-	-	-	-	-	-	-	-	-
No Response	-	-	-	-	-	-	-	-	-	-
2. Yes	#	-	-	#	#	-	#	#	*	*
No	#	-	-	#	#	-	#	#	*	*
No Response	-	-	-	-	-	-	-	-	-	-
3. Yes	-	#	#	#	#	-	*	*	#	*
No	-	#	#	#	#	-	*	*	#	*
No Response	-	-	-	-	-	-	-	-	-	-
4. Yes	-	*	*	*	*	-	-	-	*	-
No	-	*	-	#	-	#	-	*	#	-
No Response	-	#	-	#	*	#	-	#	#	-
5. Yes	-	#	#	#	#	-	*	#	#	#
No	-	#	#	#	#	-	*	#	#	#
No Response	-	-	-	-	-	-	-	-	-	-
6. Yes	-	#	#	#	#	-	*	*	*	#
No	-	#	#	#	#	*	*	*	-	#
No Response	-	-	-	-	-	-	-	-	-	-
7. Yes	#	#	-	-	#	*	*	*	*	*
No	#	#	-	-	#	*	*	*	*	*
No Response	-	-	-	-	-	-	-	-	-	-
8. Yes	-	#	#	#	*	-	*	*	#	*
No	-	#	*	#	*	*	*	-	#	-
No Response	-	-	-	-	-	-	-	-	-	-
9. Yes	-	-	-	-	*	-	-	-	-	-
No	-	-	-	-	-	-	-	-	-	-
No Response	-	-	-	-	-	-	-	-	-	-
10. Yes	-	-	-	-	*	-	-	-	-	-
No	-	-	*	-	*	-	-	-	-	-
No Response	*	-	-	-	-	-	*	-	-	-

Table 31. Continued

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
11.	a.	#	*	-	-	#	*	*	#	-	*
	b.	-	-	-	-	-	-	-	-	-	-
	c.	*	-	#	*	-	*	*	-	-	-
	d.	#	-	-	#	#	-	-	#	-	*
	e.	-	-	-	-	-	-	-	-	-	-
	f.	-	*	-	#	*	-	-	*	*	-
	g.	*	-	*	*	-	*	-	-	-	-
	h.	-	-	-	*	*	-	-	*	-	-
	i.	*	-	-	-	-	-	*	-	-	-
	j.	-	-	-	-	-	-	-	-	-	-
	k.	*	-	-	-	-	-	*	-	-	-
	l.	-	-	-	-	-	-	-	-	-	-
	m.	-	#	#	#	#	-	*	*	-	#
	n.	-	-	-	-	-	-	-	-	-	-
12.	Agree	#	*	#	-	#	#	#	-	*	#
	Disagree	-	*	#	-	#	#	#	*	-	#
	?	#	-	*	*	-	*	*	*	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
13.	Agree	-	-	#	-	*	*	*	-	-	*
	Disagree	-	-	#	-	#	#	-	-	-	#
	?	-	*	-	-	*	#	-	-	-	*
	No Response	-	-	-	-	-	-	-	-	-	-
14.	Agree	#	#	#	-	-	-	#	-	*	-
	Disagree	*	#	#	-	-	-	*	-	-	-
	?	#	*	*	-	-	-	*	*	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
15.	Agree	-	-	*	-	*	*	-	-	-	*
	Disagree	-	-	-	-	*	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	*	*	-	-	-	-	-
16.	Agree	#	#	#	-	*	-	#	*	-	-
	Disagree	#	#	*	*	#	-	#	#	-	-
	?	-	-	*	-	-	-	-	-	-	-
	No Response	*	-	-	*	*	-	-	*	-	-

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
17.	Agree	*	*	*	-	-	-	*	-	-	-
	Disagree	#	*	#	-	-	-	#	-	-	-
	?	*	-	*	-	-	-	*	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
18.	Agree	#	*	*	*	#	-	#	#	-	-
	Disagree	#	*	#	#	*	-	#	#	-	-
	?	*	-	*	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
19.	Agree	-	#	*	#	#	*	-	#	#	-
	Disagree	-	#	-	#	-	*	*	*	#	-
	?	-	-	-	*	*	-	-	*	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
20.	Agree	-	#	*	*	-	-	*	-	*	-
	Disagree	-	*	-	*	-	-	*	-	*	-
	?	-	-	-	*	*	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
21.	Agree	-	*	-	*	-	-	-	-	*	-
	Disagree	-	#	*	*	-	-	*	-	*	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
22.	Agree	*	#	-	-	-	*	*	-	*	-
	Disagree	-	#	-	#	-	*	-	-	#	-
	?	#	-	-	#	#	-	-	*	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
23.	Agree	#	-	-	#	#	-	-	#	#	*
	Disagree	#	-	-	#	#	-	*	#	-	*
	?	-	*	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
24.	Agree	*	-	-	*	-	-	-	*	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	*	*	-	-	*	*	-

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
25.	Agree	-	-	-	*	*	-	-	-	-	-
	Disagree	-	-	*	-	-	-	-	-	-	-
	?	#	-	-	-	*	-	-	*	-	-
	No Response	*	-	-	*	#	-	-	*	-	*
26.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	*	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	-	-	-	-	-	-	-
27.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	*	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
28.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
29.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
30.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	-	-	*	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
31.	Agree	#	-	*	*	-	-	*	-	-	-
	Disagree	*	-	*	-	-	*	-	*	-	-
	?	#	-	-	*	*	-	*	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
32.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	#	-	-	#	-	*	-	*	*	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	*	*	-	-	*	-	-

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
33.	Agree	-	#	#	#	#	-	-	*	*	*
	Disagree	-	-	*	-	*	*	-	-	-	*
	?	-	*	-	*	-	-	-	-	*	-
	No Response	-	-	-	*	*	-	-	*	-	-
34.	Agree	-	-	*	-	-	-	-	-	-	-
	Disagree	#	-	*	-	-	*	*	*	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	*	-	-	-	*	-	-
35.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	#	-	*	#	-	*	*	*	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	-	-	-	-	-	-	-
36.	Agree	#	-	-	#	#	-	-	*	-	-
	Disagree	#	-	-	*	#	-	-	#	*	*
	?	-	*	*	*	*	-	-	-	-	*
	No Response	*	-	-	*	*	-	-	*	-	-
37.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	#	-	-	#	*	-	-	#	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	-	-	-	*	*	-	-
38.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	*	-	-	*	-	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	-	*	-	-	-	*	-	-
39.	Agree	-	-	*	-	*	-	-	-	-	*
	Disagree	-	-	-	*	*	-	-	-	-	*
	?	-	-	-	-	*	-	-	-	-	-
	No Response	*	-	-	*	-	-	-	-	-	-
40.	Agree	-	-	*	-	#	-	-	-	-	*
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	*	-	-	-	-	-	*	-	-	-
	No Response	#	-	*	*	-	-	*	-	-	-

Table 31. Continued.

[illegible]

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
49.	A	-	-	#	-	#	#	*	#	*	#
	B	#	*	-	*	#	*	*	#	-	*
	C	-	-	-	-	-	-	-	-	-	-
	D	#	#	#	*	#	-	#	#	-	-
	E	#	-	-	#	#	-	*	#	#	#
	F	#	*	*	#	*	#	-	#	#	-
	G	-	-	-	*	*	-	-	-	-	-
	H	-	-	-	-	-	-	-	-	-	-
	I	-	-	-	-	*	-	-	-	-	-
	No Response	-	-	-	*	*	-	-	-	-	-
50.	A	-	-	-	-	-	-	-	-	-	-
	B	#	-	-	*	#	-	-	*	-	-
	C	*	*	-	#	#	-	-	#	#	-
	D	#	-	-	#	#	-	-	#	-	*
	E	#	-	-	-	-	-	*	*	-	-
	F	#	-	-	#	#	-	-	#	*	*
	G	#	-	-	#	#	-	-	#	*	*
	H	-	-	-	-	-	-	-	-	-	-
	I	#	-	-	#	#	-	-	#	-	*
	J	#	*	*	#	*	-	*	#	-	-
	K	*	-	-	*	*	-	-	#	-	-
	L	#	#	#	#	#	-	#	#	-	-
	M	#	*	-	-	*	*	*	*	-	-
	N	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	*	-	-	-	-	-
51.	A	*	#	#	-	-	-	*	-	-	-
	B	#	-	-	#	#	-	-	#	-	*
	C	#	-	-	#	#	-	-	#	-	*
	No Response	-	-	*	-	-	-	-	-	-	-
52.	a. V	-	-	*	*	#	-	-	*	-	*
	I	-	-	-	-	*	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	*	*	*	*	-	-	-	-	-
	b. V	*	-	-	#	-	-	-	*	*	-
	I	*	-	-	#	*	-	-	*	*	-
	U	#	*	-	#	#	-	-	#	#	-
	No Response	-	-	-	*	*	-	-	-	-	-

Table 31. Continued.

[illegible]

Table 31. Continued.

[illegible]

Table 31. Continued.

[illegible]

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
67.	Agree	-	-	-	*	-	-	-	-	-	-
	Disagree	*	-	-	*	*	-	-	*	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	*	-	-	-	-	-	-
68.	Agree	-	-	-	-	*	-	-	*	-	*
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	*	-	-	#	*	-	-	*	-	-
	No Response	*	-	-	*	-	-	-	-	-	-
69.	Agree	#	-	-	#	#	-	-	#	-	-
	Disagree	-	-	-	*	*	-	-	*	-	-
	?	#	-	-	*	#	-	-	*	-	-
	No Response	*	-	-	*	-	-	-	-	-	-
70.	Agree	-	-	-	*	-	*	-	-	-	-
	Disagree	-	-	*	-	#	*	-	-	-	*
	?	-	-	-	*	*	-	-	*	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
71.	Agree	-	#	#	*	*	-	*	-	*	*
	Disagree	-	*	*	-	-	-	-	-	-	-
	?	-	-	*	*	*	-	-	-	-	*
	No Response	*	-	-	-	-	-	-	-	-	-
72.	Agree	*	-	-	*	-	-	-	*	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	-	-	-	-	-	-	-	-
	No Response	#	-	-	*	-	-	*	*	-	-
73.	Agree	-	-	-	-	-	-	-	-	-	-
	Disagree	-	-	-	-	-	-	-	-	-	-
	?	-	-	*	-	*	-	-	-	-	-
	No Response	*	-	-	#	*	-	-	*	-	-
74.	A	-	-	-	-	-	-	-	-	-	-
	B	#	-	-	*	*	-	*	-	-	-
	C	*	-	-	#	#	-	-	-	-	-
	D	#	-	-	#	#	-	-	#	-	-
	No Response	-	-	-	*	-	-	-	-	-	-

Table 31. Continued.

Item	Response	Level of Significance of Difference							
		A	A	A	B	B	C	Total	
		and and and and and and							
		B	C	D	C	D	Clergy		
75.	A	#	—	—	—	—	—	*	
	B	—	—	—	#	—	—	—	
	C	—	—	—	—	—	—	—	
	D	#	—	—	—	—	—	*	
	E	—	—	—	—	—	—	—	
	F	—	—	—	—	—	—	—	
	G	#	—	—	—	—	—	—	
	H	—	#	#	—	—	—	*	
	I	—	—	—	—	—	—	—	
	No Response	—	—	—	—	—	—	—	
76.	a.	#	—	—	—	#	—	—	
	V	—	—	—	—	—	—	—	
	I	—	*	*	—	—	—	—	
	U	#	—	—	—	—	—	—	
	No Response	—	—	—	—	—	—	—	
	b.	—	—	—	—	*	—	—	
	V	—	—	—	—	—	—	—	
	I	—	—	—	—	—	—	—	
	U	—	—	—	—	—	—	—	
	No Response	—	—	—	—	—	—	—	
	c.	—	—	—	—	—	—	—	
	V	—	—	—	—	—	—	—	
	I	—	—	—	—	—	—	—	
	U	—	—	—	—	—	—	—	
	No Response	—	—	—	—	—	—	—	
	d.	*	—	*	—	—	—	*	
	V	—	—	—	—	—	—	—	
	I	—	—	—	—	—	—	—	
	U	*	—	—	—	—	—	—	
	No Response	—	—	—	—	—	—	—	
	e.	—	—	*	*	#	—	—	
	V	—	—	—	—	—	—	—	
	I	*	—	—	*	—	—	—	
	U	—	—	—	—	—	—	—	
	No Response	*	—	*	—	—	—	*	

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
75.	A	-	-	-	-	*	-	-	-	-	-
	B	#	-	-	#	#	-	*	#	*	#
	C	-	-	#	-	#	#	-	*	-	#
	D	-	-	-	-	-	-	-	-	-	-
	E	#	-	-	#	#	-	*	#	-	*
	F	-	-	-	-	-	-	-	-	-	-
	G	#	#	#	*	*	-	#	#	-	-
	H	-	#	#	#	*	-	*	-	*	-
	I	-	-	*	#	#	-	-	*	-	*
	No Response	-	-	-	-	-	-	-	-	-	-
76.	a. V	#	-	-	#	#	-	-	#	*	*
	I	-	-	-	*	*	-	-	-	-	-
	U	-	*	*	*	*	-	-	-	-	*
	No Response	#	-	-	#	*	-	-	*	-	-
	b. V	-	-	-	*	-	-	-	-	-	-
	I	-	-	-	-	-	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
	c. V	-	-	-	-	-	-	-	-	-	-
	I	-	-	-	-	-	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
	d. V	*	-	*	-	-	-	*	-	-	-
	I	-	-	*	-	*	-	-	-	-	*
	U	*	-	-	*	*	-	-	-	-	-
	No Response	*	-	-	*	-	-	-	-	-	-
	e. V	-	-	*	*	#	-	-	*	-	*
	I	*	-	-	*	#	-	-	#	-	*
	U	-	-	-	-	-	-	-	-	-	-
	No Response	*	-	*	-	-	-	*	-	-	-

Table 31. Continued.

Item	Response	Level of Significance of Difference between									
		A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attore neys
f.	V	#	-	*	#	*	-	*	#	*	-
	I	-	-	-	-	*	-	-	-	-	-
	U	#	-	-	#	#	-	-	#	-	-
	No Response	#	-	-	#	*	-	-	*	-	-
g.	V	-	-	-	-	-	-	-	-	-	-
	I	-	-	-	-	*	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
h.	V	-	-	-	-	-	-	-	-	-	-
	I	-	*	-	*	-	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
i.	V	*	-	-	-	#	*	-	*	-	*
	I	*	-	-	*	*	-	-	*	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
j.	V	*	-	-	-	-	-	-	-	-	-
	I	*	-	-	-	-	-	-	-	-	-
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	-	-	-	-	-	-	-
k.	V	-	-	-	-	-	-	-	-	-	-
	I	*	-	-	*	*	-	-	*	-	-
	U	-	-	-	-	*	-	-	-	-	-
	No Response	#	-	-	*	-	-	*	*	-	-
l.	V	-	-	-	-	-	-	-	-	-	-
	I	-	-	-	-	-	-	-	-	-	-
	U	-	-	-	*	-	-	-	-	-	-
	No Response	-	-	-	*	-	-	-	-	-	-
m.	V	#	-	-	#	#	-	-	#	*	*
	I	#	-	-	#	#	-	-	#	-	*
	U	-	-	-	-	-	-	-	-	-	-
	No Response	-	-	-	*	-	-	-	-	-	-

Table 31. Continued.

[illegible]

Table 31. Continued.

Item Response	Level of Significance of Difference between									
	A and B	A and C	A and D	B and C	B and D	C and D	Total and Clergy	Total and Social Workers	Total and Physi- cians	Total and Attor- neys
v. V	-	-	-	-	-	-	-	-	-	-
I	-	-	-	-	-	-	-	-	-	-
U	-	-	-	-	-	-	-	-	-	-
No Response	-	-	-	*	-	-	-	-	-	-
w. V	-	*	*	*	#	-	-	*	-	*
I	-	-	*	*	*	-	-	-	-	*
U	-	-	-	-	-	-	-	-	-	-
No Response	-	-	-	-	-	-	-	-	-	-
x. V	-	-	*	-	#	*	-	*	-	#
I	-	-	*	-	#	*	-	*	-	*
U	-	-	-	-	-	-	-	-	-	-
No Response	-	-	-	-	-	-	-	-	-	-
y. V	*	-	*	#	#	-	-	*	-	*
I	-	-	-	*	*	-	-	*	-	-
U	-	-	*	-	*	-	-	-	-	*
No Response	-	-	-	-	-	-	-	-	-	-
z.	*	*	-	-	*	-	-	-	-	-
77.	-	-	-	*	-	-	-	-	-	-

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AUTOBIOGRAPHY

I, Richard Karl Kerckhoff, was born in Lakewood, Ohio, February 27, 1921. I received my secondary school education in the public schools of Cleveland, Ohio. My undergraduate training was obtained at Kent State University, Kent, Ohio, from which I received the degree Bachelor of Arts in 1942. From the Ohio State University, I received the degree Master of Arts in 1949. While in residence at the Ohio State University, I was a graduate assistant and an assistant in the Department of Sociology. In 1950, I was an instructor in that department. During 1951-1952, while making my study of the professional status of marriage counseling, I was an assistant professor and marriage counselor at the Merrill-Palmer School in Detroit, Michigan.