A FEASIBILITY STUDY FOR A CHRISTIAN COUNSELING CENTER IN CLARKSVILLE, TENNESSEE

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A FEASIBILITY STUDY FOR A CHRISTIAN COUNSELING CENTER IN CLARKSVILLE, TENNESSEE

A Research Paper

Presented to

the Graduate Council of

Austin Peay State University

In Partial Fulfillment of

the Requirements for the Degree

Master of Science

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by

Michael David Anglin

May, 1985

To the Graduate Council:

I am submitting herewith a Research Paper written by Michael David Anglin entitled "A Feasibility Study for a Christian Counseling Center in Clarksville, Tennessee." I recommend that it be accepted in partial fulfillment of the requirement for the degree of Master of Science with a major in guidance and counseling.

_____
Major Professor

Accepted for the
Graduate Council:

_____
Dean of the Graduate School

ACKNOWLEDGEMENTS

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CHAPTER 1

Introduction

Even under the most ideal conditions counseling is a
difficult task. To achieve maximum effectiveness in this
therapeutic process many believe there must be present that
curative blend of variables which will produce the desired
goal. Much emphasis has been given to the significance of
the counselor-counselee relationship. Menninger (1963)
singles out such traits as love and trust in this relation-
ship and concludes that only a person can heal a person.
Strupp (1972) echoes this emphasis upon trust and states
that psychotherapeutic change must always occur in the
context of an interpersonal relationship. Frankl (1967)
speaks of the encounter between doctor and patient as being
the most significant aspect of the therapeutic process, more
than any method or technique. Rogers (1961) sees the rela-
tionship as the _sine qua non_ of this process to growth,
change, and personal development.

These testimonies are but a few which demonstrate that
the focus of therapeutic work is in the counseling relation-
ship itself, and it is there that the impact of integration
is made. Based upon this premise the task of bringing
together the counselee with the most effective type of
counselor is critical.

Quackenbos, Privette, and Klentz (1985) call attention
to the fact that there are people who need and desire some
form of treatment which integrates psychotherapy and religion.
Their study sought to determine whether the predominant
psychotherapeutic system is meeting the needs of large numbers
of religious people. Their data show rather convincingly
that the large majority of the sample tested made a clear
distinction between religious and secular counselors and
that preference was for the former type. It is significant
that the sample consisted of 126 residents of the general
population of Escambia, Florida. Out of a total of 590
persons selected from the telephone directory these 126
agreed to participate in their study. Eighty-six, or 68
percent, returned completed questionnaires. The sample
consisted of 49 females and 37 males. Eighteen were under
30 years of age; 28 were 31-45; and 36 were over 45. Seventy-
six were white and 10 were of other races. Twenty-eight
indicated they attend church either never or just on holidays,
and 56 said they attend weekly or more frequently. Nineteen
had less than a high school education; 36 finished high
school or had some college; and 31 had finished college
and/or had some graduate training. Fourteen had income of
less than $10,000; 25 made between $10,000 and $20,000;
and 42 had incomes of over $20,000. Finally, the subjects
rated themselves on religiosity as follows: 5 said they
were non/anti; 59 assessed themselves as moderate; and 22

considered themselves very religious. The researchers concluded that quite a large number of people want religion to be included in psychotherapy.

Williams and Kremer's (1974) research revealed certain characteristics of both secular and clergy counselors which are both positive and negative for effective therapy. Their data indicated that pastoral counselors had stronger Christian beliefs than secular counselors, but the latter were less dogmatic and had a greater degree of flexibility and openness.

Nevels (1983) adds another dimension in his study by comparing neutral counselors with Christian and non-Christian counselors. The data revealed that neutral counselors were perceived as less friendly and less apt to try and influence counselees with respect to values. Consequently, his sample saw the neutral counselors as being more able to help with problems of anxiety and depression. An additional important finding in the Nevels' study was the matter of similarity of counselor-client values. This contingency enhanced the perceived trustworthiness of the counselor and increased the confidence of the client that the counselor could help with problems relevant to the area of similar values.

The topic of values and their place in the counselor-counselee relationship and effective therapy is crucial. Counselors are cautioned not to impose their values on clients. Rather, they are to help the client move toward an increased awareness of his/her own value system and its

relationship to current life difficulties. Counselors in Christian counseling centers should understand that no single value orientation is right for all clients, and that effectively functioning people may differ from one another in their values. This inevitable variety of client values makes it imperative that counselors confront and come to terms with their own values.

Geuras (1980) points out the inextricable relationship of needs, values, and the counseling process. He reasons that a person can have needs only if he/she has values. Needs do not determine values. The reverse is true. Thus, needs exist only because values exist. This means the client's value system is of primary importance. Counselors who are need-centered may tend to sacrifice values for needs in their therapeutic approach. This might well be self-defeating for clients who put great stock in values. Rather than asking how a client's needs can best be satisfied, counselors who consider values to be the source of motivation would ask, "On what values do the client's unfulfilled needs depend?" When the values are revealed, their relation to the client's entire value structure would be analyzed. Then the values and consequent needs that should be met and those that should be sacrificed can be identified.

Since this relationship between needs and values is so basic for the counselor, he/she must come to recognize the central role of values in the behavior and attitudes of

persons. No where could the client's values more dynamically become the focal point in the counseling process than in the setting of a Christian counseling center.

Lee (1972) presumes that the effectiveness of counseling depends upon ways in which the counselor is perceived by his/her client and compares clergy with secular counselors. Though his studies produce similar findings to those of Williams and Kremer (1974) mentioned above, he also notes that most people in a community turn to physicians and clergy as the main sources for help with personal problems.

The research literature clearly suggests that there are many persons who possess Christian values who would like to be counseled by clergy, but have certain reservations. Clergy are perceived as warm, friendly, and caring. Yet, their professional training and credentials are under some degree of suspicion. Goodmiller (1980) surveyed a population who preferred ministerial counseling over secular counseling. His sample consisted of Bible class members of six Nashville churches: Baptist, Methodist, Christian, Episcopal, Lutheran, and Nazarene. They also held concerns about training being inadequate to deal with serious mental illnesses. In matters dealing with family difficulties, ministers were greatly preferred. Psychotherapists were preferred for issues such as sex, drugs, and to a lesser extent, alcoholism.

A realistic solution is proposed by Carr, Hinkle, and Moss (1981) who believe that pastoral counseling centers are

needed because they provide services within a framework of values appropriate to the personal and spiritual growth of individuals, couples, and families. They further comment that such an arrangement where a therapist with Christian values is able to counsel in a setting other than a minister's study delivers the therapist from conflicts of interest often felt by the local parish priest or pastor.

In a very helpful way Jester (1974) has outlined the pastoral counseling center's reason for being. Viewing the counseling center as complementary and not competitive with the local church minister's work, he lists several important advantages. Christian counseling centers are staffed by fully qualified therapists who have had specialized academic training and professional certification in appropriate disciplines such as social work, counseling, clinical psychology, or marriage and family therapy. A second rationale is the time factor. No congregational minister with the multifaceted demands upon his/her schedule has enough hours to give to cases which involve more than short term counseling processes. Another advantage of the center concerns fee and motivation. The payment of a fee has a definite therapeutic value. It is related to motivation. Centers can charge fees to clients, whereas local clergy normally see their counseling as a part of their salaried position. Justification for a counseling center is also found in the problem of familiarity experienced by the church minister. The counseling work of ministers is

often impeded by the dual relationships which they play in their parish. Switzer (1983) notes that there is a realistic difficulty in counseling with someone for whom one is also a preacher, and being with the person in committee meetings, classes, and other contexts.

Patton (1983) calls the Christian counseling center a halfway house between the church and the world where counseling concerns can be discussed. This seems to be an appropriate conclusion which naturally flows from the studies reviewed above. For many persons a therapist who possesses Christian orientation and values is to be preferred over one who does not share these concerns. However, in many instances the local minister is not the person with whom effective counseling can proceed because of such factors as inadequate training, time constraints, role conflicts, dual relationships, and others. Ideally, if a Christian counseling center existed which was staffed by highly trained specialists in psychotherapy who hold in common with their counselees Christian values then a specific need of a community could be met.

Accordingly, it is the purpose of the present study to investigate the feasibility of a Christian counseling center being established in Clarksville, Tennessee. Shaw (1977) emphasizes the advantages of a need study in the development of a counseling center. Thus, data will be gathered to measure attitudes of regular church attendees of mainline congregations in Clarksville with respect to the felt need for a Christian counseling center in the city.

CHAPTER 2

Method

Subjects

The subjects participating in this study numbered 234.
These subjects were adults ages 20 and above. They represented
church members and/or attendees at eight Clarksville, Tennessee
churches. The church groups selected for this study were
representative of well-known, established churches which were
visibly involved in the community. They were Assembly of
God, Baptist, Christian (Disciples of Christ), Church of
Christ, Episcopalian, Methodist, Presbyterian, and Roman
Catholic.

Procedure

Data for this study were obtained from a survey question-
naire instrument. In preparation for the implementation of
this questionnaire, interviews were conducted with eight
persons who agreed to cooperate in administering the instrument.
In an effort to eliminate any possible influencing of answers
given by those subjects taking the questionnaire, the eight
administrators were given step by step instructions by the
researcher. In addition, a cover letter was attached to
each questionnaire form and placed in the hands of the subjects
(see Appendix for questionnaire form and cover letter). The
administrator was instructed to read aloud this letter which

outlined the purpose and process of the investigation.
Following the reading of this letter an opportunity was given
for questions by the participants. In a follow-up interview
with the eight administrators the researcher received a
report on the steps which were taken and received information
in each case that the instructions were properly followed
prior to the subjects filling out the questionnaire forms.

The questionnaire instrument reveals basic demographic
information such as age, sex, education, family income, and
church affiliation. In addition to these data, the latter
portion of the questionnaire addresses the pertinent issues
regarding the feasibility of a Christian counseling center.
Subjects were asked directly, "Do you feel that Clarksville
would benefit from a Christian counseling center?" Their
options were "Yes" or "No," thus forcing an opinion.

One question was designed to have the subjects confront
themselves personally as to their own use of such a counseling
center. They were asked, "If you felt the need for counseling,
would you use a Christian counseling center staffed by trained
therapists and made affordable to you?" Answers sought the
degree of intensity of their response. The options were,
"Yes, most definitely," "Probably use its services," "Probably
not use it," "Definitely not use it."

The final question required the subjects to focus on
the differing counseling issues which they would be willing
to bring to a Christian counseling center. The question was

worded as follows, "If you answered 1 or 2 on question VII above, for which counseling issues would you seek help at a Christian counseling center? Check as many as are appropriate." Fourteen counseling issues were listed: marital discord, divorce counseling, parent-child issues, adultery, dealing with anger, severe anxiety, coping with stress, depression, suicidal issues, drug use, career issues, homosexuality, illegal activities, and serious mental illness (schizophrenia, paranoia). If the subjects indicated they would either definitely or probably use a Christian counseling center on question VII, then an effort was made to determine the kinds of difficulties most likely to be presented at such a resource agency.

CHAPTER 3

Results

The following summarizes the results of the data gathered from 234 subjects who participated in the present study by returning questionnaire forms (see Appendix for questionnaire). Frequency counts for the eight variables appearing on the questionnaire instrument are reported.

1. Age of the subjects was indicated by all but two participants. Subjects between the ages of 20 and 30 numbered 43. Participants who were 31 to 40 years old totaled 85. Those who were 41 to 50 years old numbered 48. Subjects who were 51 and above totaled 56. The distribution between these four age categories was fairly even.

2. The sex of this population was 60.4 percent female and 39.6 percent male. Of the 225 subjects who indicated their sex, 136 were women and 89 were men.

3. The educational level of the population surveyed was high. Only 8 persons of the 230 subjects who marked this question had not completed high school. In addition 35 other persons had completed high school only. These two categories comprised just 18.7 percent of the entire 230 participants. There were 66 persons who had some college training and another 66 persons in the sample who had completed college. A large number, 55, held graduate or professional degrees.

Thus, 81.3 percent of the subjects had some college education or above.

4. The data on family income show this population to be above the median level for the city of Clarksville. According to Chamber of Commerce figures the median income for residents of Clarksville in 1984 was $23,500. Almost three-fourths of the sample indicated higher incomes. Only 16 subjects reported incomes below $11,000. Subjects having incomes between $11,000 and $20,000 numbered 41. Of the 217 persons who marked this question, 54 had incomes between $20,000 and $30,000. An additional 69 subjects reported incomes between $30,000 and $45,000. Finally, 37 people in the sample had incomes of $45,000 or above.

5. The church affiliation of this population was as follows: Assembly of God--36, Baptist--42, Christian (Disciples of Christ)--7, Church of Christ--35, Episcopal--33, Methodist--28, Presbyterian--29, Roman Catholic--14, and 1 subject marked "Other." With the exception of the two groups, Christian (Disciples of Christ) and Roman Catholic, church affiliation was fairly even in distribution among participating congregations.

6. Question six on the questionnaire demanded a forced answer, "yes" or "no," as to the subject's opinion regarding the felt need for a Christian counseling center in Clarksville. The results were overwhelming. Of the total population of 234, eight did not mark this question. Of the 226 persons who indicated an opinion, 205 answered "yes," and 21 said "no."

More than 90% of this sample feel the need for a Christian counseling center in this city.

7. The matter of personal use on the part of the subjects was the essence of question 7 on the questionnaire. Only 4 respondents failed to mark this question and of the 230 persons who gave an answer, 75.2% expressed the conclusion that they would either definitely or probably use a Christian counseling center. The specific breakdown was: 93 persons said they would definitely use one; 80 subjects stated they probably would use such a resource center; 49 participants indicated they probably would not use such a counseling center; and only 8 people marked that they would definitely not use one.

8. The final inquiry focused on particular counseling issues which the subjects would bring to a Christian counseling center if they were personally experiencing any of the listed concerns. Frequency counts for these issues were: marital discord--94, divorce counseling--57, parent-child issues--113, adultery-39, dealing with anger--75, severe anxiety--65, coping with stress--123, depression--100, suicidal issues--47, drug use--47, career issues--63, homosexuality--27, illegal activities--34, and severe mental illness--35. Subjects who failed to make any of the fourteen options numbered 67.

Five crosstally analyses were done. These investigations looked at the variables of age, sex, education, income, and church affiliation and compared them with the opinion given regarding the need for a Christian counseling center in

Clarksville. The statistical techniques of Cramer's phi and chi-square were employed to demonstrate relationships between the variables listed above and the opinion of either favoring a Christian counseling center or not favoring one as an additional resource for therapy in this city. The Cramer's phi, chi-square, and probability statistics are noted for each variable in the following paragraphs.

The first comparison between age and opinion revealed no significance (phi=0.174; x^2=6.792; $\underline{p}$=.079). Those persons in the surveyed population between the ages of 20 and 30 answered "yes" 40 times and "no" 4 times with respect to their opinion on the felt need for a Christian counseling center. Persons 31 to 40 years of age answered 71 "yes" and 13 "no." Those in the category of ages 41 to 50 indicated an opinion of 43 "yes" and 1 "no." Finally, those 51 and up, rendered an opinion of 49 "yes" and 4 "no."

The second comparison was between sex and the opinion about the need for a Christian counseling center and showed no significance (phi=.009; x^2=0.018; $\underline{p}$=.894). In regard to their opinion on the need for a Christian counseling center females marked "yes" 119 times and "no" 13 times. Males indicated their opinion by a total of 78 "yes" and 8 "no."

The third comparison was between the opinion on the Christian counseling center and the subject's educational level, which proved to be significant (phi=0.306; x^2=20.766; $\underline{p}$=.000). Those not finishing high school rendered an opinion

of 8 "yes" and 0 "no" answers. High school graduates marked 35 "yes" and 0 "no" answers. Subjects having some college education indicated an opinion of 63 "yes" and 2 "no." College graduates held the opinion of 58 in favor and 6 not in favor of a Christian counseling center. Finally, those holding graduate or professional degrees expressed their opinion by marking 38 "yes" and 12 "no."

The fourth comparison was between family income and the opinion regarding the need for a Christian counseling center and was found not significant (phi=0.201; x^2=8.516; $\underline{p}$=.074). Those subjects who have incomes of under $11,000 indicated their opinion by marking 15 "yes" and 0 "no" answers. Persons who had incomes of $11,000 to $19,999 indicated their opinion by answering the question with 40 "yes" answers and 1 "no" answer. Those who were in the income category of $20,000 to $29,999 answered 48 "yes" and 4 "no." The subjects who had a family income of between $30,000 and $44,999 indicated 59 "yes" and 6 "no" to this question. Finally, those subjects making over $45,000 expressed their opinion as follows: 30 "yes" and 7 "no."

The final comparison was between the opinion about the need for a Christian counseling and one's church affiliation. This comparison was discovered to be highly significant (phi=0.526; x^2=59.941; $\underline{p}$=.000). Assembly of God members indicated an opinion of 36 "yes" and 0 "no" answers. Baptists marked 41 "yes" and 1 "no." Christian (Disciples of Christ)

expressed their opinion by marking 7 "yes" and 0 "no" answers. Members of the Church of Christ answered 34 "yes" and 0 "no" answers. Episcopalians in the population indicated 22 "yes" and 6 "no" answers. Methodists rendered 27 "yes" and 0 "no" answers. Members of the Presbyterian church marked 16 "yes" and 12 "no" answers with respect to the need for a Christian counseling center. Roman Catholics surveyed in this study indicated 14 "yes" and 0 "no" answers. Finally the lone subject who marked his church affiliation as "Other" indicated a "yes" answer.

The results indicated that only education and church affiliation were significant factors which made a difference in the way the subjects viewed the need for a Christian counseling center. Neither age, sex, nor family income had a significant bearing on their opinion concerning such a center.

CHAPTER 4

Discussion

An examination of the results of the present study of
234 subjects from eight Clarksville, Tennessee churches reveals
both expected and unexpected conclusions. Many of the findings
of the present study were in agreement with previous investiga-
tions referred to in Chapter 1 of this paper.

The sample under scrutiny in this study appears to reinforce
the earlier conclusions of Quackenbos, Privette, and Klentz
(1985) and Goodmiller (1980) with respect to a strong preference
for counselors who are either ministers, or trained therapists
who share Christian values with their counselees. This
investigator expected a favorable opinion on the question of
the felt need for a Christian counseling center since his
sample came from a population of church attendants. The result
of 90.7% of the entire sample giving a "yes" reply was more
than anticipated. Even more revealing was the large percentage
of the sample who indicated a personal willingness to utilize
a Christian counseling center. It is one thing for a sample
to agree on the general idea of such a resource center, but
quite another thing to be on record as stating a personal
response to use a Christian counseling center either "definitely"
or "probably." These data reveal that 75.2% did just that.
Only 3.5% of the remainder of the sample stated they would

"definitely" not use such a center. This question of personal response serves to intensify the significance of the general opinion on the need for a Christian counseling center. As far as this sample is concerned there is little doubt about the positive reaction to the need for an additional counseling resource center which would be staffed with therapists who are highly trained in psychotherapy and who also hold Christian values.

The sample for this present study had several noteworthy characteristics. There were more females than males. More than 75% of the subjects made incomes higher than the mean income for their local community. In addition, they possessed a high level of education, 52.6% being college graduates and/or holding graduate or professional degrees.

As stated before, only education and church affiliation were significant factors in the way the subjects viewed the need for a Christian counseling center. Age, sex, and family income were not significant factors. This researcher anticipated that females would have been more likely to favor a Christian counseling center. Quackenbos, Privette, and Klentz (1985) concluded that there was a tendency for women more than men to prefer some form of religious counseling. It was also thought by this investigator that those with higher education and family income would be more in favor of a Christian counseling center. Such did not prove to be the case with this particular sample.

The profile of those subjects who would most likely be

in favor of and utilize a Christian counseling center is a
little difficult to select out of this sample since over 90%
of all of them indicated a favorable response to such a center
being established and over 75% of the total number said they
would utilize it. However, when one looks carefully at the
places in the data where the few negative responses appear, one
can draw a few tentative conclusions. In answer to the opinion
on a need for a Christian counseling center, the entire sample
gave only 19 "no" answers. Twelve came from the Presbyterian
group, 6 "no" answers from the Episcopalians, and 1 "no" from
the Baptist church. When a crosstally was done on the
significant variables, education and church affiliation, it
was discovered that sample educational levels for Church of
Christ, Episcopal, Methodist, and Presbyterian groups were
comparable. Yet there were no negative responses from the
Church of Christ or Methodist groups. This leads the researcher
to theorize that the pertinent factor was not the level of
education as much as the theological posture. This hypothesis
needs further investigation.

The kinds of counseling issues which the subjects would
be willing to present at a Christian counseling center strongly
reaffirm previous studies done by Quackenbos, Privette, and
Klentz (1985) and by Goodmiller (1980). Subjects in all three
studies seemed most willing to bring such matters as family
or marriage problems, and stress or nervous difficulties to
a religiously oriented counselor. On the other hand, issues

such as severe mental illness, illegal activities, homosexuality, adultery, drug use, and suicidal issues would not be brought to a Christian counseling center very often by the sample surveyed in the present study.

Several criticisms have occurred to this investigator during the process of this study. Upon reflection, it is regrettable that the key question asking for an opinion on the need for a Christian counseling center was one that forced a choice between "yes" and "no." A third alternative of "not sure" would have added some specificity to the inquiry. The use of the word "Christian" in regard to the counseling center was ambiguous to a few of the subjects. Written comments asking for definitions appeared on several questionnaire forms. Another weakness of the study was the wording of question VIII on the questionnaire which asked for which kinds of counseling issues one would come to a Christian counseling center. A large number of the sample, 67, did not mark any of the 14 choices. One subject wrote, "None at the present time." Other forms had a question mark penciled in at that space. This apparent confusion causes one to doubt the results which the data reflect concerning this question.

The major finding of the present study seems obvious and undeniable. There is an overwhelming sentiment in favor of a Christian counseling center in Clarksville, Tennessee. Furthermore, there appears to be a high degree of willingness to utilize such a center once it is in place. An interesting

future study which would complement this research would be to take a sample from the city at large in lieu of the churched community by itself. Also, a more intensive investigation into the rationale behind a certain reluctance to trust particular kinds of counseling issues to the staff of a Christian counseling center would be beneficial. Increased research of this type will produce a welcomed awareness of the desirable rapprochement between principles of psychotherapy and Christian values.

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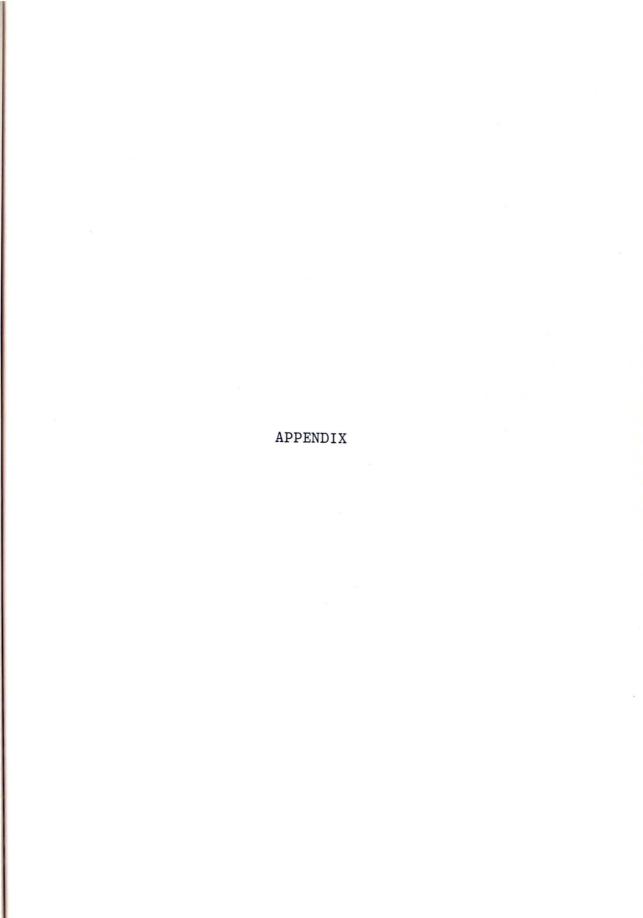
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APPENDIX

INSTRUCTIONS TO ADMINISTRATOR

You have in your possession fifty (50) Christian Counseling Center Survey forms. Stapled to each form is a cover letter explaining this investigation process and its purpose.

May I ask you to do the following things:

1. Hand out the forms and the cover letters to the subjects to be surveyed.

2. Read the cover letter aloud. Also read the informed consent statement at the bottom of the letter.

3. Offer to answer any questions regarding this procedure.

4. Ask subjects to begin marking their questionnaire forms.

5. Take up the forms after an appropriate time period.

6. Please keep these in a safe place until I can call for them.

Thank you once more for your cooperation.

Mike Anglin

Dear Member,

Your minister and I are taking this opportunity to seek your opinion on a matter which concerns us. We feel there may be a need for a Christian counseling center in Clarksville.

We have the opportunity to develop an ecumenical counseling center in our community which provides counseling by highly skilled therapists with specialized training in psychology and psychotherapy. These men/women would also possess Christian values and a God-centered orientation. They would be available to assist persons who are suffering from various kinds of emotional/spiritual problems.

Should the need for such services warrant establishing a center, it would not take the place of the counseling done by your minister or others on your church staff. The primary responsibility of counselors at the center would be to help with persons whose problems require the additional expertise that professional counselors can provide.

To assist us in determining whether such a center would be desirable in our community, would you please fill out the questionnaire form handed to you and return it to the person administering it. Please do not sign your name. Your answers will be completely anonymous.

Thank you for your cooperation.

Sincerely,

Michael D. Anglin

INFORMED CONSENT STATEMENT

The purpose of this investigation is to determine the felt need for a Christian counseling center in Clarksville. The researcher is Michael D. Anglin and the faculty supervisor is Dr. Linda Rudolph of Austin Peay State University. Your responses are confidential. At no time will you be identified nor will anyone other than the investigators have access to your responses. There are no potential hazards to this procedure since all data collected will be anonymous and reported as group data. The demographic information collected will be used only for purposes of analysis. Your participation is completely voluntary, and you are free to terminate your participation at any time without any penalty.

I agree to participate in the present study being conducted as described above. I have been informed, either orally or in writing or both, about the procedures to be followed and about any discomforts or risks which may be involved. The investigator has offered to answer any further inquiries as I may have regarding the procedures. I understand that I am free to terminate my participation at any time without penalty or prejudice and to have all data obtained from me withdrawn from the study and destroyed. I have also been told of any benefits that may result from my participation.

The return of this survey indicates that I understand the purpose of this research and agree to participate voluntarily.

I. Age:

___ 1. 20-30
___ 2. 31-40
___ 3. 41-50
___ 4. 51-up

II. Sex:

___ 1. Male
___ 2. Female

III. Education:

___ 1. Grades 1-11
___ 2. High school diploma
___ 3. Some college
___ 4. College graduate
___ 5. Graduate or professional degree

IV. Family Income per Year:

___ 1. 0 - $10,999
___ 2. $11,000 - 19,999
___ 3. $20,000 - 29,999
___ 4. $30,000 - 44,999
___ 5. $45,000 - up

V. Church Affiliation:

___ 1. Assembly of God
___ 2. Baptist
___ 3. Christian (Disciples of Christ)
___ 4. Church of Christ
___ 5. Episcopalian
___ 6. Methodist
___ 7. Presbyterian
___ 8. Roman Catholic
___ 9. Other (Specify)

VI. Do you feel that Clarksville would benefit from a Christian counseling center?

___ 1. Yes
___ 2. No

VII. If you felt the need for counseling, would you use a Christian counseling center staffed by trained therapists and made affordable to you?

___ 1. Yes, most definitely
___ 2. Probably use its services
___ 3. Probably not use it
___ 4. Definitely not use it

VIII. If you answered 1 or 2 on question VII above, for which counseling issues would you seek help at a Christian counseling center? Check as many as are appropriate.

___ 1. Marital Discord
___ 2. Divorce Counseling
___ 3. Parent-child issues
___ 4. Adultery
___ 5. Dealing with Anger
___ 6. Severe Anxiety
___ 7. Coping with Stress

___ 8. Depression
___ 9. Suicidal issues
___ 10. Drug use
___ 11. Career issues
___ 12. Homosexuality
___ 13. Illegal activities
___ 14. Serious mental illness (Schizophrenia, Paranoia)