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Dynamic Interpersonalism and Personhood

Introduction

The religion and health movement beginning at the turn of the twentieth century contributed to Clinical Pastoral Education and the specialized ministry of Pastoral Counseling. Until the early 1950s this educational opportunity and form of ministry was more accessible to white American clergypersons and their parishioners. The African-American Community lagged in gaining knowledge of this new phenomenon and its resulting benefits. Two elements were needed to facilitate this process: clergypersons educated and trained in the latest pastoral theory and methods, and an institution prepared to undergird and nurture the process for the Community. These conditions were met after newly established Interdenominational Theological Center (ITC) made Thomas Jefferson Pugh, a recent graduate of Boston University, a member of the faculty.

This paper portrays Thomas Pugh by examining his formative years, especially those at Boston University where he was introduced, both to Boston Personalism and Dynamic Interpersonalism, the years of profound service to Interdenominational Theological Center, and his massive contribution to the Pastoral Care and Counseling Movement, both at ITC and in general.

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The Formative Years

Thomas Pugh's life began October 25,1917 in the rural town of Lewiston, North Carolina. He was the second of five children born to John and Otelia Pugh. His father and grandfather were farmers as well as Baptist preachers. In the community where he lived there were five Baptist churches, each meeting on a particular Sunday of the month. The influential people of the community were the principal and teachers of the school and also the pastors at the churches. Two preachers in that small town had opposing styles. One "could tell you something to live by in an extemporaneous and emotional way." The other "never entered the chancel without a manuscript." Neither suited the temperament of Pugh, who sought a middle position in understanding Black preaching and ministry.

Pugh's family religious heritage included two previous generations of persons who were powerful public prayers, his father and grandfather. They were long-winded, spirited and able to illicit enthusiastic "Amens" and tears from others participating in prayer. This shaped his understanding of what it meant to be a Christian man. It became natural that this interest would take root to serve him later.

Pugh described his early education as the characteristic authoritarian and strict discipline style. This meant public punishment was used as a disgracing deterrent for individual behavior and informed Pugh what slavery must have been at its core. He states it "only served to make me angry, anger I suppressed, because it was better to suppress it." He concluded that this method did not work. This decision became

a major feature in the construction of his psychology and definition of what it meant to be a person. A high school education was available to white children; this was denied Pugh because he was Black. He would not, however, be stopped by this segregationist policy. His goal was to be a full citizen in the nation. His solution was to leave his home town, going to Rich Square, North Carolina, to complete his high school education. Pugh knew early that he was called to the ministry. He decided in high school that he would not do ministry or even let his call be known if he could not obtain the proper training. He also refused to do anything which required speaking to make a living. This resolve led him still farther from home.

Pugh traveled to Atlanta, Georgia, after high school, enrolling at Clark College, quickly realizing that four years of education would not be enough. Across the street he noticed Gammon Theological Seminary and reworked his plan for preparation to include three more years of training, making New Testament his area of concentration. It was here that he met Harry V. Richardson who would later invite him to return to ITC as a teacher.

With both degrees he went forth to serve. It was apparent if you were seminary trained there were few places to serve in the Black Church. He needed to provide for himself and wanted to serve as minister. So, Pugh took a summer job on the James Andrews farm in Maryland as the director of Christian Education to migrant workers. It was these events in the summer and fall of 1942 that crystallized the direction, focus, and shape of his ministry. When asked to tell his part in the story of pastoral care and counseling, he begins by saying,

I went into Pastoral Counseling out of an interest and need to be helpful with people. This time with the migrant workers provided . . . my first real opportunity for Pastoral Care. The migrant's job was first priority. It displaced Sunday as the sacrosanct place and time of worship. This created a world of people living on the margin. They faced problems and were met by me. I was a clergyperson who understood that I was to preach the gospel in a very different way. I was to be with people —helpfully. Since the questions arose from their living situation, I moved to the shed. I entered the clinic of their living space with no official supervisor.[1]

The awareness of the needs and demands of people became more apparent after Pugh returned to Georgia. He became principal of the Tri-County Consolidated High School in Tate, Georgia. Two years later he assumed pastorate of Bethesda Baptist Church in Americus, Georgia. In his own words, Tom shares:

At the church people began to come with needs that I didn't have the tools to be very helpful, particularly when [the needs] are not physical. With the physical I could make referrals. I realized I needed to go back to school. I did just that. In my reading of the New Testament I assumed that if I could understand more about the life and teachings of Jesus, I would have the formula to be more helpful to people. Therefore, between the church and going back to school, I became a college

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[1]Carolyn A. Warren, "Biography of Thomas J. Pugh: A Source for Doing Pastoral Theology from a Black Perspective," 1988,TMs (photocopy), p. 2, Atlanta, Georgia.

minister at Albany State. I found college very much like the high school and church, but more so. At college my contract said you're to be a chaplain to students, and most of my time was spent with students, faculty, and administrators (50% with students, 35% with faculty, and 15% with administration).

But I still didn't have the skills that I needed. Further work in New Testament I hoped would [provide these tools]. I was accepted to do a doctorate in New Testament at Boston University. After one semester I decided that studying Greek and all wasn't going to help me with people. After a conversation with my roommate, I followed his suggestion to have a conference with Paul E. Johnson who was the director of the program for Pastoral Counseling. So I changed programs at the end of the semester, and that was the best move I could have made.[2]

On a personal note, Pugh relates that he was invited as a guest in the Johnson home during the two-week Christmas vacation. Here he met millionaire Albert Danielson. Johnson convinced Danielson to underwrite the program in Pastoral Care which he later endowed. Through this invitation Pugh said, "I got to be known in a way that I could not otherwise have been known." From that meeting Pugh receive monies that made all of his bills current. He looked back on that time as "one of the grandest experiences in my whole time there." This was the beginning of a friendship that was to last until Johnson's death.

Pugh further recalled that Paul Johnson always prayed as a part of his preparation for seeing clients. Even at social gatherings he hosted, Paul would pray. It was greatly through

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[2]Ibid., 5.

his influence that Pugh settled on prayer as the focus of study for his dissertation. The title was "Psychological Motivations in Selected Radio Prayers." Undoubtedly, Johnson helped Pugh get in touch with the impact of his father and grandfather as prayers.

Pugh said of Paul Johnson, "He understood that about which I was interested, having the capabilities [that] really worked with me. . . .Paul taught me more by his relating to people than what I learned in the formal courses." Pugh describes Paul as being more interested in people than writing, although his *Personality and Religion* and *Psychology of Religion* were then the most up-to-date works on the subject. These volumes enable us to understand Johnson's contribution to the Boston University's Tradition of Personalism, the discipline of Pastoral Care, and to Thomas J. Pugh himself.

The Boston University Years

The primary focus here are the contributions of Boston University to the tooling of Thomas Pugh. More specifically, this writer looks first at the relationship between Boston University's Tradition of Personalism and the psychology of Dynamic Interpersonalism. Secondly, there is a discussion how the aforementioned philosophy and psychology define the notions of persons, personality, and personhood. Put simply, Dynamic Interpersonalism is an integrated theory of personality whose philosophical underpinnings are found in Boston University's Tradition of Personalism. This theory of personality was developed by Paul Johnson who represented a third generation of individuals steeped in the Boston University Tradition of Personalism. He studied under Edgar

S. Brightman, the successor of Borden Parker Bowne and A. C. Knudson.[3]

Classical Personalism was initially called personal idealism. It became popularized as Personalism by Borden Parker Bowne, Dean of Boston University's Graduate School. Personalism is the first complete and comprehensive system of philosophy developed in America with lasting influence.[4] This system sought a philosophical defense of the individual person against the threats of naturalism and absolutism.[5] In Personalism only persons are real. Reality consists of a society of interacting persons, dependent on the Supreme Person, God.[6] So, Personalism is a theistic philosophy. Bowne, a theologian, declared that "philosophy must always be theistic."

A. C. Knudson, a student of Bowne, defines Personalism as "that form of idealism which gives equal recognition to both the pluralist and monist aspects of experience and which finds in the conscious unity, identity, and free activity of personality the key to the nature of reality and the solution of the ultimate problems of philosophy."[7] The basal and most difficult problem in metaphysics[8] is to conceive of

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[3]Paul Johnson, *Personality and Religion* (Nashville: Abingdon Press, 1957), 234.

[4]Paul Deats and Carol Robb, *The Boston Personalist Tradition in Philosophy, Social Ethics, and Theology* (Macon. GA: Mercer University Press, 1986), 3.

[5]John E. Bentley, *An Outline of American Philosophy* (Paterson, NJ: Littlefield, Adams & Co., 1963), 111.

[6]Ibid., 110.

[7]A. C. Knudson, *The Philosophy of Personalism* (New York: Kraus Reprint Company, 1969), 87.

[8]Metaphysics is that branch of philosophy which focuses on the search for reality. Reality is the ensemble of things as they are, after all error and illusion have been corrected. Reality is called "substance," the

reality as providing both identity and change, both unity and plurality.[9]

Not until Hegel's and Lotze's work were the conditions for solution available for Bowne's further progress. Hegel's answer was the self-differentiating unity of thought. The dialectic (comprised of a thesis, antithesis, and synthesis) demonstrates a unity requiring diversity as its necessary logical counterpart, an identity that could not exist without change. This explanation, however, seemed more logical than metaphysical. Lotze's contribution was a more concrete and empirical methodology. For Lotze, the mark of reality is found in self-existence. In self-experience we have an actual instance of the co-existence of unity and identity with multiplicity and change.[10] Thus we find in personality the empirical solution of the age-old problem of metaphysics. Personality is a specimen of reality. Human personality is an imperfect form of the specimen—true reality and complete personality are found only in the absolute. The absolute is a person whose personality constitutes reality. The two are identical.[11] Bowne took the personalist concept of reality—the self-sufficiency of personality—and grounded it in Kantian epistemology. Then Bowne developed its implications in a comprehensive way. Finally, he made it the center and constitutive principle of a complete philosophical system.

Personalism holds the person as central. Persons experience self-identity in change (memory), are active in knowing and choosing, are purposive and value seeking, and

underlying or original stuff whose various modifications explain the appearance of things. See William Ernest Hocking, *Types of Philosophy* (New York: Charles Scribner's Sons, 1939), 10.

[9]Kundson, *Philosophy of Personalism*, 84.

[10]Ibid., 84.

[11]Ibid., 85.

are at least potentially rational.[12]   Brightman states, "a person is a complex unity of consciousness, which identifies itself with its past self in memory, determines itself by its freedom, is purposive and value-seeking, private yet communicating, and potentially rational."[13] Bowne argued that

> [T]he person is an indivisible, self-conscious unity that itself exists through and knows succession. There is no changeless 'soul' independent of consciousness, but known only in and through its conscious activities. Each new experience leaves the soul other than it was; but, as it advances from stage to stage it is able to gather up its past and carry it with it, so that, at any point it possesses all that it had been. It is this fact only which constitutes the permanence and identity of the self. . .further the self. . . is the surest item of knowledge we possess. . . . Only those hypotheses can be considered true . . . that render coherent the varied data manifest in human experience.[14]

B. P. Bowne defines personality as

> [T]he essential meaning of personality is selfhood, self-consciousness, self-control (self-determination), and the power to know. These elements have no corporeal significance or limitations. Any being, finite or infinite, which has knowledge and self-consciousness and self-control, is personal for the term has no other meaning.

[12]Deats and Robb, *Boston Personalist*, 3.
[13]B. Vergilius Fern, *A History of Philosophical Systems* (New York: The Philosophical Library, 1950), 341.
[14]Deats and Robb, *Boston Personalist*, 57-58.

Bowne continues:

Laying aside, then, all thought of corporeal form
and limitation as being no factor of personality, we must
really say that complete and perfect personality can be
found only in the Infinite and Absolute Being, as only
in Him can we find that complete and perfect selfhood
and self-possession which are necessary to the fullness
of personality. Bowne prefaced this definition by stat-
ing that Man himself in his essential personality is as
un-picturable and formless as God. Personality and cor-
poreality are incommensurable ideas. First of all, we
ourselves are invisible. The physical organism is only
an instrument for expressing and manifesting the inner
life, but the living self is never seen. For each person
his own self is known in immediate experience and all
others are know through their effects.[15]

It is again A. C. Knudson to whom we must look for a
broader definition of person and personality in the phi-
losophy of Personalism. The concept of personhood can
then be extrapolated from the definitions of the aforemen-
tioned terms. The term Personalism is derived from the
concept of personality.[16] He assigns the prominence of the
idea of personality in Western philosophy primarily
to Christianity and, secondly, to Greek philosophy. The
Christian believed in God's essential nature as a per-
sonal Being. The individual was a being of infinite worth.
God was a Being with whom one could hold

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[15]Borden P. Bowne, *Personalism* (Boston: Houghton Mifflin Co.,
1908), 266-269.
[16]Knudson, *Philosophy of Personalism*, 78.

fellowship. This influenced speculative thought as seen in the work of Christian philosophers working in the idea of creation which concluded God is a "Person" with a personality. The Greek and Latin influence is discernable with regard to the derivation and evolving of the word "person." One aspect comes from the Greek word *hypostasis*, denoting concrete individuality. The other aspect derives from the Latin word *persona*. Person first referred to the mask worn by an actor, then to the actor, and later to a party in a legal dispute (generalized to the idea of social relationship and voluntary activity.)[17]

The Church Council in 362 AD accepted *hypostasis* as synonymous for the Latin word *persona* and the Greek equivalent *prosopon*. The two distinct ideas were combined in the term *persona*. This enabled Boethius to use the term to give a classic definition for person: "A person is the individual substance of a rational nature."[18] This statement became the standard. It was acceptable as a basis for extracting the individual and universal elements necessary to an understanding of personality while including other elements.

Knudson culls four elements that constituted Boethius' offering to complete a Personalist definition of personality. The first element is implicit in Bowne's thinking—a person's individuality, unity and identity. The second and third element comes from Bowne's work explicitly—self-consciousness or the power to know as well as to feel, self-direction, self-control, and free activity, or will. The fourth element Knudson takes from J. W. Buckham—worth or dignity.[19] More strictly speaking a person has to have attained a certain

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[17]Ibid., 80.
[18]Ibid., 81.
[19]Ibid., 83.

degree of intellectual and moral development. This implies the elements of freedom and moral responsibility must be present in the personality before the self can attain the status of personhood. Further, the person must meet these preconditions to be counted among the community of persons in which we enter relationship. E. S. Brightman further clarifies the distinction made between "self" and "person." He states that a "self" is any complex unity of consciousness; a "person" is a "self" able to develop rationality and ideal values.[20] By definition, neither a slave nor a child meets the qualifications of personhood.

Succeeding generations of Boston University students have been able to integrate Personalism into other disciplines. The writer makes a brief mention of the extension of Boston Personalism into the discipline of sociology. Personalism is basically interpersonal and therefore social. Personalists viewed the universe as a society of persons and other selves. Their social philosophy was democratic and reformist. They sought to test social systems by their treatment of the individual person, and thus to emphasize political democracy, to criticize existing systems of ownership and distribution in so far as they fail to respect personality, and to make specific applications of Personalism to problems of labor and management, war and peace, and the like.[21]

Boston University took seriously this commitment to a personalistic social philosophy by adopting a policy to admit African Americans to study and gain degrees. Race was a factor in limiting higher education to many otherwise qualified persons in the United States. Boston University took seriously that a person's color is essentially invisible; they

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[20]Fern, *Philosophical Systems*, 341.
[21]Ibid., 350.

could see beyond skin color and gender. It was during the fifties that many African-American preachers matriculated at Boston University, including Thomas Pugh. Several other faculty members of the Interdenominational Theological Center also received terminal degrees from Boston University. The list includes Charles B. Copher, Isaac R. Clark, John C. Diamond, Jonathan Jackson, Major Jones, N'dugu G. B. T'Ofori-Atta, John S. Waters, and Edward P. Wimberly. Boston Personalists followed the example of practicing their philosophical beliefs as understood by Borden P. Bowne.

Bowne was committed to women's suffrage. He was the Dean of the Boston University Graduate School, which awarded the first Ph.D. to a woman in American higher education. Thus, Boston Personalists gave attention to ethics. Bowne states:

> Abstract ethics is good as far as it goes. It lays down some general forms for moral thinking, but it really does not give very much practical guidance. . .we are insisting that ethics shall concern itself more with practice. . . . .Life must be moralized by being brought under the control of moral principles, and morals must be vitalized by being brought into connection with our everyday human life in the world that now is.[22]

The Boston Tradition of Personalism provided a particular philosophical system that addressed the centrality of human experience as reality.[23] It had its limitations. Paul Johnson, however, found it difficult to remain within the limi-

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[22]Deats and Robb, *Boston Personalist,* 10.
[23]Bentley, *American Philosophy*, 110.

tations of Personalism in its classical formulations. Personalism was constructed as a closed system which Johnson considered its primary limitation.[24] Early Personalism was a logical analysis of the world as portrayed in the microcosm of the individual person. Although the person became the key to reality, the personalist limited experience to conscious knowledge which the individual person gathers from introspection. The Personalist accepted the idealistic principle of spiritual monism but insisted upon epistemological dualism to uphold the distinct identity of the individual person. This dualism between subject and object is not the real empirical situation. It is an artificial separation to serve a particular logical construct—only what is in conscious experience has influence on the person.

Johnson's corrective was to assume a position he called Neo-Personalism or Dynamic Interpersonalism which held that no person is truly a person alone, but only as one enters into mutual relationship with other persons. Personhood is attained through vital relationship with other persons. Johnson agreed with Gordon Allport who stated "the general weakness in personalistic writing, both philosophical and psychological, is its tendency to sidestep the countless intersections that occur between the personality system and the social system."[25]

Dynamic Interpersonalism arises from an open view of personality rather than a closed view. The person is more than a conscious unity, confined in bodily skin and consciousness. The conscious ego is open to the dynamic influences of the unconscious life and also to the outgoing and incoming

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[24]Paul Johnson, "The Trend Toward Dynamic Interpersonalism," *Religion in Life* 35 (1966): 757.

[25]Ibid., 755.

responses of social relations. Health and wholeness of personality is gained though open boundaries between the conscious and the unconscious and from person to person.[26] The aim of Dynamic Interpersonalism is to keep the person central but never one person alone.

The evolution of Johnson's thought incorporated Martin Buber's notion of the I-Thou and I-It. They came to epitomize two dynamics of relationship which could shape the person's ability to experience and attain the status of personhood. Consequently, personhood can be experienced when one enters into an I-Thou relationship.   He describes the importance of the I-Thou in terms of being fully alive when we are aware of persons. He states:

> To enter living relations I step forward to meet the other person. In such meeting I make him present, as he holds me in his presence, accepting and upholding me before him. Yet we sense a more ultimate Being in whose presence we stand, whom we address as 'Thou' . . . .To say 'Thou' is to confess I encounter that which is not me or mine but that which is other and beyond. To say 'Thou' is also to avow the faith that the other is a Presence who comes to meet me, who listens to my feeble address and responds movingly in the depths of invisible, inaudible communication. . . .We may, therefore, refer to 'Thou' as Ultra-Person: not abstract or remote, but concretely living and present, related to all yet related to me. [Johnson concludes, saying:] The intentional thrust of Neo-Personalism is to move. . .from the isolated person as a closed self-consciousness to an open interrelating person, who finds direct encounter with Thou.'[27]

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[26]Ibid., 752.
[27]Ibid., 757.

Personalism was better suited to answering metaphysical questions over against psychological ones. Johnson, however, found psychology inadequate to answer questions related to the person in relationship. He sought answers in the realm of theology and finally proposed a Theology of Relationship. This last stance was clarified in 1966 and reflects over twenty years of work.

It was in the late 1950s that Johnson first explained in the greatest detail Dynamic Interpersonalism. This is before he explicitly incorporated the thought of Martin Buber. This was also the period Pugh studied under his tutelage. The central issue, then, was couched in the question, What does it mean to be a person psychologically and religiously? Johnson prefaced his work on defining the person with the disclaimer that no view can be exhaustive and that every assertion is selectively incomplete and biased. Yet, he was willing to put forth his understanding of person and personality. In his attempt to speak to the issue he poses the question: Who are you? Put subjectively, Who am I?[28] At the time of his writing several contemporary theorists' works were insufficient to the task when taken alone, because each perspective on the personality revealed something as well as omitted something.[29]

Johnson sought to clarify what he felt was the essential and significant in the unique yet universal character of the person. With this in mind he distinguishes two ways of studying personal life. The first view is dynamic and starts from the inner subjective view and moves outward. The second view is interpersonal and starts with the outer objective

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[28]Johnson, *Personality and Religion*, 14.
[29]Ibid., 21.

view and moves inward.[30] Putting the two views together, he derived the concept Dynamic Interpersonalism. He uses the term "person" to indicate the self as perceived within and referred to as "a unique center of experience seeking values through dynamic relationships." He uses the term "personality" to denote the total functioning human individual as perceived from without and referred to as "a developing integration of goal-seeking life process."[31] While Johnson concedes that personality is complex due to the endless series of determinants that interplay within and upon the human individual unconsciously,[32] he was intent upon making sense out of a particular individual's life.

The starting point of his integrated theory of personality was the lonely person aware of separation. Personality is viewed through the self-experience of the individual who stands as the focal center as "I" in four dynamic relationships simultaneously. When this personality theory is graphically illustrated, the design resembles four highways intersecting at the point of the unique self. This design is shown on the following page.[33] The first relationship is the person with self, I-Me. The second relationship is the person in relation to environment, I-It. The third relationship is the person in relation to other people, I-We. The fourth relationship is the person in relation to the Ultra-Person, God, I-Thou. This person is grappling with the primary need of the human being—growth toward completeness. Wholeness is realized as the individual faces the fundamental dilemma of human life, finding the middle way of interdependence. Stated differ-

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[30]Ibid., 25.
[31]Ibid., 26.
[32]Ibid., 27.
[33]Ibid., 233.

ently, the growing person is continually having to choose between independence at the risk of separation and dependence at the risk of surrender of individuality.[34] For Johnson, psychology's answer is heroic independence so as to avoid fixation. The religious answer is creative dependence. This meant exercising one's freedom through enlarging relationships[35] with other persons with whom to share the meaning and value of life in responsive appreciation.[36] Johnson based the meaning of an individual as dependent upon the theory of personality used by the observer.

The method of Dynamic Interpersonalism correlated four psychologies to gain a more thorough understanding of the person and personality of a person. Each psychology provided representative dimensions of an individual and the aforementioned relationships of the lonely person. They are:

A. The "I-Me" dimensional relationship using presuppositions of the biological sciences with an emphasis on causal factors of biological heredity. The representative personality theory is Psychoanalysis developed by Freud.

B. The "I-It" dimensional relationship using presuppositions of the physical and mathematical sciences with an emphasis on character-molding forces of environment. The representative personality theory is Field Psychology developed by Kurt Lewin.

C. The "I-We" dimensional relationship using presuppositions of the social sciences with an emphasis on the

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[34]Ibid., 108.
[35]Ibid., 118.
[36]Ibid., 127.

interpersonal relation and influence of significant person. The representative personality theory is Interpersonal Psychology developed by Harry S. Sullivan.

D. The "I-Thou" dimensional relationship using pre-suppositions of the ideal sciences with an emphasis on the inner power of choice which comes from following a religious vocation. The representative personality theory is the Personalistic Psychology of Gordon W. Allport.[37]

Despite the disagreements with his former professor, Edgar Brightman, Johnson's Dynamic Interpersonalism ultimately fulfills Brightman's definition of person: "A person is a process in many dimensions." Johnson, however, is able to do so without compromising his accent on interpersonal relationships.

In summation, the tooling at Boston University was both conceptual and experiential. Conceptually, the philosophical contribution was in assigning worth and value to every self without regard to corporeal factors. The theological contribution was identifying the person with God, thus never losing sight of one's value in cosmic proportions. The psychological contribution was insisting on understanding the unique self through relationships whose quality affirmed one's personhood communally and personally.

The experiential tooling was a distilling of the conceptual tooling. This is reflected in the relational heritage existing at Boston University. There is a tradition of the professors being with the students. Students, in the context of this relating, can experience themselves as valued persons. This tradition began with Bowne, was continued by Johnson,

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[37]Ibid., 48.

and learned by Pugh. He, in turn, brought it to the Interdenominational Theological Center in a dynamically relational way. Boston University allowed entry to persons, who previously had not been accorded the status of personhood. This move ensured survival of the Personalist Tradition in the African-American Community. This assessment is consistent with the personal note of Brightman about Bowne and of Pugh concerning Johnson, and finally of what this writer can say of Thomas J. Pugh. I learned much in the mystery of relating in the "I-Thou" to Tom, my professor, supervisor, therapist, and colleague.

Pugh's time at Boston University included two clinical experiences. The first was at Massachusetts General Hospital with Jim Beitie; the second at Mattapan with Bob Leslie. This training ushered Pugh to the forefront of African-American clergy trained in the latest art of being with people in crisis. He learned to be helpful while gaining facility in using himself in that process.

The years at Boston University were beneficial to Pugh by providing the opportunity to meet important contributors in the field of Dynamic Interpersonalism, Pastoral Care, and Counseling. Among them were Harry S. Sullivan, Wayne Oates, Carroll Wise, and Grady Davis, one of the few African Americans in the field. Pugh also developed a long-time relationship with Howard Thurman, an African-American theological giant and mystic.

Doors for further training were open to Pugh after receiving a terminal degree from Boston University. They included study at the University of Chicago administering the Rorschach with Samuel Beck, a former student of Rorschach. He was granted a fellowship to study at the Marriage Counsel of Philadelphia at the University of Pennsylvania.

As a result of this training, Pugh was certified as a Marriage and Family therapist and supervisor. He did further clinical work at the Menninger Foundation, Topeka, Kansas,where Seward Hiltner was a member of the staff.

The Years at I. T. C.

Several years after leaving Boston University there occurred a chance meeting between Thomas Pugh and Harry V. Richardson, then President of Gammon Theological Seminary and, later, first President of ITC. This led to an invitation to become a member of the faculty. ITC was to be a new adventure in theological education, providing quality training for a larger number of African-American clergypersons with a view toward the Black Experience. Pugh, having studied and trained in the new methods of ministry, was equipped to make his contribution to this field of study, the African-American Community, and ITC.

At the time of Pugh's arrival at Gammon Seminary, only two faculty members had clinical experience. They were Ralph Williams and Lester Bellwood, a New Testament professor. Pugh assessed Williams' experience as inadequate. He appraised Bellwood's efforts as unsophisticated because he was courting other helping professions. Bellwood, a European American, was in charge of clinical training for ITC students. The obstacles he met in trying to fulfill this task were limited placements and the reality of segregation. Grady Memorial Hospital was the only place for clinical training at this time. Frank T. Wilson, Grady's administrator, took the position that the institution had been segregated when he came to be its director and would be when he left. He made good on that promise. This meant that ITC students could not be placed there as chaplain trainees. Bellwood's solution was to

place students there as orderlies in accord with segregation. When Bellwood went on leave, Pugh assumed his position, but would have no part in Bellwood's activities. It is this writer's feeling that Bellwood was unaware of the subpersonal status he was according students at ITC, and that he perpetuated the segregationist system by not confronting it.

Pugh set for himself two tasks: first making Clinical Pastoral Education (CPE) accessible to students and second, originating the Department of Pastoral Care at ITC. To begin work on the first task, Pugh chose, as an alternative site of placement, Hughes Spalding Hospital. This facility, located diagonally across the street from Grady, allowed private paying African-American patients to be treated by African-American staff physicians. Pugh then began to secure additional locations for placement, some as far away as California and New York. The students would attend during the summer of their Middler year. The school, through private funding, underwrote the expenses for the experiences of interested students. The effect of sending the students away was tantamount to creating recruitment personnel. Often, after that experience, students returned with the attitude of having gotten something which the other students had not. It soon became apparent that a course was needed further to expose all students to this opportunity. Pugh's next move was to design such a course. It was entitled "Clinical Introduction to the Psychology of Pastoral Care," offered in the fall of 1968. It, however, would be seven years before a basic quarter could be taken in Atlanta by African Americans.

Pugh developed a friendship with Charles Gerkin, one of the first CPE supervisors in the Southeast Region of the Association of Clinical Pastoral Educators. He became chief chaplain at Grady and later a member of the faculty at Emory

University, Candler School of Theology. They cried on each other's shoulder as the work of providing education was being established. Gerkin was involved in creating the Georgia Association for Pastoral Care, an effort to make education available to clergy in Pastoral Care and Counseling. Pugh was asked to serve on the Board. It was through this alliance that an agreement was made to begin a counseling center at ITC. This new phenomenon was now available to faculty, students, and the broader African-American Community.

Pugh then turned his attention to the second task, establishing the Department of Pastoral Care at ITC. It seemed that because of the newness of the field, early course offerings had to be fought for and even justified. Pugh felt some of that was to be expected with the youngest discipline in the Institution. Pugh then sought to inform the faculty, writing several articles published in *Together, Pulpit*, and *The Center*. He sponsored workshops on pastoral care with participation from Union Theological Seminary (New York). With these efforts faculty had to concede the legitimacy of the discipline and recognize the scholarship involved. He developed more courses and began to add faculty in the Department. Pugh opened the eyes of his colleagues, and he opened the door for new persons to enter the realm of Pastoral Care. He sums up his biographical reflections in these words:

I don't think . . . I set out deliberately to convert anybody. I decided more to be what I taught with the hope that as students observed me they would make choices. I didn't set out to button hole anybody. Out of my understanding of the clinical process; namely, that the decision with reference to what that person does must be [owned], and wherever they come out it is a place

that person can claim. . . , having made a definite decision to do those things because it's important to them.[38]

Summary

Thomas Pugh was involved with the modern pastoral care movement in Georgia for thirty years, interacting with other leaders in the effort. He taught and made a way for many other African Americans to enter the field, some of whom became colleagues. Finally, he worked to be helpful with countless unnamed others.

Thomas Pugh was first a Negro boy in America during the early nineteen twenties. The experience of family gave him content for what it meant to be a person. The experience of the broader Caucasian community gave him content for the denial of personhood. It is in this dialectic that his personality developed. His personality was a synthesis of the thesis of being a person, and the antithesis of the denial of his personhood.

Thomas Pugh re-entered the African-American Community to work and was confronted by his limitation in being "helpful" to other persons who had experienced the negation of their personhood by the white community. His recourse was to go back to the Caucasian academic community of Boston University. Primarily, Pugh was embraced and his personhood affirmed by the community in general, and by Paul Johnson, in particular. The first negation was revoked. Secondly, that experience included the conceptual tooling of Personalism and Dynamic Interpersonalism. This was lifting a cultural restriction, making sources available. Ulti-

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[38]Warren, "Biography of Thomas Pugh," 12-13.

mately, this was for Thomas Pugh the acquisition of neces-
sary power to "be" and the ability to "help." With this model
internalized he returned to the African-American Commu-
nity, ready to serve, and in serving, contributing. He made
this model, the dialectic of "helpfulness," available for sev-
eral generations of African-American ministers. He encoun-
tered others at the point of the negation of their personhood
in such a way that they could, first, affirm their own
personhood, and secondly, explore and express their unique
personality, and finally overcome limitations. This was his
gift.