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A STUDY OF CATHOLIC PSYCHOLOGICAL CONCEPTS AS APPLIED TO MILITARY GUIDANCE AND COUNSELING

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PREFACE

This study is an attempt to examine the relationships between the major concepts proper to Catholic psychology and their application to the practice of counseling in the military guidance program. The problems involved are of particular importance in view of the fact that vast numbers of the youth of America are faced with the prospect of spending from two to eight years of their lives in either voluntary or compulsory military service.

Since the invasion of the Korean Republic by Communist forces in 1950, the military services have followed a course of continued expansion. Through Selective Service and voluntary enlistments, the manpower of our armed forces was increased to almost 3,500,000 persons between the outbreak of the conflict and 1952, while the Department of Defense has made repeated requests for a military force of between 6,000,000 and 7,600,000 men. The major source for the personnel required by the armed forces is the reservoir of young men and women of our country. Many of these are still in school, and many others are unable actively to pursue their life goals because of their indeterminate status as civilians.

How long this period of heightened military needs will last cannot be predicted, but it is highly probable that America will not reduce her military power for many years. Even should some radical change in world affairs call a halt to the progress of rapid and constant military expansion, we would be

confronted with the fact that millions of men and women are now serving in the armed forces, and thousands more face the prospect of military service in the near future.

These service men and women, both actual and potential, are confronted by the same basic personal, religious, and vocational problems which arise in any human society, be it military or civilian in nature. In civilian life programs offering counseling and guidance services are becoming familiar institutions. What sort of counterpart do they have in the armed forces and what implications do Catholic physchological concepts carry into the functions of military counseling agencies? That is what this study will attempt to delineate.

Because the development of guidance and counseling has been most extensive in the United States Air Force, especially through the impetus imparted by studies made by the Human Resources Research and Development Centers, a preponderance of the military data cited will consist in Air Force studies and publications. This emphasis should not be construed as indicative of a lesser interest in guidance and counseling on the part of the other forces.

The newly autonomous Air Force found, in September, 1947, that it possessed in the Aviation Psychology Program a tool highly conducive to the establishment of a sound guidance program. Nine months later, the Airman Classification Battery began to be used for initial screening of basic airmen. Shortly thereafter the process of classification placed emphasis

upon counseling, whereas earlier it had emphasized selection and placement. The other service forces, with their more solidly established systems of selection, found it more difficult to incorporate counseling into the classification system. Instead, the Army, Navy, and Marines increased the scope of their information programs to include some aspects of educational and vocational counseling. Recently, however, Army classification procedures have come more and more to resemble the integrated counseling and classification system of the United States Air Force.

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CHAPTER I

PSYCHOLOGY AND CATHOLICISM

General or Overall Goals

Any sound understanding of the relationship between Catholic psychological concepts and military counseling must be based upon an accurate notion of what is meant by Catholic psychology. The adjunction of the two terms "Catholic" and "psychology" is not meant to signify some peculiar new species of the genus psychology. It is simply a concise way of stating that in each system of psychology as it is expounded by a major Catholic author there exist certain basic concepts which correspond to the basic concepts of every other Catholic author. Moreover, the basis for this fundamental agreement can be attributed to the common patrimony of Catholic doctrine which makes it impossible for any man to contradict revealed truth and at the same time to speak precisely as a Catholic. Such a contradiction would be the exclusive property of the man who conceived it, while the only relationship between the contradictory utterance and Catholicism would be the accidental fact that the man who so spoke happened also to be a Catholic.

Now, on the surface it might seem an insignificant thing to assert that a number of Catholics not only had something to say about psychology, but also agreed with each other on several basic points. In fact, this is a rather revolutionary state-

ment. Today it is difficult to find two psychologists who agree with each other, and it is even more difficult to discover two systems of modern psychology which do not adhere to mutually exclusive or antagonistic basic concepts. It is good to consider that some moderns believe the proper subject of psychology to be the study of environmental or cultural factors, e.g., Landis and Horney.[1] Others exclude all but the study of conditioned reflexes and sensory association, e.g., Pavlov and Watson.[2] Still others equate psychology with the study of undifferentiated conscious existence, e.g., Wertheimer and the followers of the Gestalt school.[3] Even the Greek origins of the term psychology show the readiness with which the ancients themselves restricted the study of man to the study of the soul. As Marx turned Hagel "right side up" and changed the world from spirit to matter, so many of the moderns have upended the Greeks and made the science of the soul into the science of the body.

This paradox ultimately encouraged a group of earnest therapists in Chicago to make the drastic statement that in being human both a mind and a body are involved. This conclusion, which aroused the startled attention of both mental and materialist extremists, would never have startled Thomas Aquinas, who was assured by both Genesis and his own experience that man was a composite of body and soul. The proponents of psychoso-

1. Karen Horney, Self Analysis, p. 295
2. Robert S. Woodworth, Experimental Psychology, pp.108-9.
3. Ibid., p. 80 and passim.

matic medicine simply reaffirmed the common sense observation which had been the basis for Aquinas' investigation of man.

The first and most proper subject of the study of psychology according to the scholastics is man or human nature. It is true that there have been some mystics and theologians who have seemed to assert that the proper study of psychology is the contemplation of God. It is also true that those who did, like St. Bernard, had as their primary concern not the discovery of man, but the attainment of Beatitude. As a consequence, these same men strongly emphasized the point that man is at the same time most perfect and most completely human when he is able to look upon himself and say with St. Paul, "I live now not I, but God lives in me." In a sense this viewpoint is most sound, but to the psychologist this seems like climbing a ladder in order to look at a man's feet; it quite possibly may be effective for the mystic, but it is certainly not the most direct way to study man. On the other hand there are those who affirm that if "...we are to begin our study of psychology at the proper place, we must start...with the analysis of the things that manifest both man and his soul to us: namely, his operations."[4] This is true in particular of Aquinas and those who follow his tradition.

The assertion that there is an area of fundamental agreement between the tenets of the major Catholic psychologists does not imply that every psychologist who weighs his psychological conclusions against what Revelation tells him is true is

4. Robert E. Brennan, Thomistic Psychology, p.50.

thereby a plagiarist. Neither is it true that any pshchological system devised by a Catholic must necessarily agree in all ways with every other such system. Quite the contrary. Such eminent scholastics as St. Thomas Aquinas and St. Bonaventure so differed from each other in their approaches to the study of man that the merits of their separate positions are still discussed and debated in our own time, seven hundred years after their deaths.

What are the basic concepts upon which Catholic psychologists agree? We have already mentioned the first of these, that the proper object of the study of psychology is man or human nature. Given this first concept, the fundamental attitude which is imposed upon the Catholic psychologist is summed up by Pius XII in this formula:

> Psychotherapy and clinical psychology must always consider man (1) as a psychic unit and totality, (2) as a structured unit in itself, (3) as a social unit, and (4) as a transcendent unit, that is to say, in man's tending towards God. [5]

In their 1950 message to Catholics of the United States, the Catholic Bishops of America stressed the third and forth points of the above formula by re-emphasizing the necessity of educating children to a realization of their dual citizenship. The theme of the Bishops' statement is one which points out especially to parents that they must view their children as citizens of this world, but at the same time as citizens of the Kingdom of God. The point which the Bishops repeatedly make is this:

5. Pius XII, On Psychotherapy and Religion, p.4.

> If any man ...is to contribute to his own well-being and that of his fellow men as a citizen of this world, it can only be in the light and inspiration of the truth that he is called to be a citizen of the next....[6]

The reasons for this emphasis upon a goal which lies beyond both the individual and the society of which he is a member are grounded in the nature of revealed religion, and they are equally well grounded in the nature of man himself. Moreover, it is in this acknowledgment of the supra-mundane final end of man that Catholic psychology most radically differs from other psychological attitudes.

The primary goal of psychology, then, is to know what man is. This is a philosophic goal. From this knowledge springs the secondary and practical goal of psychology: the use of the knowledge of the nature of man to assist individual men to achieve the perfection of that nature. The primary goal of Catholicism is to guide all men to God, that is, to lead men to their ultimate perfection. For Catholicism there is no secondary goal. All things prior in time to Beatitude are but means to the end, and the achievement of Beatitude is the achievement of all goals in the Ultimate Goal.

In the relationship between Catholicism and psychology, the primary goal of Catholicism and the practical secondary goal of psychology coincide. The most important aspect of this relationship is the fact that psychology loses none of its philosophic or scientific integrity by being considered a means

6. Arthur M. Reckinger, The Child: Citizen of Two Worlds, p. 9.

to the end of Beatitude. Meanwhile, Catholicism gains in the discoveries of psychology valuable aids to moral and spiritual guidance.

Some of the opinions which have been voiced concerning the relationship between psychology and Catholicism have tended to be exaggerated extremes. On the one hand, the association of Catholicism and psychology was confined to the realm of philosophic psychology and utterly divorced from practical applications of the truths which philosophy examined and expounded. On the other hand, psychology had been hailed as the conqueror which would destroy the wild fancies and grotesque notions which Christianity had used to seduce humanity. Both of these extremes are false, for as we have seen in the consideration of their goals, psychology and Catholicism share a common subject, man, and a common goal, the perfection of man. The facts of Catholicism's emphasis upon perfection and psychology's emphasis upon man are highly inadequate as a basis for the generalization that revealed religion and the science of man are mutually destructive. Nevertheless, the fallacy of the inherent conflict of religion and psychology is widely accepted as fact.

Psychology in the Scholastic Synthesis

The most extensive basic treatment of Catholic psychology was made by the philosophers and theologians of the Scholastic Era. The writings of the scholastics followed, in general, two different paths. One of these courses in philosophic thought

was that which adhered to the current or Augustinian theology, and which was influenced to some extent by the philosophical point of view of the Platonist and Neo-Platonist writers. The other outstanding philosophic trend was that which began to assimilate the method of Aristotelian philosophy. The two most celebrated exponents of these major trends in medieval philosophy and theology were St. Thomas Aquinas and St. Bonaventure.

F. Cayré does not hesitate to say of these two that "Saint Bonaventure and Saint Thomas were the greatest of the Schoolmen."[7] While St. Bonaventure applied himself to the systemization and exposition of the Augustinian theology according to the manner of Augustine himself, St. Thomas took that same theology and incorporated into it the intellectual methods of Aristotle. It is the outstanding and comprehensive nature of the writings of these two Doctors of the Church which makes an examination of their respective views on psychology quite representative of the fundamental Catholic Psychological concepts. Some attention will also be given to the works of John Duns Scotus, whose synthesis of Franciscan theology carried on and expanded the work of St. Bonaventure. Despite his genius as a theologian, Bonaventure did not attempt to compose a Summa Theologica. Instead, it remained to Duns Scotus to undertake the task of compiling a metaphysical justification of the theology of the Franciscans.

As we shall see in our examination of their writings on the nature of man, the major points of difference between the

7. F. Cayré, Manual of Patrology, II, p. 498.

two schools of thought center around special emphasis upon either the intellect or the will of man. For the Franciscans, this emphasis was intimately connected with the relationship that exists between man and God. For the Thomists, the emphasis upon the acts, powers, and habits of man was directly related to the influence of Aristotle's philosophy.

How did each of these theologians look upon the nature of man, and what did each have to say about the fundamental considerations which Pius XII summed up as the basic elements of Catholic psychology? We shall consider in turn each of the four concepts as it is treated in the writings of the great Scholastic Doctors, and examine the philosophical and theological grounds upon which these four points are based.

The first principle which Pius XII asserts that the Catholic must adhere to is that the psychologist "...must always consider man as a psychic unit and totality...."[8] that is, man has unity precisely because the soul is the formal principle of the body. Étienne Gilson affirms the formal and unitary character of the soul in Bonaventure's philosophy when he says:

> ...it is true that St. Bonaventure adopted the Aristotelian formula of the soul as the act and entelechy of the organic body, but in this formula, which is the very definition of the soul according to the Aristotelians, defines in his system only the most modest of its functions. [9]

Bonaventure himself refers to and accepts Aristotle's idea that it is the soul which is the form and unifying principle of

8. Pius XII, op. cit., p. 44.
9. Étienne Gilson, The Philosophy of St. Bonaventure, p.338.

man,[10] and he reiterates the same thought in his own words. "De anima igitur rationali haec in summa tenenda sunt secundum sacram doctrinam, scilicet quod ipsa est forma ens, vivens, intelligens, et libertate utens."[11] For Bonaventure, then, there are neither rational nor theological difficulties in understanding that man is a psychic, a souled creature, whose very source of unity is the soul.

Thomas Aquinas is equally assured of the psychic unity of man. Theology had already informed Aquinas of the fact that man was composed of both a body and a soul; even apart from Revelation, the purely reasoned position of Aristotle said the same thing. In the philosophy of Thomas Aquinas, the substantial form of man is his intellectual soul, a soul that virtually contains the sensitive and vegetative and other inferior forms.

> Now it is clear that the first thing by which the body lives is the soul. And as life appears through various operations in different degrees of living things, that whereby we primarily perform each of all these vital actions is the soul.[12]

This is essentially the Aristotelian consideration of the soul as the form of the organic body. Man is one being because the whole composite receives actual existence through one cause or principle. That is to say, "...though man is composed of soul and body, the body exists in and through the existence of the soul."[13] The purpose of this unity will be considered when we

10. Ibid., pp. 530-531.
11. Breviloquium II, 9, 1, p. 271.
12. S.T., I, Q. 76, a.1.
13. Anton C. Pegis, Introduction to Saint Thomas Aquinas, p.xxii.

inquire into man as a structured unit; however, the above examples make it quite clear that Aquinas considered man as a unit whose very unity is due to the soul.

That the philosophy of John Duns Scotus also adhered to a concept of the psychic formal unity of the nature of man is clearly indicated in Gilson's Alphabetum Scoti, where we find this statement:

> L'unité du composé humain tient à l'une des vertus de la forme, qui est d'inclure en unifiant; toute forme supérieure inclut et unit les formes inférieures; la forme substantielle plénière, y compris son actualité suprême qui est l'heccéité, inclut et unit toutes les formes ou entités quidditatives nécessaires à la composition de l'être humaine. [14]

It would seem from these examples of the attitudes of the three Schoolmen toward the soul that either man is a psychic unity with the soul as the form of the body, or man lacks a substantial intellectual form; in which latter case he does not exist in the manner in which we experience him, i.e., as a composite which is able to know universals. St. Bonaventure places less emphasis than does Aquinas upon the primacy of the formal relationship. He is more inclined to assert, as does Duns Scotus, that the soul's act of informing the body is secondary to the soul's act of informing its own matter. The soul is the form first of the matter of the soul itself, and only secondarily does this soul inform the matter of the body. The additional matter of the body is encompassed by the soul

14. Étienne Gilson, Jean Duns Scot, p. 679.

simply because the soul desires the additional knowledge which the body can provide. Despite their incidental difference, Aquinas, Bonaventure and Duns Scotus agree that man is a substantial unit composed of a body and a soul, and that the formal principle of unity is the individual's soul.

Are these philosophers in equal accord with each other in their concepts of man "...as a structured unit in itself..."?[15] In this respect more significant differences appear in the attitudes of the three Doctors. For Thomas, there are two aspects to the structure of man. Both of these aspects spring from the paradoxical thesis that man as a knower is a composite of soul and body. Since man is a composite and at the same time he is one, there must be some order among his powers.

> Now the dependence of one power on another can be taken in two ways: according to the order of nature, inasmuch as perfect things are by their nature prior to imperfect things; and according to the order of generation and time, inasmuch as from being imperfect a thing comes to be perfect. Thus according to the first kind of order among the powers, the intellectual powers are prior to the sensitive powers; wherefore they perfect and command them. Likewise the sensitive powers are prior according to this order to the powers of the nutritive soul.[16]

Because Aquinas writes as a philosopher rather than as a scientific psychologist, this first order, the order of perfection, is the most important aspect of his study of the nature of man. However, he is not content to rest upon this metaphysical foundation. Instead, he promptly sketches the ontologi-

15. Pius XII, op. cit., p. 4.

16. S.T., I, Q. 76, a. 4.

cal and genetic structure of man's composite, so that the picture of man's hierarchical nature might be as complete as possible.

In his discussion of the second kind of order which prevails in man, we recognize the sort of ascending value system which prevails in modern genetic psychology.

> In the second kind of order, it is the other way about. For the powers of the nutritive soul are prior in generation to the powers of the sensitive soul; and therefore they prepare the body for the actions of the sensitive powers. The same is to be said of the sensitive powers with regard to the intellectual.[17]

For Thomas Aquinas, then, man's nature is such that the more perfect character of the soul determines the subordinate values of the lesser functions of the whole man. However, in the temporal order it is the least perfect parts of man which tend in their functions to prepare man for the operation of his highest faculties. In both cases there is a hierarchy of values which has at its peak the perfection of the soul, and in the perfection of the soul the perfection of the body.

The attitudes toward the structure of man propounded by Bonaventure and Scotus are not as bi-polar as those of Thomas Aquinas. The two Franciscans chose to stress the higher activities of the soul and depreciate the operation of the senses. This sort of emphasis is very much in accord with the way Augustine treats the subject in his De Trinitate. However, it must be remembered that Augustine's thesis was a dogmatic

17. S.T., I, Q. 76, a. 4.

and theological one, rather than a philosophical conception. St. Augustine had been primarily interested in pointing out how the soul of man is an image or exemplar of the mystery of the Trinity. Bonaventure retained the mystical orientation of Augustine's theological work, while at the same time he incorporated his thought into a precise philosophical order.

In Bonaventure's philosophy we have already discovered that the human soul, apart from the body, is considered to be a complete substance. The soul is able, nevertheless, to enter into the organized body of which it is the form, so as to make of the composite a substantial whole. This is so because of the soul's latent capacities which call for fulfillment, just as the body finds its fulfillment in the soul. Now if we consider what follows from Bonaventure's assertion that the soul is a complete substance in itself, we find that the soul in its essence considered separately contains sufficient conditions for it to know, love, and remember itself.

> If we take a human soul, considered... in its substance with all accidents abstracted--we shall at once find three faculties, memory, intelligence and will. For it is enough that the soul is a soul ...for it to possess the power to remember, to know and to love itself. That is why we may consider these faculties as reduced to the category of the soul and as consubstantial with it: istae potentiae sunt animae consubstantiales et sunt in eodem genere per reductionem. [18]

This view of the soul as a knower even apart from the body is distinctly different from the Thomistic thesis, which

18. Étienne Gilson, The Philosophy of St. Bonaventure, p.347.

demands that the soul be joined to the body because it is unequal by itself to the task of knowing. However, Bonaventure's philosophy still requires the inferior vegetative and sensitive faculties in order that the soul may know things that are outside the soul itself. In this respect the tenor of Bonaventure's system is no less indicative of the subordinated character of man's parts than that of Aquinas. The vegetative and sensitive faculties of man "...are closely connected with the rational soul which acts upon them unceasingly in order to guide and perfect them."[19] The lower faculties of man are not given as important a role by Bonaventure as they are by Aquinas, but they are certainly no less ordered to the perfection of the soul.

Duns Scotus' very concept of form is such that it immediately asserts the existence of a gradient of superiority in which more perfect forms include and unite their inferiors. The outstanding aspect of Scotus' system is his affirmation that of all the powers of man's ordered nature, the power of the will is most perfect. Both Thomas Aquinas and Bonaventure conceded that this is so in the practical order, but that <u>in se</u> intelligence is more noble than will. The less active nature of the will as it is portrayed by Aquinas and Bonaventure is brushed aside by Scotus, while an intensely active power of will is substituted in its place.

> L'intellect concourt à la volition comme cause partielle, en offrant à la volunté des objets de volitions possibles, mais

19. F. Cayré, <u>op. cit.</u>, p. 513.

> puisqu'il est toujours en son pouvoir soit de les refuser soit de leur en préférer d'autres, la seule cause efficiente de la volition reste la volunté.[20]

This emphasis upon the primacy of the will finds expression even in Scotus' concept of the subordinate parts of man's nature.

> Duns Scot admet que la vertu de la volonté engendre indirectement une vertu morale dans l'appétit....Duns Scot ne se déjuge auquenement, car ce qu'il y a de vertu dans l'appétit sensitif naît de la vertu qui siège elle-même dans la volonté.[21]

The structure of man according to John Duns Scotus appears, then, to be one in which the vegetative faculties are dominated by the sensitive faculties, and the sensitive faculties are dominated by the intellectual faculties. Over all these, in the place of capital importance, Duns Scotus places the will.

Now in all three systems there has been shown to exist an ordering of man's parts and activities. In this order the vegetative faculties of man are at the lower end of the scale of values, and the faculties of intellect and will are at the apex of the scale. It is therefore most befitting to the nature of man for his bodily appetites to be governed and controlled by the activities of the intellect and will, for the good of these high faculties, and consequently for the good of the whole man. This purposive hierarchy of human functions is one which is applicable to any individual human being, for it is intimately concerned with the very essence of man. Individual differences

20. Étienne Gilson, Jean Duns Scot, p. 680.

21. Ibid., p. 608.

in the personal endowment and development of each man will no doubt delimit the activity of certain faculties and emphasize others. However, the essential structure of man's nature demands that the norms of his behavior conform to the value system outlined above.

When we consider behavior and the norms of behavior it is necessary to go beyond a man's actions with respect to himself, and to encompass his relations with the society in which he lives and acts. Although the research psychologist may attempt to investigate the various aspects of man's nature through the use of laboratory facilities which isolate the individual from society, he must nevertheless be able to relate his discoveries to man as he exists in society. A knowledge of man's faculties which cannot be affirmed of man as he actually exists might well be considered no knowledge at all.

Now the social relationships of man also involve morality and the moral virtues, so our consideration of man as a social creature must necessarily include a discussion of the derivation of moral precepts. Here we find that there are two wellsprings from which man derives the precepts of morality. The first of these is his knowledge and appreciation of what it is to be a man, and the second is his acceptance of an obligation imposed by someone else. Our primary concern will be with the first-mentioned source of moral precepts, for it is from the knowledge of himself that man derives these precepts.

We have already determined that man is an integral and ordered creature who is able to know himself and to appreciate

himself in accordance with the degrees of perfection of his essential attributes. It is this ordered appreciation of self which is commonly termed a well-ordered self-love. It is from the nature of man himself, then, that we are led to conclude that, "There exists in fact a defense, an esteem, a love and a service of one's personal self, which is not only justified but demanded by psychology and morality."[22]

St. Thomas proceeds from the order of love of self to that of love of neighbor by means of the faculties of knowledge and will. Because man is a knower, he is capable of recognizing in his fellow men the same attributes which he esteems in himself. Now if a man possesses a well-ordered love of his own being, he will be compelled by reason to assume the same attitude toward others of his kind. In this way man's love of himself reaches out beyond the individual in order to pay homage to the essentially estimable attributes of all men.[23]

Duns Scotus also ascribes the knowledge of the natural law and the source of the natural altruism of man to the powers of intellect and will. However, in Scotus' system there is less of an air of determination in the way the will accedes to the function of the intellect than we find in Thomas' concept of love of neighbor.

> La loi naturelle contient les principes premiers de la raison pratique et les conséquences necessaires qui en découlent....La connaissance de la loi naturelle appartenant à l'intellect pratique,

22. Pius XII, op. cit., p. 9.

23. See S.T., II-II, Q. 26, a. 4.

> la conscience morale, qui prescrit cette loi, réside dans l'intellect. [Cependant] ...le primat de noblesse de la volonté sur l'intellect entraîne le primat de noblesse de la charité sur la sagesse.[24]

St. Bonaventure is less disinclined than is Thomas Aquinas to assert the primacy of the will over the intellect. However, the most salient aspect of Bonaventure's moral system is his contention that the first principles of knowledge in both the speculative and moral order are formed spontaneously by the intelligence on its first contact with external reality. In this respect, the image of moral law is found in the cognitive faculties in a very confused state, while the similitude of this law to the immutable law of God is found in the faculty of will. The superiority of the similitude over the image also accounts for the superiority of the will in the practical order over the intellect.[25]

For Duns Scotus and Bonaventure, the social relationship which exists between individual men is one which in its most perfect form is manifested in a love of neighbor that is an analogue of the Divine Love. For Thomas Aquinas the moral and social virtues have their source in the love of neighbor that is based upon a well-ordered knowledge of love of self. For all three of the Schoolmen, the moral law is affirmed both by reason and by Revelation. Moreover, Scotus, Bonaventure and Aquinas assert that the last seven commandments of the Decalogue embody those social directives which are implicit in the nature

24. Étienne Gilson, Jean Duns Scot, p. 680.

25. See Breviloquium, V, 1-5, and II, 12.

of man himself. It is true that the Franciscans prefer to consider human nature as an analogue of the Trinity, and that Aquinas prefers to consider man in himself. The matter of emphasis and the problems of the primacy of intellect versus the primacy of the will in se are fundamental to the respective philosophic systems, but they are incidental to the question which we sought to answer.

Is man by nature social? The three philosophers do not hesitate to answer yes. What is more, they are equally decisive in asserting that the natural altruism of man proceeds directly from the love of self and from an awareness of the hierarchy of values which exists among the faculties.[26] Given this concept, it is wholly unnecessary to claim that total personal extroversion is necessary for social adjustment. Fraternal charity asks no more than that man subordinate his animal faculties in order to perfect his intellect and will. The virtues are not habits which destroy man. They are the controls which direct his lesser faculties toward the highest good of his total being.

Although the Scholastic Doctors affirm that man's sociality and fraternal charity arise from and are defined by man's psychic and structured nature as it is knowable through reason, they do not as readily affirm that man's knowledge of himself as God-oriented is equally clear to reason in all respects. More accurately, the three philosophers agree that the nature

26. S.T., II-II, Q. 26, a. 4, Étienne Gilson, Jean Duns Scot, p. 608, and Breviloquium V, 1-5 and II, 12.

of man demands that his ultimate perfection can only be found outside of man himself and in that which is perfect Truth and perfect Love. What they cannot affirm is that this final perfection can be clearly and distinctly known, in all of its aspects as an end, by reason alone acting upon the data of human experience.

Thomas Aquinas maintains that it might have been possible for man to do so, but that in point of historical fact he did not. However, given Divine Revelation, it was possible for man to exercise reason upon the divinely revealed truth. Even at this point reason is not completely capable, for among the truths of Revelation there are some which can be called reasonable but which, even when revealed, are still beyond the full comprehension of the human intellect. These are the mysteries which pertain in particular to God Himself, as for example the mysteries of the Trinity and the Incarnation. Man cannot alone arrive at a complete knowledge of himself (i.e., his end, which is God), but he can know by reason that his perfection is in God. To this knowledge Revelation brings confirmation and elaboration.[27]

At this point both Duns Scotus and Bonaventure concede little to the intellect and much to the will and to Revelation. Bonaventure finds man's knowledge of God as his last end in the three principal natural faculties of the soul (memory, intellect and will), which express in us some aspects of God. Each of these faculties must receive directly from God the impress

27. S.C.G., III, 46, 48, 63.

of the Sovereign Good. Moreover, the three faculties also form a symbol and exemplar of the Trinity. The senses reveal to the soul the beauties of Creation, and thereby they reinforce the natural dispositions of the powers of the soul. Knowledge of God as man's last end is therefore derived from man's nature as an image of God himself. To this extent, man is able to know God by seeing in himself the image of the Trinity.[28]

Scotus, too, admits that the natural powers of man can only give him an incomplete notion of God, but that Revelation completes knowledge. For him intellect points the way to a God who is out of sight, while Revelation leads to the very threshold of Beatitude.

> ...car s'il n'a pas admis que l'homme êut une connaissance naturelle "distincte" et complète de sa fin dernière, il a toujours enseigné, d'abord que l'homme est naturellement ordonné à Dieu comme à sa fin, esuite que l'homme peut le savoir et, par la même, savoir que Dieu est sa fin.[29]

Again the three Doctors agree on the basic answer to the question of whether man is a transcendental unit tending towards God. However, their affirmative answer is immediately qualified. Man's nature indicates, but it is the revealed word of God which states and clarifies man's relationship to God.

The Role of Psychology in Catholic Life

The Catholic does not cease to be a man as he becomes a better Catholic. In fact, if he becomes a really good Cath-

28. F. Cayré, op. cit., pp. 522-524.

29. Étienne Gilson, Jean Duns Scot, p. 18.

olic, he will by that very act become a more effectively integrated, mature, and socially altruistic individual. Now the manner in which a man becomes a good Catholic is by coming to know himself, and through this knowledge to order his faculties in such a manner as is most conducive to the perfection of the most valuable aspects of his nature. We have seen in the writings of the Scholastics how this ordering of man's faculties results in the highest good of the whole human organism. We have also seen how knowledge of self ultimately results in a God-oriented man. Now there are two things which assist man to achieve perfection. One of these things is Revelation, which informs man of the nature and direction of his ultimate goal. The other is natural science, which provides man with the particular knowledge of himself and his environment that he needs in order to act virtuously. Psychology is included in the category of natural science. Psychology is therefore most valuable in providing man with knowledge and techniques which will enable him to perfect himself by living virtuously.

The major contribution of psychology to Catholic living is an increased insight into the dynamisms which are active in human personality. A knowledge of these dynamisms is conducive to a greater degree of control over the functions of personality. In this sense psychology provides an invaluable aid to the cultivation of the practical virtues of prudence and counsel: prudence insofar as the virtue of prudence consists in right reason regarding things to be done, and counsel insofar as the virtue of counsel is an inquiry into the means of doing

a thing.

Psychology, then, is admirably suited to assisting man to grow in the virtues of prudence and counsel. Moreover, by contributing to the formation of an enlightened self-love, psychology tends to lead men to a greater degree of humility and of fraternal charity. Bearing in mind the four considerations advanced by Pius XII, psychology tends to lead men to God by encouraging the development of man's most noble faculties. By attempting to perfect man as he exists in his present state, psychology prepares man for the Ultimate Perfection who is the origin and the goal of human nature.

CHAPTER II

MAJOR AREAS OF APPLIED PSYCHOLOGY

The outstanding areas in which we find psychology applied to the adjustment and solution of personal problems are those of psychiatry and guidance. Both of these endeavors involve the use of methods and techniques of counseling. The outstanding difference between the two disciplines lies in their emphasis upon either the physical or the mental aspects of personal and social adjustment. For the psychiatrist the techniques of guidance and counseling are secondary tools that can be used at times to supplement or complement the medical skills which are his primary instruments. For the guidance worker who is a vocational or marital counselor, visiting teacher, or clinical psychologist medical skills are secondary to non-medicinal techniques of therapy. Again, the particular domain of the psychiatrist is organic or constitutionally based disorders, while the domain of the counselor or clinical psychologist is personal difficulties of a non-organic or functional nature.

The division of emphasis upon physiological or psychological aspects of mental health has tended to bring guidance and counseling to the fore as the primary developers of psychotherapeutic measures and techniques. Meanwhile, psychiatry has investigated the effectiveness of physical, chemical, electrical, and hormone types of therapy.

Psychiatry

The relationship which exists between psychiatry and non-medical forms of psychotherapy is one which has not yet been clearly defined by law or the professions. However, there are some indisputable facts which arise from the nature of the training required of a psychiatrist. A psychiatrist is necessarily a physician, for psychiatry itself is a medical specialty like those of neurology, surgery, and obstetrics. This basic requirement for certification as a psychiatrist makes it clear that:

> (1)"...the physician is the only competent authority to distinguish functional from organic disorders... [and] ...to decide whether, in a certain case, psychotherapy is indicated..."; (2)"...the care of mental disorders caused by organic conditions... or requiring the prescription of medicines or surgery ..,belongs to the physician's competence."[1]

The recognition of the sole competence of the physician-therapist in the above circumstances had led the Armed Forces to insist that, in such cases, treatment must be made by a psychiatrist or under the direct supervision of a physician.[2] In the event that there is no specific organic involvement, cases are readily referred to educational, social, or vocational counselors or to clinical psychologists on the hospital staff. In other words, the psychiatrist deals with psychoses and mental disorders of a specifically physical etiology, and

1. James H. VanderVeldt and Robert P. Odenwald, Psychiatry and Catholicism, pp. 221-222.

2. AFM 160-45 Military Clinical Psychology, pp. 3ff.

also with those functional disorders which have physical concomitants necessitating medication. Functional disorders which do not yield to somatic therapy may be delegated to clinical psychologists or to guidance counselor for psychotherapy and reorientation.

In the event that the psychotic or severely neurotic patient does not show signs of improvement within a specified period of time, he is discharged from active duty and referred to the facilities of the Veteran's Administration Hospitals. The psychiatrist in the military, then, has as his main obligations: the diagnosis of severe mental disorders, the treatment of cases which require medication or surgery, and the delegation of responsibility for psychotherapy to counselors or clinicians. His relationship with a patient is often of short duration. When it extends over a considerable period of time, the services of psychiatric social workers and educational or vocational counselors are used to effect adequate and continued personal and social adjustment in the client. In this way, guidance and counseling activities are used to supplement and support psychiatric rehabilitation of badly maladjusted service personnel.

Guidance

Military guidance programs are concerned with three major guidance activities. The first of these has to do with the moral aspects of the serviceman's behavior, or the formation and growth of personal character. Despite the admittedly important

nature of this aspect of personality, the Character Guidance Program is the least well-defined and integrated of the three service guidance areas. For the most part the program depends upon a series of compulsory lectures and the personal initiative of the chaplain to achieve its ends. As a consequence it is very difficult to give a general or comprehensive picture of the structure, methods, and effectiveness of the program as a whole.

The aims of the Character Guidance Program are to inculcate into the members of the enlisted and officer ranks a personal sense of duty, honor, and responsibility.[3] To this end a series of lectures was prepared and distributed to all commands for presentation during what was termed a Character Guidance Hour. To accompany a number of these lectures, a small number of visual aids in the form of slides and short movies were also prepared. Attendance at the lectures was made mandatory for all personnel, and records were kept of the number of infractions of discipline occurring before and after the introduction of the program. The data and conclusions of the reports during a trial period are no longer readily available. However, the incidence of disciplinary action, especially in the transportation and food service units, dropped sharply after the inauguration of the lectures, and remained at a lowered level for as long as the lectures continued to be presented.

Although the structure of the Character Guidance Hours

3. See AFR 35-31, 1A and 1B, Character Guidance Program, p. 1-2.

contributed to a lower incidence of disciplinary action among the members of the enlisted ranks in transportation and food service groups, the effects of these lectures upon the personnel of other units and upon officer personnel remain doubtful. Perhaps the most outstanding work of the Character Guidance Program in the Air Force is being done by the chaplains themselves. Many of these men have secured group guidance films and materials at their own expense, and inculcated these materials into the prescribed lectures. Others have gone to great lengths to give advice and counsel to the individual servicemen who sought their help in personal, marital, and vocational matters. Frequently the chaplains would maintain referral services which directed airmen with vocational problems to counselors in the Career Guidance Section of the classification unit. Understaffed and at times ill-equipped, the chaplains' sections of the military services have, nevertheless, maintained an outstanding record of guidance services to airmen and officers alike.

Vocational Guidance

Since the adoption by the United States Air Force of personnel policies similar to those of civilian industry, the structure of its vocational guidance and counseling program represents in many ways the qualities of non-military educational and vocational guidance and counseling services. Consequently, the discussion which follows is not limited only to the military guidance system and its counseling adjuncts.

Of the many and varied applications of the findings of psychology, perhaps the very oldest is that aimed at vocational goals, vocational adjustment, and the choice of a field of human endeavor. Since man's beginnings, he has been confronted with the problem of what manner of work he shall do to keep himself alive, to provide for the welfare of himself and his kind, and to permit himself to extend his command over the forces and objects that make up his environment. In the face of this challenge, it is somewhat difficult to understand why, until the beginning of this century, very little effort was made on the part of science to aid and clarify this process of choosing a vocation. For centuries upon centuries, men have been as haphazard about the choice of their lifework as they were about the choice of a suit of clothes or a casual meal. True, there was a great deal of pressure brought to bear upon each man and woman who was of an age to accept the responsibilities of adulthood. However, much of this pressure was in the form of exigency, as when a man chose a certain work because there was no other available to him, or when a young woman accepted a "made-marriage" because she had no other alternative. Parental, social, or economic status many times tended to exclude the possibility of vocational choice, but even within these conditions the need for considering individuals as individuals and persons as distinct personalities was implicit. Parents attempted to direct their children into works that were not utterly incommensurate with their capabilities, and a craftsman who had no skill could not long remain a craftsman on

the strength of a family tradition of such work.

Particularly with the rise of the present forms of political and socio-economic systems, the barriers between various fields of endeavor began to be lowered, and the scope of activity open to any one man or woman began to grow wider. The function of parental guidance was (frequently for the worse result) made less effective, and direction became the responsibility of the schools, of governments, and of religious organizations. These shifts of responsibility, it must be understood, were only trends, and did not involve the complete exclusion of one influence in favor of another. Then for a time so much emphasis was placed upon the individual's "working out his own destiny" that history and knowledge and the common experiences of generations of men were pushed into the background. The result was a "progressive" movement that threatened to leave its own generation in a state of indefinitely extended adolescence.

With just this brief overview of the historical currents which sent their swells and waves into the framework of today's society, we can go on to consider development of guidance programs in the educational systems, in industry, and in government; for it was out of the guidance program that vocational counseling emerged first as a tool, and then as an endeavor which could stand in its own right.

The scope of guidance activities is by no means limited to vocational areas. Rather, it encompasses such broad activities as health, social adjustment, education, social development,

recreational outlets, vocation choice and implementation, and religion.[4] The greatest emphasis within recent years has been placed upon the function of the educational systems in effecting the adjustment of pupils to most or all of the above-listed activities. As the schools are a direct link between preparation for adult activities, and youth's entrance into society, the major area of guidance activity quickly became identified with the preparation and placement of secondary school students in endeavors consonant with their academic abilities. Here difficulties began to present themselves. The school systems were working with tools which had proven effective in academic situations. Now these same methods and processes were called upon to serve double duty: (1) to impart to large numbers of pupils at least a minimum of partially integrated specific knowledge, and (2) to attend to the personality integration and vocational orientation of each individual pupil, in terms of the pupil's own assets and liabilities. It was one thing to attempt to bring the group, as a group, within certain specified levels of measurable knowledge; and a totally different task to adapt each individual to a goal proportionate with his potential for functioning as a whole man, comprising an integral part of the society in which he would find himself upon leaving the restricted environment of the school. It was this disparity between the normal teaching functions of the schools and their capacity for extended guidance activities, that

4. Edgar G. Johnston, Administering the Guidance Program, pp. 1-18.

helped give to vocational guidance its autonomy in function. Teachers found that they had neither sufficient time nor sufficient training to cope adequately with fundamental personal problems of their students.

What is vocational counseling? In an extensive work on vocational fitness, Donald E. Super defines it as:

> ...the process of helping the individual to ascertain, accept, understand, and apply the relevant facts about himself to the pertinent facts about the occupational world which are ascertained through incidental and planned exploratory activities.[5]

A definition which also includes the consideration of religious vocational counseling is that which says:

> Vocational counseling is concerned primarily with helping the individual, in the light of proper self-evaluation, to make and carry out vocational choices that will lead to a happy life here and hereafter... [it]...may be described from a functional viewpoint as a process of helping an individual to evaluate properly his total self, with all his assets and liabilities, to the end that he may make a successful vocational choice.[6]

We can see, then, that there are two objectives to be considered by the vocational counselor. The first of these is to help people to make good vocational adjustments; and the second object, which is partially dependent upon the achievement of the first, is to facilitate the smooth functioning of the social economy through effective use of manpower. By helping

5. Donald E. Super, Appraising Vocational Fitness, p. 2.

6. James H. VanderVeldt and Robert P. Odenwald, op. cit., pp. 103-106.

the individual to convert his undeveloped abilities, traits, and interests into active assets, counseling gives to society a more effective and useful citizen.

One can readily see that, in a consideration of the various methods used in vocational counseling, differences in techniques are most often directed along one or the other of these two lines. It is the first, the personal objective, which vocational counseling holds in common with other areas of counseling and of psychotherapy, and which draws upon the techniques of the field of psychology to effect its ends. However, it is the latter objective which allies vocational counseling to the major social areas: commerce, industry, military service, education, religion, and even to specific skills involved in particular occupations. This blend of personal and social elements is what gives to vocational counseling its particular character and distinguishes it from counseling, which has as its primary aim the intrapersonal reorientation of the individual and only secondarily his contribution to the welfare of society.

The tendency for vocational counselors to restrict their techniques to one or another of the two main objects of their counseling has characterized both of the extreme schools in counseling: the non-directive and the extremely directive. For example, the vocational counselors who are tied closely to specific industries, to school systems, or to the military services, have most often gravitated toward the second aim, that of smooth functioning within each of their respective social

units. These same groups emphasize the close relationship between vocational counseling and the educational systems. Emphasis in these cases is not upon the extreme psychological deviate, the confirmed psychotic, or the neurotic, but rather upon the marginally adjusted individual in whom early treatment of small problems may arrest or prevent the later development of more serious maladjustment. This attention to milder forms of psychological difficulties is generally true of the entire field of vocational counseling, but what should be noted especially here is that completely directive counseling frequently considers that the client is well adjusted at that point at which he is enabled to function without disturbing his environment. This assumption is not only not always true, but it can at times secure social equanimity at the expense of aggravating or even creating personal problems.

This point became all too evident in military counseling situations during World War II and was an outstanding factor which contributed to the establishment by the United States Air Force of a guidance and counseling program which placed first emphasis upon the individual and then upon his integration into the rigid occupational structure of the military system.[7]

On the other hand, agencies which performed vocational counseling in conjunction with psychological clinics have sometimes discovered that they have been "counseling in a vacuum," and that clients who became positively oriented emotionally

7. Air Training Command Manual 35-1, A Manual for Counselors, Ch. 1, pp. 1-4.

during therapeutic interviews still encountered disproportionate difficulties in social circumstances where knowledge was lacking. Insight was not enough, when the client had not the knowledge upon which to base his actions. This was particularly true of the more rigid adherents of Carl Rogers' non-directive school of therapy. These disciples carried Rogers' objections against testing and diagnosis in clinical cases over into the area of vocational counseling. The results were twofold: first, the difficulties mentioned above were encountered by the clients; and, second, that proportion of clients who did achieve insight into their personal difficulties either had to be referred to other counselors and guidance workers for testing and the imparting of prognostic data, or the clients just "got fed up" with the whole "run-around" and voluntarily broke off the counseling relationship.[8]

We find, then, that extremes of emphasis upon either the directive or non-directive methods of counseling have in point of historical record met with difficulties. That this is true does not imply that the techniques of these groups should be rejected en masse. Rather, a wedding of the techniques developed by each of the two schools of thought seems most appropriate. Without the strong emphasis of the non-directivists upon the client's emotional assets and handicaps, vocational counseling can become but another form of employment-placement interview. On the other hand, without the use of diagnostic

8. Carl R. Rogers and J.L. Wallen, Counseling With Returned Servicemen, p. 32.

tools and vocational and social information complemented by the counselor's knowledge of what can or cannot be probed and sampled by various tests, the non-directive vocational counselor may find himself a specialist who is too specialized to fulfill adequately his responsibility toward clients who need such "directive" assistance.

It is fine to submit that "...counseling is but one of several tools of Guidance."[9] However, when such a statement is used as an excuse for shunting the client off to a psychometrist, an information specialist, a social worker, and an infinite number of sources of diagnostic and occupation information, there is reason to suspect that such a counselor is impractically assuming that all of these aids are available to the client, or that he is actually avoiding functions which the client has a right to expect him to perform.

That this is a problem of importance can be inferred from the amount of concern and attention which has been lavished upon the question by directive and non-directive vocational counselors alike. An attempt at a compromise solution was advanced by the Bixlers, who suggested that any diagnostic instruments or tests which are to be used should be chosen by the counselee, and that the counselee should even work out his own profiles or indices from the raw score data. These scores would then be interpreted by the counselor in a completely statistical manner, and their evaluation would be left up to the

9. John Brewer, "Let's All Speak the Same Language," Occupations, XII (May 1934), p. 7.

client.[10] Such difficulties as the client's comparative naivete concerning the tests which are available, and the questionable value of having the client indulge in arithmetic or graphic operations immediately arise. And again, the suggestions comes to mind that this is just a palliative measure which sidesteps the issue by making the counselee do the counselor's work.

Another view, this time from a man whose name is generally linked with directive approaches, is that of John G. Darley. Darley suggests that interest inventories, in particular, be used as indicators of areas to be plumbed prior to the counseling session, rather than that they be brought directly into the counseling situation. This, of course, presupposes that the counselor has the right to stimulate the client to an investigation of those same areas.[11]

While there is a great deal of discussion about how one might use such techniques in the vocational counseling process, there can be little doubt that such diagnostic devices are being utilized in by far the majority of cases and within a more or less eclectic framework of counseling techniques. Even the military program of the Air Force, which constantly stresses the basic assumptions of the "client-centered" counseling process, is in practice an eclectic approach utilizing questionnaires, medical diagnoses, and test results to a considerable

10. R.H. Bixler and V.H. Bixler, "Test Interpretation in Vocational Counseling," Educational and Psychological Measurement, VI (1946), 145-165.

11. John G. Darley, Clinical Aspects and Interpretation of the Strong Vocational Interest Blank, pp. 52-60.

extent. It is doubtful whether in practice any vocational counselor can perform adequately without utilizing some forms of both diagnostic and predictive instruments. Then too, information which is imparted by the counselor must have been selected by that same counselor from a wealth of other available materials. If making such a selection is directive by nature, then let it be directive. At any rate, it is necessary if vocational counseling is not to lose sight of the fact that individuals do not function as isolated emotional units which are independent of social implications.

We find, then, that vocational counseling takes from techniques common to educational counseling and psychotherapy those tools which long have been utilized in clinical practice and in other, non-vocational areas. From client-centered therapy it derives its emphasis upon the individual as he is affected by his impulses and emotions, his likes and dislikes exclusive of rational considerations. From the directive therapists it takes its diagnostic techniques; its emphasis upon broad and sound counselor training, upon the need for versatility and extensive knowledge; and, lastly, the use of tests to provide a measure of the client's capacities. Still other techniques find their derivations in the developments of industrial and military selection devices, for example, job and position analyses.

The outstanding example of vocational selection situations is that of the military services of the United States government. The goal of the services was simply to determine a man's

ability to perform, particularly in short-term or stress situations. There was no intention of considering the total personality of each man who entered military service. What was by far the most important thing to consider was his potential for functioning usefully in the highly integrated military society until such time as the press of war was alleviated. The first World War, then, caused the development of a selection device called the Army Alpha Test. Essentially, it was a form of I.Q. measure, and it was used to place men with lower test scores in positions of lesser importance and to place high scorers in positions requiring a maximum of responsibility. That its assumption that high I.Q. was all that one needed to insure high level function was too broad seems self-evident today. However, at the time, this was as revolutionary a concept as that of the Alexandrian Phalanx. What is more, this single test, inadequate though it may be from our point of view, did give results which could not have been achieved in so short a time by any other existing method.

After the war, industrialists took note of the fact that this measure had contributed in no small way to the rapid conversion of thousands of civilians into a force capable of meeting an already prepared German military machine. Vast numbers of the Alpha test were purchased by industry and used in selection of candidates for positions ranging in scope from manual labor to executive and administrative functions. The test was not altered in any way from the form in which it had been presented to the Army. The results were disastrous. Industry af-

ter industry learned that what might have served as an effective screening device for short-term operations using a tremendous pool of manpower was not the answer to long-term employment selection. Employers discovered that, of two machinists who sought employment, it was not always the one with the highest Alpha score who did the best work; of two potential executives, it was not invariably the high Alpha man who displayed the greater effectiveness and initiative. Thereafter, the reaction by industry against psychological selection tests of any kind caused virtual stoppage of industrial selection instruments. This same apprehensiveness persists in many industries today, despite the widespread use of improved aptitude measures and of more refined vocational prediction skills.

Despite industry's apprehension toward selection measures, investigations into the matter continued along a number of lines. Seashore did extensive work in setting up measures of musical and artistic talents, in the years between 1919 and 1939.[12] Bennett did some work with Seashore, and later collaborated with Cruikshank in tests of mechanical ability. These, and many other outstanding instruments were developed separately and without any close relationship to each other by research workers intent upon defining one or another specific aptitude or intelligence or interest.[13]

Once again it was the press of wartime needs that gave re-

12. Donald E. Super, Appraising Vocational Fitness, pp. 321-329.

13. Ibid., pp. 246 - 260 and passim.

newed impetus to comprehensive selection devices. The beginning of World War II found the services still using a modified form of I.Q. measure to determine the types of activity for which men would be trained, and once again this limited tool proved highly effective. However, in one area in particular it was found to be almost totally inadequate; this was in the screening of the men who were to make up the crews of Air Corps fighter and bomber units. The nature of the work was such that skills other than the strictly intellective ones were needed, and that temperament played an important role in deciding whether or not a pilot candidate would succeed in flight training.

A similar problem had faced the services when they had to select approximately 500 men and women for positions as operatives of the Office of Strategic Services. In this case the candidates were placed in observed situations, in groups of about 18 persons to each trial. A staff of psychiatrist, psychologists, and sociologists finally recommended the acceptance or rejection of each of the candidates. While the results in this situation appear to have been good, the impossibility of processing nearly 400 potential airmen each day in such a fashion was quite evident. As a consequence, the Air Corps turned to a testing research program which would achieve the same sort of results by means of paper-and-pencil tests. Extensive investigations by research and survey teams finally resulted in a battery of items that were directly pertinent to the flying occupations which were under consideration. Sub-

sequent correlation with success in training through advanced flying school confirmed the battery's high discriminatory and predictive value.[14]

The impact of this group of tests was not simply limited to the narrowly specific situation for which it was designed. Subsequent elaboration on and refinement of the battery led to its use as a selection device for all types of air and ground occupations in the newly-independent Air Force. The scope of these occupations very closely approximated the job spread in industry. Here was a test battery that had become applicable to a very broad range of occupations.

By 1947 two similar groups of tests were devised for use by civilian agencies and for vocational guidance as well as selection. The first of these, The General Aptitude Test Battery, was devised through the cooperation of the Employment Stabilization Research Institute of the University of Minnesota and the Occupational Analysis Division of the United States Employment Service. Such well known figures as Darley, Shartle, and Paterson made outstanding contributions to its development and validation. The complete battery consists of fifteen tests, which yield the following ten aptitude scores: (1) Intelligence, or scholastic aptitude (G); (2) Verbal Aptitude, or conceptual grasp (V); (3) Numerical Aptitude, or arithmetic operation (N); (4) Spatial Aptitude (S); (5) Form Perception, or visual discrimination (P); (6) Clerical Perception (Q); (7) Aiming or Eye-Hand Co-ordination (A); (8) Motor Speed, particu-

14. Airman Classification Battery (Manual), pp. 3-8.

larly in hand movements like tapping (T); (9) Finger Dexterity, or small object manipulation (F); and (10) Manual Dexterity, involving hands, arms, and total body movements (M).[15]

From the above listing, it can be seen that this test battery measures almost every aptitude that has been experimentally isolated. It has been widely utilized by the United States Employment Bureau. However, as in the case of the Air Corps battery, it was used almost exclusively as a selection instrument and only incidentally in counseling situations. Moreover, the overall value of the battery as a counseling tool was restricted because its use was limited to government agencies.

Another coordinated battery of tests appeared at the same time as the U.S. Employment Service's General Aptitude Test Battery. Wesman, Seashore and Bennett collaborated in the development of the Differential Aptitude Test, a battery for use by vocational counselors, aimed at providing a more comprehensive measure of both aptitudes and acquired proficiencies. The battery consists of seven major areas. The reliability of these tests is good, but the work of validation is still not complete. Moreover, these tests are designed almost exclusively for use in counseling high school students.[16]

Roeder and Graham published an aptitude battery in 1951. This coordinated battery provides profiles based upon the follow-

15. B.J. Dvorak, "The U.S.E.S. General Aptitude Test Battery," Occupations, XXVI (1947), 127-131.

16. George K. Bennett, Harold G. Seashore, and Alexander G. Wesman, Differential Aptitude Tests (Manual), pp. A3-D18.

ing six tests:

> (1) Personal-Social Aptitude; (2) Mechanical Aptitude; (3) General Sales Aptitude; (4) Clerical Routine Aptitude; (5) Computational Aptitude; and (6) Scientific Aptitude.[17]

As in the case of the Differential Aptitude Tests, Roeder's Aptitude Tests for Occupations have high reliability (the mean ranges from .79 for mechanical to .91 for computational aptitude), but validity data is derived from only 250 cases. What is more, the profiles can only laboriously be translated into prediction for success in a given type of training.

The most recent of the coordinated aptitude batteries made available for civilian vocational counseling is that devised by John C. Flanagan after the manner of the Air Force's classification battery. The similarities between the Flanagan Aptitude Classification Test (FACTS) and the Airman Classification Battery (ACB) are not coincidental, for it was Flanagan who did much of the groundwork for the latter. The rationale behind the tests and the structure of the battery itself will be considered at greater length in our examination of the ACB. In general, part scores from the battery are combined to give stanines indicative of the testee's aptitude for general areas of work. This sort of profile still resembles the psychograms derived from the other batteries we have considered. However, according to norms based upon job analyses, certain combinations of stanines show the testee's aptitudes as they relate directly to specific types of training. In a counseling situa-

17. Wesley S. Roeder and Herbert B. Graham, Aptitude Tests for Occupations (Manual), pp. 3-5.

tion, this helps the counselee to evaluate not only the extent of his own potential abilities, but also the relationship of his potentials to job elements prerequisits to success in a given occupation.

In the Flanagan battery, both reliability and validity are significantly high despite inclusion of scores from several students of high ability who obviously attempted to answer all of the test items wrongly. The major deficiency of the tests lies in the fact that stanine clusters have been validated for only ten occupational areas.[18]

The appearance of the FACTS battery pointedly accents the reciprocal influences of civilian and military guidance and counseling techniques. From the many aptitude measures extant in civilian counseling agencies prior to World War II, the Army Air Corps derived the foundations for its own coordinated battery of tests for air crew selection. When civilian guidance programs expanded their use of tests in counseling and placement, the Air Force revised the ACB for use in counseling at the time of initial classification of enlistees. In turn, the ACB has contributed to civilian counseling a method of aptitude evaluation which has proved highly successful in military guidance. The past accomplishments of the ACB in the Air Force may portend the success of FACTS and similar coordinated aptitude test batteries in civilian vocational counseling.

The tendency toward increased use of coordinated test bat-

18. John C. Flanagan, Flanagan Aptitude Classification Tests (Technical Supplement), pp. 2-8.

teries is considered by Donald Super to be of outstanding import. In "A Dilemma for Test Users" we read:

> ...The trend represented by these tests is so important that it is probably no exaggeration to say that they...are the tests of the future, that the single uncoordinated tests now largely relied upon for lack of something better are on their way out, and that, except for research purposes, the day of single aptitude tests ...is past. [19]

Even should Super's prediction prove to be extreme, there can be little doubt that increased recognition will be given to well-conceived and adequately standardized coordinated tests.

We have thus far only briefly mentioned the origins and attributes of the Airman Classification Battery. However, as this group of tests comprises the major psychometric instrument presently available to Air Force Counselors, a more detailed discussion of its attributes is in order. The major source of material for the ACB was the aggregate of tests used during World War II in the selection of personnel for air crew training. Some of those tests were proved to be highly adequate and were retained, often in modified forms. Others were rejected. Still other tests had to be designed especially to measure aptitudes that were not fully explored by the earlier instruments. Finally, the experimental battery consisting of fourteen separate aptitude tests[20] was ready for validation.[21]

19. Donald E. Super, "A Dilemma for Test Users," Occupations, XXIX (December 1950), 175.

20. See Appendix pp. 78-81.

21. Airman Classification Battery (Manual), pp. 3-12.

Over a period of two years the tests were administered to airmen at the time of initial classification. Aptitude clusters were determined by correlation of part scores with the major mental abilities utilized in specific occupational areas, and occupational areas were defined in turn by job analyses. The progress of each of the testees in technical schools and on the job training was used to determine which test scores and combinations of scores actually were predictive of success or failure. By 1948 the battery was definitely applied to selection of airmen for specific technical training courses, and by January 3, 1949, it was used in a rudimentary counseling program.[22]

Some of the measured aptitudes are applicable to a large number of Air Force Occupations, while others pertain to rather specific jobs. Matching test scores with job requirements yields a pattern of aptitudes suitable to each of the specialties, while comparing job analyses indicates clusters of jobs with similar aptitude requirements. For each of these job clusters test scores of the battery are combined and weighted in such a way as to give the best prediction of success in that vocational area.

> Statistical comparison of test scores with success in training or on the job tells us which of the test scores should be included in an index of probable success in that job cluster. These test scores are combined into an aggregate score or aptitude index that is a measure of the airman's...

22. Irwin J. Schultz and Abraham S. Levine, "Before the Wild Blue Yonder," Occupations, XXX (December 1951), 182-185.

[potential abilities]...in that aptitude job cluster.[23]

The aptitude index (A/I) is expressed in a score ranging from one to nine. The A/I stanine is the standard Air Force test score, and indicates probability of success at jobs included in the aptitude cluster. For some Air Force specialties prediction by A/I is nearly perfect. However, for most job specialties an A/I of nine means that the airman has roughly an eighty to ninety percent chance for success, and an A/I of one represents only a ten to twenty percent chance for success in the designated occupational area. At present there are eight major aptitude areas represented in the ACB: these are: Mechanical, Clerical, Equipment Operation, Radio Operation, Technician Specialities, Services, Crafts, and Electronics. Included in the enumerated areas are nearly four hundred Air Force specialties, many of which are equivalent to or identical with civilian jobs.[24]

Despite the high predictive capabilities of the ACB, it is the counseling interview which officially constitutes the core of the Career Guidance Program.[25] Nearly every agency of the Air Force guidance system is centered around the counseling service. The resources of medical, educational, religious, psychometric, and legal agencies are all combined at the time

23. Airman Classification Battery (Manual), p. 13.

24. For more detailed technical information, see Donald E. Gragg and Mary A. Gordon, Validity of the Airman Classification Battery AC-1 (2nd Edition). Lackland AFB, Texas: Human Resources Research Center, 1951.

25. ATRC Manual 35-1, A Manual for Counselors, Ch. 1, pp.1-4.

of counseling to assist the airman or officer to evaluate himself in relation to his service opportunities. The immediate aims of the counseling process consist in clarification and implementation of vocational goals. However, in the course of the counseling interview emotional, social, moral, and marital problems frequently arise as concomitants to vocational planning. Counselor and counselee are then required to cope with such problems insofar as they affect vocational choice and adjustment. Moreover, problems exceeding the competence of the counselor and his client must be clearly defined and referred to persons or agencies capable of adequately dealing with them.

It is in the counseling relationship, which deals with the most extensive and deeply personal aspects of the airman's life, that the application of Catholic psychological concepts is most important. In dealing with problems which may alter or fix fundamental aspects of the airman's personal life, counseling assumes a highly influential and responsible role. Faulty or distorted concepts of the nature and ends of the human person may readily be transposed into lifetime maladjustments. For this reason counseling needs to be firmly grounded in the knowledge of man's faculties, their hierarchical character, and the natural and supernatural goals toward which they tend. Only in the possession and application of such knowledge can counseling consider itself capable of assuming the responsibilities inherent in vocational guidance.

CHAPTER III

A CRITICAL EVALUATION OF THE EXISTING MILITARY PROGRAM

The implementation of a counseling service within the structure of the Air Force Classification System provided the military with the major elements of a satisfactory guidance program. To some extent counseling had been performed in the armed services prior to this event, but for the most part the serviceman had to turn to civilian agencies for aid in coping with problems of a personal nature. Perhaps the nearest equivalents to vocational counseling facilities were to be found in the education, chaplain, and neuropsychiatric sections of the services proper, and in the units which prepared airmen and officers for separation from active duty.

These same agencies continue to be operative in the Army, Air Force, and Navy, and they are to be commended for their excellent record of service. However, many factors in the nature of these agencies combined to make their work in guidance less effective than they themselves desired it to be. Neuropsychiatric sections could seldom allot time and facilities to counseling of persons other than the patients committed to their care because of incapacitating neuroses, psychoses, or pathological brain conditions. Chaplain's sections were not equipped to deal with vocational problems necessitating extensive administration or interpretation of aptitude, personality, and in-

terest measures. Education offices were prepared to cope with problems of a scholastic or intellectual nature, but not those in which emotional disorders exercised the dominant influence. Discharge counselors were able partially to prepare veterans to adjust to civilian life, but were unable to extend the same service to personnel remaining in the armed forces.

While counseling in the above-mentioned sections of the armed forces was extremely limited in scope, that found in the classification programs was still less effective. All three military services claimed to counsel recruits during the process of classification; however, use of the term counseling in the induction, selection, and assignment of basic trainees was most often a gross misnomer. Assuredly, test scores were used in an interview situation, but the relationship was almost without exception identical to that of an employer and employee interview in civilian life. Facts, sales techniques, and direct commands were employed at random during the interview, and at all times the interviewer maintained his position of dominance and authority. Frequently the verbal interchange was limited to a stereotyped series of questions and answers designed to fill in items on a classification record or qualification card.

This brief sketch of the process of classification is not intended to depreciate the classifiers or their techniques. At their best, such interview methods are highly effective in rapidly screening incoming personnel for appropriate training assignments. In the press of wartime or other national emergen-

cies placement interviews of this sort may be not only indicated but demanded. Emergency conditions do not commonly allow time for counseling; but, that is exactly the point which should be made clear here. Mass placement of military personnel through the use of employment interviews does not merit the title of vocational counseling. Such practices might better be termed selection screening for job placement. Their effectiveness under some circumstances is undeniable, but they should not be confused with counseling. This distinction is repeatedly emphasized in Air Force documents dealing with counseling and classification.[1]

Growth of Recognition of Individuals

The Air Force does not hesitate to proclaim the distinction between mere job placement and real vocational counseling in its Career Guidance Program. However, it is one thing to make such an affirmation and another to put it into practice. How well has the Air Force's counseling system fulfilled the obligations inherent in the practice of vocational counseling, and how well implemented is the program? Finally, how well does the orientation of Air Force counseling compare with Catholic concepts of psychology? The answers to these questions should provide sufficient grounds for an overall evaluation of the present military guidance and counseling program.

1. ATRC Manual 35-1, A Manual for Counselors, Ch. 2, pp. 1-7 and passim.

For some time after the establishment of an Air Force counseling service it was true that, in the majority of cases, military counselors still acted as placement interviewers. In part this was due to the fact that the original counselors were not chosen on the basis of their professional training in psychology, but rather on the basis of broad job experience and extensive familiarity with the procedures of classification.[2] In part it was due to the very nature of the military mission and the necessary emphasis upon identification and fullest utilization of airmen with technical skills. However, even in the first months of the new counseling process, emphasis upon a client-centered interview brought to light motivational factors which had been completely ignored in the previous classification system. Moreover, three special groups of trainees could be recognized and given special attention.

The three groups which began to receive particular attention from counselors corresponded essentially with the three major groups which are of special concern to vocational counselors in civilian situations. They were: (1) persons with broad interests and high aptitudes in all tested areas, (2) persons with extremely low aptitudes and unformed interest patterns, and (3) persons already vocationally maladjusted, or persons in whom a great disparity between aspirations and abilities presents a high probability of future maladjustment.[3]

2. Irwin J. Schultz and Abraham S. Levine, op. cit., pp. 182-183.

3. Eli Ginzberg, et al., Occupational Choice, pp. 247-253.

By taking note of the various types, subtypes, and special categories of airmen, Air Force counseling gave impetus to a policy of renewed recognition of the personal traits, motives, attributes, functions, and aspirations of the individual recruit. This recognition of the personalities of trainees is perhaps the most laudable result of the military venture into counseling. During the past three decades military personnel policies had nearly submerged the fact that the men who worked with machines, operated weapons, taught electronics, and catalogued supplies were human beings, and as such were due the respect and consideration which human nature demands. The tendency to regard men as categorized work-units had become a nearly all-pervading one. In drastically revising its career policies, the Air Force reawakened the slumbering concept of man as a person.

When General Vandenberg hailed the new career guidance policy as "...the most important personnel action since World War II..." he did so in the realization that "personnel" in the revised career program was once again coming to denote persons rather than occupational machines identifiable only in terms of special job skills.[4] His enthusiasm was not without justification. This altered military idea of man had come much closer to the Catholic concept of personality, founded upon the integrity and individuality of the soul, than any other military guidance principle. This growth in recognition of the individuals who

4. ATRC Manual 39-900-1 Noncommissioned Officers Manual, p. 35.

make up the military society comprises a large portion of the value of the counseling services in Air Force Classification, but equally important is the influence of this recognition upon the airmen's increased sense of personal responsibility.

Client-centered techniques in vocational counseling began to give the airman a sense of his fundamental worth, his capabilities, and his responsibilities toward both himself and the military society in which he lived. The malingerer who grew tired of his training course no longer could readily attribute his lack of motivation to the fact that he had been "railroaded" into a lifework that was utterly repugnant to him. He might still seek to avoid his duties to himself and to society, but he would find it difficult to convince himself that he had no responsibilities. The trainee who came into the Air Force ignorant of his capabilities and defects could no longer depart from the period of basic training equally ignorant of himself. He might remain an enigma to his fellow trainees, but he would find it difficult to plan for a career without evaluating his personal assets and liabilities. The airman, then, found himself in a situation highly conducive to personal growth in acceptance of himself and his role in the military.

The recognition by the Air Force of its responsibilities toward the men and women who constitute the military society led to the establishment of counseling in the classification program.

> ...the Air Force feels a responsibility to the enlistees for training them in job specialties of their choice in so far as it is compatible with the efficient functioning of the total organization. There-

> fore, the Career Guidance Program derives its rationale from attempts to maximize efficient utilization of personnel, and at the same time to provide them with adequate job satisfaction.[5]

What is more, such a guidance rationale made strictly statistical job placement inadequate, insofar as tests could not provide complete and integrated analyses of personal motivation factors.

> The emphasis in counseling must be upon the "whole" man. Single characteristics of individuals are dangerous when used alone as the basis for selection in the training.[6]

This holistic concept of man has long characterized Catholic psychological systems, which have affirmed the essential unity and integrity of the human person.

Restrictions

The Air Force's new emphasis upon individual airmen did not completely wipe out the restrictions upon guidance which had attended the earlier classification system, or which were derived from the primary tactical objectives of the Air Force as a war machine. Some of these restrictions remain only because policy administrators fail to conceive of them as hindrances to effective personnel management. Hence, such barriers can be removed by an enlightened administrative staff. In this respect, counselors themselves have an obligation to recommend

5. Irwin J. Schultz and Abraham S. Levine, op. cit., p. 183.

6. Robert W. Harper, in ATRC Manual 35-1 A Manual for Counselors, "Foreward," p. iii.

changes and to provide the administrators of the personnel program with evidence of the high morale and job efficiency which can result from well-implemented guidance and counseling services.

Other hindrances to effective career guidance spring from the nature of the Air Force mission. Under comparatively peaceful world conditions these difficulties may be partially overcome through increased facilities for personal growth in the form of off-duty educational and avocational activities. However, they can never be completely vanquished while the Air Force continues to exist as an active instrument of war.

The Nature of the Military Mission

The mission of the Air Force is stated by the National Security Act of 1947 in these words:

> It [the United States Air Force] shall be organized, trained, and equipped primarily for prompt and sustained offensive and defensive air operations. The Air Force shall be responsible for the preparation of the air forces necessary for the effective prosecution of war except as otherwise assigned, and, in accordance with the expansion of the peacetime components of the Air Force to meet the needs of war.[7]

The primary goal of the Air Force ultimately consists, then, in combat effectiveness. To this end all other considerations must be subordinated. This means that the man or woman who chooses a military career must be prepared at all times to sub-

7. The Airman's Handbook, p. 159.

ordinate his personal development to the end of the effectiveness of the Air Force as a combat unit. The limitations that this situation places upon the effectiveness of the guidance and counseling are obvious. However, the very clarity of this demand makes it a not-unreasonable one. We had earlier determined that man was by nature a social and altruistic creature. In the case of the airman's subordination of personal desires to the objectives of his chosen social group we find a clear-cut application of man's natural altruism.

The social goal of the Air Force mission, then, is not in itself contrary to sound psychological principles. But there are two ways in which the nature of the mission can lead to abuses of personal rights. First, the social goal can be considered as an end in itself, and apart from the welfare of the individuals comprising the society. This had generally been true of the older policies of classification, and is still to some extent exemplified in assignments which tend to submerge the higher faculties of an individual's nature for the sole purpose of accomplishing non-vital military tasks. The intelligent and idealistic airman who is not permitted to exercise his higher faculties because he is held to a minor task dictated by "the needs of the service" has the choice of permitting those faculties to atrophy, or of utilizing them outside of his relationship to the Air Force. In either case, both the individual and the Air Force have been deprived of that particular airman's highest vocational contribution to his chosen society.

In the second abuse of the social altruism of the human

person, the social goal of the airman is considered to be more important than moral and spiritual goals. This attitude had at times led to direct conflicts between scheduled non-essential military activities and attendance at obligatory religious observances. The problem is most frequently encountered in matters where ethical considerations contravene methods or techniques which would result in worthwhile social ends. It is not uncommon for an airman to be confronted with a situation in which he is called upon to choose between the immediate good of the service and the ultimate good of his soul. In many such cases the success or failure of a military career hangs in the balance, but it is military exigency and not justice which, unfortunately, holds the scales.

Technological Personnel Policies

To some extent the problems posed by technological personnel programs have already been treated in the discussion of the origins and growth of individual recognition in the Air Force. However, the influence of technology upon Air Force guidance frequently restricts counseling effectiveness, and so merits further consideration. The Air Force has a lengthy history of emphasis upon technological progress. This is understandable in view of the complexity of problems attendant upon making weapons airborne. This emphasis soon resulted in a situation where technical achievement was praised and regarded more than any other feat except that of bravery.

Brave deeds are by no means limited to battlefronts, but they are, in the nature of things, less common in training than in combat.

We have, then, a circumstance in which the glories of technical exploits are twice-praised: first by the Air Force in general, and then by a training command which, lacking extensive opportunities for combat motivation, attempts to stimulate airmen to more and better achievements in technical areas. Now, the Career Guidance and Counseling Program operates under the direct influence of Air Training Command. This not infrequently means that an overemphasized technical orientation is brought to bear upon the airmen who are preparing for Air Force careers. Generally this leads the airmen to conclude that, since it is technical achievements which are most highly praised and rewarded, these represent the most estimable goals of human endeavor. The fallacious concept seldom makes its appearance in spectacular ways, but not a few highly capable technical students have sought counsel to ascertain why their successful job performance did not leave them with a sense of worthwhile accomplishment.

A much more direct influence of technology upon the counseling process is that of recruiting in the counseling interview. From time to time counselors are encouraged to adopt a "realistic" approach of the sort which would make counseling a process of inspiring a youth to follow a certain course in technical training out of a sense of duty or patriotism. The airman in such cases usually is highly motivated toward and

qualified for non-technical work, but has extremely poor motivation toward technical careers. However, he does have a high tested aptitude for mechanics or electronics, and such aptitudes are in short supply. Should the counselor try to sell his client the idea of submerging his own well-developed interest patterns in order to become a dutiful technician? Most counselors would agree with H.A. Jager in his statement on the question.

> ...for the counselee the counselor must be the balance wheel, the interpretor, the guardian against impulse, the bulwark against the tendency of society to disregard the individual in its powerful drive to further the purpose of the group. Even while doing this the counselor will probably help bring about a better distribution of man power than if he espoused any recruiting cause...[8]

The goal of the Air Force is an efficient striking force. In the achievement of that goal technical skills will no doubt play a considerable part, but this fact does not imply that humanity must be subject to technology. Technical might which disregards human values turns all too readily into technical totalitarianism.

> [The technological spirit] ...is a deceitful panorama that finishes by shutting up as in a prison those who are too credulous with regard to the omnipotence and immensity of technology...[9]

If the technological spirit is so damaging to human freedom, it is still more damaging to counseling, which exists solely to

8. Harry A. Jager, "Recruiting: A Counselor's Quandary," Occupations, XXX (May 1952), 602-603.

9. Pius XII, "Technological Progress Walks in Darkness if It Ignores God," (Radio Address), p. 3.

encourage the growth and fruition of the higher functions of human nature. Counseling cannot bow to technology without placing her head on a chopping block and waiting for the mechanistic guillotine to release its blade.

Responsibility Without Authority

One of the weakest aspects of the present counseling program is its lack of proper authoritative implementation of counseling practices. Training manuals stress the importance of counseling in terms of manpower problems:

> ...it is the career guidance counselor's responsibility to so skillfully accomplish his mission that a major contribution will be made to the solving of manpower problems ...and...so that his counseling will result in accurate and militarily realistic selection.[10]

Despite the service's recognition of the important contribution counseling makes to sound manpower practices and fit vocational plans, counselors find that their own Air Force Specialty Code designation is identical with that applied to classification clerks, and that officially there is no distinction made between the job requirements for clerks and for counselors. Although the status of the counselor himself is a secondary consideration, as a result of his lack of official job designation, implementation of normal counselor functions is greatly hampered. Referrals can frequently be made only through com-

10. ATRC Manual 35-1 A Manual for Counselors, Ch. 2, p. 8.

plex channels, and day-to-day counseling policies are unfixed and fluid. Malassignments can be attributed to poor counseling, yet the methods for indicating recommended training do not permit specific indentification of appropriate training areas.

The list could be long, but the cause would remain the same. Air Force counselors have been given responsibilities in keeping with the highest objectives of sound guidance, but they have at the same time been left without the authority to implement and carry out those responsibilities. This is an outstanding weakness in the Guidance and Counseling Program as it now stands. It is not a flaw which cannot be remedied, but it is one which greatly lowers the effectiveness of counseling. All of the facilities for high-quality guidance operations are present in the Air Force program in potential, but they await the establishment of thorough official authorization in order to be there in act.

Aside from the restrictions and liabilities enumerated above, the effects of the new counseling program seem to have been largely on the positive side. Counselees are generally highly appreciative of the opportunity to take an active role in determining the course of their Air Force vocations.[11] In addition to the salutary effects of client-centered interviews, the ACB aptitude scores provide the counselees with the opportunity to weigh and evaluate their aptitudes and attitudes in relation to Air Force occupational areas. What is more, the

11. Wallace Bloom, "How Good Was Air Force Counseling?", The Personnel and Guidance Journal, XXXI (1952), 97-98.

emphasis upon personal evaluation and personal responsibility in the counseling interview encourages airmen to carry the process of self-determination into succeeding portions of their Air Force careers, and to make use of the opportunities for training and education provided by military Information and Education Programs.

CHAPTER IV

THE ROLE OF THE CATHOLIC PSYCHOLOGIST IN THE MILITARY

When Pius XII summed up the attitudes which must be fundamental to psychotherapists and psychologists, he based his formula upon a subject common to both Catholicism and psychology: the nature and perfection of the whole man. We have seen how the major Scholastic Doctors pointed out the complementary aspects of the science and philosophy of psychology and the tenets of revealed religion. We have also seen how psychology itself reveals the hierarchical nature of man and the ultimate ordination of the faculties of man toward a perfection which cannot be achieved except in and through an ultimate goal of union with the Total Perfection of God. Let us then consider how each of the Pontiff's points applies to the military counselor.

Man as a Psychic Unit and Totality

Man is a composite of body and soul. This composite derives its unity and distinctively human characteristics from the soul itself. Hence, the counselor must always keep in mind the intellectual and volitional powers which are the primary faculties of the human soul. There is always present in modern psychological practice the tendency to conceive of the measurable and quantifiable aspects of man's nature as the elements which together constitute the human composite. This is partic-

ularly true in the military services, where the extensive use of tests in selection procedures emphasizes the utility of classifying men according to their measured traits and capabilities. Against this tendency the counselor must always maintain in his relationships with the counselee an attitude which recognizes and reflects the dignity and freedom of man as a spiritual as well as a material creature.

To some extent the very establishment of a counseling system which attempts to utilize client-centered techniques in military vocational guidance is a recognition of the unquantifiable aspects of man's nature. Through effective use of such techniques the counselor can reinforce the Air Force's decision to include a consideration of individual personalities in the process of selection and classification. To this end each counselor has an additional incentive to continued growth in self-instruction and self-improvement in the use of counseling techniques. Moreover, he has the responsibility for recognizing in each client the airman's autonomy of will and consequent personal responsibility. The counseling session should tend to make the airman aware of the responsibilities to self, society, and God, which are attendant upon the faculty of freedom of will.

Man As a Structured Unit

Man is a creature whose components are arranged in a hierarchy of values and functions. Simple, vegetative functions

contribute to the actions of the animal powers, and these in turn function for the good of the intellectual faculties. In this respect it is necessary for the counselor to keep in mind both the value order of the faculties, and the manner in which those low in the scale act as predisposing factors for higher functions. Man is not only a body, or only a mind. He is a creature whose animal faculties are indispensible to his mental and spiritual operations. The counselor who ignores the constitutional hierarchy of faculties in the human person soon comes to think of man as a factory in which individual faculties exist and function in departments independent of the organization as a whole. Dissociation of faculty from faculty and power from power in man is tantamount to asserting that he is an accidental aggregate of disparate parts. An overemphasis upon individual differences is often the indirect cause of such a dissociation. The counselor must not lose sight of the fact that while each man is indeed an individual, he is also the possessor of a nature whose elements and values are shared by all men.

Man as a Social Unit

The reemphasis upon the individual is in the nature of a revolution, in that it replaces a classification rationale which tended to group all men under the single category of "manpower" without regard for individual differences. In any revolution there is a tendency for the victors to cast out even

what was good in the previous regime. The military counselor must take care to keep vocational counseling from placing so much emphasis upon individuals that it forgets these individuals are essentially identical to all other men.

Each man does not live in a vacuum; he lives in a world peopled by others of his kind, each of whom is a person possessing the same essential integrity and the same essential values as his fellows. Because man lives in society, it is necessary for him to discover some principle upon which to base his social relationships. In a military society there is an almost overwhelming tendency for this principle to be one which insists upon complete dominance of social discipline over personality, i.e., the good of society must spring from man's complete submergance of self-love. We have indicated in the first portion of this study that this extreme form of self-abasement, like total extroversion, is unnecessary to effect sound social adjustment. A self-love which recognizes and appreciates the essential human values will of its very nature overflow into the practice of love of neighbor. A man cannot really appreciate his fellow men, unless he can see in them some attributes for which he has the highest personal esteem; but, what more appropriate models for love of others can be found than those attributes which can be intimately known and dearly loved in one's own nature! It is the duty of the counselor to stimulate in his clients an appreciation of themselves as creatures of real value and integrity. In this way the counselor contributes to both the greater fulfillment of the individual, and the

highest good of society.

Man as a Transcendent Unit, Tending Towards God

The hierarchy of man's faculties places those of the intellect and will at the peak of excellence. We have seen earlier in this work how these faculties are incapable of achieving their full perfection through the acquisition of any finite goal. The ultimate goal and ultimate perfection of man's nature lies, therefore, in unity with Perfection Itself, and this perfection is God. This concept is one which again provides the counselor with a hierarchy of values. If, in order to fulfill most completely the good of his nature, man must seek that good outside himself and beyond the ends of society, then the rational and volitional goal of Beatitude must be preferred to any lesser good. It is consequently not inappropriate for a man to subordinate his lesser faculties in order to achieve the highest good of the whole person. In a society which has as its primary goal the development of a potential for war, it is not always easy for a man to keep in mind a goal which has little or nothing to do with technological and tactical superiority.

The service, then, tends to set for its citizens goals which are beneath the levels capable of bringing to man his highest achievement. The counselor in a military situation must act as a check upon the technological orientation of the military career system. Under no circumstances should the counselor advocate or accede to procedures which are contrary to the recog-

nition of man's personal dignity and orientation toward God as his ultimate goal.

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TABLE I

SUBTESTS INCLUDED IN THE APTITUDE INDEXES OF THE AIRMAN CLASSIFICATION BATTERY

SUBTEST TITLE	JOB-AREA APTITUDE AREAS (Aptitude Area with Greatest Score for that Aptitude Index)							
	Mechanical	Clerical	Equipment Operator	Radio Operator	Technician Specialty	Services	Craftsman	Warehousing Specialty
AVIATION INFORMATION	***				***			
ARITHMETIC FOR CREDIT APTITUDE		***			***			
ELECTRICAL INFORMATION	***			***				***
MECHANICAL PRINCIPLES	***							***
GENERAL MECHANICAL	***		***					
FUEL FUNCTIONS							***	
ARITHMETIC REASONING					***			***
FUEL AND VEHICLE HANDLING	***	***	***	***	***		***	***
MILITARY OPERATIONS		***		***				
SPEED OF IDENTIFICATION				***				
SCHOOL FOR LANGUAGES				***			***	
FIELD OPERATIONS				***	***	***	***	
WORD KNOWLEDGE		***		***				***
MECHANICAL INTENDENT	***	***	***	***		***	***	***

APPENDIX

TABLE I

SUBTESTS INCLUDED IN THE APTITUDE
INDICES OF THE AIRMAN CLASSIFICATION BATTERY

SUBTEST TITLE	JOB-KEYED APTITUDE AREAS (Aptitude Area with Stanine Score for that Area=Aptitude Index)							
	Mechanical	Clerical	Equipment Operator	Radio Operator	Technician Specialty	Services	Craftsman	Electronics Technician
AVIATION INFORMATION	***				***			
BACKGROUND FOR CURRENT AFFAIRS		***			***			
ELECTRICAL INFORMATION	***			***				***
MECHANICAL PRINCIPLES	***							***
GENERAL MECHANICS	***		***					
TOOL FUNCTIONS							***	
ARITHMETIC REASONING					***	***		***
DIAL AND TABLE READING	***	***	***	***	***		***	***
NUMERICAL OPERATIONS		***		***				
SPEED OF IDENTIFICATION				***				
MEMORY FOR LANDMARKS				***			***	
PATTERN COMPREHENSION				***	***	***	***	
WORD KNOWLEDGE		***		***				***
BIOGRAPHICAL INVENTORY	***	***	***	***		***	***	***

Table I (Cont'd.)

DESCRIPTION OF SUBTESTS IN TABLE I

1. Arithmetic Reasoning. This is a typical test of arithmetic reasoning in which the items are presented verbally and require a minimum of routine arithmetic computation.
2. Aviation Information. This samples various areas of information in the field of aviation and aeronautics. Items included may be answered on the basis of information gathered from newspapers and popular magazines.
3. Background for Current Affairs. This samples the types of information necessary for an understanding of current developments in technical, economic, military, and diplomatic affairs.
4. Biographical Inventory. The Biographical Inventory samples information about the individual's educational, vocational, and home background, as well as his vocational and avocational interests.
5. Dial and Table Reading. a) In the dial reading section of the test, the subject is required to verify the readings on groups of dials which are labeled, calibrated, and grouped in a manner similar to aircraft instruments. b) In the table reading section, the task set is to determine certain information by reading mathematical tables of various degrees of complexity.
6. Electrical Information. A test dealing with basic electric-

ity: (1) recognition of electrical terms, and (2) the ability to recognize and interpret electrical diagrams and devices.

7. General Mechanics. Verbally presented items dealing with the use and operation of familiar mechanical devices.

8. Mechanical Principles. A measure of ability to comprehend the actions of mechanisms in motion and the principles pertaining to the use of various mechanical devices. It contains pictorially presented items selected from the following aircrew tests: Mechanical Principles, Mechanical Movements, and Aviation Cadet Qualifying Examination Experimental Booklet No. 38.

9. Memory for Landmarks. A test of rote memory containing items which require the subject to recall the proper verbal name for a visual form, after previous exposure of associated names and forms.

10. Numerical Operations. This test consists of simple computational problems. Part I involves addition and multiplication; and Part II covers subtraction and division.

11. Speed of Identification. Measures perceptual speed by requiring the subject to match a given profile of an aircraft with its duplicate which appears in random arrangement with four other such profiles.

12. Tool Functions. Familiarity with the uses of various common tools which are presented pictorially.

13. Word Knowledge. A relatively pure measure of academic vocabulary. It is also designed to be a possible suppression test

to be used to cancel out unwanted verbal variance in other non-vocabulary tests.

14. Pattern Comprehension. Ability to visualize and develop a two-dimensional pattern into a three-dimensional solid.

TABLE II

EQUI-PERCENTILE* CONVERSION TABLE

(1) Technician Specialty Index	(2) AFQT-I&II Percent-ile	(3) AFQT-I&II Alternate Form	(4) Cooperative Inter-American Tests of Mental Ability, Primary Level, Forms AE&BE Total Raw Score	(5) "Reading Readiness" Raw Score (Part II Items 19-36)	(6) Revised Stanford-Binet, Form L, I,Q.
	100				150 and above
	99				148
	98				147
	98	100			146
	97	99			144
	96	98			142
	95	97			139
	93	96			137
	92	95			135
	(91)	(94)			133
	90	93			132
	90	93			131
9	89	92			130
8	(88)	(91)			129
8	87	90			128
8	(86)	89			127
8	85	87			127
8	(83)	85			126
8	82	84			125
8	(81)	82			124
8	(79)	(81)			124
7	(77)	(79)			123
7	76	78			121
7	74	76			120
7	(72)	74			119
7	71	73			118
7	69	71			117
7	67	(70)			116
7	(66)	(68)			115
6	64	67			114
6	62	65			113
6	61	63			112
6	59	62	108		111
6	(58)	59	107		110
6	57	(58)	107		108
6	55	57	107		107
6	(54)	(56)	106		106
5	(52)	(54)	106		105
5	(50)	53	106		104
5	(48)	51	106		103
5	47	(50)	106		103
5	45	(48)	105		102

TABLE II

(1)	(2)	(3)	(4)	(5)	(6)
5	43	47	105		101
5	42	45	105		101
4	(40)	(44)	104		100
4	39	(42)	104		99
4	36	39	104		98
4	(35)	(38)	103		98
4	34	36	103		97
4	32	(35)	103		97
4	31	(33)	102		97
3	30	32	102		96
3	(29)	30	101		95
3	28	(29)	101		95
3	(25)	27	100		94
3	24	26	99		94
3	23	24	99		93
3	22	22	98		92
3	21	21	98		92
2	19	20	97		91
2	19	19	96		90
2	18	18	96		88
2	17	17	95		87
2	16	16	94		86
2	15	15	93		85
2	14	14	92		84
1	13	13	91		83
1	12	13	91		82
1	11	12	90		82
1	11	12	90	18	81
1	11	12	90	18	80
1	11	12	90	18	77
1	11	11	89	17	76
1	11	11	89	17	73
1	10	10	88	17	72
1	9	10	87	16	68
1	8	9	84	14	65
1	5	5	79	14	60
1	2 and below	1	79 and below	14 and below	56 and below

* In equi-percentile conversion the estimation may be in any direction; a score in any line is "equivalent" to all other scores on that same line. In converting a score that appears more than once in a given column, start with the middle position score; for example, Tech. Specialty A/I of 7 is equivalent to AFQT percentile (AFES) of 72 (or 71 operational), AFQT retest of 74 (73.5 rounded to 74) and Stanford-Binet I.Q. of 118 (118.5 rounded to 118). By convention the fraction .5 is rounded up if the preceding whole number is odd, down if it is even. Interpolated values (not in operational conversion table) are in parentheses.

The operational validity of AFQT (Column 2) scores over 50 was considerably lowered by "operational slippage"; i.e, test administration conducted under non-standard conditions, during intensive recruitment drives. This test is now being revised and re-standardized, while attempts are being made to insure more valid test administration and scoring at recruiting stations.