1964

Counseling Role Perceptions of United States Navy Chaplains

Thomas Barclay Uber
University of Rhode Island

Follow this and additional works at: <https://digitalcommons.uri.edu/theses>

Recommended Citation

Uber, Thomas Barclay, "Counseling Role Perceptions of United States Navy Chaplains" (1964). *Open Access Master's Theses*. Paper 1756.
<https://digitalcommons.uri.edu/theses/1756>

This Thesis is brought to you for free and open access by DigitalCommons@URI. It has been accepted for inclusion in Open Access Master's Theses by an authorized administrator of DigitalCommons@URI. For more information, please contact digitalcommons-group@uri.edu.

BF637

C6

U24

1964

COUNSELING ROLE PERCEPTIONS OF
UNITED STATES NAVY CHAPLAINS

BY

THOMAS BARCLAY UBER

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
IN
EDUCATION

UNIVERSITY OF RHODE ISLAND

1964

ABSTRACT

This study is an exploration of the perception of counselor role held by navy chaplains. The size of the Navy, its commitments as a power for peace, its concern for the individual as essential to the defense framework all impinge directly or indirectly upon the chaplain as counselor. How he views his role in the light of recent developments in psychological research and contemporary theories of psychotherapy is of utmost importance to the navy in terms of effective work with its personnel and its emphasis upon character and leadership education.

Some of the dynamic factors revelent to the chaplain's role as counselor are examined in this study. He is viewed within the structure with which he works, the personnel with whom he serves, and is given a view of himself as he understands his function in this aspect of his naval ministry. While there are some similarities between civilian and military counseling, there are valid differences which warrant study and understanding. The strict authoritarian environment of the navy, its geographical diversity and mobility present many case loads quite different in number and scope from those encountered in civilian life.

The study of the value-structure of naval personnel reflects the present breakdown of absolute values as well as the dwindling influence of religion among today's youth.

This reveals a need for a deeper understanding and acceptance of those who are potential clients of the chaplain.

In developing this thesis, an objective-type survey questionnaire was prepared to gain insight into the feelings of navy chaplains concerning many aspects of the counseling role. Items in the survey were concerned with understanding of counseling techniques, intensity of counseling problem areas, level of academic training, and understanding of the nature of the one-to-one relationship. After pretesting the questionnaire on graduate students engaged in counselor education at the University of Rhode Island and a group of reserve chaplains at attending a sensitivity seminar at the Chaplains School, Newport, it was sent to chaplains serving on navy and marine corps stations on the east coast. This sample represented thirty different religious affiliations.

A high percentage of returns (85 per cent) were received from this survey. Results revealed: (a) a serious interest in the function of counseling evidenced by the high percentage of questionnaires returned; (b) the awareness of an increasing need for more in-service training both academic and clinical; (c) the higher rank and greater experience correlated directly with a deeper understanding of the dynamics of the helping relationship; (d) responses from chaplains of four religious bodies showed significant differences in practice; (e) the total response showed navy chaplains surveyed to be more "counselor-centered" than either the graduate

students or reserve chaplains who served as a control group. Recommendations arising from this study are made for improvement of counselor preparation and practice in the navy chaplains corps.

ACKNOWLEDGEMENTS

The writer wishes to express his deep gratitude to Dr. S. Marvin Rife, who took time from his busy and crowded schedule to give encouragement and assistance in developing this study. Without his help this thesis could not have been completed. Sincere thanks are further extended to the other members of the thesis committee, Dr. Charles R. Dolan and Dr. William Young for their valuable suggestions and recommendations, and to the Navy chaplains who cooperated in this study.

TABLE OF CONTENTS

CHAPTER	PAGE
ACKNOWLEDGEMENTS	v
LIST OF TABLES	viii
I. PREVIEW.	1
The Problem.	1
Statement of the problem.	1
Importance of the study	3
Naval Fundamental Factors.	6
Distinction between Naval and civilian life	7
Privileged communication.	10
Definition of Counseling	11
II. THE COUNSELING RELATIONSHIP.	13
Need for Counseling in the Navy.	14
The Nature of the Relationship	15
Counseling and Religion	20
Pastoral Counseling Movement.	24
Existential Psychotherapy and Counseling	28
III. THE NAVY CLIENT.	31
Value Structure of Naval Personnel	32
Naval Personnel and College Students.	33
Home and Family.	35
Health.	37
Religion.	38
Financial Security.	40
Results of Value Study	43

CHAPTER	PAGE
IV. METHODOLOGY.	46
The Survey Questionnaire	46
V. PRESENTATION OF DATA	51
Over-all Response by Navy Rank	51
Comparison of Religious Differences.	53
Analysis of Questionnaire.	54
Counseling Factors.	54
Frequency of Case-type Leads.	57
Level of Academic Training of Chaplains. . .	58
Diversity of Definitions of Counseling. . .	61
VI. SUMMARY AND CONCLUSIONS.	66
Summary.	66
Recommendations.	69
BIBLIOGRAPHY.	73
APPENDIX A. Copy of Survey Questionnaire	76
APPENDIX B. Covering Letter sent with Questionnaire .	78
APPENDIX C. Summary of Responses to Questionnaire,	
Part 1.	79
APPENDIX D. Distribution of Responses by Church	
and Rank	80

LIST OF TABLES

TABLE	PAGE
I. Values Military Personnel at Quonset Point Considered Most Important in Rank Order.	34
II. Sources of Life-Satisfaction of College Students.	35
III. Number of Questionnaires Sent Showing Distri- bution by Navy Rank and Total Number in Each Rank of Chaplain Corps	49
IV. Mean, Range and Total of Directive and Congruence Scores of Chaplains Tabulated by Navy Rank	52
V. Mean, Range and Total of Directive and Congruence Scores of Chaplains of Four Different Churches .	53
VI. Types of Problems Listed in Rank Order Most Frequently Encountered by Chaplains.	58
VII. Graduate Level Training in Counseling and Related Fields Reported by Chaplains.	59
VIII. Summary of Definitions of Counseling Given by Chaplains, Ranging from Directive to Non-directive	61

PREVIEW

This thesis is a study of the counseling role as understood and practiced by U. S. Navy Chaplains. The increasing interest and importance in the work of counseling, the size of the naval establishment, and the scope of its operational concern make it of vital interest to understand just how navy chaplains view their function as counselor. While some attention is given to the background and value-structure of the navy client, primary emphasis is on the chaplain's understanding of the counseling relationship.

An effort will be made here to delineate and evaluate the basic factors relating to the navy chaplain's functioning in and preparation for the work of counseling. Some consideration will be given to the academic training of chaplains, subsequent to their graduation from seminary, the nature of their counseling load, and how the chaplain views himself as a counselor.

Of his many responsibilities in the navy, perhaps no function performed by a chaplain demands greater preparation, judgment and ability than does counseling. Certainly few, if any, of his activities could be more important. The problems coming to his attention are both varied and quite numerous. The navy chaplain holds the position as one in the military organization who has "privileged communication."

This provides assurance that a counselee's confidence will not be violated. It provides a secure climate for the basic anxiety in the mind of a counselee who needs someone with whom he can talk freely and confidentially. The navy counselee accepts the chaplain as a member of the "team," and recognizes that he is equipped with the attributes to be of personal or spiritual help without becoming a threat to his emotional security. The chaplain is constantly available and has the unique freedom to mingle with any and all ranks from the four-star admiral down to the seaman recruit.

Some consideration will be given to an exploration of the adequacy of preparation of the active duty chaplain for this major function of his naval ministry. The degree of importance theological seminaries place upon academic and clinical training quite possibly is reflected in the practice of their graduates. Within the Navy a small number of chaplains are chosen each year for postgraduate training--ten have been selected for the year 1964-1965. Yet this program reaches only a very small percentage of the total serving on active duty.

Another consideration is an examination of the differences which may exist between civilian and naval counseling by clergymen. Of importance here are the environment and commitments of the navyman, the Navy's role as a power for peace, and the position of the chaplain within the structured military establishment.

A third objective of this study is the possible revelation of counseling perceptions existing in a continuum from authoritative-directive to permissive-non-directive. The therapeutic nature of the counseling process is ultimately concerned with the perception of counselor role held. For the chaplain, the relationship of religion to counseling is most important and may present problems of client-manipulation, indoctrination or judgment in the relationship.

In the United States Navy today, there are more than nine hundred chaplains serving on active duty. They represent the vast majority of religious organizations to be found in this nation. Their parish is composed of over one million uniformed personnel of the Navy, the Coast Guard, the Marine Corps, and the dependents of these services. It is an international parish, for their parishoners are scattered all over the world. The work of the chaplain is quite varied. He is preacher, pastor, educator, world-traveler, public relations expert, counselor; and he exemplifies these prerogatives even under the most adverse conditions. Because of his unusual circumstances and challenging experiences, including the ecumenical task of working together with those of varied faiths, the motto of the Chaplains' Corps has become "Cooperation without Compromise."

Commissioned by the United States Government as an officer, the Navy Chaplain is the representative of his endorsing religious body. He is responsible to his Creator,

his church, his commanding officer, his shipmates and to the American people for the faithful performance of duty. In a way, he is the personal representative of every family in the United States. His responsibility extends beyond his own ship or station to every home represented aboard.

This study is proposed in recognition of the fact that the need for excellence in counseling is vital. Counseling is one of the most important aspects of the chaplain's function. It is a changing profession which must continually examine its standards of preparation and performance to assure the highest level of performance possible. As a professional function it is being re-defined and clarified by such organizations as the American Psychological Association and the American Personnel and Guidance Association. The National Defense Education Act of 1958 gives evidence of the concern of the government to raise the standards of counseling and guidance through its counseling institutes held in a number of universities each year. The recognition by the Navy of this need is reflected in its programs for postgraduate study, counseling and leadership seminars for chaplains.

An increasing number of theological seminaries are stressing and including in their curricula clinical and academic training in counseling and related fields. How chaplains, presently on active duty, perceive their counseling role in the light of these recent developments is of critical importance to the Navy in terms of effective work with its

personnel and its emphasis upon its Character Education and Leadership programs.

For many years there has been the growing awareness by the leaders of our nation that the total resources of America are composed of the strengths and weaknesses of its individual citizens. If a chaplain of the Navy, who deals with individuals and their problems, is to measure up to his responsibilities to the American people, to his government, to his church, and to the individual who seeks or needs his help, he must be able to understand the needs and requirements of those who come to him.

Man is today reaching out in an attempt to conquer space, and perhaps has the knowledge, as well as some of the instruments to achieve this goal. But it is becoming evident that man himself is still the most essential element in any victory achieved. In spite of the technological advances and mechanization of today which tends to depersonalize man in his drive for progress and victory, individual responsibility does not decrease. In fact, individual responsibility increases under these conditions for, "tactical advances and the possibilities of the nuclear age notwithstanding, it is man who will eternally remain the essential ingredient to successful maritime operations."¹

With the advent of the nuclear powered submarine and aircraft carrier, it appears that America's naval forces will

¹Admiral Arleigh A. Burke, USN, quoted in Moral Leadership. "The Protection of Moral Standards and Character Education Program," U. S. Navy and Marine Corps, NavPers no. 15890.

remain large for the foreseeable future as the dangers threatening America give indication of permanency. This will continue to result in large numbers of servicemen, dependents, and in time a large military alumni. As many servicemen marry and form family units while in service, their thinking patterns will affect future generations through their children. Because the chaplain is charged with the counseling role during such critical stages of individual and national life, it is most important that he understand his function. The more effective his counseling becomes, the better service he will render to the individual, and ultimately to the nation.

There are factors fundamentally inherent in the Armed Forces which are vital considerations for counseling naval personnel and their dependents. Effective counseling by the navy chaplain must recognize and understand these elements which may do much to determine the success or failure of his role as counselor.

Military personnel often appear dwarfed into insignificance when compared to the technological weapons they work with and control. For from the research laboratories, development centers, and manufacturing plants emerge highly complex equipment necessary in this nuclear age. Yet these intricate weapons must be mastered or remain useless. It has been well stated that:

the penetrating eye of radar is revealing only as it gives range to man's natural sight. The continent-hurdling electronic communication systems

give no information except as they add amplification to men's voices and sensitivity to their hearing. The supersonic speed of aircraft is the new stride of men's legs. The range of guided missiles and the power of nuclear weapons are an extension of the thrust of their fists.²

Thus the one indispensable element in the effective use of this equipment is the man who operates it. When forces of equal strength meet in conflict, victory will still be with the men who are strong in spirit and possess high morale combat qualities. Modern warfare increases rather than decreases the importance of the individual, for as mechanization increases, job responsibility increases at an even faster rate.

While there is similarity in many respects between civilian employer's utilization of personnel and that of the naval commander there are some important differences, which may enter into a counseling relationship either directly or indirectly.

Perhaps the basic point is that the civilian employer does not have "command authority." This means that he does not represent governmental authority to enforce law; whereas the military authority is derived from the law which causes him to be an agent of the government. Since the employer is limited by specific conditions of the employee's work or union, his concern for the welfare of his employee is also limited by law or custom, and he has little or no authority

²Ibid., p. 2.

over his people from the close of the working day until work begins the next morning. In contrast, the naval authority is continuous around the clock, so that interest and concern is not limited by a workday. All activities affecting the fitness and readiness of personnel to perform naval duties are inherently within naval responsibility. A common saying in the Navy is that a man is on duty twenty-four hours a day, seven days a week!

Another vital distinction between civilian and naval life is the often contrasting environments in which they work. In few situations does a civilian employer order or place his employees in a position of imminent danger of injury or death. Where such appears necessary and yet hazardous, it is likely to be specifically voluntarily undertaken for a correspondingly greater reward. In contrast, naval authority requires that, at times, men be placed in positions of extreme hazard, and occasionally this is done as a matter of plain duty. Thus everything that may mean the difference between success and failure in combat, and between a man living or dying, falls within the concern of naval life and its authorities.

A third factor of significance is that pertaining to military law. Criminal law seeks to protect society from irresponsible members and their damaging actions, whereas military law requires that its members not only do this, but also that all must adhere to its authoritarian structure.

Thus, the civilian "rights" of "telling off the boss," "quitting a job when it becomes undesirable," "striking for better working conditions and walking off the job" are, by naval and military law, punishable by court martial with sentences of prison terms and, under certain conditions, death. While these are not defined as crimes by civil law, there are offenses of serious nature within the military framework. It must therefore always be remembered that while the Navy is a mighty tool of democracy, in itself it is not democratic.

Another condition of military law all naval personnel are subjected to is the additional dimension of making punishable "conduct unbecoming an officer and a gentleman" as well as "conduct of a nature to bring discredit upon the Armed Forces," which is different than the language found in most civil codes. Thus because of its structure the Navy is an environment in which the authorities become not only supervisors, but are responsible for the administration of military justice.³

The chaplain as a commissioned officer serves on the staff of the commanding officer as a specialist in religious and moral matters. He is charged with many obligations in the performance of his role as a clergyman in uniform, and among these is that of counselor to both enlisted men and

³The above material has been gleaned from Navy Regulations, 1948, Moral Leadership, op. cit., and other Navy publications.

officers as well as their dependents who desire or need his services. Different from his civilian counterpart, the chaplain must also serve those who seek his assistance regardless of their religious affiliation, for he is also a public official by commission as well as a clergyman by ordination.⁴

"Privileged communication" is another important factor pertinent to the counseling role of the chaplain. A communication received by a chaplain in the course of a penitent-clergyman relationship may not be divulged by the chaplain, and he cannot be required by court-martial proceedings to reveal any information learned in this manner. As counseling is a "one-to-one" ministry, it is thus clearly covered by privileged communication.

While some states have laws providing such privileged communication to the clergyman-penitent or clergyman-client relationship, others do not. The Manual for Courts-Martial, U. S., 1951 states this right for chaplains.⁵ First defining privileged communication as a "communication made as an incident of a confidential relation which it is in the public interest to protect. . ."⁶ It continues by declaring,

. . . also privileged are communications made between a person subject to military law and a chaplain, priest or clergyman of any denomination made in the

⁴The Chaplains Manual, NavPers 15664-B, references listed in footnote number 30.

⁵The Manual for Courts-Martial, U. S., 1951, para. 151.

⁶loc. cit.

relationship of penitent and chaplain, . . . either as a formal act of religion or concerning a matter of conscience.⁷

One authority, writing in the Navy Chaplains Bulletin, states concerning this matter:⁸

No chaplain can satisfactorily fulfill his office unless men know that communications can be made to him without fear of disclosure. Upon the chaplain falls the responsibility of correct advice to offenders who confess their misdeeds to him; but when such a confession has been received by the chaplain he need have no fear that the law will require its disclosure if he is called as a witness.

It is not felt necessary to enter into a detailed delineation of the present day schools of counseling as they are very well defined in present day literature on this subject. Therefore, for the purposes of this thesis, the following understanding of counseling is considered basic. Counseling is, first of all a relationship. This is more important than any technique or methodology. It is a relationship between two people, in which one accepts, reflects, empathizes, and clarifies the feelings of the other leading the other or both to self-growth, a realistic knowledge, and development in a beneficial direction. It is a relationship that strives for greater self-understanding and greater self-acceptance on the part of both counselor and client. In order to reach these qualities, the relationship must be client-centered to the extent that the client may have the

⁷Ibid., p. 285.

⁸James W. Grant, "The Penitent-Clergyman Privilege in Military Law," Navy Chaplains Bulletin, Fall 1959 (NavPers 15020), p. 11.

freedom to reveal his feelings without fear of judgment or censure by the counselor. It is truly a person-to-person relationship, a genuine experience after which both counselor and client may be changed.

II

THE COUNSELING RELATIONSHIP

It is widely recognized that there exist certain basic needs of a person which must be met if one is to find success, a sense of well-being and happiness. If these are not met, life tends to disintegrate. A sense of adequacy and self-assurance based upon developed skills, knowledge and vital interests makes for self-reliance and independence as well as aiding in the solving of life's problems. Because the preparation of the full life includes a realization of mature responsibilities, counseling is an indispensable role of the navy chaplain. As such it has a valid goal, that of helping to effect "a mature and secure individual who will live with moral integrity in peace and harmony with himself, his neighbor and his God."⁹

This counseling responsibility must recognize that the whole individual responds in every situation as a whole personality.

Social development, far from being influenced solely by precept or fact as such, is a process of growth, physical and emotional, as well as intellectual functioning, and these three are interdependent.¹⁰

⁹For Men Only, U. S. Navy and Marine Corps Character Guidance Series I, p. 1.

¹⁰Caroline B. Zachary, Emotion and Conduct in Adolescence (New York: Appleton-Century-Crofts, Inc., 1940, pp. 4-5.

Since youth forms the larger part of the navy population, in this an era of conflict in the struggle for self-realization, personal, skillful help is often needed to prevent or correct inadequate or undesirable development. Numerous factors of present day life impose great strain on the emotional life, especially in the formative years of late adolescence, which requires precise decision. Yet present day living conditions often seem to rule our positive and absolute standards so that each must decide his own course of action. Adequate standards for a sense of security, self-expression and self-determination cannot be successfully imposed from without, but must become basic to the individual if they are to be valid.

Naval personnel and their dependents, like civilian personnel require recognition and status, respect and social interaction, security and group acceptance, achievement and success, happiness and freedom. These are to be desired and struggled for in spite of the stern authoritarian environment and strict discipline of the Navy. It is the need to obtain these factors that results in complexes in the psychic life between aggressive and security-making activities which may well create neurotic behavior patterns or emotional conflicts.

Where the chaplain as a counselor has a sufficient psychological understanding and skill, there will be referred to him counseling situations involving a wide variety of problems. Many of these problems require a reorientation of

outlook by the counselee rather than a readjustment of circumstances. Adler has rightly said,

. . . the business of transforming a human being is not a simple process. It demands a certain optimism and patience, and above all, the exclusion of all personal vanity, since the individual to be transformed is not in duty bound to become the object of another's vanity.¹¹

In his role as counselor, the chaplain discovers that counseling is a science as well as an art. He realizes that he is not exempt from the disciplines required of other effective counselors. The effectiveness of his work depends upon a mastery of the same knowledge and dynamics of human personality. He therefore ought to seek to utilize the scientific findings and insights of others as well as developing his own personal concept of role in the light of these. A successful development in sound counseling philosophy and techniques requires the tested process of study and critical self-examination.

Counseling takes place in a relationship between counselor and client. Relationship, client and counselor--all are important and must be studied. But the most important of these from the point of improving counseling is the counselor, for we have access to ourselves. If we change or grow, we automatically change the potentialities in the relationship and therefore, the possibilities of help for the client.

¹¹Alfred Adler, Understanding Human Nature (Greenwich, Conn.: Fawcett Publications, Inc., Premier Books, 1957), p. 21.

Especially in the role of counseling, as navy chaplains, it is felt that learning about one's own attitudes is the most subtle and most important aspect of the task. Learning about the navy client, his immense varieties and unique individualities is of great importance. But one may know all about the client and still be unable to enter into what Rogers calls "a helping relationship" with him. There must be a genuineness that comes only from penetration into one's own perceptions of the nature of the counseling relationship.

There are as many approaches to the counseling relationship as there are counselors. However, all would agree that the desired outcome of counseling is to help the counselee. Arbuckle offers a number of goals that he feels should not be considered among the objectives of counseling. He rightly asserts that counselor solution of client's problem may bring temporary relief but does not help change the causes of his problems. Likewise, client satisfaction or happiness should not be a primary objective; nor helping the client to conform to or adjust to society, which may not produce real security or independence in an individual. Arbuckle considers the objectives of counseling to be based on certain principles such as: (1) client need rather than counselor need, (2) scientific rather than sentimental objectives which strive for reality rather than false support, (3) that the counselor operate with a concept of a relative world in which we live, rather than an absolute world,

and (4) a strong belief in the capabilities and strengths of a person.¹²

The Navy Chaplain,¹³ in a brief section on the chaplain's function as a counselor, quotes many leading men in this field. Counseling definitions quoted to give an overall view of the work, range from May: "any deep understanding between persons which results in a change of personality," to Wrenn:

. . . a personal and dynamic relationship between two individuals . . . with mutual consideration for each other. . . that the one who has the problem may be helped to a self-determined solution of his problem.

A survey of the three generally recognized approaches to counseling is delineated in a paragraph entitled "Counseling Techniques," though the manual recommends that the chaplain take an interest in Roger's steps in the counseling process. The client's expression, insight, decision or choice of goals, and his positive re-oriented action toward achieving the new goal and their application to the thinking and action of the Prodigal Son in the far country is considered illuminating.

¹²Dugald S. Arbuckle, Counseling: An Introduction. Boston: Allyn and Bacon, Inc., 1961), pp. 12-16.

¹³The Navy Chaplain, NavPers 10804. Washington, D.C.: U.S. Government Printing Office. This publication is a manual prepared for orientation of chaplains coming into the service. It contains 230 pages of which only 9 are concerned with the chaplain as a counselor. Chapter 1, pp. 6-14.

Many chaplains will go along with Rogers in giving emotions a place in "setting" decisions. In these steps the client is trying to forge his emerging value-ideals and value-habits into a working philosophy of life, -- and of religion.¹⁴

In dealing with religious counseling, the publication borrows freely from Hiltner, May, and Johnson. In this, one of the very few official publications of the navy that deals with the work of a chaplain, it could be generally stated that it advises the chaplain to assimilate Rogers, going on to add to this process the influence of a religious ministry which holds a higher standard of reference for aims, ideals and loyalties.

In summing up the qualifications of a good counselor, The Navy Chaplain lists many traits and qualifications gleaned from Hiltner and Rogers. One brief paragraph in particular is worth quoting as it follows the philosophical orientation of this paper.

One of the chaplain's chief tests as a counselor is that he make himself progressively unnecessary to the clients who seek his help. His function is to promote growth. His attitude towards his work must be creative. It is not his role to be judgmental but to see the client as an individual person, without being blind to his offense, feeling neither horror nor surprise at any revelation or statement.¹⁵

Clergymen coming into the Navy today are first ordered to the Navy Chaplains School, officially designated

¹⁴Ibid., p. 13.

¹⁵Ibid., p. 13.

as "Officer Indoctrination Division, Chaplains" of the United States Naval Schools Command, Newport, Rhode Island. They attend the school for a period of six weeks after which they are ordered to active duty. Of this indoctrination period, one full day is spent on the subject which is conducted as a seminar. Required reading for the seminar consists of: Rogers, Client-Centered Therapy; Cavanagh, Fundamental Pastoral Counseling; and the section on counseling in The Navy Chaplain. The "Directive for Study of Counseling," an official guide for the presentation of this topic indicates that the method employed consists of lecture, group discussion, practice counseling sessions and/or role playing, followed by a critique.

It is apparent that any intensive training in counseling by the navy chaplain must come before entering the service, or through post-graduate "duty-under-instruction," or on one's off-duty time. Encouraging is the fact that theological seminaries of all faiths are recognizing the importance of training in counseling in increasing numbers. When it is recognized that of those adults who sought help for emotional problems in 1961,¹⁶ 42 per cent went to their clergyman, the importance of this training is vital. "And so the clergyman has been compelled by circumstances to

¹⁶ According to a report conducted for the Joint Commission on Mental Illness and Health, set up by Congress in 1955. Quoted in: Elizabeth Ogg, Psychotherapy--A Helping Process, Public Affairs Pamphlet No. 329, October, 1962, p. 2.

assume the role of the poor man's psychotherapist."¹⁷ Presently some 212 Protestant seminaries, seven Roman Catholic centers and three major Jewish theological schools have programs in clinical pastoral training, counseling, or psychology.¹⁸

One cannot talk in terms of the relationship of counseling and the chaplain without also considering the relationship of counseling and religion. In a recent book, Arbuckle points out some traits often related to religion that he questions as part of a therapeutic relationship. Though he admits that the basic principles of religion are paralleled in psychology and psychotherapy, he feels that "some individuals who are called clergymen, in the name of religion operate in ways which could hardly be called therapeutic."¹⁹

It is recognized that there are possibly clergymen whose practice of religion may keep them from entering into a true counseling relationship, like the priest and the levite in the parable of the Good Samaritan, who passed by on the other side of human need because their religion forbade them to touch a corpse. There may be clergymen who carry into the counseling relationship the desire to convert

¹⁷ Ibid., p. 23.

¹⁸ Ibid., p. 23.

¹⁹ Arbuckle, op. cit., p. 88.

or to punish or threaten. But these actions are not restricted to clergymen, but to any counselor who is rigid in his beliefs or represents a strong authoritarian persuasion. It is not so much that because this counselor, who happens to be a chaplain, will bring these undesirable traits into the relationship as it is how this counselor, who is a chaplain, views the nature of the counseling relationship. When there is the attempt to change or convert to values of the counselor and to be non-acceptant of client views, it ceases to be a counseling relationship as held in this paper. A chaplain who has a sufficient psychological understanding and skill, utilizing the best of scientific findings, with a truly religious concept of the inherent value of the individual, will be able to be quite acceptant of a client, whatever his situation. Possibly he will be more acceptant than Arbuckle appears to be of the religious counselor who may differ from him in his philosophy of counseling.

In contrast to the civilian pastor who counsels almost exclusively with his parishioners (who are assumed to hold similar religious tenets), the navy chaplain meets regularly with those of many different religious affiliations as well as those with none at all. In the light of the somewhat justified criticism of a religious counselor who is unable to create a "permissive relationship which allows the client to gain an understanding of himself to a degree which allows him to take positive steps in the light of his

new orientation,"²⁰ the question arises: what does a chaplain do with his convictions when he is counseling? Does he toss his theological, ethical and social beliefs "over the side?" If counseling, as held in this paper, is to be a relationship which recognizes the inherent dignity of a person, then any attempt to concentrate upon the views of the chaplain is wrong because it distracts from placing exclusive emphasis upon the client.

May feels strongly that every personality problem is a moral problem in that it has ultimate moral implications.²¹ It refers to the question basic in all morals: "How shall I live?"

The end result of any successful counseling is a correct moral adjustment to life. The inexperienced counselor is tempted to short cuts to this moral goal, and without realizing it may pass on to the client a specific set of moral standards. Such a procedure short-circuits counseling and robs the client of his own inalienable right to mold his own morality in the crucible of his own suffering and tensions.²² Even if the views of the counselor are right and the attempt to indoctrinate is done without protest

²⁰Carl R. Rogers, Counseling and Psychotherapy, Boston: Houghton-Mifflin Company, 1947), p. 18.

²¹Helle May, The Art of Counseling, New York: Abingdon-Cokesbury Press, 1939), pp. 178-180.

²²Ibid., p. 179.

from the client, it is still poor counseling because it diverts from what requires concentration in the relationship.

Nevertheless, since a chaplain should not force his views on the client or attempt to convert him, neither should he 'deep-six' or discard his convictions in counseling. In the first place, it can't be done by a chaplain anymore than it can be done by any counselor. A conviction goes deep and is not a mere opinion. To temporarily discard his convictions would only permit them to operate subconsciously. Neither of these answers can be satisfactory. Naval personnel expect a chaplain to have some convictions. They expect him to believe in something. A client may have an erroneous idea of what the chaplain believes which may require a brief corrective redefinition. However, if a regular exposition of the chaplain's views seem necessary, the situation has, at least temporarily, ceased to be a counseling relationship.

Concerning these elements that make it difficult for a chaplain to enter into the "helping relationship," May states the following:

The only way out is the way of true religion, in which the counselor learns to esteem and appreciate other persons without condemning them. It is the way of understanding, of "unprejudiced objectivity"; it is the way of empathy. The ability to "judge not" is the watershed between true religion and egocentric religiosity. It is supremely illustrated when one who enunciated this commandment was himself able to say, "neither do I condemn thee."²³

²³Ibid., pp. 176-77.

This important understanding of the dynamics of interpersonal relationships was cogently stated in a publication dedicated to bridging the gap between religion and medicine. In a sentence which appears at the top of an article each month are the words: "Conversation which is non-threatening and non-punishing is healing."²⁴ When our interpersonal relationships are non-threatening and non-punishing we develop into individuals that are emotionally secure, healthy, and creative.

A significant movement in this country has been the emergence of the Clinical Pastor Training for Protestant Ministers. It began in an organized and systematic sense in 1925, when Anton Boisen, a Congregational minister, began the practice of taking theological students into mental hospitals for practical experience. A few years later, under the encouragement of Richard Cabot, a Boston physician, there was organized the Council for the Clinical Training of Theological Students. From this grew the Pastoral Counseling movement led by such men as Dicks, Hiltner, Oates, and Johnson.

One of the early contributors to this movement was Sullivan. His theory of interpersonal relations has been adopted by a number of religious counselors. These writers emphasize the interpersonal relationship of counselor and counselee as affected by environmental factors. Here, too,

²⁴Russel L. Dicks (ed.), Religion and Health, Vol. II, No. 8, (September, 1953), p. 6.

the I-Thou relationship is stressed, the dynamics of "encounter," the meeting between man and man as well as between man and God.²⁵

While in common with other procedures in counseling, various personality and psychological tests are used, this movement (sometimes called Responsive Counseling) recognizes man as struggling for growth that is continuous in spite of apparent setbacks. As such, it views man in the context with his fellowman in dialogue with himself, his fellowman and his Creator. Because of this, aid to the client may vary from mere clarification and reflection to active encouragement of certain courses of action and to sustaining the client so growth achieved may be both permanent and optimum. Thus while the directive counselor may consider himself as vested with authority as a healer, and the "client-centered" counselor vests the client with authority to heal himself with help, the "responsive" counselor vests authority for healing in the creative Holy Spirit.²⁶

Thus the counselor of this school ought to approach his task as one who is committed to the Christian concept of agape, divine love, and as one who understands when people miss this high calling. By his own relationship with God, he is willing and desirous of helping his fellow man reach a full and abundant life here as well as to aid him in terms of goals, ideals, objectives and purposes for eternity.

²⁵Martin Buber, I and Thou, trans. R. B. Smith (New York: Charles Scribner's Sons, 1957).

²⁶Paul Johnson, Psychology of Pastoral Care (New York: Abington Press, 1953), p. 73.

From Rank's theory of will runs an important thread of the counseling fabric in terms of the counseling relationship.

It is he, more than any other modern psychotherapist, who has been able, without any depreciation of the strength of the obstacles and negative forces in the psyche, to assert the capacity of the personality to take initiative in finding its own way if given half a chance. Rank's theoretical work may be considered to be the chief prerequisite for Carl R. Rogers's methods in psychotherapy.²⁷

Deeper insight into this concept of personality is expressed by Tillich who holds that personality is that being which has power over itself--a power of being, or action, reaction and expression. He refers to its very nature which makes it what it is.

We call it "person" and attribute to it the capacity of becoming personality. Only on the basis of that kind of being which we acknowledge as a person in our social evaluations can personality develop. . . it is a moral concept, pointing to a being which we are asked to respect as the bearer of a dignity equal to our own and which we are not permitted to use as a means for a purpose, because it is purpose in itself.²⁸

The basis of personality is in the individual human being, the person who alone among all beings has the potentiality of self-determination and, therefore, of personality.

Rogers was the first of the non-medical psychologists to challenge effectively the domination of the field of

²⁷ Seward Hiltner, "The Psychological Understanding of Religion," Orozer Quarterly, January 1947, Vol. XXIV, No. 1, p. 26.

²⁸ Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, Phoenix Books), p. 115.

therapeutic psychology by the medical group. In the process he had to construct a psychology of therapy based on minimum essentials in contrast to all previous theories of therapy which were based on maximum goals. Rogers had the courage to demonstrate what it really meant to trust the movement of the inward constructive forces of the personality.²⁹

In a lecture given at Oberlin College in the fall of 1954, Rogers has formulated a broad hypothesis regarding the counseling relationship based on his conviction that the therapeutic relationship is only a special instance of interpersonal relationships in general, and that the same structure relates to all such relationships. This general hypothesis, quoted below, has significant meaning not only for the chaplain in his interpersonal relations with service personnel and their dependents but for all men in positions of leadership in the Navy interested in creating a more responsible, more cooperative, more creative organization.

If I can create a relationship characterized on my part: by a genuineness and transparency, in which I am my real feelings; by a warm acceptance of and prizing of the other person as a separate individual; by a sensitive ability to see his world and himself as he sees them;

Then the other individual in the relationship: will experience and understand aspects of himself which previously he has repressed; will find himself becoming better integrated, more able to function effectively; will become more similar to the person he would like to be; will be more self-directing and self-confident; will become more of a person, more unique and more self-expressive; will be more understanding, more

²⁹Hiltner, op. cit., p. 28.

acceptant of others; will be able to cope with the problems of life more adequately and more comfortably.³⁰

Roger's basic ideas that the helping relationship is a process of becoming, that the freedom and inner growth of the individual are of ultimate importance, and the fundamental assumption pervading his work of the dignity and importance of the human being, bring him close to the existentialist approach to counseling.

The existential approach to psychotherapy, which is present in much of Roger's writings, makes important contributions for the chaplain in his role as counselor. Significant is its accent on psychotherapy as an understanding of what makes man the human being, and its basic assumption that it is possible to have an understanding of man which does not fragmentize him and destroy his humanity as it studies him. In such a vast organization as the Navy, where it is easy for an individual to become swallowed up in a sea of organization and equipment, this understanding of personality is necessary for one to be of real help.

The primary contribution of existential therapy is its understanding of the individual as being,--not a static subject, but an existing and changing being. "It is concerned with ontology, the science of being, and with Dasein, the existence of this particular being sitting opposite the psychotherapist."³¹ Basic to the existential approach is

³⁰Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961), pp. 37-38.

³¹Rollo May (ed.), Existence (New York: Basic Books Inc., 1962), p. 37.

Kierkegaard's penetrating analysis of anxiety, which is related to the question: how can one become an individual? Equally important is his concept of truth as subjectivity, truth as relationship--the "participant observation" of Sullivan.

A study of the objectives of this European movement will bear fruit for the counselor in examining his perception of role.

One of the chief blocks to the understanding of human beings in Western culture is precisely the over-emphasis on technique, an over-emphasis which goes along with the tendency to see the human being as an object to be calculated, managed, analyzed.³²

Of the vital implications of this procedure to the counselor is its accent on "presence"; that the counseling relationship between client and counselor is a real, genuine one. "The patient needs an experience, not an explanation."³³ This concept of genuineness is found in Roger's concept of the nature of the therapeutic relationship. The therapist is compared to the Socratic Mid-wife--completely real in "being there," but being there with the specific purpose of helping the other person to bring to birth something from within himself. It emphasizes "commitment"--Kierkegaard's idea that truth exists only as the individual produces it in action; hence, "Christianly understood, the truth consists

³²Ibid., pp. 76-77.

³³Ibid., quoted from Erleida Fromm Reichmann, p. 81.

not in knowing the truth but in being the truth."³⁴ These are poignant ideas and present a corrective in any self-evaluation of the chaplain's perception of counseling role. Here is a call for the chaplain to consider his responsibilities in the counseling relationship with ultimate concern, to discern the process of counseling as a person-to-person involvement that operates on the Christian understanding of love (agape) as "basically not an emotional but an ontological power, that it is the essence of life itself, namely, the dynamic reunion of that which is separated."³⁵

³⁴Soren Kierkegaard, Training in Christianity, trans. Walter Lowrie (London: Oxford University Press, 1941), p. 201.

³⁵Tillich, op. cit., p. XXI.

III

THE NAVY CLIENT

From the vast sociological, geographical area called America, come the men and women who make up the personnel of the Navy and their dependents. And as the serviceman's actual life is dependent not only upon himself, but also his fellow serviceman--with his effectiveness or ineffectiveness determined largely by motivation or lack of the same--it becomes imperative for the chaplain to understand and appreciate the dynamics of both the group and its component part, the individual. With such mixed family backgrounds, religions, educational levels, and varying aims of life by so many personnel, the Navy is faced with an ever present problem.

Along with social and racial mixture, an increased population density has tended to aggravate the social climate in which men and women--teenagers or college graduates--are cultured before they enter service. One of the major factors revelant to our economic and social problems is the changes that have taken place in the home brought about by the economic independence of women, an increased divorce rate, a decrease of parental control, and loss of prestige for the family as a social institution. This change has been reflected in a lack of religious concern, a greater dependency upon material possessions and a sliding scale of values. On this point,

J. Edgar Hoover, in an article about juvenile delinquency, wrote:

I believe that this menacing cloud, mushrooming across the nation with its terrifying portents for the future, is indicative of a deep-seated national illness. I am certain that there is proof once again you cannot dance without paying the piper. Over the past quarter of a century, all too many Americans have been ignoring the basic traditions of work, discipline and vigilance on which our nation was founded.

We seem to have misplaced the sense of values which made this a great nation. Self-indulgence and the principle of pleasure before duty on a vast and growing scale have become a phenomenon of our adult world.³⁶

Before the counseling function of the navy chaplain can be fulfilled, there must be an understanding of those who seek his help. What kind of values lie behind the behavior of the youth of this generation?

Some light on this question was given by military personnel during Character Education discussion classes at the Naval Air Station, Quonset Point, Rhode Island, from January through November, 1962. In group discussions on the subject of "Values,"³⁷ personnel in twenty-four different classes, ranging from twenty-one to seventy-six members, were asked what they felt was most important to them in life.

In these groups the average age was twenty, most of them graduates of high school (90% male). Their religious background was representative of America as was their geographical origin. They were not aware that any special

³⁶J. Edgar Hoover, "Counterattack on Juvenile Delinquency," This Week, October 26, 1958, p. 9.

³⁷United States Navy and Marine Corps Character Guidance Series II, Our Moral and Spiritual Growth Here and Now, "Let's Weigh My Values," NavPers 91962, pp. 154-61.

study was being made so that they would not give answers they thought might be expected by the discussion leader. They were asked to name anything they desired, and they did, from a summer home on Cape Cod to a harem. They were asked not to mention "happiness" or "security" as these terms were too general and all inclusive. When all items mentioned were listed on a blackboard, the members of each class were asked to choose the four they considered most valuable. A vote was taken by a show of hands.

It is recognized that this was not a standardized scientific survey, and valid criticisms may be leveled at the methods used. In fact, the idea of recording the data from these meetings grew out of the interesting results of the discussions and was not originally planned. However, it is felt that this informal survey does give some indication of the values of personnel serving in the Navy today.

Over 1,000 students in twenty-four class discussions selected the following values as being most important to them. Only values receiving over fifty votes were recorded and in each class only those values considered to be the four most important were requested. Table I shows the results of this informal survey.

From the table, it can be observed that the four most important values chosen by military personnel at Quonset Point were: (1) Family and Home, (2) Health, (3) Religion, and (4) Financial Security.

TABLE I
VALUES MILITARY PERSONNEL AT QUONSET POINT
CONSIDERED MOST IMPORTANT,
IN RANK ORDER

Value	Number Preferring
Home and Family	865
Health	810
Religion	607
Financial Security	513
Good Job	257
Education	249
World Peace	232
Friends	201
Freedom	156
Character and Respect	85
Leisure and Retirement	76
Millions of Dollars	56
Peace of Mind	55

While there are many differences between navy personnel and college students, due to the fundamental factors of the Navy, there are some similarities. Many of the military personnel in this survey would be in college if they were not fulfilling their military obligations and practically all of them were about the same age as college students. Because of these basic similarities, comparisons between the two groups will be made here occasionally.

Jacob has written a book in which he analyzes American college student attitudes and values as the result of various surveys. In one students were asked to choose from a list of six, the three things in life they thought would give the

most satisfaction. The percentage of selections as first, second or third choices, made by 756 students is shown in Table II.³⁸

TABLE II
SOURCES OF LIFE-SATISFACTION OF COLLEGE STUDENTS

Colleges	Career	Family	Leisure	Community	National	Religion
Harvard, Radcliffe, Miami	83	93	60	20	17	19

In twenty-four classes at Quonset Point, a Home and Family was voted one of the four most important values twenty-two times and was tied twice. This compared quite favorably with the results of the college surveys. Dr. Jacob wrote:

A happy family is a vital ingredient in the American student's scheme for a full life. Seven out of ten expect their family relationships to provide them more satisfaction in life than any other activity. The proportion of women considering marriage and family of supreme importance in their lives is even higher (84%).³⁹

When military personnel were asked how they were preparing for this most desired value, they had little to answer. Many felt they could not do much about it while they were in the service. They did not believe they were doing

³⁸Philip E. Jacob, Changing Values in College (New York: Harper and Brothers, 1957), p. 16.

³⁹Ibid., p. 17.

anything to harm their future family either. The men were asked if they thought having sexual relations before marriage was harmful to their future family happiness, and most of them said not. When venereal disease, forced marriages, guilt feelings and psychological difficulties were suggested, the men seemed to treat these matters lightly, as if these were only occasional consequences. One must conclude on the basis of this that one of the values they wanted most in life apparently is not worth working for now! Later, yes! The men said they would be faithful to their wives and be good husbands when they do get married, but many of them were not concerned now with this.

Such moral laxity does concern the Navy now. Dr. Jacob's studies show some college students share ideas similar to those of military personnel.

At Cornell, in the values survey, students by and large took no hard and fast stand on moral questions, especially in judging the conduct of others. They attached little importance to chastity as a criterion for choosing a mate (less than 5% would break an engagement on the ground that the fiance had pre-marital relations) . . . An analysis by the Social Science Research Center concluded that about one-fourth of the students were consistently permissive in their views, one in ten consistently restrictive and the rest in between.⁴⁰

When the moral code is disregarded and such action socially sanctioned, it is indicative that our whole moral code may be changing.

⁴⁰Ibid., p. 21.

The second value among the top four was Health. Perhaps President Kennedy's physical fitness program had something to do with this! The Selective Service examinations for World War II showed that between thirty and forty per cent of the men of the nation between twenty-one and thirty-one years of age were unfit for army duties.⁴¹ During the war in Korea the rejection rate (under Selective Service Act) was thirty-five per cent.⁴²

Commenting on the large percentage of young men unfit for military service, Major General Harshey, former Director of Selective Service stated: "This is indicative of a general physical condition of this country's youth, of which we nationally should be thoroughly ashamed."⁴³

Of course the men in this survey were all in the military, having passed high physical standards, and were in good health. Yet, it was apparent in class discussion that they did not desire good health as a national asset, but because good health would enable them to enjoy life. There was no great enthusiasm for conquering cancer or heart disease for the betterment of mankind. What was important to each individual was primarily his own health and that of his family. The majority of men took good health for granted.

⁴¹Jesse F. Williams, Healthful Living (New York: MacMillan Company, 1953), p. 4.

⁴²Harold S. Diehl, Elements of Healthful Living (New York: McGraw-Hill Book Company, 1955), p. 10.

⁴³Ibid., p. 11.

The third value mentioned most frequently of these four choices was Religion. It was encouraging to think that young servicemen today regard religion so important. One might suppose Navy chapels were filled every Sunday to over-flowing! But is it so?

In one class of twenty-two men, only one had been in church the previous Sunday. In another of twenty-six, five had been to church sometime that past week. How valuable is religion to young men in the Navy today, then? In many of the class discussions men said they believed in religion and church, but didn't intend to do anything about it until later. Religion had been a part of their life in the past and they knew it was important, but apparently not important enough to do something about it now.

Dr. Benson Y. Landis, Editor of the Yearbook of American Churches and an expert on church statistics for over forty years, writing on the current religious revival in America, said that in spite of the fact churches' numbers have tripled, "religious values have far less impact on American life today than they had in 1900."⁴⁴

On the subject of religion, Dr. Jacob wrote:

The Cornell study found that most students attach great importance to a basic faith in man as good, and that this faith cuts across all specific values. Their religious-ethical system is an integral part of this faith.

⁴⁴T. F. James, "How Many Americans Really Believe in God?," Cosmopolitan, 1957, CXLIH, p. 26.

Yet their value-systems will not stand up when undercut by forced choices between alternatives which involve conflicting values. Nor does religion appear to be a vital concern of most students.⁴⁵

Sittler, in an address at the Golden Anniversary of the White House Conference on Children and Youth (1961),⁴⁶ makes an existential contribution on this point. He affirms the fact of the waning power of the religious tradition in America to solidify the young in ideals and values, however he understands this as a tribute to the young rather than a charge against them. Speaking of the fact that many of us have lost communication with the younger set, he refers to the hero of Salinger's enormously and deservedly popular book, The Catcher in the Rye.

The lad revealed there is lonely, an outsider to the culture which is his familial and school environment. He is sardonic, not because he is tough but precisely because he is tender. He is not basically skeptical about either the values of personal relations or of the reality of commitment to transpersonal purposes and powers. And he is flip, contemptuous and bitter not because he despises values or ideals--but because he sees these verbally celebrated by his elders, and regularly betrayed.

When, for instance, the hero goes to Radio City Music Hall during Christmas week, and beholds there a grave and awesome moment of the religious story, the Festival of the Incarnation, stripped, banalized and trivialized into an occasion for tinsel-prancing Rockettes, he utters an apparent blasphemy which is more reverent than the sweetly entranced glee of the adult generation there assembled. His judgment that "Ol' Jesus would have puked!" does not reveal a spirit unavailable to an ideal and a value; it reveals precisely

⁴⁵Ibid., p. 19.

⁴⁶Joseph Sittler, "Interior Aspects of Change," Values and Ideals of American Youth, ed. Eli Ginzberg (New York and London: Columbia University Press, 1961).

the opposite--a kind of holy revulsion before a general phoniness that does not bat an eye in the presence of an abortion.⁴⁷

The remaining value of the top four chosen through these discussions was Financial Security. The men felt that financial security meant a comfortable, secure living, but did not necessarily mean having a million dollars. However, it is interesting to note that in five different classes, a total of fifty-six men did vote for millions of dollars as one of the four most important things in life. Many believed they would automatically have financial security if they had a good job, but this may or may not be true. A good job was defined in each class as one that provided personal satisfaction rather than great financial returns. In Jacob's studies among college students, he found that only ten per cent of the students in one survey wanted a chance to earn a good deal of money.⁴⁸

Near the bottom of the list of most important values was freedom. Freedom is one of America's most cherished possessions and one would think it would rate high among our values. Several years ago polls regarding U. S. freedoms were taken. One poll among high school teen-agers revealed that sixty per cent believed the police and other groups should have power to ban or censor certain books or movies.⁴⁹

⁴⁷Ibid., p. 294.

⁴⁸Ibid., p. 17.

⁴⁹H. H. Remmers and D. H. Radler, "Teenage Attitudes," Scientific American, 1958, CXCVIII, p. 27.

Twenty-five per cent in the survey believed certain groups should not be allowed to hold public meetings even though they gathered peaceably and only made speeches.⁵⁰

What do military personnel think about freedom? It was not possible to determine how they would have voted on the questions above, but in their list of values, freedom was mentioned frequently but received only 139 votes out of 1,065. The only reason given in class for such an attitude was that they take freedom for granted. Class members agreed unanimously that they would fight for American liberties if those liberties were threatened by a foreign power. And yet it did not seem to occur to the class that we may lose our freedom by our own neglect or indifference.

It was also disturbing that world peace was mentioned among the top four values only twice and tied a third time. The men surveyed were giving two, three or four years of their life to preserve world peace and thereby maintain such values as a good home and family, and religion. Yet this was not as important to them as a good job or education (according to the total number of votes). When this was brought to their attention after the votes were taken, they usually said that peace was important to them but there never had been world peace and they didn't expect that there would ever be. Furthermore, they said they had been asked what they

⁵⁰Ibid., p. 27.

wanted out of life, and therefore they chose what would suit them personally. This brings out an important attitude of many modern American youth.

Jacob was asked, "What do you think is the most serious deficiency in student values today?" His answer was:

I think there are two areas in which there seem to be serious shortcomings. One is in the extraordinary interest of students in themselves rather than in the community around them. This means that for the most part, our present student generation is not prepared to support the things we have usually considered of value in our society. . . . Another deficiency closely related to the first is the students loss of a sense of independence. They are much too interested in being "like everybody else" to be self-starters, and every society, to be a really dynamic and progressive one, I think, has to have a leadership group with a high degree of creativity and self-reliance.⁵¹

Whyte, author of The Organization Man, supports what Jacob states about conformity and service: "If they are going to be worthwhile, seniors want to be worthwhile with other people. Their idea of service is a gregarious one."⁵²

How similar college students and military personnel are! The latter want health--for themselves; home and family--for themselves; religion--primarily for themselves; and financial security--for themselves. And what do they think of others? Only nineteen out of 1,065 voted for a better world, defined as social service, public service or helping others. Nineteen! Two and one-half times as many voted for millions of dollars!

⁵¹Philip E. Jacob, "College Morals," Cosmopolitan, 1957 CXLII, p. 55.

⁵²William H. Whyte, Jr., The Organization Man (Garden City: Doubleday, 1956), p. 80.

The question is, what does this survey on values among military personnel show, if anything? Are servicemen, too, primarily interested in pleasure before duty, the constant search for the easy way? Do moral values play an important part in a consideration of the future life for young people?

From the tables in this paper, and as a result of personal discussion with the men involved in this survey, it was found that young men in the Navy today know the good values in life and desire those values, but are doing little about developing them or working for them NOW. But how can men expect to have values later without working for them now? In order to have a good home and family, one must prepare now by learning the meaning of love, sex and fidelity. In order to have good health in the future, it is necessary to take proper care of ourselves now and to campaign against all disease. If we want religion in our life we cannot just "pick it up" later; we need to start now. If we want a peaceful world in which to raise our children, we must accept national and international responsibilities now.

And so there appears to be a fallacy here. The survey shows that men want good values but do little or nothing constructively about them. If these values are so important, men should act accordingly, but generally they don't. Therefore, it is logical to assume that the values really aren't as important to them as they say; at least not now.

The truth is that what a man values is one of the most powerful forces in determining how he acts. The survey showed that among the personnel studied, their stated values were in sharp contrast to their actions, rather than in harmony with them. This is a serious problem for all facets of our society. As educators, clergymen, counselors, and parents, we must be more concerned with what values we are teaching our youth by our actions rather than by our words. For the priorities of the young follow the practice of the adult with absolute seriousness.

In our fast changing world, the church, education, and all elements concerned with transmitting and fashioning the value structure of today's youth are not spared from the erosion that presently marks all value-carrying traditions. The threat of nuclear violence--a new violence--that promises total annihilation, is a sinister pervading mood of the mind. The acculturation of our contemporary society has been reflected in a deepening evaluation of everything in terms of practical service to the moment, education as career lubrication, and religion as a moral gimmick to protect us from a strange ideology. The shallowness of our culture has embittered youth and has evoked such an institution as "Mad" Magazine to expose the phoniness of our society. All of these threats have contributed to the changing structure of ideals and values in our youth today. Our main concern is to try to understand them in their existing world so as to better enable us, in our

late President's call "to do everything we can to plan ahead and to see that we prepare today's children well for tomorrow's world."

The ancient words of St. Paul, in the New English translation, "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed" are poignantly pervasive today and are both good religion and true humanism. They expose the fallacy that a person can be a person in just any kind of world and also point out at what level genuinely personal life must recognize what is right and devise ideals and values to advance it. The remaking of minds involves considerably more from adult America than there is presently evidence to believe she is either sober enough to see or disturbed enough to desire.

IV

METHODOLOGY

After a recognition of the size of his commitments, and the dynamics of the counseling relationship, the Navy chaplain needs to evaluate his own ability and training for the task confronting him. Only through a process of self-examination will he be able to provide the means for growth and maturity to those who come to him for counseling. In order to obtain some insight into the perception Navy chaplains hold concerning their role as counselor, it was decided to formulate a survey questionnaire and submit it to a representative number of chaplains on active duty. A total of 204 questionnaires were mailed to a selected list of chaplains, using the "Roster of Chaplain Corps, USN-USNR, 1 July 1963." It was decided to use as a population sample of the chaplains corps, the chaplains serving in the 1st, 3rd, 4th, 5th and 6th naval districts, which are located along the east coast. This list of chaplains provided a heterogeneous group with a proportionate variety of geographical representation as well as religious organization and Navy rank. Thirty different church groups were represented in the list of chaplains.

In order to receive a high percentage of returns it was decided to make the survey brief, with several sections composed of objective-type items that would not take too long

to complete. Responses that would reflect practice rather than theory was preferred, as practice does not always conform to theoretical orientation.

The first part consisted of twelve items to which responses would indicate trends toward directive or client-centered procedures. The first six items were concerned with six factors of counseling technique with the next six items repeating these factors in order. Chaplains were requested to respond to these items by indicating whether they strongly agreed, mildly agreed, were undecided, mildly disagreed, strongly disagreed. From the item responses to these five categories two rating scales were developed--a Directive Score and a Congruence Score. The Directive Score was based on weights of one to five assigned the five categories for each of the twelve items with possible scores ranging from 12 to 60. A high Directive Score would indicate authoritarian-directive procedures. Congruence Score was based on consistency of response to the paired items representing different factors with weights of 0 to 4 assigned. A range of 0 to 24 was possible for a Congruence Score, a low score indicating more consistency.

Other items in the questionnaire concerned frequency and types of problems constituting the chaplains counseling load, academic or clinical training in counseling, the percentages of counselees returning for extended counseling sessions and lastly, a brief statement as to the nature of the

counseling relationship. A copy of the survey questionnaire is found in Appendix (A).

After a revised form of the survey questionnaire had been completed and approved by the major professor at the University of Rhode Island, it was pretested on fifteen graduate students enrolled in the counselor education program at that university. Two leading counselor-educators were also asked to react to the questionnaire to help determine its adequacy. The counselor-educators received a Directive Score of 16 and a Congruence Score of 3, recommending a few minor changes in the wording. The graduate students came up with an average Directive Score of 25.72 and a Congruence Score of 7.14. The survey questionnaire was also administered to 16 clergymen of the Naval Reserve, who were attending a Sensitivity Seminar at the Navy Chaplains School, Newport, Rhode Island. This group, though never having served on active duty obtained an average Directive Score of 32.9 and a Congruence Score of 10.8.

The above results appeared to indicate that the questionnaire was fairly consistent and after a few minor changes in the wording in items (a), (e) and (f) of the first section it was printed and prepared for distribution.

Permission was sought from the Chaplains Division, Bureau of Naval Personnel, Washington, D. C. to make this study. This was felt expeditious as the author is on full time active duty and also because the results of this

questionnaire may have some value to the Chaplains Division in its administration and future planning of counselor training. In reply, the Director of the Chaplains Division stated that:

Since this is a private survey undertaken for your personal development and education, it would not be appropriate for the Chief of Chaplains to either give or refuse such permission. We commend you for your efforts, particularly since they will certainly better equip you professionally to fulfill your ministry as a chaplain. . . .

A covering letter was then composed and duplicated and the survey questionnaire with its letter of explanation was mailed to the 204 chaplains selected for the survey. A copy of the forwarding letter appears in Appendix (B).

Those selected for participation in this study were for the most part serving on Navy and Marine Corps stations on the east coast, or on board ship in the Atlantic Fleet. Five were sent to Great Lakes, Illinois, and four to San Diego, California and one to Rota, Spain, to give an equitable distribution by religious affiliation.

The tabulation below indicates the number of questionnaires distributed by rank as well as the number in each rank composing the Chaplain Corps as of 1 July 1963.

TABLE III

NUMBER OF QUESTIONNAIRES SENT SHOWING DISTRIBUTION BY NAVY RANK AND TOTAL NUMBER IN EACH RANK OF CHAPLAIN CORPS

	Rank					
	CAPT	CDR	LCDR	LT	LTJG	TOTAL
Questionnaires sent	21	40	98	48	0	204
Number in Corps	64	157	352	318	21	912

Questionnaires were not sent to the twenty-one Lieutenants (junior grade) for they were either still in Chaplains School or had not yet received a permanent duty station. In either case their time in the service was only a matter of weeks or months.

PRESENTATION OF DATA

A total of one hundred and seventy-two chaplains responded to the survey questionnaire of a total of two hundred and four sent. This represents a response of approximately 84 per cent which is felt to be extremely high for this type of questionnaire. Part one of the questionnaire asked for a reaction to twelve statements representing six factors relevant to the dynamics of counseling procedure, which are treated below. A complete tabulation of the total responses to this section appear in Appendix (C) indicating how the chaplains responded to each item. Using a scoring key developed from the rating scales, a Directive Score and a Congruence Score was computed for each chaplain answering this section. Each of the twelve items offered five possible responses with weights from one to five assigned. Items (a,g), (c,i), and (e,k) were directive statements and were assigned weights in inverse order.

Of the total number of chaplains answering this section the Directive Scores ranged from 17 to 46 with a mean of 31.09 and a standard deviation of 5.91. Overall Congruence Scores showed a range from 3 to 20 with a mean of 10.64 and a standard deviation of 2.28.

From these figures it appears that the chaplains as a group tended to be a little more client-centered than the

sixteen clergymen at Newport, but more directive and authoritarian in their procedures than the graduate students reported above.

A careful analysis of these results, when broken down into navy ranks, indicate a trend toward increasing authoritarian-directive methods in the lower ranks. Table IV lists the total scores for the four navy ranks represented in this survey.

TABLE IV

MEAN, RANGE AND TOTAL OF DIRECTIVE AND CONGRUENCE
SCORES OF CHAPLAINS TABULATED BY NAVY RANK

No. of Chaplains	18	38	62	52	170
Navy Rank	CAPT	CDR	LCDR	LT	
Directive Score	514	1,158	1,941	1,811	
Mean	28.55	30.48	31.30	34.82	
Range	21	17	27	26	
Congruence Score	175	404	598	569	
Mean	9.72	10.63	9.64	10.94	
Range	10	15	15	12	

Directive score ranges from 12 to 60 with high score indicating tendency toward directiveness in counseling technique. Congruence score ranges from 0 to 24 with high score indicating inconsistency in answers. Of the chaplains responding, only two left this first section unanswered.

It is interesting to note that the eighteen Captains scored the lowest average directive score, mean and range suggests that they as a group are more client-centered in their counseling procedures than the other three ranks listed. They

also had the second lowest congruence score signifying more consistency in their answers. This could possibly be due to their greater experience in the service, their age, and higher level of training. The Captains averaged 21.5 years of active duty in the Navy.

To determine if the chaplains of different church affiliations would disclose any trends toward differences in counseling procedures, a compilation of their responses is given below. Only the four religious groups having the largest number of representatives replying are tabulated as the other church bodies did not have enough responses to reveal any significant differences. A table of all returns by religious groups is found in Appendix (D). Chaplains from four religious organizations reacted to the survey questionnaire as shown in Table V.

TABLE V

MEAN, RANGE AND TOTAL OF DIRECTIVE AND CONGRUENCE
SCORES OF CHAPLAINS OF FOUR DIFFERENT CHURCHES

No.	Church	Directive			Congruence		
		Score	Mean	Range	Score	Mean	Range
25	Roman Catholic	886	35.44	17	307	12.28	13
24	Methodist	805	33.58	18	271	11.39	13
21	Presbyterian	684	32.52	11	204	9.71	15
19	So. Baptist	589	31.00	19	119	10.05	19

From the above figures, the Roman Catholic chaplains seem to be the most directive-oriented counselors of the

group, yet their congruence score indicates that they were also more inconsistent in their responses than the others. The Presbyterian chaplains showed the most consistency in their answers to the questionnaire while the Southern Baptist chaplains came up with the lowest average directive score of the different church groups as well as the over-all group of 172 chaplains. These results were somewhat surprising, for prior to the survey it was expected that the Roman Catholic chaplains would indicate a much higher directive score due to the authoritarian nature of their ecclesiastical organization. Also, it was not anticipated that the Baptist group would be the most client-centered of the four listed as they are commonly felt to be more parochial in their views than the Presbyterians or Methodists.

In a careful study of the results of the twelve items employed in the first section of the questionnaire, some interesting material is presented. Items (a) and (g) were designed to indicate counselor belief in the capacity of the individual to develop and grow. The chart in Appendix (C) shows that of the 170 chaplains answering item (a), only 18 per cent felt that some individuals who come to them for counseling are capable of establishing appropriate goals and values. If this is a valid indication of the chaplain corps as a whole, it reveals a rather unoptimistic view of man. Item (g) was also concerned with client competency, but was stated in a positive manner. Of the 162 chaplains reacting

to this item 89 per cent agreed that a person can develop in a beneficial direction under favorable conditions. A very high percentage of chaplains were inconsistent in their answers to these items. Either the statements were not clearly worded and were misunderstood, or else 138 chaplains reacted realistically to item (a) and gave "lip-service" to what they might be expected to believe stated in item (g). Inasmuch as these items were pretested with counselor educators and graduate students in this field and was not so inconsistently answered, the latter is more probable.

Items (b) and (h) dealt with directive counselor techniques and in answering both items approximately one-third of the chaplains responding disagreed that the counselor should solve the problems of the client for him. It was noted, however, that the Lieutenants were equally divided on this item while the other three ranks in an ascending scale had a higher degree of client-centeredness in their response.

The expression of disapproval by a counselor of immoral acts revealed by a client is the concern of item (c). Agreement of this statement was shown by 43 chaplains, 12 were uncertain, while 103 chaplains felt that this was not a good counseling procedure. Regarding this item, one captain wrote on his questionnaire, "strongly disagree is the answer for counseling technique, but when does a religious counselor indicate to a client disapproval of immorality?"⁽¹⁾⁵³ Item (i), which was also concerned with judgment of client

⁵³Numbers in parentheses refer to quotations from survey questionnaires which are identified by that number.

behavior by counselor's own system of values showed responses consistent with item (c) in that a large majority of chaplains felt that this was not a good counseling practice.

Relating to counselor acceptance and understanding of a client in the counseling session, item (d) stated: "A counselor should accept what a client says at face value." Of the 171 chaplains answering this item, 40 agreed and 126 expressed disagreement. Item (j), "The stated problem of a client is not always the real difficulty" was almost unanimously accepted by 168 of the 170 chaplains. These responses indicate an inconsistency as both of the above items were non-directive statements, for of the 126 disagreeing with the first item, all but two of these agreed with the latter.

The importance of reacting to the feeling of what a client expresses rather than the intellectual content is the focus of item (e): "A counselor should concentrate more on what is being said rather than why it is said or how it is expressed." Of the 168 chaplains reacting to this statement, 133 disagreed, with only 29 disagreeing and six were undecided. This item was paired with (k) concerning counselor expression of interpretations or feelings to a client. This statement holds that more emphasis should be placed upon the feelings of the client and that the counselor should not impose his interpretations or feelings into the relationship. Sixty-two disagreed with this item while 98 agreed with ten undecided.

The technique of supportive counseling is a factor in items (f) and (1). Though there may be some therapeutic value in this technique, generally counselor approval gives false support and leads to client dependence upon the counselor. Responses to both of these items indicate that a majority of chaplains responding believed that a goal in counseling should be to give support to the client and make the client happy.

The second part of the questionnaire asked for an indication of the nature of counseling problems encountered by navy chaplains. They were asked to indicate in the columns on the right of ten types of problem areas, whether these cases were experience "frequently," "often," "seldom," or "never." Chaplains are required to make quarterly statistical reports to their commands of their activities including counseling cases. Most ecclesiastical endorsing agencies also require a monthly report of pastoral activities, but neither of these reports are concerned with the types of counseling cases reported. Recognizing that the responses to this question are from memory to some extent, the results may not be highly accurate but they do indicate a large variety of problem areas encountered as well as which problems chaplains feel come to them most often.

From the table below, it is evident that "marital difficulties" seemed to be the most frequent counseling problem coming to the chaplain, and "educational" or vocational

The post-graduate training referred to here indicates full time training for a year at one of several universities or the Menninger Institute, officially referred to as "duty under instruction." The other course work for the most part, was taken by chaplains during off-duty time. These answers reveal that 72 of the 173 chaplains responding did not have any further training in counseling since leaving seminary. Yet, of this total group: 13 received a years post-graduate instruction through the Navy program, 10 possessed advanced degrees, 8 had participated in clinical training, and 69 had taken courses at graduate schools during off-duty hours.

A listing of these results appear in Table VII, giving the number of chaplains, by rank, receiving this training.

TABLE VII

GRADUATE LEVEL TRAINING IN COUNSELING AND RELATED
FIELDS REPORTED BY CHAPLAINS

Training	CAPT	CDR	LODR	LT	TOTAL
None since seminary	4	14	29	25	72
In-service post-graduate school	4	2	6	1	13
Advanced degrees	1	2	4	3	10
Over 6 graduate courses	5	13	20	14	51
Under 6 graduate courses	5	6	4	3	18
Clinical training		2	3	3	8
Total	19	38	66	49	172

Possible explanation for the fact that 41 per cent of this group had no opportunity for further training could be

either indifference to opportunity or lack of opportunity due to duty assignments. Another factor capable of affecting the opportunity to take part in such activities is the attitude of both the immediate command and the supervisory chaplain. Lack of appreciation of the importance of training in counseling by either of these would tend to discourage participation. However, in the last few years, there has been increasing encouragement for active duty chaplains to avail themselves of navy-sponsored seminars. Also more appropriated funds are being allotted each year for the post-graduate training program.

Sections (4) and (5) of the questionnaire requested information concerning the percentage of counselees returning for two or more counseling sessions. In evaluating these responses, it was felt that the results on this part of the survey were so scattered and inconclusive that they lacked meaning and should not be included as a part of this study.

The manner in which the navy chaplain views his role as a counselor concerns the last section of the survey questionnaire. Each chaplain was asked to define briefly what he believed counseling to be. Out of the 172 chaplains answering this survey, 19 left this section blank. The answers received varied widely on a continuum from client-centeredness to authoritarian-directive methods. A careful analysis of these definitions revealed that they could be categorized by certain factors listed in Table VIII, with

those at the top of the list tending to be authoritarian-directive and those at the bottom more client-centered.

TABLE VIII

SUMMARY OF DEFINITIONS OF COUNSELING GIVEN BY CHAPLAINS,
BY RANK, RANGING FROM DIRECTIVE TO NON-DIRECTIVE

Type of Definition	Number of Chaplains
Advice giving	22
Supportive, evaluative	26
Problem centered	21
Religious counseling	10
Communication, conversation	15
Clarification client goals	21
Sympathetic listening	14
Client acceptance, freedom	9
Deep relationship, permissive	23
Left blank	<u>11</u>
Total	172

One chaplain, who had left the entire questionnaire unanswered, wrote across the top of the form: "Participate mostly in 'directive counseling' as Catholic priest. 'Clients' come to me because they are seeking directive counseling." (173) Another chaplain who had received the Navy post-graduate training at Harvard, frankly stated: "I'm not sure!" Generally, the responses varied considerably as observed in Table VIII.

Of the eighteen Captains answering this section, seventeen gave their definition of counseling. Seven perceived counseling to be a process of assisting another person to a solution of a problem and establishment of worthwhile goals

and values. Three stressed the importance of the atmosphere or relationship created where a client can feel free to examine his own values, to gain insight to reach a satisfactory life adjustment (not necessarily a Christian ethic, one chaplain added (13)). Another defined counseling as a process, "by which the resources of an objective mind is unemotionally related to the person and problems of another person"(3). Another felt that it is, "to assist a person in clarifying his own thoughts and feelings" as an aid in solving his problem (5). One chaplain drove a little deeper with his perception of counseling as a "privilege of helping the counselee confront himself that he may acceptably confront others. . ." (9).

The importance of "listening" in the relationship was pointed out in another (11) which is probably a needed reminder to many chaplains. Some good advice was given as to operational methods in the following response:

The chaplain does not coerce, moralize, push, divert or direct. Instead he attempts to lead out or draw out resources and strengths which can become operative only as they are helped to well up with in the parishoner. (15)

The thirty-eight Commanders who returned the questionnaire all contributed to this last section. Six dealt with helping the counselee understand the nature of his problems, and six, with aiding a person to an understanding of self. Five considered counseling as a means of helping a person help himself in meeting or adjusting to life, and five stressed

the importance of the inter-personal relationship created in which insight, growth and life-meaning are sought. Responses varied from "the ability of the counselor to make the person recognize the basis of his own problems," (53) to "a means where direction is shown to another," down to a "process by which the person seeking help discovers for himself the true nature of his problems." (42)

Another perceived counseling as a purely religious function as in the following: "bringing God to men and men to God." (50) This definition is implemented with the quotation below:

This requires much more than the utilization of the Rogerian technique or a psychological vocabulary. Some understanding of both will help undoubtedly but unless the chaplain himself is spiritually motivated neither all the jargon in the world nor an unlimited capacity of intelligent "grunting" will make him a effective pastoral counselor.

One Commander seemed apologetic in not subscribing to a client-centered method, admitting that value judgments and moralizing can be used incorrectly, went on to state:

To a considerable extent the chaplain finds he is working with the high school delinquent. You can only be just so non-directional when you are working with a 45 or 35 (in one case a 27) GCT. (40)

Assuming this evaluation of naval personnel to be true, the question arises as to how effective a helping relationship can be established with those "borderline delinquent" youth through an authoritarian counseling relationship. Several felt that the use of "beneficial deceit" was good procedure for, "the

directing of an individual, through subtle questions to the solution of his problem. . . the individual thus thinking his course of action is the result of his own decision." (43)

From these definitions and a comparison of their responses to part (1) of this questionnaire, the Commanders and Captains tended to be less directive than the two lower ranks.

A careful evaluation of the definitions given by the Lieutenant Commanders revealed that twenty-two gave rather superficial concepts of merely "helping an individual to help himself" type, and many of these contained such terms as: encouragement, advice, suggestion, prescription, and recommendation, and tended to be problem-centered rather than person-centered. Thirteen stressed the nature of the counseling relationship putting more importance on the inter-personal aspect.

Other aspects of counseling named by the Commanders were: creative and sympathetic listening (65), helping counselee to help himself and understand himself. (66). One chaplain quoted Wayne Oates in defining counseling as "spiritual conversation" indicating a sense of communication in depth (119) and another channelled his definition to religious counseling as, "guidance of a client toward personal integration, social adjustment and spiritual orientation," (99) adding that he was not interested in any other kind of counseling than religious counseling. One response had much depth and is worth quoting in its entirety:

I think of counseling as a creative, educational process, releasing the inner springs of motivation in personality toward high religious, moral and social goods and values; and as a process involving techniques which, when applied, enable the counselee to unburden himself of an undue sense of guilt, or frustration, and find himself stronger to face life courageously, sanely and with moral integrity, strengthened by the personal confidence inspired by the counselor in himself, and, as it may be, in religious faith in God. (87)

One-half of the 50 Lieutenants gave rather superficial definitions, such as: a technique of problem solving, or helping others to help themselves. One hospital chaplain wrote:

the attempt to minister to the inner soul of the counselee as a pastor. Not to condemn or judge; but to maintain a ministry of reconciliation in depth. (137)

Seven responses recognized the importance of "listening" though they included the need to guide, advise and give "intelligent direction" and suggestion. One Lieutenant admitted that defining counseling was a tough question but went on to state that it, "is certainly lending a sympathetic ear, but it is also communicating the Christian answer to man's dilemma." (161) Others referred to counseling as: a process of communication, verbal and non-verbal (159); and guidance to greater self-confidence and deeper insights of the problem involvement (172). Of the entire group, the Lieutenants were most directive in their definitions.

VI

SUMMARY AND CONCLUSIONS

This study has examined some of the dynamic factors revelent to the chaplain's role as a counselor in the Navy. The navy chaplain has been viewed within the framework with which he works, the personnel with whom he works, and has been given a subjective look at himself as he views his ministry. In the first chapter it was observed that there are certain fundamental factors within the structured military organisation which impinge directly or indirectly on his role as counselor. While there are some similarities between civilian and military counseling, there are valid differences which warrent study and understanding. This is upheld by many chaplains who have had civilian experience before entering the service and are familiar with both areas.

The strict authoritative environment of the Navy, its geographical diversity and mobility present many case type loads quite different in number and scope from those encountered in civilian life. The civilian clergyman is responsible only to his own church organization. The navy chaplain is both the representative of his own church and of the government as a commissioned officer. It may be true that human nature is basically the same, but differing environments often add to the number and types of problems.

A study of the value structure of naval personnel in chapter two showed another indication that we are experiencing

a moral revolution among the youth of this generation. Symptomatic of this is the storm of articles appearing in magazines and periodicals concerning the breakdown of morals in our nation today. Such titles as: Sex on the Campus, The Jittery Generation, The Reluctant Revolution, The Wistful Generation all bear witness to the loneliness, the disenchantment, and the confusion of today's youth in search of self-identity and a value structure for this present age. Essentially, navy personnel are no different from civilians in this regard. This implies that as teachers, counselors, or chaplains, we all must take a closer look at ourselves and what we are imparting to the youth of today through our actions. It calls for a more intense study of the dynamics of personality and the results of a growing body of research for us to achieve insight and understanding of ourselves and those whom we encounter in this helping relationship.

The response to the survey questionnaire was highly encouraging. It revealed a serious interest in the work of counseling in the Navy, as well as an awareness of the increasing demand for study in this field and a growing realization of its importance in our complex and changing society. Many chaplains remarked on the questionnaire of their interest in such a project as this, and one wistfully hoped that the results of this questionnaire would be more enlightening than blanketing our undoubtedly often ignorant manner and methods.

The first section of the questionnaire revealed a wide range of diversity in reaction to the counseling techniques represented. It also indicated an unfamiliarity of many chaplains with acceptable counseling goals approved by leaders in this field. This high rate of incongruence in many of the responses reflects this weakness and points up the need for more intense in-service education and training. With such a broad range of some 42 different church backgrounds and diversity of educational experience, the need for more uniformity in training for the counseling role is considered vital.

The relatively heavy counseling load reported by this study along with the variety of problems encountered, shows the need for professional competence in this field. The level of graduate academic training of navy chaplains as reported in this study is quite low. Of the 172 chaplains responding to this question, only 64 had received post-graduate training or had taken a minimum of academic courses in counseling or related fields. If this reported percentage could be justifiably extended to the entire chaplains corps, it would indicate that only 37 per cent of the chaplains on active duty today were to be considered adequately trained for this role.

Few of the definitions offered by the chaplains in response to the last section of the questionnaire showed any deep understanding of the counseling relationship. Many of

the definitions were superficial. Stock phrases and cliches were employed relegating counseling to "helping people help themselves." The results ranged all the way from the incidental and the insignificant to principles which must be guidelines to successful counseling. The responses to the first section of the questionnaire correlated well with the definitions offered by the chaplains. The Captains, with more time in service, more training and experience, generally had a trend toward client-centeredness in their view of themselves. The degree of directive-authoritarian processes in counseling decreased in direct ratio with rank in the Navy and experience. The quality and nature of the counseling definitions could be fairly well predicted by the Directive Score attained by the chaplain.

While the differences in religious affiliations as to degree of directiveness in practice was not unexpected, the Roman Catholic chaplains' responses revealed more of a direction toward the permissive-acceptant attitude than was expected. This could possibly indicate a trend which has been brought about in recent years through increased emphasis on counseling in Catholic educational institutions.

From the results of this study, several recommendations are offered which, it is felt, would lead to growth and more competence of the chaplain-counselor:

(a) It is recommended that counseling seminars be conducted on a local level at major commands rather than on

a district level, to afford more chaplains an opportunity to attend. These area seminars could be organized in cooperation with counselor-educators if available or competent civilian authorities. These should be held on a monthly basis with intense study expected.

(b) Publication of articles or a quarterly periodical dealing with contemporary research and literature in this expanding field of counseling. Professional contributions from leading men in counseling could be utilized. To assist in this, the Chaplains Division could establish liason with such organizations as the American Personnel and Guidance Association, the American Psychological Association, and Pastoral Counseling organizations. Though numerous books in this field are available, very little is published through the Navy on this subject.

(c) Increase the quantity of time allotted to a study of counseling at the Chaplains Indoctrination School, Newport, from one day to at least a week. The curriculum should include a more intensive study of the basic principles of counseling, especially as applied to the navy environment. From this study of the counseling load of chaplains and the personal experience of this researcher, counseling in the daily work of the chaplain demands up to 70 per cent of his work load. Since counseling is so important a part of the chaplain's ministry, more preparation for this role should be given to the new chaplain coming into the service.

(d) Provide opportunity, on a local level, for chaplains to enroll in a counseling practicum experience. This could be arranged through near-by universities, or under the direction of adequately trained chaplains. In this connection, the possibility of including a select number of chaplains in the NDEA Counseling Institutes given during the summer at many universities throughout the country should be investigated. This would be in addition to the already operative post-graduate duty-under-instruction.

(e) That the Chaplains Division consider preparing a manual comprehensive enough to provide guidelines for all chaplains. Such a manual would include an up-to-date bibliography relating to all subjects which confront the chaplain in his role as counselor. This could be accomplished through the establishing of research teams such as are now utilized in connection with the Leadership Program.

(f) Investigation of the practical use of group counseling in other than institutionalized commands. A study of group dynamics and procedures could be included in the area seminars or in the post-graduate curriculum. The nature and intensity of the chaplain's counseling load indicate a rich possibility for the use of group counseling on naval stations and ships as well as in rehabilitation centers and naval hospitals.

It is felt that the results of this study reveal some vital insights for the chaplains corps as well as the

individual chaplain. The increasing interest in counseling indicated by the response to this study and the encouraging manner in which it was received by the chaplains participating indicate that the need for implemented training in counseling in the Navy is very desirable. The returned questionnaires reveal a willingness to share experiences in order to promote efficiency and effectiveness in the counseling function.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

- Adler, Alfred. Understanding Human Nature. Greenwich, Conn.: Fawcett Publications, Inc., Premier Books, 1957.
- Arbuckle, Dugald S. Counseling: An Introduction. Boston: Allyn and Bacon, Inc., 1961.
- Diehl, Harold S. Elements of Healthful Living. New York: McGraw-Hill, 1955.
- Ginzberg, Eli (ed.). Values and Ideals of American Youth. New York and London: Columbia University Press, 1961.
- Jacob, Philip E. Changing Values in College. New York: Harper and Brothers, 1957.
- Johnson, Paul. Psychology of Pastoral Care. New York: Abingdon Press, 1953.
- Jung, C. C. Modern Man in Search of a Soul. New York: W. W. Norton and Company, 1959.
- Kierkegaard, Soren. Training in Christianity. (Walter Lowrie, trans.) London: Oxford University Press, 1941.
- May, Rollo. The Art of Counseling. Nashville, Tenn.: Abingdon-Cokesbury, 1939.
- May, Rollo, Ernest Angel, and Henri F. Ellenberger (eds.). Existence. New York: Basic Books, Inc., 1962.
- The New English Bible. New Testament. Oxford University Press, Cambridge University Press, 1961.
- Rogers, Carl R. Counseling and Psychotherapy. Boston: Houghton-Mifflin Co., 1947.
- _____. On Becoming a Person. Boston: Houghton-Mifflin Co., 1961.
- Tillich, Paul. The Protestant Era. (James L. Adams, trans.). Chicago: The University of Chicago Press. Phoenix Books: Abridged Ed., 1957.
- White, William H. The Organization Man. Garden City: Doubleday, 1956.

Williams, Jesse F. Healthful Living. New York: The Macmillan Company, 1953.

Zachary, Caroline B. Emotion and Conduct in Adolescence. New York: Appleton-Century-Crofts, Inc., 1940.

B. PERIODICALS

Jacob, Philip E. "College Morals," Cosmopolitan, CXLIII (September, 1957).

James, T. F. "How Many Americans Really Believe in God?" Cosmopolitan, CXLIII (June, 1958).

Dicks, Russel L. (ed.). Religion and Health, Vol. II, No. 8, (September, 1953).

Hiltner, Seward. "The Psychological Understanding of Religion," Grosser Quarterly (January, 1947), Vol. XXIV, No. 1.

Hoover, J. Edgar. "Counterattack on Juvenile Delinquency," This Week (October 26, 1958).

Ramms, H. H., and D. H. Radler, "Teenage Attitudes," Scientific American, CXCVIII (June, 1958).

C. PUBLICATIONS OF THE GOVERNMENT

Bureau of Naval Personnel Manual, 1959. Washington, D. C.: United States Government Printing Office, 1959.

Chaplains' Manual. NavPers 15664-B. Washington, D. C.: United States Government Printing Office.

For Men Only. U. S. Navy and Marine Corps Character Education Series I. Washington, D. C.: U. S. Government Printing Office.

Grant, James W. "The Penitent-Clergyman Privilege in Military Law," Navy Chaplains' Bulletin, NavPers 15020 (Fall, 1959). Washington, D. C.: U. S. Government Printing Office.

Moral Leadership. NavPers 15890. Washington, D. C.: U. S. Government Printing Office. "The Protection of Moral Standards and Character Education Program."

The Manual of Courts-Martial, U. S., 1951. Washington, D. C.: U. S. Government Printing Office.

Our Moral and Spiritual growth Here and Now. U. S. Navy and Marine Corps Character Guidance Series II. NavPers 91962, U. S. Government Printing Office.

The Navy Chaplain. NavPers 10804. Washington, D. C.: U. S. Government Printing Office, January 1949.

Navy Regulations, 1948. Washington, D. C.: U. S. Government Printing Office.

Ogg, Elizabeth. Psychotherapy--A Helping Process. Public Affairs Pamphlet No. 329 (October, 1962).

APPENDIX A

SURVEY OF COUNSELING IN THE NAVY

Denomination _____ Rank _____ Years in Navy _____

1. Please indicate, by placing a check mark in the appropriate column at the right, how you as a counselor, feel about the statements that follow:

	Strongly Agree	Mildly Agree	Undecided	Mildly Disagree	Strongly Disagree
a. Some individuals who come to you are incapable of establishing appropriate goals and values.					
b. A counselor should prescribe the best solution after diagnosis of a client's problem.					
c. A counselor should register disapproval of immoral acts revealed by a client.					
d. A counselor should accept what a client says at face value.					
e. A counselor should concentrate more on what is being said rather than why it is said or how it is expressed.					
f. Good rapport may be facilitated when the counselor expresses approval of something the client has said or done.					
g. Under favorable conditions, a person can develop in a direction beneficial to himself and society.					
h. It is helpful to a client when a counselor clarifies a problem by reference to his own personal experience.					
i. What a client reveals should not be judged by the counselor's own system of values.					
j. The stated problem of a client is not always the real difficulty.					
k. A counselor should not express his own feelings or interpretations to a client.					
l. Progress in counseling is aided through encouragement and the building up of confidence in a client.					

2. In the column at the right, indicate to the best of your memory, the frequency the below problems were brought to you for counseling.

	Frequently	Often	Seldom	Never
a. Inability to adjust to navy life.				
b. Marital difficulties (non-support, desertion, infidelity, etc.)				
c. Indebtedness.				
d. Alcoholism (drinking constituting the major problem).				
e. Homesickness, loneliness.				
f. Anxiety, depression (emotional disturbances).				
g. Disciplinary problems (captain's mast, court martial, etc.)				
h. Pre-marital (promiscuity, preparation for marriage, etc.)				
i. Religion (spiritual concern, doubts, guilt feelings, etc.)				
j. Education (occupational, career and academic planning)				
k. Other.				

3. List graduate level courses you have taken in counseling or related fields.

4. What percentage of your counselees returned for a second session? _____%

5. What percentage returned for more than two sessions? _____%

6. In your own words, briefly state below what you believe counseling is.

APPENDIX B

COPY OF COVERING LETTER SENT WITH SURVEY QUESTIONNAIRE

17 January 1964

My dear Chaplain,

The enclosed Survey of Counseling in the Navy is being mailed to a representative number of Navy Chaplains on active duty. This survey is part of a study I am making in counseling at the University of Rhode Island. It would be greatly appreciated if you would spare a few minutes of your time to respond to this survey.

It is very brief and can be completed while you are having your morning coffee. It is not necessary to sign your name. It is only requested that you complete the items thoughtfully and as far as possible, accurately.

As the work of counseling is a constantly evolving process and as its requirements are continually being raised, it should be of great interest to learn what concept Navy Chaplains have concerning their role as counselors. The implications of this survey could have some effect in future post-graduate instruction and counseling seminar training. When this study is complete, the results will be forwarded to the Chaplains Division; and if accepted, will possibly be made available to all Navy Chaplains.

Your individual response to this survey will be of great assistance and importance to this study. Please return the survey in the enclosed, self-addressed envelope.

I want to thank you in advance for your cooperation and I will appreciate your help in this vital project.

Sincerely yours,

THOMAS B. UBER
LCDR, CHC, USN

Encl:

(1) "Survey of Counseling in the Navy"

APPENDIX C

COPY OF COVERING LETTER SENT WITH SURVEY QUESTIONNAIRE

17 January 1964

My dear Chaplain,

The enclosed Survey of Counseling in the Navy is being mailed to a representative number of Navy Chaplains on active duty. This survey is part of a study I am making in counseling at the University of Rhode Island. It would be greatly appreciated if you would spare a few minutes of your time to respond to this survey.

It is very brief and can be completed while you are having your morning coffee. It is not necessary to sign your name. It is only requested that you complete the items thoughtfully and as far as possible, accurately.

As the work of counseling is a constantly evolving process and as its requirements are continually being raised, it should be of great interest to learn what concept Navy Chaplains have concerning their role as counselors. The implications of this survey could have some effect in future post-graduate instruction and counseling seminar training. When this study is complete, the results will be forwarded to the Chaplains Division; and if accepted, will possibly be made available to all Navy Chaplains.

Your individual response to this survey will be of great assistance and importance to this study. Please return the survey in the enclosed, self-addressed envelope.

I want to thank you in advance for your cooperation and I will appreciate your help in this vital project.

Sincerely yours,

THOMAS B. UBER
LCDR, CHC, USN

Encl:

(1) "Survey of Counseling in the Navy"

SUMMARY OF TOTAL RESPONSES TO PART I, SURVEY QUESTIONNAIRE

<u>Item</u>	<u>Strongly Agree</u>	<u>Mildly Agree</u>	<u>Undecided</u>	<u>Mildly Disagree</u>	<u>Strongly Disagree</u>	<u>Total</u>
a.*	84	55	3	19	12	172
b.	15	35	18	36	67	171
c.	17	27	12	49	67	172
d.	10	30	5	45	81	171
e.	14	15	6	58	75	167
f.	28	77	20	28	15	168
g.	101	52	7	4	1	165
h.	8	48	21	55	40	172
i.	65	47	4	32	17	165
j.	152	18		1	1	172
k.	30	68	10	53	10	171
l.	117	46	5	2	2	172

* The items for the above survey are listed on the Questionnaire, Appendix (A). Not all of the 172 chaplains filling out this survey answered each item, as the total figures indicate.

APPENDIX D

DISTRIBUTION OF COUNSELING SURVEYS
RETURNED BY CHURCH AND RANK

<u>Church Affiliation</u>	<u>CAPT</u>	<u>CDR</u>	<u>LCDR</u>	<u>LT</u>	<u>TOTAL</u>
Roman Catholic	1	7	6	11	25
Methodist	7	6	6	55	24
Southern Baptist	1	4	8	6	19
Lutheran	3	6	6	2	17
Presbyterian, USA	2	4	7	2	15
Presbyterian, US	0	0	4	2	6
American Baptist	4	1	3	5	13
Episcopal	1	1	4	2	8
United Church of Christ	0	1	5	1	7
Disciples of Christ	0	2	2	1	5
Jewish	0	2	1	1	4
Assembly of God	0	0	0	2	2
Evan. U. Brethren	0	1	1	1	3
Church of God (Andren)	0	0	0	2	2
Ch. Miss. Alliance	0	1	1	0	2
Congregational	0	1	2	0	3
Assoc. Gos. Church	0	0	0	1	1
Brethren	0	0	1	0	1
Christian Science	0	0	1	0	1
Cons. Baptist	0	0	1	0	1
Cumb. Presbyterian	0	0	0	1	1
Eastern Orthodox	0	0	1	0	1
I. F. C. A.	0	0	1	0	1
Nazarene	0	0	1	1	2
Reformed Ch. in Am.	0	0	0	1	1
None specified	0	1	0	0	1
No church or rank					6
Total	19	38	62	47	172