Readjusting *with* the Returning Servicemen

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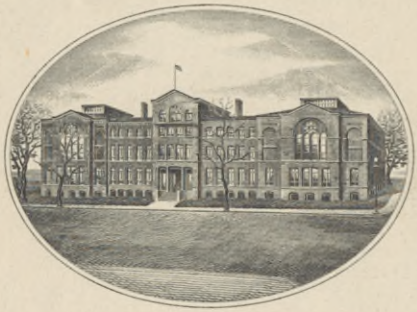

WASHINGTON, D.C.

Institute on readjusting with the returning servicemen.

PROCEEDINGS OF THE INSTITUTE

on

READJUSTING *WITH* THE RETURNING SERVICEMEN

Proc. Inst. Readjust. Servicemen (Illinois Soc. Ment. Hyg.)

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Address of Welcome

by RONALD P. BOARDMAN
President, Illinois Society for Mental Hygiene

GOOD MORNING, EVERYONE.

As President of the Illinois Society for Mental Hygiene, it is my privilege to extend a hearty welcome to everyone of you who has come to our Two-Day Institute on "Readjusting with the Returning Servicemen."

Several weeks ago, my mother invited me to visit her in Winter Park where she had taken a house for the season. Winter Park, as you know, is a *Seat of Learning*. It houses Rollins College. Mother wrote that there is a constant succession of noteworthy concerts, lectures and round tables and that I would enjoy the PABULUM spread before me.

The program laid before you in this Two-Day Institute, I hope, will provide you with plenty of PABULUM!! Mental health requires food for the mind.

Seriously, it is my sincere hope that from this series of talks by *toppers* in their particular field, you will gain some knowledge to help you in "Readjusting with the Returning Servicemen."

This title is most fitting and timely and is descriptive of the theme of the entire Institute. For it, we are indebted to Mr. Frank Loomis, Executive Secretary of the Chicago Community Trust, a close personal friend of mine and of many of you here. It was he who so helpfully suggested this title. It is he who is always a tower of strength, helping someone, somehow. In fact, it is his Community Trust, the Field Foundation, the Robert C. Wheeler Foundation, and some of our officers, directors and members who provided the wherewithal to make this Two-Day Institute possible, and to them we are deeply appreciative.

Considerable extra thought, time, study and effort have been spent on planning this program to make it as all-inclusive as possible. There is a broad field to cover. Ours is a serious responsibility. We must rise to the occasion to meet the powerful demands created by this war. There are knotty problems to solve.

The returning serviceman needs our help, our most thoughtful, penetrating, vigorous, selfless, careful help.

We are justified in spending time on these problems set before us today and tomorrow. Perhaps from an exchange of thought on the subjects to be discussed on our round table program will pop many constructive ideas which we can pass on to others so they can aid, too. It will require the help of all of us.

For two solid days, let's focus all attention—all our thoughts on how we can best readjust with the returning serviceman to ease his homecoming and his homestaying. By the aid of this Institute, I pray God that we can promote discussion for better understanding of the problems. We must FULL FACE FORWARD.

"No retreat, no retreat;
They must conquer or die
Who have no retreat!"

The Conference Theme

by RUDOLPH G. NOVICK, M.D.
Medical Director, Illinois Society for Mental Hygiene

At its last Annual Meeting, one year ago—almost to the very day—the Illinois Society for Mental Hygiene featured the problem of "Rehabilitation of the Psychiatrically Disabled." Our guest speaker, Dr. Luther E. Woodward, indicated the need of psychiatric facilities for the care and treatment of men discharged for neuropsychiatric reasons and emphasized the fact that we must avoid "the runaround" for the veteran. He stated "we must keep our primary focus on services needed and carefully avoid promoting organizations at the veterans' psychological expense. . . . We can admit to begin with that no state needs 25 organizations devoted to veterans' interests. Neither are 25 or any other large number of organizations any sure guarantee that all legitimate needs will be met."[1]

Since then much has happened. The war has progressed favorably, and victory, at least in Europe, is promised for the not too distant future. At home, too, progress has been made. Some semblance of order has emerged from the chaos as far as our program for the returned servicemen is concerned. Legislatively and administratively, much has been accomplished both at a national and state level. Mustering out pay, insurance, compensation, pension, as well as educational opportunity, vocational training, job priorities and medical and dental care have been provided. Informational centers, such as the one in Chicago, have been set up to eliminate, as much as possible, "the runaround," and the mushrooming of organizations, which Dr. Woodward deplored, has largely been avoided.

All of these provisions, however, deal only with the material aspects of the problem. Until recently, the emotional and psychological needs were given little or no attention. More recently, however, the pendulum has swung in the opposite direction. Newspaper articles, magazine stories, radio programs, movies and lecturers have focused their attention on problems psychological. The *New Yorker* of February 17th clearly described the present situation and says "Girls are receiving so many instructions about pulling a man through the post-war marital adjustment period that they are going to be something of a domestic problem themselves. A man can endure plenty of things and can adjust to many situations, but he cannot endure being treated with studied intelligence by any other member of his household. A husband would rather be caught in the beam of an enemy searchlight than in the awful glare of an understanding woman."[2]

So much has been said and written about the neuropsychiatric dischargee that servicemen have expressed their resentment against such

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[1]Woodward, Luther E. "Rehabilitating the Psychiatrically Handicapped", Mental Health Bulletin, Illinois Society for Mental Hygiene, xxii: Special Issue, March 1944.

[2]"Talk of the Town", New Yorker, February 13, 1945, p. 13.

publicity and their apprehension lest we—civilians—expect them all to return as psychoneurotics. In fairness to our men and women in the service and in keeping with the actual facts, I must say that the psychoneurotic dischargee has received attention and publicity all out of proportion to his numerical strength in comparison with the total number of men and women in the service.

The danger which confronts us now parallels the one which Dr. Woodward cautioned us against last year—"promoting organizations at the veteran's psychological expense." Now the problem is even more serious. Not only are various organized groups rushing in to extend a helping hand, but even individuals are anxious to play the role of amateur psychologist or psychiatrist. I do not, for one moment, question the sincerity or honesty of these organizations or individuals. Their preparedness to do a constructive program is, however, open to question. Then, too, one might ask oneself "How will the returning serviceman react to his being treated as a guinea pig?" I do not mean to imply that all the knowledge rests with the psychologist, social worker or psychiatrist. It does not. I do not, for one minute, believe that all returned servicemen will require the services of any of these groups. The fact is that the majority will not. Many, if not most, will professionally never see the psychologist or psychiatrist, or visit any social agency. What I do want to point out is that it might be advisable to pause for a while and think this thing out. This is the purpose of this two-day Institute.

The general theme of the Institute—readjustment from war to peace, must take into consideration the *emotional* as well as the physical and material needs of the soldier and civilian; the conditioning of the civilian for the soldier's return, and the renaturalization of the soldier—has been carefully and advisedly worded, phrased and arranged. The word "emotional" is italicized because the program committee, which planned this meeting and to whom I am most grateful for their conscientious efforts, was of the opinion that to provide physical resources for the restoration of the soldier, without considering his emotional needs, was a job only half done. "The conditioning of the civilian for the soldier's return" was placed next because, in our opinion, it is next in importance; for to treat the servicemen and neglect to prepare the civilian environment for his reception is poor policy. As I have already said, there has been considerable comment—some good, some indifferent and some bad—regarding the serviceman's condition upon his return. It is, therefore, up to us—all of us here—to correct this. To at least see that misinformation is not disseminated. In this connection we wish to especially emphasize the following facts:

1. That the large majority of servicemen will return with no apparent physical or mental disabilities—so-called "normal" dischargees. Few of these are, as yet, back in this country. They are still on the fighting front and will remain there until victory is won.

2. That even the so-called "normal" dischargee will or may have changed. War or no war the servicemen would have changed. The

passage of time alone would have effected some changes. Prolonged separation from home—in peace or war—would have resulted in some changes. The war, however, has served to modify these changes.

3. That not all changes in the servicemen are to be regretted or deplored. Some are to be welcomed, encouraged and further cultivated. Too much stress has, perhaps, been laid on the negative or destructive influences of war on personality, family and community organization, and too little on the constructive or positive aspects. While war is an exceedingly high price to pay for it, many of our servicemen will come back "the better men" for their experiences. They may, for example, have learned the value of teamwork, have realized the fact that personal gains and welfare must at times be subordinated to the welfare of the group, and have learned to take and give orders. Then, too, they have been exposed to strange experiences, have seen strange peoples and have visited strange countries. Their horizons have been broadened. May we not hope that as a result of this their racial and religious prejudices and nationalistic viewpoints may have been favorably modified?

4. That "the term psychoneurotic, as a basis of discharge from the Armed Forces, amounts to nothing more nor less than saying that he (the soldier) did not have the personality traits which enabled him to become a satisfactory employee in the Armed Forces."[1] It is no more reasonable to assume that all men can become good soldiers than it is to assume that all can become good carpenters, draftsmen, lawyers or doctors. Some succeed in one field of endeavor and others in another. Failure in one does not necessarily imply failure in another. Failure as a soldier does not imply failure as a civilian.

5. Psychoneurosis as a basis for discharge should not stigmatize an individual. It is not indicative of weakness or degeneracy. Anyone, regardless of his or her social, economic, or intellectual status may develop neurotic manifestations under the stress and strain of battle—provided the stress and strain is severe enough and long enough sustained. The "breaking point," of course, varies from individual to individual.

6. That the civilian, too, has changed. The civilian's changes may differ in kind and degree from those of the servicemen, but change he has.

7. That readjustment from war to peace is not only the responsibility of the solder but of the civilian as well.

8. That readjustment will have to be faced in all aspects of life—in the home, the community, the church, the school, and the plant or office.

In planning this Institute we have attempted to cover all of these aspects of the problem. Our guest speakers—all of whom I want to thank for their accepting our invitations despite their busy schedules—will, thus, discuss the psychological and emotional problems in

[1]Burlingame, Charles C., M.D. "Clearing Up the PN Veteran Bogey," address before National Association of Manufacturers, December 8, 1944, p. 6.

these various aspects of readjustment. We do not claim that the Institute is all inclusive. There are other psychological problems of readjustment which need study, but time would not permit their consideration in a two-day session.

Finally, we come to the last phase of the theme "the renaturalization of the soldier" or as Dr. Stevenson has so aptly entitled it, "The Rebirth of a Civilian." We have placed this last not because it is the least important, but because of our desire to de-emphasize some of the stress and emphasize which has been placed on it. Because of your familiarity with this aspect of the problem, I will only state that we must remember that it has taken the government months to make a soldier out of a civilian and we cannot expect that we can reconvert a soldier to a civilian over night. When the soldier takes off his uniform, he does not become a civilian—at most—he becomes a veteran.

In conclusion, I wish to state that this is your Institute. We hope to learn from you. Discussion from the floor will be welcomed. It is our sincere hope that from the knowledge and experience gained here we will be able to plan and organize a continuous lay educational program which will ease the problems of readjustment and narrow the gap between soldier and civilian.

He Takes Off His Uniform

by COL. WILLIAM J. BLECKWENN, MC.,
Consultant in Neuropsychiatry, Headquarters, Sixth Service Command, Chicago, Ill.

This is the culmination of the two most important phrases on everybody's tongue, everywhere. "The war is over!"—"he's back home!" It establishes the specific date around which we all plan to rebuild our homes and happiness. It is the answer to our cherished hope and fervent prayer. The return of our men who fought to make this a better world to live in, for ourselves and for future generations.

They weren't looking for this fight, but they had to get into it because "neighbors" were challenging their right to live in peace and quiet. There are those who might choose to debate the wisdom of our entering this international struggle. Some of them are simply provincial, misguided, and misinformed individuals whose horizon is limited because of their circumscribed, egocentric existence. Others, better informed, but unfortunately more rabid and influential, have and always will decry our effort to help solve the problems of less powerful people and nations. Their smug complaisance and narrow isolationism, *fortunately, have not* been too well received or seriously considered by our people. We must sincerely hope that not too many of our people—for whom there will be no homecoming—shall feel bitterness and resentment over their loss of loved ones, to the point of losing sight of our goal, "making the world a safe place in which to live." I wonder how much we are doing to help those, whose sons and daughters have been sacrificed, in bringing about that peace. We should pause in our drive to victory and assist those, who live on, in making their burden easier to bear.

As the war reaches its successful conclusion we will find the malignant forces that were disturbing the tranquility of the world, crushed and destroyed, and the leaders of this global insurrection properly punished. Certainly, we have a right to expect that the sacrifices made by all will be rewarded by a prolonged peace and security and the prospect of an abundant happiness and opportunity. Unless we win that peace, our losses, our hardships, and our sacrifices *will* have been in vain.

Let us turn back to the time when our men and women left the home to serve their country. A peace-loving nation surrendered its youth to the establishment of a powerful force to destroy world tyranny. Careers were interrupted. Into a hopper we poured schoolboys, business and professional men, artisans, craftsmen and some with lesser accomplishments. The individual who had been free to work, play, and worship as he choose was soon to find that life in the armed forces was different. For the most part, he left a happy home where he was surrounded by the affection, regard, and understanding, of a small group, all interested in helping him to establish himself in the community. He was free to go and do as he pleased, choose his companions, and determine the time for what he wanted to do.

Suddenly, he found himself a small part of a highly organized and regimented order. His twenty-four hour day was completely organized and directed by this new order. A bugle, whistle, or bell made him jump out of or into bed with clocklike precision. His wakeful hours were conditioned to that signal. In the navy, with the exception of shore leave, he spent his life on a ship. In the army, his activities were confined primarily to his company area. There was no privacy. He ate, bathed, lived, and slept in a crowd. That group was not of his choice. His job was not of his choice. Some men had great difficulty in the transition from civilian to soldier. Some were totally unsuccessful. Some people simply cannot make the necessary changes or adjustments required to become capable soldiers or sailors. Nearly everyone requires considerable time before he can adjust himself to this regimentation. Those who had established individual behavior patterns which were either too meticulous and demanding, or were too dependant upon others for special care or consideration, found many obstacles to a successful military career. Taking orders was new to most of our younger generation. Some were unable to take orders from so many bosses. Resentment was felt. In civil life, if a fellow didn't like the job or the boss, he could quit. In the service, it was "do, or else"—those who couldn't adjust were released: those who wouldn't try to adjust were punished.

Time, fortunately, helped most of our youth adjust to military life so that by the time basic and advanced training had been accomplished, they recognized the value of this new order. There was a progressive indoctrination of team-play and the effort to make the machine run smoothly stressed the importance of the individual's part in that accomplishment. A fraternal life was established. Regimentation was now accepted. His unit became the best outfit in the service. The individual recognizes the feeling of combined strength, in play, in work, even if that work means killing. He had been taught how to kill and how to destroy the property of his fellow-man, he had been groomed for this job of death and destruction.

Looking back just a few months, we find that a profound transformation has taken place in that high school lad from Kalamazoo, the bookmaker from Philadelphia, and the cow-hand from Texas. They have been welded together into an efficient machine. They believe in each other, in their ability to do a job—better than any other crowd—even if it means facing death. They learned new techniques and skills—they learned to submit to discipline. In this welding process, they established an *esprit de corps* which permitted them to face privation, discomfort, and personal insecurity with fortitude. A new philosophy had sprung up which cemented ties and bonds and a fraternity of mankind, greater than anything they had found in civil life outside of the family and home. The devotion to a just cause, with confidence in the ability and integrity in the men who lead them, and the knowledge that they were individually the best trained and equipped to play their parts in this group effort, is what produced the morale that has made our American fighting men superior to all.

This was not an accident. Those militaristic nations who had pursued national regimentation for generations and where individual freedom and free enterprise had been submerged, were off to a better start when war broke out. Presumably, they were well-indoctrinated and more easily amenable to military regimentation. We had none of the fanatical hate or bitterness, nor the selfish desire for world conquest. Why then, could we develop in a few years our superior war machine? We did, however, have a country of people who had enjoyed the four freedoms of a democratic civilization. It was from that stock that we have manned our fighting forces. People who knew what it meant to be free and who were willing to fight to preserve that freedom and help the rest of the world obtain it. Our fighting men are fighting *for* world emancipation from tyranny and our home front is supporting that effort with the greatest output of materiel to prosecute that fight, the world has ever known. We, a peace-loving democracy, are now providing nearly all the material things for the destruction of the selfish, would-be conquerors, the bigoted zealots who would have destroyed our civilization. More than that, our young men are shedding their blood to help rid the world of those malignant forces. All this we do without thought of world conquest or material acquisition of land or political domination. We do this to make it possible for the rest of the world to share with us, that which we cherish—the right to live in peace and comfort, with the freedom to say and pray as we choose.

What has this to do with our returning heroes? Everything! They have earned the right to enjoy those freedoms for which they fought, suffered and sacrificed. To the memory of those who gave their lives to that end, we owe an undying pledge and determination that will achieve and then safeguard that peace and freedom for coming generations. To those who return as casualties from this war, we owe a debt of gratitude that we can and must meet by preserving the peace and giving them an equal opportunity to share in the profits and rewards of free enterprise. Ours is a sacred trust, and to fail those who are making possible the continuation of our democratic way of life is to repudiate their effort and vitiate their sacrifice.

Have our men and women changed, and will they be different when they return? Yes! Have we, too, changed in their eyes, and is there a mutual problem of readjustment? Yes, there is! What brought about these changes?

My phase of this problem concerns the normal returning veteran. We have discussed the amalgamation of American youth into a great fighting machine. We saw the transformation of that youth into a regimented solidarity. We recognize that for several years their lives have been filled with excitement, adventure and world travel. Many of them spent weeks and months in active combat. They have lived in muddy or snow-filled fox holes, eating out of tin cans in tropical jungle or snow-covered frozen terrain, dodging enemy fire, from distant artillery, from the air, and from machine guns and snipers nearby. They have faced stark realism, miraculously escaped booby traps and land mines, engaged in hand to hand battle with

desperate and cunning foe, witnessed scenes where pals were blown into bits, and endured that sickening smell of death. These memories leave indelible marks. Life assumes new values. Personal and social philosophies are much more realistic and fatalistic. This scene of wanton destruction, with the screaming of shells and the din of battle, is taking place in a different world, far removed from that corner drugstore or schoolroom.

During these many months away from his home and loved ones, his thoughts have strayed back to that fireside or corner drugstore. Mail—all too infrequent and often delayed—has kept him posted; at least, concerning the well-being of those who interest him most. And yet, he wonders how the folks at home can complain about gas and food rationing, increased taxes, longer hours, midnight curfews on amusements, etc. If the home front would accept and applaud these curtailments, the morale of our men, fighting in muck and mire, would rise to greater heights. News and radio accounts of strikes, black markets, draft evasion, deferment scandals, or pressure to provide special favor for certain economic or social groups, and talk of a compromise peace are not conducive to a healthy perspective for a man sweating out his turn on a battle field. Daily accounts of neglect of small children by delinquent soldier-wives who prefer night life to the privilege of caring for them, does not boost the morale of our fighting forces. Our men would like to believe that all of us at home are behind them trying to expedite the war in an all out effort. They cannot understand, and are extremely critical of all who impede this effort or fail to play their part in making personal sacrifices to provide more for those who fight. They are looking with disgust upon those at home who are guilty of those things and are openly and properly critical.

Let us look at these men coming back. For the older man, it will truly be a homecoming. He had established himself in the community, probably had a family and can look forward to taking his old place as the head of the family. He enjoys the prospect of his former job with accrued seniority and increased salary which was declared for that position in his absence, depending upon the age of his children, and the length of his absence, he will have emotional problems within his home that may be difficult of solution. Several years of life in camp and combat without female companionship, or bickering fussing children, make it quite difficult for him to resume the role of husband and father. He will find his wife has assumed a dual role in home management. She may also have obligated herself with work or duties outside the home. For the most part, I feel certain the average wife will most willingly resume her former position in the family circle. It is important that she not seek to relinquish this role immediately upon her husband's return. He must learn how to live as a civilian. He is out of practice in handling family problems. His recent life has been one of punctuality, precision, orderliness and discipline. He will be annoyed over the absence of these attributes and will find difficulty disguising his irritability. If the children were five or six years of age when he left, he will find them grown

up beyond his expectations and he will be quite a stranger to them. He will have to try to learn how to laugh and play with them, and gradually take over the matter of discipline and other duties incumbent upon him.

If his youngsters were infants when he went away, his task will be even more difficult. He may be too demanding of his wife's time and show her so much attention that the child will resent his intrusion. I know of several instances where such children have begged the mother, "Mommy, send that man away." He was looked upon as a usurper, and dilutes, to a point of jealous hatred, the attention the child thought should be his. This is a difficult situation that requires all of the tact and diplomacy in the world on the part of both parents, and may be one of the trying experiences in the homecoming. The wife must be most careful. She has grown up with the youngster and must deal gently with these untoward reactions, and at the same time reconcile her husband to their joint problem. Happy is the woman who had talked constantly of "Daddy, and his return", and prepared the youngster for this "intrusion."

Then we have the younger chap who married just before entering service. He may never have seen his baby and his problem is therefore more acute. He never had the opportunity of sharing the important phase of the pregnancy with his wife. He has never experienced the paternal sense which develops during the pregnancy and progressively thereafter. The two to four year old will particularly resent intrusion. A barrier may be established if both husband and wife fail to exercise mature judgment, and help the child to accept this new person in its little world.

Domestic problems for the war-time newlyweds will be even more complex. Many will experience a belated honeymoon. During the short courtship and hasty marriage, they never had a chance to really become acquainted. The years of separation have made it necessary for both to reminisce and imagine what each was like while they were separated. Invariably, those who idealized each other created imaginary beings without faults and all of the virtues—the dream boy and girl! That image may be shattered soon after the reunion. The man may have matured far beyond the girl he left behind. She may seem silly and superficial, selfish, and of the "small town type." He, on the other hand, may be restless and irritable, bored with the monotony of evenings at home or narrow restricted circles of friends. He yearns for the out-of-doors, the fraternity of men in barracks or post exchanges. The young wife must learn very early, that she must accept these moods, encourage his contact with others, suggest meeting the boys and even invite stag parties at home. These things were all planned for him in the army. He misses that companionship more than he realizes. He feels the need of talking to someone who understands his language. He resents the apathy and apparent lack of interest in the war effort. He resents disparaging remarks about the progress of the war. He has a chip on his shoulder. If the wife doesn't realize that she has a man who must learn to be a civilian and help him get back to that level emotionally—there is trouble

ahead. The young husband has many other worries confronting him—job and future, the establishment of economic security and the building of a home. He has to tackle all of these problems in time, and an understanding wife is essential to the success of these ventures.

We then have the largest group of young men who will have serious adjustments to make. These young men just out of school or who had not established themselves in the community will not return to their pre-war inexperienced level. The families will be called upon to meet these problems very early. A lack of sympathetic understanding, appreciation and careful planning to meet this critical situation may cause serious complications. Many of them are coming back, mature men, who have aged more than their physical years. They will have all of the emotional hurdles to meet that have been previously described. They will have, in addition, serious questions that must be answered such as "what is my future?" "What kind of a job can I get?"

The younger man who grew up in the service has been living on a plane of importance. He has occupied a position of trust and responsibility. We must find a similar place for him in civilian life. We can't expect this man to "step down" to a menial job. He must be considered important in our community and needed in our social system. He claims no special privilege but must be made to feel that he is needed at home and given the sense of social and economic security. We hear about all the things that are planned for returning servicemen. During the "hero-worship phase", much will be done.

It is most important that our home front realize that a handout, charity, or pension, is not the answer to the ex-serviceman's security. Disability awards and pensions foster dependency and insecurity. The old job will not be sufficient for many of our returnees. Special training in the armed forces has equipped many of these men for bigger and better jobs. To maintain his self-respect and feeling of having been appreciated and that his sacrifice has been worthwhile, our boy has a right to expect a job commensurate with his acquired ability.

The major portion of this responsibility will rest on civilian shoulders. Those who expect government to be solely responsible for post-war job placement, lost sight of what government is now doing—prosecuting a global war to a successful conclusion and supplying that world with the materiel toward that end. Most communities have completed their plans to absorb our boy upon his return. This is as it should be. He fought to protect that community. Jobs must and will be found. Specific job possibilities and the requirements of employers must be carefully analyzed and classified so that Joe Smith can be fitted to a specific job, like a pair of shoes. Finding the right job, without long discouraging search, will boost his morale. The sooner he again contributes to our national production and gets his just share of the profit derived from that effort, the sooner he becomes re-established as a civilian and makes a healthy emotional adjustment. One important contribution to our boy is to stop thinking of him as

a veteran, stop treating him as a veteran, and help him to become a good citizen again. It is most important that we help him make this transformation promptly. He deserves a warm welcome and will appreciate the honor and respect demonstrated by the community and friends in the planned receptions, but he will welcome most of all in his homecoming, a display of real interest in helping him get back to a normal and healthy life in the community.

At least ten percent of our men will want more education. Educational institutions must be ready to absorb these men, and again, it would seem preferable that they be absorbed rather than added to our educational problem as a separate group. Despite the difference in ages, it appears that a more wholesome emotional adjustment would be made if they participate with the other students in our academic program and life.

Approximately 15 to 20% of our returnees will plan to establish themselves in private ventures, either in the operation of their own business or farm. Probably an equal number lean toward similar ventures. This group will require assistance in establishing themselves in such efforts with expert advice and financial backing at the start. Federal and local assistance will be available.

That leaves approximately 50% of our returnees who will gravitate toward established industries and business. The success with which these men are absorbed is dependent upon business and industry. Personnel consultants, preferably men with army background or experience, will become an important addition in those industries where they have not previously been employed. The personnel expert with military experience brings more than the "know how" of the ex-servicemen to industry. He will help to organize the recreational, educational and health programs of the entire personnel. The ex-serviceman appreciates how important these phases of his life have been while in service, and will welcome continuation of these desirable features at a civilian level.

Our boys are interested in physical and mental hygiene. They have developed a much greater horizon and are interested in national and world affairs. They are vitally interested in the achievement of a permanent peace and will only favor such a program as will require our participation in a plan to secure that peace for all people everywhere. They have deflated snobbery and have established friendships with men from all walks of life. They are less selfish and more civic-minded. They understand group effort in accomplishing an objective. These are some of their accomplishments as the result of service.

To summarize briefly, we can expect our men and women to face problems of emotional and economic adjustment upon separation from the service. How well and how rapidly they accomplish this will depend upon how much we help them in that adjustment. A cheerful greeting and a well-chosen job will help most to re-establish them as good productive citizens. The gruesome effects of war on family relationship has been exaggerated by many writers. Our country has been through several wars, the world has been at war

for thousands of years, and the institutions of home and family have not only survived, but thrived in spite of these adversities. "Atheism was never bred in foxholes" and many men will return with more rather than less religion, with a better philosophy of broader application, with a greater appreciation of our democratic way of life. They fought to preserve it—they deserve to enjoy it. Let us show them that democracy works!

Discussion of Colonel Bleckwenn's Paper

by DR. DAVID SLIGHT
Medical Director, Division of Psychiatry, University of Chicago

Colonel Bleckwenn has given an excellent statement of the personality changes in the individual coincident to the training and regimentation necessary for him to become a member of an efficient fighting machine. In some cases the personality has become more mature, but in many of the older men at least, the effort involved and the self-sacrifice necessary to acquire and accept new habits and attitudes has been great. But, the speaker has reminded us that not only the returning serviceman but also the civilian has changed in some degree and that the post-war adjustment will be a mutual problem.

In this connection, a disturbing matter has been raised that should be more freely ventilated than it has been, namely, the rift that has developed between some men in the services and part of the civilian community resulting from the apparent lack of sense of duty and willingness to cooperate in the war effort on the part of those civilians. There are appalling prospects of later strife and dissension if those reactions secure further stimulus and justification. The imposition of further restrictions and limitations on the civilian population, which will be necessary soon for economic and other reasons, may rectify some of the reactions mentioned, and they might well have been imposed a long time ago for this particular reason alone.

The speaker has outlined for us some of the problems that will confront the various age-groups of veterans: the older man, head of his family; the younger man with small children; the young man who married just before going into the services, or since then, who may never have seen his infant child; the newly-wed veteran who may never have had a honeymoon; and lastly, the lad who left school to enter the services. As we review the groups in this order, we find they are likely to have developed less in the way of organized and established modes of life to which they can return. The last group, the young men who came from high school or had just started college, 3,000,000 or so in number, presents one of the most difficult problems. Their problems will of course become the more difficult the longer the war may continue. We should spend much time and effort in establishing methods to ensure their readjustment and resettlement, for they are the prospective heads of the families of tomorrow.

The success of the post-war adjustment plans will obviously be dependent in large measure on the provision of adequate opportunities for employment. The disabled merit pensions in keeping with their handicaps, but as Colonel Bleckwenn puts it: "... disability awards and pensions may foster dependency and insecurity." This applies particularly to veterans with psychiatric disorders that may have led to their separation from the services. Certainly, pensioning is an inadequate solution for the minor forms of such disorders, the psychoneuroses, and we may repeat here a phrase used in another presentation: "pensions penalize psychoneuroses." The necessity for

a prolonged period of good employment opportunities is indeed important for, to judge from past experience, floods of new claims for pensions can be expected in periods of economic depression from the emotionally vulnerable, who may be capable of adequate self-support and good adjustment provided they have fair opportunities to work and secure an adequate living.

Many men in service have already indicated a desire to seek a new occupation on their discharge. They will require vocational counseling, for which we are not fully prepared as yet, i.e., in proportion to the prospective demands. Colonel Bleckwenn has well emphasized the necessity for doing everything possible to help the veteran find the occupation for which he is best suited without delay, so that he can be re-established as a civilian as quickly as possible. A striking sentence is worthy of quotation here: "One important contribution to our boy is to stop thinking of him as a veteran, stop treating him as a veteran and help him to become a good citizen again."

Colonel Bleckwenn has touched on other topics that will be discussed in other sessions of the Institute, such as the question of veterans who desire further education and training, and the problem of those who wish to engage in private ventures. It is fortunate that the machinery for meeting the needs of these two groups is relatively well developed now, and should be thoroughly effective before any large scale demobilization takes place.

It was good to hear Colonel Bleckwenn remind us that many returning veterans will have benefited from their training and experiences and will have developed qualities of character that will enable them to make valuable contributions to the civilian community. He has given us a simple formula for the success of our plans, a formula as valuable as it is brief and simple: "A cheerful greeting and a well chosen job will help most to re-establish them as good productive citizens."

Emotional Attitudes of the Returned Veteran*

by LT. COMDR. LOUIS A. SCHWARTZ, MC., USNR
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Combat fatigue in general is a curable condition of fear and exhaustion precipitated by combat in one who heretofore had a stable personality. Following an intense combat experience, psychoneurotic symptoms occur in a high percentage of the participants, men who are well within the limits of a normal personality. It is a fundamental of psychological thinking when a high percentage of normal people react similarly to a circumstance, the reaction must be considered normal. The apparently abnormal condition of combat fatigue must, therefore, be considered a normal physiologic response. Normally men cast off their fear as soon as the reason for it disappears. The men who break down with combat fatigue have been "saving up their fear". They have unconsciously been carrying around large volumes of unexpressed fear, and they always show signs of increased tension for sometime before they actually break.

Four reasons for fear appear singly or grouped in the case history of the man with combat fatigue; first, he may have entered combat without faith and confidence in himself or his leaders, second, he may have been insufficiently trained, thirdly, he may have entered combat surrounded by cocombatants of whose ability he was dubious, fourthly, he experienced the combat situation when he was suffering with marked physical fatigue. We are not prepared to say just why these factors produce symptoms. Complete analysis of a number of cases would undoubtedly reveal certain fundamental psychological mechanisms through which the symptoms are produced. Any such psychological mechanisms as exist are common to a great majority of men, their eradication is impossible, and their importance can be minimized in the prevention and treatment of combat fatigue.

The preventive measures are clearly indicated from the factors mentioned. Little depends on the medical officer. All men placed in a position of even small responsibility should be carefully scrutinized in regard to their fitness. Men need thorough training and indoctrination in all aspects of their duties before engaging in actual combat. Any method of increasing training greatly increases the effectiveness in combat. Nowhere more than in the psychiatric casualties of war is it demonstrated that knowledge helps to banish fear. It goes without saying that fatigue should be avoided. Unfortunately, this extremely important point is usually beyond human control. In this war men are pushed to the very limits of their physical tolerance and sometimes beyond it.

The global nature of the present conflict imposes the burden of war on civilian and military population alike. Great dislocations and adjustments have been necessary for most civilians, heightening the

*The opinions and assertions in this paper are those of the author, and should not be construed to reflect the policy of procedure of the Navy Department. For reasons of security, no statistics or numbers of neuropsychiatric casualties are mentioned.

normal state of tension. Morale, which reflects this state positively or negatively, has a direct bearing upon the attitude of military personnel. Combatants have two burdens to bear,—their immediate personal danger, and their concern over affairs back home. Too frequent is the example of the serviceman who bears up well under combat only to have his stable adjustment undermined by the seepage of poor morale from home.

The most characteristic symptom of combat fatigue is the repititious catastrophic nightmare. Without it, this diagnosis is questionable. The nightmare usually reenacts all or part of the precipitating scene. The effect of fear persists even after awakening. The dreamer feels compelled to leave his bed, walk around, or seek human companionship. In an adult, this combination of events is rarely met except in combat fatigue.

The startled reaction is almost as constant a symptom as the nightmare. Sudden loud noises, by day or by night, startle the victim of combat fatigue. This is followed by such normal evidence of fear as tremors, dilated pupils, sweating, dry mouth, flushing or pallor, and palpitation. Often in the more acute stages, the startle reaction turns into actual panic. The victim runs for the nearest exit, screams hysterically, upsets nearby furniture, or stands transfixed laughing and crying uncontrollably.

The above symptoms are accompanied by a subtle personality change. The patient becomes morose, sullen, irritable, reticent, intolerant of noise or argument. He may have a peculiar staring expression. He commonly resorts to alcohol as a relief from the psychic torture he endures. He may become a disciplinary problem because of his neurotic symptoms.

Another extremely common symptom is the guilt reaction. It usually arrives from a strategic situation such as one where a group of men is trapped in a spot from which only a few can escape. Regardless of the circumstances of survival, many of those who escape are haunted by the memory of the ones left behind. They are tortured by a sense of guilt and its consequent mood of depression. They protest that nothing could have been done by anybody for those who were lost, and carefully tell of their own efforts to save others. The patient suffering with combat fatigue does not discuss his combat experience with equanimity. He sweats, he trembles, he flushes or pales, he swallows frequently, and he smokes incessantly. No malingerer can successfully imitate the delicate timing of the physiological effects of fear.

The cure of the patient with combat fatigue is relatively simple and quite effective when carried out by trained personnel. When symptoms persist in disabling degree following two months or more of management, either the treatment is not adequate, or the psychoneurosis is not simple combat fatigue. Speed of recovery is decreased in direct proportion to the length of time which elapses between the onset of symptoms and the beginning of treatment. The first step is rest obtained by the free use of sedatives. Thus, it is possible to

start relieving the patient immediately after diagnosis of his condition, long before a hospital is reached. If properly handled at this time, many patients may never require hospitalization.

Regardless of the improvement obtained by rest, the emotional desensitization of the patient to the combat experience should be begun immediately thereafter. The further from the line of duty the patient moves, the more difficult it becomes therapeutically to return him to combat duty. Following rest, each patient should be allowed to tell his story at least once to the medical officer. The elements in the story which are most disturbing to the patient should be noted. It is urgently necessary that patients who suffer with the fully developed characteristics of combat fatigue be given a certain period of time to digest the emotional turmoil of one traumatic experience before they are exposed to another. This is best accomplished in a center where directed recreation and physical work are available. All symptoms are liable to aggravation in the presence of loved ones, friends, relatives, spouse, and family. The over protected, emotionally charged atmosphere of their homes is most unsuitable for these men. No leave should be permitted any man who suffers with the symptoms of nightmare, startle reactions, and personality change.

Patients with combat fatigue respond best to group psychotherapy. This is a new and most satisfactory method of treatment evolved to serve wartime demands. In essence it is the treatment and rehabilitation of the patient in groups rather than individually. Active participation is its main theme. Group psychotherapy involves the cooperative responsibility of a therapeutic team for twenty-four hours daily. The occupational therapist, physical instructor, recreational and educational officers, chaplain, nurse, physiotherapist, hospital corpsman, and psychiatrist combine their efforts in order to integrate the patient's daily activities. In this way the flagging interests, devitalized energies, and salvageable propensities of each patient can be utilized to bring about rehabilitation.

The hospital environment provides a medium of mutual protection and common interest against what patients too often feel to be an alien or unsympathetic world. The patient lives constantly in a select group where he feels he is understood. He shares his experiences with shipmates who "speak the same language".

Most encouraging is the use of sound movies in the deconditioning process of combat experience. These people are extremely sensitive to war movies reproducing battle scenes and sounds. This sensitivity can be used in differential diagnosis of combat fatigue, and as evidence of recovery from it. By recovery we mean the disappearance of nightmares, startle reaction, and the symptoms of personality change. Finally, when such a patient can sit through actual combat scenes in the movie without feeling anxiety or tension, without having to leave, without feeling unduly restless, without feeling depressed afterwards, and without resultant dreams, he may be considered fully recovered from his combat fatigue. This testing must be used carefully as the sensitivity to movies persists long after all other symptoms have subsided.

Many men are discharged to home with neuropsychiatric disabilities. They display considerable hostility and bitterness in their attitude. Many show ambivalent feelings followed by a reaction of guilt. Dormant underlying emotional factors within the family milieu become emphasized—undercurrent and latent factors which become fixed. If these men should receive a pension, the payment for disability too frequently removes the incentive to recover. If the man gets well, the pension stops. Compensation should not constitute a reward for disability.

We must begin to face the problems of demobilization now. The adjustment of every veteran is basically a social one. He must readjust himself to his own civilian status and that of other civilians. He must reorient himself to habits, outlooks, attitudes, and employment. He must learn to make decisions and regulate his own routine. The idealism which he conjured up in his mind about home while at the front may be out of harmony with the reality he finds upon his return. Life at home may seem dull and uneventful. Some of these men are discordant with life, are irritable, and resent questioning on their experiences. Some find it difficult to concentrate or relax. They have a sense of failure. The degree of social adjustment depends largely on the understanding they receive among civilians, and on the attitude of the family. Industry, educational and social institutions, and community organizations must integrate their efforts to effect the readjustment of the veteran. Many veterans do make a spontaneous civilian readjustment. Their previously demonstrated capacity to accept changing events with equanimity assures them a satisfactory post war adjustment.

The satisfactory readjustment to family life involves tact, understanding, naturalness and patience. Full and satisfactory employment and congenial working relationships are paramount. Schools and colleges must adjust the curricula to suit the interests, the practical thinking, and the speed of learning of the returned veteran. Counseling service dealing with family, economic, health, and employment problems should be available.

A large number of men will not wish to return to their previous homes. They have been accustomed to travel and found other communities and climates more to their liking. Better provisions must be made for the migratory worker and his family. Schools and all the facilities necessary for adequate family life will have to be constructed in view of the migratory tendency which has developed.

Group psychotherapy is suggested as a practical method for the treatment of the ever increasing number of combat fatigue cases. With the inevitable high incidence of neuropsychiatric disabilities in the post war world, this method can be utilized for the treatment of selected cases in mobile psychotherapeutic centers. The period of treatment is relatively short. Such centers would eliminate the building of tremendous Veterans' Facilities with men remaining away from their homes and jobs indefinitely. The lack of sufficient number of qualified psychiatrists to deal with individual cases requires the expediency of group technique. The growing understanding of social,

cultural, and economic factors in the production of psychiatric disabilities, particularly those connected with war, makes such group technique possible where emphasis is less upon the individual personality factors. This type of treatment can conceivably include cases of civilian war neurosis as well as those occurring in the armed forces. Neuroses caused by separation from loved ones, deprivation, economic changes, lost civilian individuality, new forms of discipline and restriction, interruptions in studies, trades or professions, unrest resultant of rumors, demobilization, defeatism and confusion lend themselves particularly to the influence of group psychotherapy. Such a program has obvious economic value in a planned rehabilitation effort.

This war has taught that mental disease can be recognized early, that there are specific methods of management for it, that every medical problem has a psychological accompaniment, and that nobody is free in any illness from related psychological disorder. Having become conscious of the problems in the reorientation of veterans to civilian life, we must become self-directive. It is apparent that this rehabilitation can not be the effort of the Veterans' Bureau alone. It is only by the integrated efforts of all the institutions of civil life;—economic, educational, social and cultural, that we can effect a rehabilitation of the veteran so that he may take his place in our post war society.

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Emotional Aspects of Educational Problems of the Returning Veteran

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At the outset I should make clear that I speak with no authority. I have served as a consultant for the War Department in Washington, but I am not authorized to speak for it. I have counseled some veterans on our campus at Northwestern University, but I am not authorized to speak for it. I am not a psychiatrist; I am an educator. These are the colors under which I sail at this meeting.

The most recent bulletin of the American Council on Education is devoted to the education of veterans. It states: "Never before have schools and colleges been given so great an opportunity and so great a challenge." It is this opportunity and challenge that I wish to consider with you during the next few minutes. I propose first, to give a very brief background of the educational aspects of readjusting with the veteran; second, to report some tentative findings of a study of what is actually being done for the veteran in higher educational institutions; and third, to offer for your consideration a minimum program that colleges ought to provide returning service people and ex-war workers, men and women.

Almost everyone knows that two legislative acts passed by the 78th Congress constitute the foundation for government aid in the education of the returning serviceman. They are known as Public Laws 16 and 346, the latter being more commonly referred to as the G. I. Bill of Rights. Public Law 16 applies to veterans who can show that they have a 10 per cent or more handicap because of wounds or other injury incurred in line of duty. Under this law the government will pay their entire tuition, fees, books, supplies, etc., up to $500 per nine months' session. In addition, each veteran will receive compensation of $80 per month or more, depending upon the seriousness of his disabilities. The veteran may select the vocation he wishes to train for and the institution in which to take the training. The only limitations are that the serviceman be prepared for the program he wishes to undertake and that he be admitted to the institution he desires to enter.

Public Law 346 applies to all those who have been in the service ninety days or longer, exclusive of the time spent in the army or navy college training program. Ninety days' service and discharge papers other than dishonorable entitle the veteran to a year of training. A veteran of one year's service is entitled to two years of training; one of two years' service is entitled to three years of training, one of three years' service to four years of training, which is the maximum allowed. The government will pay for tuition, fees, books, supplies, etc. up to $500 for a nine months' session, plus $50 per month if the veteran is without dependents or $75 per month if he has one or more dependents. The individual is free to choose the location in which he will take his training, what he wants to train for, and to select the institution he wishes to attend. The institution

is free to accept or reject students, to set up or not to set up special curricula, and to dismiss those who do not meet standards prescribed.

These two bills will make it possible and possibly attractive for thousands of young men and women to receive more education than they ever anticipated. While we do not now have estimates of the numbers of Wacs, Waves, and Spars who will wish to take advantage of these opportunities, we do have some estimates for men, based on a 20,000 sampling of white enlisted men. The previous educational experience of the serviceman, the availability of accurate information about benefits under the bills mentioned, and the employment situation at the time of his discharge will all have a bearing on the numbers who actually go on to school. Using Army surveys the American Council on Education[1] believes that the following figures err on the side of conservatism rather than on the side of too large numbers. The Council estimates that 30,000 of the 700,000 Negro enlisted men will plan to return to full-time school. 460,000 white men who have had less than a complete high school education desire full-time schooling, and a million more want part-time education. 452,840 servicemen definitely plan to go to college full time, with 194,570 having tentative plans to do so. 286,180 plan to attend college part time. These figures suggest the possibility that more than 900,000 men will be interested in obtaining a college education, while a total of 2,390,000 servicemen are likely to want some kind of education. Such large numbers of men pose many problems for educators: the overcrowding of facilities, dormitories, classrooms, laboratories, and libraries; the need of a much larger staff to care for the increased enrollment; and the need for supplemental financing by local and state governments since federal allotments will not fully meet the cost of instruction. These problems lie outside the title of this paper. Here we wish to consider the less tangible but just as important educational problems facing education.

The investigation that I am about to report does not claim to be exhaustive or intensive. It is more subjective than it is objective; it reflects personal judgment, but judgment based on current practice in public and private institutions of higher learning in the United States. Since it was believed that between now and the end of the war, the number of veterans returning to colleges and universities will be relatively small and will be concentrated primarily in the larger universities, a personal letter containing seven questions was sent to the presidents of all but two member institutions of the American Association of Universities. Several other institutions were added to this list because of their strategic location and distinctive character. All in all it may be said that the present study is based on returns received from some of the largest and most distinguished institutions of higher learning in this country, scattered over eighteen states.

To date replies have been received from twenty-six, well over half of the entire list. On the average 250 veterans were on the campuses

[1] ....., "Education of Veterans Under Public Law 346," Bulletin No. 78, Feb. 26, 1945. American Council on Education, Washington, D. C.

of these institutions, although the range was from less than 100 to over a thousand. More than half of these large institutions had already set up some special committee, appointed a coordinator, board, or counselor to work with the veterans. One of these writes:

> The good and right kind of manpower needed for the proper handling of returning veterans is a serious problem. Our University is committed to the principle of trying to deal with these people as individuals. With all the red tape necessary for the operation of Public Law 16 and 346 and to handle the cases from an individual point of view, our University will have to expand very materially its Office of Veteran Affairs as the larger number comes.

The institution which that writer serves now has 325 veterans. When the "numbers come" that are forecast by the American Council on Education, not only his University but every university and college will need adequate manpower for handling the returning veteran.

What are the problems of those who seek further education? Apparently in the institutions surveyed, the first question which concerns veterans is whether they should go on to school now or seek employment. A second question is how to discover in just what fields they should secure training. A third problem of those who seek further education is one of finances. Some married veterans are taking only part-time work along special lines in which they are interested and are working outside, because they feel they cannot financially afford to give up work and devote themselves wholly to study.

Who should be responsible for educating the veteran who did not complete high school? It will be recalled that it was estimated that 460,000 servicemen who have had less than a complete high school education desire full-time schooling. Who will provide it? Some of you will have read *The Saturday Evening Post* article describing the experiences of the ex-marine who actually did return to high school. Veteran coordinators state that very few veterans who did not finish high school wish to return to high school. They no longer feel at home with high school youngsters. They want to get to college as soon as possible. In the study which forms the basis for this paper, only nine of the college officers representing the twenty-six institutions expressed an opinion as to whose responsibility it was to provide an education for men whose secondary education was interrupted by the war. Three of these did not feel that the college had any special responsibility in this regard; one felt that needed high school work might be obtained at night school. Six felt that colleges should offer sub-college work in such subjects as English, mathematics, chemistry, and physics. As an example of the latter view I quote the following excerpt from a letter:

> . . . we believe that the University should offer sub-college curricula for those whose education has been interrupted at the secondary level. . . . so far we have planned about twenty sub-college courses, four of which are in operation.

Alternate plans for meeting the needs of this group of servicemen are to be found in Wisconsin, Michigan, New York, and Pennsylvania. In Wisconsin veterans attend the Wisconsin System of Adult and Vocational Education. At Michigan State College a Servicemen's Institute has been established which serves as a sort of serviceman's academy. In New York local boards of education are setting up People's Colleges, while the state is establishing twenty technical institutes for trade training. In Pittsburgh a school building next to a technical high school has been set aside for the education of returning servicemen. This building is to be used in the morning for academic work, while the shops of the technical high school are available to the veterans in the afternoon. It will be recognized that these alternatives are feasible in large population centers. For men living outside such areas it would appear that colleges must consider giving sub-college work.

In this connection it may be well to bear in mind the opinions of 748 men who responded to a University of Colorado inquiry asking if they would prefer classes organized for veterans only. 648 responded "No." Quite clearly veterans do not wish to be segregated nor favor anything resembling segregation in education.

Apparently some psychiatrists would agree with these veterans, for the chancellor of the university having the largest number of veterans represented in this investigation wrote:

> After a conference with the psychiatrists in our own medical school we decided that we would make as little difference between them and our civilian students as possible. They are taught in the same classes, follow the same subjects, and, in the months since we have been active with them, the percentage of success and failure is just about the same as that of our student body as a whole.

A third question directed to the presidents of the institutions cooperating in this study was: What problems are veterans on your campus acually encountering? We have all seen lists of problems, such as developing emotional control, reviving sensibilities, overcoming restlessness, accepting personal and moral responsibility, overcoming bitterness toward civilians, finding new values, finding new goals, adjusting to marriage, returning to student status, providing for individual differences, realizing that not all veterans are or will be problem cases. The following problems were cited in the present study in the order of frequency mentioned:

1. Emotional and psychological problems.
2. Inability to settle down to University work.
3. Difficulties common to students whose schooling has been interrupted.
4. Difficulty in adjusting to sedentary living habits again.
5. Poor health.
6. Inadequate finances.

7. Lack of preparation for college work.
8. Difficulty in getting into social stride.
9. Too heavy academic program.
10. Impatience with civilian lack of understanding and appreciation.

Such lists as those given are useful in helping us see the problems that we must be prepared to meet, but they are also dangerous. We may forget that such lists are somewhat artificial abstractions from life, that no veteran is likely to fall into any preconceived pattern, and that the reality is a human being, not a problem. We may also tend to look at every veteran as though he were a "problem", in which case we become the problem, not the veteran.

Most of the institutions cooperating in this investigation explained that the men now on their campuses do not represent a cross section of the group that will eventually return. One cooperating official stated, "Almost all persons now being discharged have some physical or mental difficulty that prevents their further use by the Army. The preponderance of problems that require solution before the proper curriculum can be chosen are those concerning physical or mental handicaps."

If these emotional and psychological problems are so prevalent, what should administrators do about them? An eminent scientist, head of one of the country's most respected private institutions, says:

> I do not think the faculty of this institution, nor of any normal institution of higher learning, is competent to deal intelligently with psychopathic cases. It may be questioned whether psychiatry is yet sufficiently developed as a science so that even the specialists in it can agree upon an educational program, and certainly the average institution that is set up for normal students is completely incompetent to handle cases of that sort. For any intelligent treatment they must be turned over to specialists.

Perhaps by way of supplement or contrast, I should read the response received from a tax-supported institution in one of our neighboring states.

> The difficulties of returning servicemen (all of whom are medical discharges) encountered so far in our institution would rank somewhat like this:
>
> (a) Health—Every few days we are calling the Veterans' Bureau and asking them to accept, for physical reconditioning, one of our ex-service students. Three out of this number have been mental breaks, but the very large per cent of them have been definite physical ailments from which they had not really recovered and have to go back for further treatment or operations and that sort of thing.

(b) Ability to settle down to the kind of work and living that is expected in the University. Much of this is the inability to spend long hours with their nose in the book and to discipline themselves in mental work. I should add, however, that our ex-servicemen are doing better than their civilian classmates so far as grades are concerned.

(c) We have a good many rather highly nervous cases, and the difficulties involved with those are the difficulties that we have with any student. We try to help them to adjust themselves by working with each one as an individual to do the most common sense thing that seems to need to be done at the time. I would like to say in passing that some of these cases, although requiring a lot of patience to handle, are proving to be some of our best students and will on the whole make better adjustments to the University program than we actually anticipated.

Perhaps the finest lad that we have, both academically and in terms of leadership in the Men's Residence Hall and various other factors, was a rather highly nervous case when he came to us and required a lot of careful handling. Now I would say that he is fully adjusted and will show his leadership in an excellent way.

Certainly specialists are needed, but faith, common sense, understanding, and patience are required of the rest of us.

What types of curricula will best meet the needs of those whose education has been interrupted at the college level? Responses to this question were received from thirteen institutions. The officials of ten believed that their regular courses are sufficiently broad to care for the veteran. Several mentioned ways of providing a way for the veteran to take review work. One of them wrote:

> May I illustrate with a case who is just now being dealt with in our Law School. This young man left at the end of his first year of law. He is being discharged from service on March 5 and will immediately come back to school and enter the Law School on a course called Readings in Law. During the remainder of this semester he will really be in a type of review which will help him to get back his own confidence and understanding in his law courses, and then on April 28 he will begin his second year of law. Our experience so far has shown that the former student coming back gets back into his work and picks it up faster than he thinks he will. Therefore, we find that the review type of course which our various schools have developed and are developing do not need to be long, but primarily long enough to provide the individual with the feeling of reassurance that he can get back into the stride of things.

In addition to their regular courses and review courses, several institutions are offering short courses, special courses, or two-year

terminal courses. One or two admit students at intervals more frequently than at the usual registration periods. One large state university mentions specifically emphasis on an individualized registration period for veterans. Several have inaugurated a more adequate testing and counseling service to help the veteran select the kind of program and amount of load he is to carry. As to the kind of courses in which servicemen are interested, the returns of this study parallel returns from 9,000 servicemen who were sent questionnaires by Boston University, University of Colorado, and the University of Illinois which show decided interests in engineering, business administration, accounting, teaching, law, and medicine. Practically all of the opinions that I have discovered from army education officers in the field, veterans, and veteran administrators are to the effect that the veterans will want something that will lead to a job as quickly as possible. They are impatient, they feel that they have lost valuable time, they want to get ahead rapidly. In view of the influence of the veterans of World War I on our national life, one might ask whether the veterans of World War II should not be made aware of the responsibilities that will rest upon them as citizens and hence parallel their vocational or professional program with a sound general education. One of the West Coast college authorities cooperating in this study wrote:

> It is my observation that the returning veterans . . . tend to be interested in professional or vocational training courses and they feel keenly the pressure to prepare themselves to make a living. With this sort of attitude it is difficult to impress them with the desirability of a liberal arts training, however necessary such a training may really be.

What are the problems of those who have completed their professional training and feel the need of refresher courses? Most of the institutions have not faced this problem as yet. A few have made some preparations for them as indicated by the following two quotations from western and eastern universities:

> It is our intention to offer refresher courses to undergraduates largely in the Extension Division. For those who feel the need of more elaborate work we are suggesting the repetition of certain courses. For refresher courses in the professional fields, such as medicine, dentistry, and nursing, programs will be on the graduate level.

> With some exceptions these problems will be met by allowing such students to select their courses freely from the present curricula. In some fields retraining courses will be needed. We are already preparing such courses in Hotel Administration, Veterinary Medicine, and Law.

What about methods of instruction? Do they need to be altered for the mature students who have had a background of experience quite different from that of the average student? Eighteen college representatives expressed their opinions on these questions. About one-third of them feel that the methods of instruction will not need

to be altered. Another third felt that some change will be necessary. The following statements from two replies indicate the nature of their opinions:

> I am firmly convinced that it is going to be necessary for many instructors to modify their methods of instruction when the veterans begin returning in considerable numbers. We are faced with a very definite challenge from these veterans and I believe we have a difficult job before us in adjusting our methods to meet the demands of the several age groups which will make up our classes in the future.
>
> Methods of instruction will be somewhat modified by the influx of more mature students, and for the most part this result will be good. However, the returning servicemen will be unduly impressed by the effective teaching of skills to which they were exposed in service, and will be inclined to suppose that the same methods would be equally effective in teaching generally.

The nature of the changes to be made are not altogether clear. Of those mentioned, more personal attention to the problems of the individual student ranks first; less lecture and less "spoon feeding" and more participation in class discussions on the part of the student are recommended. One looks in vain for the mention of the use of audio and visual aids or improved methods of teaching foreign languages. A third group of respondents stresses the importance of the teacher in the instructional process. Perhaps the following reply is indicative of the opinion held by this group:

> Where good methods of instruction have been in vogue, God forbid a change. Where poor methods have been undisturbed, get rid of them. I think the veteran's response is determined very largely by the personality of the teacher. Combine good methods of teaching with good personality and the veterans will respond in the same way as will any other group of students.

It would appear that two-thirds of the institutions included in this study contemplate no significant alteration in their instructional methods.

What extra-curricular activities need to be provided for these mature students? Seven universities provide a special organization for veterans, called by various titles. All but two others express the opinion that the regular extra-curricular activities of the university will suffice for most of the veterans. One respondent expresses the idea in this fashion:

> No unique program needs to be organized. The sooner the returned veteran falls into the pattern of normal-peace-time living, the better. The servicemen do not wish to be segregated, socially or academically.

An opposing view is contained in the following excerpt from a letter:

> As to extra-curricular activities, many of these men are married and are not interested in undergraduate athletic programs and college methods of blowing off steam. Social organizations for married couples, discussion groups, and the opportunity to participate in light athletics such as teams, swimming, and golf are the needs for these groups.

As a result of this investigation what conclusions can be drawn on the basis of these tentative findings. The answer is "NONE". However, some general impressions, which are not too valid, remain. The first is that the colleges and universities for the most part have only made a beginning in their attempt to deal with the problem of the returning veteran. For example, take the question: Whom should they educate? Should they educate only those that meet their entrance requirements? Should they re-admit students who had poor academic records before they entered the service? Who should be responsible for educating the serviceman who did not finish high school?

Possibly a prior consideration to the answering of these questions is the realization that many veterans will not return with the same education that they had when they went into the service. More than a million men in the Army, Navy, and Coast Guard are now participating in the Off-Duty Correspondence program of the Armed Forces Institute. After the cessation of hostilities an On-Duty educational program will be installed, to which any interested servicemen may give twenty hours a week of their time. Elementary, high school, and trade school instruction will be offered. Headquarters for university training in Europe have already been designated in Paris, Rome, and Munich. With such a vast program of Off-Duty and On-Duty educational program in force, each educational institution will be confronted with new problems of admission. In World War I blanket credit for one or two years of service was given; studies reveal that 73 per cent of men given such credit failed out. They were not prepared to do advanced work. In World War II careful plans have been made to furnish information to institutions regarding the training and experience that servicemen have had so that an educational program based on demonstrated competence can be planned with them. Undoubtedly some applicants for educational aid under the G. I. Bill should be counseled to take advantage of the loan feature of the bill instead of planning to go to college. No good either to the student or society can accrue from admitting students who are unprepared to do educational work.

At present it would appear that only a few universities believe in the theme of this conference—*Adjusting with the Veteran.* Many believe in "education as usual." For example, recall the opinions—"the regular courses will take care of the students," "the regular extra-curricular activities will suffice," "not much alteration in teaching methods is required." While I have confidence that changes will eventually come, present thought seems to suggest that in many universities the veteran is expected to do most of the adjusting. General concern is evidenced over the fact that servicemen seem to be

interested in practical, professional, and vocational fields instead of general education. A few institutions believe that veterans with emotional problems should be kept off the campus. Some are planning to set up a more adequate educational, vocational, and adjustment counseling service to help the veteran. Of course, great differences are to be found between institutions. While no hard and fast division can be drawn, it does appear that tax-supported institutions have tended to respond more readily to the problem of readjusting with the veteran, while the privately supported institutions have tended to be the custodians of the status quo. Let me reiterate, however, that these comments are residual "impressions"; they are not "facts." I have every confidence that all higher educational institutions will in time more adequately meet the needs of the returning veteran. They must meet them or a new educational institution will eventually spring up to replace the old.

What should educational institutions do in readjusting with the returning servicemen? Before this question can be answered, certain preliminary statements must be made. (1) Most institutions do not now possess enough factual evidence on the basis of which authorities can be sure of the proper policies to follow. (2) Since the medically and psychologically discharged veteran outnumbers all other types, it may be wise to postpone the development of a program until the needs of a more representative group can be studied. (3) Educational institutions will desire to treat the returning servicemen in a cooperative and generous fashion. (4) Such cooperation does not necessarily imply that anyone who desires to attend a particular school or college should be admitted. In the long run wo do no service either to the veteran or to society in admitting students to such schools if they are neither interested in nor can profit from what these institutions have to offer. (5) While it is clear that some special arrangements will need to be made for returning servicemen, it seems evident that they do not wish to be educated entirely apart from other persons of their own age. (6) The opportunity that educational administrators have to make their institutions more suited to the needs of servicemen and more flexible in practice should be seized upon to establish the permanent practice of meeting the real needs of their students. Flexibility can be achieved without a lowering of educational standards.

With this background it is recommended:

(1) That where possible, local communities provide for the education of the returning veteran who has less than a complete high school education or the veteran who does not wish to attend college. The Wisconsin plan of encouraging the veteran to attend the Wisconsin Adult Education and vocational school system seems ideally suited to this purpose.

(2) That colleges and universities should establish Consultation Boards for returning servicemen and women and ex-war workers. On such a board there should be one member who knows the rules, regulations, traditions, and personnel of the college or university; a second member should be a veteran of World

War II who has seen field duty; a third member should be an ex-war worker; and the fourth and fifth members should be persons rich in the knowledges essential to vocational and psychiatric counseling. This board would be a body to which employed personnel could refer problems requiring the determination of policy. Perhaps one of its prime functions would be from time to time to present the needs of the veteran and ex-war worker to the faculty and staff.

(3) The Office of Veterans' Affairs should be a part of the Division of Student Personnel. General counseling service on vocational and educational problems, provisions of veterans' benefits should be rendered by an enlarged staff of the Division of Student Personnel. Admissions, Housing, Records, Student Activities, Health Service, Placement and Testing Offices should be called upon as needed to give special consideration to the veteran. Easy access to psychiatric service should be assured. The Office of Veterans' Affairs should have laison relations with advisement officers in each college of the University to give special academic counseling to veterans. With the help of the Consultation Board it would be my hope that these counselors would be empowered to cut through non-essential prerequisites and course sequences so that the veteran would be able to attack problems of his major interest at the earliest possible moment.

(4) While credit for separate military experiences should be given on the sound bases recommended by the American Council on Education, admission of veterans to college should not be by the pre-war "rituals" of time-serving, Carnegie units, college preparatory sequences, and high school certification. Other measures of competence and evidence of ability to do college work should be employed. Education can be streamlined without torpedoing standards.

(5) It is recommended that colleges establish "Vestibule Schools" for veterans. The main purpose of such a school is to enable veterans to get under way with their studies without waiting until the next term opens and also to assist the veterans in readjusting themselves to college life. They would be registered in the regular courses of instruction in the university as soon as they are ready to enter them and a new term begins. Such a vestibule school would also be under the advisory direction of the Consultation Board.

(6) Colleges and universities should supply review courses in the various areas of general and professional education where needed. Where other facilities are not available in local communities, a small number of sub-college courses should be provided. As soon as the veteran has demonstrated his competence to do work of a college grade, he should be enrolled in such courses. It would appear more important to provide a few courses of sub-college grade, than to do sub-college work

in many courses of supposedly college level. Regular courses should be stripped of their lethargical character and where possible aimed more directly at the functional outcomes sought for all students, civilian or veteran. Less emphasis should be placed on passing courses and amassing credits and more emphasis on meaningful and purposeful learning. Educators should not fail to remember their responsibility to help students to become good citizens, good fathers and mothers as well as wage-earners. Therefore, general education should not be neglected.

(6) Methods of instruction will need to be carefully re-examined. Considerable emphasis in all courses should be placed on methods of study, habits of work, planning and evaluating programs of study. In many instances reliance on the lecture should be replaced by guided group discussions. Visual aids, demonstrations, actual participation in processes should be multiplied. Attention to individual needs should be stressed. Remedial techniques should be employed where required.

(7) Aside from participating in a veterans' organization on the campus, returning servicemen and women should be encouraged to join with other students in campus activities. It is conceivable that discussion groups and other activities may need to be organized for the more mature students. It is believed that as little segregation as possible should occur and that even in these activities many civilian students will desire to participate.

As I stated at the beginning, American education is faced with its greatest opportunity and greatest challenge. We may adopt one of three attitudes: (1) we may become so excited about the veterans' problems that we go off half cocked; (2) we may tend to deny that there is any problem and go on with "business as usual"; or (3) we may study the problem carefully and sanely, realizing that in the situation there exists not only an opportunity to help the war-worker and veteran, but also a chance to improve education itself. It is this latter attitude that I hope we shall adopt, keeping level-headed about changes that should be made, cooperative but not political in our dealing with the problem, holding on to the tested values of the past but not being afraid to forge new weapons to meet present needs and those of the future. The future of the veteran is to some extent in our hands, and to a very large extent ours is in his.

Discussion of Paper of Dr. Francis Rosecrance

by RUTH O. McCARN

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I am sure you will agree with me that Dr. Rosecrance's paper is interesting and valuable. My comments will be directed toward the less formal side of the education of the returning veteran. The motivation of veterans who return for education will include immediate and long term goals. Christopher La Farge in his article in the April issue of *Harper's* magazine suggests that veterans would do well to return to school while they are making their adjustment to civilian life. In any event schools and colleges have an obligation to see to it that each veteran is helped—not hindered—in his change of status from soldier to civilian.

It is profoundly important to the veterans as well as to the school that everyone with whom they come in contact treat them with courteous friendliness and genuine interest. It goes without saying that such friendliness must be genuine and not condescending. It is also important that they be helped to select courses at which they will not fail. General experience indicates that they should start slowly, taking not too many hours during their first term of work. Boys who have been in the thick of battle will many of them find it hard to concentrate on books.

It is to be hoped that methods of college teaching will be improved by what the military services have found out about visual aids, language instruction, and methods of presenting material. Certainly the teaching methods of instructors will be sharpened by the presence in their classes of men who have had experience in the remote countries where war has gone on.

In the whole field of informal education there is much that can be done to interpret the veteran to the rest of the campus and the campus to the veteran. At our own University veterans have an organization which they call the Anchor and Eagle Club. The group numbers about 200, four of whom are women. At the beginning of the year the group is primarily concerned with such practical questions as the housing of veterans, helping them to get registered, and in general get off to a good start. The adviser of the group tells me that in the beginning the group seems large and vital. Membership drops off as individuals get their needs met. The fact that attendance at meetings declines is in our opinion a healthy sign. Recently the student Y.W.C.A. arranged a meeting attended by women students and veterans. It was a frank discussion of the problems which veterans find in student attitudes with recommendations on how to shorten the gap between mature veterans and the less mature undergraduate.

The return to colleges and universities of the thousands of men whose education has been interrupted will mean that college administrators will need to do some careful thinking about some consequent problems. For instance, it is likely that we will need to house married students, perhaps married students with young children. It is likely

too that colleges in the North will have a great increase in Negro applications since the federal provision for educating veterans applies without discrimination as to color, race, or creed.

If every school could have the kind of board which Dr. Rosecrance suggests to advise on policies that affect veterans there would be less likelihood of our falling between two dangers in our handling of the problem: (1) Treat the veteran like all other student applicants, an attitude of "This is what we have to offer; you can either take it or leave it," and (2) Go all out in an effort to meet the needs of veterans even though we abandon our usual college offerings. From our experience here at Northwestern we feel that veterans do in general wish to be treated like other students. However, they need to have access to the help which should be available to all students. That is counseling that is based on understanding, some facilities for making administrative requirements more flexible, and a faculty that is genuinely interested in and responsive to needs of individual students.

The Emotional Aspects of Industrial and Employment Problems of the Returning Serviceman

by H. C. TAYLOR

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There has been so much discussion during the past year or two concerning the problems of returning servicemen, by both professional and lay groups, that it seems hardly possible to present any startlingly new points of view on the subject, from the industrial and employment standpoint or from any other standpoint. This paper represents simply an attempt to organize in outline form the major aspects of the problem of the returning serviceman, in order to see in what form the problem may actually confront an industrial organization at the close of the war. Furthermore, the paper will be concerned entirely with the large group of servicemen whose readiness to return to civilian life can be assumed; rather than with the relatively smaller group whose battle experiences or physical disabilities have been of such severity as to require professional care and prolonged efforts toward rehabilitation.

Background Factors Contributing to Emotional Disturbance

The degree of emotional disturbance present in any individual, of course, is dependent in part on the personality organization which he brings to the situation, and in part on the complexity of the environmental problem which he is called upon to face. It is, therefore, clear at the out-set that the extent to which the group of returning servicemen as a whole may develop emotional difficulties with respect to their occupational experience is to a large degree dependent on factors which extend far beyond the control of any one individual or any one organization. Some of these basic background factors which will determine the extent of the problem may be listed:

1. *Undoubtedly, the most critical single factor is the capacity of the country to provide the sixty million jobs which have been set as our postwar objective.*

If business conditions are good, and if a reasonable degree of prosperity can actually be maintained, the frustration incident to the reabsorption of returning servicemen will be vastly reduced. Much of our preoccupation with the problem of the returning serviceman seems to be traceable to our uncertainty as to whether the nation will be able to provide a means of livelihood for all who wish to work in the postwar period. Broadly speaking, this is the entire problem of reconversion and postwar security which will shortly be the nation's number one problem. It is mentioned here not because it will be within the control of any one of us who may deal with an individual returning service man, but because it will so profoundly affect the total scope of the problem.

2. *National legislation and policy concerning veterans' rights and privileges.*

The further development of a comprehensive national policy with respect to the employment rights of servicemen, and the provision

of financial and educational benefits during the readjustment period, should have an appreciable effect on the extent to which environmental frustrations may cause emotional difficulties; and, in the over-all, these policies may be of more significance than the isolated efforts of any one group or organization dealing with the individual veteran.

3. *Company policy.*

In a large organization, much of the effectiveness of the individual handling of a particular serviceman will depend on the formation of a definite and concrete company policy. Three comments may be worth making with respect to the formation of company policy.

A. Policy formation at this time is difficult because a policy has to be directed toward the solution of a concrete problem; and so much of the problem is at present far from concrete. It is not known when or at what rate the reabsorption of servicemen may be required; and it is not known what business conditions may prevail when they return. In formulating a policy many organizations will, therefore, have to "feel their way along" and provide increasingly concrete rules and procedures as the nature of the problem becomes more evident.

B. As a preliminary planning measure, each organization may wish to make some assumptions as to the business situation which is likely to prevail, and some guesses as to the rate at which the servicemen will return. On the basis of these assumptions, at least some tentative plans can be laid for the force readjustments which will, under those circumstances, be feasible.

C. As an immediate measure, it may be noted that there is value in *consistency* or *uniformity of treatment.* In the absence of a suitable long-term policy, organizations may adopt interim rules which appear to be adequate under the conditions of the moment; and may then set up controls in order to insure that employment, placement, service and line organizations will administer these temporary policies in a uniform manner from case to case. Such matters as seniority rights, promotions, and rate readjustments can, in this way, be administered so as to minimize the immediate causes for discontent on the part of one serviceman as compared with another.

Job Problems and the Emotional Responses of Veterans

We have just reviewed the economic and industrial back-ground which will provide the setting for the job experiences of the group of returning servicemen. Let us assume now that jobs are available and that the returning serviceman does find at least a reasonably satisfactory job opportunity. Let us review briefly what problems he may expect to face and how he may be expected to respond to these problems. Three sources of frustration come to mind as bases for the problems he will face in adjusting to his industrial environment.

1. *Any new job is a problem to anyone.* This obvious fact has been emphasized from time to time in general personnel work, and has received particular emphasis during the war period when housewives and others who are not normally a part of the labor market have been

seeking to adjust to the industrial situation. It may well be that a sizeable portion of the problem of reabsorbing servicemen may be no more beyond the normal range of personnel activities than is implied in the need to provide adequate orientation and induction procedures which will simplify for anyone the problems of adjusting to a work situation.

2. *A vastly different job is a problem to anyone.* This also is an obvious fact which has always received attention from employment and personnel people. In normal times, there is often, for example, some reluctance to hire a former house-to-house salesman on a confining desk job, or to place a former clerical worker of introvert characteristics on an active assignment involving difficult personal contacts. Any environmental change which requires considerable reorganization of habit represents a problem-solving situation which may lead to emotional disturbance on the part of some people. It is clear that this problem will present itself to nearly all returning servicemen. The life of a soldier is different to a marked degree from the life of the average civilian. It was a problem for most men to disrupt their civilian habits and acquire the habit patterns necessary to a soldier; and will be a problem to them again to break up those habits and return to a civilian routine.

3. In addition to the necessary readjustments which every soldier is called upon to make, *many have had emotional experiences of acute intensity in their combat experience.* This group will require special consideration beyond that which will be necessary in effecting readjustments of the two types just enumerated. It may be pointed out, however, that although this is the group with which we are most often preoccupied in thinking of the employment of returning servicemen, it will actually represent a relatively small proportion of the total volume of reemployment. Of the total of eleven or twelve million servicemen, only a relatively small group will have had combat experience to an extent which might be traumatic.

In meeting these problems of the job situation, many of the returning servicemen will give evidence of emotional disturbance. The nature of these emotional manifestations, it may be assumed, will be the same as those which appear in any other group of people in the presence of enyironmental frustrations. The war and the subsequent period of readjustment have provided new problems for these men; but they have not provided the human organism with any new forms of refuge or emotional response. Presumably, we should find their abnormal manifestations running the entire range of emotional responses, including the common hysterias, phobias, ideas of reference and regressive behavior; as well as the major psychasthenic and neurasthenic symptoms of chronic indecision and abnormal fatigue. Thus, there will be more cases of emotional disturbance than in the prewar working population, but not basically different kinds of cases.

A final observation with respect to the emotional problems and emotional responses of the veteran is this: that there is reason for real optimism with respect to the long-term outcome of these emotional disturbances in the case of the vast majority of the men. In

our prewar employment experience, the obviously disturbed individual was likely to be an individual whose personality makeup was unequal to the demands of ordinary every-day life. For that reason, he was often regarded as a poor employment risk. The returning servicemen, on the contrary, are by no means persons who were unequal to the demands of ordinary civilian life. They are, for the most part, men who have successfully made the adjustment to military life, which was markedly different from their former pursuits and far from their own personal preference. There is, therefore, no reason to question their innate capacity to readjust to a life which they led for many more years than they will have spent as soldiers, and to which they are most anxious to return.

The implication of what we have just said with regard to the emotion-provoking problems and the emotional responses of the returning serviceman is that these problems and responses will represent the same problems and the same responses which we have always recognized to a lesser degree in the case of persons who are seeking to adjust to a given business and industrial situation. They will be aggravated beyond the usual degree because the extent of change from the preceding occupation will be greater than usual, and because these men will at the same time be required to rehabituate themselves to all other phases of civilian life.

Minimizing Frustration in the Job Environment

The personnel job in industry has always been addressed in part toward the problems of facilitating the adjustment of individuals to the work situation; and it may not be too much of an over-simplification to assume that the job of reabsorbing these men will involve chiefly an increased emphasis on the adequate functioning of the normal personnel processes. It may be helpful to enumerate some of the major personnel functions in terms of the problem which may be presented by the returning servicemen.

1. Inasmuch as the employment office will represent the first contact for these men, it is desirable that the atmosphere of the office be as cordial as possible, and that the employment process itself be carried on as rapidly and as efficiently as possible. Many of the men will be sensitive and apprehensive when they come to look for a job; and their frustration may be eased considerably at this point of initial contact.

2. It is important that their job placement be reviewed carefully in the light of their previous civilian experience, their military experience, and their interests and aspirations. Clearly, this is a desirable objective in the case of any prospective employee, serviceman or otherwise. In the majority of cases, it will present no peculiar problem. Wherever high grade military experience has a reasonable counterpart in civilian occupations, it will be mutually desirable, from the standpoint of the applicant and the industry, to effect a job placement which will utilize that training.

It is anticipated that there will be difficult cases of individuals who have achieved a considerable degree of distinction in military

work which has no civilian counterpart. Although in many cases and in many companies this problem may be successfully met, it seems likely that, in the over-all, there will be cases of frustration arising out of the necessity for this type of readjustment. The problem is not only a military one. There have always been some persons whose previous line of work has become impossible to continue, and who have not been able to change to another occupation which would utilize to the fullest the skills and capacities exercised in their former position. There is no neat solution beyond a search for the best available solution in each individual case.

3. It will be desirable to provide systematic induction procedures in order to simplify the problem of adjustment during the early weeks and months of employment.

4. It will be necessary to give additional attention to the possibility of special training courses designed to fill in rapidly the "gaps" in the information and skills possessed by these men. If they had not lost time from their normal working experience because of the necessity of military service, they would have acquired some orientation and skill in their chosen occupation. It will be desirable to help them make up this lost time insofar as it is possible to do so.

5. In recognition of the fact that the adjustment period for these men will be more acute than in the case of normal entrants to the working force, it will doubtless be desirable to provide systematic follow-up procedures during the early months of employment, in order to review both their job experience and their personal preoccupations.

6. It will be desirable to help them secure information concerning their rights and privileges as veterans, and to guide them in obtaining any assistance or service to which they are entitled.

7. Finally, it will be desirable to provide special training to personnel people and line supervisors concerning the problems involved in handling the returned serviceman.

This training should presumably include some discussion of the fact that these men are faced with the problem of unlearning a whole series of habits, a whole way of living, which is no longer appropriate to the environment in which they now find themselves; and with the problem of learning or re-learning the habits required in normal civilian life. This is a problem-solving situation in which there may be times when the problems are difficult to cope with. At such times, fears, apprehensions, and emotional disturbances are to be expected; but these disturbances will disappear in time if we exercise patience and understanding. The key note of this training—and, indeed, possibly the key note of all we might say concerning the problem of absorbing veterans into the industrial situation—may not be too poorly summarized by the words, "time and patience." The process of habit formation—of unlearning the old way of life and relearning the new—is bound to take time. To a large extent, time is all that will be required. Meanwhile, it will be the function of the

personnel man and the line supervisor to exercise tolerance and understanding, with the realization that in the vast majority of cases, time will erase the problem.

Therapeutic Aids to Adjustment

We have now reviewed some of the ways in which the industrial environment may be so set as to minimize the sources of environmental frustration and thus to speed the process of adjustment. It will be clear that no amount of care in these respects can completely wash out the essential problem-solving nature of the situation for the returning serviceman. What therapeutic aids can be provided, beyond the removal, so far as possible, of the sources of environmental frustration?

In a professional group such as this, there are doubtless many different answers which might be given to this question depending on the theoretical preferences and clinical experience of the members. It may be of interest, however, to mention that in the Western Electric Company, the Personnel Counseling Plan has been designed to provide assistance to individuals in thinking through those problems which are potential or actual causes of emotional disturbances. The plan is based on the observation that in any group, industrial or otherwise, any person who does not lead a purely vegetative existence is at times bound to be faced with problems of varying complexity and importance to which the solution is not immediately apparent. All such situations may be thought of as sources of apprehension and emotional disturbance, giving rise to symptoms which range from minor preoccupations to emotional break-down. The returning servicemen will in this respect represent no new kind of problem, although the number of such causes of disturbance may be greater than in the case of the normal working population.

The therapeutic method used in the personnel counseling plan consists basically of the unguided interview. It is the function of the interviewer simply to stimulate the interviewee to continue his thinking about his problems in a way which will lead him to a solution on the basis of which he himself can take definite action. This method is familiar in principle to all of you and hardly needs to be described in further detail. It may be well to emphasize that this method differs sharply from the other common method of giving clinical assistance, in which the counselor makes a diagnosis of the problem; determines upon a solution which he believes to be the proper one; and communicates this diagnosis and solution to the interviewee in the form of advice. In this active type of therapy, the counselor may also bring other persons into the situation, such as friends, relatives, or supervisors, and enlist their aid wherever he feels that it may be helpful in working out a solution to the problem. Without attempting a theoretical discussion of the relative merits of these two methods of psychotherapy, it may be noted that the counseling procedure as now used in the Company has proved helpful to many employees since its inception in 1936; and it should likewise be helpful to returning servicemen in coping with their problems of adjustment to civilian life.

Conclusion

It can not be hoped that this review will shed much light on the special problems which will undoubtedly arise in individual cases of industrial adjustment problems of returning servicemen. As stated at the outset, it is not the purpose of this paper or this conference to deal primarily with the extreme cases of psychological disturbance arising from combat experience or physical disability. Many of these men will, of course, require institutional care to begin with, and many will eventually be able to resume a normal life.

It is hoped that this will be helpful simply as a review of the employment problems which may be encountered in the typical cases of readjustment from military to civilian routines. If the national economic situation is such that reasonable job opportunities can be provided for these men, it seems likely that there will be few problems which time will not heal in an atmosphere of patience and understanding.

Discussion of Paper of Mr. Harold Taylor

by AGNES A. SHARP, Ph.D.
Head of Medical Department, A. B. Dick Co., Chicago, Illinois

In discussing Mr. Harold Taylor's paper I want to emphasize the fact that during the past two years all of us have been making plans, policies and programs for the returning servicemen and women. Two years ago it seemed much simpler than it does now. Perhaps it was because looking to the future we were much more certain than we are now. It is perfectly true and increasingly so that every Company in this area that I know anything about is aware of its responsibility for the future not only of their own veterans but of all veterans and they are making plans to carry their responsibility.

The now famous 60 million jobs means that every Company has to plan ways of adding to their production or else there will not be the 60 million jobs.

Mr. Taylor is quite right in pointing out that the degree of emotional disturbance present in any individual is in part due to the personality of the man and in part due to the complexity of the environment in which he works. It is clear to everyone that a man's job is not his whole life, but it is also clear that a man must work, to eat, to live, and that without a worth-while job it is difficult for him to be happy. Made work is not enough. He must feel part of a going concern and have respect both for his job and for himself.

There are three angles being discussed here at this two-day meeting. First, the veteran's health both physical and mental, for now and in the future, that must be planned and cared for. The Veteran's Bureau is the responsible agency and the medical profession is making wise plans. The educational and vocational angle of the returning veterans' lives is being watched over by the educational institutions and their plans too are being discussed here. Perhaps it is because other people's jobs look simpler than our own that it seems to us in industry that the Veterans Bureau, organized primarily to carry out the government plans for the welfare of veterans, and the educational institutions who cater to the needs of the individual, are in a more strategic and simple situation than is industry on which so much depends. Industry must keep going and provide jobs for these veterans. Industry knows this and is doing its best to plan ways and means of carrying out this responsibility.

Commander Schwartz said this morning that certain facts and responsibilities must be recognized by returning servicemen and women if they are to be well and happy in their work. He says this out of his experience in Naval Hospitals. Psychologists call this the "reality principle", and we discuss the fact that certain unalterable external facts call for an internal adjustment on the part of individuals finding themselves up against these facts. One good reason why a job is necessary to the servicemen is this reality principle whereby they measure up to standards of production which, in the end, give them a sense of accomplishment. This means that consistency and uniformity of treatment in the job is a good thing rather than the attempt to fit each job

to the individual. Placement, of course, is important, advice to them is important, the service available to them in each organization is important, promotion and rates must be fairly handled, and they must be absorbed quickly into the group so that their sense of dislocation from leaving an organized whole, the military services, is taken care of by belonging to a new group.

Finally, I would like to discuss the program of the non-directed interview which has been so well developed in the Western Electric Company since 1936. All normal people in this country like to gripe. It is a sign of good morale, only if this gripe is listened to, accepted and changes made when the gripes indicate they should be made. They are primarily safety valves.

It must be remembered in discussing the non-directed interview that Western Electric has a large Personnel Department, a large Service Department and an employee's club called the Hawthorne Club in the plant which Mr. Taylor has been describing this afternoon. These departments function as such organizations should for the benefit of the employees.

The non-directed interview primarily furnishes the opportunity for a person to try his ideas out in a benign, friendly atmosphere. The interviewer performs the function of a sounding board and a mirror in which the person who is talking hears his ideas and sees his plans as he spreads them before a person trained to listen, pledged to the confidential handling of everything he hears, and friendly but not easily influenced. It is amazing how often a very fine idea or a real problem changes its complexion when talked about before a friendly but astute listener. The reason I think this has worked so well at Western Electric is that the interviewers do follow the instructions and do not solve problems or direct the individual towards solutions of his problems. The interview develops in the employee a degree of the power of self evaluation or autocriticism which we all need. Such an interview helps one take responsibility for his ideas and the solution of his problems. I am sure the non-directed interview will be a valuable approach with the returning veterans.

Helping in the Readjustment of the Soldier and His Family

by MARGUERITE G. NORDMAN

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Newspaper headlines, magazine articles and radio broadcasts are all drawing attention to the veteran. Will he be different when he returns? Will his readjustment to civilian life present many problems? What can the veteran do about them? What can his family do? What can the caseworker do? I have been asked to talk about the problems of the veteran not disabled but changed by his war experience. This is the group that Home Service in St. Louis sees little of as our program is geared to the responsibility for the families of men in service and to the disabled veteran. We have not yet seen the millions to be discharged; we have seen only some of the thousands who are disabled or less able to continue military service. Until demobilization takes place and we see the large group of discharged veterans, it is difficult for a caseworker to predict what the veterans' problems will be and how he can meet them. We know from our experience how some faced leaving home and how families reacted, and we are aware of changes that have taken place. Some of us worked with veterans after the first World War and might be expected to make deductions from that experience, but 1918 is a long time ago. This is a different war and our skills in understanding and in helping are different. In this paper I am not referring to any of our experiences after the last war. From the present experience and from our knowledge of the situation confronting the discharged men who have come to us we can analyze case material and come to some conclusions.

The first reaction we were made aware of was the reaction of the man and his family to the stern fact of separation. At time of entering service, some men, fearful of how their families would manage after they left home, came to talk over financial assistance, and, with the help of the caseworker, discussed other problems more threatening than the initially verbalized concern over lack of money. One boy knew that his mother could never make it alone but hated to suggest sending her to relatives in another state as he knew her great resistance to leaving. Could we help him decide? A husband knew his wife was not well but let her put off medical care; then when induction threatened he could not leave without knowing the true diagnosis. Could we plan medical care? A father who was aware that his eight-year old girl was becoming more withdrawn day by day because of embarrassment as a result of her buck teeth, now saw it as a reason for not going into service. Yes, he intended to take her to an orthodontist as soon as he had funds but what could he do now? It was the hurricane of induction that made these things assume tremendous proportions as they became both rationalizations for not leaving and realities of business to be done. We know from the records that many could not adjust to group living in the barracks, to military routine, and severe authoritative control. We know that each reacted to his new situation with his individual personality pattern made up of all his life experiences. The military was very supportive, though accused by some of being too soft, they helped many men over the first hump of difficulties involved in the new adjustment.

The farm boy who had guided his work by the needs of the land and by weather, took a longer period to get accustomed to military routine. The sensitive person, almost a perfectionist, rebelled against this new life which robbed him of his carefully nurtured independence. Some men could not make the transition and we know that many were immediate casualties in the process of fitting into a different pattern of life that tried to make all men equal.

Families, too, had their readjustment to make. Most families faced separation with courage and strength to go forward. Many wives and mothers took employment or began work as volunteers in activities related to the war effort to keep themselves occupied. These are the families the caseworker seldom knows. Let us be clear in emphasizing that as caseworkers we do not see a true cross section of the community. We do see rich and poor alike, but our work is with the troubled group, not those who can stand alone. We saw the mothers who could not give up their sons, and the wives who were too dependent to struggle alone. Young mothers with disturbed children, came for advice as to how to control the children's behavior unaware that the children were only reflecting their own anxiety. Persons who were physically ill were not able to take on additional strain and many with defined personality difficulties could not make the readjustment called for by the separation of the man from their home. We know that all the hazards of regular life, such as acute illness or death, strike the family of the man in service as well as the civilian, but that help in these situations is doubly hard when one member, usually a crucial member, is away. Often at the point of application, the wife's question is a casual one about her allowance. But the caseworker sensing her tense manner, is quickly conscious that something more fundamental is disturbing her, and being a friendly person, a skillful listener, and capable of evaluating as the interview develops, she helps the woman to discuss the real basis of her anxiety. One woman's worry was caused by a letter from her husband in which he mentioned being ill but gave no specific information and did not tell her he had already reported for medical care. Another's concern was about how her husband might react to her plan of putting their child into a nursery school so that she might take employment. Would her husband think that she is neglecting the child and no longer interested in their home? Others, after expressing their resentment over a war separation were reassured in knowing that their feeling was a normal reaction to an abnormal situation. While some were helped with casework skills, others needed direct psychiatric help. Some responded well to treatment, others were unable to carry on alone. In a few instances servicemen were released or given domestic assignment if the Military Authorities were convinced that the whole structure of the family would crash if the man in service, the only stable member, remained away. The way the man in service could accept leaving home and the family's reaction to his going, were basic factors that had to be considered in interim planning. Emotional insecurities, ill health and sometimes financial insecurities made for second best planning in many homes. Actually the best plan that could be worked out with most of the families we saw as a second best plan. The women wanted

their men back and that was their primary need even though they did not always put it into words. There were, of course, some men whose patriotic enlistment was the desertion from an intolerable home situation; and there were women who reported their husbands to their draft boards so as to get them out of the way, but these were few. A view of our caseload in the crowded years behind us has shown us predominantly a strong tie between men and their families; interwoven frequently with neurotic trends, but strong for all that.

In making and in adjusting to their second best plans, families have created something that it will be difficult for the veteran to return to. Many families have had to double up due to lack of available housing or to make the allowance stretch. Many immature wives have gone home to mother rather than face responsibility alone. Others have escaped responsibility for their children through employment. Many wives, formerly satisfied in their dependence on their husbands are now changed. They have become useful workers and may be too independent to get along with the same husband when he returns. Change of residence has brought other problems. Families have followed husbands up to the time of their overseas assignment, often to settle in the last community, others have left rural areas or small communities for urban centers with large war industries. We have been working with one family, consisting of a wife and five children who belong in a small Missouri town. They had followed the serviceman until his shipping orders came. The allowance of $160.00 a month is almost double their average income prior to his going to service. Before his induction, the soldier did no reading and seldom ever wrote, although he did know how to sign his name. He is satisfied now with military service, he enjoys the routine and companionship of other soldiers and he has learned to read and write. He is worried, however, about what is happening to his children who are being poorly cared for by an inadequate mother who is exposing them to hazards of poor nutrition, poor housing and no schooling. The caseworker has no magic with which to help an inadequate mother who is unwilling to return to the community where she is known and where she could live fairly comfortably, who chooses to stay in hotel rooms and eat meals in restaurants and when her allowance is spent, depend on well-meaning citizens to give help or demand that someone produce funds for her. The caseworker faces many loyalties in this kind of situation, to the man in service, to the children, and to the reality of stable planning.

The caseworker is not alone in having torn loyalities. One mother who has recently come to us had assumed responsibility for her son's wife and a child by a previous marriage and the mother is disturbed by what is happening. Her 23 year old son, who is in the Navy, married last summer on the West Coast while on leave. He said he married because he felt very sorry for the girl and while he questioned her reputation, he felt certain that if she agreed to go to his mother's home, all would be well. But the mother, in coming to us, tells of the girl's excessive drinking, neglect of her baby and herself, and of the definite medical report of a recent venereal infection. Our worker gave the mother what she most needed, an opportunity to tell someone

what she is going through and in so doing it became easier for her to make her own decision about the hopelessness of preserving the marriage. She was then able to write her son for the first time to share with him what was actually happening. The mother was loyal to her son throughout, but with the advent of her daughter-in-law, she took on a new loyalty to her as well, but this newer loyalty was beaten down by her observation of the girl's behavior. We did not go beyond into an evaluation of the deeper mother-son attachment in this intake interview and the mother did not return for further help.

Caseworkers have been used by both the man in service and his family during this first transition period. This leads us to believe that it is logical to assume that some of the same folks will look to caseworkers in all agencies for help in this second transition from fighting the war to becoming civilians again. Is there a typical or normal veteran? I believe that we should not try to classify veterans but treat them as individuals, realizing that when they return they will be the same individuals as when they were inducted, conditioned, however, in varying degrees by their war experience, the length of time they have been away, whether or not they have been overseas, the theatre of war in which they have served and what they have seen of actual combat. I have talked with the case supervisors in the St. Louis family agencies and all are ready to give their help to the veteran in his readjustment but up to the present they have had very few veterans come to them for service. In Home Service our monthly veteran case load for the past twelve months has been between 1300 and 1800 cases. About 200 to 300 are veterans of other wars. Caseworkers in all agencies must know the legal benefits and resources available for the veteran in order to help him in all areas of his problem. It is not easy for anyone to talk about their personal difficulties. A discussion on claims or insurance information gives the veteran a concrete beginning and in the ensuing discussion he comes to realize that the worker is friendly and well-informed and this helps him to go on to underlying material that is the real source of his difficulty.

We know the veteran will be influenced by his war experience. While it may sound like over-simplification, it is well to remember that every separation implies change and readjustment. War separation from home for the boy and young man comes during the years of post-adolescence which in itself contains physical and psychological change. Let us review some of his experiences in military service that tend to alter him.

The soldier has not lived in a family group. He has lived almost entirely with men, large groups of them. He has had little choice of anything, the clothes he wears, his recreation, his food, everything has been planned for him. Although he had tired of this endless regimentation, he could do nothing about it. He has been exposed to intolerable conditions out of the control of human beings, such as the jungle, the swamp, the monsoons, the Arctic cold, the endless hours of work.

His perspective of what goes on back home is also altered. The first impression of one marine pilot written to a friend when he reached

South Pacific, shows how fast a perspective can change. In his first letter he said, "Chicago is far away. All American girls are beautiful. You have to take a bath five times a day to keep clean. The war will be over in a year." Six weeks later he wrote "Chicago is on another planet. The war will be over in two years. American girls are still beautiful. You have to wash your hands at least once a day to keep clean." But after six long months of active combat flying this was his comment: "The war will not be over for seven years. If you don't shave your razor blades stay sharp. Native girls are beautiful, too. Chicago is a myth."

The soldier has been judged generally not as an individual human being but rather as a small part of his total unit. He has built up new loyalties to this unit of his which, in the stress of combat, has meant almost more than anything at home. The same feeling of loyalty has caused many veterans already returned from the battlefield to have a feeling of guilt about those whom they have left in the combat area. We may say that the soldier has given up civilian life but I am afraid that seeing the destruction, the human suffering, and having participated in actual killing, he has wondered sometimes whether it isn't civilization that has given up.

The Red Cross workers from overseas tell us that the boys want to be sure that the girls they left behind are still waiting; that their old jobs, or better ones, will be a reality when they return; that they want a home of their own, regular work and leisure time for play. They are concerned about planning for their children, many of whom they have not yet seen. Yes, they hope for a good peace.

And now that we have reviewed some of the changes that have affected the man and his family, we will discuss the veteran's return. Many problems in readjustment that confront the discharged man stem from realignments in the family group rather than from him alone.

The following case illustrates a different adjustment of the veteran whose home had changed during his absence. Mrs. G. came to secure information about her husband's military record. She expressed concern because he was acting strangely in the home although he had been back for five weeks. As she talked with the worker, she shifted her emphasis and said "Maybe my husband has not changed much, perhaps I am different." Mr. G. has a physical disability, an injury to his right leg, but Mrs. G. says he does not seem too worried about it, and does not have much difficulty in getting around. She wondered whether we could talk with him and find out what was making him so distant. Mr. G. came in later, telling us that Mrs. G. had felt that we could answer questions about his pension. The same worker talked with Mr. G. and was frank in letting him know that his wife was concerned about him. He picked up this point and said that it was not his wife but he who should be concerned, that he was a stranger in his own home, his wife is different, the whole household was changed; then he told the whole story. This couple had married in 1932. During the depression years, through no fault of his, employment was not too stable and he had provided a meagre living for his

wife and three boys. He had enlisted early in the war with a comfortable feeling that the $120.00 monthly allowance would be steady and that his wife could manage on it. She had never worked and he had not thought of her taking employment. However, Mrs. G. took a short training course and secured employment in a war plant. She made provision for the children, having a relative come to the home to care for them. She earned $45.00 a week and with her allowance has furnished their flat attractively for the first time, and has invested over $1,000.00 in war bonds. Mr. G. knows that his wife expected him to be enthusiastic about all she had done but somehow he could not, he liked the old way best. The worker has referred him for employment counseling and placement and has tried to give him reassurance that his future earnings can be adequate to care for his family. The worker is continuing to see Mrs. G., helping her to think through what she really wants, and evaluating what her continuing work may mean for all of them. Although the children have had good physical care, they have seen very little of their mother and this has troubled her. She has been helped to talk about the relationship within the home before Mr. G. enlisted and has been able to bring out that even though they had less money to manage on then, they were all happier. She has not yet given up her job but she has talked with Mr. G. about doing it and with this reassurance he has accepted the plan of her continuing employment until he has security in new employment of his own. This case shows the adjustment worked out by a man and his wife during their enforced separation. It heightened her independence, which had been largely dormant during her married life, and this changed his former wife into a new wife with whom the veteran was not comfortable. His wish was for her to return to her dependent role; thus leaving his ego dominant over hers. If she can trade her financial success for the security of being simply a wife and mother, the marriage will be preserved on his terms but the memory of her capacity to fend for herself in the economic world will perhaps not be easily forgotten, and it may rise up again in the years ahead. The next case illustrates the added responsibility of a veteran in service a comparatively short time and upset by his experiences, returning to an ill wife and a baby born during his absence. It also shows how the initial verbalized request to us was for claims service but that a greater problem lay beneath. After Mr. L. had been in service seven months we were asked to verify the need of an emergency furlough because of a serious complication of his wife's confinement. After ten months of service he was discharged with a diagnosis of psychoneurosis, anxiety state. He had fainted several times on hikes and in the barracks. He suffered pain around his heart, and complained of headache and exhaustion. (Mr. L. had filed no claim at time of discharge as he expected to return to his former job which he did.) Not until nine months after discharge did he come to us to file a claim. He looked ill and irritable and discouraged. In discussing his condition with him, the worker learned that he had been extremely disturbed at the age of 13 when his father died. At that time he developed fainting spells which later disappeared. When he was inducted he had no actual symptoms but

said he did not feel strong. In addition to his worry about himself, he told about the ill health of his wife and baby. The worker interpreted psychiatric care to him, and he accepted a referral. A visit was made to the home to discuss medical care with Mrs. L. as the worker believed Mr. L. to be too upset to discuss anything but his own condition. The wife responded to the worker by insisting that she could not be concerned about her health or care for the baby until Mr. L. had been treated. The worker gave her some understanding of what was involved in her husband's psychiatric care. The psychiatrist reported to the worker that Mr. L. had an anxiety neurosis and that there was a possibility of epilepsy. It was agreed that the psychiatrist would work with Mr. L. and the worker would continue to work with his wife. The possibility of epilepsy was not to be discussed with Mr. L. who was responding well to medication and psychotherapy. With his improvement, Mrs. L. was able to accept medical care for herself but when surgery was thought necessary for her, the veteran suffered a severe anxiety attack at his work. The psychiatrist helped the veteran through this upset and interpreted his condition to his employer assuring him that Mr. L. was able to do everything but drive the company truck. Surgery was later ruled out for Mrs. L. and her husband's condition improved. She was then able to plan routine examinations for the baby. Mrs. L. and the baby are now in good health and Mr. L. is no longer seeing the psychiatrist, but knows that, if needed, further care is available.

The L. case illustrates the close ties between members of a family which bind them into a single unit, and the inability of the worker to be helpful to any one person in the family without helping the others also. This is, I suppose, truly family case work for the worker had to work with all members of the family rather than relating to one member only.

Another problem causing concern is the marriages contracted just prior to the man's leaving for service. Many of these are not stable unions to come back to and many men must accept that they will have to get acquainted all over again with the girls who are their wives. Every day we have inquiries concerning divorce and separations. Reality is hard to face sometimes as in the case of the wife who came with a letter from her husband who is a technical sergeant overseas. His request for a divorce was interpreted by his wife as proof that he was mentally upset. She knew that he had been sent back to a rest camp after combat and this verified her fears in her own thinking. In the report from the overseas worker we learned that he had returned to duty after a planned rest period and that the overseas worker felt he had given the question of divorce very serious thought and that his decision from all of his discussions, seemed logical. He had married just before he entered service. After a year in the Aleutians he came home on furlough for another overseas assignment. At this time he realized that he and his wife had grown far apart and that living together would be an impossibility. He did not, however, discuss his feelings with his wife, saying it was too difficult as he sensed how unaware she was of any change in his

feeling. He verbalized quite freely that his experiences away from home and in combat matured him and that his wife was not the companion he now wanted and needed. He believed that he was considering his wife quite as well as himself in making this decision.

The reality of this kind of situation is difficult to face while the husband is away, but the worker is attempting to have them both do a bit more through direct correspondence. Are we going to find at the time of discharge when the veteran is worn and emotionally exhausted that he returns to momentous decisions? Is temporary rest important? This cannot be answered generally as rest means such different things to different people. Again, let us stress the need to individualize what each veteran needs, using our skills in evaluating his needs and not convincing him of any one direction.

Some boys return to the standards of their families and communities and feel that they have to live up to them rather than think through for themselves what is best for them. This creates conflict in them and in their families and friends when they fail. This is illustrated by a veteran who was discharged because of an injury, crippling one foot. He was nineteen years old and his home was in a small town. He tried to go back to his usual way of living, as this seemed to be what everybody expected him to do. He got his old job back in the factory. He knew this meant standing on his feet all day and he questioned his ability to do it but if everyone else thought that he could manage, he would try. His foot gave him trouble and he had to give up. His parents then bought him a truck on a milk route but he soon found that loading and unloading was more than he could manage physically. He tried one thing after another in this small community knowing that his family wanted him to remain there and finally, in despair, he came to St. Louis bringing his wife with him. Here, not knowing where to go or what to do, he found himself drifting from one job to another, all totally unsuited to his needs. Up to this time he had been unwilling to file a claim for pension because this would stamp him in his own mind as a disabled veteran. Now a married man without a job but with responsibility for a wife who was pregnant, he finally went in desperation to Veterans Administration to file for a claim and from there he was referred to us to discuss his other problems. He came discouraged and defeated because of the emotionally charged meaning that filing a claim had for him. He was given an opportunity to talk about it, to express his fears for his own future and that of his wife and family. What he wanted more than anything else was a decent job. He was referred to the United States Employment Service for discussion of the kind of work that he could best do, and his readjustment allowance was figured for him there. In the meantime we gave financial assistance until he got work on the kind of job he could best do. Now he is able to accept the pension, not as a threat but as a means of supplementing his inadequate earning capacity; further plans are being discussed with him in regard to vocational training which he can now accept.

This boy had to redo his thinking and planning for himself and his newly acquired family. He has had to grow to sufficient maturity

to stand up against the dictates of his family and home town in the struggle of finding himself, utilizing the support of a caseworker in doing it.

And what about the young veteran who returns to a home sternly disciplined by the father who continues to treat him not as a veteran but still as an adolescent boy. The parents of one such veteran came to us because they were worried about John's behavior. The father expected his son to be nervous but, to use his words, he was shocked at what he saw at the way he acted. When John was upbraided by his father for smoking so much, he simply stared at his father and continued to smoke, in contrast to the complete obedience he had always given his father prior to military service. His parents could not accept the fact that the boy had learned to drink and that he was more enthusiastic now about a highball than the special dessert his mother had cooked for him. Both the veteran and his parents have to work through these readjustments. When the veteran has already redone his values before he returns home, his parents are left to make their own adjustments as best they can to his emancipation. We, as caseworkers, have to appreciate this struggle and support the parents in permitting the emancipation.

Then, there is the veteran who returns home to find that his younger brother is earning a higher wage than that which the veteran had ever earned. We have had many instances where the veteran comes to us for some kind of technical help and makes the rather flippant statement, "what good am I, my kid brother is earning more than I ever did? "These comments may stem from deeper ties and antagonisms between family members, and sometimes the worker is drawn in to handling them or referring them elsewhere for service. Because the number of cases coming to us during the war years is very great, greater than available staff can meet, she may attempt instead to be supportive to the veteran in his battle for self feeling, and to interpret to him some of the objective factors involved in the situation. The worker may interpret that the inflation in wage raise took place after he left for military service. She may point out that the training opportunities available to him under new federal legislation will equip him to be one of the more stable workers for future employment. Good employment counseling helps him to evaluate his ability and an interest in the training program begins to take shape. For the older veteran who returned to find that a son or daughter has as well paid employment as he previously had, the problem is intensified. Perhaps he is not a good training investment and his past employment skills are not too strong for competition in the labor market. The worker tries to help him accept the success of his children not as a competition in relation to himself but rather as a result of better opportunities he has made possible for his children thus making him a part of their success.

We have come to realize that we cannot handle all of the intensive problems that are presented to us. Too large a section of the community seeks us out with all manner of requests, for the Red Cross, in the eyes of the community, is frequently confused with the Military

rather than seen as working in conjunction with the military. We thus face all sorts of problems behind and beyond the verbal request which the applicant presents to the intake worker. We cannot open up all of them for treatment, nor does the applicant want us to. Our workers have to be diagnostically alert, they have to be quick to see and to sense both the total problem insofar as she can grasp it during the initial intake interview and what part of it is best to take on for service by our own agency or by referral to another agency. In many cases we give only a counseling service related to the request that brought the applicant in, and leave untouched other facets of the total problem. We feel it is better to leave them untouched when the social and psychiatric services of our agency and the community are not broad enough to meet them adequately. Our caseload has taught us that life problems tend to lie behind most applicants, regardless of their verbal request but that our seeing them does not mean that we must handle them.

We find that some of the young group discharged because they were not good material for military service are unwilling to return to their own civilian jobs in their home towns. They stress wanting war work in other communities and we realize that they are delaying the reality of a full return to civilian life. They do not want to be seen in their home community as veterans while the war is still on. We believe that many are continuing to search adventure similar to what they expected to find in military service. This is not the pattern of all as was brought out by a counselor at a separation center, who told me that it was fairly usual to find that the boys returning to the rural areas were anxious to get back to the farm in spite of the fact that they had seen the bright lights.

Because I believe that the caseworkers should be supportive to the troubled veteran who cannot cope with his problems, I want casework service to be available to a veteran wherever he happens to be. It is the caseworker in whatever agency she may be employed, who can make available to the veteran all the government and community resources. The following cases are examples of service that can be given by any casework agency. One veteran, a neuropsychiatric discharge who returned home recently, found that his wife had been interested in another man. He had had long months of overseas service and prior to his discharge had had three months of psychiatric care. He had cheered himself through dull hours of military life by thinking of his return home. We could understand his upset when his first greeting from his wife was a cold statement that she was in love with another man and wanted a divorce. Psychiatric care was available for him and he accepted referral but later he returned to the social worker explaining that, though he knew the psychiatrist could help him, he was leaving town because he believed his desire to kill was so strong that it made him afraid to remain in the same town with the two persons he felt had shattered his chance for readjustment. He assured the caseworker that he would seek psychiatric care wherever he settled as he was confident of the skill of the psychiatrist, and knew that he needed this help.

We also had a veteran from another city who had experienced a somewhat different welcome home but one that upset him quite as much. He had, not the desire to kill, but the desire to separate himself entirely from his former personal life, as he was firmly convinced that his wife was now a part of a better social group which she wanted but which did not include him. He had deeded over their property to her and for the time being had said, "farewell." Our worker talked with him about his plan and helped get him to talk. Employment was discussed and his former experiences indicated that he should not have much difficulty in being quickly placed. He had very little money but with assurance from the worker that we could give him financial assistance, he became freer in talking about employment. The second time the worker talked with him she questioned whether, if his employment became permanent and his earnings adequate, he might not think of writing to his wife, suggesting that she join him here. He seemed to be reassured by the worker's confidence and said that he had been wondering this very same thing himself. Perhaps he had been too hasty. Getting along together in St. Louis might be easier for him where he would not be confronted by his wife's friends.

I have rambled in giving a picture of problems to the first transition from home to military life; some of the changes taking place during this separation for both the man and his family, and some of our observations when the man returns home. None of these presenting problems are new, they have been experienced by many who have never been to war. How the veteran will adjust to his individual problem will depend strongly upon the degree of security he has had prior to induction, and how he has always adjusted when threatened by change.

The loneliness facing some veterans with all of their friends still in service will not be so great a problem when total demobilization comes. The need to wear the lapel button showing that they have served will disappear. The embarrassment of being disabled will become less as more and more of our disabled boys return. I believe most of our veterans will return to civilian life with the same strength and courage that they faced the war, and if members of the family group, and citizens of the community, treat them with understanding rather than sympathy, most of them will readjust without special help. We must not think of them as a group apart but treat them rather as individuals they are. Industry must have jobs for all, not just for the veteran group, if we are to have good living.

Many of us question the adequacy of the resources of our communities in meeting the needs when demobilization takes place. If we are to meet the accelerated demand for social services, all social agencies must be realistic about increasing staff and for obtaining further professional training, including in-service training programs, so that we will be equipped to be helpful to the returning veteran. The problem faces the total community and not any one agency alone.

Discussion of Marguerite G. Nordman's Paper

by THERESE BENEDEK, M.D.
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I am very pleased to discuss this interesting paper, in which a great variety of case material was presented to demonstrate several psychological problems which the veteran and his family have to overcome while they learn to live together after a long, strenuous period of separation. Since the paper deals mainly with case material it amply demonstrates the point which the speaker wants to emphasize, namely, that *"we must not think of the veterans as a group apart but treat them rather as the individuals they are."* This thesis is certainly true as far as we deal with those who become "cases", in the field of social work, medicine, or psychiatry.

The speaker also correctly expanded her thesis showing that in meeting a "case" on the level of psychiatry we usually have to deal, not only with his own problem, but also with the problems of the other members of his family. This can be proven with innumerable examples which show that the problem of the returning soldier is often, although not in every case, not only his problem but also the result of problems existing in his family. Whether the returnee is a father or a son, whether he has to "adjust" to his wife and children, or has to become himself a "son" again, the problems which develop are not his alone. I do not feel that I should add to the variations of the disturbances of emotional interrelationships in the family.

However, I should like to mention some of the basic causes which trouble us now when we look for ways and means to overcome the "strangeness" which develops within the family. Looking for the causes of this we have to go further and realize that the problem of the returning soldier is partially created by the civilian society which is *reluctant to change*. Actually, we, our society, is reluctant to admit and afraid to recognize that the habits and values of 12-15 million soldiers, acquired by such costly and intensive experiences as the war, *will have an effect* on our society, on our life, habits, mores, values.

Yes, we talk about the "returning soldier becoming a civilian" as we would expect our society, large or small units of it, to dictate to the soldier to be as he was before he left. We behave like governesses, representing the standard of good behavior—*mental health—good adjustment*—or however we wish to call it—like governesses worrying whether the boys will be of good or bad behavior—whether we will be disturbed by them or not. We only rarely think that the society as a whole will change, or will be changed by integrating the masses of the returning soldiers.

These ideas came to my mind especially clearly while reading the case material of this paper. I refer now to one point as an example. You remember this: one returning soldier is embittered because of his brother or sister earning more money than the returnee; the case worker has to comfort him; or another one who is a father and his children grew independent; he has to be comforted since his children

became better than he was. The explanation of the realities of earning capacities *won't help*! I mean no criticism now of the individual case work. Even the recovering of the roots of competition, the competition between the members of the family will not help to solve the problem.

The help must be collective! It has to originate in the confidence and conviction of the veteran that his service and his achievement was such that it is not measured alone by dollars and cents in his own family and in his own community.

You may answer to that: *he, himself, does it;* he evaluates himself by this comparison. This is however a faulty conclusion. The soldier evaluating himself in this way is a reflection of the values of this society in which the gap between army and civilian life is tremendous and not yet bridged in any way.

The soldiers who return now, do return "alone"; disabled for physical or emotional reasons, they come back without support of their own kind. In order not to be so alone they feel the need and they are under pressure *to become civilians,* as they were before they left. Thus they have to repress the experience of soldiering instead of integrating it; doing so, they measure themselves by the values of civilian society and they feel then that they lost years of their lives—they feel inferior.

When millions of soldiers come back, their collective attitudes may be different. How different it will be depends on our readiness to recognize that being in the army, serving as a soldier, is not a chance bad luck, *but an integrating factor of our national and social life;* then the "strangeness" which we emphasize now so much will diminish; the emotional exchange between civilian and soldier will become easier and the soldiers won't need to look upon the years of soldiering as lost; their habits and ways, formed by their experiences, will not appear so threatening; it will belong to us; it will enrich our lives as slang enriches the language—because it is a living contribution. It will not be Victorian—this is certain, anyway.

The Rebirth of a Civilian

by GEORGE S. STEVENSON, M.D.
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You have heard and read much about the veteran, the conditions through which he has passed that help to make him a veteran, the problems that attended his conversion into a soldier and the problems permeating his family and his relation to it. But the veteran lives not only in a household. Much of his time is spent also in a community, and the way he gets along in that community and the way in which he resumes a civilian role are determined to a great extent by his attitude toward the community and his ideas of its composition and organization and conversely its attitudes and ideas toward a veteran or more generally toward any person who has not become thoroughly integrated into its life. The community's attitude is then a composite of the prejudices against the outlander and the son who has left its bed and board and the attitudes toward one who is very much beloved. It bestows much upon its returning son without expecting a reward, but at the same time it does expect a response from him that falls within the ideas of what a proper response should be. It expects him to appreciate its gestures and to take his place in its stream of life. Out of the expectations on the part of either party may come great disappointments.

It must be remembered that by design the man in the service is made as similar as possible to other men in the service and for that reason the usual superficial evidences of class distinction that appear in civilian life are obscured and consequently these distinctions emerge more slowly in the forces; the emphasis on rank, while to a degree coinciding with economic and social distinctions in civilian life, do not do so completely. It is to be expected, therefore, that with the return of a veteran to his community, especially after a long war, these civilian signs of class distinction may have been forgotten, lost all their value and he may not readily subordinate himself to them as such. He may handle such distinctions as where he lives, how he dresses, with whom he associates, etc., rather ruthlessly and therefore the community may show reactions, if not antagonisms, that may interfere with his smooth merging into the civilian stream.

The problems attending the soldier on induction, such as the protests against the loss of individuality, has acquainted us with the seriousness of cultural change and we are thereby warned that the reconversion to civilian, to the strictures of community life which differ from those of military life, may be attended with equal disturbance. To the civilian the community is a distinctly supporting structure. Without his knowing it, it guides and even constrains him in innumerable ways in everyday life. It helps him weather many enticements. His job, his family and his neighbors often make the difference between his adhering to the modes of the group and his deviating from them.

Read before The Illinois Society for Mental Hygiene, March 9, 1945.

On entering military life this supporting structure is greatly weakened and the more he has been dependent upon it in the past the more unpredictable becomes his behavior following its loss. This is not a new phenomenon. Tourists, particularly ocean travelers, have been recognized as frequently pursuing a different code when on the high seas, and the entrance of women into the armed services is a matter of interest because their dependence on these cultural girdles is greater and their absence is apt to be correspondingly more embarrassing even with the normal person. I want again and again to stress the point that the behavior of the veteran is as a rule that for a normal person under the conditions. By scanning the psychiatric case we get a magnified picture of the normal. Let me quote from the Army itself.

"Following are factors common to the neurotic soldier and the technique used to meet these problems:

1. The soldier's presence in the Army, away from home, results in a feeling of helplessness. He is then made aware that in reality his presence in the Army means that he is protecting his home and family from the enemy and that millions of others have the same common purpose. This point of view often bolsters his weakened ego.

2. The director and his assistants endeavor to have the soldier articulate his fears, hostility, and guilt feelings, thereby releasing his tension. When this is accomplished, his innate energy is free to concentrate on the important tasks at hand.

3. The soldier is assured that his feelings and problems are understood. When the interview is over, he must go away with the conviction that his visit has been worth while and that he has received help.

4. We try to handle the problems which confronts every soldier —the threat of the unknown. This threat is reduced by dissipating the exaggerated phantasizing of his dangers. We assist him to come to grips with his anxiety, thus breaking it down bit by bit and saving him from being overwhelmed by the immensity of the unknown.

5. Another common problem is the neurotic soldier's feeling of no longer being an individual, and, finding that he must relinquish his civilian habits, he must sublimate his individual energies to the common purpose of building up a military team so that in the long run we shall preserve our individualism and freedom of action.

6. The director and his assistants help the soldier cultivate new object relationships as a substitute for family ties. Throughout the process of psychotherapy, the soldier is constantly reminded of the director's interest in him, while the assistants constantly keep the director informed of new developments in

the soldier. The director is used symbolically as 'all-knowing, kind, and all-protecting.' "[1]

These are mostly magnifications of normal relationships.

These departures from the home community into the new world of military life are attended with a great feeling of novelty. Everything is new. But the return to the community carries with it not so much a feeling of novelty as a feeling of unreality. It is like a dream that has been dreamt before. It is familiar and yet in many ways it is strange. One can best sense this feeling of return if he has had occasion years later to return to the town in which he was reared. It is not entirely clear to one returning to a community after an absence whether the change is within himself or within the community, and until he becomes accustomed to this shift he will find himself making faux pas and groping about in bewildered fashion and so may the community. His problem is much more confusing than entering an entirely strange community for there he knows that the unfamiliarity is real.

On re-entering his home community he finds that he cannot slip back into that relation between himself, his family and neighbors that existed before he went away as if it were yesterday. He notices the difference at once. He appreciates that the community has changed in many respects. It is not so conscious of these changes that have come along one by one over a long period of time. For those that have left and returned these changes in the community come in concentrated form. This person has died, that one has married, there is a new baby here and changes have taken place in that store or farm, "kids" have sprouted into young men and women. The returned son may also come to a similar sudden understanding of the extent to which he himself has grown, for he now has a familiar base line, his community, his parents, his clothes and many other things of a pre-service sort against which to evaluate himself as he is now. He had no such base line when he was in the service, for the tendency there was for everything to be made uniform. Even in his furloughs he has been a transient and the recipient and the giver of attention that exceed that which is characteristic of everyday life in his community. In the service he lacks a base line against which to judge his growth, his buddies have grown and he with them. It is a growth that started the day that he entered. Within two days he had come to be an old soldier razzing the novices just coming in.

Let me call attention to the fact that to a very great extent the veteran will not be returning to a community or neighborhood that is in itself a fairly settled entity. Those who have not been in the service have too frequently moved about and many will return home, themselves having to go through the same adjustments as the veteran with no better perspective, possibly no job, possibly actually competing with the veteran, with no security and possibly as much out

[1] "Adjusting the Emotionally Unstable Soldier", Major S. A. Sandler and Captain S. R. Rotman. The Bulletin of the U. S. Army Medical Department, No. 85, February 1945, p. 105-106.

of touch with the community as the returning soldier and not too ready to take on the burdens of others who are likewise attempting to get resettled. Some of these dislocated families will not return home and so they will leave a gap in the home community to which the veteran returns or if he be a member of such a family they may attract him to a strange location where he cannot expect to be anything more of interest to the natives than an unknown veteran. He will have no background of being a neighbor, a school chum or pupil, a church goer, a delivery boy or even a nuisance. He will not have belonged to any of the clubs or any of the various activities providing a foundation for re-establishment in the community.

It is easy to list the things that a veteran says he wants when he comes back. About 75% want vocational help, 8% medical, 6% educational, 4% domestic and 3% financial. But it is impossible to make a descriptive statement about the new veteran's emotional interchange with his community without being so broad as to be meaningless or so pointed as to be largely wrong, for it is a matter of individual reaction. But what is needed is not a specific statement of this sort. We need rather to know that he is saying to himself "Where am I? I will have to feel around in this situation for a while in order to get my bearings". If we are to know how to meet him in a way that is most comfortable to him, that is, in a way that is most conducive to his resumption of civilian living, it is necessary to pull away the curtain and take some note of what actually goes on between two people more or less unacquainted with each other who come together. I'll do that shortly.

The attitudes and ideas held by the veteran and the community with respect to each other are as diverse as black and white and range from zero to the firmest conviction and deepest intensity. To expect the community to fathom these elements of thinking and feeling is to put upon it a task of psychological probing that is both difficult and dangerous. There are of course certain misconceptions that should be continuously counteracted. If anyone has the idea that the existence of psychological changes in the veteran implies something dire or abnormal that idea needs correction. If anyone has the idea that a veteran discharged for a psychoneurotic reaction is of doubtful sanity that persons needs to understand that everyone has his sensitivities; he would not be much good without them, and that sometimes these sensitivities interfere with doing certain types of work. If it happens to be the work of soldiering then that man is most likely suitable for some other job. If it happens to be that he is temperamentally unfit to be a high pressure salesman he may be a superb librarian or laboratory technician. The chances involved in hiring a veteran who showed a neuropsychiatric reaction to soldiering are probably less than those involved in picking personnel at random from the general population, for the veteran has been through several screening processes and a very severe testing process and the serious deviants have already been sorted out. Employers please copy!

I hesitate to see the term "psychoneurosis" applied to a person for it carries the implication that under all conditions he carries this

disability with him. If we rather refer to a person showing a psychoneurotic reaction we imply that he is behaving with respect to something on the outside and that if this something on the outside is changed his reaction may no longer be psychoneurotic. Let me give you a case in point.

This is the story of an employee of several years of service in the post office. He greatly disliked his job because of its routine nature quite divorced from the lives of people. He was more interested in people than things, but he handled his dislike of his job in a very mature way. He held on to his job and in keeping with this peculiar interest or sensitivity he took didactic courses for the field of social work at a nearby university, in anticipation of entering that field. He enjoyed his studies immensely and applied himself to them consistently and with diligence. Then he was drafted. In the course of his basic training it was made very vivid to him in rifle practice that he was shooting Japs and Germans. This touched upon the same sensitivity that gave him so much satisfaction in his college work and that caused boredom in his job, but it touched on it in a negative sense. It created an anxiety. It disturbed his appetite and preoccupied him hour in and hour out and between these disturbances he became so ineffective that he had to be discharged, diagnosed "psychoneurosis." He returned to his job in the post office and to his classes and as far as could be discerned he got along as well as before he went into the Army. Nothing in his everyday life presented a critical issue to him excepting this diagnosis. Perhaps by intensive psychotherapy he could have been rid of this sensitivity, but he did not want that. He really enjoyed his sensitivity when it led him into constructive channels. He was quite easily reassured that unless some more serious evidences of maladjustment in his everyday life arose he had best be content with an understanding of the facts that lay behind his diagnosis.

For convenience I like to think of psychoneuroses as being, on the one hand, acute and on the other hand protracted or chronic. The acute case is the sort that we find in the battle casualty in which the disturbing experience comes in very concentrated form to a not overly sensitive person. The protracted case is, on the other hand, a succession and an accumulation of acute episodes usually much less violently disturbing. They have occurred over a long period of time, such as living years on end with the hostility of a parent. Sometimes these sensitivities that are long enduring are known to everyone with whom the man is acquainted and they handicap him again and again in his work. His reaction then is severly psychoneurotic. Sometimes they are known only to the man himself or perhaps to his physician. Then they are mildly psychoneurotic; and sometimes they are not even known to him excepting as, in the case of our friend from the post office, special sensitivities like boredom and this I would speak of as a sub-clinical case prior to induction.

It is of course a truism that the fiction that one reads or for that matter any literature and even the words one uses in everyday experience derive their meanings in great part from his own life experiences

and we know very well how difficult exact communication is. It is true also that the experiences in life that one goes through have this personal meaning—whether it be trouble in one's family, the occurrence of tuberculosis, or the amputation of a limb; or on the other hand a period in the armed services or return to one's home. Experiences of this sort that befall an individual, quite aside of his own conscious making, tend to become the focus of anxieties growing out of a great many vagus dissatisfactions and uncertainties about life. The grouch becomes grouchy about things that have nothing to do with his dissatisfaction. It is the continuous surprise of those who deal with people upon whom very dire events have fallen that they take them with so little emotional disturbance. It is because these things absorb his worry, yet give it concreteness which is much less painful. This is the case of the battle casualty and with those who meet trials in civilian life. There is no difference. Each values these life experiences in his own terms. The great danger is that we may expect the other fellow to react to an experience the way we would react to it and of course if we do this and do not give him a chance to feel about it and deal with it in his own way we are not being very helpful.

But the community must meet the veteran willy-nilly and talk with him. It needs to have confidence that there are within human beings reparative processes. Its job is to give these processes a chance to operate and not to feel compelled to carry out a reconstruction job itself. If it has this confidence in the veteran's reparative processes it will not be constrained to ferret out the veteran's private affairs and if the veteran needs help he will under those conditions be readier to seek it and receive it than if he is put under pressure to do so. I am constrained at this point to call attention to some of the excellent planning undertaken by the National Jewish Welfare Board designed to develop a "climate of warm understanding" in the community.

And so the community has something valuable to give its returning veterans in the spirit and nature of its reception. In its simplest terms this reduces itself to a personal contact between two people—a veteran and another civilian—a contact that has special value in certain circumstances because it is uncomplicated with the emotional elements such as exist in a family. The civilian and the veteran meet. What occurs may encourage the veteran to adhere to a protective veteran ideology and to avoid the hazards of civilian life, or it may encourage him to venture back into a civilian status and find his place in work or in other aspects of peace time community life. What happens between the veteran and civilian is simply a corollary of what happens whenever two people come together. The components of this meeting of veteran and civilian are essentially those of contact between strangers. In the beginning the relationship between them is one of exploration and each tries to know the other. There are some handy tools that are called on to further this getting acquainted.

If in such a situation I am simply a civilian I can converse feelingly even though superficially. If I am a doctor, lawyer, minister, teacher, social worker, nurse or some other professional person to

whom people come with their problems, I look a little more deeply into what is going on. I ask myself "What is this man trying to say to me? How can I help him to express what he is trying to say?" I have a consciousness of the value of talk. I realize that it helps the man to organize things that he has otherwise merely turned over in his mind. I realize that it gives him an opportunity to listen to his own formulations, to deal with them critically and see them as he has never seen them before. I realize that this is the way that attitudes mature and change, and that exhortations to people to take certain attitudes such as "Do not worry", "Be calm", etc., are far from being helpful, and tend to make him feel more confused because he is unable to carry out this advice given by apparently informed and disinterested persons. If I am professional I realize that through such verbalizations a man comes to discover steps ahead that he would not have discovered otherwise even though I have not suggested them, and that he is then capable of starting the self-reparative processes into motion. In all of this he has a feeling of social support because I am in on it.

Even if not professional I can realize in a more general way that customs of politeness and courtesy are generalized ways created by long human experience—safe ways of meeting other people whose peculiarities we do not know and on whose toes we might step, or perhaps what is even more important of protecting ourselves against retaliation that would be apt to arise from such missteps. Note the extreme politeness and formality of very sensitive peoples.

In conversation with a more or less unknown person (let us not burden it by calling it an interview) I should expect that initially the questions that confront him consciously or unconsciously would have to do with: whether or not he likes me; and if I do not respect him as a person, if I do not allow him to be himself, if I show no interest in him, if I am restless and fidgety, his answer, more often felt than expressed, will be "No, I don't like that fellow". Having gotten past the question of whether he can like me or not, he is concerned with whether or not he can trust me. His answer will be negative if I burden him with judgments, moralizations, blames or express unconsidered commendation or unfounded enthusiasm. He next wants to know whether I have something really of value to give him; and if my response to his illness, his financial difficulties or his family, his educational plans or his vocational quandaries are mimeographed answers that leave him as a person entirely out of account he will probably rate my contribution deservedly as low. If he, on the other hand, finds encouragement to proceed he will want to try me out in various ways. He will get my reactions to rather indifferent issues, then he may step ahead to present me with small problems and if I mean anything to him he will present his needs in fuller and fuller form. It will be necessary for me to be fully conscious of the art of saying nothing as we talk and of the dynamic values of saying nothing that he would say for himself without at the same time being a dead-pan.

A beginning is best made with conversation that carries with it the least possibilities of engaging in inter-personal conflict. People do

this rather intuitively and without design. The weather is a common instrument of probing between two people at this point of acquaintanceship. In discussing the weather I test the other fellow's willingness to talk to me. If he talks readily I feel that it is not enthusiasm for the weather but a willingness to accept me as a person to talk to, or if I am more professional perhaps I see a need within himself to talk. He, on the other hand, is more or less alert to the way I receive his conversation about the weather. Do I lend an ear interestingly because I respect him or am I grudging? Do I compete for control of the conversation? Do I dead-pan him or really show interest? Do I encourage him to move along to expose his thoughts beyond the weather? Do I moralize with him and advise him or do I by an interchange devoid of psychological pressure help him arrive at a better understanding and clarify matters for himself and thus arrive at a conclusion that preserves self-respect for both of us? Do I argue to reshape him in my image or do I like him for his own personality?

As part of this art of saying nothing in words I may say much without words. I may use my vocabulary, my facial expression or other non-verbal communications to make him feel at ease. An occasional "and" or "yes" are helpful, but they do not mean and or yes as defined by Webster. Also if I am somewhat professional in this situation I will be conscious of his delaying tactics that portray an insufficiency of rapport and I will not, therefore, be irritated by these Fabian tactics as I will know what they mean. If he repeats his story over and over again I know that he is not ready to go ahead and this will be true also if he introduces irrelevant things, spends time on trivialities and other immaterial points or lapses into silence and the burden of conversation is thrown on me.

Luria has demonstrated how these Fabian tactics can be demonstrated experimentally in the psychological laboratory by presenting the subject with ideas of high emotional significance and asking him to respond with an associated idea or word. If the person conducting the experiment is not thoroughly acquainted with the man's sensitivities or at least if the man thinks he is not, his response to the stimulus word will show the very same delaying tactics as are referred to above and will be accompanied by bodily movements that give evidence of tension. I should like to describe an interview with a man that reveals just how this occurs. This man sought help for a stomach discomfort, fullness and belching. His initial step in talking with the doctor was to blame his difficulty on over-eating. In our culture over-eating has no more moral implications than the weather and so he has no resistance to admitting this weakness. After a little discussion along this line he presents the suggestion that his difficulty may be due to his having to drive a truck in traffic. In this he admits the possibility to the doctor of an emotional element, although he softens this by saying that he knew a man who drove in traffic and the strain of handling the steering wheel was responsible for his getting appendicitis. Shortly he abandoned the idea of an organic determinant in his complaint by saying that it may have something to do with his job which is inspecting airplanes and if he should make a

mistake it might result in someone's death. He had now arrived at a complete emotional explanation for his difficulty and brought himself face to face with the question "Do I like this fellow? Can I go further with him? Can I trust him? Can he help me?" Apparently he reached a sufficient degree of assurance to terminate these delaying tactics for he suddenly blurts out "You do not know what I have been through for eight years with my wife. She has nagged me constantly. I go home at night hungry and the food is burned. I get so upset that I have to leave the house without eating". But this is not all. He follows this up with a statement that this has become so intolerable and his wife so ill that they have had to have her committed to a mental hospital. In response to a direct question he will not tell which hospital. Why? Because as it turns out the hospital is not a private sanitarium and her family is critical of him for not giving her that luxury. There is something that he is not ready to tell. Now it sounds as if we had reached the center of the difficulty, but he is still trying out the doctor before presenting his real difficulty which finally comes out in a statement that he is very much concerned for his daughter who has been very nervous and whom a neurologist says is apt to go the same way as his wife. This is not a succession of interviews covering weeks or even days. It is an interview of twenty minutes to half an hour.

Whether I'm professional or not my attitude toward things that are different from me or my way of life will be important to my getting along in such a contact or to going further in being of help. If I oppose things that are different my uselessness is soon discovered. If I merely tolerate things that are different I may be tolerated but my usefulness will be extremely limited. If I can enjoy difference and respect it I cease to be threatening. I elicit less defense and give my partner in conversation a chance to gain perspective on himself. This respect for difference is a very fundamental human quality, although unfortunately its presence tends to be restricted in a great many persons, maybe most people, to one or another aspect of living. Few of us are complete. Music, art, dance, culinary art, and many things that are not called art are dependent for their satisfying quality upon deviation from strict conformity. We may be very tolerant in one sphere and very narrow in another. If one wishes to discover how useful he may be to a returning veteran it might not be bad for him to look into different spheres of his life and test his capacity to accept difference—attitudes toward race, creed and color offer valuable tests.

As indicated above patients have no monopoly on unrational behavior. Our everyday relationships are permeated with the unrational and it is not narrow to conceive of one's patients in the same terms as one's friends or vice versa. It is beyond the competence of most people to ferret out the explanations of the unrational but it is highly valuable to sense by certain signs evidences of the unrational, at least to avoid pointless argument if not to avoid complicating further the lives of those who are protecting themselves by unrational processes.

Quite aside from the process of interviewing there is definite point to keeping in mind some of the evidences of undercurrents and hidden motives that come up in group as well as individual discussion. I have already referred to tensions and fidgeting. The changing of a topic of conversation is not without meaning, nor is interpretation. The circulatory and respiratory changes basic to the lie detector, the falling of the gastric tonus as seen by Todd in anxiety and the bodily movements accompanying falsifications as observed by Hohman are all a part of the picture: these, plus one-sided arguments with no readiness to accept opposing considerations, illogical or unrational arguments and most subtle of all recourse to idealism. For example, in many cases the demand for an education that is beyond one's capacity, or a job that exceeds one's preparation or is unsupported by previous performance may be seen not as annoyances, but as expressions of anxiety. In the case of the returning soldier this may be an anxiety about returning to the independence and responsibilities of civilian life. It was a distinct problem with a discharged soldier who went from person to person trying to seek help in getting back into the armed services. He was employing a severe patriotism as a protection against a resumption of civilian responsibility, a resumption that carried with it many potential embarrassments since he had no visible disability. When confronted with an opportunity to join the Canadian forces his response was "Do you think I would fight for any country but my own".

I have not told you how a civilian is reborn, but I have attempted to point out some of the helps and hindrances to rebirth that are within our reach. The rebirth of a veteran is a metamorphosis of a soldier's self by himself. Our chief job is to see that the day is sunny, the weather fair.

Discussion of Dr. George S. Stevenson's Paper

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I was most impressed by Doctor Stevenson's emphasis on the importance of the time factor and of the existence of spontaneous forces operating in the establishment of a social or personal equilibrium. Doctor Stevenson has demonstrated the fact that the rebirth of a personality involves some of the same principles as the birth of a child. The good obstetrician does not call on his armamentarium of instruments and skills simply because he is eager to try them out. Instead he is always cognizant of the natural processes that are in operation and is wise enough and patient enough to give them their own opportunity to become effective. He sees his function as standing by to facilitate a natural process when that is necessary—no more and no less. He knows the limitations of his techniques.

It is unfortunately true that there is a tendency among those whose work is concerned with the personality to be more active-minded—shall I say? Especially does this tendency appear as a response to the fact that we are all of us overwhelmed by the apparent enormity of the job of rehabilitation. I say "apparent because to a considerable extent we look upon it as *our job* rather than as a process which, whether we like it or not, must follow to a considerable extent its own natural course. It is my impression that a large part of the feeling which we bring to the problem of rehabilitation as we envisage it is not concerned with the objective merits of the problem. I believe that the urgency of many of us is motivated, at least in part, by feelings of obligation, guilt and anxiety which, while they are humanly understandable, confuse the issue so far as the real needs of the returning soldier are concerned. Such urgency makes poor surgeons out of potentially good obstetricians.

Thus for example there are the cases that come to the clinics earmarked for "psychoanalysis" while the soldier's application has been for help in the adjudication of a legitimate claim. There are the cases that have been chronic misfits for a life-time whose rehabilitation suddenly becomes a matter of equal consequence with cases of acute anxiety or battle fatigue. There are the active interventions that take the form of advising, even urging, the entering of disability claims in cases in which the individual asks for simple aid in the process of his vocational rehabilitation. There are the cases that are sent to college because there are funds available for this purpose without deference to the fact that the person, under his own steam, directed towards his own goals, would have been useful and happy with a vocational plan.

What I have said thus far applies largely to that group of so-called psychiatric casualties whose absolute number contributes to our sense of urgency though in fact they are relatively a small minority. The point that Doctor Stevenson made in his address is of even greater pertinence so far as the large majority of ex-servicemen are concerned. He has emphasized that the making of a soldier involves

to a large extent the deindividualization of the civilian. To the extent to which this is a necessary aspect of the military art it impairs the person's capacity as a responsible civilian in a democratic society.

This war however has witnessed a new kind of deindividualization, which at least to a certain degree has been added to classical military indoctrination. The techniques of modern warfare have enforced the kind of relationships among soldiers which brings into play that kind of deindividualization which makes possible skilled and responsible team-work directed towards a common goal. This is not a purely mechanical consequence. It involves inter-individual identifications which have social potentialities in peace as well as in war. In this sense the soldier is to a certain extent already reborn as a personality in terms of his potentiality for group participation. His rebirth as a civilian must indeed result in his return to the status of full individual responsibility and capacity for independent living and independent action. This will certainly involve the loss of the autonotisms which military necessity has trained into him. He will, however, to a larger extent than previous to his military experience, be sensitized to the possibilities of social collaboration towards common goals.

In the sense in which Doctor Stevenson has spoken it would be too bad if politicians and vested interests were to seize the opportunity to intervene actively in the directing and focusing of these potentialities for social collaboration towards goals and purposes which are distortions of the yet unborn political and social goals and purposes of the soldiers themselves. It becomes the duty of our whole social order to insist that conditions be maintained which will permit these young men, who have *changed rather than been injured* in consequence of their experience as soldiers,—to permit these young men to be reborn as members of the political and social community under the full impulsion of their own capacities for life as collaborating individuals in a democratic society. It becomes our responsibility to provide their capacity for aggressive action with a truly moral equivalent for war—with creative rather than destructive ends.

I am specifically referring to the signs that are already appearing of the attempts which will be made to forcefully bring to birth that kind of personality orientation in the returning soldier which can be exploited in the interests of purposes that have nothing to do with those of the individuals concerned. I am referring for example, to the efforts which are already recognizable to pit the interests of soldiers against civilian workers.

If we are to be present at the rebirth of a civilian in terms of the *civilian as a citizen in his relationship to his fellow citizens*, then the conditions that must be provided are like those which the wise obstetrician provides. The spirit of the town meeting which prevailed in the early days of the war in our block organizations for example could well be resuscitated and directed towards the aim of democratic living together even as they were first directed towards the bitter necessities of mutual defense.

No person who pretends to be a therapist can really effectively tackle his elected task unless he has come straight with himself. Our wish to assist the return of the soldier to civilian life will succeed only to the extent to which we have come straight with ourselves as to what it means to be citizens and members of a genuine democracy. We will get the kind of social rebirth and rehabilitation of the returning soldier which we earn through the exercise of political and social wisdom and good will.

ROUND TABLE DISCUSSION

on

EMOTIONAL ASPECTS OF PROBLEMS IN INDUSTRY

MR. BURLEIGH GARDNER: *Chairman*

Ass't Professor of Industrial Relations, The School of Business, University of Chicago.

COL. H. H. WEIMER:

Veterans' Employment Representative for Illinois.

DR. AGNES A. SHARP:

Head of the Medical Department, A. B. Dick Company.

MRS. CONSTANCE STEELE:

Director of Personnel, Container Corporation of America.

MR. ROBERT LEVIN:

Illinois Director of the National C.I.O. War Relief Committee.

MR. PETER J. BOCKSTAHLER:

Regional Director of the Labor League for Human Rights of the United States, A. F. of L.

THE CHAIRMAN: This morning I have the pleasure of heading up this round table on Industry. I have a slight feeling that it is the position of the blind leading the blind. We have one person here that can speak with considerable authority for the veteran, but he is not in industry. He just asked us to put him there.

As we planned this, we would like to allow time for plenty of questions and discussion. We have no fixed ideas of speakers. We plan to follow this order at the moment. Col. Weimer, of the Veterans' Employment Service, will lead off, telling about the magnitude of the problems faced in placing veterans in jobs, and so on. Following that, we will have two representatives of, I might say, industry, and of the personnel organizations that are trying to do a job for the veterans. Then we will have two representatives of the unions who will present what the unions are doing, what the picture is as they see it. And then maybe we will talk about how we can all get together and do a better job.

I think I will now turn over to Col. Weimer, of the Veterans' Employment Service. Col. Weimer.

COL. H. H. WEIMER: Thank you, Professor Gardner.

Ladies and Gentlemen: I think you will all be interested to know about how many of the boys who left their homes to enter the service have already been discharged and returned to civilian life. This is not quite an exact figure, because it is being added to daily, but so far, about a million and a half men of World War II have already been discharged. Of that number there have been 116,000 returned to our own state of Illinois.

In addition, there are hundreds of them each month who come into Illinois, and who particularly come to Chicago and say, "I want a job here. I want to live here. This is the best soldier town in the United States." I think perhaps our Service Men's Centers and USO have helped to give them that impression.

We in government have tried to do something about getting ready to handle our obligations under the GI bill. Congress, in its wisdom, did not say "we think there ought to be a service for veterans," or "it would be a nice thing if there were." They say this in the GI bill: "Congress declares it to be its intent and purpose that there shall be an effective job counseling and placement agency for veterans," and they proceeded to name this Veterans' Employment Service, threw the ball to us, and we are running with it now. I hope we will never fumble it.

These men that we have in this Veterans' Employment Service are all themselves veterans—some of them of World War I, some of World War II, and some who have been in both wars. They are selected for their job because of their occupational knowledge, and because they have had relatively the same experiences as the men who are coming back, and talk the same language. They are also selected because they are presumed to have the courage that it takes to answer some of the forthright questions that these youngsters put

up to them. When a boy says, in effect, "What shall I do with my life?"—which is what he is asking when he says, "What kind of work should I enter into?" then a great deal depends upon the kind of an answer that he gets, because the right answer can lead to satisfaction to the man, to the employer and to his family, and it can lead ultimately to positions of leadership in industry, in the community; the wrong answer leads to frustration, dissatisfaction, bitterness, ultimately the relief rolls, night court, the big house, and in some cases, the asylum.

Here is the way this thing works. A boy comes in who never had a job, but who has thought things over carefully and has decided what he wants. Well, he is no particular problem, even though he has a physical disability. The only thing that the veteran man has to be careful about in handling him is to be sure he is referred to a job that he can handle in spite of his disability. One of our jobs is to have employers cooperate to this extent,—that they will give due consideration to the things that need to be considered, that so far as physical disabilities are concerned, they will try to make for each job in their plant a list of the physical demands of that job, so that they can match what the job demands with what the man has in order to fill that job. If a boy has lost a leg or lost an arm or lost a hand . . . Correction. I ought to talk like the boys themselves talk. If he *gave* a leg, gave an arm, gave a hand, then he should be placed in a job that he can handle in spite of that loss, in spite of the gift that he has given to his government.

Employers, I think, ought to know that some of the boys who come back are going back into homes that are not the same kind of homes that the employers themselves came out of, that the kind of people in those homes are not always the same kind of people. Here, for instance, is a boy who walks into an employment office. He is weak, he is pale, his wound has healed all right, but he is obviously unfit to go to work. But he says, "I've got to have a job, and I've got to have it now." And the veteran man talks to him and points out the fact that it is a much better thing for him to take a little time out and let nature help him build himself up to the point where he can take a job and hold it.

Well, this particular boy had this story to tell. He had been home just four days, and at the end of the fourth day his wife's mother said, "When is that loafer going to go to work?"—and he was determined he was going to show her, by God! that he wasn't afraid to go to work—and that's why he had to have a job.

The folks at home have to be reached somehow, by some people, and told some wholesome truths, in order to get the man in the right kind of a frame of mind to do a satisfactory job when he gets it.

I notice that your organization has issued this little booklet. On the front cover of this booklet is a picture of a dissatisfied soldier, and his dad and his mother standing in the background, puzzled to know what to do about it. I think if that dad had written to the boy and had told him this: "Son, there have been thousands of books written

about the last World War, and not a single one of them has an accurate and a complete description of a modern battle. So neither mother nor I will expect you to tell us all about the war. You are our boy, and we want you to tell us incidents of your service, as, if, and when you feel like telling them."—if that dad had written that, that would help to overcome this strange feeling that the boy has when he comes home. Of course, even after he comes home, it isn't too late for his dad to say something like that. It isn't too late for his dad or his friend, his neighbor, his employer, to say to him, "Look, we know what you are thinking about. We know you had to leave your outfit in Germany, and we know that belonging to an outfit, belonging to a squad, a platoon, a company, a battalion, a regiment, a division, an army that's doing its stuff, is the greatest thing that could have happened to you, next to the love of a good woman. We know that you learned something which soldiers of the first world war called "the spirit of comradeship"; Napoleon called it "esprit de corps"—a fraternity among men that is brought into being under the conditions of wartime and which the man can't help but think about constantly. He is wondering what is happening to his outfit. He knows there are times when they don't get rations and ammunition, when they need them. He looks over the casualty list to see whether anybody in his old outfit has been killed or wounded. He keeps thinking about them constantly.

The same thing is true of the sailor who had to leave his shipmates on board a destroyer or battle wagon that's now in Japanese waters. He knows,—that overall, the men he left behind are doing the one big job that must be done today in order to attain victory, and that there is nothing at all on the home front that is quite as big, by comparison.

And so, to start with, there isn't anything on the home front that is going to give him the complete, the total satisfaction that he got out of his service, with the men that he had to leave.

There is a psychiatrist who burst into print the other day—advising the wives of veterans that it was "their duty to help the veterans completely forget all about the war." This is just my own opinion, but I think that it's the silliest advice that was ever given to anybody. As Dr. Zilboorg pointed out last night, when a man sees mangled bodies and he sees human blood running in streams, it is a sight that he cannot forget. If it gets to the point where it gives him nightmares, certainly a good woman can be very helpful to him in her capacity of a nurse, but if the nightmares continue, there is only one thing to do, and that is to get professional care for that boy. A man sees these things, and they are not pretty; they are indelibly stamped on his memory, and they will stick with him as long as he lives.

But aside from those horrors, what is there about his war service that he ought to forget? What's he got to be ashamed of? He's got something to be proud of. You know, after the last war, there were a lot of soldiers who were tired and homesick, and they represented thousands of other soldiers from their respective outfits. They gathered in Paris for the purpose of forming a veterans' organization, which

later became known to the world as the American Legion. In Paris they drew up a document which was called the preamble to the constitution for this veterans' organization, and it sets forth the reasons for the existence of such an organization. Bear in mind, those men who were doing that were all homesick men, they were fed up with war, they had enough of it, and they could have been assumed to be men who were glad to forget the war. But among these reasons that they set forth in that preamble was this: not to forget, but "to preserve the memories and incidents of our association in the Great War"—and if there are any Legionnaires in this audience, they know that's part of the preamble that every member of the Legion, at every meeting of the Legion, everywhere it is held, repeats at each meeting, and if it weren't true and if they didn't recognize it as being true, it would have been pulled out of that preamble a long, long time ago.

I was going over to the Dearborn Station one night. There was a kid in uniform. He had two rows of ribbons, surmounted by a combat infantry badge. His right leg was off—he was on crutches. I stopped a moment to congratulate him on that combat infantry badge. He grinned, and he said, "You know, most folks don't know what it is, but I'm kind of proud of it." I said, "I'm proud of it for you, lad. I wish they'd make it retroactive to the last war, so I'd wear one."

A lady came up—his mother. "You're talking to my boy about badges?"

I said, "Yes, I was."

She said, "You're old enough to have more sense. I gave my country a perfect man, and look what they have given back to me! Look at the condition he's in!"

The poor kid colored and said, "Gee, Ma, don't talk like that. That doesn't do any good." And she kept on, and all I could think of saying was, "Madam, God forgive you. You don't know what you are doing to your boy."

The Employment Service—the Veterans' Employment Service can't do much about that except regret it. We do hope that by mentioning that little incident, folks like yourselves will spread the word around about what not to say to some of these lads when they come back. I am interested in it principally from the standpoint of employment and the effect that things like that have on the minds of these men, and how they keep them from doing a job if they get one.

I had a boy come in to me who laid off from his very, very essential work for a full day, just because he wanted to spill over, to talk to somebody about a thing that most folks would think was a very trifling incident. He had a kid brother, and like all kid brothers, the youngster idolized his soldier brother, and he kept begging him to tell him some little story about the war. Finally the brother started over when big sister came in and said, "Oh, I hear better stuff than that on the radio. C'mon let's go to a movie."

She might as well have stabbed that veteran, because he's all upset. He said to me, "For God's sake, where the hell are we going

to get off at if our own people at home don't understand us better than that?"

We have our men in the hospitals that contact these boys before they are discharged, for the purpose of registering them for work so that their registration card can go ahead of them to the employment office nearest their home, which can get busy and dig up a job for them and speed up the time between the man's discharge and his return to employment. It works out pretty well, because our man at the hospital has access to medical records, which would indicate whether or not there are any work limitations on the type of work the man seems to be best fitted for, and if there are, that can be noted on this card for the information of the people in the employment office who are responsible for getting him a job.

Here is one of the things that bewilders a veteran who comes back. He is accustomed to direct man-to-man relationships, and he is accustomed to having officers tell him exactly what they mean, and there is not much uncertainty in what he is told about anything while he is in the armed forces, whether it's the Army, Navy, Marine Corps, or Coast Guard. He knows that when a captain of infantry stands in front of his men and looks at his watch and says, "It is now 16:30 hours. At 17:30 hours this company will attack such-and-such a point in such-and-such a formation," and so on—he knows that by the grace of God and the training that they have received, when 17:30 hours comes, that is exactly what they are going to do, or they are going to die trying to do it.

And he comes back to an atmosphere where a man, who may be a perfectly good man, who may be a perfectly generous man, anxious to help a veteran, has a conversation that goes something like this: "Well, now, I'm not sure." "Well, we'll see about that." "Well, let's think this over for a little while." "Well, maybe something can be worked out a little later." He doesn't know what to make of that. He is not used to that kind of stuff at all. Now, this employer might be the best employer in the world for that boy; he might have the best spot in the world for him. But that's not going to work—not until the boy gets used to more of our civilian uncertainties. He is used to absolute certainty in matters that affect life and death, and he can't understand why there can't be certainty about less important matters. You can't blame him, can you?

Then there is this attitude of the boy who comes back to an employer who thinks that all a soldier learned is how to shoot and how to salute. Here's a case of a boy who had a job in an office, filing blue prints. The army sent him to a school for artillery mechanics, anti-aircraft. On his way to school he said to himself, "This is pretty soft. Four hours a day listening to a couple of profs, while the other guys are humping a pack around thirty or forty miles a day." He got to school, and he found a faculty like he never saw before. Sixteen men, each one of them top ranking men in his particular field, including three of the world's greatest metallurgists, and all of the highest calibre. Each of them had a staff of five to ten experts, and they taught that boy all about the texture of metals, and how to machine those metals.

He got his four hours a day in classroom, and he got four hours a day in class work, and he got four hours a day in field demonstration, and he got two hours a day in a study period at night, for twelve weeks. But he took it, and the result was that he kept his battery of 90 mm. ack-ack guns going, despite all combinations of weather and combat conditions. He came back wounded; and his boss put his arm around him and said, "Johnny, we're glad you're back. Your old job is waiting for you." And the kid shuddered . . . filing blue prints! He said, "Well, you know, I'd much rather do something mechanical," and the boss said, "Well, now, that's a lot of nonsense. We haven't any guns here." So the boy tried to explain to him that he found out that a 99 mm. gun wasn't just a gun, it was a complicated piece of machinery, and he knew how to keep it in order, and there wasn't any machine he was afraid of tackling.

But he took his old job. Three weeks later he found a battery of giant punch presses that were only two-thirds efficient, and he went back to his boss and said, "Turn me loose on them, won't you? I'll get them up to 100 per cent production. I'll show you I will."

The boss said, "Now, we've discussed that matter before. I have complied with the law: I have given you back your old job; and I don't like this attitude." Then he said to his secretary, "There's gratitude for you! But I suppose that's what the army does to them." And the kid said, "You go to hell, Mister"—and he walked out and went over to an employment office and saw one of these veteran representatives.

Well, I think these veteran representatives are a wonderful bunch of fellows, but they are not magicians, they can't pull rabbits out of hats. They do have tools to work with. There's one of them. We call it, for convenience' sake, a "Conversion Book." The official title is "Special Aids for Placing Military Personnel in Civilian Jobs." So the veteran man turns to the conversion book; he looks under this title of "artillery mechanic, anti-aircraft," and he finds under that a list of comparable jobs in civilian life. First there are listed the jobs that the man's army training has fitted him to go into immediately. Then there follows a list of jobs that he can handle with some additional training, and a third list that he can handle with considerably more training. The book also tells about the physical activities that are required on the job, and the usual working conditions of the particular job.

This army is a complicated machine. There are over a thousand jobs within the Army of the United States today. I think the exact figure in this book is 1,087. And all of them have comparable jobs in civilian life. So the only thing the veteran man then had to do was to go down that list and agree with Johnny on the job that Johnny could handle, the job he wanted most, and he had to check it to see that he could handle it in spite of his physical disability.

Now, one of the things we try to do after the boy has been placed, is to follow up to make sure that there are no resentments building up, to make sure that he is getting along well on the job.

A boy comes in, wearing the little bar of the Purple Heart. He is resorting to a form of bravado, and he says, "Listen, I'm not here to ask for any help. Get that. I don't need any. You may think I'm a kid, but by God! I'm a man. I've done a man's job."

Well, the veteran man knows that's true and he knows that the boy wouldn't be there if he didn't need help, so he's got to try to get him the help without letting him know that he's getting it. It's not the easiest thing to do, but these are a grand bunch of kids to work with, and they're smart. Fifteen per cent of them are college men; fifty-three per cent of them, high school men; and the rest of them, grade school, and so far as I have been able to discover, even in some of our most backward communities in Illinois, most of the boys in grade school were in the upper grades when they went into the armed forces.

Well, there are a lot of these boys in the service—boys and girls—I'm not forgetting the GI Janes, the Wacs, the Waves, the Spars, the girls in the Women's Reserve of the Marine Corps—they have their difficulties, too, especially now since a lot of them go overseas. Some of them receive combat disabilities, that is, they get shell wounds and bomb splinters and deserve every consideration. I think by the first of July we will have fifteen million men who will have worn the uniform of the United States—men and women—during this World War II, and it may well be, as the Civil Service Commission estimates, that by the time the war is over, there will be over seventeen million who have worn it.

If there are seventeen million people, and you care to multiply that by four, the answer is half of the United States; and nobody is going to push that around and get away with it. I don't believe that there are very many people who want to try it. There are some people who want to set themselves up as demagogues and try to capitalize on some of the things that the boys do have a right to grouse about; but they won't get anywhere, because these men are going to see to it that this country of ours is going to be a grander and a more glorious country than it ever was before. As Eddie Rickenbacker says, when these young dare devils of jeep and plane and tank and PT boat come back to us, they are going to give our complacent country the greatest shot in the arm it ever had. And we want to help them do it.

If we want to do that job, we want to first plan to see that there are enough jobs for them; and secondly, to see to it that enough intelligence is used in placing them in those jobs properly, because only in that way can we carry out our obligations to them, and we owe them a lot. For they are carrying our objectives for us; it's up to us to carry their objectives for them.

Thank you. (Applause)

THE CHAIRMAN: Next on our program will be Dr. Agnes Sharp of the A. B. Dick Company. Dr. Sharp is tackling this whole problem of the veterans from the point of view of how the employees aid the veteran in making his adjustment, of how the personnel organization

should function, how they can cooperate with various agencies, and so on.

I hope I expressed it properly, Dr. Sharp.

DR. AGNES SHARP: In this country we like to think that we are all healthy and fairly well educated. Recently from National Headquarters of Selective Service came Medical Statistics Bulletin No. 3 which is an analysis of the Physical Examinations of Selective Service Registrants during wartime. Between April 1942 and December 1943, 10,000,000 men were examined by local draft boards and induction centers. The study is based on a sample consisting of approximately 20% of these examinations.

Of the registrants examined, 36.9% were reported to be free of physical defects. 63.1% had physical defects to some degree.

The principal causes for rejection of white registrants during the entire period were, in the order of magnitude, mental disease, musculoskeletal defects, T.B. and syphilis. For the negroes, the major causes were educational and mental deficiency, syphilis, mental disease, cardiovascular, etc.

These figures are weighted definitely in terms of younger men, nonfathers, and occupations least essential to the war effort. Rejections increased in direct relation to increasing age and from the middle 30's on reached over 50% of all registrants examined.

Specifically in Illinois and particularly in the field of mental hygiene the figures run as follows:

Mental Deficiency	3.9%
Mental Disease	17.8%
Neurological	4.8%
Educational Deficiency	1.1%
	27.6%

That means that over 25% of our rejects here in Illinois were for neuropsychiatric and psychologic reasons. And with no exact figures to support my statement, I say that most of these 4F's, who are mental hygiene problems, have been absorbed in business and industry. These are some of the war workers mentioned yesterday.

Some of these are definitely "marginal people" who are usefully earning probably more money than they ever earned before, many of whose jobs will be taken back by returning veterans.

In the last war and after, the various sciences and professions were organized and functioned under a few administrative divisions. The scientists worked in professional groups. There were base hospital units and psychologists worked under one division. This has not been true in the military services in this war. Much of the work in the military services has been and is being done under various titles and assignments. So in industry, the work is being done and identified under job titles rather than under professional titles.

Problems requiring special skills have arisen in industry and individuals because of specific training and experience have been employed

as these needs arose. Psychologists are employed in Medical Divisions, in the Personnel Department, in the Employment Office, in Industrial Engineering, in Public Relations, in Training and Employee Service, in Research and Planning. As a result psychologists are scattered in an industry and through the fabric of industry.

This means that as a particular business or industry works on its plans for returning servicemen and women a psychologist may be part of the group of trained persons each looking at the program from slightly different angles. And so it seems to me that no psychologist in Industry can speak for his Company, nor for his fellow psychologists working elsewhere.

There are three angles to the life of each returning serviceman and woman in which we as citizens are interested.

(1) Medical care, hospitalization and treatment for any and all ailments. For this the Veterans Administration is responsible.

(2) Educational opportunity and training. Here the Educational Institutions working with government agencies function.

(3) Adequate jobs and work programs. Here it is that the now famous 60,000,000 jobs must be created by industry.

In industry, then, we are dealing with veterans who are able to work and to take a place in the working world immediately upon being mustered out of the service. They are not handicapped in the usual sense of the word.

In my organization we have had
In service, 19% of our payroll
Killed or missing, .02% of our veterans
Discharged, 10% of our veterans
90% still to come

Of the 10% of our veterans discharged 44% came back to work for us.

Of these returned veterans 89% are still with us.

66% did not return to us and of those that did 11% of our returned veterans have left us so we have only 38% of our discharged veterans. We have employed 11% more veterans *not ours* than the number of ours yet returned.

Lumping our returned veterans and veterans who were new employees for us, we have absorbed veterans to the extent of .03% of our present payroll.

As of today our experience has been that 50% of other people's veterans move on from us for the following reasons:

25% for other jobs
25% for no reason
17% for health
17% dissatisfied
.08% for college
15.2 % miscellaneous

My experience may be too limited for valid interpretation, but it seems to me there is a tendency here in the middle west for veterans to return to their original jobs for a few days, a few weeks or a few months, and then to quit. Frequently this happens after intensive efforts were made in understanding individuals with careful placement and job adjustment, all of which failed with the veteran.

This results in a sort of musical chairs game. We are all trading veterans. We have some of our own who have returned. We have many other-company veterans who have returned but have not stayed with their old employer. This seems to me to be one of the difficult problems for mental hygienists as well as personnel people to work on and understand. I do not know, of course, but I imagine this trend will continue until the job market becomes thin and opportunities few and far between. I am sure it is a problem for the USES and government planning agencies as well as for placement people in industry. I have not been able to get any over all figures on this point, but here in the middle west the figures would run high if my observation is correct.

This point troubles me as a psychologist because human tempers are short, interest lags and impatience is a national characteristic; everyone's sympathy and generosity gives out in the face of frequent failure and rebuff. We have only a million and a half men back. By and large this 1½ million are *not* representative of those who have been in the services long nor have most of them seen foreign service. We hope to have twelve million back. The present million and a half can well prove an experimental period for them and for us if we are able, as mental hygienists, to evaluate the readjustment factors and make plans which will help those in authority in industry, the USES and in private employment agencies.

If I could have my wish I would turn mental hygienists loose on the problem of restlessness on the job, the desire to quit and change with the hope that the next job will be completely satisfactory even though one knows in general that he is going to do exactly the same kind of work: Drill press, punch press, assembly, clerical work. The only thing that is different is the locale.

In discussing the theme of these two days it has been necessary to group people as being alike in some one characteristic. In this Round Table we group people as in industry, and then we make another special group inside the vocation of those men and women of the armed services whom we call "veterans." The information, gathered under these two classifications, is extremely useful for some purposes. If, however, these people were to be classified according to degree of emotional balance they would be differently grouped. I point this out as a safeguard in our thinking. We like to generalize and to draw conclusions. We all know this and yet there is a great temptation to assume that because a person is in one group for one quality or characteristic, i.e. a veteran, he will be in the same class for another entirely unrelated characteristic.

"The doing of the same or similar tasks or working in the same business, under the same management or supervision, does not produce

a sameness of workers. Anyone who observes or deals with workers in a factory, or workers anywhere, sees that they retain their individuality during working hours and do not cease to be definite persons when they clock in.''[1]

This same is true of returning servicemen and women. They retain their individuality.

It is clear to anyone in industry that the human problems in industry are great, and that no one of them is within measuring distance of complete solution. It is important to realize in the field of industrial psychology that what is begun does not end.

The term Industrial Psychology belongs to the 20th century. During the last century the rapid development of industry, first in England and then throughout the world, has changed to lives of millions who have gone to work in factory or office and so set up a host of new problems. At the same time a social conscience has been shaping which has made the sensitive increasingly alive to what is happening not only to peoples' bodies, but to their minds. The general recognition of a psychological aspect in industrial affairs is something new in history.

For practical purposes industrial psychology may be defined as the study of the conduct of those who exchange the work of their hands and brains for the means to live. This includes a large part of the population, excluding only the unfit, those too young to be given a paid job, and the small minority who are endowed with the means to work or not as they wish. Industrial psychology strictly limits its scope to the material and social environment to which the worker adapts himself while he is at work, and by which he is therefore modified.

Some of the more important topics prominent in the study of industrial psychology, as it has developed during the present century, are vocational guidance, employee selection, placement, transfer, and promotion, time and motion study, hours of work (shifts) and arrangement of such hours, and the relation of sickness and of accidents to the material and psychological environment, including light, heat, ventilation, fatigue and absenteeism.

The enormous number of inventions and machines developed and improved upon during the century, the progress made in the natural sciences, and the growing knowledge of the mechanisms of the human body and mind, all tended to focus interest on man's likeness to a machine. The phrase ''the human machine'' rightly interpreted refers to part of the bodily structure, but it became, rather by implication than design, synonymous with man himself. Where any effort at all were made to study the worker of the machine, the tendency was in the direction of emphasizing the likeness of one worker to another, and the likeness of all to machines.

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[1]M. M. Mellis ''Industrial Psychology'' of Institute of British Lawderers XX6, 1939.

The first challenge to these assumptions came from their failure under the hard test of war. War called for a supply of munitions on a hitherto undreamed-of scale, and industrial operations were at first based on the simple but unjustified application of elementary arithmetical rules. It was assumed that if a man completes 1 unit of work in 1 hour we will complete 8 units in 8 hours, or 12 in 12 hours. Up to a point, of course, it is true that the more hours one works the more will one accomplish, so incredibly long hours were worked in munition factories, seven days a week being common. The results were disconcerting. Output went down and down, and absence from sickness and other causes went up and up.

For more than three years now in this war many industrial workers have been working 68 and 72 hours a week and longer. All Industrial Relations Departments are on the watch for workers, both men and women, who work a shift in one factory, then another shift in the factory of another company. Many men and women are working two jobs without the knowledge of either employers. We are experiencing many cases of complete fatigue and breakdown of health.

In 1915 it was shown that the 12 hour working day, except for short periods of emergency, was a wasteful and extravagent arrangement. The central and foremost problem was the nature of fatigue and its physiological mechanism. It was shown that the excessive hours imposed so severe a strain upon the workers that their rate of production tended to decrease, sick leave and broken time to increase, while some sought refuge in alcohol because they were too tired to eat. There was then, and is now, evidence of the almost intolerable strain on the management. Supervisors, foremen, production men have all been working much too many hours.

In 1914-18 for a time and again now the full effect of the long hours was not immediately manifest because increased pay provided better food, and because a sense of patriotism stimulated effort, but now again the resulting depletion of the workers' reserves of energy is plain to any observer.

In this war, as in the last, time lost through lateness, broken time, sickness absence, or just sheer absence constitutes a formidable problem. Our papers are full of absenteeism figures. The causes of lost time classify into 2 main groups: those largely inherent in the nature of events and those that might be controlled. In the first group are such causes as the employment of people of inferior physique, the inadquate housing and transport facilities, the inequalities of food supply, wintry weather, darkened streets, the domestic duties of married women, the war preoccupations and exigencies of all workers, and sickness and disease caused by conditions outside the factory.

The second group includes such causes as fatigue, sickness and accidents originating in the factory, faulty internal organization, insufficiently trained supervisors, indifference, slackness, laziness, discontent, prolonged hours, insufficient rest periods or holidays, and excessive consumption of alcoholic beverages.

By law accidents have to be reported. Some of the factors in accident causation have been found to be excessive speed of production,

environmental conditions such as lighting or temperature and personal matters of workers.

However well equipped a factory may be accidents are bound to happen and industry must make proper provision to cut down accidents. The first incentive to accident prevention is the health and physical fitness of the workers. Factory conditions contributing to this end include lighting, ventilation, heating, rest rooms, canteens, protection from poisoning and dangerous fumes and the proper organization of a factory. People must work in healthful conditions before the real suitability of their work calls for consideration.

Fatigue is sometimes spoken of as if it were an unmitigated evil, but surely the unit of experience is not the period causing the fatigue alone, but in addition, that which succeeds it, a period of rest. Fatigue and rest form one whole, and fatigue is only an evil when it is not relieved by rest.

There are organic changes in fatigued humans—they are often too tired to eat. There is eyestrain, headache, and various minor disorders.

There are psychological changes in fatigue. There is diminuation in the power of concentration, in memory, in ability to see the connection between ideas all, of which are important for efficiency. The fatigued person criticizes uncritically because emotionally, often there is a loss of humor, for few of us are able to see the amusing side of things when fatigued.

Most people are more easily moved to tears or laughter, less balanced emotionally, more likely to suffer from wounded self esteem, with easier yielding to fear or irrational stobbornness and a tendency to irritability which may vent itself on the wrong person.

If such an investigation were possible, it would be interesting to know how many faulty decisions of people in authority were associated with fatigue.

We accept the effect of illness or continued strain in reducing our energy. Here today we are emphasizing the mental conditions that also have this effect. If during a day of ordinary work we are worried all the time about something we have left undone, something we have said, the fate of someone we love, the possibility of losing one's job, and so on, energy is being used up in the conflict between work and worry.

The worry instead of being of the nature of current stress may be quite irrational, i.e. neurotic, and yet have the same results: The people who fear they will be fired, though they know they have security of tenure; those who are upset if they have to interview someone in authority, though they know there is nothing wrong; those forced to attempt an impossible perfection—these are all using up in their conflicts energy which is in consequence not freely available for normal activities.

Unconsciously we all take for granted a certain background to our lives. We assume that we can within certain limits plan for the future, for next week, or next year. War breaks this stable background.

Nothing then can be taken for granted. The careers of men and of women are interrupted, there is uncertainty with regard to income and careers, both in the present and after the war—all of which means that, even where the actual details of daily life have not been radically changed, the background against which they take place has no longer the same security.

The result is a feeling of uncertainty, to which people react differently. Some have broken down under it and have sought a specious security in physical or mental illness; some have become querulous, taking as a personal grievance the shattering events now impinging on their stability; some have been stimulated to greater effort; some consciously acquiesce in the change; no one, however, remains the same. The environment in which we earn our living can stimulate or depress; help or thwart us, determining in some way to what we shall react.

It is impossible in the present state of our ignorance to analyze all the factors that go to the formation of the mental atmosphere or psychological environment in which we work.

Each person, in addition to being an individual, works in a department or division and is a member of a group, and there is little doubt that a group thinks, feels, and acts differently from the individual. Groups have individuality, a personality of their own, and if we knew enough we might be able to test and classify them as we test and classify individual people.

A group once formed tends to back itself against other groups, to get common ideas, feelings and purposes, to develop leaders. Conventions develop. Each member of the group has a loyalty to the group and acts as a group member. He takes on the coloring of his group. Psychologists in industry need to understand social psychology and the group mind.

Routine, repetitive work processes give time for brooding and boredom. It is worthy of note that we can be unconsciously fatigued, but we cannot be unconsciously bored. Investigators have found that some people, about 3% do not suffer from boredom—today is another day and that is excitement in itself. About 3% are always bored and between these extremes are varying degrees of boredom. Since those who experience boredom are vastly in the majority, it is for those that some amelioration is necessary. Changes of work during the day has improved production records. We might well consider this problem in terms of returning veterans who have been flying in the skies above or sailing the seas on the surface or below or living in the jungles. They may need changes of work during the day.

Why we work brings us to a list of incentives. The first motive to consider is the money to be earned. If there were time this could lead to a discussion of rates and methods of determining them.

Second; though there are lonely jobs, yet on the whole work involves the companionship of people of similar interests; work provides a ready-to-hand group.

Third; with this companionship of equals, subordinates and authorities there are endless opportunities for sympathy, love, anger, elation and even envy and hatred—very human qualities.

Fourth; in work there is a chance to express oneself and opportunity for ambition.

Fifth; there is a satisfaction in the exercise of skill.

Sixth; work may be a drug to keep oneself from one's thoughts.

Seventh; some people work hard in order to earn enough to do what they like after work hours. To earn and enjoy leisure.

Veterans, too, will want to work for the same reasons.

In conclusion I think it is safe to say that most industries think of the returning veteran program in these terms: Suppose the war were to end tomorrow, in the light of current company plans now and in the future what could we say to our returning veterans and where could we place each one? What arrangements would be necessary for their reabsorption for their and our good?

It may be that numbers of industrial organizations will have to carry on with a lower standard of efficiency from many of the employees, but if more use is made of the available knowledge the worst consequences of this could be minimized. Still further applicatons of all we know about methods of work and training will be needed. The chance of those in executive positions to do work of the utmost value is greater than ever.

Since the fear of unemployment has darkened the lives of many during the last 20 years, it ought to be possible to arrange that no one who is willing to work should be exposed to this fear. But there should not be substituted the dead hand of maximum security in one organization or department. Security of work for all, but work with prospects of vital development.

Industrial psychology, if given support and sympathy equal to the mechanical side of trade, can point out vast new fields of knowledge to be applied and explored. I believe we should get thereby a new mental adjustment of all workers to our newly won liberties and our overly swift moving lives.

THE CHAIRMAN: Thank you, Dr. Sharp.

The next speaker from industry will be Mrs. Constance Steele, of Container Corporation of America. She will have a great deal of experience in dealing with veterans in the months to come, particularly the salaried personnel, and she has to figure out how to use these boys as they come back.

MRS. STEELE: I feel like a very unprofessional person after Dr. Sharp's story of percentages and psychological attitudes. I am not at home in this group, being neither a psychiatrist nor a psychologist.

I can tell you briefly of a few problems—in fact, I hate to even mention them as problems, to begin with. I am going to take the very opposite stand. Colonel Weimer mentioned some very grave sins,

I think, that were committed in one industrial firm. I hope they never will be committed in Container Corporation. They aren't at this time.

We have been striving for several months to so educate or bring into the thinking of all of our people the right attitude toward the returned veterans, and I think that the right attitude is one of sincere confidence. I don't think we have a great deal to worry about these boys who have been considered physically and mentally fit for military service. Their attitudes were fine when they went into this life. On the whole (maybe I am being a bit too optimistic), we expect that same attitude when they return to us, and thus far our experiences have not proven that expectation to be wrong.

I have had reports from various personnel managers in our plants. I don't have the figures converted into percentages at all, but they have had some few experiences. One plant may have had a dozen people return out of 189 still in service; another has had half a dozen return out of 200 people. These things are not too significant, but as each individual has been taken care of, I think that he forecasts what we may expect in the future when the number becomes much greater.

Without exception, each personnel manager in our various divisions reported those men who did return to us to be infinitely better men—stronger, more aggressive, more dependable. We don't have trouble with absenteeism from those people. Many of them have received such fine additional training along special lines that we have put them, not in their old jobs, but in better jobs.

Now, that all sounds good, thus far. It is small, I admit, representing, perhaps, in our whole twenty-four plants, no more than one hundred people. But it still is a forecast of the future. We haven't had returned to us any of those who have had terrific physical handicaps, as yet. That is another chapter that I think we can only begin thinking about now. But we have had men who have been discharged, some psychoneurotics, others who just couldn't stand the gaff of army life, some few with physical injuries, but without exception, they have fitted into the organization very creditably.

How has that been accomplished? First of all, I think that we have tried to work as missionaries out of our head office into these local plants, where these problems occur far more frequently than in our division of salaried people, and we have so instructed or guided our people, or let's say stimulated them (we don't instruct them) that, number one, the returned veteran must immediately be given a feeling of welcome, of security, he musn't ever be exposed to the story that Col. Weimer gave of—"Oh, I wonder, Joe . . . it's good to have you back . . . let me see . . . now, we'll think about three days." We have preached very definitely against that. He must be conscious immediately that Container Corporation, and every good industrial company, has a plan for his immediate reinstatement. If he wants his old job, it's there, and his people are waiting for him to come back.

But during that relaxed interview which we say must take place, he is urged to talk as freely as he may want to about his war experi-

ences. We all feel that we shouldn't avoid that sort of conversation. I think any good interviewer knows the type of person who wants to talk freely, and also any good interviewer will recognize the reticent, shy person who wants to avoid discussion of military experiences. Thus far, of the innumerable boys whom I have interviewed, who have either returned or who are on furlough, I would say about eighty per cent (that's one of the few times I will go into percentages) want to talk in great detail about their experiences, and you can respect the reticence of the twenty per cent.

So during that interview we do acquire a knowledge of what additional skills they have acquired while in the army. I have a few examples here. They are simple things which all of you, I am sure, have encountered or will encounter.

We had one young man—a piler. We are in the box business, and he simply stood at an end of the machine and piled sheets. He had been making, when he left, the magnificent sum (I'm afraid of mentioning this in front of Mr. Levin and Bockstahler)—the magnificent sum of 67 cents per hour. He was in the army just about a year and received training as a mechanic on jeeps. Certainly we didn't put him back as a piler. We put him in a maintenance crew. He is doing an excellent job, and his rate there ranges between 95 cents and $1.25 an hour. (Too low, Mr. Levin says. It's too bad our director of industrial relations isn't here. Perhaps he would be telling me not to quote rates.)

We have had several other experiences like that. Another man who had some experience and additional training in clerical work in the army (rather strangely, because he was what is known as a bundler in Container Corporation) came back and felt quite pleased about this opportunity he had to use his head rather than his hands. We put him in charge of a store room in a plant, where there is some necessary record keeping, at a considerably increased rate. (Discretion goes out from now on, Mr. Levin.) He is a very happy person.

We have had others—another man who was discharged from the army for illiteracy, strangely. We rather doubt the truthfulness of that. At least, he seems to get along in life pretty well, but he couldn't read or write. He is back, and also is a mechanic. He had had a hobby in life of working on old cars. Well, he's in the maintenance crew of trucks, and doing a good job.

I hope I don't sound too "Pollyanna." I will name you two that were somewhat problems. One was a young man who had served in Guadalcanal, was wounded, and returned to this country, spending a long time in a hospital. I think this was the chief problem: He left us an office boy. He was gone two years and some months, and I think that is the big problem that faces all of us—the increase in maturity that these boys go through, the additional experiences. I mean, you can't put them back on their old jobs. I am thinking particularly of the people in whom I am interested—the salaried people—young men who have come to us out of college, perhaps, who have spent six months or a year, just beginning their training in the company, and

left us and have become lieutenants and captains in the Air Corps. I think we are facing difficult problems of placement, at least, of being able to have enough jobs that will satisfy all of their energies and their abilities and their technical knowledge and their ability to supervise people. But we are not discussing that today. We haven't had those boys come back as yet.

But this youngster who had travelled the far seas to Guadalcanal—we didn't put him on as an office boy, but as a payroll clerk. He had some bookkeeping in his high school education. He was just a combat soldier in the army, and he had a difficult time in adjusting himself to a desk job. He wasn't physically the sort of person who could go out into a plant.

This is the way we handled that. During the first three or four months of difficult adjustment for him, we simply talked to him. He came over to my office, because the people in the plant there found it a little bit difficult to cope with him, and all that he needed was Dr. Burleigh Gardiner's famous indirect type of interview. He wanted to talk about his travels. He wanted a job with Container, travelling. He wanted to be a salesman some day. He wanted to see more of the world. (He hadn't seen enough in the Pacific, I guess.)

Frankly, we found that through listening to him, telling him a little bit that he wasn't ready for travelling yet, that that was very much in doubt—giving no false assurances that that would be in the future, but rather trying to convince him that there was a lot of basic work that had to be done to learn the business of Container Corporation—in a period of time, he became adjusted to the job itself, and with company activities and the friendly interest of other employees, he is a good citizen in Container Corporation today.

I think the most important thing that all of us must remember is to interview these people when they return very thoroughly, to take recognition of what they have learned while they have been away, to make them feel that this job that they are coming back to is an important one. We are doing a great share toward this war effort in our box business, although it is considered a rather prosaic business, and for fear that this young man who has shed his uniform may feel a loss of importance in returning to an industry like ours, we make a point in that initial interview to emphasize the part that we have been playing during his years of being away in this whole war effort, so that he, too, can retain a feeling of importance. He is shown the boxes that have been sent to the front, and we outline again to him that we packaged those Ration K's that he did or did not like—in general, just trying to give him that feeling of well-being and security and importance, which I think is so necessary to every good employee.

I am not worried about these men. I think they are good. I think that if industry treats them with human kindness, no maudlin sympathy at all, gives them a warm, natural feeling of welcome, doesn't try to handle them . . . I mean, I don't want to have any amateur psychiatrists. If you have a case that needs professional help, I

think that is something we may all be looking forward to, in deference to this good Society that we are talking before. I imagine that there will be several problems that should require professional care, but I am dreadfully afraid of this propaganda feeling, toward the non-trained person, of things that he must or must not do in talking to veterans. I think, by all means, be natural, and use your common sense. You use it in every other walk of life. Use your own good taste about the things that should or should not be discussed with the veteran. He is a human being who has done a splendid job. I think his adjustment was so much greater when he entered the war than when he is returning home, that I am not going to be too worried about it. (Applause)

THE CHAIRMAN: I want to thank Mrs. Steele for a note of confidence in the veterans. Since they are going to run the future world, I am glad that they can do it well.

We will next hear from Mr. Robert Levin. He is Illinois Director of the National C. I. O. War Relief Committee. He can tell us something about what the unions are doing in this whole problem.

Mr. Levin.

MR. ROBERT LEVIN: I would like to give away one little secret. Some of us on the panel had a meeting earlier in the week to talk over some of the material we might present here, and as you have seen from some of the statistics that have been presented, we do not as yet have a lot of experience with returned veterans in industry from which to speak. Therefore, we came to the conclusion that we really weren't experts in this subject. We didn't know quite what to do about that, because we knew that the experts were going to be sitting in the audience.

For that reason, I would like to stick to presenting one point that we in the unions feel is important, and I will give you some background on that point. That point is, from the point of view of mental hygiene, the readjustment of a person's mental attitude is dependent upon a sound environmental background. If we create a sound environment, the average veteran will be able to make his readjustment.

Let us keep in mind the point that was made yesterday by one of the speakers. A psychoneurotic does not have some strange disease. It was stated that a psychoneurotic is merely a person who wasn't adjustable to the business of the army, just as some people are not adjustable to the business of being physicians or lawyers or mechanics.

So in presenting this, I could take you with me out to the plants and show you how this problem of readjustment in the environmental background is working. I would like to point out that it is not going to be those of us on the platform or those of us in this audience or the leaders of the community that are going to do the real job in readjusting the individual veteran. We can present to you what we feel, from the viewpoint of management and government and the union, is the proper way of handling a readjustment. But the real job is being done today out in the plants, by workers and foremen.

Now, how do we organize those people? How do we go into those plants and make them see the problems? And how do we organize industry in our society so that we can integrate the returning veteran with this sound background?

In other words, we cannot have a professional handling of each individual veteran, but we as leaders can attempt to create an environment where they can readjust.

In giving the union viewpoint on this, I would like to first emphasize again that this returning veteran is not abnormal. We are very happy that this problem of mental attitude readjustment, of mental hygiene, and of mental health in industry has come up so thoroughly and so strongly at this time. There has always been a problem of mental hygiene in industry. People have not recognized it. Now that the veteran is coming back, and the problem is more serious, we hope that there will be a broad recognition of it, that mental hygiene of all workers will be considered. We feel that the type of discussion we are having today is sound assistance to all of industrial relations and to all people, because it will encourage thinking on the part of management, unions, and other groups, of the importance of mental hygiene. The unions have been fighting for a long time for good physical health conditions in the plants, and management and government have been cooperating in raising these standards tremendously. Up until now we have not gone into this other field.

There are several important steps in creating a sound background so that the readjustment can take place out there in the shops. One of the important things, we in the unions feel, is to create a good labor-management cooperation in the handling of the problem. Just yesterday, a shop steward reported to me an incident in one of the plants that will point up this problem of labor-management cooperation. A veteran had come back, applied for work, talked it over with the personnel department. I don't know what went on in that personnel department, but his case must have been handled very well, because he was placed to work in a tool crib. The shop steward working in that part of the plant one day noticed that this man fell asleep in the afternoon. He didn't say much to him, but the man began to sleep for fifteen minutes during the day now and then, and you could never tell when he would do it. The steward knew he might get into trouble over that sort of thing, so in a friendly fashion, as a fellow worker and as a leader of that working group, he suggested that perhaps he ought to get a little more sleep at night. The veteran explained the situation to him, and for want of a better term, the shop steward told me the veteran had sleeping sickness of some sort. I don't know specifically what the trouble was, but because of illnesses he had gotten in the South Pacific, this man lapsed into a form of unconsciousness of some sort for fifteen minutes. I don't know the medical background. They had placed him where he could do a job and where he would not harm himself or others because of his disability. That was good, but the workers around him were not prepared for this sort of thing. The shop steward knew how to handle it, but there should have been in the beginning a labor-management

cooperation on that, so the shop steward could have done his part in adjusting that man and the other workers to him.

Not every veteran who comes to the plant should be whispered about as to what sort of a problem he has and what to watch out for. That's exactly the opposite of what should be done, and for that reason this example might be a little poor. But the problem will best be solved by the workers and the management getting together and adjusting the problems as they arise.

I was also asked before this panel to check on some of our plants and find out about these rumors of veterans job-skipping. We find that in general there is a tremendous amount of job-skipping among veterans. There are several reasons for this, and one of them is a legal one. The civilian worker who has not been in the armed services is frozen in his job. He must get a release before going somewhere else to work. In other words, his possibilities of job-skipping, if he doesn't like the physical or psychological environment of his job, are pretty limited. He cannot jump from job to job. The veteran is not under these restrictions. He is specifically exempted from having to get a release, so that he can go from one job to another. Therefore it might not be as serious a matter as it appears—we don't have a good comparison between the veteran and the civilian.

However, we do feel it is serious because it is more than what you would think of as normal job-skipping. Now, what are the reasons for this? Some of these have already been brought out. The best one was the example expressed earlier, of a man who was a file clerk, spent three years in the army and became an expert on machinery, and then came back and got his old job back. Naturally, there is a maladjustment there, and he will leave that clerical job and try again.

Thus, some of the job-skipping is caused by plant management attempting to live up to the letter of the law requiring that they give the man his job back, but doing no more than that. The law says that the veteran must have a job equal to the job he had before he went into the army. It doesn't say you must adjust that to the experience the man has had in the interim, or the many other factors that are involved in reemployment after a period of absence.

Then there is another reason. I have talked to a lot of our veterans in many different industries to get their answers as to why they were leaving jobs and what they thought about when they came back to our plants, and one of the explanations given, interestingly enough, is that they are leaving jobs because they are discontented with that plant, with the working conditions there. They go elsewhere. The main reason given is that they want higher wages. To some extent, we feel that this is because of the picture that has been painted for the service man of the tremendous income a civilian is getting today. He thinks that we are rolling in wealth, to some degree. He was told that time and again while he was overseas. Then he is discharged, and he comes back to work in a plant, and they don't give him those fabulous wages. He says, "Well, there's something wrong with this plant," and he goes on to another one, and he goes on to a third.

That might not be the major factor, but we are convinced that that is a real basis for job-skipping today—the wrong impression the veteran and the service man has been given as to the wage structure in this country.

In creating a sound background and a sound environment for people to readjust in, the problem of the veteran-union conflict, so called, will be important. Actually, this problem does not loom as a conflict when you face it. It is not as serious as some people would try to make it. The problem is in the matter of seniority. As you all know, seniority is looked upon by a working man as his personal property. It is the only thing he owns. It is his only security. That is why, when working men get together to form unions, seniority becomes their basis of operation.

Now, what happens when a veteran returns? How are we going to solve the problem of integrating him into the industry in relation to the seniority of the people already there?

I would like to state the general principles upon which labor is operating, and then I would like to point out to you that even these do not cover the entire problem.

First of all, if a man had worked in a plant for ten years, and then was drafted, and spent three years in the army, and then was released and came back to his plant, the union says to management, that man does not have ten years seniority, he has thirteen years. In other words, seniority continues accumulating while a man is in the armed service.

Then we ran into one other problem. The army finds that the eighteen-year-old is the best soldier. They therefore take these fellows as soon as they come out of high school, or even before. Well, now, take two high school graduates. One went into the army, and the other, because of a physical disability, went into industry. Three years afterwards, the one in industry would have three years seniority, three years experience in industry. The man that went from high school right into the army never had a job before. What happens to him when he comes back?

The CIO position on this is that after he gets a job in a plant, he automatically has the amount of seniority that he would have, had he been working throughout his period in the army. Therefore, he and the fellow that did not get in the army can start out on an equal footing on the seniority problem.

We do not believe in the super-seniority-for-veterans schemes that have been brought forward. We do not believe in these, not for a selfish reason, but because we feel they are going to cause chaos and will be impossible to administer. They will be bad for the working people, they will be bad for the veteran before and after he becomes a working person, and they will be bad for the stability of the country. I can show you the problem that lies behind this.

There is one plant in New Jersey employing two thousand people. To date, six thousand men have passed through that plant into the

armed forces. The law says each person has a right to his job back. How are we going to solve that? That one example will show you that we cannot solve these problems on the basis of seniority, of forcing people to give jobs in certain industries, and so forth. It is a problem that we must adjust on an overall pattern. You can ask me many questions as to what to do on seniority in this instance and that instance. For every question you ask, we are asking ourselves about ten, because this is a very complex problem.

In addition to that problem, the average veteran is not, perhaps, going to want to go back to his old industry, to the job that he had, that the law guarantees him.

So all these factors enter, and I think you can see from that, that the problem of seniority versus reemployment of the veteran does not become as big a bogeyman as many would have it be. It is only a small part of an extremely complex problem.

What is the solution to that bigger problem? Every veteran has a right to and must have a job when he comes back. He shouldn't throw other people out of jobs.

The answer to that has already been mentioned. We must have industry, labor, and the government get together to form a plan that will work, that will guarantee an economy that will give us sixty million jobs, so that every veteran can get the type of job that he wants without displacing other people and causing industrial chaos. How this is going to be done should be debated elsewhere, but I think it is important that we see here that for sound mental readjustment for the veteran, for giving him a job, this is a crucial point. It enters our discussions of mental hygiene and it will be basic to the readjustment problem. It was not solved thoroughly after the last war, and we have seen some of the wreckage that has been caused by that problem.

There is one other point that the unions feel will be involved in gaining a better atmosphere in the plants. A veteran coming back feels he has a right to a job; he feels he has a right to a decent society and to real security in that society. He wants to be a part of that society. Well, if he comes back and gets a job and even gets adjusted to it, turning screw number six on assembly line number five in plant number four in area two of some great national corporation, he is not going to feel much as if he is part of that society. He is a cog in a machine. As an answer to that problem and as an answer to many other problems, the C. I. O. is instituting what we call a union counselling plan. It is something that workers have needed for a long time, but it is something that, again, is brought to a head by the needs of the veterans in industry. The average worker doesn't know and the average veteran won't know that there are groups in the community that can help him with the types of problems that he will be facing. He doesn't know where to turn, he doesn't know what phone number to call, he doesn't know that there are certain benefits that he never heard about that can meet his specific problem.

For that reason, we hope to have in the very near future, in every department in every C. I. O. plant, a union counselor. This counselor

goes through a six-week training in which we try to give him, with the cooperation of Councils of Social Agencies, universities, and others who are supplying our instructors, a background in community organization, in what facilities are available, and most of all, in how to use central information centers, in how to steer a person to them, in how to get that person to feel that the community is interested in him, that the community has agencies to solve his problems and that he can go to them, and that he has a right to them. That is what we want our counselors to be able to do.

We have already instituted this program in the major cities of the country. We have started here, with the cooperation of the Chicago Council of Social Agencies, and the classes are already running and in several plants the procedure is already under way. Your veteran will have a person who is trained as a community person, working right with him on the machines. This man will not be interested in prying into his personal affairs, but if the veteran has a problem, this person will represent the community in saying, "We are interested in you and will try to find a way to solve your problem," and he will see that he gets to the agency, and will follow up to see that the agency does give him the service that the veteran has a right to have. This is, we feel, one of the real advances in trade unionism.

I mentioned earlier labor-management cooperation in solving the veteran problem. I know that all branches of labor feel that this is the basis of a possibility of solution. As yet, there are some industries—and I don't need to name some of the outstanding ones—that don't quite believe in that approach. In those instances we are a little suspicious of what is going to happen to the veteran. We are suspicious for two reasons: first, because in those industries, the attitude that has been expressed by your industrial representatives here has not been incorporated into their practices and philosophy in the past. That is, they have not looked upon the working person as more than a unit of production. They have not realized that in addition to that, he is a human being, that he not only might have physical problems, but that he has mental hygiene problems, that they must be solved, that he must be handled as more than a unit of production. We have seen these problems in many plants. It is that lack of understanding of mental hygiene of a worker, a problem that a machine does not have, that has caused a lot of the industrial conflict. Therefore, if the mental hygiene attitude in approaching problems has not been incorporated into industrial relations in the past, we are suspicious that it won't be, in many industries, in relation to the veteran in the future. There will be an expressed interest in the veteran, but it will be this sort of thing: "The world is yours, boys, but I can't give you a job in this specific instance," and so forth. These examples have already been given by others on the platform.

This is thus another way in which your groups can help—by emphasizing in industrial relations that mental hygiene is important. The unions are working on this as hard as possible, because we feel we

can do much to help in the readjustment of the veteran if we get more and more of industry to recognize that problem.

The second reason for our suspicion is in the legal field. As yet, we have not had a great deal of experience in it, but we have had a few good examples of the union's having to go in and fight for the rights of a veteran, because management did not want to give him his rights. The most famous case, the test case which will be going to the Supreme Court, is now being fought by the National C. I. O. War Relief Committee. Our national chairman is a special adviser to the Court, because of the seriousness of the problem. Again, it is a man in New Jersey. He went back to get his job back. He was discharged from the Army because of flat feet. He had had flat feet all of his life. He had this job for several years, and had gotten along all right on it with flat feet. When he came back to the plant and got a physical examination in the plant, they said, "You have a right to your old job, but you are not in physical condition for it. You were discharged from the army for flat feet, and you are not in good condition. We can't give you that job back."

That is an outstanding example, and we think we can broaden the interpretation of the law to give a disabled veteran—much more, one who didn't get his disability in the army—a better break in industry. That is a test case being fought to make sure that a veteran does get a good break, so that a man who used to work on a machine that took both arms, if he loses one arm, will be transferred to another machine. It is not in the law, but he certainly has that right, and the unions are fighting to protect this man. That is a legal case we are fighting. This legal case is only one out of a thousand. The others are handled through the usual grievance procedures in the plants.

A good example that we have in a small community in this state is of a returned Negro veteran who had been on the islands in the Pacific for quite some time, and had been subjected to serious bombing, and so forth. This man was put back to work in the plant. They gave him a job in the boiler room, where the temperature was 110 degrees and there was deafening noise. He quit within a week. It was not management's fault, theoretically. The union had that man reinstated and put in a different type of job.

That is why it is so important that the union, which is consciously interested in the mental hygiene, in the physical health, and in the well-being of every worker, veteran or otherwise—that the union be in on the planning and the solving of these problems. If the union and management get together, I think out there in industry we are going to be able to solve the problem for the individual man.

In conclusion, there is one point that I would like to make, and that is, with these fifteen million or more veterans coming back, in our creation of a social environment in which they can readjust, that is a large number of people, and they are not the only ones whose mental hygiene must be protected and who must readjust. Those of us who are here and never went to war are going to have to readjust mentally to them. We must keep in mind that there is a

readjustment on our part. Particularly in the unions, we are aware of this. These men are going to come back feeling they have a right to a job. It has been pointed out that they are not going to allow for dilly-dallying—they are used to military precision—and we find that the veterans who are already working in our plants and are members of the unions are the most vociferous against the delays in the present industrial relations set-up. War workers who have been in industry and have seen this thing develop, can be kept from walking out on wildcat strikes because there has been a delay in government procedures in getting a justified raise within the Little Steel formula, even, over maybe two or three years. Well, the veteran is used to the army way of doing things, and he is not going to sit by and watch industrial relations handled in that way.

As a result, two things are going to happen. We who have been union leaders during the period that the veterans have been in the army will have to realize that they are going to make excellent union men, that there are going to be a lot of them, that they are going to be the most articulate, that they are going to be the majority and that they will become the union leaders in representing the workers in order to get this full employment and these better conditions when the war is over.

We have to readjust to that, and we are anxious to do it.

The second point involved in this is that we feel the veteran can be an extremely beneficial addition to the mental hygiene of this country, if he becomes a part of our society in that way. If we channelize his feeling that we must have a sound society, that he has a right to it—if we channelize that and use it constructively, that veteran can be a leader, not only in the unions, but throughout society, to make sure that we get it. If we approach this thing soundly, if we do it constructively and cooperatively between all groups in society, the veteran can be a constructive element, can assist us, can lead us in making sure that we get this program of sixty million jobs and a full security for all the citizens of this country.

That, then, is pretty much the union viewpoint on this problem. The union viewpoint, of course, is developed from our interest in the problem of individual workers, and in trying to work it out in the plant, and through the general economy of the nation.

I think I have emphasized the mental hygiene approach to this, but I think you will all agree that mental hygiene for the average person is not an abnormal thing. It is the difference between pneumonia and a cold. The veteran working in the plant will have a "cold." You professional psychiatrists will have to take care of the man with "pneumonia," but in industry we are going to have to give the background for curing that type of thing that you would call a "cold."

We must realize that it is not something abnormal, that the solution can come, and must come, through a good, sound approach and a good, sound economy when the war is over. (Applause)

THE CHAIRMAN: Mr. Levin's remarks imply also that the present union leadership will probably be pushed out if they don't get action.

Next will be Mr. Bockstahler, Regional Director of the Labor League for Human Rights of the United States, A. F. of L. He will continue giving us some of the union point of view.

MR. BOCKSTAHLER: I would like to start out by saying that I am not a psychiatrist, or even a psychologist. I have been attempting to do a little work with the social service or social agency end of this, and I don't know very much about mental hygiene yet.

Time is fleeting. I understand that there is to be some time left for a discussion period. In order to go into a lot of detail, I would probably have to reiterate a lot of what Mr. Levin has said. I think, in order to save time and expedite matters generally, and give you experts out there the chance that you are probably waiting for to take a poke at us, I will cut it down very short.

I have to corroborate Mr. Levin's statements, by and large, with a very few exceptions, and that comes about not because of any definite disagreement in so far as labor policy is concerned, but due to the setup of both organizations. The C. I. O. is a unilateral organization. The A. F. of L. happens to be made up of craft organizations. That is the only difference in so far as the operation of our various organizations are concerned, especially the organizations that we both represent—the C. I. O. War Relief, and the Labor League for Human Rights—which are set up attempting to coordinate labor's efforts in all community endeavors.

We have been working very closely with the veterans' organization from the craft union standpoint, with the U. S. E. S., and with the War Manpower Commission in their various activities. I think this can be substantiated by Colonel Weimer; also by people connected with these various organizations. Through the War Manpower Commission, we have people out of various organizations that are working up training programs to assist the veterans upon their return. In most of the agencies comprising these various units, you will find labor people aiding and assisting the returning veteran in attempting to locate himself in the spot where he best fits on his return from overseas duties.

Bob mentioned to you the C. I. O. plan of union counseling. We, too, have a similar plan, only it is worked on a little different basis because of the difference in the setup of the two organizations. I am not going to go into much more detail, but I would like to stress one point that Bob made, and that is, the labor-management committees, but I think in this particular circumstance, it should be broadened to include everybody who is interested in this particular phase of the activities—the social workers, the mental hygiene organizations. From an educational standpoint, it should even be brought down to the mothers and fathers and brothers and sisters of the returning service men, so that situations such as have been described here this morning can be curtailed, if possible, or minimized greatly, so that

a returned vet, when he does come back, can do as he sees fit to do, and will be put in the best possible spot that is available at the time.

Colonel Weimer used a term that I think fits very ably into this whole session, and that is, esprit de corps—fellowship among men. I think if that particular point is taken to heart and followed through very closely and very carefully, the life of the returning vet can be made a lot better, and his good-will given to all of us.

I don't know of anything more to say other than to reiterate the fact that that particular coordination of all these committees into one single unit, if possible, for the advancement of the welfare of the returning vet, specifically at this particular stage, should be uppermost in all of our minds.

Thank you. (Applause)

THE CHAIRMAN: At this moment I face the irrepressible impulse to add my few words of wisdom.

It seems to me that one theme runs through the discussion this morning—that we need sympathetic understanding, an attitude of sympathetic understanding toward the veteran, a feeling that we must all pull together, that it is not a job to be left to the federal agencies. Colonel Weimer may find a job for a veteran, but from then on he has to still make adjustments. That isn't the adjustment, that's the beginning. The personnel departments can marshall facilities of their companies, of their employment people, and so on. That is just the first step. The unions can have their counselors in the shop, working alongside of the veterans. If it is all pulled together, you have a chance of creating this social atmosphere in which readjustment can take place.

Take the story of Colonel Weimer: He is speaking to the veteran. He sees a symbol of the thing that is important, that badge of merit. He mentions it, and the veteran is pleased, he lights up. Somebody recognized the things that mean something to him. And then his mother said, "I gave my son"—thinking of herself, not of the boy.

Now, I think the most important thing for the adjustment of any person, at work or at home, is this social atmosphere. Mrs. Steele touched on that point of confidence that they could adjust, that there would not be problems, that they were people you would be glad to have back. It's all right to face the fact of the problem, but if you set up an atmosphere of expected maladjustments, expected failure, they will fail. Any person in this room who takes a job where those around him, his superiors or equals, expect him to fail, will usually fail. I have seen it happen again and again. A social atmosphere in which adjustment can take place is essential. It can't be done authoritatively from above. The government can't order it. Management can't order it. The union can't order it. The people down there, the circle in which you move, have to act in such a way as to produce it.

How can we act towards the veterans in such a way that they will feel that they are normal people who have done a job that people recognize, that people have some feeling of the importance of it, and

that now they can come back and get into the old routines of civilian life? These are very trying experiences they have gone through, so we say, don't talk about them, let them forget it. The man who forgets those trying experiences is only forgetting it as a neurotic escape from reality. You don't want to forget it. What you want to do is learn how to live with the fact that those things did exist and happened to you. You only have to go to the Freudian psychoanalysis to see what a traumatic experience that has been repressed can do to you years later.

Now, I would like to put in my little plug for one approach to this problem, referring to work that has been done by Professor Carl Rogers, who will be with the University of Chicago next year, in the development of an approach to counseling with veterans, to counseling with other people, to assist in the adjustment. It is an approach that can be applied in everyday life, and it amounts to one thing. You are interested, first, in the other person, his experiences, his ideas, his problems. You have humility about it, and you do not freely tell people what they ought to do. It is very nice to sit back and say what we are going to do to help the veteran adjust. The veteran has to make his own adjustment. We will build a social atmosphere in which that can take place, and can occasionally, very occasionally, lift a guiding hand. The professionals can say, "Well, this kind of job would fit your interests, and that wouldn't." Most of us will give so much advice that the veterans will have to rebel against it and just tell us all where to go.

Now, I would like to emphasize the importance of this feeling that we don't have the answers for them, and all we can do is act in such a way that they can feel free to talk, free to think, and free to work out their own problems. Dr. Rogers is training people for the U. S. O. at the moment, to work in the service centers, helping veterans to think out their own problems, not guiding them, not telling them how they ought to think, not saying, "You poor boy! Don't you feel too bad?"; not saying, "Well, you ought not feel that way about it"; just letting them do their own thinking.

That is very near to my heart, since I had many years' experience in an industrial concern that has a program of that sort as a regular part of their personnel program. They have their counselors who do not advise, do not tell, do not give the answers. They let the person work out his own salvation through the use of a skill in which they are trained.

Are there any questions?

COL. WEIMER: Professor, may I have the opportunity of answering a question which was brought up?

I feel it as almost a personal obligation—my gratitude toward the A. F. of L., the C. I. O., the corporations represented by Dr. Sharp and Mrs. Steele, for their splendid cooperation with veterans. But that gratitude doesn't blind me to this, that two of the speakers have given you the idea that these returning veterans are a lot of flibbertigibbets who hop around from one job to another.

I want to admit that when I was twenty or twenty-one years old, I had a lot of jobs, and I didn't have the excuse of a war for my apparent instability. And there are a lot of other men of my age now who will frankly admit the same thing.

I want also to admit this, that is prevalent to a certain degree even within the armed services themselves.

There is a story about the sailor who went to the Pearly Gates, and the assistant gatekeeper said, "Hi, St. Peter, there's a Navy man out here," and St. Peter said, "What Navy?" He said, "American." St. Peter said, "Well, let him in. But you know what these sailors are like. He'll be putting in for a transfer in three months." (Laughter)

But I would like to point this out to you. I told you about having men in these hospitals who register these boys for work, and this is our experience, that men who have been in boot camp or basic training and are discharged during that period, will go back to their old jobs, in 75 per cent of the cases. The longer they are away from the old jobs, the fewer there are who are certain of going back to them. Among men who have been in service a year, one or two years, about half of them being discharged are positive that they are going to go back to their old jobs. Among men in service over two years, it runs about 40 per cent who are positive of going back to their old jobs.

Well, here's the kind of thing that happens. Here's a kid discharged at Great Lakes, and he goes back to his old job, and one of the men in the shop says to him, "What are you doing out of uniform?" He tells him the truth, that he was discharged because of stomach ulcers. He says, "How do you get ulcers eating the best food in the world? Don't give me that."

So the boy thinks, "Is this the kind of business I'm going to get from Frank and Jim and Andy and the rest of them around here? The hell with them. I quit."

Another boy comes back to a job, and before he went into the service he had trained a new man to take his place. He goes back on the job, only to discover that this fellow he remembers as a greenhorn is now his boss, and he says, "Well, this is no good. I quit."

Another boy comes back, and he finds that he has got a boss now who is as young as he is, who is in sound health, and who has apparently, in his mind at least, been unjustly deferred from military service, and he says, "I'm not going to work for a guy like that."

I am trying to point out to you that some of these things have a definite reason, a good reason, and it is up to somebody other than the veteran to try to correct them.

Here's another thing. Esquire Magazine sent a letter out to some three thousand men who are on their subscription list, and who are also in service, asking what kind of work they wanted, and the magazine had in mind trying to start, through their advertisers and other big firms, to provide job opportunities for these men. Thirty-

four per cent of the replies they got said, "I don't want a job. I want a business of my own."

Now, that percentage is rather high, and it would be higher, perhaps, than among the average group of other magazine readers, because, after all, that magazine costs a lot of money. But here's the thing: among those 34 per cent there was a definite group of men who had thought things over carefully and who had planned definitely on going into business for themselves. There was another group who were just fed up with taking orders, and there was still another group, like the boy I mentioned, who feared that if they went back to a job they would have to take orders from some man who, they thought, should have been in the military or naval service.

The Army itself made a checkup on this thing, and found, last June, that eleven per cent of all men in the Army hoped some day to have a business of their own, and the sooner the better. Now, that percentage was probably boosted considerably by the passage of the GI bill, which, under title 3, offers loan guarantees for men who want to have businesses of their own.

So you have this effect on some of the boys that come back. They do want to make all the money they can, on a job, to build up a little nest egg for this business that they hope to enter into. That is something that probably could be determined at the time of their employment, and that could be given general recognition.

Here is one good thing I do want to boast about a little bit. One of the largest corporations in America has been keeping a check on the returning disabled veterans, and they have found that the attitude of that disabled veteran toward supervision is 62½ per cent better than that of the average working man working for them. I don't think that's a high figure, because these men have learned how to respect authority, and as long as their supervisors do things that are worthy of respect, they will get that respect.

I know an employer in Chicago who has another plant outside of Chicago, who now has 40 per cent of his male working force of returned veterans. He says he is going to increase that as much as he can as soon as he can, because he likes them and they are delivering the goods.

Now, I admit there are boys who are hard to place. One of the gentlemen mentioned the air force boys. I had a boy come in to me who went from Harvard directly into the Army Air Force. He got a string of Zeros to his credit. He operated as a fighter pilot. He had command of no one but himself in his own plane, yet he was discharged as a major, he is twenty-four years old, and his income as a major, with flying pay, with allowances, is over six hundred dollars a month. He's a swell kid. He says, "I don't want to make this tough on anybody. I'll take any kind of a job. I'll be a butcher or a bookkeeper, for six hundred bucks a month. I was worth that to the Army. I ought to be worth that to somebody else."

Well, you can explain to a man like that that when an employer lays out money, whether it's a hundred or six hundred a month, he

is making an investment in labor on which he expects to get a return. And you can say to him, "Let's dig into you and pull out what you've got inside of you and see what's worth six hundred to an employer." You can't make him happy doing that. And you can suggest ways of upgrading himself by taking some technical training, perhaps, over and above what he received in the armed forces, that would guarantee his receiving a larger salary than any that might at the moment be open to him. But those six hundred dollar a month jobs are not so easy to find.

We have got this kind of a condition, too, that helps to explain why some of these employees don't find things to their liking, and that is the thing I talked about before—the pressure at home. I had a man call me up, and he said, "Look, I sent my boy to college, and I had him take up chemistry for two years, and then the war came along and he enlisted in the Navy, and he's back home now. He's married. He can't get along on the government allowance for training. It isn't enough, and he won't borrow the rest of the money from me. Now," he said, "the only sensible thing is for that boy to get a job where he can capitalize on this two years of chemistry he's had, and I want you to back me up."

I said, "I'm going to back up the boy."

He said, "What do you mean?"

I said, "Well, if I'm backing up the boy, I can back you up."

He said, "That's swell."

"But," I said, "You sent him to college. You had him take up chemistry. I don't know whether he cares two cents about it or not. We are going to give him a test to find out what he is interested in, and get him that kind of a job. We want him to take the kind of a job that he is willing to be working at five years from now, ten years from now, in a field that he thinks he is going to like. And if he won't like chemistry, he won't get that kind of a job, as far as we are concerned. He will have to get somebody else to help him do it."

I hope nobody gets the impression that a majority of these veterans are hopping around from one place to another. Otherwise, a man like this man I told you about couldn't have built up his force where forty per cent of his male working force were returned vets.

That's about all I had in mind at the moment. I don't know whether I have made my point, but I have tried to.

MR. LEVIN: Colonel Weimer has emphasized a point that is extremely important. We are going to spend two days discussing the problems of the returning veteran, and with such emphasis on that problem, it is apt to become overemphasized in our minds.

On this problem of job-skipping, as it has been pointed out, there are many restless people today. They are not only veterans, but the veteran is the only one that is allowed to change from one job to another. That factor throws our statistics away off. I think it is important to emphasize that we don't want to overemphasize the problem of the veteran.

THE CHAIRMAN: Are there any questions from the floor?

MR. CHRISTIAN A. RUCKMICK (Supervisor of Training, Chicago & North Western Ry., Chicago): By the same token as given by the last speaker—overemphasis—may we not be overemphasizing the war veteran as a whole? That is, I am old enough as a psychologist to know that we did the same thing as a child psychologist, years ago when we started child psychology. Some eminent authority started the progressive school and we had progressive education and we almost asked the child what he wanted to study next before we put him along in the grade.

Now, is there any danger at the present time, in spending two days —books are written, lots of literature, current effort—that we are paying more attention to the war veteran than we should, that we should be re-educating and readjusting ourselves to the veteran, especially the people with whom he is going to work, and not focus on him the attention of the people in the shop or in the office or anywhere else? He doesn't want it. He wants to be left alone, doesn't he?

I think I would like to hear from the Colonel on that. He seems to be closest to the heart of the veteran. Am I wrong? Is there danger of overemphasis of attention to the veteran?

COL. WEIMER: I think I have tried to point out some of the things that a veteran thinks are right, and some of them that he thinks are wrong. He thinks it is wrong if he has to come back to work in the groove that he worked before when a fellow that he trained and he knew as a greenhorn has a better job. He wants something done about it. If he gets somebody to do something about it, he doesn't think that's coddling. Do you?

MR. RUCKMICK: No. I mean overattention on the floor—girls gathering around, other men, that sort of thing.

COL. WEIMER: Well, there's a manpower shortage. (Laughter)

It's true, I know of one or two cases where boys very definitely have had their heads completely turned by overattention. They have had the Local Chamber of Commerce give them a banquet and play them up, and local papers have carried news stories about them, and they have completely changed the attitude of that man within this period that these occasions were going on, until he got to the point where perhaps he was demanding attention from everybody. I regret to see that, and I know that most veterans regret to see it.

I don't know whether that answer is just what you have in mind.

THE CHAIRMAN: We are about ready to have the twelve o'clock program. I'm sorry, there will be no time for more discussion.

I want to thank the members of the panel very much for presenting their views and illuminating ideas.

ROUND TABLE DISCUSSION

on

EMOTIONAL ASPECTS OF PROBLEMS IN EDUCATION

MR. CYRIL O. HOULE: *Chairman*

Executive Secretary of the Committee on University College, University of Chicago.

MR. LESTER SCHLOERB:

Director of Occupational Research, Chicago Board of Education.

MR. JOHN WHITE:

Coordinator of Veterans' Program, Illinois Institute of Technology.

MISS ALICE FARQUHAR:

Chief of Adult Education Department, Chicago Public Library.

THE CHAIRMAN: The general theme of this conference is readjusting with the returning serviceman from war-time living to peace-time living. We must take into consideration the emotional as well as the physical and material needs of soldier and civilian; the conditioning of the civilian for the soldier's return and the renaturalization of the soldier. This particular round table discussion will deal with the emotional aspects of the educational problems which will be created by the returning serviceman.

I should like to make it clear that we are attempting to focus our discussion on the emotional aspects of these problems. This round table will be extremely informal, as you can tell by the fact that the Chairman is sitting down. We hope that after brief presentations on our part you will help us discuss the emotional problems which have been raised by the several difficulties we think the returning serviceman will have.

My first responsibility is to introduce my colleagues on this panel so that you will know who they are. Then, I shall present a few figures after which each of them will speak briefly. Following that, we will go into a discussion of the problems that have been raised by our several presentations. At this point I think I should say that any resemblance between the list of the people in the program and those actually before you is purely coincidental.

On my right is Miss Alice Farquhar, who is Chief of the Adult Education Department of the Chicago Public Library. Miss Farquhar would like to have it made clear that she is not representing merely the Chicago Public Library or indeed, any library or librarians, but all workers in adult education.

On my left is Mr. Lester Schloerb who is Director of Occupational Research, Chicago Board of Education. He would like to have it thoroughly understood he does not represent the Naperville or Chicago Boards of Education, but all public schools everywhere.

The third person is Mr. John White, who is Coordinator of the Veterans' Program at the Illinois Institute of Technology. Mr. White would like to have me make it perfectly clear he does not represent the Illinois Institute of Technology, but instead all colleges and universities everywhere.

Professor Rosecrance, in his speech yesterday, made an analysis of the extent of the problem that will exist when the servicemen come back. Everyone has his own estimate of how many servicemen there will be and what the total problem is, so in order to be perfectly professional, I have worked up my own set of figures. It so happens that my figures are the largest of anybody's I have seen so far, but I cannot convince myself that any other figures are accurate.

The Army, not long ago, made a sampling poll of some twenty thousand male, white, enlisted men. This sampling was done according to the typical representative sampling with which all of you are familiar. It would be wrong, of course, to base complete predictions on the basis of a poll which was taken of white enlisted servicemen. Nevertheless, this poll is the best we have.

It is generally thought there will be at least fifteen million veterans. It is possible that there will be some seventeen million people in the armed services. Some of them will not return. A conservative guess is that fifteen million veterans will return at the end of the war. Projecting the percentages from the sampling study against an expected number of fifteen million veterans, I come out with the conclusion that 29 per cent of the veterans or a total of three million, eight hundred and fifty-nine thousand veterans will want some kind of education when they return. At least, they now think that they will. That is a tremendous number, much larger than the typical predictions. Of these men, those wanting full-time education will be approximately 11 per cent, or one million, three hundred and thirty thousand. Of these, 7 per cent are completely definite. That is, eight hundred and thirty-five thousand people say they are completely sure they are coming back, and another 4 per cent, or four hundred, ninety-five thousand, are pretty sure they will come back.

The larger task is of course, the task of part-time education, where approximately two and a half million veterans think they will want part-time education. A third of those would rather come back to full-time education if they could, but they realize that they can't. And two-thirds of that number want just part-time education. That is, they want to work and then study on the side.

Now, these are fairly large figures when we realize that the typical already existing program of education is going to have this tremendous backlog of veterans added to it. With a total of three million, eight hundred and fifty-nine thousand veterans added to the educational program, we can readily foresee a number of problems.

I am not frightened by the problems, but they will be there. They can be handled and they must be handled. The veterans who come back for the full-time school and those who come back to the part-time education are going to enter a situation of some mental and emotional stress. It is fairly easy to analyze some elements which will cause emotional stress on the part of the returning veteran. I have made my own classification of them. It is overlapping and incomplete, but will, I think, indicate whence some of the problems will come.

The chief problem will be the difficulty that the veteran will have in disciplining himself after Army life. Here, perhaps I should make a parenthetical remark; I am not talking about the general emotional problems of the veterans. I am speaking of those factors within the educational situation which lead to emotional stress. Veterans who undertake education will also have all the problems of family life which the others do, but what I am discussing are the problems peculiar to persons in the educational institutions.

I said that the first difficulty is that of self-discipline after Army life. The process of education, despite the abracadabra of class attendance and grades, is essentially a self-discipline, and it will be necessary for these men, and difficult for them, to impose upon themselves this kind of discipline. Already we see this in the case of the serviceman

who comes into class and just stares off into distance, without being able to bring his mind to bear on the problems that the rest of the class can handle.

A second area of stress is in the relative quiet and calm of academic life after the stress and excitement of battle. We may be asked, "How are you going to keep them on the campus studying after they have fought on Iwo Jima?" The annual bacchanal of the American Legion is, in my opinion, the result of the inability of a large number of men to adjust themselves to a quiet life after having lived an enormously exciting life during the last war. They have to blow off steam once a year. It is not out of their systems yet.

A third problem is the preoccupation with concrete specific activities that the veterans will have, with a complete refusal by some of them to understand cultural and liberal education. The veteran, when he comes back, will be a person who has been subjected to a great deal of vocationalism. He has been trained in skills and these skills have been broken down for him by all the ingenuity civilian educators—turned military educators—have been able to devise. It is going to be hard for the veteran to deal more broadly with the larger matters in life. Yet, I think it is essential that he does get some of that education which deals with liberal and broad understandings; the ability to express himself effectively, both orally and in written communication; the precision and clarity of thought which must be achieved by the study of the liberal arts; and the breadth of knowledge and understanding which can come only from a broad survey of life.

It is going to be very difficult to persuade the veteran that there is anything to literature or art or composition. He is going to want to learn specific things. And yet, the American educational institutions must somehow convince him that these broader things are important.

Another source of stress is the difficulty of the veteran in defining his vocational objectives and the feeling of insecurity that stems from such difficulty. The veteran may have trouble finding exactly what he wants to do. Therefore, he will feel insecure in his educational program because he is not sure he can find a job and get adjusted when he gets out of that educational program.

Still another source is the keen competition with which the veteran will be faced. Our students at The University of Chicago—particularly the eleven students under the Vocational Rehabilitation Program—feel that most keenly. They have a fear of the competition against which they must undertake their work. They are up against a pretty tough situation with a group of younger, alert, keen, mentally disciplined people, and they feel that meeting this competition is one of their most serious problems.

Another source of strain will be the overcrowding of the educational institutions. Even if only those who are definitely sure they want full-time education come back to our institutions, we would be so crowded we would have to resort to large-sized classes and a general lack of personal attention.

A more common source of emotional stress is the resentment the veteran will have against being placed with others who are at a different age or maturity level than his own. For instance, you will remember the boy who wrote the article in the Saturday Evening Post. He went back to high school after serving with the Marines in the South Pacific and found the people with whom he was placed in school were so different from him that it was difficult to communicate with them.

Another difficulty is the resentment which the veterans will have against the inelasticity of teaching techniques and machinery of operation in educational institutions. The veterans will think it is inelastic even if it isn't—and much of it is. At all educational institutions and public schools and universities, much of the instruction is geared to another group of people and it will be hard for the professors and the instructors to shift to a consideration of the problems of the veteran.

Another source of emotional tension is the feeling on the part of many veterans that they ought to have special privileges of a substantial sort. I think we have a difficult problem here in knowing exactly how many special privileges a veteran should have. He ought to be recognized for his valor and for his willingness to serve his country in singularly dangerous ways, but at some place a stop must be put to the feeling of special privilege. One veteran whom I failed on an examination has told me I couldn't do that because he was a veteran. It so happened that he had been in the Army for three months and had never got very far away from Chicago, but nevertheless he had a feeling of special privilege which led him to think I couldn't fail him. I did—but I could see the emotional tension it created on his part.

I think another difficulty we should consider is the emotional feeling developed when a veteran realizes he is in a substandard educational institution. A study has recently been made of the practices of thirty-four states in authorizing the institutions which are to receive public funds for educating veterans. It was found that all sorts of methods were being used in the several states, one state even approving any institution that asked to be approved. In other words, in that particular state, if you set up an office or put a desk in an empty warehouse and called yourself an educational institution and asked for approval, you could get it—which means that any student who registered with you could be given assistance under Public Law 346. In these thirty-four states, some 637 colleges had been approved and 25 per cent of them were unaccredited institutions.

Another source of particular resentment for the full-time student is the difficulty of living on the allotment which is given him. Do you realize that the single veteran, under Public Law 346, receives $50 a month for maintenance? You cannot live in or near the typical university for $50 a month. Where is the rest of the money coming from? I think some veterans are going to have sub-standard diets, sub-standard housing conditions, and all of the difficulties and ills that those bring, because of the meager allotment provided.

Another problem which a number of institutions have found is the difficulty of providing adequate housing for the veterans. Many of the veterans are married and want to live with their wives and their families in or near the colleges. This is a problem of the college and university, rather than a problem of the other educational institutions. But, in and near the typical college and university, there is a housing shortage. One of our most promising veterans at The University of Chicago had to leave his studies because he could not find adequate housing for himself and his wife near our university. This particular problem is, perhaps, relatively minor, but it is a problem which the veteran will have and which will cause emotional tension.

There are a number of problems which many veterans are going to have. I think the time has come to ask what the several kinds of institutions are doing about these problems. Mr. Schloerb, what are the public schools doing about them?

MR. LESTER SCHLOERB: I would like to suggest that the experience of Dean Brown has an application as we consider the educational problem of the vet. He was eating lunch with a graduate student, and in the conversation, he asked what the man was studying. He answered that he was in the school of bacteriology working for his Ph.D. degree, and making a special study of the amoeba that was eating the bowels of the parasite that was destroying canary birdseed. Dean Brown's comment was ,"Education is fine but that is education going to seed".

We must face the issues of public education; and look at them from the standpoint of the productive efforts that may result. We must find the distinct place which public education has with respect to the returning veteran.

I am going to throw three suggestions into the hopper. The first is this: When a veteran returns to enroll in the regular public secondary school, we can expect conflicts which result from the differentials which exist in age, social background, experience, and study habits. These are going to create conflicts. I am going to suggest a number of ways out. Some may be good and some bad.

Many say we must think in terms of separate building facilities for veterans. Another is to expand junior colleges to include more courses and wider age groups. Also evening school programs to take the place of the regular day school, or special full-time vocational schools have been suggested. Other suggestions include separate classes for veterans, adjust the veteran to the secondary school and give him a place in the social leadership of the school. Another suggests a comprehensive personnel and counseling program. This would tend to overcome some of the conflicts which may arise. Still another suggestion encourages special teachers for just the veterans. These solutions attempt to overcome some age and social difficulties which are sure to arise.

A second conflict arises when the veteran returns to request his secondary school diploma which he has not earned previous to induc-

tion. He feels that he has had at least the equivalent of a high school education or even a junior college education, so he wants his diploma.

For ways out I am suggesting several possibilities. One is to use USAFI to the fullest degree. This makes it possible to determine whether or not the man has the equivalent of a high school education. Another suggestion is to provide a testing center in every district. Certainly, every large school district should have such a testing center. Third, provide credit committees; committees that will pass on the credits which these young men have earned, either in the armed forces or in previous school experience. Another way out is to provide intensive short term courses. Provide these short courses on an intensive basis in order quickly to bring him up to meeting the full requirements of a diploma. Another suggestion is to provide vestibule school programs, which were mentioned by Dr. Rosecrance yesterday. Los Angeles, I believe, calls this a staging area. This attempts to keep the veterans together as they meet diploma requirements as quickly as they can.

These suggestions deal with this conflict that is sure to arise when these men come back and want the high school diploma which they feel they have earned.

Third, when the veterans return to take traditional subjects in the public schools, we are sure to have conflicts. We have had intimations of them already as our Chairman indicated in the various articles that have appeared.

Suggestions on ways out include: We must have a flexible curriculum. We must have short courses. We must have a peacetime curriculum on the same basis as we have had a war training curriculum. In other words, when we reached an emergency state in war, we set up a great many war training courses. I would venture the statement that we are going to face the same situation with respect to needs for peacetime emergency situations. We will need a new battery of courses that prepare for peace just as we prepared for war.

I would like to suggest also that evening schools and junior colleges will be able to provide ways out in combating the rebellion which is going to take place with respect to traditional subjects. We must also include a comprehensive personnel and guidance program to take care of those veterans who should have some of these traditional subjects in order to continue in their chosen work.

I would also suggest that we must do something about our teachers. We must have some teacher training programs which aim to train how to train the veteran and how to meet all possible difficulties. Traditional methods need to be changed. It may not be the subject as much as the method. We must introduce a great many more techniques and teachers must be taught to use them.

Public education will get some of these men who may want to take G.I. training later. In the meantime, public education should take care of them. Some others will want to take the G.I. training under public education. Public education should be prepared to give it. In

doing so we must be prepared to weigh and evaluate the various ways out in order to prevent the conflicts we are talking about.

THE CHAIRMAN: Thank you very much. Now, what about the colleges and the universities, Mr. White?

MR. JOHN WHITE: The same survey you mentioned this morning of the armed forces personnel, indicated we might well expect some 660,000 veterans to enter our universities and colleges.

THE CHAIRMAN: Mr. White, I think I should make it clear I am not using the American Council on Education figures. I recomputed those on the basis of fifteen—rather than ten—million veterans.

MR. WHITE: Mine are American Council figures. Those men have already begun to come to us, and although the number has been comparatively small, they have brought with them many problems which serve to indicate what we shall face in the future. Each institution is facing problems of its own. There is no one who knows what all the problems are or will be. Thus far we have found no one who knows all the answers. I shall attempt to point out what I believe are a few of those problems, their emotional aspects, and to point out those approaches taken to meet them by a number of colleges and universities. I do not have time to elaborate. I do not have the answers. I have a very faint hope that we may find some of the answers in the discussion later.

One of the many problems is that of the man who cannot meet our particular admission standards and whose application is therefore declined. Sometimes we can suggest other programs within higher education, but many times his plans and ambitions are thwarted, and facilities in most cases do not now exist in our institutions for readvisement. This means we are sending away a man in a mental muddle. It is a problem we must correct, and I think in some instances we are moving in that direction.

Another potential problem is the person who, although he qualifies for further education at the collegiate level, has been out of school for a number of years, is now rusty, and suffers from lack of healthy study habits. Not infrequently we face a clash in personalities between students and instructor. The veteran, made to face harsh realities, sometimes feels that teacher is "out of this world" and does not have an appreciation of his, the veteran's, problems. The opposite situation contributes to just as serious, if not a more serious, condition. I feel confident that many, if not all of your counselors, will agree when I say that many veterans coming to our offices today suffer from too much counseling. Teachers, friends, organizatons, agencies, all meaning well, but amateurs in most cases, are too anxious to help and advise. The result is that several groups or individuals are working at crossed purposes and in many cases, those "would-be" counselors do not possess the facts in the matter. We are too ready to pamper and I wish to point out here that I feel absolutely certain that these men do not *want* to be pampered—they do not want to be made to feel special.

Much thought needs to be given to the veteran who is not qualified for academic work at the collegiate level but who is above the trade school level of competence. There is a need for continuation of specialized training as in wartime—I refer, for instance to the ESMWT—but, who is going to do it? At the present time we do not have those facilities in the Chicago area and the result is that either we send that man to a trade school where he will waste time, not get what he wants or needs, and where he will be unhappy, or we admit him as a student in our colleges to face certain failure, and where again the end result will be an emotionally upset man and a loss of time and money.

There are many more problems: the married veteran and his troubles . . . financial, academic and marital; the man who desires to telescope the educational process in an attempt to get it finished and find permanent employment; the student who finds himself in the wrong academic program either through a lack of background, ability, or interest; the veteran discharged from the armed forces as a psychoneurotic, who in college, is unable, for instance, to take examinations, to sit for an hour in a crowded class room, or is unable for one reason or another to do many things we expect of the students in college. There are, by the way, not nearly so many of these cases as we are sometimes led to believe.

There is also the "grade-fretter"—the man who has a failure complex and who has an undue fear of losing his educational rights through such a lack of success. This last ties in with the problem of the veteran student who lacks confidence—brought on many times by competition in class with a person fresh from high school.

What have we colleges and universities done to meet these disturbances? The answers to that seem to be as numerous as the problems. The least one can say is that we are all trying. We know of approaches ranging from college policies which permit the admission of veterans every Monday morning to those which state flatly that veterans will be treated as regular applicants entering at the beginning of a semester and taking only the regular courses. I do believe, however, that Colgate University spoke for all of higher education when it stated in its Veterans' Manual that, "the one thing Colgate is not prepared to do for servicemen is to lower its academic standards."

Campus veterans organizations have been formed, special divisions have been established, and men and women have been appointed to serve as veteran counselors. Considered from the standpoint of administrative organizations, the programs adopted can be classified into three types: First, the "vestibule school," which Mr. Rosecrance mentioned, in which veterans are enrolled for academic purposes; second, a separate agency for the admitting, counseling and guidance of veterans. Third, a coordinating committee which functions through facilities already established. From a survey by the American Council of Education, I have obtained a few specific examples.

New York University has established a vestibule school. Late last spring they announced the institution of a reorientation program for

veterans under the auspices of the Veteran Counseling Service. Through this program, groups of veterans may be given classes on any Monday. The main purpose of the program is to enable veterans to get under way with their studies without waiting until the next session opens, and also to assist the veterans in readjusting themselves to college life.

The University of Illinois has set up a Division of Special Services for War Veterans to provide them with information and counseling services. The veteran is allowed to plan his courses so as to meet the degree requirements of the colleges of the University, but if he wishes, he may take a completely individualized course of study and may proceed to a Bachelor of Science in the Division of Special Service for War Veterans.

The University of Chicago maintains a separate agency for handling veterans' affairs. There, the veterans' counseling service has special advisors in the college, the divisions, and the professional schools. Every effort will be made to have the returning veterans placed in classes and in residence with men and women of their own age. This does not mean that veterans will be segregated, but rather that a certain maturity on their part will be recognized.

At the University of Minnesota, one will find that in order to supplement the regular function of the Student Counseling Bureau, there has been created a Special Committee on Coordination of Advisory Services for Veterans. This committee is made up of veterans' advisors from each of the colleges, the Director of Admissions, the Director of the Counseling Bureau, and the Dean of Students as chairman. The Bureau of Veterans Affairs has also been established under the Dean of Students with a full-time director who works with all departments to coordinate, adapt and to strengthen all the educational and counseling facilities involved in the assistance to veterans.

I trust that what I have told you will give you some idea of our problems and our approaches to them. Veterans' education is still in the experimental stages, and I believe that it is quite obvious that we are still groping for the correct answers to many problems. I can assure you that any help that comes out of this meeting would be duly appreciated.

THE CHAIRMAN: Thank you, Mr. White. That was an excellent summary of what the colleges and universities are doing. We have now seen two aspects of the more formal educational institutions, those which maintain regular and sequential programs of study. Hard as it has been to speak for the public schools and colleges and universities, I think it is still going to be much harder for our next speaker. In truth, my heart goes out to her. Miss Alice Farquhar is going to tell us what adult educational institutions are doing to meet these problems.

MISS ALICE FARQUHAR: I appreciate your sympathy because I was going to begin by saying I want it distinctly understood, despite the Chairman's introduction, that there is no special craving on my part to cover all informal adult educational institutions and agencies.

That would be an extremely difficult thing to do, especially when there has been no time to contact these agencies to get their viewpoints. Anything I say is strictly my own idea.

I want to begin by making two generalizations, which is never a wise thing to do, but it may stimulate discussion. The first is, that by and large, informal educational agencies are not aware of program difficulties due to emotional disturbances of the veteran. Now, this is probably because such agencies have always had the maladjusted to deal with, and the techniques they have found useful with civilian maladjusted have been used with the veterans as a matter of course.

The second is that informal agencies, when they speak of adjustment are thinking of the adjustment of the civilian rather than the veteran. Many readers of recent articles, one of which I think Mr. White referred to, were quite upset at the suggestion that every returning soldier and sailor is going to be slightly neurotic and will need considerable training before being fit for civilian life. Now, the boys I meet in my particular agency are rather astonished that such planning is being done for them. They say, "Just let me get into my civies once and I'll do my own adjusting." They are amazed that civilians would expect them, after all their wide experience and their training and travel, to be as they *were* when they left. They don't want, and they don't need to adjust to civilian life as it was, because civilian life no longer is as it was. Contrary I think, to some wishful thinking and a good deal of dramatic writing, few want to come back to their rooms as they left them, with the pictures on the mirror and pennants on the wall. That is adolescent stuff. They want a different world and one that measures up to their newly found ideals, and they are willing and anxious to cooperate in any plan for good community living. Our educational task, as informal agencies, is to direct somewhat, a united effort of veterans and civilians to this end.

Now, despite my conviction that the greatest emotional strain in adjustment will be on the civilian, I will follow the trend and throw the spotlight on the veteran, because I want to say a word about some of those emotional conflicts which the high school people and college people have brought up. Take the difficulty of adjusting to routine. There is no set routine in informal education. It is true that these boys have marital difficulties, but so have civilians, and instead of these marital difficulties intefering with the agency programs and processes, these programs really relieve that strain because they are geared to the interest of the individual.

The fact that they have to relearn to study is no problem either, because that is expected of any adult who has been out of school. In fact, some help in that is always part of the first assignment of any adult education activity. I don't think life is going to seem tame to them after all the excitement of the war. The college graduate who returns to a small home town after four exciting and stimulating years at a large state university has the same adjustment to make and he makes it; and informal agencies such as libraries and settlements and the Y.W.C.A., are sufficiently geared to community programs to assist

the veteran to transfer his energies and his war loyalties to other areas if he does need direction.

There isn't apt to be much sense of failure because the type of activity he is engaged in in an informal agency is usually of his own choosing and he rarely chooses a field where he has no interest or ability.

What I am saying is, that, in informal education, while we do see evidence of strain, we see it not as something which interferes with our program, but as an educational *need*—something upon which to build a program. The education of agencies like the public library, the Y.M.C.A., the settlement, the labor union, the women's club, is an education which starts at any point and builds an experience. It is spot education, starting often by simply introducing a civilian and soldier to each other at a social gathering. It gambles on futures, for it hopes that this slight contact will lead to the discovery later on of a hidden interest upon which real education can be based. It trusts this education will have continuity and it often has, leading the individual from one study to another through a period of years. It is essentially social education. It is backlog knowledge designed to help a person solve his own problems. Its framework is more nearly the normal community situation than is that of formal education.

Such education has a tremendous advantage in any program of adjustment; in fact it has always been education for adjustment—adjustment of the individual to a change of job, to a tragedy, to drastic government regulations, to machine production, to global war conditions. Today's adjustment will be the greatest men and women have been called upon to make, and naturally, as has been said a good number of times, it is the greatest challenge adult education has ever had to meet.

Now, what have we done to meet this challenge? I feel that our task has been a more formidable one than that of the college and high school. Their task was either to fit the veterans into regular organized classes or to set up special educational programs for them. Informal agency programs have always been of two types; those built to appeal to groups, and those fashioned for individual needs. Emotional disturbances don't seem to interfere with either, but these programs are planned as preventive as well as curative programs. For instance, we see signs of friction between veterans and civilians; between civilians and war workers; between draftees and 4-F's, and we use government literature to explain one to the other. We use good emotions as a springboard for education. When we noticed that army indoctrination programs and the navy programs had keyed the boys to a determination to have a real democratic America, we found it wise to interpret democracy to them. We recognized a certain frustration in both civilians and veterans due to some of the shortcomings in democratic practices and have pointed up problems and areas where improvement could be made. We have recognized that the great desire of both civilians and veterans is for happiness, and recreational programs have bulked large in the curriculum. It is hard to tell where recreation leaves off and education begins.

We have noted the veteran's feeling of helplessness and insecurity when separated from his military group and deprived of his planned daily routine, and have attempted to plan a program which would develop his initiative. We have experimented with new techniques. We arranged for in-service training in psychology, informal counseling, and discussion technique. We have specialized in our services, dividing the field among the different agencies. The American Association for Family Living has sponsored special institutes on marriage and family life problems. The Y.M.C.A. has set up facilities for education and counseling on personal and religious problems. The Council of Social Agencies has been interested in health matters. Industry has been building educational programs to help personnel managers to absorb the handicapped in their institutions.

When it comes to settlements, they like the universities, differ in their policy. Some of them have set up separate veterans' clubs, while others feel that the only hope at present is to get civilians and veterans of the same age together—working together, playing together and talking together. Some of them are merging those two methods.

The public library is perhaps typical of other informal educational agencies in that it is doing a great deal of planning about the physical condition of the buildings which house its educational activities and this is based on knowledge of what the G.I. expects of us when he comes home. These boys don't make any bones about it. They want their education in pleasant, attractive surroundings and with pleasant people to help them. As one soldier said, "I'd rather have two smiles and a wrong answer than a sourpuss who tells me what I want to know."

Now, what does this all add up to? From our limited experience I should say that our technique in dealing with emotional difficulties should consist first of referral made from firsthand knowledge of the psychiatric facilities and programs of the social agencies in the community and of the use of non-directive counseling. Now, it takes an intrepid soul to recommend any form of informal counseling in a meeting of psychiatrists, but common sense must make us admit that there never has been nor will there be for the present emergency enough trained psychiatrists to meet the demand and that in 50 per cent of the cases coming to informal agencies, good, informal, non-directive counseling will be sufficient.

Secondly, good strategy demands a united community attack on civilian problems, because the solving of them will go far in alleviating the emotional strains of the veteran. Putting the veteran back to work in a normal community where he can make his own adjustments with a little help, will be far more helpful than any amount of educational programs in informal agencies.

THE CHAIRMAN: Thank you very much, Miss Farquhar. In my judgment, we have had three of the best presentations that I have ever heard concerning the adjustments which the schools and the colleges and the adult educational institutions will need to make to care for the returning serviceman. As I was listening to these speeches,

I began to think that perhaps we should talk about the mental health of the educators rather than the mental health of the servicemen.

Now I would like to turn the meeting over to you. I am fully prepared to lecture for fifty minutes, but before I start in on my lecture I would like to see if any of you have any questions to ask.

CHAPLAIN SERGEANT (Great Lakes): The question I would like to ask is, what percentage of these boys coming back are going to be problems such as you are speaking of here, or what percentage of the boys coming back are going to fit into the educational system without any trouble to the system or to themselves?

THE CHAIRMAN: Well, Chaplain Sergeant. perhaps you are better qualified to answer that question than we are because you know the men themselves. I don't mean to turn the question back to you, however; let me ask if any members of the panel have any comment on that question?

MR. WHITE: The only thing we could say is, we really don't as of today, have a fair basis on which to make a judgment of that kind because the men who are coming back today are problems or they wouldn't be back. By that, I mean most of them. When they come out in large numbers, you will have a far greater percentage of really normal people than you now have and still at the same time a large percentage of them today are absolutely normal.

THE CHAIRMAN: How many veterans do you have at Illinois Institute?

MR. WHITE: Approximately 115.

THE CHAIRMAN: How many of them would you say are problems?

MR. WHITE: I doubt if more than 15 or 20 are real problems and even those aren't serious in most cases.

THE CHAIRMAN: Mr. Smith, you're the Counselor for veterans at the University of Chicago. How many does The University of Chicago have, and how many are problems?

MR. SMITH: How many veterans? We have 115 at the present time but I have no statistics on the number that are problems. It is a little difficult to say where you are going to draw the line. I should say certainly six or seven would be a good liberal number, who present anything like a serious problem in emotional adjustment.

We do have financial problems and we have academic problems as we do in our civilian population. I should like to raise this point in commenting on the Chaplain's question: I wonder if a very considerable number of the people who are maladjusted in war service are really civilian problems at all? The fact that a person doesn't adjust himself to a war service doesn't seem to me to argue prima facie that he is not going to adjust himself to civilian education.

MR. WHITE: I would agree to that.

MR. SCHLOERB: I would like to ask Mr. Smith if he did not refuse to enroll those who might have been problems?

MR. SMITH: You mean have we turned down people?

MR. SCHLOERB: Yes.

MR. SMITH: Very, very few. I think since last fall, which was the first time we had people under Public Law 346, that the Student Health Service has refused three men, and after two or three weeks as advised, we refused perhaps two others.

MR. WHITE: I would like to ask Mr. Willard from Northwestern what his experience has been?

MR. WILLARD: We have, according to the present statistics, 481 veterans at Evanston and on the Chicago campus. Approximately 200 are in full-time programs on the Evanston campus. They are not representative samples. I have repeatedly said these men coming back to us now are not representative of the great mass and I would like to reemphasize that at this time. Some of these men are problems, but I rather think the three or four that have been mentioned, and the 6 per cent in your institution is a little larger than the problem children we have. We have had considerable experience with these men and the education of veterans is not a problem or a new question. We have been doing it since 1865, and we also had a very great number there at the end of World War I. We have only had three men who have fallen out of bed scholastically and were excluded from the University. We had one man who couldn't be a gentleman on the campus and ours is a coeducational institution and so it was suggested that he resign from the University, which he did.

. . . Off the record . . .

MR WILLARD: I would like to inject one thought which has disturbed me. I saw the picture shown yesterday and may I make a plea for all of you who saw that picture, that a comparatively small percentage of the men in the Marine Corps have been subjected to the experiences which that picture showed. In the first place, if you study the statistics of military service, you find that not all men get into battle, only a comparatively small percentage, and those who get into battle therefore are in comparatively small numbers. As I see it, these young men are coming back. They are the healthiest young men it has ever been our privilege to have on our American campuses. It might surprise you to know we have suspended the health examination temporarily for veterans who are returning. We know they have been examined and reexamined, and we do not send them to the health service. We do have them fill out a card so that their cards are in the health service department in case of an emergency, but we do not examine them except in a few cases, where in our judgment, possibly an examination should be given.

We have this fine, healthy, energetic, disciplined group of young men with mass courtesies surpassing anything we have ever had on the campus before. They want direction. They are men of discipline. They will do, for the most part, exactly what they are told to do, and at the time they are expected to do it.

I would like to leave just a final request to you in this meeting and that is, the problems of the veterans are not huge, mass problems any more than they were before. I have raised three boys who were

live wires and a daughter and she is a live wire. We have educated these children at Northwestern—one or two or three degrees. I know something of what young men think. I happen to be a veteran of the first World War and I never knew until now what a terrific problem I must have been when I came back. I am overwhelmed and I sometimes think I should go back to some of my friends of those days and apologize for the difficulties I caused. Those young men are fine, and I bet any of you a new Stetson hat, I can take the veterans of the last war from freshman to men working for their Doctor's degree, and I can take their grades and take the numerical average and let you take an equal number, and I bet each of you a new Stetson hat my grades will be better than yours. I mean it, too.

THE CHAIRMAN: Are there any other representatives from universities here who might speak on the subject? Mr. Schloerb, what about the public schools?

MR. SCHLOERB: There are comparatively few. There are junior college representatives here who can provide a more adequate answer.

MR. MCCALLISTER: We have really had no problem, because the number of people who come into the junior college are few and they seem to know what there is to do. Our problem has been largely a matter of the educational aspects. We have had a few come in for advice concerning the probability of getting credits in the junior college on the basis of experience and so forth, but by using the manual that has been used so much, we have had a feeling when they left us that they were pretty well satisfied and had found what they were looking for. We can't speak with experience because we just don't have a sufficient number to mention it. I think maybe the Wright College or a couple of other colleges might have had a few people under the G.I. Bill. I haven't had any experience with them at all.

MR. REISLING: I think the greatest problems are the people in the colleges now. We have more problems with girls than boys. Our classrooms are awfully quiet. The girls need quiet to write their letters! We have only one veteran now and he is somewhat of a problem but as far as we are concerned at Wright we have had no experience. I would like to suggest, since no one has raised it directly that we are waiting anxiously for the veteran to come back. We can do a lot, I think, in our counseling work in preparing these people who are here waiting for the veteran. We certainly ought to appreciate and recognize that an emotionally upset sweetheart can disturb the balance of a veteran.

MR. NOVAK: The only person we had at Wright who might have been considered a problem was a person—a returning veteran—who had a fear complex of failing the course and therefore losing his educational benefits. He dropped out of school voluntarily in spite of anything we could do, about six weeks before the end of the semester. I felt it was because he was going to fail at least one course.

THE CHAIRMAN: How about the informal educational institutions?

MISS FARQUHAR: There is one minor thing upsetting a good many of the boys coming to us. If they are entitled to four years of edu-

cation, they are torn between the desire to embark on a long, arduous course and prepare themselves for what they have always wanted to do, and the inclination to do the easier thing, get special training in the work they were doing when they were drafted. We had an attractive blond chap the other day who was an entertainer. He can do anything; dance, write songs, put on shows. He didn't know whether to go into radio work with television coming on, which would demand those talents, or whether to study architecture. He had always wanted to be an architect. We gave him all the vocational material we had on both types of work, recommended testing, personal investigation and conferences with specialists. He has come back two or three times and he is still thinking about it. Of course, that is a very minor complex, but it is something on which they need help.

THE CHAIRMAN: Are there any representatives of adult educational institutions here who might speak on that point?

MISS MARGARET RIESER: I have a college advisory service. I think maybe there is a little over-simplification here today. I have seen the students who through the years have been turned down from colleges and I assume that the University of Chicago and Northwestern will carry on pretty much as they have right along in their academic standards, which is right and proper, because the student will go there who has no difficulty in keeping up.

I am wondering about the people who come back with the benefits in mind. What happens to the people The University of Chicago turns down because they couldn't make the grade? The same thing is true at Northwestern? How is one to handle the group that Mrs. McCarn spoke of yesterday? A number of Negroes from the south, who have had very poor high school education and who come here and go to a public school and are not acceptable at one of the trade schools. Who is going to tell the veteran where he can go with the credits he has, and have a good chance of getting in. Even if he is not troubled with some mental disease, he certainly is troubled with a great deal of discouragement and wonders who is looking after him.

THE CHAIRMAN: I think you have raised a very important point, Miss Rieser. Some representative of the community agencies should speak to that point.

MR. SCHLOERB: I would be inclined to think that many of these people are going to take advantage of the training provided by the private institutions which have been approved by the State Superintendent of Public Instruction under the G.I. Bill. Many of these schools, I am afraid, may take advantage of the fact that this money is made available to the veteran and they are offering courses which they think may be desired by him. We hope they are sure that it is going to be of benefit to him.

MISS FARQUHAR: That is all right, but suppose you are a Negro. Your father was a plumber. You have worked with your father. You know a lot about plumbing. You want to go to Washburn Trade School and you are told the class is full. Then it comes out that there is no Negro union for plumbers and therefore you cannot go into

the plumbing business. What are you going to do? You know it won't do you any good to go to the trade school because you can't get a job when you come out. I think Miss Rieser knows more about this whole proposition than anybody we can come in contact with.

CHAPLAIN SERGEANT: That is an educational problem at the moment?

MISS FARQUHAR: No, it is broader than that.

CHAPLAIN SERGEANT: It is in the realm of government and industry.

MISS FARQUHAR: That is what I mean when I say the answer to this whole situation is—adult education. You've got to educate society. You've got to have a broader education in your labor unions and in your civilian population and in your communities, to get a feeling for a thing which must be done.

MR. WHITE: That is what I meant when I said before, I thought there was a need for continuation after the war of such specialized training as the ESMWT. They have been able to get it there.

THE CHAIRMAN: The point Miss Farquhar is raising is that even a great many of the people trained under the ESMWT programs cannot get jobs because there is racial prejudice; there are union restrictions, or other restrictions.

MISS SHIRLEY KAHN: I think all of this points to the need for a more extensive vocational counseling program—the social agencies. I think it is very important to understand the motivations of the veteran coming back, what his thoughts are about going on for additional schooling. I think an understanding of the individual's background and his aptitudes are very important.

I happen to represent an agency that is secularized. It is the Jewish Vocational Service, and our attempts are to know the individual's background, his experiences during the service and what his motivations are for desiring this training. I think it is important for us not to think only in terms of the college education, but in terms perhaps of trade education too, or maybe it is just a job he needs or maybe he needs a training period of adjustment before seeking training or a job.

MR. NORMAN CASH: I wanted to talk about the other extreme of the veterans who have failed in readjustment and have been incarcerated for a major crime. We now have, in the Illinois penitentiary, about 350 from World War II; persons who are honorably or dishonorably discharged, but people with service, and it has been our observation as we viewed these cases, that the war cases as such seems to activate what instability is in the personality at the time, of the man, and this is especially true about the younger men. For example take the unstable element of the fellow who at seventeen probably enlisted in the Navy. Now when these fellows are unfortunate enough to be released, they come home and they are fish out of water because their friends are gone and the neighborhood associates are no longer there. They don't know what to do and they grope around and get jobs. Some of them try schooling, and it is at this point that the voca-

tional guidance would be quite helpful to them. I cite one case in particular of a lad who was attending Lane Technical High School and had a good high school record there, but his friends enlisted in the navy so he did also. He was discharged as a possible case for psychiatry. Now, unfortunately on the way home while on the boat, he contracted malaria and he had some attacks. When he got to Chicago he went to his folks' home and got his severance pay. With that money he bought an automobile and started to work and it is at that point he should have had some guidance. He paid $300 down on the car, and the car cost him $800. He worked but got behind with his payments and was picked up during a round of the taverns which included a shooting. He is now our problem and he is a good boy. He never had any trouble before and he tells me when he came home he was just out of place. He didn't know what to do and he needed counseling.

MR. CASH: I feel that the real problem is in getting these fellows who left high school back into the high school group again, and frankly, I don't know how you are going to do it. A lot of them are pretty unstable. I respect the professor's remark about Northwestern, but I feel he is dealing with a selected group; men who had higher education, whereas the real problem comes from the men who have not yet channelized their thinking in definite areas and are restless when they return.

CHAPLAIN SERGEANT: Aren't we faced with one problem here more than any other? It is not the problem of what we are going to do with them after we get them into the universities or the colleges, but the problem of how we can guide these young men when they come out of the service to find the place where they belong. Maybe some of them belong in a trade school or they, of their own accord will apply for entry at Northwestern University. Now, I believe we can solve that problem at that point. We aren't going to have any problem from the educational point of view at all. They are going to fit into your colleges once you get them into the right place.

THE CHAIRMAN: Well, to sum up a bit, we have had various responses to the question that Chaplain Sergeant asked: how many of these man are going to be problems? We have seen in terms of the people who are working in educational institutions, particularly full-time educational institutions, varying estimates from no problem at Northwestern to 7 to 15 per cent at other universities. The point has been made that this is not a representative percentage. The point has also been made that this is perhaps a higher percentage than we will have later on, because these people are emotionally maladjusted, many of them, and are released from the Army for that reason. I think the problem will grow greater as time goes on, because of a number of factors such as the great pressure of numbers when the bulk of the soldiers come back and the general over-crowding of educational institutions which will lead to the absence of personal attention which now can be given. We have seen that almost any veteran who comes back now has lavished upon him a great deal of care. What is going to happen when we have 2,000 veterans in an institution? In my judgment, it is going to be worse than at the present.

However, going on, it has been pointed out that perhaps the most difficult problem is the veteran who does not get into the right institution to start with; who doesn't get into any kind of an educational program which is forward-looking for him. We have had a suggestion from Mr. Cash from the State Criminology Department that this is a serious problem as is witnessed by the number of people who are already so seriously maladjusted that the state must care for them in penal institutions.

We have had evidence from two people who see that the community rather than the institution should guide people of this sort. Finally, we have had the suggestion that the serious problem is the problem of guidance of the veteran as he comes from the service so that he can choose the correct vocational personal objective and then be helped to fit into the kind of training program which will lead him towards that. Is that a fair summary?

Miss Gale: As a high school counselor, I would like to ask, why wait until he comes home? After all, we who have been working at the high school level recognize that we have been working as counselors. Most of these boys have left from the high school group. They haven't left from the college level. The majority, we have had our contacts with last, and if they have left high school before they graduated, part of them left high school as a temporary solution of the problem they weren't willing to face in high school. We are going to have to recognize when they come back, they still have this unsolved high school problem and that has to be faced. Many of them right now are facing this unsolved problem. If you give them a chance to correspond with you, you will find that through correspondence your counseling program can project out into the farthest reaches of the varying forces in the armed service.

I have been having lots of fun counseling with people in the Aleutians, Saipan, Iwo Jima, Italy, Africa, and other places. It is amazing what you can do by correspondence. Long distance counseling can be done and the ground work that you lay there will establish in their minds what they feel is of major importance, and possibly you can push some of the problems out of the scene and get them to just face realities and analyze themselves.

My particular question then is: why wait as individuals for the boys or girls to come home? You can reach out and start your counseling now.

The Chairman: The Chairman of Mrs. Gale's Board of Education is at my left. He told me before the meeting began that you write around eighty or ninety letters a month.

Miss Gale: It is a real privilege and it is amazing what I have learned.

Professor Rosecrance: Maybe at this time one might put into the picture this one fact: Plans are made, I understand so that following the cessation of hostilities there will be developed within the armed services an educational program occupying twenty hours a week of the on-duty time of the men in the service. Now, that is differ-

ent from our present Armed Forces Institute Program which is on off-duty time and now enrolls almost a million members of the armed services. I can well imagine that a man in service might, before he has realized it, choose to spend twenty hours a week in educational enterprises rather than doing K.P. In the European Theatre, I am told that already a thousand officers have been designated as teachers for use in Paris, Rome, and Munich. Those three cities have been designated as training centers. Therefore, it is quite possible that when the larger numbers come back to us, they will already have received from the armed services, themselves, a great deal of education and a great deal of counseling. I am sure many of you are aware of the fact that the Army has now developed—and I think the Navy also—a separation counseling service with which everyone ought to be familiar, and many of these services actually counsel the men with regard to their advantages, their benefits, and things they might do, where their experience in the Navy or Army could be put to use in civilian life. They come, therefore, with somewhat more background than those we had in the earlier phases of the war.

THE CHAIRMAN: Thank you. I think the American public doesn't know the extent to which the Army is going to undertake this military instruction. The headquarters of the U. S. Armed Forces Institute will be in Munich which will be the American center of occupation of Germany. Plans are already under way for educational programs and people are designated who are forming a nucleus that could go immediately to Munich and establish an American university for servicemen there, in addition to the ones at Paris and Rome that you mentioned.

MISS RIESER: I just wanted to say that they have a setup, I believe, in the Army, where any person who comes to a separation center can get all the information we are talking about. But, there is one difficult spot—it is voluntary. Apparently it now takes practically forty-eight hours to be separated from the Army, and after all, who is going to wait and take batteries of tests, even on the high school level or college level, when they have been away? But, perhaps that is a part of our home job, to try and get the people, particularly the people who are not near a large city like Chicago, but in smaller centers, to get all that information, because they can get scores and a very definite idea of just where they should fit into the college or high school picture. Everything is checked.

MISS LANDEAU (Chicago Sun Servicemen's Bureau): We have an information service and catch the veterans sometimes very shortly after they have had their exit interviews. I would like to find out how much good an interview and counseling does at the time the man is ready to come home? He is full of fine ideas at that point and very anxious to get home. He forgets about insurance, he forgets about dependency benefits—everything that happens in the forty-eight hours of separation. It doesn't seem an opportune time to offer counseling to men.

THE CHAIRMAN: Chaplain Sergeant, what is the Navy doing along these two lines of post-hostility education and separation?

CHAPLAIN SERGEANT: I am not too familiar or two well aware of what is being done there. In line with the aptitude tests, they are giving those to all the boys who come in. I don't think the Army or Navy, either one of them, have gone far enough on the work that should be done on sending the boys out. They could use the same aptitude tests they are using for the boys coming in, helping them find themselves. I think forty-eight hours is an awfully short time to hold these boys. I think it should be a longer time, in preparation for their going back out, and the Army and Navy should take the responsibility on that; either the Army and Navy or some governmental agency. I think that is where we need education of civilians in helping these boys, not in fixing up college courses for them necessarily, but in helping the boy find himself.

THE CHAIRMAN: It would be your point, no matter how much time you take then, it is the wrong time?

CHAPLAIN SERGEANT: Nearly all of our boys now are given a leave and then are brought back and surveyed out.

MR. HENRY VOSS: I know this discussion is very interesting in discussing the ways and channels, but it seems to me we ought to know also where we are going as to the later integration of these men into our society, how they are emotionally disturbed and how those disturbances can be avoided. It seems to me one of the greatest feelings of insecurity these men have when they come back is not whether they can get a job, but whether that job is going to last or not. What are the possibilities of security in the larger national and industrial sense? It seems to me that thought should be given to all our educational institutions, the universities, the high schools, the adult education schools. The challenge is there for all of us to explain carefully to these men who have been in particular places, to want to know when they come back here, what has happened at home and what the possibilities are of developing this larger democratic program. I think the educational developments in the army have been very important and we all should study them carefully because they give us some conception of how it can be carried on with a particular aim in mind.

It seems to me we ought to provide not only discussion of the problems, but attempt to answer them; to come to some conclusion. Now, ex-President Rainey of the University of Texas has given us a challenge in the educational sphere and he has deliberately presented this problem in education: Are we going to merely present problems or are we going to attempt to find solutions which will be of some social use? I think as the lines of discussion were developing yesterday, and it also became apparent today, that the veteran is not going to be a particular problem after he becomes reintegrated into society. We are interested in seeing that reintegration continues to the ultimate, the final redevelopment of his character; in terms of possibilities of a world that is opening up. That will be more and more apparent in San Francisco with the later international developments.

It seems to me when we talk about changes in education, we ought to be thinking seriously of this particular problem: How are we going to show the possibilities of a larger and fuller democracy?

MISS KAHN: I wanted to amplify Miss Landeau's statement on counseling at the time of separation not being opportune. We have found in our experience, men coming back do not come to our agency until around three months after separation from service. They lie around the house for that period or get a job that pays the most money and finally they realize that is not the best thing, but that they should get some sort of job or training that will have a future for them.

MISS LORSCH: I would like to know whether the educational institutions are mentioning the possibilities of on-the-job training to those who may feel they do not fit into the programs, like this Negro problem? In some cases it is not education under all your provinces, but it is one of the things provided for by the G.I. Bill and I am wondering if these institutions are drawing attention to that benefit?

THE CHAIRMAN: Before you sit down, would you tell the group a bit about what you mean by on-the-job training? I think perhaps some of the people here don't know what it is.

MISS LORSCH: Well, it may be regular training under the apprentice program. This is a ticklish time to speak of it because it seems to be in a state of fluctuation under the approval of the G.I. Bill. Until recently the Veterans Administration has been able to approve that part as they have for those under Public Law 16 who are getting vocational rehabilitation. A boy or girl is fitted into a job on which he receives training with a definite objective in view. It is planned. He isn't just set loose in a job. Also, it is apprentice training, only it doesn't always come under the regular apprentice training setup. I don't know whether that explains it any better or not. It is a bad time to try to explain it right at this moment.

THE CHAIRMAN: Is there any representative here from the Veterans Administration? I think we feel that gap very badly here. Is there anyone who can describe for us, even though it is unofficial, the counseling program of the Veterans Administration?

MISS LANDEAU: The Administration's Vocational Guidance Counsel is part of the program.

THE CHAIRMAN: That is for the people who have been crippled or disabled.

MISS LANDEAU: They must have a vocational handicap; be crippled or disabled. And beyond that, they must have a need for vocational rehabilitation to overcome that handicap. That same service is available to men who are going to go to school or take training under Public Law 346, but they have to ask for it. It is not, "Here, you may have it."

VOICE: And in order to obtain it, they must first have the letter of eligibility and fill out the form for education under the G.I. Bill, and when they receive the letter of eligibility, they present that to the Veterans Administration, generally speaking, in the Chicago area, to the downtown office and receive the same vocational testing and guidance.

THE CHAIRMAN: Why isn't it automatic?

MISS FARQUHAR: My suspicion is that they are not equipped to handle that big a load at present.

MR. WHITE: They practically request that you don't send them in; they are so crowded.

MISS LORCH: I spent the afternoon with Mr. Marshall two days ago and he said they could handle lots more men.

THE CHAIRMAN: How long ago was your request?

MR. WHITE: A week ago Saturday.

MISS KAHN: Well, theoretically the men who are not in the service are supposed to go to the U.S.E.S. and the Veterans Bureau and they are supposed to have a counseling service there. I guess they haven't expanded to that yet.

MISS LORCH: That is for job guidance. That is information intended for vocational training only. Those are aptitude tests for a person who intends to look for a job and is not certain what to choose.

MR. NOVAK: I might mention, Mr. Hostettler of the Veterans Administration said they expect to do more counseling in that bracket because they have the time and they feel that the time to do it is while the person is still in the service, before he is mustered out. They are concerned, however, with what will happen if there is a general demobilization such as Mr. Rosecrance talked about yesterday.

I would like to mention this: While this discussion was going on, I couldn't help but think of what will happen in regard to these schools which have been approved by the State Superintendent of Instruction. We have all manners of schools there and we know how academic people have felt in the past regarding profit-making institutions, that sometimes they do a good job and sometimes they don't. If we take it for granted that these profit-making institutions do a good job in what they propose to do, we can't help but think that many of them will go after the veterans. After all, there is $500 a year to be used. We know how many of our present academic institutions go after money and how many of them send representatives to high schools and try to get students. Of course, we take it for granted they do a good job. Some of them go to a great extreme in getting students, with high-salaried, high-powered people to go out and get them. Now, if that is done by accredited, recognized, institutions, what may happen with some of the other type of institutions? Therefore, I agree with the Chaplain that either the Army or the Navy or some other governmental agency should take the responsibility in counseling these people adequately before they get out, and even hold up their discharge if necessary.

Also, I would like to point out I feel it is not only a question of when that counseling takes place; if it is immediately upon discharge, the day before, or holding them up for forty-eight hours, and that not being sufficient time, and so forth. I think that alone is not the only thing that is important. It is also where that counseling is done, or in regards to which district it is done. If a veteran is discharged and

has to live in Chicago and someone counsels him in New York or Washington or on the West Coast, those people would not have the time or take the trouble to counsel him regarding the particular schools here. I am not thinking of the academic institutions when I say that, so much as these trade schools. There are so many places for mistakes to occur where students will sign up with some institution and their papers will clear and they will be obligated. Then suddenly they may discover that isn't the school they should have gone to or that they could have gone to another one but they didn't know about it.

THE CHAIRMAN: Mr. Novak, what you say is quite true. I do want to point out one thing to you in defense of the Army and Navy, however, and that is that some of the educational institutions have political influence, particularly those which are run as a private industry, and I think the Army and the Veterans Administration are quite afraid—perhaps they shouldn't be—of attacking private industry. Just let one instance come up where the Army or Navy steers someone away from a profit-making institution and you have trouble on your hands.

MR. NOVAK: That is exactly what I was thinking of when I said that. I was also commenting on the question of whether institutions are counseling students to go to some other institution if that particular one can't meet the needs. I think that is the answer. They will try to hold them by hook or crook.

PROFESSOR ROSECRANCE: Here is a bit of experience on that matter which I would like to share with you. You will all recognize that under the National Youth Administration, institutions received money from the federal government in precisely this same manner. The difference here is merely a matter of amount. It happened that President Snyder was invited by Charles M. Allen, the State Director of the Student's Aid for Colleges, to nominate a person to represent some of the larger institutions of the state on a National Youth Administration, Illinois Advisory Counsel. He asked me to attend, not as a representative of Northwestern so much as a representative of larger institutions. The purpose of this group of institutional representatives was to give some help and aid on the matter that you have in mind. The Secretary of our committee was the Secretary for the State Certification Board and the State Department of Public Instruction, and the State Department of Public Instruction, too, is subjected to political influences. Much as the State Department would have liked to eliminate from the accredited list some beauty culture school, shall we say, or some other school of different caliber, the State Department did not dare to take that action.

Therefore, the problem was thrown into the lap of this advisory group to decide what institutions should be on this accredited list and what institutions should not. Now then, the technique was interesting to me because it put the responsibility back where it belongs, on the institutions themselves, to say what institutions are really educational institutions and what institutions are business institutions. We did not issue any manifestoes, but we did aid the State Department of

Public Instruction and we did aid the state, gradually, bit by bit, to straighten this list out. Had that not been discontinued we would have had in Illinois a list of institutions that we could all respect.

THE CHAIRMAN: Thank you very much, Mr. Rosecrance, I think that is very interesting. The challenge is certainly upon the educational institutions to demonstrate whether they have sufficient breadth of vision and vigor of performance to do this very important task.

Today we have talked about the problem of education of the returning veteran in a broad context and in a more specific context. Broadly, we have seen that the veteran, as he returns, must be reintroduced into our society with satisfaction for him and for the people who have been here while he was away. Broadly speaking, we see this as a problem of our entire social order; the problem of unemployment, the problem of adjustment to financial crises and of economic disturbances, the problem of racial equality, and the problem of national security. That broader picture, as has been pointed out, is one that we must keep in mind.

On a more refined basis, we have concentrated upon the veterans who will have emotional problems. There may be many or there may be few, but the general opinion of this group this morning is that even if the most minor estimates are made, the problem is one of considerable scope and is an extraordinarily difficult one. We have seen this as a problem both within the educational institutions, for the people enrolled and for the veteran who has not yet entered an educational institution but is trying to find the correct kind of a training program for himself.

We have seen furthermore, and I think this is extraordinarily interesting, as representing a true account of the picture, that the problem which concerns all of us educationally is the counseling or the guidance functions so far as the veteran is concerned. We have spent almost all of our time here today talking about the readjustment of the individual as essentially a task of counseling and of guidance, though of course, perhaps to a lesser extent it is a question of administrative and academic readjustment.

It has been suggested that we don't have to wait until the veteran comes back to reestablish these ties. It has been suggested that the Army and Navy should strengthen their program of counseling and that the Veterans Administration should do more than it does. It has been suggested that all of the several agencies should refer to a central focus point of counseling those people who need help. It has been suggested finally, that the universities, the public schools, the reputable educational community agencies, must, rather than falling into bickering and disagreement, take the positive step of keeping the situation clear for the veterans as far as attendance at reputable institutions is concerned. The state of Michigan, under the leadership of a very vigorous State Superintendent of Public Instruction, has

followed this practice and has set up a method for approving institutions. Under this plan, the reputable institutions of the state take the responsibility and the leadership for this program.

This has been a very interesting discussion, and I hope a profitable one. We have seen that the problem is perhaps broader or perhaps narrower than we thought. I think one thing this discussion has done has been to pull down out of the clouds the rather vague indecisions, fears and worries about this problem. We have had some fairly concrete approaches and understandings and I hope that today's discussion will be a real contribution to the thinking of those who have been present.

ROUND TABLE DISCUSSION

on

EMOTIONAL ASPECTS OF PROBLEMS IN RELIGION

Ernest J. Chave, Ph.D.: *Chairman*

Associate Professor of Religious Education, The Divinity School, University of Chicago.

Anton T. Boisen, D.D.

Chaplain, Elgin State Hospital, Elgin, Illinois.

Russell L. Dicks, D.D.

Chaplain, Wesley Memorial Hospital, Chicago, Illinois.

Reverend Virgil E. Lowder

Secretary, Department of Social Service, Church Federation of Greater Chicago.

Rabbi Felix Levy

Temple Emmanuel, Chicago

Reverend Edgar F. Witte

Executive Director of The Lutheran Charities of Chicago.

THE CHAIRMAN: There are three panels this morning which are being conducted on the general theme of Emotional Aspects of Problems in Industry, Education, and Religion. This is the one on Religion. And this is part of the general topic of readjusting with the returning Servicemen.

Now, those of you who attended the meetings yesterday will have discovered that the first two words of this general title have been emphasized. It's *readjusting with* the returning Servicemen, instead of the common assumption that the returning Serviceman must adjust himself to a given order. We feel that the conference has done something significant when it has emphasized that fact, that this is a civilian, as well as a Serviceman adjustment.

The other night I was out participating in a panel discussion where the man who spoke first said he wasn't professionally religious, that he knew nothing about theology. He then took twenty minutes, to give a five-minute speech, on theology.

Now, may I introduce the Panel?

Mr. Witte, farthest at my left, is from the Lutheran Charities of this city; Rabbi Levy is from Emmanuel Congregation; Mr. Virgil Lowder is from the Church Federation, Social Welfare Department; Mr. Dicks is Chaplain at Wesley Memorial Hospital. Mr. Boisen is the Chaplain of the Elgin State Hospital. I am Ernest Chave of the Divinity School of the University of Chicago.

Now, in the problems presented in our group, by both the speakers and those in the audience, there will be many different practices, and many different emotional habits. We're asking for consideration this morning of the emotional aspects of religion which Servicemen may have.

I wish we had more pastors here. A good many pastors have an emotional attitude toward certain familiar forms of religion and expect certain things of returned men. The question is: "Should returned Servicemen adjust to them? should the pastors adjust to Servicemen? or can there be a two-way adjustment that makes for better working, for better understanding, and for better outcomes of the whole setup."

Religion is very old in the human race, and religion has many different phases to it. This morning we cannot cover the whole field, and we're not quite sure what interests will be represented as we move forward.

We have asked Dr. Boisen to open the topic with a statement of some phases of religion which, from his experience, he feels are important for us to keep in mind as we think of this adjustment process.

When he has spoken, we shall ask Mr. Dicks to bring before us some specific types of cases, so that as we discuss generalities, we shall think of what these general principles mean, relative to specific people, for every case, as we know, is different.

Mr. Lowder will remind us of the fact that the church is an organization with which, and through which, most of us expect to work. With our many different churches we have a problem in meeting needs of not letting a great number of people slip between.

After these three men have spoken, we shall ask Rabbi Levy and Mr. Witte to make comments upon the three short talks that have been given. We are asking each man to limit himself to not more than fifteen minutes so that there will be plenty of time for participation of the audience.

After that there will be a free-for-all. The Panel will join with you in cross-questioning and thinking together to see whether we can get some general principles and some specific lines of procedure that we feel can be put to use in the days ahead.

We will now hear from Dr. Boisen.

DR. BOISEN: I made out this outline to assist in clarifying what I'm going to try to say. I shall read this outline and then comment on its points.

The general topic that I have taken is "A Cause Worth Living and Dying For," as representing the distinctive contribution that the church will be able to make in this new situation that will be our concern. "The distinctive contribution of the Church to the well-being of the returning servicemen lies in the challenge which it must bring to them and the demands which it must make upon them to participate in the struggle for a better world. What is needed is religious quickening in the form of a vital religious movement based upon a commanding and expanding vision of the day that ought to be."

I think that's not too much to hope for because crisis experiences are very commonly associated with religious quickening, and war is a social crisis of the greatest magnitude.

The tendency in crisis experiences both personal and social, to be associated with religious quickening, can be seen in normal crises such as coming of age, getting married, birth of children, bereavement, and death. On such occasions organized religion in all different cultures tends to come into its own.

In this country many people who never darken the church's door from one year's end to another go in at such times; even though justices of the peace and mortuary chapels are becoming more common today, marriage and death are still primarily functions of the church. It is to be recognized, however, that crises not only tend to be associated with religious quickening, they're also periods of danger. That's something we see at the mental hospital. We have certain recognized forms of mental illness that are associated with just these periods.

The largest group in any mental hospital has been given the name "dementia praecox" because it was supposed to be associated with the adolescent period.

We know that getting married is, for a good many people, a period of stress and danger, and I've dealt with at least five fathers who had very severe psychoses at the time their wives have had children. It isn't only women who have difficulty at such times.

Crises, then, tend to make and also to break.

Recently, I spent quite a little time studying the development of the Holiness sects which were so much in evidence during the 1930's. One of the most striking things to me is the fact that this period of economic depression was not marked, as many thought it would be, by any demonstrable increase in mental illness. On the other hand, it was marked by a very rapid development of these mystical sects.

My study indicated that these sects had been growing very rapidly, and they had been growing among those on whom the strains fell most heavily. The explanation seemed to be that economic distress tended to increase the sense of fellowship; people were suffering together through no fault of their own. They were thus led to think and feel together intensely about the things that matter most.

On that account, there was a lessening of the sense of guilt and estrangement, which is the major causative factor in functional mental illness, and an increase in this sense of fellowship. That meant conditions favorable to religious experience.

Now, in spite of these considerations, I think we will have to recognize that war has very seldom been associated with important religious movements, even though it is the greatest of all social crises. Now, why is that?

My first suggestion is that war, as a rule, represents a malignant, rather than a benign reaction. The tendency is to project blame, to think in terms of black and white, to blame the enemy instead of looking within. The consequence is that there is generally an incorrect diagnosis, and we mistake the real enemy.

DR. HAMMILL: I'd like to ask Dr. Boisen what he means when he says war is seldom associated with any important religious movement? What about the crusades?

DR. BOISEN: Well, I wouldn't call the crusades important religious movements. I'm thinking of such movements as Christianity itself, which arose among the underprivileged people of a subject race, of the Anabapisl Movement, of the Wesleyan Movement, and of the revivalism in the early part of the last century which arose among people who had been driven out of the South by competition with slave labor.

Let us look now at the tendency to mistake the real enemy. The real enemy is, after all, not a matter of flesh and blood. The real enemy is not the German people or the Japanese people.

Here for example is a man who holds that the only solution after we have beaten the Germans is to destroy them, and he proposes to do that by enslaving them and sterilizing them.

Now, my contention would be that that man represents the spirit of the Nazis that we're supposed to be fighting against. But his philosophy is their philosophy and his attitude is their attitude.

In this connection I'd like to quote some remarks I picked up about twenty years ago when I was making a study of the Negro Pentecostal Missions in Boston.

A Negro preacher was holding forth, after indulging in some very unflattering remarks about education and educated people, he went on as follows: "Say, you know we Holiness folk we don't fit in nowhere. It's cause we've got Jesus in us . . .

"Paul was an educated man, but these men we was talking about was ignorant men. Jesus chose twelve ignorant men and only one educated man. Not many wise, not many mighty are called. God will take a man from out of the gutter and clean him up and set him before kings . . .

"We're farther from God today than ever. What did you see in the war? Priests and ministers on both sides standing up and praying God to kill the other side. And they were educated men! German priests and ministers asking God to kill Englishmen and Frenchmen and Americans and French and English and American priests and ministers standing up and asking God to kill Germans! What was God to do? And they were educated men!

"Oh, you see the trouble is today that every dog is after his own tail. The Irish is stuck on hisself. The white man he look out for hisself, and the black men for hisself, and the Japanese, he stick out his chest and look out for hisself. We don't have all things in common."

I think that Negro preacher had a real point.

Another factor is the dominance of the Army and its culture. The Army is a continuing body with traditions, beliefs and attitudes of its own, all based upon the requirements of war. And there are very sharply contrasting objectives in war and in peace. In consequence, we have considerable opposition between the military and civilian virtues.

Among military virtues obedience is very important, as contrasted with the stress upon self-reliance in civilian groups. Courage is emphasized, instead of self-control of the sex drive, and there is intense and narrow devotion as against kindliness and tolerance.

For these reasons, then, although war does increase the sense of fellowship, although it does force men to do fresh and earnest thinking, the sense of fellowship is limited to the "in-group", and the earnest thinking doesn't always issue in constructive results. There are, however, some constructive features that come out of the war situation.

War is not necessarily disassociated from religious quickening. Among the constructive aspects are social change. This war, I take it, is going to force China out of its unchanging ways, force it to

accept our modern machine civilization, if that is a blessing. It may even force us to give up our own isolationism.

War also means enlarged horizons, it means intensification of fellowship.

Perhaps the most striking example of the positive effects of war is to be found in the history of the Hebrew-prophetic religion. The Hebrew religion in the beginning was a tribal religion, with Jehovah thought of as a war god.

The Hebrews believed that Jehovah had chosen them from out of all the peoples of the world to be his people, that he had made with them a covenant and that so long as they kept this covenant, all would be well with them. If they were recreant, they would be destroyed. Then, in the course of years reverses came, national reverses, and the question arose, "What is the meaning of this, is our faith mistaken?"

We know the answer of the great Hebrew prophets: "Our faith is not mistaken," they said, "but the trouble is that we have sinned and Jehovah is angry. The Assyrians and Babylonians are merely instruments in his hand, but Jehovah is a just God. Therefore, if we turn from our evil ways, a remnant will be saved."

Now, it doesn't follow that this view of theirs was correct. The Assyrians and the Babylonians were strong and warlike peoples. Even though the Hebrews had kept their covenant faithfully, they might have been conquered anyway. But the prophetic interpretation was a benign reaction, not a malignant one. It set them looking for the evils within their own gates, and trying to correct those evils.

Then, in the Second, Isaiah, we have a deeper insight: "Israel," Isaiah said, "is the righteous servant of the Lord, suffering for the redemption of mankind. There is a meaning in it and if we do our part bravely, blessing will come out of it."

As I understand it, that interpretation was what influenced Jesus in his concept of his Messianic role. The great problem before him was the fate of his people, and he was forced to the conclusion that the old hope of a place in the sun would have to be given up. That, for him, was virtually the experience of death, but he came out of it with a new message, a message for the entire world.

It is very important from the standpoint of this general thesis to recognize that the religion of Jesus was made a world-wide religion by a representative of his enemies, the Apostle Paul, the Pharisee, who may be looked upon as the answer to the prayer on the cross.

It was this representative of his enemies, then, who freed Christianity from the ritualistic fetters which would have kept it a minor sect within the Hebrew religion and who carried it throughout the entire Roman Empire.

Now, as I see it, one of the greatest opportunities, and the great need in this new situation which will confront us is that of enlisting the returning Servicemen and utilizing their splendid resources in appropriate social action. They are going to have a great many

problems. They're going to have problems arising out of the handling of aggressive impulses that have been unleashed during the war, and after the war is over will have to find other outlets.

They will have problems arising out of the requirement of obedience. That requirement has resulted in a vast amount of repressed hostility. We know that soldiers habitually are accustomed to indulge in all sorts of criticism, grouching, and fault finding. That tendency may continue when peace comes. The requirement of obedience may have lessened the development of the inner controls they will need in civilian life. Instead of developing a healthy self-reliance they may clamor for pensions and bonuses and be ready to knuckle under to Fascist leaders.

On the other hand the war experiences may have enlarged their horizons. In many cases it will increase their sense of power, their readiness to serve in some great cause. I know of no more important therapeutic influence than that of a cause in which they can be enlisted.

In the last war I spent nearly two years at the front. I had thus an opportunity to see something of the problems and attitudes of Servicemen. My experience however was with men who had volunteered. I was with the First and then with the Forty-Second Division. Practically all of these men had enlisted of their own free will out of a love of adventure or in response to what they regarded as a great cause. I have the impression that spirit is not so evident today, that our fighting men today are somewhat cynical regarding the possibility of a better world. I have also the impression that there is far more mental illness today than in the last war. Certainly very little mental illness came under my direct observation among the volunteers of World War I. There seems to be a great deal today. If there is such a contrast it may well be accounted for by the absence among our Servicemen today of the feeling that they were fighting for a great cause and by the further consideration that their own consent was not asked for. They were forced into the service and many felt this as an intolerable affront to their personal dignity.

This very absence of the utopian motive in the present war brings perhaps all the greater challenge to the forces of religion to come forward with a commanding summons and to enlist the splendid resources and the fighting spirit of the returning servicemen in behalf of the cause of peace. And to the extent that these men can find constructive expression for their aggressive tendencies in behalf of a great cause, to that extent they should find health and happiness.

THE CHAIRMAN: Doctor Boisen has opened up the question. We will not have discussion yet, but ask Mr. Dicks, the Chaplain at Wesley Memorial Hospital, to lead us forward with these ideas in mind which Dr. Boisen has raised.

Can we say what the results are in religion? Is it a good religious reaction, or an unfortunate one, that is taking place in the lives of these men? What are the possibilities of conserving the best?

MR. DICKS: I'd like to shift the subject of the personal crisis just a little from what Dr. Boisen has described because I've been observing it in a situation where it arises outside the normal personal crises, as he suggested; that is, being born, and coming of age, and dying, and so forth, those things which come to all persons.

In a general hospital we frequently see a kind of crisis in a person who is physically handicapped. One person will be conscious of the fact that of all the people he knows he is the one who has a broken back, and therefore, that personal crisis is in a different category or area from the person who is facing death and recognizes that all persons die.

Two or three days ago a man asked me to come to see him, who said he had been treated for a physical condition, and the treatment had been successful, but he was still left with a terrific pain in his abdomen. The doctor told him it would go away. He thought it wouldn't. He didn't say, "Why did God do this to me," but the fact that he sent for the chaplain rather than someone else, implied it. This attitude toward a personal crisis, "Why has God done this to me?" is very old in religious literature.

Right alongside that I place another man who, two weeks ago, asked me to come to see him. His attitude was, "I can't let God help me." He is a successful business man, but when he gets tired he goes off and gets drunk. He just goes on a real bender all by himself. As that has been happening with increasing frequency he's getting quite worried about it. He is a trustee in his church and is thoroughly familiar with the religious teachings of his church and knows from the teaching of the church that God does help a person in a personal crisis, but he says, "I can't let God help me."

Those two different attitudes are quite different toward the personal crisis but with definite religious implications.

A few months ago I went to see a flyer who, as a result of an automobile accident, had broken his back. Now, it is the height of insult for a flyer to be hurt in an automobile accident. If he had been hurt in a crackup of his plane, I'm sure his attitude would have been rather different, but he had been hurt when he was off duty, and he faced the rest of his life from a wheelchair.

His attitude was different from the attitude which we see among the wounded where they are surrounded by others in the same condition. This man was isolated, and he felt that it wasn't quite fair.

One does not run into any serious emotional problems, by and large, with handicapped persons and physically disabled men, as a result of wounds, when they are surrounded by other wounded men. When they get out of the security of the hospital, go out among civilians and civilians start staring at them, asking them questions, then the crisis becomes acute.

Another instance which just came to my attention was that of a brother of one of my students in the seminary whose plane was shot down over a neutral country. His plane burned and most of the members of the crew were killed, and he was imprisoned in this

neutral country. Now, because he was a restless kind of guy and wanted to get back into the war, he and his friends kept trying to escape, making seven different attempts before he was successful. He finally did succeed in escaping, returning to England and then finally home. He's just gotten home, and he's very bitter, not toward the Germans, but he's bitter toward this neutral country because of the way he was treated there and because they did not live up to the terms of the International Convention which regulated the treatment of prisoners. This country isn't even a belligerent in the war, and he's very bitter toward that country. He is also bitter toward our own government officials there, because of their failure to insist that the American soldiers receive better treatment, who were imprisoned there.

My student said his brother's first reaction was that he didn't want to talk about his experiences, and he was not pushed, but he returned again and again to describe the experience. The result was that within twenty-four hours he had told the complete story of being shot down in his plane, and then he had talked about all this other experience. It was followed by anxiety, an acute anxiety condition; he continued to have nightmares, and he is now on his way to a treatment center in Florida.

As this flyer talked with his brother, his bitterness seemed to lift, and emotionally he was helped tremendously. On the basis of psychiatric treatment, which we are all familiar with, his brother feels the flyer will be all right within a few weeks after he is placed under treatment and can go over his story thoroughly. However, there are certain attitudes which will stay with him all his life, his brother feels, certain attitudes which will color his whole outlook on the world.

Now, to go on to another problem, the problem of the wife. We are always tempted to cite the bizarre cases; they're the ones which interest us most. One came to my attention in Detroit. I think it's unusual, but here's a soldier's wife with two children. The thought had never entered her head to look at another man until her husband was called in the Army and was away for a period of time, and then she had one and then another, and finally by the time the case was reported to me by a counselor she had lived with seven different men. She has no desire whatsoever to have her husband return and says she will not live with him again because she is not going back to the drudgery of being a housewife. The counselor feels there is little chance of reclaiming her, that she is just one step from commercial prostitution.

This instance is unusual but I was told by a chaplain who served in the Aleutians that one man after another committed suicide, brought about by letters which came from wives which said, "You've been away so long now, and I'm sorry to have to tell you that I've fallen in love with someone else." In El Paso, Texas, one of our men reported that within a period of five weeks six returning soldiers had killed their wives. Probably most of the returning Servicemen will not be inclined to take such drastic measures with their wives, but many will.

I was told by a Red Cross worker about a crack infantry division which was sent to Iceland. At that time Iceland was considered Number One in point of danger, by the military commands. This division was kept in Iceland for two years. During those two years Iceland dropped to twenty-third on the Military Command's list, so far as point of danger was concerned. Then the division was shipped to England, and within a month after arriving in England, members of the division committed twenty-eight murders and suicides. Why they waited until they got to England to start killing off each other and other people around them would be rather interesting if we could do a case study, but, nevertheless, that was the story reported.

We see there the accumulation of tensions which supports a theory I have that boredom and loneliness is the most vicious human emotion that we experience. It really is more vicious in its far-reaching implications than is the emotion of anxiety which concerns us during wartime, and which we had so impressively presented yesterday morning by Commander Schwartz.

Another instance was reported by one of my former students who is now a chaplain in Calcutta, India. This counseling opportunity came to him while he was serving in an Army infantry division in training. A soldier came into their outfit as a replacement. This man had been in the early fighting in the Guadacanal Area and had gone through some bitter experiences there, had been wounded several times, and in one bit of action only twenty-eight members of his company came out alive. As he talked with the chaplain, his immediate problem and crisis was that the division had been alerted, and he thought he wasn't ready to fight, and that, plus the fact he was to become a father, brought another crisis. This soldier, as he talked with his chaplain, went into a trance-like state as he repeated these combat experiences. They reached a climax at a point where he told about a time when the Japs were infiltrating, and a Japanese soldier was crawling in front of his foxhole; as they weren't permitted to fire this American soldier leaped on the Japanese, and they engaged in a hand-to-hand tussle; when it was over he had cut the Jap's head completely off.

In a trance-like state, weeping intensely, the soldier repeated over and over again, after he had told the story, "I wasn't raised to do a thing like that", which brought clearly into focus the conflict from which he was suffering. His early training, his religious training, and the training which our American boys are accustomed to, is so different from war demands that they rebel against the awful conditions.

This leads me to my conclusion, that the anxiety problem with which we are concerned in war, at heart, is a religious problem, because anxiety, sooner or later, ties up specifically, with the problem of death. Religion has always concerned itself with death.

So far as we can observe clinically, there is not much difference in the way the average religious person dies and the average non-religious person. We often see the person who has not expressed a formal religious belief dying nobly, interested in protecting his family after he has gone, making it easier for them.

On the other hand, we can observe this clinically—that a person who is mature in his religion, has a faith and has some understanding of why people suffer, and why there is suffering, that person dies with a courage and a triumph that we cannot observe in persons who are not religious. This observation has very far-reaching implications for the mental hygienist as he studies the whole problem of anxiety and of fear.

THE CHAIRMAN: At a White House conference in Washington a few years ago a committee discussing the relation of religion to education put out a document in which they said the resources of religion should be made available to every child. They did not define the resources of religion. Chaplain Dicks has just described a few cases. He's done the thing which we asked him. He didn't tell us how he deals with them as a chaplain. It may be that as we come to discussion later, you will want to ask specifically how to deal with a particular case. What are the resources of religion in meeting such cases? You may find that members of the panel or members of the audience would have quite different ways of meeting these and would think of the resources of religion quite differently.

Mr. Lowder will now introduce the topic of the place of the church in this whole situation.

MR. LOWDER: I've been asked to deal with the subject: "The church reorganizing for more effective service." I suspect that that term, "reorganizing," was used purposely.

Perhaps it would be rather startling to a great many ministers to think that it was necessary totally to reorganize a church in order to readjust with the returning Serviceman. They think in terms of adding, perhaps a Servicemen's committee, or some other type of committee, but not in terms of any far-reaching reorganization, but I believe that that is not too strong a term to use. We need to critically examine and thoroughly reorganize, if necessary, the church, in the present time of readjustment.

The attitude of returning Servicemen toward the church has been a matter of speculation to a great many religious leaders. They have heard that many men under stress of danger and needing a sense of security, have learned to pray. They have been told that many of these men may be coming back with a new interest in the church, and they would like to believe so.

But others feel that that is not likely, that the return to religion under stress is likely to result rather in the repudiation of religion later; that these young men will come back critical of the church.

I know of a young man who recently came back after two years in the Pacific. He went rather reluctantly with his parents to church on Sunday morning. He hadn't been particularly interested in the church before he went away but had turned to religion while in danger. He managed to endure the service, and after he got out of the church he said, with considerable feeling to his mother, "I'll bet there weren't three real Christians in that service this morning."

I believe that young man is typical of a great many who will do some thinking about religion while they are away. Religion, to them, does not mean attendance at church, but praying in a foxhole at night with an enemy lurking nearby intent on one's death, or a mumbled prayer as one embarks from a landing boat and struggles up a beach with a hail of death spitting forth from the trees. They will think of religion in terms of something vital and real, not in terms of formalities or rituals, or attendance at church meetings. They are likely to be critical of the church.

If the church is to be of any real aid to these men who are returning with these critical attitudes, it must have a new birth, a revitalization of its program. It needs to critically examine its beliefs, its organization, its program and life. Mere verbal expressions of concern for these young men, whether uttered in sermons, in prayers to God, or in letters sent abroad to them, will mean little if there is no expression in actuality of that concern when they return. They want a church that knows why it is a church and what it is trying to accomplish, that is vital, effective, alive.

The church must try to understand the returning Servicemen. It cannot be expected that these men will return as they went away, for just as the home, church, community, and every individual that composes them have changed, these young men will have changed, and even more deeply and radically. They will differ greatly in their reactions. Some will return with a desire to forget their war experience, others with a yearning to talk about it and to be a hero in the sight of their friends. Some will return with an eagerness to assert their independence, others will be unable for a time to make choices in areas where someone in the military forces had made choices for them. They may return appreciative or extremely critical, preoccupied or communicative, sobered or boisterous, pugnacious or docile. To meet their needs the church must try to understand them.

The services they need in an acute degree are the services which the church at its best has always rendered. Some of the functions which the church has attempted to fill in society are these: First, it has sought to provide *a creative group life* in which individuals feel themselves accepted, that they belong. Hence, as the Serviceman returns, the church offers a symbol of the acceptance and the approval of the total community. It presents the one complete fellowship, for in theory, at least, all are accepted as of intrinsic worth and as of children of a heavenly father.

Secondly, the church attempts to *relate man to the ultimate,* to help him to take the long look, to see himself and his problems in the light of an ongoing divine process, to enable him to trust his universe and the power which created it and him and to know that ultimately, no matter what his war experience may have brought, all will be well.

In other words, it attempts to give him ultimate security.

Third, the church has provided *education* in the ideas, ideals, values and beliefs of the race; it has sought to transmit a philosophy of life,

and to stimulate thinking which might lead to the acquiring of a more adequate philosophy where the philosophy which it mediated was not accepted. It has sought to educate for a world community, and to provide a powerful cohesive uniting force that brings man closer to man, and draws groups and races and nations into one family.

Fourth: The church has sought to render *direct services* to people, or to assist them to find those services. It has served as the agency relating persons in need to the specialized welfare agency equipped to give the specific services required by each particular individual. It has provided counseling, the opportunity for confession, release from hatred, fear, worry or guilt.

Fifth: It has provided *a channel for constructive activity*, for self-expression, for the rendering of services to others, both distant and near. At its best it has given a cause so great as to command the total allegiance of the individual—the building of a brotherly, Christ-like world.

The Serviceman needs each of these services which the church offers. These are but a few. Each of them is tremendously important in its relation to the returning Serviceman or woman.

But the practical question comes to us: How can the church reorganize to fulfill these functions effectively? Most churches would profit by having a small carefully selected committee to give serious thought to this total problem. While it is perhaps true that not many churches will arrive at the conclusion that they need radical reorganization, practically all will find that they can, by taking thought, bring a new emphasis, a new approach, in every phase of their work, which will be exceedingly beneficial, and will equip them to serve more effectively in the post-war period.

Many churches have Servicemen's commmittees, but all too often these Servicemen's committees are giving most of their attention merely to the sending out of gifts or letters to men in the Service. This needs to be done. But there needs to be also active post-war planning and strong efforts to create a revitalized church, a church empowered, organized for and geared to action. There is no time to waste in accomplishing this, for the post-war period is beginning now.

One of the first things a veteran wants when he gets back is a job. Often he wants his old job back and Selective Service is organized to help him secure that. But many men will want new jobs. Some churches are organizing employment committees. Such committees should relate themselves to the local office of the United States Employment Service and to other job-finding agencies in the community. They should have among their members representative business men, persons skilled in vocational counselling, and others trained as educators. Sometimes the securing of a job does more for a man's mental health than any other one thing that can happen to him.

One of the most valuable committees that churches are now forming might be termed the counselling committee. Such a committee is usually composed of persons skilled in counselling, intelligent, and

with a native sympathy and understanding. Its members seek to give friendship and counsel to returning Servicemen. Ideally the members of such a committee receive some special training in order that they may understand the therapeutic possibilities in sympathetic listening, learn counselling skills, and come to recognize the danger signals by which they may know when the problem is too serious for them to handle. These committees ought to deal only with the so-called "normal" cases. If possible, the church should add to the committee a case worker, preferably a psychiatric case worker, to handle the more difficult cases and make referrals.

The question often arises as to whether the church should set up a special organization for the returned Servicemen themselves. There is a difference of viewpoint about this. Ideally, it would seem that the sooner the man can become a part of the normal community life, the better. Yet it must be recognized that many of these men will need, for a while, to be with those who can understand what they are talking about, and what they have been through, because these have had the same experience. At home, when the returned Serviceman tries to talk about his traumatic experience, well-meaning relatives may try to discourage him, saying, "It's all over now, let's forget it." But he has to talk it out to obtain the needed release.

The church needs to be very wise at this point. Perhaps a good plan would be to wait and see if the veterans themselves want such an organization in the church. They may not need or desire it. If it is seen that they are going to move outside the church and become a part of a group life not conducive to their best welfare, the wise church will offer a more constructive veterans fellowship under its own roof.

The most important thing that any church can do in preparing for the returning Serviceman is to see that a new vitality and a new reality comes into its total organization. Many of these men will return with a greater interest in social problems than they have had before. The church which expects to interest them will do well to have a realistic social action program.

Also many of the returning Servicemen will have a new interest in missions and some will respond to appeals to prepare themselves and give their lives in missionary service. Many churches have never learned how to gear effectively into world service. They will have an opportunity to utilize the new and broadened interest and growing leadership ability in the men who have returned from other lands. If they are honestly tackling the problems, the injustices, the prejudices, and discriminations in society in their own community, and working practically for a new world community, they will win the respect of the returning Serviceman.

It is very important that ministers and church committees concerned to help returning Servicemen learn the techniques of the referral of cases. They must know how the community is organized for social welfare and how they can secure for the returning Serviceman, with a minimum of delay, the services he needs. If the church

is not prepared intelligently to help him in this respect it will add to his confusion and he will quickly turn to other agencies.

In conclusion let me reiterate, if the church can present to the returning Serviceman a greater crusade than he has known in the past, and is so organized that it can put him effectively to work, the returned Serviceman will not only not be indifferent to or the enemy of the church, but will be its staunchest friend and most active and constructive member in the years ahead.

THE CHAIRMAN: We have a cross-section of people in the Army and Navy from America, and some of them were interested in the church before they went into service. What is the chance they will be more interested when they come back? What is this church that you are talking about? What is the Illinois Society for Mental Hygiene? Is that Dr. Novick?

When we ask for a church to do certain things, and the church to say certain things, what are we talking about? Who says them? How are they made meaningful to people? The things of which Mr. Lowder has spoken? What is fellowship? How do you create a fellowship? What kinds of fellowship do you like to be in? God save us from some fellowships. What kind of fellowship will be the one that will satisfy the varied kind of needs?

Now, we are going to ask Mr. Witte and Rabbi Levy to sharpen up some of these things of which we talked so you can begin to puncture, as far as you will, this philosophy, and ask, "How do you do this in specific situations?" We have had some good suggestions made to us this morning; will it work?

Will you start in where you will, wade right in, Rabbi Levy?

RABBI LEVY: I am very much in the same position that Dr. Chave is. I'd like to ask myself how are you going to do these things. I don't come here with any omniscience or any superior wisdom to that of my audience that enables me to lay down certain rules or certain modes of procedure you don't already know. The chances are the religious bodies will have to do many things, some old, some new. I was really surprised at the excellent presentation of the men who have preceded me in giving the general picture on the one hand, and on the other hand illustrating it very frequently by specific instances. Of course, it's much easier to give specific instances and to say, this is my experience, this I've done, this has been accomplished, and this has not been achieved.

But we are met here, I suppose, more or less, in a consultative capacity to see what religion and psychiatry can do together. They have a common object, have they not, in that they want to make the man feel at home in the world, large and small, of which he is a part.

Religion's purpose is to make a man feel that he is not a stranger in the world, and when the psychiatrist gets hold of his patient, the latter usually reveals that he doesn't feel safe, that there is something wrong with him. He is not as comfortable as he might be. How much can religion succeed, and how much can religion and psychiatry do

together, to ease the situation. I don't know. Sometimes they work wonders. I don't think that religion is the handmaid of psychiatry. I don't agree with Professor Link whose whole concept of religion is that it is a therapeutic means at the disposal of the psychologist.

I think religion has something to say for itself that however can only appeal to a limited number, to a man who is religious. If you're a man who is religious, you're on safe ground; you're on the road whereon if there is a certain quirk to be straightened out, if there are tensions, you can possibly relieve them or release them by your faith that God takes care of you.

If, on the other hand, a man is not religious, what are you going to do about it? You can easily say, "Let's make him religious," as some people do, and I think that's the Christian approach. The Christian feels that a man must get religion, that a man must be born again. That isn't our approach. The Jew doesn't know anything about that.

I speak as an outsider for I'm not criticizing Christianity, I'm simply observing it.

I suppose if you can get a man to suddenly become religious, to become converted, you achieve something, but we don't have that sort of thing in our church, as Dr. Chave called it. I would call it something else. So that our problem is a bit different. I would like to say a word or two, about some of the things that I think are going to be specifically Jewish problems, with which the psychiatrist will have to deal, with which some of you, the social workers, will have to deal.

The Jew has been pounded throughout the centuries, so often and so long, that it is, perhaps, a commonplace in psychiatry to say that he is much more frequently a case for the psychiatrist than is his gentile brother, and it is, perhaps, not without significance, that the very science of psychiatry has been founded, or furthered and fostered by Jews like Freud and others, because it was a response to an inner urge, perhaps an unconscious urge, to something they had to answer in themselves or from themselves.

The Jew has never since his dispersion among the nations been at home in the world. He's had no place to go to that he can call his own, and in addition, has had to bear the usual ills and slanders of the world in which he lives. It is well and good for that Jew who is so completely religious that he relies on God and feels with God he is perfectly at home come what will, come martyrdom, come extermination. You know, five or six million Jews have been killed by Hitler, so you know the tension under which the Jew lives. Even though he may live in the comparative safety of the United States or elsewhere, he cannot look with any degree of equanimity upon the extermination of his fellow Jews, and the American boy, the American Jewish boy and girl, the former in the Army and the latter at home or even in the Service, feel some of these things very keenly, certainly they are not as much at home in a friendly world as is the non-Jew.

In my congregation there are almost three hundred boys and girls in the service. I've seen letters from other boys in other congregations,

and I've talked to Jewish chaplains, and so the generalizations I make are not without foundation. Here are these boys supposedly fighting for democracy, fighting to make the world free, a better world. Yet, they run up against discrimination in their own Army and Navy. Sometimes it is true they imagine these discriminations, but sometimes these are real. They find that their fellow Gentiles look upon them as made of not quite the same stuff as non-Jews are made of. There is a fairly common report in the Army and in the Navy, from soldiers and sailors, that the war is a Jewish war, that we're fighting this war to save the Jews. Men say, "when we get out, we'll fix those Jews; Hitler is right." How widespread it is, I don't know. I don't pretend to say that it is universal.

Imagine what that does to the Jewish boy! I heard one sailor say, "Why, the Jews don't die in battle, they have all the easy jobs." This regardless of the fact that we Jews have our proportion of wounded and our proportion of deaths. You can't argue with that kind of boy. It's a gentile psychiatric problem at the same time.

Chaplains tell me that there are two frequent questions that Jewish boys present to them. One is the problem of God, the very core of religion, and the second is the problem of hatred on the part of their fellows, what is commonly called anti-Semitism. What are we going to do? I mean what is religion going to do? What is the psychiatrist going to do? I don't know how to answer that problem. I don't know that we can. Techniques may help us, of course, but they are never going to solve the problem until you remove the causes of the problem. As long as Jew and gentile dislike each other, or as long as a portion of the gentile world looks down upon the Jews, either because of religion, or because of the latter's origin or nationality, you're going to have problems of that kind arising. We have it here in Chicago at the present moment, tension between children, high school children; Jewish boys and girls manhandled because they're Jews. It happened in my own neighborhood.

And the Jewish boy or girl is willing to give his or her life for this country. He or she is willing to die for the United States, and yet is not tolerated, let alone appreciated, by those who have a different faith or who have a different origin. Naturally this precipitates a mental crisis producing inferiority and other complexes.

I agree with practically every statement that has been made here, that we must present an ideal of brotherhood to our returning Servicemen, an ideal of fellowship, and give them something to work for in the world in which they are to find themselves after the war is over. But if it's going to be the same old world that it was before, with the same old hatreds, the same old misunderstandings, and the same old bickerings and discriminations, you're not going to get very far.

The Polish government in exile was asked about the Jews returning to Poland. You know, there were three million or more Jews in Poland, and two-thirds of them or more have been killed. Some of those Jews wanted to get back to their homes, but when the Polish minister was asked how the Polish government would view the return of the Jews to Poland, he said he would look upon it as an invasion.

You gentiles don't appreciate the position into which some of these Jews are put. I'm not saying that we Jews have all the virtues, but I do say that some of the very vices that you may criticize in us, gentiles are guilty of, and psychiatrists ought to know these things, and certainly the ministers, because sometimes religion actually is responsible for animosity toward the Jew. I say you people ought to know these things. You have a task in your churches to train your people to be a bit more tolerant. That is a job in itself. It's a psychiatric job at the same time as it is a moral job and an ethical job; and we're far from having reached anything like a degree of toleration that permits us to live happily together.

In the second place, psychiatric workers will run across Jewish boys and girls who have gone "haywire" for one reason or another, where their symptoms or their cases are like those of which we have spoken.

But where a psychosis manifests itself in certain things that are the deliberate result of hatred, and are the expression of a feeling of penalty for being a Jew, it requires a special kind of treatment, and I don't know whether you're ever going to devise any therapeutic treatment that is going to cure that until you cure the rest of the world.

So far as I'm concerned as a Jew, the greatest religious problem that faces Christianity is the change of its attitude; not Dr. Chave or these men here, I speak of the ordinary run of men, of Christians, the attitude in the Bible belt and elsewhere. You have to change their attitude toward the Jew. That's a religious problem; that's a Christian problem, and if you want to create a society in the United States that is to be sane, that is to be democratic, that isn't to have too great a number of outcasts and of men who have gone wrong mentally, you'll have to deal with these individuals as the cases arise, both Jew and gentiles, and you'll have to prepare the ground in which we live, so that the environment will be a much happier and a healthier place. You'll have to make the Jew feel that he can be at home here, particularly the Jewish boy and girl who return from the war and to whom the United States is home.

I can't make them feel at home; I can say, "Yes, if you have God, you don't need anything else, or if you feel closely tied to your people, your historic group, you don't need anything else," but sometimes they will not take what I say. It's the larger task for the larger group. If religion is to make a person feel at home, it's our job as a whole group, all religions to see that the Jew does not feel homeless, psychologically, as well as otherwise.

THE CHAIRMAN: Now, we have some more problems thrown into our lap. Each speaker adds some more for us. Mr. Witte, what are you going to do, are you going to worry us some more?

MR. WITTE: I am in the rather unenviable position of being the caboose on this train. Everything has been said, and so well said, that all I can do is make a resumé, but perhaps I can inject something controversial to discuss.

I would like to sharpen up a few things which have been said, and which I think have been implicitly stated in our discussion. The first

thing is the fundamental and basic and primary objective of religion. That, it seems to me, is not to make man moral, not to help him adjust to his fellowmen, not to inspire him to build a better world; all of these things are by-products. The main objective is to reconcile man to God. Religion is to bind men back to God. So it's immediate objective, as I see it, is to help him adjust to God, to establish the relationship between him and God described by the Psalmist in the words "We are his people and the sheep of his pasture."

Psychologically, I think that is basic, because it is that which gives man the feeling of security and status in the universe, which, of course, is something altogether different from social security and social status. As my friend, the Rabbi, has hinted, Christianity approaches that problem from the standpoint of the Gospel, namely, that this reconciliation between man and God is brought about by the grace of God through the merits of Jesus Christ, our Lord.

But every religion has to address itself to that problem, and the truly religious person is a person who can call God his father, and who has that feeling of intimate relationship, the parent-child relationship, with God. I believe that it is there that we must start. Each of us dealing wih the individual in our own way. So that where this relationship has already been established, it must be strengthened, and where it has not been established, the person dealing with him, the pastor, the priest, the rabbi, must address himself to the establishment of that relationship because as the individual has that feeling of security in the universe, all these other problems—the problem of loneliness, for example—are on their way to solution. Certainly, this is true of the problem of anxiety, anxiety neuroses, which are so troublesome.

I don't know what else you can say to the individual if you can't throw him back on God. Certainly, the help of prayer is based on this fact, that there is someone who can do something about the situation. Psychologically, of course, I suppose that prayer is helpful insofar as it enables the individual to do something about his situation.

Anxiety, worry, has been defined as a substitute reaction. In other words, it is something which we do instead of acting. It is something that we do when we can't do anything else about it. That's why it's at night, generally, when we're trying to woo Dame Slumber that we get all tangled up in these anxieties. So when an individual prays, he's doing something about it, and yet I think that's poor comfort unless there is this conviction that He, in whom we live and move is God, who can do something about our problem.

This problem of Rabbi Levy's of tolerance also finds its solution in this reconciliation of the individual to God because it is only then that we realize the fundamental kinship which is between us and the whole human race. We are all children of God. That's one thing that I do believe we ought to keep in mind; I think it's beside the point here to argue whether or not there is a God or whether an individual should be put in relationship with Him. I am simply making the flat statement that there is a God, and that before man

can go any place, he has to go to God and proceed from that point, and all the rest of these things need to be gotten at from that viewpoint.

Now, to another thing, we ought to keep in mind the basic contributions that the returning soldier, the returning serviceman, can bring to this problem of adjustment, of his adjusting with us, and, particularly, in joining hands with us in trying to make this a better world in which to live. I believe that he has learned a great deal about this particular problem; that, as Dr. Boisen has pointed out, there have been some very real affirmative factors in his life as a soldier. He has learned group loyalty. People are telling us that one of the things which have been most helpful to the soldier is the feeling that he is part of a unit, and that's particularly stressed in the Armed Forces, loyalty to the unit; soldiers not only belong to the First Army of the United States, they belong, let's say, to the First Infantry Division or this tank corps, and so on, right down to a certain squad in their company, and they have learned to live with one another, and they have found that their whole welfare, their very lives depend upon how well they serve one another and how well the members of the group pull together as a unit. And when they go into battle, the thing that sustains them and makes them overcome their fear—and their anxiety, is the fact that they are going in there with their own group—"Joe is here beside me—and together we'll go on and see this thing through."

Bringing that back into civilian life, it seems to me, is a tremendous contribution the returning servicemen can make to group living, to our interdependence. Also I think there is the feeling of humility, not being docile, but a humble recognition of their small part in the total effort, that others also are contributing to it, which our returning service personnel will share with the civilians.

The third thing that I would like to sharpen up is the part of the church.

I believe that the church sometimes makes the mistake in trying to be all things to all men, trying to do everything instead of sticking to the specialty it's there for, to establish a relationship between man and God, and then the relationship between man and his fellowmen. Let the Church see specifically what its task is, specifically the pastor and let him address himself to that task without becoming emotionally involved in the situation but rather view it objectively, taking the professional approach.

I have never been a physician, and I don't know how the physician feels about his cases, but I suspect that if the physician became emotionally involved in every case of life and death under his knife or under his treatment, that he would soon crack up. I think that's why physicians consider it unethical to treat members of their own family, because they are emotionally tied to the situation. If we can avoid that and avoid the other extreme of being too cold, it will be greatly helpful.

In the second place the clergyman can learn from the case work approach. In seeking to help the returning service man let him draw

upon the available resources in the community. Where psychiatric treatment is indicated let's not try to be an amateur psychiatrist but refer the service man to a qualified psychiatrist.

Summing up, may I say, that the church should be conscious of what it has to offer and what its task is and devote itself to it. Church workers, however, should be familiar with the social resources of the community and refer service men who are in need of their services, to these agencies. It will be of distinct help if pastors and others of the church dealing with returning veterans have a sufficient knowledge of mental illness to enable them to recognize neuroses and psychoses and to refer such cases to psychiatrists.

In conclusion I would like to express one word of caution, that we don't regard psychiatry as a cure-all. I believe the pendulum has swung from the extreme rejection of psychiatry on the one hand, to a wholehearted acceptance of it. Many now believe that psychiatry is the answer to all our problems. The minute we are stymied we shift our problem to the psychiatrist, and the result is we're sending many people to the psychiatrist who have no business there at all. It's like sending the baby over to the doctor when all the baby has is hiccups, taking the doctor's valuable time on something which is perfectly natural and will probably cure itself.

THE CHAIRMAN: It is difficult, when religion is discussed, to have time to work out satisfactorily any problem because there are so many ramifications. Mr. Witte has just introduced the theological aspect, and that, alone, would be plenty for us. The theological view is an emotional projection, and we have the two problems, the religious person who has an emotional reaction to religion trying to meet the emotional needs of other persons, and the question as to whether a rational approach can solve an emotional conflict.

Rabbi Levy said that the biggest problem of the Jew was God. The biggest problem of the Protestant leaders is also God. This is one of the difficulties on which we have very little agreement, and yet, as Mr. Witte said, a good many assume that that is the primary adjustment that has to be made.

What questions have you?

MISS ELIZABETH ALEXANDER: (Central Service for Chronically Ill) How does Mr. Dicks answer the questions, "Why has God done this to me?" and "I can't let God help me."

MR. DICKS: I cited those two illustrations as being quite opposite to each other. Yet in dealing with them one finds them surprisingly the same. I don't answer the questions. I try to get an individual to answer his own questions. In the first illustration that I gave, the man implied the question—it never came into clear focus. He seemed, as he talked, to have secured whatever release he desired.

MISS ALEXANDER: Immediately without any explanation?

MR. DICKS: Without anything from me, except attentiveness and encouragement. With the other man we're not out of the woods at all. It's a matter of listening to his story, and many times encour-

aging him to talk about certain subjects to gain insight. In the end he will gain release from his immediate tensions and come to some understanding as to why, when he gets tired, he drinks. That may not be at all adequate. My desire will be to go further with him so that he may learn something about the actual experience of faith. I think that's where we fail as religious people so much of the time. We talk about faith, and feeling at home in the world, but it is mere talk, it's not actually experience. Faith demonstrated is what we need, so that when we get up to leave, the individual says, "Well, I guess the world is a pretty good place after all." If he actually makes that statement himself he has gained release, and has made the first steps in coming to trust God.

RABBI LEVY: Wouldn't you talk to a man of that type of the disciplinary value of suffering and the figure on the Cross? Suffering has its value and its place.

MR. DICKS: I agree but I would not speak of it at the present time until I've gotten him out of the immediate tension because he is utterly incapable of taking in what I have to say. That's where I feel the art of preaching and the art of pastoral work are different arts and why so many of our men fail. They still are following the Sunday art through the week.

MR. PAUL T. SANDERS: (The Community Center Foundation, Palos Park) Question to Mr. Witte. I had a minister bring a boy to me, discharged because of nervous disability, although he is pretty rational at the present time. The boy said to the minister, "The only people I trust is God and my mother and father." This boy was directing young peoples' work in his church before he went away. He said, "They're all a bunch of hypocrites." That minister was at a loss to meet that boy's need, because of the machinery of the church. How could that man get across to this boy the realization of God?

THE CHAIRMAN: You say the boy said he only trusted God and his parents? Now, you're asking Mr. Witte, are you not, how this boy can be made to believe in God, and yet you say he does believe in God.

MR. SANDERS: What I'd like to ask is this: How can he relate his own experience with God to what he thinks is hypocrisy of the Church? Should we tie this boy up with the Church or not?

THE CHAIRMAN: I'm not quite sure what the question is. Are you asking the question, "Is the Church presenting a doctrine of God that the boy can believe in, or has the boy arrived at his doctrine of God independently of the church?

MR. SANDERS: Yes, independent of the church. But I wondered if that could be tied in to the church.

MR. WITTE: Well, all I could say is it would be the problem of that pastor to gain the confidence of that boy. That can't be done in one interview. He'd have to get to know that boy and have that boy have confidence in him. Now, he may have to talk baseball or talk fishing or talk something else that boy is interested in. I think,

as Dr. Dicks pointed out, you have to start with these people where they are and then bring them to where you are.

THE CHAIRMAN: You wouldn't start by defending the Church?

MR. WITTE: No, I don't think so. I think Christ had more or less the same sort of approach. He talked to the people about fishing and vineyards and goodness knows what all. He talked to them where they lived. Your good psychiatric approach operates in the same manner. The psychiatrist begins by gaining the confidence of the individual, getting the individual to have faith in the psychiatrist. If the minister reaches that point with the boy, I think he's well on his way to have faith in the organization which the minister represents.

THE CHAIRMAN: We have the problem as to whether the church is thought of as a local group, or whether it represents a great movement. If you're trying to relate the God of the universe, of an infinite universe that has been operating through billions of years, you need the idea of a universal church and a religious movement which transcends sectarianism.

I find in a good many cases, people are dissatisfied with the local church. Some of them find satisfaction in the greater movements of religion throughout the world which are timeless and non-sectarian. Is there any question relative to that, or does anyone want to speak on that point?

MR. CARL STROMIE: (Elgin State Hospital) There is a distinction that I think we should make between abstract religion and the experience of religion which serves to stabilize the person within the accepted group that he is a part of. The person must fit into a particular group. Just to drop into any church and hear a preacher doesn't bring satisfying concepts to a person. The minister is faced with the problem of the social stratification of a particular community, expressed in the church as well as in other organizations.

MISS MILDRED SEASWORTHY: It seems to me that for any reasonable person, it must be somewhat difficult to relate himself to a movement of what you call religion or the church in general. I mean if the person is intellectually mature, it seems to me he would demand that this thing that's going to be so important a part of his life must have some objective truth. I don't see how you can say a general movement of the church has objective truth when it is composed of many bodies that differ on important points, and I can well see how an individual would question his local group if it doesn't. If he cannot reasonably accept what it teaches I don't see how he could relate to an even more general thing that has many more contradictions in it.

THE CHAIRMAN: To whom are you addressing your question?

MISS SEASWORTHY: It's just a comment.

THE CHAIRMAN: The comment comes as to whether religion can be felt as something which transcends a particular local expression of it.

MR. LOWDER: Well, I think all religions have certain definite beliefs in common that are fundamental, on which they do not differ. For instance, a belief in God, men have different concepts about that power, but they all have a basic belief, and I think that's the fundamental thing that unites. . . .

MISS SEASWORTHY: But what do you call God?

THE CHAIRMAN: Dr. Hayden will tell you that in the varied stories of religion God hasn't been essential for the organization of religion, and many people today feel that the concept of God isn't essential.

DR. BOISEN: The thing that impresses me more and more is that the idea of God is a symbol operative in all of us whether we call ourselves religious or not. We are all social, and religious experience is really the sense of fellowship raised to its highest level.

THE CHAIRMAN: I hesitate to let this group get into a theological discussion.

MR. WITTE: May I make this remark? That what is religion to one person may not be religion to another. In other words, you can substitute other things for God. Bolshevism substitutes the State for God, and the Humanists substitute Humanity for God.

DR. HAMMILL: In working with children, it's become absolutely fundamental with me to see in them throughout childhood, throughout the growing period of life, the expectation that the future is going to be better than the present. They say, "I am going to be bigger, I am sure to be able to do more."

At about ten or eleven, as far as I've gotten, every child says, "God is a great big man who can do anything," and he always looks up to the sky when he says that. Now, that's something fundamental, as growth is fundamental, and I think it leads to the same kind of idea that the future is going to be perfect. That is heaven, of course.

Now, whether that is the original source of the idea of God in heaven, or only one of the reasons why we're willing to accept the idea of God in heaven, I am perfectly sure it's a fundamental quality in all of us just as all of us have to grow and to discover whether the future will be better than the present.

RABBI LEVY: I would answer the young lady by saying that nobody can raise himself by his own bootstraps, and that would probably be the general basis for belief in God. Your whole technique is to get something whereon a fellow can stand, and that is why I say nobody can raise himself by his own bootstraps.

SISTER MARY REGINALD: (Mount Mercy Sanitarium, Dwyer, Indiana) I'd like to refer to Dr. Hammill's statement. It seems to me that he goes back to the fundamental question, Does the child go to God automatically or innately turn to God? Is God essential to the human being? Does his psyche turn to God naturally, as the biological may turn to material things.

THE CHAIRMAN: We have a question where someone might say, "What scientific data have you on this? Would people have this so-called innate response, if they didn't grow up in a theistic group?" It might be quite interesting to study the responses of children to see under what conditions they have these responses, what the content of the responses are, and how much they are socially conditioned rather than conditioned by the nature of the universe. We have not much data on that.

MISS SEASWORTHY: I just wanted to comment that in studies of primitive groups, I don't think there is any known case in which the primitive groups do not have a concept of God. I think that shows, too, there is something innate.

THE CHAIRMAN: Perhaps we generalize on impressions rather than scientific data.

MRS. SCHAAR: (Social worker) A chaplain I know who recently returned from overseas discussed with a group of people some of the experiences of the men who had seen combat. One story revolved around a point in which thirteen people were killed by one bomb in England, several of them were military, and their poor, broken bodies were so mutilated that they were buried under a common headstone. The services were held by the Catholic, Protestant and the Jewish clergymen who were present at the time. This chaplain said his feeling was that the church must make its greatest contribution with a oneness of purpose and a oneness of social ideals irrespective of what happens to be the culture of the immediate church to whom the veteran may turn. Would Dr. Hammill be able to say more about that?

THE CHAIRMAN: How about that? Does this spirit of love depend upon particular theological concepts, or is there something in the universe which operates as a law whatever theological terms you use?

DR. HAMMILL: When it comes to love and religion and sects and so forth; and dirt and profanity and obscenity, and so forth; all mixed up together, I've been sitting here thinking, wondering what orthodoxy means. I know what is good at one time is bad at another, which seems to be something very different than from what I thought forty years ago. When it comes to the question of growing and these other things, I'm perfectly sure that every one of us growing up is bound to see the future better than the present. The first eighteen years of our lives are most important and I don't believe you can uproot anything as thoroughly grown in as that.

THE CHAIRMAN: How would you account for suicide on that basis? If everyone has the belief that the future is going to be better, why does he quit?

DR. BOISEN: Very frequently along with an attempt at suicide we find the idea of rebirth.

DR. HAMMILL: Absolutely, and anger is the principal thing. I am perfectly sure that anger and fear are just as important as love in the human makeup. The competitive thing is masculine; the loving thing is women.

THE CHAIRMAN: Now, our time for closing is nigh. May I just summarize in a moment what I think we have tried to do?

We have faced the problem as to whether in this readjustment with the returning serviceman, religion may have a contributing part to play. Sometimes the term religion has been associated with the activities of the church. Sometimes it has been almost identified with theology. At other times it has been pretty closely related with a sympathetic understanding and a spirit of love.

With all these factors operating we have what Dr. Boisen said, religion sometimes appearing in undesirable forms and at other times in growing desirable forms with men reaching toward the abiding truths and values of life. But as Dr. Dicks said, when we start to make religion meaningful to others, the most effective method is probably not to try to transfer our ideas to other people but having a philosophy of our own, to enable others to put together their experiences in a way that their philosophy may satisfyingly meet their need. Mr. Lowder has suggested that the Church should be more than a committee in meeting the serviceman, that servicemen and women should feel a fellowship among people of sympathetic understanding. That the church is an enduring organization which ought to express its service in more and more effective fashion.

Rabbi Levy helped us to see that our religion professes a good many ideals, but sometimes it falls short at that most critical place of learning to love our fellowmen. We also are reminded that Christianity had its origin in Judaism, and if Christian and Jew work and think together each will be forced to so expand his religious views that they will find many bonds of unity.

Mr. Witte expressed his religious ideas with an emotional conviction reflecting a similar intensity of feeling as the rest of the panel, but expressing it differently. Though we do not all express our religious beliefs in the same orthodox theological fashion, we all may have deep convictions which we want to share with others. Yet we cannot transfer our faith directly to others for every person has to get his convictions out of his own experience and his struggle to live. If God is real people ought to be able to find him. They will not find him at the end of an argument, but in reflection upon the deep meanings of life's critical experiences.

In the experience of living men have gained their ideas, and these ideas are not uniform. The concepts of religion are bigger than anyone can put in any particular definition, and the values which we seek are greater than any particular institution can comprehend or exemplify.

So perhaps we are moving, in this readjustment, to a more sympathetic understanding of the growth which must take place in us all. The fullest expressions of religion will come as we share the problems and opportunities of life together.