

A COMPARATIVE STUDY OF THE PHILOSOPHICAL ORIENTATION
OF CATHOLIC AND PUBLIC SECONDARY SCHOOL COUNSELORS IN KANSAS

by

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CHAPTER I

INTRODUCTION

Most of man's existence in the past has been characterized as a heroic struggle for survival in a world environment which was perennially unknown, uncontrollable, and coldly hostile to him. Human progress began when man's mind and will reached out beyond the phobic fears of existence to the investigation, the conquest, and the control of his environmental sphere.

The link between man's world of yesterday with his dream of tomorrow seems to be strongly rooted in the transiency of time and the inevitability of change. It has been man's keen awareness of these two basic phenomena in existence that accounts for both our present scientific progress and its sophistication. The best of any combination in time periods and change variables can now be replicated at man's will, in superabundance, and with minimum cost and human effort. In short, through modern scientific technology, both time and change seem to have succumbed at last to predictable cycles and parameters.

As striking as our now-technology is with its prolific and instant products, even more notable is the basic trend in man, as originator and controller, to move away from the more compound and complex to the more refined and simple. Man as thinker and planner, by incremental stages, has focused the power of his mind and will more upon the "why", rather than upon the "what", of reality. Man, if not by nature, at least by choice, has become a philosopher, and accordingly more

engrossed in the underlying and interrelated causes of what exists.

In the wooing of the scientific, man has really been pursuing the absolute, whether in the realm of measurable and tangible realities or their counterparts. However, through the second look which philosophy exacts in its scrutiny of natural phenomena, man in his pursuit of the "good" and the "true" has learned to realistically reappraise and reconcile what he perceives to be in existence, to be good, and to be true, one with the other.

Particularly in the study of man's nature, human behavior, and human values, there has been a renewed but retrospective consideration of the role and function of philosophy. In the field of guidance and counseling, approximately the first half of its formal inception and development was dedicated to the cultivation of the scientific, the psychological, and the sophisticated, at least in the areas of research methodology and counseling techniques. Since then, increasing interest and attention have been turned toward the literature of general philosophy and to the philosophy of education by several leading exponents in guidance, in order to work out viable systematic theories which could be aligned with disparate schools of counseling. Within the last decade, the philosophic trends in guidance literature have shifted from the superficial examination and tangential identification of some philosophical considerations in guidance to the professional scrutiny and definition of specific philosophical "positions" for guidance and counseling.

Statement of the Problem

The problem of this study centered upon what appeared to be a dilemma persisting in the practical relationship of philosophy and guidance. On the one hand, more and more guidance practitioners have

expressed acknowledgement of the importance and need for examination of the philosophical presuppositions of guidance. Why? May (21:8) pointed out the more obvious reason:

. . . Every scientific method rests upon philosophical presuppositions. These presuppositions determine not only how much reality the observer with this particular method can see--they are indeed the spectacles through which he perceives--but also whether or not what is observed is pertinent to real problems and therefore whether the scientific work will endure. It is a gross, albeit common, error to assume naively that one can observe facts best if he avoids all preoccupation with philosophical assumptions.

On the other hand, upon examination of the overall literature in the field, there was a definite lack of expected follow up in philosophical considerations by these same professionals as writers. Philosophical references were as tangential as they were parsimonious, or, as Beck (10:4) summed up the situation:

Philosophical formulations have been relegated to the fringe areas of guidance literature. There they have remained, although there is a strong desire on the part of acknowledged leaders in the field to encourage philosophical analysis of guidance.

Consideration of this guidance dilemma as well as some of its paralyzing consequences focused the general concern of this study upon the role and function of philosophy in guidance and counseling. Specifically, this study was undertaken to clarify and articulate the ancillary role and compatible function of philosophy in school counseling. Of importance to the nature and scope of this study were such issues as these: Do counselors function in their professional role according to some definite and identifiable philosophical bases? If so, will counselors in the Catholic secondary school system operate from philosophical positions which differ from or are identical with positions of counselors in the Public secondary system? What differences might there be within each school system, considered separately as well as combined, between

every pair of current major philosophies? The purpose of this study, then, was to take a sample assessment of counselors and their philosophical positions in both the Catholic and Public Secondary School systems of Kansas, to investigate and identify any differential components between the two groups, and to increase specific understanding of differential data resulting from the comparative study.

Need for the Study

The need for making a comparative study between two unrelated groups of school counselors in the area of philosophical orientation was predicated upon the following four suppositions: (1) School counselors tend to discharge their professional duties according to some definite and identifiable philosophical foundation. (2) The philosophical grounding of counselor roles and functions is subject to measurement and assessment. (3) The counselor's philosophical orientation undergirds and accentuates his eventual influence and impact upon clients. (4) The ends of professional competency and consistency are desirable goals for school counselors, and the implementation of such goals is greatly enhanced through meaningful self-appraisal on the part of school counselors.

Allport (3:347), in clarifying his perception of the psychologist's role in the realm of values, observed a philosophic proclivity in professional practice:

Whether he knows it or not, every psychologist gravitates toward an ontological position. Like a satellite he slips into the orbit of positivism, naturalism, idealism, personalism. One of these, or some other explicit philosophy, exerts a pull upon his own silent presuppositions, even though he may remain ignorant of the affinity that exists. It is shortsighted for him to deny the dependence, or to refuse to articulate as best he can his own thinking about human nature with that brand of philosophy with

which it is most clearly allied.

Walters, (32:93), in calling for a cooperative alliance among the proponents of metaphysics, religion and psychotherapy, proclaimed every psychotherapist a "philosopher of sorts", who

usually conceives of himself and is often represented as the detached dispassionate scientist. A more realistic view would see him as an involved participant with an interest in the outcome, following a sectarian psychotherapeutic doctrine or combination of doctrines, the selection and practice of which are tinged by his own basic philosophy of life.

Ames (2:339), developed an instrument designed specifically to assess the philosophical positions of school counselors. He evaluated the results of his study in the following words:

. . . the results of this study suggest that it may be possible to inventory and describe to some degree certain philosophical beliefs held by school counselors, and that, in fact, these beliefs may be observable by counselors' colleagues.

Rogers (27:31), in a statement aimed at the counselor's approach of value influence upon clients, explicitly admitted:

I think that I would be in total agreement with the notion that we do have a value impact on the people with whom we deal. The important question is: "What values do we hold and what is that impact?"

Blocher (12:2), while articulating his views concerning the illusions in the field of guidance and counseling, saw the issue of whether or not the counselor influences the client as being primarily resolved and as

really no longer at issue. Writers as different in orientation as Williamson (1958) and Patterson (1958) agree that counselors do, should, and cannot avoid influencing clients. The relevant question which survive around this part of the issue concern only directions and degrees of influence.

Lowe, as reported by Peterson (25:127), highlighting irreconcilable differences as to the end of counseling, concluded his thesis with

the following statement in support of counselor self-examination:

The conclusion we come to then is that differences in value-orientations cannot be resolved, each orientation having adherents whose beliefs should be respected. We suggest that each counselor have a greater understanding of the values of both himself and others. We suggest also that the counselor be honest enough intellectually to admit the philosophic bias under which he operates.

Given that man tends to act in accordance with what he thinks, the argument for the need of the present study was simply that counselors tend to operationalize their intellectual commitments of ontological, epistemological and axiological bases. Assessment and identification of philosophical orientations logically followed as feasible and important addenda for the good of school counselors, the counseling function, and counselees. It was this overall end which directed the efforts of this study toward a meaningful and concrete application.

Definition of Terms

Because the nature of this study was so similar in method and process to those utilized by Ames (1:6-10) in the development of an instrument to assess counselor philosophical orientations, the following definitions of key terms generally reflected at least parallel derivations of meanings.

Philosophy. According to Runes (28:235), the word philosophy has a Greek origin meaning "to love wisdom". However, he added the comment (28:2351), ". . . philosophy has been the seeking of wisdom and the wisdom sought". In this study, the meaning Ames used in his work (1:6) was resolved upon: ". . . the study or science of the truths or principles underlying all knowledge and being (or reality)."

Idealism. Runes (28:136), described the concept of idealism as

follows:

Any system or doctrine whose fundamental interpretative principle is ideal. Broadly, any theoretical or practical view emphasizing mind (soul, spirit, life) or what is characteristically of pre-eminent value or significance to it.

Realism. As discussed by Butler (13:290), the philosophical thoughts of realism may be most clearly regarded as the doctrine which holds that the qualities of man's experiences are real independent facts of the external world. That means to say, that man's world is real and tangible, not just a figment of fantasy.

Pragmatism. English and English (16:401), provided an accepted meaning of pragmatism as "the philosophical doctrine that the meaning of anything derives from its practical consequences, that action is the test of truth."

Phenomenology. Runes (28:387), explained this philosophy as

. . . a theoretical point of view that advocates the study of phenomena or direct experience taken naively or at face value; the view that behavior is determined by the phenomena of experience rather than by external, objective, physically described reality.

Existentialism. In its parent origin, the nature and scope of this philosophy was beyond encapsulation in a single, objective definition. For the purposes of this study, the following meaning seemed appropriate (28:102-103):

Determines the worth of knowledge not in relation to truth but according to its biological value contained in the pure data of consciousness when unaffected by emotions, volitions, and social prejudices. Both the source and the elements of knowledge are sensations as they 'exist' in our consciousness. There is no difference between the external and internal world as there is no natural phenomenon which could not be examined psychologically; it has all its 'existence' in states of the mind.

School Counselor. Ames (1:9), found an appropriate meaning of school counselor for his study by combining two references in English and English (16:128, 479). A school was described as ". . . an institution specifically devoted to education and consisting, as a minimum, of a teacher and pupils or students, with or without buildings and equipment." The individual, whose role in the setting of a school as defined was as a counselor, was described as (16:128): "A professionally trained person who does counseling.

Catholic Secondary School. This term was used to refer exclusively to those high schools privately owned, supported, and operated by the Roman Catholic Church for the purpose of higher education.

Public Secondary School. In contradistinction to the basic notion of schools privately owned and operated by certain religious sects or groups, the term as used in this study referred to high schools paid for, supported, and managed by public funds.

Ipsative Measurement. As described by Bauernfeind (9:210-217), the concept of the ipsative score belongs intrinsically to any instrument which was built upon forced-choice processes. Ames' instrument for assessing counselor philosophical positions utilized a forced-choice technique; thus, the concept of ipsative measurement was a vital one for him. As described by English and English (16:278), this term meant ". . . a method of assigning scale values that takes the individual's own characteristic behavior as the standard of comparison."

Limitations of the Study

This study had the following limitations: (1) It was limited to a pair of fixed and matched groups, the existing and operational Catholic secondary schools in Kansas and an equal number of matched public secondary schools in Kansas. (2) The scarcity of Catholic secondary schools in Kansas definitely limited the size of the sample group.

Organization of the Remainder of the Study

The present chapter contains an introduction, a statement of the problem, an explanation for the need of the study, definitions of terms, and the limitations involved in the present study. The remainder of the study is presented in four additional chapters. Chapter II contains a review of pertinent literature. Chapter III presents the methods and procedures utilized in this study; it contains the purpose and scope of the study, a description of the two sample groups and the method of their selection, a description of the assessment instrument, the data collection procedures, the statistical analysis procedures utilized in the present study, and the hypotheses to be tested. Chapter IV presents the data and discussion of the findings. Chapter V contains a summary and conclusions of the study.

CHAPTER II

REVIEW OF PERTINENT LITERATURE

A number of surveys concerning the literature in guidance, which basically deals with the philosophical aspects of the field, have been compiled within the last twenty-five years. These surveys, initiated by some of the leading guidance exponents, (Cribbin, 1951; Moynihan, 1957; Wilkins and Perlmutter, 1960; Beck, 1963; Ames, 1965), have become rather widely known and generally accepted in the field.

A general consensus of feeling and opinion concerning the utility and need for an examination of the philosophical rationales fundamental to guidance services has long been reached by most guidance and counseling practitioners. However, there has been as much discrepancy over the parameters of philosophic utilization in guidance, as there has been delusion over the exact nature of the need for philosophical introjection.

The confusion of such a hodgepodge of philosophical conjectures and practical inconsistencies has been strikingly reflected in guidance literature over at least the past thirty-seven years. In reference to that span of time, the disappointing conclusion reached by several leading writers in guidance has been unanimous: the dearth of pertinent articles and books in the field has been as notorious as the tangential treatment afforded therein.

Pertinent Literature Prior to 1960

During the fifties, two distinct phases in guidance development and literature were discernible. The years 1950-1957 witnessed the

leading writers in the field trying to formulate some systematic theory which would be mutually enhancing to philosophy, education and guidance. The works of general philosophy and the philosophy of education became the pivotal points of interest and research effort. During this period of time also, much interest and discussion seemed to be fomented by a work of Snygg and Combs, Individual Behavior (1949), and by Lewin's field theory concepts of human behavior.

From the period of 1951 to 1957, according to The Review of Educational Research, only forty articles and chapters of books were reported in the literature of guidance or of closely related fields. Moreover, the Review pointed out that many of these works were strictly peripheral in philosophical context.

Wrenn (34:9-14), writing about the selection and education of student personnel workers, singled out the school counselor and voiced concern over the lack of due emphasis on the need for philosophical background and training of counselors.

Cribbin (14:143), in a survey which included a condensation of the research done for an unpublished doctoral dissertation (15), reported that he had thoroughly examined the principles, concepts, and objections presented in two hundred textbooks and journal articles on guidance during the period 1935 to 1950. In this critique, he reduced the material of his dissertation to fifteen principles of guidance, which were the distillations from a majority of leaders in guidance and student personnel work. He further classified ten major conceptions of guidance as well as over one hundred and twenty different expressions of guidance aims and objectives. So far, no one has seriously challenged his compilation of common denominators through 1950.

Mathewson (20:129-165) made a significant contribution toward the articulation of a philosophical foundation for guidance, by placing the emphasis on a field theory framework. He stressed the self as a total organism within an environmental situation, and seemed to describe guidance as a learning process involving the whole person.

Lloyd-Jones and Smith (18:8-14), in discussing the need for guidance assumptions to be aligned with one of the existing schools of philosophical thought, then proposed that the philosophy of instrumentalism was the best suited and adaptable to the common beliefs and practices in guidance services.

Allport (4:17-38) argued in favor of personalism in guidance and counseling. He traced the historical rift in psychological thought concerning the definition of the human organism, all the way back to Locke and Leibniz. By his critical analysis of the "emergent personality," he established himself as a leader in self-concept theory.

Indicative of an increasing concern with guidance in the sphere of ethical and religious values, Moynihan (22:186-191) called for a scrutiny of both the explicit and implicit presuppositions involved. Arbuckle, Benezet, Curran and Hardee were cited as supporters of this ethico-religious trend. Moynihan concluded that the current developmental focus of guidance was assuming "a broader concept of man which included his ethical and spiritual dimensions." (22:187)

The second phase of guidance literature in the fifties was from 1957 to 1960. In the research summary by Wilkins and Perlmutter (33: 97-104), forty articles and books were reported as dealing to some extent with the philosophical aspects of guidance. Twenty-eight of the forty authors were newcomers to the philosophical quest, but acknowledged

leaders and veterans in the field. The writings during this period specifically explored (1) human values, (2) philosophical positions for guidance, and (3) the sociological assumptions related to guidance services. This same time period saw an acceleration and expansion of training programs for counselors through the enactment of the National Defense Education Act of 1958 and subsequent enactments.

Representative of the leading writers in guidance-personnel literature, Wrenn (35:41-81) articulated what he believed were his own views on the goals of guidance, as well as what he identified as the goals of other leading theorists. Wrenn then proceeded to relate these overall views to extant schools of philosophical thought, giving a brief description of each philosophy. He concluded that instrumentalism, as characterized by John Dewey, was the philosophy most similar to current ideologies of guidance authors.

Walters (32:83-95) pointed out the dangers of ignoring the metaphysical aspects of a client's conflicts and some of the serious repercussions possible in therapy. In his opinion, one would soon find himself beyond the limits of science in dealing with human beings and in the area of philosophy. He called for mutual cooperation among the proponents of philosophy, religion and science in their specific concern for common clients. Walters emphasized the fact that there was no mature science of man, but only "doctrines of man". Thus, his point was that therapists were not choosing between a scientific as opposed to an unscientific approach, but from various philosophies.

Patterson (23:251-259) selected phenomenology as the philosophical model which best described current counseling theory and practice. He further contended that an acquaintance with philosophical values and

goals would enable the counselor to be a freer person in the helping relationship. In a closely related work, Patterson (24:63) stated that "The counselor's ethics, values and philosophy determine his goals in counseling, and he should not be required to compromise them." In fact, he agreed with Williamson that the values of the counselor would influence the counseling relationship willy nilly.

Arbuckle (5:24-29), while acknowledging the quest of counseling to be scientific, bemoaned its infrequent dehumanization of clients. He recommended professional deference for the personal dignity of the individual, and criticized some of Patterson's counseling methods for their manipulative quality. In fact, Arbuckle was even critical of denominational religion in so far as it condoned hypocrisy and ultra-absolutism to enter into its treatment of man.

Pertinent Literature Since 1960

The Review of Educational Research for 1963 reported a total of fifty-nine articles and books which treated the philosophical foundations of guidance in any way. On the level of philosophic inquiry, eclecticism seemed to be less dominant than in the past decade, and some trend toward an interest in Existentialism was appearing.

From 1964 onward to 1972, The Review of Educational Research was disappointingly destitute of articles or books which treated the philosophical aspects of guidance. With the exception of selections alluding to the counseling processes and methodologies, there were about "five fingers" worth of articles dealing with philosophical concerns in the field. Even these few selections were scattered over the remaining years of the sixties.

Whereas the fifties reported only two doctoral dissertations researching specific philosophical dimensions in guidance, the sixties, by comparison, witnessed a ninety per cent increase in number. From 1959-60 to 1964-65, there were no doctoral dissertations on the philosophy of guidance at all. In 1965-66, there were three dissertations pertaining to the topic; six in 1966-67; four in 1967-68; and five in 1968-69.

Of great significance for the purposes of this study was the work of Ames in 1965 (1:vii-145) wherein he focused the emphasis of his dissertation upon the relationship of philosophy and school counseling. Ames based the rationale of his study upon two natural assumptions: (1) that the individual counselor's philosophical orientations would be subject to a descriptive kind of assessment. Since no instrument for measuring philosophical positions had yet been devised, the primary purpose of his study was to develop and test such a tool. A survey of relevant literature led Ames to the identification of idealism, realism, pragmatism, phenomenology and existentialism as the philosophical spheres appropriate for inclusion in the instrument. A basic pool of statements representative of these five schools of philosophic thought was collected, evaluated, ranked, and finally selected, five for each of the five philosophical schools, for use in the instrument. Ames concluded that this instrument, called the Ames Philosophical Belief Inventory or the APBI, could be satisfactorily utilized to render a descriptive assessment of counselor philosophical positions. To date, at least seven studies have been made to validate this instrument of Ames, three of which were research efforts for a doctorate during the years of the sixties.

Beck (10:ix-147) traced the development of the philosophical

foundations of guidance in a series of five stages: the amorphous, the prescriptive, the nondirective, the phenomenological, and the Dasein-analyse. Beck found that predominating models of guidance have been built upon an updated framework of realism and idealism, judged these philosophies inadequate, and urged the acceptance of Daseinanalyse philosophy as the most compatible position for guidance and counseling. Along with Beck, Gordon Allport, Carl Rogers, George Kneller, Franz Winkler, Katherine Carroll, Adrian van Kaam, Paul Tillich, Paul Sartre, Martin Buber, Richard Vaughn, and Ted Landsman have all been among the authors who have either written on Daseinanalyse views or have produced educational and guidance literature expressing ideas with strong Dasein-analyse flavor without attaching any label to them.

Arbuckle (6:v-409), in a revision of an earlier work, Counseling: An Introduction, placed heavy emphasis on the philosophical base of counseling as seen in the setting of theistic existentialism and by school counselors. In typical textbook style, he also spelled out the (1) nature of counseling from the viewpoints of counselor, process, and clients; (2) the basic operational and theoretical issues in counseling; and (3) samples of counseling interviews.

Lee and Pallone (17:v-553), in an anthology of the main currents in Catholic and secular guidance theory and techniques, covered most of the problem areas in guidance of the mid sixties. Leading theorists and practitioners of the day articulated their views on the foundations of guidance and counseling, on personnel and policy in guidance organization, on procedures in counseling in guidance, and on sectors of human development as guidance focal points. This collection of guidance writings seemed, whether by intent or chance, to be destined mainly for a Catholic

audience. No doubt the preponderance of Catholic contributors to the work would tend to influence its reader direction and appeal.

Beck (11:vii-458), in response to the mounting pressures of the mid-sixties to clarify and evaluate the then current need for philosophical self-examination and self-criticism, undertook to put together a synthesis of guidance and counseling essays "of a more 'directional' nature, or of a more directly philosophical sort." This collection of sophisticated writings also reflected the cresting impact of existential philosophy on counseling. Of note was the absence of any articles by Carl Rogers. However, no oversight or insult was intended, since the absence was because of the extensive reprint and notoriety of Rogers' contributions to guidance and counseling.

Barclay (7:vii-57), in a monograph on counseling and philosophy, examined counseling theory and practice as they relate to philosophic assumptions. First of all, he briefly presented his own theoretical model for interpreting philosophical thought and counseling systems; he described two major conflicting positions in current counseling under the heading of behaviorism and humanism; and finally, he evaluated the two systems and resolved their major points of difference. This opusculum was charged with many salient insights and seemed to offer realistic guidelines for understanding better the interaction of philosophy and counseling practice.

Smith and Mink (30:iii-505), published a collection of articles by forty-two guidance writers which emphasized three major themes: (1) the conceptual elements basic to guidance, (2) the purposes and major rationale of several basic disciplinary areas undergirding guidance, and (3) the definitions of the discipline or major function and consequent impli-

cations for guidance. The work was intended to implement the continuing professional growth of beginning counselors.

Peterson (25:ix-238) synthesized a lucid study about the nature, role and counseling implications of the word value, with special emphasis on the ancillary role of philosophy in its relationship to counseling. His evaluation and resolution of the issue of freedom in its relationship to guidance and philosophy was excellent. His treatment of religious issues was also noteworthy.

In a very recent book, Barclay (8:v-437) provided an organizing framework for the systematic exploration and distillation of the philosophical and cultural assumption that underly counseling theory. In describing the cultural phenomena that were related to the development of human behavior in a social setting, Barclay selected certain core ideas out of the complex history of civilization to pinpoint the early antecedents of the theories of human behavior and change. These historical antecedents were then related to key thinkers and movements in an effort to trace how ideas were translated into policy-making decisions. Finally, he examined the parent philosophical positions related to counseling theories, along with their historical antecedents and modern developments. This text obviously was an expansion of Barclay's earlier monograph on counseling and philosophy, and should prove an invaluable aid to experienced as well as to beginning counselors who want to operationalize a program of professional self-appraisal and self-enrichment.

Summary

From the writers reviewed in the present study, an outline of their conceptions about guidance and counseling philosophies would best

be built upon broad but clear dimensions of time periods. The span of the fifties was marked by the first notable increase in the amount of literary works alluding to the philosophical presuppositions of guidance. Unfortunately, the quality and relevance of the literature boom suffered significantly. During at least the first half of this period, the leading writers turned to the works of general philosophy and education in order to search out operational bases for their guidance roles and functions. In the writings for the remainder of the fifties, human values, philosophical positions, and sociological influence were the major areas of guidance concern.

In the sixties, the first half of the period was marked by a plethora of articles and books which more cogently recognized and speculated about numerous philosophical assumptions underlying guidance services. However, treatments and references concerning guidance methods and processes outnumbered by thirty to one works covering theories and ends. All things considered, though, the first half of the decade looked rather promising, and the advent of a golden age of literature on the philosophical foundations of guidance seemed to be close at hand.

However, since at least 1965, there has been an evident reversal of trends which had previously characterized the guidance literature. The output in numbers of articles and books dropped drastically in the field at large. But the quality and relevance of material seemed to more than make up for the parsimony of products. Emphasis shifted specifically from mere naming and listing of general philosophical and psychological assumptions applicable to guidance services to critically analysing, testing, and updating possible formulations. Current literature seemed to judiciously discriminate between philosophies of guidance

and the systematic utilization of general philosophical concepts and terminology in the realm of guidance.

This review of pertinent literature was focused primarily on the literature specifically directed toward what Wilkins and Perlmutter (33:97) call a "philosophy of guidance," especially as it had contributing ramifications for assessing the philosophical orientations of school counselors.

CHAPTER III

METHODOLOGY

The purpose of this study is threefold in scope: (1) to assess the philosophical positions of secondary school counselors in the Kansas Catholic system of education; (2) To examine the philosophical positions of secondary school counselors in the Kansas Public system of education, equal in number and legitimately matched otherwise; and (3) To compare the differences between and within the two sample groups.

Sample Groups

Catholic Group. The first group of subjects for the study were selected from the Catholic Secondary School System of Education in Kansas. The term "catholic" meant that the schools involved were privately owned and operated by the Roman Catholic Church. State and Catholic Church records listed varying statistics in regard to the number, name and location of Catholic institutions. Investigation of a tentative list of twenty-six Catholic secondary schools was made, and data confirmed the current existence and operation of only eighteen institutions throughout Kansas. Because of the relatively small number of Catholic secondary schools in operation, it was experimentally feasible to include the total complement of eighteen in this study. Statistically, since the number of observations that could be made concerning the number of Catholic secondary schools in Kansas was limited, both the sample and population in this study were finite in nature. For statistical reasons, then, each one of the eighteen Catholic high schools contributed equally to the full

integrity of that particular population and argued for the preservation of an intact group of Catholic institutions. According to another statistical principle, since a difference between two groups can best be accomplished by an equal number of subjects in each group, an equal and otherwise matched set of Public high schools was experimentally feasible. Because each school of philosophy mentioned in this study was considered to be of equal importance to the experiment, it was statistically advantageous again to have an equal number of subjects in the two treatment groups. In brief, then, the small size of the sample groups, as long as preserved intact, would neither preclude nor seriously impede any statistical significance or validity in this study. In fact, the statistical factors relating to the size and nature of the two sample groups involved in this study argued for its resultant data to be more specific, precise, and valid.

Public Group. The second group of subjects were selected from the Public Secondary School System of Education in Kansas. Investigation of state directories concerned with the public school system of education supplied the following data: (1) the number of public secondary schools greatly exceeded the number of parochial institutions (21/1 ratio); (2) there was a generally disproportionate ratio in size of enrollment, faculty, and facilities.

Consideration was given at this point to the method of selecting the public sample group for this study. In the formation of groups for experimental purposes, McNemar (19:384) designated the following methods: (1) by random sampling; (2) by matched pairing; (3) by using sibs or litter mates; (4) by matching distributions; and (5) by using the same person under all the experimental conditions. Grouping by matched pairs

seemed to best suit the purposes of this study. From McNemar's (19:385-386) analysis of the use of matched pairs, the following points were adjudged to be supportive for the appropriateness of this procedure: First, the reason for pairing was "to make the groups comparable on certain variables, which might affect the outcome of the experiment;" secondly, the use of paired individuals had a statistical as well as experimental advantage over random sampling, in so far as the sampling error of the difference between means could thereby be reduced without the necessity of increasing the number of sample cases; and finally, "The use of paired individuals for experimental (and control) conditions has long been recognized as a sound procedure."

To implement the matched pair concept in its application to the forming of a public sample group on a feasible and legitimate basis, the fixed constants model as described by McNemar (19:309) was utilized. Three possible variables of classification were considered: (1) enrollment, (2) municipal location, and (3) municipal population. Pairing on the basis of enrollment or municipal population resulted in matching public and Catholic schools from notable disparate geographical sectors of Kansas or from cities wholly disproportionate in population. The factor of same or similar municipal location was finally resolved upon, first, because it seemed, as a given constant, to be more stabilized; and secondly, because as an environmental influence it seemed to exert a greater variety and degree of sway upon its local schools than enrollment or city population. Based upon the variable of same or similar municipal location, then, eighteen public secondary schools were chosen to match the number of the first sample group.

Instrument

Ames Philosophical Belief Inventory. The Ames Philosophical Belief Inventory (APBI) was developed by Ames (1965) to be used as a measurement of the philosophical positions of school counselors. The instrument format makes use of the forced-choice, paired-comparison design with an inherent concept of the ipsative score; the total scale is based on five statements thought to be from five different schools of philosophy: (1) Realism, (2) Idealism, (3) Pragmatism, (4) Phenomenology, and (5) Existentialism. Bauernfeind's (9:210-217) analysis of the use of the ipsative score supported its appropriateness for the APBI:

Arguments Favoring Forced-Choice Measurements . . .

1- The forced-choice technique operates to keep intercorrelations among interest categories at a low level, thus providing the instrument a greater potential for validity.

The forced-choice technique parallels more closely actual life situations where one cannot do all things he would like to do, but rather where he regularly elects one course of action in preference to alternatives -- even fairly attractive alternatives. In this sense, forced-choice testing functions as a realistic microcosm of everyday behavior.

3- The forced-choice technique tends to control 'response set'-difference in response enthusiasm between individuals and also from occasion to occasion within one individual. Additionally, the forced-choice technique is likely to be more resistant to faking than is the free-response technique.

4- The forced-choice technique usually provides higher reliabilities than the free-response technique. Kuder has shown that the forced-choice format evokes a high level of behavioral reliability in responding to the items (Kuder, G. F. "The Stability of Preference Items," J. Soc. Psychol., 1939, 19, 41-50), and the consistent evidence of high reliability for various forced-choice instruments is quite convincing.

5- The research literature indicated clearly that such instruments as the Kuder-Vocational yield useful validities in terms of discriminating among various vocational groups.

In establishing the reliability of the APBI, the author used a

test-retest procedure on an approximate time lapse of a month. The Pearson product-moment correlations between pairs of first-response and second-response scores on the five parts of the inventory were all significantly different from zero. Based on these data, persons apparently could be expected to complete the inventory in a relatively consistent manner.

Other analysis related to the development of the instrument concerned an item discrimination. According to the data from the original sample group, each statement of the inventory was found to discriminate at the .01 level of significance.

Although the APBI is relatively new, recent studies clearly establish its validity as a tool for assessing and describing philosophical positions and beliefs (Wise, 1966; Chanault, 1968; Dey, 1969; Kratochivil, 1969; and Ryan and Butzow, 1969; Fuller, 1969).

Data Collection Procedures

During the Fall academic term 1971, the names and addresses of all Catholic Secondary Schools in the state of Kansas were collected from four main sources: the Official Catholic Directory 1970; the Kansas Educational Directory 1970-71; the 1968-69 Directory of Kansas Counselors; the Kansas Personnel and Guidance Association 1970-71. Where there was some doubt as to the current operation of any of these high schools, the situation was resolved in two ways: by a telephone call to the institution in question, or by consultation with certain key or informed personnel in the Catholic system of education. From an initial list of twenty-six names of Catholic secondary schools, the number of existing institutions in operation was finally found to be eighteen.

The names and addresses of all the public secondary schools in Kansas were then obtained with the help of three principal sources: the Kansas Educational Directory 1970-71, the 1968-69 Directory of Kansas Counselors, and the Kansas Personnel and Guidance Association 1970-71.

From a listing of three hundred and eighty-eight public secondary schools, three separate groupings of institutions matching the Catholic high schools in (1) enrollment, or (2) municipal location, or (3) municipal population were tentatively drawn up. From these reduced listings of public high schools, a final selection of eighteen was made. The decisive factor of selection was the parity or similarity of municipal location. The reason for pre-empting the variable of city location over school enrollment and city population was twofold: (1) As a given constant, it seemed to be more stabilized; and (2) as an environmental influence, it seemed to exert a greater variety and degree of sway upon local schools.

All materials for the study were mailed on October 8th, 1971, to each of the eighteen Catholic and eighteen public high schools involved in this study. In each case, the materials were addressed to the Director of Counseling, followed by the name and address of the particular high school. The materials included the following: an APBI booklet, Answer Sheet, Personal Data Form, a self-addressed and stamped envelope, and a cover letter. The cover letter explained the purpose of the project, the need for assistance, instructions for completing the forms, assurance of confidentiality, and personal thanks for co-operation. The cover letter was mimeographed on official university letterhead stationery, and was countersigned by the pertinent department head. It should be further noted that the mailing out envelopes were all stamped with the department letterhead. The materials for this study were dis-

tributed and returned by a mailing technique similar to the one suggested by Robin (26:24-35).

Statistical Analysis

In the analysis of the data obtained from the two sample groups responding to the APBI, the following statistical procedures were utilized: two-way analysis of variance and the Scheffe's S-method of multiple comparisons.

Analysis of Variance. A two-way analysis of variance, as described by Steel (31:199-205), was employed to compare the differences between the two sample groups on each of the five APBI sub-scales.

Scheffe S-Method. The S-method of multiple comparisons, as described by Scheffe (29:66), was used to compare differences within each of the two sample groups on all possible variant pairings of the APBI sub-scales, in order to locate and identify the sources of such differences. A second series of the Scheffe test was further utilized to check for the sources of any differences among the combined sample groups on all pairings of the APBI parts.

Hypotheses to be Tested

The focus of this study was directed toward the following null hypotheses; the alternative hypotheses served as the research hypotheses.

Hypothesis 1. There is no significant statistical difference between Catholic and Public High School Counselors on the APBI sub-scale of Idealism.

Hypothesis 2. There is no significant statistical difference

between Catholic and Public High School Counselors on the APBI sub-scale of Realism.

Hypothesis 3. There is no significant statistical difference between Catholic and Public High School Counselors on the APBI sub-scale of Pragmatism.

Hypothesis 4. There is no significant statistical difference between Catholic and Public High School Counselors on the APBI sub-scale of Phenomenology.

Hypothesis 5. There is no significant statistical difference between Catholic and Public High School Counselors on the APBI sub-scale of Existentialism.

Hypothesis 6. There is no significant statistical difference within the group of Catholic High School Counselors on any of the possible variant pairings of the APBI sub-scales.

Hypothesis 7. There is no significant statistical difference within the group of Public High School Counselors on any of the possible variant pairings of the APBI sub-scales.

Hypothesis 8. There is no significant statistical difference within the combined groups of Catholic and Public High School Counselors on any of the possible variant pairings of the APBI sub-scales.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The primary objective of this chapter is the presentation and analysis of the data collected in the present study. The data related to the performance of the two sample groups in the study and included some additional data gathered from another source. A discussion of the data was presented.

Data Relating to Two Sample Groups

Of the total number of returns, from both the sample groups combined as well as considered separately, 77.78% were analyzed and judged to be complete and usable. The data resulting from the scoring, tabulation, and coding were subjected to a two-dimensional analysis of variance by the use of an IBM 360, Model 50, computer. For descriptive analysis, to illustrate the results of the print out, a table (I) was constructed to show the analysis of variance among the five mean scores established by each of the two sample groups on the parts of the APBI. The analysis indicated that there was no significant F-ratio computed for the factor of counselor philosophical orientation, but in regard to the factor of schools of philosophy there was an F-ratio established which computed statistically significant beyond even the .01 level. Since the F-ratio computed for the philosophical orientation of Catholic and Public High School Counselors showed a non-significance of interaction of 0.00, the first five hypotheses relating counselor orientation to the five schools of philosophy were accepted at face value. The two groups of counselors,

then, were shown to have almost identical positions of philosophy. The Catholic Religion was expected to be a bias-factor, which would influence to some degree all those employed and working in the Catholic School system of education, including counselors. However, this bias-factor of religion apparently had no measurable influence upon the role and function of counselors involved in the study under consideration.

The data relating to the differential relationships among the five schools of philosophy, on the other hand, established such a highly significant F-ratio, that two series of the Scheffe test for multiple comparisons were computed manually. The first series of the Scheffe test were directed toward finding out and identifying the differences between philosophies within the groups considered separately. A prior assumption, based on the findings of Ames in the development of his instrument, led the writer to expect the following replication: every pair of means between philosophies within both sample groups would be expected to differ significantly at the .05 level, except between the means of Pragmatism and Existentialism. The differences, then, would be expected to occur between all other pairs of means to the degree that only five in a hundred times would such differences happen by chance. As the findings evidenced, however, the prior expectation did not materialize for either of the two sample groups. True enough, neither group of counselors contained a significant difference between Pragmatism and Existentialism. But the mean scores for Existentialism and Phenomenology for both groups of counselors also indicated no significant difference. Among the Public High School Counselors, no significant difference was noted between Realism and Idealism either. Whereas on the part of the Catholic group of counselors, a significant difference between the latter two philosophies was evident. Both

groups of counselors seemed to find little if any value for Idealism in their professional role and function. Realism still seemed to have some status among the counselors working within the Catholic school system of education. All of this data relating to the first series of Scheffe test on philosophy means within each sample group were tabulated and presented on Table 2a and 2b. In regard to the second series of the Scheffe test as applied to the philosophy mean scores of the combined sample groups, suffice it to say that all prior expectations were realized: no significant difference between Pragmatism and Existentialism; neither Realism nor Idealism exerted a very strong influence upon the philosophical position of the combined group of counselors. The claim by some authors that Realism was the major philosophical position preferred by most school counselors was inconsistent with the findings of the present study. The data relating to the second series of Scheffe tests was presented in Table 3.

Data Relating to Biographical Factors

For a discussion of the data relevant to the biographical information which was collected, a simple procedure of description was utilized. A table was constructed (Table 4) to show the distribution by percentage of the two sample groups, according to the various factors of biographical data gathered. Less than one-fourth of the counselors were under the age of thirty. Related to sex differences, out of twenty-eight counselors only four were women; three in the Catholic group, one in the Public. Approximately fifty percent of the counselors involved in this study reported having had undergraduate exposure to philosophical courses, but thirty-five percent had no philosophical groundings. Of final note, over

eighty percent of the counselors did their graduate work in some public college or university. None of the fourteen biographical factors seemed to exert any significant influence upon counselors in the way they responded to the APBI. The data from the biographical factors finally suggested that responding counselors were relatively evenly placed in most of the categories which represented biographical factors.

Table 1

Analysis of Variance Among Means
From the Five Parts of APBI

| Source | SS | MS | df | F |
|------------------|----------|----------|----|--------|
| Philosophies | 43778.87 | 10944.71 | 4 | 83.62* |
| Counselor Groups | 0.13 | 0.13 | 1 | 0.00 |
| Interaction | 931.69 | 232.92 | 4 | 1.78 |
| Within Groups | 17014.25 | 130.88 | | |

*Significant at the .05 level.

Table 2-a

Results of Scheffe Tests on Philosophy
Means Within Catholic Group

| Comparisons | SS | p |
|-------------|----------|------|
| I - II | 515.83 | n.s. |
| I - III | 158.05 | n.s. |
| I - IV | 7220.42 | .05 |
| I - V | 19384.18 | .05 |
| II - III | 1244.95 | .05 |
| II - IV | 11596.04 | .05 |
| II - V | 26224.22 | .05 |
| III - IV | 5240.92 | .05 |
| III - V | 16041.52 | .05 |
| IV - V | 2943.50 | .05 |

I - Existentialism

II - Phenomenology

III - Pragmatism

IV - Realism

V - Idealism

Critical value - 1235.50

Table 2-b

Results of Scheffe Tests on Philosophy
Means Within Public Group

| Comparisons | SS | p |
|-------------|----------|------|
| I - II | 1052.61 | n.s. |
| I - III | .07 | n.s. |
| I - IV | 15246.00 | .05 |
| I - V | 20141.59 | .05 |
| II - III | 1522.99 | .05 |
| II - IV | 26321.25 | .05 |
| II - V | 32646.94 | .05 |
| III - IV | 15181.39 | .05 |
| III - V | 20067.31 | .05 |
| IV - V | 333.13 | n.s. |

I - Existentialism
II - Phenomenology
III - Pragmatism
IV - Realism
V - Idealism

Critical value - 1235.50

Table 3

Results of Scheffe Tests on Philosophy
Means Within Combined Groups

| Comparisons | SS | p |
|-------------|----------|------|
| I - II | 1891.92 | .05 |
| I - III | 81.82 | n.s. |
| I - IV | 21733.03 | .05 |
| I - V | 39522.14 | .05 |
| II - III | 2760.94 | .05 |
| II - IV | 36449.46 | .05 |
| II - V | 58708.27 | .05 |
| III - IV | 19147.03 | .05 |
| III - V | 37007.31 | .05 |
| IV - V | 2639.95 | .05 |

I - Existentialism
II - Phenomenology
III - Pragmatism
IV - Realism
V - Idealism

Critical value - 1277.37

Table 4

Distribution by Percentages of Combined Groups
According to Biographical Factors

| Factors | Divisions | Percentages | | |
|----------------------|-----------------------|-------------|----------|------------|
| Age | 20 - 29 | (P) 7.1 | (C) 35.7 | Total 21.4 |
| | 30 - 39 | 64.3 | 35.7 | 50.0 |
| | 40 - 49 | 21.0 | 21.0 | 21.4 |
| | 50 + | 7.1 | 7.1 | 7.1 |
| Sex | Male | 92.8 | 78.5 | 85.7 |
| | Female | 7.1 | 21.0 | 14.3 |
| Job Title | Counselor | 50.0 | 28.6 | 39.3 |
| | Counselor-Teacher | 7.1 | 21.0 | 14.3 |
| | Administrator | 0.0 | 7.1 | 3.6 |
| | Guidance Director | 42.9 | 42.9 | 42.9 |
| Undergraduate School | Public College-Univ. | 78.5 | 42.9 | 60.0 |
| | Private College-Univ. | 42.9 | 64.3 | 53.2 |
| Undergraduate Major | Education | 28.6 | 7.1 | 17.9 |
| | Humanities | 57.1 | 78.5 | 67.9 |
| | Science | 14.0 | 0.0 | 7.1 |
| | Math | 7.1 | 14.0 | 17.1 |
| Graduate School | Public College-Univ. | 100.0 | 64.3 | 82.1 |
| | Private College-Univ. | 14.0 | 35.7 | 25.0 |
| Graduate Major | Guidance-Counseling | 85.7 | 78.5 | 82.1 |
| | Other | 14.0 | 21.0 | 17.9 |
| Graduate Degree | Less than Master | 0.0 | 14.0 | 7.1 |
| | M.S. | 85.7 | 42.9 | 64.3 |
| | M.Ed. | 14.0 | 14.0 | 14.3 |
| | M.A. | 0.0 | 28.6 | 14.3 |
| | Ed.Sp. | 7.1 | 0.0 | 3.6 |
| Undergraduate Degree | B.S. | 78.5 | 28.6 | 53.2 |
| | B.A. | 21.0 | 64.3 | 42.9 |
| | B.M.E. | 0.0 | 7.1 | 3.6 |

| Factors | Divisions | Percentages | | |
|---------------------------|---------------|-------------|---------|-----------|
| Graduate Credits | 0 - 29 | (P) 0.0 | (C) 7.1 | Total 3.6 |
| | 30 - 59 | 78.5 | 78.5 | 78.6 |
| | 60 + | 21.0 | 14.0 | 17.9 |
| Philosophy Courses | Undergraduate | 50.0 | 50.0 | 50.0 |
| | Graduate | 14.0 | 21.4 | 17.9 |
| | None | 42.9 | 28.6 | 35.7 |
| Teaching Experience | 1 - 10 years | 85.7 | 71.4 | 78.6 |
| | 11 - 20 | 14.3 | 28.6 | 21.4 |
| Administrative Experience | 1 - 5 years | 0.0 | 21.0 | 17.1 |
| | None | 100.0 | 78.5 | 89.3 |
| Counseling Experience | 1 year | 7.1 | 35.7 | 21.4 |
| | 2 - 5 | 35.7 | 42.9 | 39.3 |
| | 6 - 10 | 42.9 | 14.0 | 28.6 |
| | 11 + | 14.0 | 7.1 | 17.1 |

P - Public
C - Catholic

CHAPTER V

SUMMATIONS

Resume of Findings

Based on the analyses of the data, both statistical and non-statistical, the major findings in the present study appeared to be as follows.

(1) There were no significant statistical differences between the philosophical orientations of Catholic and Public High School Counselors in Kansas on any of the five sub-scales of the APBI.

(2) Within the Catholic High School Counselors, the means on the parts of the APBI differed significantly in eight out of ten pairs of the APBI. The exceptions were between (a) Pragmatism and Existentialism and (b) Existentialism and Phenomenology.

(3) Within the Public High School Counselors, the means on the parts of the APBI differed significantly in seven out of ten pairs of the APBI. The exceptions were between (a) Existentialism and Pragmatism, (b) Existentialism and Phenomenology, and (c) Realism and Idealism.

(4) Within both sample groups combined, the means on the parts of the APBI differed significantly in every pairing except the means of Phenomenology and Existentialism.

(5) Certain biographical factors were found to have little if any direct relationship to respondent performance on the APBI.

Conclusions

According to the findings based on the analyses of the data in the

present study, the following conclusions seemed to be warranted to this writer.

(1) The majority of respondents to this study seemed to lack precision of awareness and understanding of their own philosophical orientations.

(2) The philosophy identified as Phenomenology was the preferred position for most of the counselors in their professional role and function in this study.

(3) Idealism, as used in this study, seemed to have relatively little influence on the philosophical choices of Catholic and Public High School Counselors.

(4) Since the mean of Existentialism did not differ significantly from the mean of Pragmatism, a tentative conclusion was that apparent similarities in their approach to goals and reality tended to be equated with similarity of philosophical concept and content.

(5) Since Realism in this study was ranked next to last in the performance of the sample groups, the writer concluded that the position held by some authors that Realism is the major philosophical foundation for most school counselors was inconsistent with the findings of the present study.

(6) Within the individual groups of counselors in this study, a lack of significant differences between Existentialism and Phenomenology seemed to indicate enough similarity of philosophical bases to account for the lack. Related to this was the fact that the lesser differences registered among the Catholic group were compensated for by the greater differences among the Public group.

(7) Some biographical factors, such as age, religion, sex, job

title, philosophy courses taken and degrees, apparently have little influence on the manner in which respondents complete the APBI. The reason for this was assumed to be the basic and natural consistency of psychological operation of respondents.

Recommendations

The following recommendations seemed feasible on the basis of the results of the analyses which were done in connection with the present study.

(1) Since the means of Existentialism and Pragmatism were not significantly different from each other in this study as well as in similar studies, further and more precise analysis of these two areas should be done.

(2) Further study of the specific effects of specific biographical factors on performance of respondents on the APBI should also be done.

(3) In terms of possible further work with and use of the APBI, the writer recommended its extensive incorporation into training programs and refresher courses for school counselors.

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APPENDIX



DEPARTMENT OF ADMINISTRATION AND FOUNDATIONS OF EDUCATION
COLLEGE OF EDUCATION
HOLTON HALL
PHONE: 532-6766

October 8, 1971

Dear Counselor:

During the past two decades there has been an ever increasing interest and study among psychologists and counselors regarding the philosophical foundations of guidance and counseling. It is this same interest which, having stimulated an area of study for my Master's Report, now prompts me to write to you. My goal is to discover what may be some of the philosophical inclinations of secondary school counselors in selected high schools across Kansas.

As a means of accomplishing such a goal, I am asking you to take the time from your busy schedule to fill out the enclosed belief inventory. This inventory, drawn up and put out by Dr. Kenneth A. Ames of Wyoming University in 1965, consists of a group of paired statements. Directions for your completing the task precede the first pair of statements. A separate answer sheet has been enclosed on which to record your preferences.

Besides the belief inventory, you will also find one more item or form enclosed: a biographical data form. Please fill out this last item, which hopefully will add meaningfulness to the eventual interpretation of the total results.

Your part in this project should take you about an hour. A self-addressed, stamped envelope has been included so as to facilitate ease in sending back the completed forms. Please give this project your attention as soon as it is convenient for you. Because only a limited number of selected secondary schools are involved in this study, I trust you too will see how imperative is a 100% return. All data collected will be treated in strict confidence; findings are to be utilized in my Master's Report here at Kansas State University.

Please accept at this time my personal thanks and appreciation for your kind cooperation in this undertaking.

Sincerely,
Salvador Robles
Salvador Robles
Graduate Student in Guidance
and Counseling

Approved:

John T. Roscoe

Department Head



DEPARTMENT OF ADMINISTRATION AND FOUNDATIONS OF EDUCATION
COLLEGE OF EDUCATION
HOLTON HALL
PHONE: 532-6766

Dear Counselor:

Recently your cooperation was requested in a research project dealing with the philosophical orientation of counselors in selected high schools across Kansas. As yet I have not received from you the desired completed forms.

The research project involves two sample groups of secondary school counselors, public and parochial. Each representative of the two sample groups has been very carefully selected. This fact, hopefully, will clarify for you the value I place on a cooperative return from you.

A stamped, self-addressed envelope was enclosed in the original mailing to facilitate a ready and easy return. Unfortunately, the research instrument does entail spending a lengthy and tedious time in completing the required task. Be assured, then, that your generous cooperation will be all the more appreciated on my part.

Should you, for whatever reason, need another set of research forms to comply with my request, please feel free to call me collect at the following number: 913 - 539 - 8477. If you have already mailed back the forms in question, please disregard this reminder.

Hopefully yours,

Salvador Robles

Salvador Robles

PERSONAL DATA FORM

Name _____ Age _____ Sex _____ Religion _____

Present job title/description _____
_____Institutions of undergraduate work _____

Degrees received _____ Date _____

Undergraduate major _____ Undergraduate minor _____

Graduate work: Yes _____ No _____ Credit hours _____

Institutions of graduate work _____

Degrees received _____ Date _____

Graduate major _____ Graduate minor _____

Philosophy courses completed in undergraduate and graduate work:

| <u>Undergraduate</u> | | <u>Graduate</u> | |
|----------------------|--------------------|-----------------|--------------------|
| <u>Course</u> | <u>Institution</u> | <u>Course</u> | <u>Institution</u> |
| | | | |
| | | | |
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| | | | |
| | | | |

Please state the number of years in each of the following positions:

Teacher _____ Administrator _____ Counselor _____ Other _____

Opinion of APBI Inventory _____

PHILOSOPHICAL BELIEF INVENTORY

(answer sheet)

Name: _____

Directions: Darken the space for choice A or B to indicate which statement in each pair is the more acceptable to you.

| A | B | A | B | A | B | A | B | A | B | A | B | A | B | A | B | A | B | | |
|------------------------------|--------------------------|------------------------------|--------------------------|------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|-------------------------------|--------------------------|
| 1. <input type="checkbox"/> | <input type="checkbox"/> | 26. <input type="checkbox"/> | <input type="checkbox"/> | 51. <input type="checkbox"/> | <input type="checkbox"/> | 76. <input type="checkbox"/> | <input type="checkbox"/> | 101. <input type="checkbox"/> | <input type="checkbox"/> | 126. <input type="checkbox"/> | <input type="checkbox"/> | 151. <input type="checkbox"/> | <input type="checkbox"/> | 176. <input type="checkbox"/> | <input type="checkbox"/> | 201. <input type="checkbox"/> | <input type="checkbox"/> | 226. <input type="checkbox"/> | <input type="checkbox"/> |
| 2. <input type="checkbox"/> | <input type="checkbox"/> | 27. <input type="checkbox"/> | <input type="checkbox"/> | 52. <input type="checkbox"/> | <input type="checkbox"/> | 77. <input type="checkbox"/> | <input type="checkbox"/> | 102. <input type="checkbox"/> | <input type="checkbox"/> | 127. <input type="checkbox"/> | <input type="checkbox"/> | 152. <input type="checkbox"/> | <input type="checkbox"/> | 177. <input type="checkbox"/> | <input type="checkbox"/> | 202. <input type="checkbox"/> | <input type="checkbox"/> | 227. <input type="checkbox"/> | <input type="checkbox"/> |
| 3. <input type="checkbox"/> | <input type="checkbox"/> | 28. <input type="checkbox"/> | <input type="checkbox"/> | 53. <input type="checkbox"/> | <input type="checkbox"/> | 78. <input type="checkbox"/> | <input type="checkbox"/> | 103. <input type="checkbox"/> | <input type="checkbox"/> | 128. <input type="checkbox"/> | <input type="checkbox"/> | 153. <input type="checkbox"/> | <input type="checkbox"/> | 178. <input type="checkbox"/> | <input type="checkbox"/> | 203. <input type="checkbox"/> | <input type="checkbox"/> | 228. <input type="checkbox"/> | <input type="checkbox"/> |
| 4. <input type="checkbox"/> | <input type="checkbox"/> | 29. <input type="checkbox"/> | <input type="checkbox"/> | 54. <input type="checkbox"/> | <input type="checkbox"/> | 79. <input type="checkbox"/> | <input type="checkbox"/> | 104. <input type="checkbox"/> | <input type="checkbox"/> | 129. <input type="checkbox"/> | <input type="checkbox"/> | 154. <input type="checkbox"/> | <input type="checkbox"/> | 179. <input type="checkbox"/> | <input type="checkbox"/> | 204. <input type="checkbox"/> | <input type="checkbox"/> | 229. <input type="checkbox"/> | <input type="checkbox"/> |
| 5. <input type="checkbox"/> | <input type="checkbox"/> | 30. <input type="checkbox"/> | <input type="checkbox"/> | 55. <input type="checkbox"/> | <input type="checkbox"/> | 80. <input type="checkbox"/> | <input type="checkbox"/> | 105. <input type="checkbox"/> | <input type="checkbox"/> | 130. <input type="checkbox"/> | <input type="checkbox"/> | 155. <input type="checkbox"/> | <input type="checkbox"/> | 180. <input type="checkbox"/> | <input type="checkbox"/> | 205. <input type="checkbox"/> | <input type="checkbox"/> | 230. <input type="checkbox"/> | <input type="checkbox"/> |
| 6. <input type="checkbox"/> | <input type="checkbox"/> | 31. <input type="checkbox"/> | <input type="checkbox"/> | 56. <input type="checkbox"/> | <input type="checkbox"/> | 81. <input type="checkbox"/> | <input type="checkbox"/> | 106. <input type="checkbox"/> | <input type="checkbox"/> | 131. <input type="checkbox"/> | <input type="checkbox"/> | 156. <input type="checkbox"/> | <input type="checkbox"/> | 181. <input type="checkbox"/> | <input type="checkbox"/> | 206. <input type="checkbox"/> | <input type="checkbox"/> | 231. <input type="checkbox"/> | <input type="checkbox"/> |
| 7. <input type="checkbox"/> | <input type="checkbox"/> | 32. <input type="checkbox"/> | <input type="checkbox"/> | 57. <input type="checkbox"/> | <input type="checkbox"/> | 82. <input type="checkbox"/> | <input type="checkbox"/> | 107. <input type="checkbox"/> | <input type="checkbox"/> | 132. <input type="checkbox"/> | <input type="checkbox"/> | 157. <input type="checkbox"/> | <input type="checkbox"/> | 182. <input type="checkbox"/> | <input type="checkbox"/> | 207. <input type="checkbox"/> | <input type="checkbox"/> | 232. <input type="checkbox"/> | <input type="checkbox"/> |
| 8. <input type="checkbox"/> | <input type="checkbox"/> | 33. <input type="checkbox"/> | <input type="checkbox"/> | 58. <input type="checkbox"/> | <input type="checkbox"/> | 83. <input type="checkbox"/> | <input type="checkbox"/> | 108. <input type="checkbox"/> | <input type="checkbox"/> | 133. <input type="checkbox"/> | <input type="checkbox"/> | 158. <input type="checkbox"/> | <input type="checkbox"/> | 183. <input type="checkbox"/> | <input type="checkbox"/> | 208. <input type="checkbox"/> | <input type="checkbox"/> | 233. <input type="checkbox"/> | <input type="checkbox"/> |
| 9. <input type="checkbox"/> | <input type="checkbox"/> | 34. <input type="checkbox"/> | <input type="checkbox"/> | 59. <input type="checkbox"/> | <input type="checkbox"/> | 84. <input type="checkbox"/> | <input type="checkbox"/> | 109. <input type="checkbox"/> | <input type="checkbox"/> | 134. <input type="checkbox"/> | <input type="checkbox"/> | 159. <input type="checkbox"/> | <input type="checkbox"/> | 184. <input type="checkbox"/> | <input type="checkbox"/> | 209. <input type="checkbox"/> | <input type="checkbox"/> | 234. <input type="checkbox"/> | <input type="checkbox"/> |
| 10. <input type="checkbox"/> | <input type="checkbox"/> | 35. <input type="checkbox"/> | <input type="checkbox"/> | 60. <input type="checkbox"/> | <input type="checkbox"/> | 85. <input type="checkbox"/> | <input type="checkbox"/> | 110. <input type="checkbox"/> | <input type="checkbox"/> | 135. <input type="checkbox"/> | <input type="checkbox"/> | 160. <input type="checkbox"/> | <input type="checkbox"/> | 185. <input type="checkbox"/> | <input type="checkbox"/> | 210. <input type="checkbox"/> | <input type="checkbox"/> | 235. <input type="checkbox"/> | <input type="checkbox"/> |
| 11. <input type="checkbox"/> | <input type="checkbox"/> | 36. <input type="checkbox"/> | <input type="checkbox"/> | 61. <input type="checkbox"/> | <input type="checkbox"/> | 86. <input type="checkbox"/> | <input type="checkbox"/> | 111. <input type="checkbox"/> | <input type="checkbox"/> | 136. <input type="checkbox"/> | <input type="checkbox"/> | 161. <input type="checkbox"/> | <input type="checkbox"/> | 186. <input type="checkbox"/> | <input type="checkbox"/> | 211. <input type="checkbox"/> | <input type="checkbox"/> | 236. <input type="checkbox"/> | <input type="checkbox"/> |
| 12. <input type="checkbox"/> | <input type="checkbox"/> | 37. <input type="checkbox"/> | <input type="checkbox"/> | 62. <input type="checkbox"/> | <input type="checkbox"/> | 87. <input type="checkbox"/> | <input type="checkbox"/> | 112. <input type="checkbox"/> | <input type="checkbox"/> | 137. <input type="checkbox"/> | <input type="checkbox"/> | 162. <input type="checkbox"/> | <input type="checkbox"/> | 187. <input type="checkbox"/> | <input type="checkbox"/> | 212. <input type="checkbox"/> | <input type="checkbox"/> | 237. <input type="checkbox"/> | <input type="checkbox"/> |
| 13. <input type="checkbox"/> | <input type="checkbox"/> | 38. <input type="checkbox"/> | <input type="checkbox"/> | 63. <input type="checkbox"/> | <input type="checkbox"/> | 88. <input type="checkbox"/> | <input type="checkbox"/> | 113. <input type="checkbox"/> | <input type="checkbox"/> | 138. <input type="checkbox"/> | <input type="checkbox"/> | 163. <input type="checkbox"/> | <input type="checkbox"/> | 188. <input type="checkbox"/> | <input type="checkbox"/> | 213. <input type="checkbox"/> | <input type="checkbox"/> | 238. <input type="checkbox"/> | <input type="checkbox"/> |
| 14. <input type="checkbox"/> | <input type="checkbox"/> | 39. <input type="checkbox"/> | <input type="checkbox"/> | 64. <input type="checkbox"/> | <input type="checkbox"/> | 89. <input type="checkbox"/> | <input type="checkbox"/> | 114. <input type="checkbox"/> | <input type="checkbox"/> | 139. <input type="checkbox"/> | <input type="checkbox"/> | 164. <input type="checkbox"/> | <input type="checkbox"/> | 189. <input type="checkbox"/> | <input type="checkbox"/> | 214. <input type="checkbox"/> | <input type="checkbox"/> | 239. <input type="checkbox"/> | <input type="checkbox"/> |
| 15. <input type="checkbox"/> | <input type="checkbox"/> | 40. <input type="checkbox"/> | <input type="checkbox"/> | 65. <input type="checkbox"/> | <input type="checkbox"/> | 90. <input type="checkbox"/> | <input type="checkbox"/> | 115. <input type="checkbox"/> | <input type="checkbox"/> | 140. <input type="checkbox"/> | <input type="checkbox"/> | 165. <input type="checkbox"/> | <input type="checkbox"/> | 190. <input type="checkbox"/> | <input type="checkbox"/> | 215. <input type="checkbox"/> | <input type="checkbox"/> | 240. <input type="checkbox"/> | <input type="checkbox"/> |
| 16. <input type="checkbox"/> | <input type="checkbox"/> | 41. <input type="checkbox"/> | <input type="checkbox"/> | 66. <input type="checkbox"/> | <input type="checkbox"/> | 91. <input type="checkbox"/> | <input type="checkbox"/> | 116. <input type="checkbox"/> | <input type="checkbox"/> | 141. <input type="checkbox"/> | <input type="checkbox"/> | 166. <input type="checkbox"/> | <input type="checkbox"/> | 191. <input type="checkbox"/> | <input type="checkbox"/> | 216. <input type="checkbox"/> | <input type="checkbox"/> | 241. <input type="checkbox"/> | <input type="checkbox"/> |
| 17. <input type="checkbox"/> | <input type="checkbox"/> | 42. <input type="checkbox"/> | <input type="checkbox"/> | 67. <input type="checkbox"/> | <input type="checkbox"/> | 92. <input type="checkbox"/> | <input type="checkbox"/> | 117. <input type="checkbox"/> | <input type="checkbox"/> | 142. <input type="checkbox"/> | <input type="checkbox"/> | 167. <input type="checkbox"/> | <input type="checkbox"/> | 192. <input type="checkbox"/> | <input type="checkbox"/> | 217. <input type="checkbox"/> | <input type="checkbox"/> | 242. <input type="checkbox"/> | <input type="checkbox"/> |
| 18. <input type="checkbox"/> | <input type="checkbox"/> | 43. <input type="checkbox"/> | <input type="checkbox"/> | 68. <input type="checkbox"/> | <input type="checkbox"/> | 93. <input type="checkbox"/> | <input type="checkbox"/> | 118. <input type="checkbox"/> | <input type="checkbox"/> | 143. <input type="checkbox"/> | <input type="checkbox"/> | 168. <input type="checkbox"/> | <input type="checkbox"/> | 193. <input type="checkbox"/> | <input type="checkbox"/> | 218. <input type="checkbox"/> | <input type="checkbox"/> | 243. <input type="checkbox"/> | <input type="checkbox"/> |
| 19. <input type="checkbox"/> | <input type="checkbox"/> | 44. <input type="checkbox"/> | <input type="checkbox"/> | 69. <input type="checkbox"/> | <input type="checkbox"/> | 94. <input type="checkbox"/> | <input type="checkbox"/> | 119. <input type="checkbox"/> | <input type="checkbox"/> | 144. <input type="checkbox"/> | <input type="checkbox"/> | 169. <input type="checkbox"/> | <input type="checkbox"/> | 194. <input type="checkbox"/> | <input type="checkbox"/> | 219. <input type="checkbox"/> | <input type="checkbox"/> | 244. <input type="checkbox"/> | <input type="checkbox"/> |
| 20. <input type="checkbox"/> | <input type="checkbox"/> | 45. <input type="checkbox"/> | <input type="checkbox"/> | 70. <input type="checkbox"/> | <input type="checkbox"/> | 95. <input type="checkbox"/> | <input type="checkbox"/> | 120. <input type="checkbox"/> | <input type="checkbox"/> | 145. <input type="checkbox"/> | <input type="checkbox"/> | 170. <input type="checkbox"/> | <input type="checkbox"/> | 195. <input type="checkbox"/> | <input type="checkbox"/> | 220. <input type="checkbox"/> | <input type="checkbox"/> | 245. <input type="checkbox"/> | <input type="checkbox"/> |
| 21. <input type="checkbox"/> | <input type="checkbox"/> | 46. <input type="checkbox"/> | <input type="checkbox"/> | 71. <input type="checkbox"/> | <input type="checkbox"/> | 96. <input type="checkbox"/> | <input type="checkbox"/> | 121. <input type="checkbox"/> | <input type="checkbox"/> | 146. <input type="checkbox"/> | <input type="checkbox"/> | 171. <input type="checkbox"/> | <input type="checkbox"/> | 196. <input type="checkbox"/> | <input type="checkbox"/> | 221. <input type="checkbox"/> | <input type="checkbox"/> | 246. <input type="checkbox"/> | <input type="checkbox"/> |
| 22. <input type="checkbox"/> | <input type="checkbox"/> | 47. <input type="checkbox"/> | <input type="checkbox"/> | 72. <input type="checkbox"/> | <input type="checkbox"/> | 97. <input type="checkbox"/> | <input type="checkbox"/> | 122. <input type="checkbox"/> | <input type="checkbox"/> | 147. <input type="checkbox"/> | <input type="checkbox"/> | 172. <input type="checkbox"/> | <input type="checkbox"/> | 197. <input type="checkbox"/> | <input type="checkbox"/> | 222. <input type="checkbox"/> | <input type="checkbox"/> | 247. <input type="checkbox"/> | <input type="checkbox"/> |
| 23. <input type="checkbox"/> | <input type="checkbox"/> | 48. <input type="checkbox"/> | <input type="checkbox"/> | 73. <input type="checkbox"/> | <input type="checkbox"/> | 98. <input type="checkbox"/> | <input type="checkbox"/> | 123. <input type="checkbox"/> | <input type="checkbox"/> | 148. <input type="checkbox"/> | <input type="checkbox"/> | 173. <input type="checkbox"/> | <input type="checkbox"/> | 198. <input type="checkbox"/> | <input type="checkbox"/> | 223. <input type="checkbox"/> | <input type="checkbox"/> | 248. <input type="checkbox"/> | <input type="checkbox"/> |
| 24. <input type="checkbox"/> | <input type="checkbox"/> | 49. <input type="checkbox"/> | <input type="checkbox"/> | 74. <input type="checkbox"/> | <input type="checkbox"/> | 99. <input type="checkbox"/> | <input type="checkbox"/> | 124. <input type="checkbox"/> | <input type="checkbox"/> | 149. <input type="checkbox"/> | <input type="checkbox"/> | 174. <input type="checkbox"/> | <input type="checkbox"/> | 199. <input type="checkbox"/> | <input type="checkbox"/> | 224. <input type="checkbox"/> | <input type="checkbox"/> | 249. <input type="checkbox"/> | <input type="checkbox"/> |
| 25. <input type="checkbox"/> | <input type="checkbox"/> | 50. <input type="checkbox"/> | <input type="checkbox"/> | 75. <input type="checkbox"/> | <input type="checkbox"/> | 100. <input type="checkbox"/> | <input type="checkbox"/> | 125. <input type="checkbox"/> | <input type="checkbox"/> | 150. <input type="checkbox"/> | <input type="checkbox"/> | 175. <input type="checkbox"/> | <input type="checkbox"/> | 200. <input type="checkbox"/> | <input type="checkbox"/> | 225. <input type="checkbox"/> | <input type="checkbox"/> | 250. <input type="checkbox"/> | <input type="checkbox"/> |




ANCHOR CLASI
H 75 7½ x 10½
MADE IN U.S.A.

S. Robles

LD 2668. R4 1972 R61 c. 2

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ANCHOR CLASI
H 75 7½ x 10½
MADE IN U.S.A.

AMES PHILOSOPHICAL BELIEF
INVENTORY

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PHILOSOPHICAL BELIEF INVENTORY

Directions: A number of statements of some basic beliefs are expressed below in pairs. Indicate on the answer sheet which statement from each pair is the more acceptable to you. Some of the choices may appear equally attractive or unattractive to you; nevertheless, please mark the alternative which is relatively more acceptable to you. It is suggested that you take the statements at their face value.

1. (a) A person's behavior is largely determined by the concept he has of himself.
(b) Man can learn only that which is demonstrable to his senses.
2. (a) Scientific investigation and reasoning are the best ways to approach man's problems.
(b) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
3. (a) Natural objects exist independent of human knowledge.
(b) Real learning occurs when the solution to a problem is experienced.
4. (a) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
(b) Man can learn to master his physical environment.
5. (a) Scientific investigation and reasoning are the best ways to approach man's problems.
(b) Nothing exists unless man's mind is there to perceive it.
6. (a) Scientific investigation and reasoning are the best ways to approach man's problems.
(b) Man's ability to think is evidence of his existence.
7. (a) As it is constantly changing, truth can never be learned in finality.
(b) Man can learn of reality through empirical observation.
8. (a) Man's ability to think is evidence of his existence.
(b) Natural objects exist independent of human knowledge.
9. (a) Man can know the real world only through his reason.
(b) Scientific investigation and reasoning are the best ways to approach man's problems.
10. (a) Great universal ideas are what give meaning to the world.
(b) A person's behavior is largely determined by the concept he has of himself.
11. (a) Man can learn to master his physical environment.
(b) Values really are an extension of one's self.
12. (a) As it is constantly changing, truth can never be learned in finality.
(b) Man's greatest need is for the courage to be himself.
13. (a) Natural objects exist independent of human knowledge.
(b) As it is constantly changing, truth can never be learned in finality.
14. (a) What a person perceives as his environment is continually changing.
(b) One is changed through interaction with something in his experience.
15. (a) Life is in a state of continual change and development.
(b) Man's freedom can never be separate from his responsibility.
16. (a) One is changed through interaction with something in his experience.
(b) Man can learn to master his physical environment.

17. (a) Values exist independent of man.
(b) Man's greatest need is for the courage to be himself.
18. (a) What a person perceives as his environment is continually changing.
(b) Nothing exists unless man's mind is there to perceive it.
19. (a) A person's behavior is largely determined by the concept he has of himself.
(b) Life is in a state of continual change and development.
20. (a) Man's ability to think is evidence of his existence.
(b) A person's behavior is largely determined by the concept he has of himself.
21. (a) Values exist independent of man.
(b) What a person perceives as his environment is continually changing.
22. (a) Man's ability to think is evidence of his existence.
(b) Man's existence really is man's experience of himself.
23. (a) Man's greatest need is for the courage to be himself.
(b) Man's ability to think is evidence of his existence.
24. (a) The consequences of man's actions are the measure of their value.
(b) Man can learn to master his physical environment.
25. (a) The consequences of man's actions are the measure of their value.
(b) Man's ability to think is evidence of his existence.
26. (a) Values exist independent of man.
(b) Man makes his life what it is by making choices.
27. (a) Man first exists, then gives meaning to his life.
(b) Scientific investigation and reasoning are the best ways to approach man's problem.
28. (a) Natural objects exist independent of human knowledge.
(b) Life is in a state of continual change and development.
29. (a) As it is constantly changing, truth can never be learned in finality.
(b) Man can know only that which he perceives.
30. (a) Man's existence really is man's experience of himself.
(b) Values really are an extension of one's self.
31. (a) Man makes his life what it is by making choices.
(b) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
32. (a) Scientific investigation and reasoning are the best ways to approach man's problems.
(b) Man makes his life what it is by making choices.
33. (a) Man can know the real world only through his reason.
(b) Man makes his life what it is by making choices.
34. (a) Real learning occurs when the solution to a problem is experienced.
(b) Man can know only that which he perceives.
35. (a) As it is constantly changing, truth can never be learned in finality.
(b) Man's freedom can never be separate from his responsibility.

36. (a) Man can learn of reality through empirical observation.
(b) Nothing exists unless man's mind is there to perceive it.
37. (a) Man's ability to think is evidence of his existence.
(b) Life is in a state of continual change and development.
38. (a) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
(b) Man can learn only that which is demonstrable to his senses.
39. (a) Real learning occurs when the solution to a problem is experienced.
(b) Values exist independent of man.
40. (a) One is changed through interaction with something in his experience.
(b) Nothing exists unless man's mind is there to perceive it.
41. (a) Man's ability to think is evidence of his existence.
(b) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
42. (a) Man can learn to master his physical environment.
(b) Life is in a state of continual change and development.
43. (a) Natural objects exist independent of human knowledge.
(b) Man can know only that which he perceives.
44. (a) Man's ability to think is evidence of his existence.
(b) Man first exists, then gives meaning to his life.
45. (a) Real learning occurs when the solution to a problem is experienced.
(b) Man can learn of reality through empirical observation.
46. (a) Man's greatest need is for the courage to be himself.
(b) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
47. (a) One is changed through interaction with something in his experience.
(b) Great universal ideas are what give meaning to the world.
48. (a) Man can learn to master his physical environment.
(b) As it is constantly changing, truth can never be learned in finality.
49. (a) Man can learn only that which is demonstrable to his senses.
(b) Man's existence really is man's experience of himself.
50. (a) Man can learn to master his physical environment.
(b) Values exist independent of man.
51. (a) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
(b) Values exist independent of man.
52. (a) What a person perceives as his environment is continually changing.
(b) Great universal ideas are what give meaning to the world.
53. (a) Man's freedom can never be separate from his responsibility.
(b) Natural objects exist independent of human knowledge.
54. (a) The consequences of man's actions are the measure of their value.
(b) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.

55. (a) A person's behavior is largely determined by the concept he has of himself.
(b) Real learning occurs when the solution to a problem is experienced.
56. (a) Life is in a state of continual change and development.
(b) Man can know only that which he perceives.
57. (a) Scientific investigation and reasoning are the best ways to approach man's problems.
(b) Man's greatest need is for the courage to be himself.
58. (a) An experience will affect behavior to a greater degree if it is seen as closely related to one's self.
(b) As it is constantly changing, truth can never be learned in finality.
59. (a) Natural objects exist independent of human knowledge.
(b) Values exist independent of man.
60. (a) Life is in a state of continual change and development.
(b) What a person perceives as his environment is continually changing.
61. (a) Man's freedom can never be separate from his responsibility.
(b) Nothing exists unless man's mind is there to perceive it.
62. (a) Life is in a state of continual change and development.
(b) Values really are an extension of one's self.
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A COMPARATIVE STUDY OF THE PHILOSOPHICAL ORIENTATION
OF CATHOLIC AND PUBLIC SECONDARY SCHOOL COUNSELORS IN KANSAS

by

SALVADOR DELGADO ROBLES

B. A., St. Meinrad Seminary, 1954

AN ABSTRACT OF A MASTER'S REPORT

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MASTER OF SCIENCE

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Since man is a thinking, planning person, his choice of what to do is usually based upon what he thinks and believes. If there is a discrepancy between thought and action, it has been observed that man tends to take adaptive and corrective measures to bring about a desired harmony. Based on a similar assumption that school counselors tend to function in their professional role according to some definite philosophical position, it was concluded for the purposes of this study that the philosophical orientations of school counselors could be measured and identified in some descriptive but valid manner.

In 1965 Kenneth A. Ames developed an instrument specifically designed to make a descriptive assessment of the philosophical positions of school counselors. The Ames instrument, called the Ames Philosophical Belief Inventory (APBI), has been utilized in a number of professional studies (Wise, 1966; Chanault, 1968; Dey, 1969; Kratochivil, 1969; Ryan and Butzow, 1969; and Fuller, 1969) and has been found to be generally accurate in its descriptive analysis of counselor philosophical position.

In the present study, the APBI was utilized to assess the philosophical positions of Catholic and Public High School Counselors in Kansas, in order to make a comparative study of any identifiable differences. The bias-factor of the influence of the Catholic Religion upon its secondary school system and its operation was expected to be reflected in some way in the role and function of counselors employed therein. The influence of the bias-factor was expected to be sufficient enough to occasion some basic differences of philosophies with the Public School counselors.

The findings of the present study, which comprised all of the Catholic High Schools in Kansas (18) and an equal number of Public High Schools, evidenced almost identical philosophical positions among the two sample groups of counselors. This finding necessitated the acceptance of the first five null hypotheses in the study. Tests for differences between philosophies within each group of counselors showed an .05 level of significant differences between every pair of philosophical means, except for the means between Existentialism and Pragmatism and Existentialism and Phenomenology. This finding necessitated the rejection of the sixth and seventh null hypotheses in the study. Significant differences at the .05 level were also found between the means of every pair of philosophies on the APBI within the combined groups of counselors, except for the means between Existentialism and Pragmatism. This finding substantiated the rejection of the final null hypothesis.

This study further supported the conclusion that the philosophies of Realism and Idealism were of little practical value to the role and function of the counselors under study. Past studies which indicated a general preference among school counselors for the philosophy of Phenomenology as an operational base in their profession also received further corroboration and support from this study. This study did not support the claim of some authors that most school counselors operated from a philosophical base of Realism.