

A STUDY OF AN EMERGING PHILOSOPHY OF THE CATHOLIC
COUNSELOR AS BASED ON A SURVEY OF THE COUN-
SELING PROCESS AND PHILOSOPHY IN SELECTED
CATHOLIC SCHOOLS

by

MICHAEL JOHN FERN

A.B., ROCKHURST COLLEGE, 1964

A MASTER'S REPORT

submitted in partial fulfillment of the

requirements for the degree

MASTER OF SCIENCE IN EDUCATION

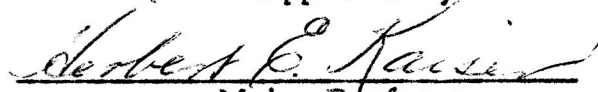
College of Education

KANSAS STATE UNIVERSITY

Manhattan, Kansas

1967

Approved by:


Major Professor

ACKNOWLEDGMENTS

The author wishes to thank all of those who gave so much of their time and effort in helping him to complete his report. Special thanks goes to Dr. Herbert Kaiser, without whose assistance and guidance this paper could not have been completed. Thanks go to all the priests, nuns, and lay teachers in the State of Kansas for their co-operation in completing the questionnaires. Also, he would like to thank the faculty members of the colleges and universities in the States of Oregon, Missouri, Oklahoma, Kentucky, Ohio, Washington, D. C., and Kansas who took part in the program. A special thanks goes to Mrs. Helen Brennan who so graciously printed hundreds of questionnaires without charge, and to my parents, sisters, aunts, and cousins who helped me on the successful completion of my report.

M. J. F.

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	ii
TABLE OF CONTENTS	iii
LIST OF TABLES	vi
I. THE PROBLEM AND THE PROCEDURES.	1
Purpose of the Study	1
Need for the Study	1
Procedures Used	3
Organization of Report	4
II. SOME PHILOSOPHICAL FOUNDATIONS OF GUIDANCE . .	6
Introduction	6
A Review of the Literature	6
Some Current Trends	12
Various Philosophical Tenets	19
III. THE CATHOLIC COUNSELOR, SOME EXPLORATION. . .	26
The System and the Counselor.	26
The Catholic Counselor Views the Client.	31
VI. SURVEY PROCEDURE AND RESULTS	35
Introduction	35

	Page
Procedures Used	35
Questionnaire Results Regarding Catholic	
Counseling: Administration	41
Questionnaire Results Regarding Catholic	
Counseling: Counseling	53
Questionnaire Results Regarding Catholic	
Counseling: Placement	65
Questionnaire Results Regarding Catholic	
Counseling: Inventory and Principles	67
Questionnaire Results Regarding Catholic	
Counseling: Philosophy	71
V. A LOOK AT THE FUTURE: TOWARD CATHOLIC	
PHILOSOPHY OF COUNSELING	95
An Overview of Present Findings	95
Recommendations for Improvement of the	
Catholic School Counseling Program	95
Conclusion	98
An Overview of the Catholic Counselor	98
BIBLIOGRAPHY	102

	Page
APPENDIX A. Questionnaire Sample	106
APPENDIX B. Some Comments on Critical Issues,	
A Small Sample	114

LIST OF TABLES

TABLE	PAGE
I. Elementary Schools Taking Part in the Survey.	36
II. High Schools Taking Part in the Survey	37
III. Colleges and Universities Taking Part in Survey	38
IV. Distribution of Religious and Lay Personnel Taking Part in the Study.	39
V. Breakdown by Per Cent of Questionnaire Responses Administration	42
VA. Breakdown by Per Cent of Questionnaire Responses Administration - Grade School	45
VAA. Breakdown by Per Cent of Questionnaire Responses Administration - High School	47
VAAA. Breakdown by Per Cent of Questionnaire Responses Administration - Universities	49
VI. Breakdown by Per Cent of Questionnaire Responses Counseling.	54
VIA. Breakdown by Per Cent of Questionnaire Responses Counseling - Grade School	56
VIAA. Breakdown by Per Cent of Questionnaire Responses Counseling - High School	58

TABLE	PAGE
VIAAA. Breakdown by Per Cent of Questionnaire Responses	
Counseling - Universities.	60
VII. Breakdown by Per Cent of Questionnaire Responses	
Placement.	66
VIIA. Breakdown by Per Cent of Questionnaire Responses	
Placement - Grade School	68
VIIAA. Breakdown by Per Cent of Questionnaire Responses	
Placement - High School	69
VIIAAA. Breakdown by Per Cent of Questionnaire Responses	
Placement - Universities.	70
VIII. Breakdown by Per Cent of Questionnaire Responses	
Inventory and Principles	72
VIIIA. Breakdown by Per Cent of Questionnaire Responses	
Inventory and Principles - Grade School.	74
VIIIAA. Breakdown by Per Cent of Questionnaire Responses	
Inventory and Principles - High School	76
VIIIAAA. Breakdown by Per Cent of Questionnaire Responses	
Inventory and Principles - Universities	78
IX. Philosophic Grid with Per Cent Responses	80
IXA. Philosophic Grid with Per Cent Responses	
Grade School	82
IXAA. Philosophic Grid with Per Cent Responses	
High School	84

TABLE	PAGE
IXAAA. Philosophic Grid with Per Cent Responses	
Universities	86

THE PROBLEM AND THE PROCEDURES

Purpose of the Study

The Catholic school remains a vital force in American education today. Beset with financial shortages, over-crowded classrooms, and understaffed faculties, the Catholic school remains a tremendous force in shaping the future of the United States.

This paper was not concerned with the scope of Catholic school programs nor with their efficiency or inefficiency. Rather, it was concerned with the basic philosophic tenets on which Catholic school counseling is based. Every good system of education or counseling must have as its basis a solid foundation or principles, it must be based on a clear and continuous philosophy. The purpose of the report was an attempt to identify whether the Catholic counselor possesses a clear and definite philosophy of guidance.

Need for the Study

There was a tremendous need for a report concerning the Catholic School's "philosophy of guidance". As one may or may not be aware, the Catholic school has a very definite philosophy of education. This philosophy, it might be added, is quite different in

several ways from the philosophy of the public supported school. While the Catholic school is greatly concerned with the mental, physical and emotional growth of the child, the primary purpose concerns the spiritual growth of the individual.

Before the study could be begun, the fact of Catholic education as being founded on theological foundations had to be explored. As Curran puts it:

"Education is founded on theology and philosophy. This broad area also includes the field of the particular sciences as they are related to laws and principles and the various arts which form the cultural, social, and material world in which we live. Without the foundation of a valid general education, a person's life will not be orientated to ultimate reality. Particular choices based on special sciences or expediency may appear to work for a time. But, if life is looked at as a whole and a man's purpose is seen in its entirety then, without an adequate basis in ultimate principles of living particular choices must eventually prove shortsighted and ephemeral. The theological virtues of faith, hope, and charity give us the capacity to know and love God. The intellectual virtues of wisdom, knowledge, and understanding give the broad direction in principle to guide us to the right goals. But these virtues of themselves will not give us happiness and a good life. We must constantly take responsible, self-reliant action in the changing, material world. Consequently, we also must develop the virtues of action: prudence, and the moral virtues of fortitude, temperance, and justice."¹

Now since guidance is becoming more and more important part of the Catholic school curriculum, several questions are raised.

¹Charles A. Curran. Counseling in Catholic Life and Education. The Macmillan Company, New York, 1952, 19-20.

Is there a "Catholic system" of guidance as opposed to a "public system" of guidance? Is the primary purpose of the Catholic counseling service concerned with the client's spiritual well-being, or do vocational, academic and emotional problems present the main concern? Is there a difference between the philosophy of a Catholic School counselor and a public school counselor? What is this philosophy? What techniques should the Catholic counselor use? Is Catholic school counseling most compatible with Neo-Thomism, Neo-Realism, Idealism, Experimentalism, or Existentialism?

Research and a review of the literature held very few answers to these questions. The hypothesis of an emergent philosophy held by the Catholic counselor has simply not been reviewed.

Certainly this lack of information regarding the topic of the report was a serious limitation. Thus, the result of the survey cannot be validated by the findings of other research in the area. Another limitation to the results was the fact that only a limited number of schools could take part in the survey.

Procedures Used

A survey was conducted of several Catholic schools in the State of Kansas. Catholic elementary schools, high schools and colleges were contacted by means of a questionnaire. As Table I, page 36,

indicates, schools of all sizes in many different parts of the State took part in the survey. Also, several Catholic Colleges and Universities, picked at random from around the nation, took part in the survey. Those taking part can be found in Table II, page 37.

Too few counselors, priests, nuns, lay teachers, superintendents, and principals were contacted for a truly scientific survey. Time and finances prevented a more comprehensive study.

The opening of the report concerned some general philosophies of guidance. These allowed for some philosophical comparison later in the report.

The questionnaire actually was divided into three parts. These were concerned with the (1) counselor's qualifications, (2) a group of statements regarding practices, techniques, and administration of counseling, and (3) recommendations for improving counseling in Catholic schools.

Organization of Report

The report is divided as follows: The first two divisions involve theoretical philosophical positions on counseling and on a "Catholic System of Counseling. The last division of the report concerns the experiment testing the philosophical tenets found in the first two divisions and the final division is concerned with a look to the future

of Catholic Counseling--its course, its implications, and its philosophical foundation.

SOME PHILOSOPHICAL FOUNDATIONS OF GUIDANCE

Introduction

Before an adequate investigation of the philosophy of Catholic School guidance could be made, a study of various philosophies of guidance held by others in the field would be helpful. Of course there were entirely too many philosophies to be explored in any great detail, but this section will give one some perspective for comparing the results to be found in the survey.

Carlton Beck referred to the growth of guidance philosophies from 1952 to 1957. He pointed out only forty philosophical articles were found in the literature of guidance and that of closely related fields during that time.

A Review of the Literature

Perhaps the most thoughtful and complete work of this type done during this period was that of Carl Rogers,² Gordon Allport,³ Robert Mathewson,⁴ and Ester Lloyd-Jones.⁵

²Carl Rogers. Some Directions and End Points in Therapy. The Ronald Press, New York, 1953.

³Gordon Allport. Becoming. Yale University Press, New Haven, 1955.

⁴Robert H. Mathewson. Guidance Policy and Practice. Harper & Row, New York, 1955.

⁵Ester Lloyd-Jones. Student Personnel Work as Deeper Teaching. Harper & Row, New York, 1954.

James Cribbin's⁶ dissertation contained detailed analysis of two hundred textbooks in guidance from 1935 to 1950 in which he drew together the statements common to virtually all of the texts concerning purpose, ethics, and common principles of guidance. The dissertation was exceptionally well documented. The fact that it was written for a religiously oriented institution may have influenced the viewpoint of the writer, but no one has seriously questioned his compilation of "common denominators in guidance through 1950."

Rogers, the chief spokesman for nondirective or client-centered counseling clarified and revised in a minor degree some of his concepts from his previous books, Counseling and Psychotherapy and Client-Centered Therapy. His major contention remains that the client can make his own choices, given an accepting atmosphere and freedom from threat.

Allport made his pleas for personalism in counseling and therapy, and strengthened his case by scholarly analysis of divergent trends in psychological thought dating from Locke and Leibniz. He discussed phenomenological concepts and the newer philosophy of existence as

⁶James Cribbin. An Analysis of the Theological, Philosophical, Psychological and Sociological Principles of Guidance Presented in Textbooks Published Since 1935. Fordham University Press, New York, 1951.

pertinent to the problems of human anxiety. His analysis of the "emergent personality" was perhaps the most thorough treatment of the self-concept in the forty articles and books from 1952 to 1957.

Mathewson's books contained one very significant attempt to explain contemporary guidance philosophy in terms of field theory. His psychological account of modern guidance theory was clear and challenging, but the chapter on philosophy of guidance became primarily credo, a description of guidance as a learning process involving the total organism.

Lloyd-Jones and Smith discussed the need for the identification of guidance assumptions with one of the existent schools of philosophical thought. They presented the opinion that Deweyan instrumentalism is the philosophy which fits best the common beliefs and experimental work in guidance. Their thesis was that if some existing school of thought in philosophy could be shown to fit the guidance model, then that philosophy could be studied by guidance practitioners and theorists as they contemplated aims, procedures, and research designs. If such an identification were accomplished, the benefits of having a systematically stated position in philosophy would be obvious.

Articles by Shoben⁷ and Murphy⁸ were primarily exhortations for guidance writers to become more aware of the philosophical bases of their profession. Shoben elsewhere attempted to find a common focus on problems from various theoretical positions concerning human behavior.

Mathewson⁹ wrote of universally valid moral values, social responsibilities, and spiritual considerations in guidance. He cited no evidence for their being "universals" in the philosophical sense, other than "accumulated race experience." This in itself was worthy of discussion. It involved a commitment to a particular type of knowledge claim.

A trend toward increased concern with guidance in the realms of ethical and religious values was identified by Moynihan.¹⁰ The presuppositions, both stated and unstated, of such activities needed examination. Moynihan identified several writings as being indicative

⁷Edward Shoben, Jr. New Frontiers in Theory. *Personnel and Guidance Journal*, Vol. 32 (October, 1953) 80-83.

⁸Gardner Murphy. The Cultural Context of Guidance. *Personnel and Guidance Journal*, Vol. 34 (September, 1955) 4-9.

⁹Robert Hendry Mathewson. Philosophical and Psychological Foundations. *Guidance Policy and Practice* Rev. Ed. Harper & Row, New York, 1955. Chapter 8.

¹⁰James Moynihan. The Philosophical Aspects of Guidance. *Review of Educational Research*, XXVII, 2. American Educational Research Association of N. E. A., Washington, D. C., April, 1957.

of this trend. He mentioned Arbuckle, Benezet, Curran and Hardee. To his list might also have been added Cribbin's works, discussed earlier, and several other works by those committed to counseling from a particular religious group's point of view.

The presuppositions inherent in such positions needed to be analyzed. It was interesting to note the great similarities in both goals and procedures, as well as in presuppositions, between these neo-spiritual counselors and the Puritan fathers of the seventeenth century.

Parody¹¹ recommended "integration between classroom teaching and guidance," as did many others, but he spelled out what this meant in unique terms, and recommended deliberate action to achieve this integration, rather than assuming that it would take place as a matter of course. This approach had interesting implications for the formulation of a philosophy of guidance.

Cribbin's study of the period 1935 to 1950 agreed in all respects with the paragraph cited by Moynihan except in regard to "spiritual nature." The emphasis on spiritual values in counseling appeared to be a product of the 1950's. If the number of pages of print devoted to man's "higher nature, spiritual being", and the like was any indication

¹¹Ovil Parody. "An Expanding Concept of Guidance," *Teachers College Record*, Vol. 57 (May, 1956) 537-545.

of counselor concern, the trend was toward this type of endeavor. However, the semantic problem with the term "spiritual" needed clarification. Presuppositions involving such a concept had to be carefully spelled out. If the term were used in a sense understood by traditional religious groups, or if it were used in the sense of most of the existentialist writers, the presuppositions and ontological outlook would vary.

Both Morse¹² and Super¹³ gave careful consideration to the effect of the social setting in which guidance takes place. Super pointed out that whether a developmental emphasis or a rather firm "problemsolving" emphasis in guidance comes about is largely a function of the socioeconomic conditions and the political framework within which guidance workers must operate. Morse, in another article written with Lee, stressed the importance of reconciling group living and its problems with allowing the potentialities of each individual to be developed.

¹²Horace T. Morse. "General Education and Individual Guidance." *Counseling and Guidance in General Education*, Yonkers, New York, World Book Company, 1955, 3-25.

¹³Donald Super. "Guidance: Manpower, a Human Development," *Personnel and Guidance Journal*, Vol. 35 (September, 1956) 8-14.

Bordin¹⁴ introduced the interesting premise that the personnel services worker is an agent of social policy, an administrator. If each man is to realize his own potential, individual "life style" of coping with himself and society (and if, as Bordin stated this is desirable), the justification for psychological workers in addition to personnel services workers, who speak necessarily for society, is clear. The questions raised by the acceptance or nonacceptance of Bordin's justification are fraught with philosophical implications.

Some Current Trends

Beck pointed out that the trends in the philosophically oriented literature of guidance from its inception as a formal field of endeavor can be identified by ten categories. They were mentioned here so that current trends could be viewed in the light of previous ones:

1. Gaining acceptance as a professional field of endeavor.
2. Delimiting its scope (usually expanding it).
3. Developing "Schools of Thought".

Phases 1-3 occurred from approximately 1900 to 1950. From the period 1950 to 1957, the chief phases (continuing the list above) were:

¹⁴James Bordin. "Administration and the Personnel Service Worker," Personnel and Guidance Journal, Vol. 27 (September, 1954), 7-10.

4. Attempting to reconcile the "schools" and seeking out common elements in them.
5. Attempting to formulate ethical codes, and a pre-occupation with questions of the relationship of man with his fellows.
6. Considering the nature of man, and what this implies for guidance.¹⁵

The period 1950-1957 saw the leading writers in guidance turning to the literature of general philosophy and to the philosophy of education in order to work out a systematic theory. This was a significant change from the previous ten years in which theory builders turned not to philosophy, but to psychological research. The first step in this new direction was both psychological and philosophical, as might have been expected. Phenomenology, a child of both fields, provided a widely accepted model for guidance theory in this transition period.

The classic work of Snygg and Combs, Individual Behavior,¹⁶ published in 1949, was read with interest, as was Lewin's field-theory

¹⁵Carlton Beck. Philosophical Foundations of Guidance. Prentice Hall, Englewood, New Jersey, 1963, 35.

¹⁶D. Snygg and A. W. Combs. Individual Behavior. Harper, New York, 1949.

explanations of human behavior.¹⁷ Neither of these became a significant part of the journals of guidance until after 1957. Part of the initial acceptance of the "individualization" in counseling that was demanded by phenomenology might be credited as a reaction against the then current test-centeredness and type prediction in guidance. Whatever the reasons, the work of Snygg and Combs had a significant effect on the philosophical articles and books in guidance from that time on.

The period from 1958 to 1960 saw great commitments being made, and a rapid expansion of counselor training programs. The National Defense Education Act of 1958 and subsequent legislation provided funds for the upgrading and expanding of counseling staffs in secondary and elementary schools. The chief goals of these moves were the conservation of talent and the early identification of interests and abilities as a means to strengthening our national defense.

With new demands being made on the field of counseling and guidance, the leading writers of guidance-personnel literature called for an examination of the philosophical bases upon which counseling and other guidance activities were operating, and also upon what thoughtful bases they perhaps ought to operate. In the opinion of many,

¹⁷K. Lewin. A Dynamic Theory of Personality. McGraw-Hill, New York, 1935.

the key writer on the subject was C. Gilbert Wrenn¹⁸ of Minnesota. Wrenn spelled out his own views on the goals of counseling, and those of other leading theorists in guidance. He then attempted to relate these views to already systematized schools of thought in general philosophy. This approach, the identification of guidance with some single school of thought from general philosophy, had been tried before, but Wrenn was the first to discuss the various philosophical schools. Previous attempts at linking guidance with a philosophy had been merely the presentations of the given author's views as to which philosophy "fit" best with the views of guidance. Wrenn was the first to bring to the guidance literature a description of various contending philosophies, thus making guidance practitioners aware of them and attempting to stimulate them to evaluate which philosophy, if any, "fit" guidance. This was a significant step in the literature of the philosophy of guidance.

Wrenn found that instrumentalism or Deweyan pragmatism seemed to coincide with the ideas of most of the writers in the field of guidance, as had others who had attempted the same feat before him. Wrenn raised real questions as to whether or not that philosophy was

¹⁸C. Gilbert Wrenn. "Station and Role of the School Counselor," Personnel and Guidance Journal, Vol. 36 (November, 1957) 175-183.

adequate for the tasks ahead. At that point he struck upon a key point not mentioned by others who had tried to "identify" the philosophy of guidance. Even if the instrumentalism of John Dewey described practices and beliefs in the field, perhaps the appealing features of that philosophy might be found in another system which had the prerequisites for the future of guidance theory and practice. At one point Wrenn hinted that another philosophy would appeal to him "if the barriers were down." With that statement he set the stage for what might result in the most important advance in the philosophy of guidance since its inception. It is the removal of these seeming "barriers" that we will discuss later.

The continuation of the listing of philosophical trends in the guidance literature could be stated as:

7. Rather wide acceptance of phenomenology and/or field theory as the physical model for guidance.
8. A comparison of the credos of leading writers in guidance with existing "schools" in general philosophy and in the philosophy of education.
9. Examination of chief problems on dilemmas in guidance in light of the "schools" or "position" mentioned in Item 8 above.

10. Realization that philosophical aspects of guidance must be put in order if guidance is to meet the new challenges in which it is becoming embroiled.¹⁹

The question of human values, both social and individual, and how they affect counseling has been a source of much confusion to counselors. Arbuckle²⁰ presented a serious article which raised questions about the personal, ethical and religious values of the counselor and the effect these might have on the client. He reasoned that a counselor who was not possessed of a clearly defined set of values might have difficulty in his chosen profession. This same statement was made in the early 1900's by Frank Parsons. The issues that these men have raised are vital, and are commented upon later.

Also concerned with human values and deep life-meanings were Hagmaier and Gleason. These men have attempted to combine a given set of values (Christian) with the newer findings in psychology. Their synthesis, while it proceeded from a set of pre-existent values unacceptable to some, provided an approach which could be adapted by

¹⁹Carlton Beck. Philosophical Foundations of Guidance. Prentice Hall, Englewood, New Jersey, 1963, 37.

²⁰Dugald Arbuckle. "Five Philosophical Issues in Counseling," Journal of Counseling Psychology, Vol. 5, Fall, 1958, 211-215.

many counselors whose own philosophies of counseling were emerging; but, of course, they substituted their own "givens", which were either empirically or intuitively derived.

A symposium published in the Personnel and Guidance Journal provided an exercise in semantics concerning the counselor's own religious values. The participants found several areas of apparent agreement, but it may be that this agreement was chiefly at the level of "glossy terms" rather than upon fundamental presuppositions.²¹

Williamson,²² in approaching the question of counselor values, stated that the counselor cannot keep his own values completely out of the counseling situation. This, in itself, is a major presupposition shared by most of the leading writers. The counselor ought to "put his cards on the table" and assume the role of a teacher. In this case the teaching task would be that of showing the client how to live consistently and reasonably within the framework of the values chosen by or important to the client himself.

²¹Edward Dunell, James Maynihan, C. Gilbert Wrenn. "Symposium. The Counselor and His Religion," Personnel and Guidance Journal, Vol. 36 (April, 1958) 520-528.

²²Edmund Williamson. "Value Orientation in Counseling," Personnel and Guidance Journal, Vol. 36 (April, 1958) 520-528.

If Williamson's contention that the counselor must assume the role of "teacher of values", there may be a serious question as to the qualifications of the counselor to do this. It would seem that the lack of training in ethics and in general philosophy, which Wrenn and others have noted several times, might raise a real question for the future education of counselors. If the counselor is to assume the role of "teacher of values", it would seem that he must have at least some preparation in the field of philosophy upon which to draw.

Wrenn²³ explained the question of the counselor's dual responsibility to his client and to society. He stressed that certain religious and spiritual values must be taken into account. Wrenn's presentation stands in opposition to, or in ambivalent position toward, other well-regarded spokesmen in the field.

Various Philosophical Tenets

Williamson²⁴ stated that guidance-personnel work has arisen out of problems, not deductively from a system of philosophy. In fact,

²³C. Gilbert Wrenn. "Status and Role of the School Counselor," Personnel and Guidance Journal, Vol. 36 (November, 1957) 175-183.

²⁴E. A. Williamson. Student Personnel Service in Colleges and Universities. New York, McGraw-Hill, 1961, 10-19.

this was a primary strength of the whole enterprise. He reiterated points made earlier by Lloyd-Jones and others that student personnel work and guidance reflected a general education tone, that the tone has been set primarily by the institution in which it operated, and that the philosophy of instrumentalism seemed to be most congruent with the beliefs of guidance and personnel workers.

Patterson²⁵ joined several other key writers in guidance when he stated that the phenomenological model best described counseling theory and practice. In this he shared the usual nondirective aim of striving for "individual freedom and action" by actualizing and clarifying self-concepts. Patterson agreed with Williamson that the values of the counselor would enter into the counseling situation.

Mowrer,²⁶ in a thoughtful article exploring accepted basic premises of psychology, psychotherapy, and counseling, postulated a new concept of the mind-body problem which had interesting implications for the philosophy of guidance. The relationship between Mowrer's ideas and the usually accepted phenomenological model of human behavior must be reconciled or reevaluated. Mowrer, together with

²⁵Cecil H. Patterson. The Place of Values in Counseling and Psychotherapy. Journal of Counseling Psychology, Vol. 5 (Fall, 1958) 216-23.

²⁶Hobart Mowrer. "Some Philosophical Problems in Psychological Counseling," Journal of Counseling Psychology, Vol. 4 102-11.

Rollo May, Vikto Frankl, Dugald Arbuckle, Gordon Allport, Leona Tyler, William Luijpen, C. Gilbert Wrenn, Carl Rogers, and C. H. Patterson, had been speaking out for a return to genuine concern for individual man, for sincere commitments, for the uniqueness of life-styles. The work of these writers will bear careful attention as guidance moves toward a new stage of development. They are perhaps the precursors of what might be the revitalization of the field of guidance.

Tyler's article hinted at an existentialist approach to counseling, but did not use the term. She presented the right and responsibility of each counselor to adopt his own theories of therapy, philosophy, religion, and other important phases of personal value-orientation.

Smith²⁷ questioned the assumption that the accumulation of "healthy," productive individuals must necessarily produce a "healthy society." If this view becomes widespread, the present presuppositions of guidance will indeed need thoughtful revision. Smith's statement anticipated some of the findings of Daseialyse practice, discussed later.

Samler²⁸ presented support for the views of Allport regarding personal emphasis in counseling and therapy as he discussed the "tone"

²⁷M. B. Smith. Mental Health Reconsidered: A Special Case of Problem Values in Psychology, "The American Psychologist, Vol. 16 (1961) 299-306.

²⁸Joseph Samler. "An Examination of Client Strength and Counselor Responsibility," Journal of Counseling Psychology, Vol 1 (July, 1962) 5-11.

of guidance philosophy and the basic assumptions made. Samler made several clear statements of what the literature of guidance indicated for philosophical foundations. He spoke in particular about the responsibility of the counselor, the model of human behavior generally accepted in guidance work, and he attempted a new synthesis. Samler's writings, too, led in the direction of Daseianlyse assumptions; these were shared by many of the major writers, as has been previously indicated, although none have used the term to date.

Shoben²⁹ underscored Allport's plea for personalism in counseling by discussing the present emphasis on "client responsibility" in the writings of guidance and therapy.

Curran indicated a need for the discovery of personal values by the individual, rather than the imposition of "social values." He expressed the hope that such a personal formulation would dignify the individual and further the ideals of freedom. Curran's statement expressed a viewpoint which, as did Dupuis', cast doubt on the desirability of a group consensus as a criterion for action or a source of truth.

²⁹E. J. Shoben. "Personal Responsibility, Determination, and the Burden of Understanding," Personnel and Guidance Journal, Vol. 39 (1961) 342-348.

Arbuckle presented a plea for the personal dignity of the individual, and criticized some of Patterson's concepts of counseling for their manipulative quality. Both spoke for the dignity of man.

One of the closest approaches to the Daseinanalyse pointed toward a view in an article by Tyler.³⁰ She expressed dissatisfaction with certain established ideas in therapy and in counseling. Her ideas concerning the emphasis on the strengths of the client, rather than trying to effect a major restructuring, is existentialist-oriented. The tone of most of her works indicated a deep commitment to most of the major principles of Daseinanalyse counseling, although the term has thus far not appeared in any of her writings.

Murphy and Guze³¹ declared that the setting of limits in the counseling situation was congruent with the basic beliefs of many counselors. Indeed, such limit-setting could be an aid in allowing the client to come to make his own decisions. This reinforced several of Rogers' statements about the desirability of certain wide limits in the counseling situation.

³⁰Leona Tyler. "Minimum Change Therapy," Personnel and Guidance Journal, Vol. 38 (1960), 475-479.

³¹G. Murphy and S. Guze. "Setting Limits: The Management of the Manipulating Patient," American Journal of Psychotherapy, Vol. 14 (1960), 30-47.

Fisher and Roth³² stated five generally accepted views of human behavior and attempted to reveal the structure necessary for guidance research. Their remarks had many implications for the philosophical study of guidance and its presuppositions. The five views of human behavior "generally accepted" in guidance were of special interest:

1. Factors affecting behavior can be measured interdependently, but function interpendently.
2. Factors affecting behavior, functioning interdependently, are generally viewed as complexes of behavior patterns, or constellations of traits, rather than single elements.
3. Behavior is over-determined. (i. e., in research employing the usual one-instrument approach the multiple causation principle is often disregarded.)
4. Behavior is the effect of developmental sequences as well as of immediate responses. (i. e., factors which appear "related" must be assumed to exist "in depth and duration," according to the authors.

³²Margaret Fisher and Robert Roth. "Structure an Essential Framework for Research," Personnel and Guidance Journal, Vol. 8 (April, 1961), 639-644.

5. Behavior is free as well as determined. Unique factors appear as the result of developmental trends as well as independent of any recognizable factors in the immediate situation. (The authors follow this statement by mentioning that "standard error" allows for unique appearance. They state firmly that the range of possibilities is greater than the range of prediction.")

THE CATHOLIC COUNSELOR, SOME EXPLORATION

The System and the Counselor

Since Vatican Council II it must be apparent to all that there is not really a "Catholic Position" on anything, other than that regarding faith and morals. In essence this means that Catholics, by reason and by faith, believe in certain fundamental laws that govern the whole of creation. These laws are of a divine origin set down by God for peoples of all times. God holds rights over man and man likewise has certain rights and has certain duties toward God. Once these fundamental concepts are accepted and respected, the Catholic is free to discuss and hold views on any subject.

For example, let's take a current issue of concern--birth control or family planning. Since contraception is opposed to the fundamental laws laid down by God, it is not open to question. The Church, then does hold a 'position' regarding this subject and this position is unalterable and final. However, when speaking of problems, situations and events not directly governed by the fundamental laws, then it is possible for the Catholic to hold an opinion irrespective of creed. Thus, a Catholic can be a Republican or a Democrat, a conservative or a radical, a "hawk" or a "dove," etc., etc. These are not Catholic opinions; these are merely principles fostered by an individual

according to his own conscience. He believes, or he does not believe because he is a human being, not because he is a Catholic.

When one considers counseling the same is true. The Catholic viewpoint limits the counselor and the techniques he uses only insofar as these may tend to transgress the laws of God.

There is, then, no official system of Catholic counseling. As Robert Odenwald pointed out in his article regarding Catholic counseling techniques:

"Good Catholics, of course, are faithful to their Church dogma, but on subjects beyond its boundaries they form a group of varied thinkers, for the most part independent and occasionally even radical. It is true that there is a large majority of Catholic opinion that is in agreement concerning many aspects of the counseling relationship, of the techniques to be employed, of the goals to be achieved. However, we should bear in mind that there is no one system of counseling that Catholics as a whole would unanimously endorse. Let us cite as an example the variant opinions held by different Catholic priests, each of whom is prominent in the field of psychotherapy. The Rev. Charles A. Curran is a strong proponent of non-directive counseling. On the other hand, the Rev. Don Thomas Verner Moore could probably be classed as a psychobiologist; he strongly favors the psychoanalytic viewpoint. There are a number of attitudes on counseling techniques on which men as far from each other in certain respects would be in agreement because of their religious background. Some of these points--in fact, most of them--will not be limited to Catholics. Non-Catholics who follow the moral law will find themselves in considerable, if not in complete agreement with this point of view. Although Pope Pius XII frequently spoke or wrote on problems in this field, what he did was simply to restate the divine moral law, or to apply it more specifically. Accordingly, Non-Catholics should not be surprised to find themselves in agreement with the Pope's statements on psychotherapy, just as any number of

non-Catholics found truth and leadership in the statements of Leo XIII, Pius I, Pius XII and others on such socio-economic problems as the living wage or labor management relations."³³

The Catholic school counselor must indeed possess several attributes.

Curran said that ". . . the counselor must spend himself for others."³⁴

The substance of the concept was well expressed in the following remarks of Garrigou-Legrance with respect to the spiritual counselor:

"His charity ought to be disinterested and to incline him, not to draw hearts to himself, but to lead them to God."³⁵ The counselor's first responsibility is to keep the good of his patient ever foremost in his mind. He must not use his client to satisfy his own needs. He must have, at one and the same time, both disinterestedness and interest-
edness: the disinterestedness that protects him from the pitfalls of counter-transference, that is, of the transference by the counselor of his suppressed desires upon the client as object, and the interestedness that enables good rapport between himself and the client to be maintained.

³³Robert P. Odenwald. "Counseling Techniques from the Catholic Point of View," Handbook of Counseling Techniques, Macmillan Company, New York, 1963, 136.

³⁴Charles A. Curran. Counseling in Catholic Life and Education. Macmillan Company, New York, 1952, 37.

³⁵Garrigou-Legrance, R. The Three Ages of the Interior Life. Vol, I, P. 262. St. Louis: B. Herder Book Company, 1947. 147.

Further, Odenwald said, "the counselor should not dominate his patient is a general principle of great significance."³⁶ This is true even when moral issues are involved. A physician must treat endometritis, even though it may be the direct result of a criminal abortion. As a doctor, it is not his role to pass upon the moral, or for that matter, upon the legal aspects of such an abortion. On the other hand, he cannot morally advise such an abortion, or condone it, explicitly or implicitly. These same general principles apply in the field of psychotherapy.

What leads individuals to counseling are, many times, psychological problems. Moral issues may be involved, but it is not the counselor's function to attack them on moral grounds. He must, it goes without saying, not advocate or condone immorality. This is not always an easy middle course to steer. It is in such situations that a nondirective technique is often the more helpful, for it places responsibility on the client, where it belongs. There remains the possibility that the counselor's silence will be construed by the client as meaning approbation. In such a situation the counselor seems morally bound to express himself in some such manner as the following: "I feel it is my duty to tell you that my own moral principles forbid the course

³⁶Robert P. Odenwald. "Counseling Techniques from the Catholic Viewpoint." Handbook of Counseling Techniques, Macmillan Company, New York, 1963. 138.

of action that you are proposing. In such manners you are free to follow and, in fact, you must follow your own conscience. I merely want to say that I cannot give you support in this matter." Fortunately, the need for such remarks is rare, but at times they may be necessary.

"As a corollary to helping in the development of an inner hierarchy, the counselor assumes some responsibility for establishing a philosophy of life in his client."³⁷ It is only by such a course of action that psychological gains made in the counseling situation become permanently valuable to the individual. One is reminded of Gordon Allport's remarks in this connection, ". . . a third, intergative factor is required in the mature personality, namely a unifying philosophy of life." And later he writes: "Religion is the search for a value underlying all things, and as such is the most comprehensive of all the possible philosophies of life."³⁸ Here is another reason why a counselor should not impose his own philosophy of life on a client. The counselor can and should encourage the client to formulate and adopt a sound philosophy of life, but it would be beyond his function, and

³⁷Robert P. Odenwald. Counseling Techniques from the Catholic Point of View. Macmillan Company, New York, 1963. 140.

³⁸Gordon W. Allport. Personality a Psychological Interpretation. Henry Holt and Company, New York. 214-225.

undesirable for him, to decide what that philosophy of life should be. Furthermore, the counselor must be attuned to the philosophy that his client's philosophy of life may be more noble than is his own. He must guard against evaluating such concepts as out of touch with reality.

The Catholic Counselor Views the Client

Now that we have explored in brief what the counselor should be like, we are now ready to view how the Catholic counselor views the clients. Are there common principles on which all Catholic counselors rely during the counseling interview?

Catholic counseling does concern the whole man. The man of flesh as well as the man of spirit is present in the counseling interview.

Odenwald pointed out:

"The Baltimore catechism in 1884 presented the basic idea in these words: 'Man is a creature composed of body and soul. . . .' The insoluble riddle resulting from Cartesian dualism is incompatible with the attitude of the Church. So is the mechanistic outlook that flows from modern behavioristic monism. If man is a composite instead of a unit, then his body demands physical treatment and his soul demands psychological treatment; then there is not relationship between body and soul, or between psychotherapy and physical medicine. However in their work, nearly all medical men and most psychological counselors do not accept such a notion, if not explicitly or least by implication. A materialistic monism actually would leave no need for counseling as such; it could merely manipulate the environment in some form of situational therapy. Even environmental manipulation

would be almost impossible since it implies some choice. There would be nothing left to do but to follow fate. Spiritual monism is not today a popular philosophy. Yet, it would leave a broader field for counseling than, by implication, materialism does. Catholic counseling techniques should concern itself with the whole man and with all the factors that affect him, whether they be psychological or physical."³⁹

Curran stated: "Man is not only motivated by ideas but by what he feels in the dark and deep recesses of his emotional and instinctive being. . . . In the Christian Apostolate we must meet the needs of the whole man."⁴⁰

Since man has many powers or faculties which frequently are in disharmony, it is quite natural that some type of ordering be initiated, so that the personality may be saved from internal chaos. Perhaps the principal function of counseling is to assist the individual to arrive at a satisfactory state of inner equilibrium. It is generally conceded that, theoretically speaking, reason or intellect must rule over the emotions, and that within the realms of reason and of emotion there are greater goals and lesser goals. Agreement would be less unanimous as to the further application of a hierarchical system as proposed by Garrigou-Legrange: "We ought to live as reasonable beings and also children

³⁹Robert P. Odenwald. Counseling Techniques from the Catholic Point of View. Macmillan Company, New York, 1963. 139-140.

⁴⁰Charles A. Curran. Counseling in Catholic Life and Education. Macmillan Company, New York, 1952. 48.

of God redeemed by His only Son. We must not only submit our passions to reason, but subordinate reason itself to faith, to the spirit of faith, and subject all our natural activity to the life of grace and charity, in fidelity to the Holy Ghost."⁴¹ Counseling whether of a devout Catholic, or of other pious theists, must take into consideration and respect this natural hierarchy in their lives.

The Catholic counselor should first of all respect the individual's rights as a child of God. The counselor must also assume that the client is responsible for his actions. Man is guided by conscience and his actions will be rewarded and punished by that conscience.

From what has just been said about the individual and his responsibility it is easy to understand that the Catholic point of view favors the concept that every normal individual possesses tremendous powers of self-direction and of self-improvement. Eugene Cardinal Tisserant in his preface to Father Curran's Counseling in Catholic Life and Education writes: "But among the many things that the Catholic Church through her great scholars has given mankind, is an abiding confidence

⁴¹Garrigou-Legrange, R. The Three Ages of the Interior Life. Vol. 1, p. 262. St. Louis: B. Herder Book Company, 1947. 208.

and assurance that man can, with God's help, overcome the disorder of his wounded nature in the saving grace of Christ."⁴²

According to Frederich H. Allen, "at a time when the world needs new orientation to the essential place of the individual, we need to emphasize the strengths of human nature and its capacity for self-responsibility."⁴³

In this chapter a general "overview" of Catholic counseling as a system was presented. By reviewing current Catholic thought concerning the counselor and his relationship to the client a foundation for the heart of this report--the extensive study of guidance in various schools in Kansas--was laid. In the next chapter the result of this study will be given. These results serve to implement and further strengthen the hypothesis that (1) there is no definite system of Catholic counseling, (2) there are certain techniques the Catholic counselor uses, (3) the Catholic counselor has a special way of regarding or 'looking' at the client, and (4) a divergence of philosophies of guidance is possible for Catholic counselors.

⁴²Charles A. Curran. Counseling in Catholic Life and Education. Macmillan Company, New York, 1952. 108.

⁴³Frederich H. Allen. Psychotherapy with Children. W. W. Norton, New York. 306.

SURVEY PROCEDURE AND RESULTS

Introduction

The heart of this report concerns investigations made into the philosophy of Catholic school counseling. A questionnaire was prepared and organized, a copy of which may be found in Appendix A.

The purpose of the questionnaire was to survey various Catholic educators and counselors regarding their ideas concerning Catholic counseling philosophy and practices.

Procedures Used

The questionnaire was originally sent to nearly every Catholic elementary school, Catholic high school and Catholic college in the State of Kansas. Several questionnaires were also sent to many Catholic colleges in different locations in the United States. Those participating can be found in Tables I, II, and III, Pages 36, 37, and 38. Every type of Catholic school was included in the survey. People from three kinds of vocations at three levels took part. (See Table IV, Page 39.) The greatest concentrations were Sisters, but priests and laymen also took part.

TABLE I
ELEMENTARY SCHOOLS TAKING PART IN THE SURVEY

Name of School	City	State	Enrollment
Sacred Heart	Arkansas City	Kansas	168
Sacred Heart	Atchison	Kansas	166
St. Benedicts	Atchison	Kansas	277
St. Joseph	Atchison	Kansas	210
Sacred Heart	Atwood	Kansas	176
St. John's	Beloit	Kansas	300
Sacred Heart	Bonner Springs	Kansas	146
St. Patrick's	Chanute	Kansas	171
Holy Name	Coffeyville	Kansas	130
Sacred Heart	Colby	Kansas	180
Perpetual Help	Concordia	Kansas	322
St. Joseph	Conway Springs	Kansas	198
St. Mary's	Derby	Kansas	370
St. Mary's of the Pl.	Dodge City	Kansas	202
Sacred Heart	Dodge City	Kansas	552
St. Joseph	Ellinwood	Kansas	181
St. Mary's	Ellis	Kansas	346
Sacred Heart	Emporia	Kansas	341
St. Mary's	Fort Scott	Kansas	125
Annunciation	Frankfort	Kansas	126
St. Mary's	Garden City	Kansas	530
St. Anthony's	Garden Plain	Kansas	135
St. Patrick's	Great Bend	Kansas	284
St. Rose of Lima	Great Bend	Kansas	362
St. John	Hanover	Kansas	156
St. Leo	Horton	Kansas	126
St. Theresa	Hutchison	Kansas	288
St. Andrew	Independence	Kansas	159
St. Xavier	Junction City	Kansas	455
Christ the King	Kansas City	Kansas	1012
St. Joseph	Shawnee	Kansas	1130
St. Agnes	Shawnee Mission	Kansas	1137
St. Thomas Aquinas	Wichita	Kansas	137
School of the Magdalen	Wichita	Kansas	77

TABLE II
HIGH SCHOOLS TAKING PART IN THE SURVEY

Name of School	City	State	Enrollment
Maur Hill	Atchison	Kansas	*
St. John	Beloit	Kansas	111
Notre Dame	Concordia	Kansas	106
St. Joseph Military	Hays	Kansas	457
St. Theresa	Hutchison	Kansas	118
St. Xavier	Junction City	Kansas	181
Bishop Ward	Kansas City	Kansas	1226
Immaculata	Leavenworth	Kansas	398
Monsignor Luckey	Manhattan	Kansas	187
Ursuline Academy	Paola	Kansas	138
St. Patrick's	Parsons	Kansas	145
St. Mary's	Pittsburg	Kansas	138
Sacred Heart	Salina	Kansas	330
St. Peter and Paul	Seneca	Kansas	156
St. Joseph	Shawnee	Kansas	448
Bishop Miege	Shawnee Mission	Kansas	1085
Tipton High	Tipton	Kansas	68
Hayden	Topeka	Kansas	969
Sacred Heart Academy	Wichita	Kansas	416
Chaplain Kaupun	Wichita	Kansas	656
Mt. Carmel Academy	Wichita	Kansas	396
St. Mary's	Wichita	Kansas	212

TABLE III
COLLEGES AND UNIVERSITIES TAKING PART IN SURVEY

Name of School	City	State	Enrollment
Rockhurst College	Kansas City	Missouri	--
St. Benedicts College	Atchison	Kansas	--
University of Portland	Portland	Oregon	--
St. Gregory's College	Shawnee	Oklahoma	--
Marymount College	Salina	Kansas	--
Bellarmino College	Louisville	Kentucky	--
Marquette University	Milwaukee	Wisconsin	--
Catholic University	Washington D. C.		--

TABLE IV
DISTRIBUTION OF RELIGIOUS AND LAY PERSONNEL TAKING
PART IN THE STUDY

Level	Nuns	Priests	Lay Counselors
Elementary School	30	2	0
High School	14	12	4
College	<u>1</u>	<u>9</u>	<u>6</u>
	45	23	10

The first section of the questionnaire was informational. The person participating was required to state the (1) size of school, (2) what his duties were and (3) what courses he had taken in the field of guidance. This was simply a general inventory of the person's qualifications to take part in the survey. (See Appendix A)

The second part of the questionnaire was divided into several services of guidance. Questions concerning administration, counseling techniques, placement, inventory services were included. Some general guidance principles were interspersed throughout the questionnaire. These were merely statements. The persons participating in the survey answered by (1) agreeing strongly, (2) agreeing mildly, (3) disagree mildly, and (4) disagree strongly.

Four possibilities provided the respondent with more freedom of choice than a mere 'forced choice' of agree and disagree.

The third section dealt specifically with the philosophy of the Catholic counselor. Incomplete statements were given and a set of four statements were given to complete the sentence. The person completing the form was to choose the one response that best expressed his beliefs. The answers were correlated with a "philosophy grid" which was based on those given by Snygg and Coombs.

The answers were compared to the various philosophical tenets of Neo-Theomism, Realism, Experimentalism, Existentialism, and Idealism.

It was assumed that not all of the educators' philosophies agreed with the correlation between these philosophies and the statements on the questionnaires. However, some attempt at such a comparison had to be made since definite choices had to be offered. It must be pointed out that this attempt to classify a person according to established philosophy is open to question. The precision of comparison also showed several discrepancies. However, some degree of similarity between the statements and actual philosophy as explored in Chapter 2 was presented.

Questionnaire Results Regarding Catholic

Counseling Administration

As was stated previously, the first part of the second section of the questionnaire dealt with the Catholic counselor and administration of a Catholic school guidance program. The results can be found in Table V. One of the purposes of this section was to determine just how Catholic educators and counselors felt that the guidance programs in the Catholic schools would be implemented and made feasible.

Question number one queried those taking part in the survey on whether they felt that group guidance, such as in homerooms, was the answer to the problem of guidance in the Catholic school. This question was asked since other financial responsibilities often prevent the Catholic school from hiring full time counselors and implementing a

TABLE V
 *BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 ADMINISTRATION

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Group guidance, such as in home-rooms, is the answer to the problem of guidance in the Catholic schools.	3	18	49	29
The Catholic counselor should necessarily have his undergraduate training at a Catholic college.	27	29	28	17
It would be more desirable to get nuns and priests certified and then assume counseling duties, than to hire certified laymen.	10	18	39	33
The Catholic school system would have to get funds under the National Defense Education Act to be able to operate an organized guidance program.	31	29	25	15
Such a system would include elementary as well as secondary schools.	51	37	13	0
Guidance has been an area of particular neglect in the Catholic schools in the past.	35	28	27	11
The major concern of Catholic guidance would be the remedial, mal-adjusted, and un-ruly student of the school.	9	15	21	57

TABLE V (Continued)

The Administration should, if such a system were adopted, provide time for each student to confer with guidance counselor.	75	21	4	0
--	----	----	---	---

*Per Cent variation due to discrepancies in completing statement. Thus some totals equal 101% or 99%, etc.

guidance program. This was definitely a critical question at the elementary level since none of the schools interviewed had school counselors. It was interesting to note that no Catholic elementary school had school counselors and every one of them left guidance up to individual classroom teachers. Still, 65 per cent of those responding felt that group guidance was not the answer to the Catholic school program. At the high school level the disagreement with this statement was even more pronounced. Eighty per cent of those interviewed felt that only group guidance would not solve the problem as to how to administer guidance. At the University level 90 per cent showed disagreement. Thus, over-all, 78 per cent of those responding felt that group guidance would not be the best way to implement a guidance program.

Thus, individual counseling is still regarded as essential.

While undoubtedly the respondents felt that several aspects of the guidance program could be fitted into a group setting, but, nevertheless,

a program facilitated exclusively by group guidance activities was rejected by the respondents.

The second question in the administration unit concerned itself with counselor qualifications. The statement read: The Catholic counselor should necessarily have his undergraduate training at a Catholic college. A wide split can be seen in the results. On the grade school level 75 per cent indicated that a Catholic college training was essential. On the high school level the number in agreement was 60 per cent, while only 30 per cent of college level respondents were in agreement. Thus, it seems from the results that the higher the level of counseling, the less need for a Catholic university training. In other words, the respondents who dealt with very young students felt the Catholic counselor must have a foundation based on Catholic college training. But those professors, administrators and counselors who deal with college students felt that this training was not essential. The over-all results (Tables VA, VAA, VAAA, Pages 45, 47 and 49) show a very definite split on this subject. Thus, this question would be a cause for great debate and discussion.

The majority of those interviewed indicated quite strongly that it would not be more desirable to get nuns and priests certified than to hire lay counselors. It should be noted that here, as in the previous question, as the level of education went up, so also did the disagreement

TABLE VA

*BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES

ADMINISTRATION - GRADE SCHOOL

Question	Agree		Disagree	
	Strongly	Mildly	Mildly	Strongly
	%	%	%	%
Group guidance, such as in home-rooms, is the answer to the problem of guidance in the Catholic schools	15	20	40	25
The Catholic counselor should necessarily have his undergraduate training at a Catholic college.	40	35	20	5
It would be more desirable to get nuns and priests certified and then assume counseling duties, than to hire certified laymen.	15	25	40	20
The Catholic school system would have to get funds under the National Defense Education Act to be able to operate an organized guidance program.	45	25	15	15
Such a system would include elementary as well as secondary schools.	75	20	5	0
Guidance has been an area of particular neglect in the Catholic schools in the past.	40	15	25	20
The Major concern of Catholic guidance would be the remedial, mal-adjusted, and un-ruly students of the school	5	15	25	55

TABLE VA (Continued)

The administration should, if such a system were adopted, provide time for each student to confer with guidance counselor.	65	35	0	0
--	----	----	---	---

*Per Cent variation due to discrepancies in completing statement. Thus some totals equal 101% or 99%, etc.

TABLE VAA

*BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES

ADMINISTRATION - HIGH SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Group guidance, such as in home-rooms, is the answer to the problem of guidance in the Catholic schools.	0	20	45	35
The Catholic counselor should necessarily have his undergraduate training at a Catholic college.	25	35	30	10
It would be more desirable to get nuns and priests certified and then assume counseling duties, than to hire certified laymen.	15	20	35	30
The Catholic school system would have to get funds under the National Defense Education Act to be able to operate an organized guidance program.	25	40	20	15
Such a system would include elementary as well as secondary schools.	40	40	20	0
Guidance has been an area of particular neglect in the Catholic schools in the past	30	30	35	5
The major concern of Catholic guidance would be the remedial, mal-adjusted, and un-ruly students of the school.	10	5	10	75

TABLE VAA (Continued)

The administration should, if such a system were adopted, provide time for each student to confer with guidance counselor.	80	15	5	0
--	----	----	---	---

*Per Cent variation due to discrepancies in completing statement. Thus some totals equal 101% or 99%, etc.

TABLE VAAA

*BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES

ADMINISTRATION - UNIVERSITIES

Question	Agree		Disagree	
	Strongly	Mildly	Mildly	Strongly
	%	%	%	%
Group guidance, such as in home-rooms, is the answer to the problems of guidance in the Catholic schools.	0	10	65	25
The Catholic counselor should necessarily have his undergraduate training at a Catholic school.	10	20	35	35
It would be more desirable to get nuns and priests certified and then assume counseling duties, than to hire certified laymen.	0	10	45	45
The Catholic school system would have to get funds under the National Defense Education Act to be able to operate an organized guidance program.	25	15	45	15
Such a system would include elementary as well as secondary schools.	45	40	15	0
Guidance has been an area of particular neglect in the Catholic schools in the past.	40	40	20	0

TABLE VAAA (Continued)

The major concern of Catholic guidance would be the remedial, mal-adjusted, and un-ruly students of the school.	5	35	35	25
The administration should, if such a system were adopted, provide time for each student to confer with guidance counselor.	65	25	10	0

*Per Cent variation due to discrepancies in completing statement. Thus some totals equal 101% or 99%, etc.

with the statement. Forty per cent of elementary school personnel stated that this would be feasible, while 35 per cent of high school and only 10 per cent of university respondents agreed with the statement.

Thus, on the question of who will do the counseling, the results pointed to the layman. The lay counselor, with his assumed broad education was considered to be desired. This finding seems to correlate very highly with the new "era of the layman" in Catholic action. The layman's role in Church affairs as well as in education is coming to be more and more significant.

The question of financing was touched on briefly in statement four: The Catholic school system would have to get funds under the NDEA to be able to operate an organized guidance program. Are federal funds necessary? Would the program be parish supported as is the school? Sixty per cent agreed that federal funds would have to be allocated. Seventy per cent of the elementary personnel and 65 per cent of high school personnel taking part indicated that federal help was necessary. Yet, it was interesting to note that of the college and university personnel taking part in the survey, sixty per cent disagreed with the statement and only 40 per cent responded that federal funds were essential to the success of the program.

The next statement queried the respondents as to whether or not they thought that elementary schools should be included in a Catholic

school guidance program. Eighty-seven per cent responded in the affirmative. As could be expected, 95 per cent of the elementary school personnel agreed with the statement, while 80 per cent of high school personnel and 88 per cent of university faculty members agreed. Guidance must take into account the individual needs of elementary school students!

That guidance has been an area of particular neglect in Catholic schools was agreed to by 63 per cent of those interviewed. The breakdown went as follows: elementary personnel, 55 per cent; high school, 60 per cent; college and university, 80 per cent. Thus, there is a general agreement that the Catholic school has not done a very good job in offering the student guidance services in the past.

The next question was stated as follows: The major concern of Catholic guidance would be the remedial, mal-adjusted, and un-ruly students of the school. An over-whelming majority disagreed with this statement (78 per cent). Obviously, the respondents could not justify confining guidance services to these students alone.

The greatest agreement concerning any question on the administration section of the questionnaire was found in the responses to the final question concerned with administration of guidance. Ninety-six per cent agreed that if a program were adopted, it would be up to the administration to allow students special time during the school day

to talk to the counselor, and this service would not be merely confined to after school "get-togethers."

Questionnaire Results Regarding Catholic Counseling:
Counseling

The first question of section two stated that in any case involving a decision, this decision must be left up wholly to the individual making it. Sixty-nine per cent agreed with this statement. The client centered philosophy seems to have guided several respondents.

The respondents seemed divided on the issue of psychoanalysis. Forty-one per cent indicated that psychoanalysis should have a prominent place in Catholic counseling, while 59 per cent disagreed. The results are contained in Table VI, Page 54. It was interesting to note that the biggest dissent, 75 per cent, came from the members of college faculties taking part in the survey. (See Tables VIA, VIAA, and VIAAA, Pages 56, 58, and 60) On the other hand, 80 per cent of elementary school respondents, and only 30 per cent of high school respondents agreed with the statement. The reasons for these results are not evident. Perhaps faculty members of universities and colleges indicated that this stress on the "childhood experiences" was far removed from the college situation, while those elementary school

TABLE VI
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 COUNSELING

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
In any case involving a decision, this decision must be left wholly up to the individual making it.	31	38	21	10
The Catholic counselor must respect the counselees right to strict confidence, even though he may be on the brink of harming himself or others.	39	27	17	18
Counseling should be more concerned with the development of the "whole child" than with his self-concept.	39	35	21	5
Techniques of Psychoanalysis should have a prominent place in Catholic counseling.	11	27	31	28
The main concern of Catholic counseling is to help students resolve inner conflicts, problems, etc. concerning their faith.	3	9	31	58
The urging of the individual toward any basic life decision has no place in Catholic guidance.	13	1	18	58

TABLE VI. (Continued)

Client centered counseling (counseling that leaves the resolution of student problems up to the student himself), as opposed to directive counseling is the preferred process of Catholic guidance.	27	68	13	13
While guidance services are for all pupils, the central concern is for the essentially normal individual.	31	31	23	15
One of the counselor's main jobs is to cope with the discipline problems of the school.	3	7	23	67
Testing is the major concern performed by the counselor.	7	10	29	55
Catholic guidance could best be defined in terms of philosophy not processes.	18	31	27	15
The function of Catholic counseling is to make the individual more aware of himself and of his environment.	48	37	10	7
The function of Catholic counseling is to help the individual to understand his unique relationship to God.	38	39	17	7
There are certain absolute values which the Catholic counselor will use to modify the behavior of the counselee.	45	38	10	9

TABLE VIA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 COUNSELING - GRADE SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
In any case involving a decision, this decision must be left wholly up the individual making it.	20	25	40	15
The Catholic counselor must respect the counselees right to strict confidence, even though he may be on the brink of harming himself or others.	40	25	20	15
Counseling should be more concerned with the development of the "whole child" than with his self-concept.	60	5	20	15
Techniques of psychoanalysis should have a prominent place in Catholic counseling.	25	55	15	5
The main concern of Catholic counseling is to help students resolve inner conflicts, problems, etc. concerning their faith.	0	20	45	35
The urging of the individual toward any basic life decision has no place in Catholic guidance.	0	0	15	85

TABLE VIA (Continued)

Client centered counseling (counseling that leaves the resolution of student problems up to the student himself). As opposed to directive counseling is the preferred process of Catholic guidance.	40	40	5	15
While guidance services are for all pupils, the central concern is for the essentially normal individual.	35	20	40	5
One of the counselor's main jobs is to cope with the discipline problems of the school.	5	5	30	60
Testing is the major activity performed by the counselor.	5	5	30	60
Catholic guidance could best be defined in terms of philosophy not processes.	40	25	15	20
The function of Catholic counseling is to make the individual more aware of himself and of his environment.	35	45	20	0
The function of Catholic counseling is to help the individual to understand his unique relationship to God.	45	55	0	0
There are certain absolute values which the Catholic counselor will use to modify the behavior of the counselee.	35	60	5	0

TABLE VIAA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 COUNSELING - HIGH SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
In any case involving a decision, this decision must be left wholly up to the individual making it.	40	30	20	10
The Catholic counselor must respect the counselees right to strict confidence, even though he may be on the brink of harming himself or others.	45	25	10	20
Counseling should be more concerned with the development of the whole child than with his self-concept.	35	45	15	5
Techniques of psychoanalysis should have a prominent place in Catholic counseling.	10	20	35	35
The main concern of Catholic counseling is to help students resolve inner conflicts, problems, etc. concerning their faith.	10	10	15	65
The urging of the individual toward any basic life decision has no place in Catholic guidance.	25	0	15	60

TABLE VIAA (Continued)

Client centered counseling (counseling that leaves the resolution of student problems up to the student himself). As opposed to directive counseling is the preferred process of Catholic guidance.	30	40	20	10
While guidance services are for all pupils, the central concern is for the essentially normal individual.	30	30	15	25
One of the counselor's main jobs is to cope with the discipline problems of the school.	5	5	10	80
Testing is the major activity performed by the counselor.	10	10	25	55
Catholic guidance could best be defined in terms of philosophy not processes.	15	35	30	20
The function of Catholic counseling is to make the individual more aware of himself and of his environment.	60	25	5	10
The function of Catholic counseling is to help the individual to understand his unique relationship to God.	40	45	10	5
There are certain absolute values which the Catholic counselor will use to modify the behavior of the counselee.	50	35	10	5

TABLE VIAAA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 COUNSELING - UNIVERSITIES

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
In any case involving a decision, this decision must be left wholly up to the individual making it.	30	55	10	5
The Catholic counselor must respect the counselees right to strict confidence, even though he may be on the brink of harming himself or others.	30	30	25	15
Counseling should be more concerned with the development of the "whole child" than with his self-concept.	30	40	30	0
Techniques of psychoanalysis should have a prominent place in Catholic counseling.	5	20	40	35
The main concern of Catholic counseling is to help students resolve inner conflicts, problems, etc. concerning their faith.	0	0	45	55
The urging of the individual toward any basic life decision has no place in Catholic guidance.	10	5	30	55

TABLE VIAAA (Continued)

Client centered counseling (Counseling that leaves the resolution of student problems up to the student himself). As opposed to directive counseling is the preferred process of Catholic guidance.	10	65	15	10
While guidance services are for all pupils, the central concern is for the essentially normal individual.	30	40	20	10
One of the counselor's main jobs is to cope with the discipline problems of the school.	0	10	35	55
Testing is the major activity performed by the counselor.	5	20	35	40
Catholic guidance could best be defined in terms of philosophy not processes.	0	35	35	30
The function of Catholic counseling is to make the individual more aware of himself and of his environment.	40	40	15	5
The function of Catholic counseling is to help the individual to understand his unique relationship to God.	25	25	40	10
There are certain absolute values which the Catholic counselor will use to modify the behavior of the counselee.	40	30	10	20

faculty members, who deal with the very young children each day, felt a tremendous need to emphasize this technique. Whatever explanation we would give would be conjecture so none will be attempted.

The fifth question of the counseling section was the first in which a definite choice needed to be made concerning how Catholic counseling is concerned with spiritual and religious tenets. The question stated that the main concern of Catholic counseling is to help students resolve conflicts concerning their faith. Interestingly enough, 89 per cent of those responding disagreed with this statement. Those questioned felt that counseling was not to be a mere "religion sounding board" for student problems concerning his faith. This should be left up to the priest in the role of priest, not to the priest in the role of counselor. This is not the job of the priest as counselor, or of the nun as counselor. This is not to say that such a problem could not enter into the broad perspective of counseling. It merely meant that this should not be the main concern of the Catholic counselor.

"The urging of the individual toward any basic life decision has no place in Catholic guidance." This statement was submitted to see just how far or how much the Neo-Thomist authoritarian stance of a previous era in education would influence the respondents' answers. It was theorized that the more existentialistic the philosophy of the respondent, the more likely he would disagree with the statement. The results

showed that 86 per cent of those queried disagreed with the statement. In fact, 68 per cent disagreed strongly. Thus, to the vast majority of the respondents this basic life decision must be left wholly up to the counselee, definitely an existentialistic contention!

The vast majority (84 per cent) indicated that client centered counseling as opposed to directive counseling was the preferred process of Catholic counseling. This finding is re-affirmed throughout the questionnaire.

In many journals and publications concerning counseling the term "guidance" has come to be nearly synonymous with testing. Testing has become a major activity, if not the major activity of many counselors. This is especially true on the high school level. Several counselor's major activities concern such things as coaching students in order to enable them to pass various scholarship tests, giving tests, scoring tests, and interpreting all kinds of tests, from aptitude and achievement to personality and interests. But is this, or should this be the counselor's major activity? An overwhelming number of respondents disagreed with this contention (84 per cent).

Most of those questioned felt that the major concern of the counselor is the essentially normal individual. In fact, 62 per cent indicated this to be the case. One must notice the phrase "central concern." Those questioned were not given an opportunity to express what they would do

with the deviate--whether they would counsel him, refer him, or ignore him. The fact is simply that the major concern, the major need is for counseling of the normal individual. Since this would mean the "average pupil," or the well adjusted pupil, it would be on this area that the counselor could work with the greatest number of counselees and probably render the greatest service.

Concerning what should be the major function of the Catholic counselor, one can see from the table that 85 per cent felt that the major function of the counselor was to help the individual to understand and become more aware of himself and his environment. This finding correlates very highly with question number one in part three of the questionnaire which deals with the same aspects of the counseling situation. (See Table VI, Page 54)

However, these findings were somewhat counter balanced by the results obtained from the next statement which was: "The function of Catholic counseling is to help the individual to understand his unique relationship to God." Seventy-seven per cent agreed with this statement. Perhaps the respondents felt that by helping the individual to understand his relationship to God, the counselor was truly helping the counselee to "become more aware of himself."

The final question concerning the "counseling process" stated that there are certain absolute values which the Catholic counselor will

use to modify the behavior of the counselee. In other words, are there certain absolute truths on which the counselor must base his work?

These absolute, and unchangeable values will be used in such a way to guide the individual to his own self-understanding and self-fulfillment.

No less than 83 per cent agreed with this assumption.

Questionnaire Results Regarding Catholic Counseling:

Placement

The results of the placement section of the questionnaire can be found in Table VII. An interesting finding pointed out that most of the respondents could not agree as to whether they, as counselors, should make it a point to place students in Catholic colleges. Forty-four per cent agreed while 56 per cent disagreed. This a few more felt that it was not so essential to try to get their clients into Catholic colleges. Unfortunately, a poll as to why they answered the way they did was not taken. A few years back, the Bishop's permission to attend a non-Catholic college was necessary before a student was able to attend. However, in recent years this requirement has been dropped, and there seems to be a consensus that it is not so important which college the student attend, but "how" the student is disposed spiritually. In other words, it is not the college that causes one to lose his faith, but rather the student's own weakness and self-doubt

TABLE VII
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 PLACEMENT

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Catholic counselors would make it a point to place students in Catholic schools, colleges, etc.	15	29	35	21
Because of the lack of vocational courses in our Catholic schools, it would be unrealistic to have placement, for our students would not be trained in any vocational skills.	7	11	33	49
The Catholic must be concerned about certain conditions, persons, etc., connected with a job, than with the material remuneration it offers.	15	49	25	11
In job placement the Catholic is more concerned with its value to society (every man in the best suited job) than he is with the individual's special needs.	5	15	43	38
The most important thing in determining if a student should attend a non-Catholic college is what effect it will have on his faith.	25	25	32	18
The decision of occupational choice is solely up to the counselee and does not concern the counselor.	11	23	29	37

regarding his faith. Thus, Catholic college placement is not deemed essential by most Catholic school counselors. In connection with this the results of question number five of the Placement section are quite revealing. The question is stated: "The most important thing in determining if a student should attend a non-Catholic college is what effect it will have on his faith." Amazingly, 50 per cent agreed and 50 per cent disagreed with this statement.

Regarding the decision of occupational choice, 60 per cent felt that this choice should be solely up to the counselee. Here we see the notion of client centered counseling being re-affirmed. For the results of the remainder of the placement section, please consult Table VII, Page 66. (Grade level results can be found in Tables VIIA, VIIAA, and VIIAAA, Pages 68, 69, and 70.)

Questionnaire Results Regarding Catholic Counseling:

Inventory and Principles

Regarding the Inventory section these are the basic conclusions drawn from survey results:

1. Test scores are not the most accurate barometer to use in determining whether or not a student should go on to college. (53 per cent.)
2. The school would not have on file information regarding only Catholic colleges or certain recommended colleges. (98 per cent.)

TABLE VIIA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 PLACEMENT - GRADE SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Catholic counselors would make it a point to place Catholic students in Catholic schools, colleges, etc.	15	25	55	5
Because of the lack of vocational courses in our Catholic schools, it would be unrealistic to have placement, for our students would not be trained in any vocational skills.	15	20	40	25
The Catholic must be concerned about certain conditions, persons, etc., connected with a job, than with the material remuneration it offers.	5	60	20	15
In job placement the Catholic is more concerned with its value to society (every man in the best suited job) than he is with the individual's special needs.	0	15	45	40
The most important thing in determining if a student should attend a non-Catholic college is what effect it will have on his faith?	40	15	25	20
The decision of occupational choice is solely up to the counselee and does not concern the counselor.	15	20	45	20

TABLE VIIIA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 PLACEMENT - HIGH SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Catholic counselors would make it a point to place Catholic students in Catholic schools, colleges, etc.	10	35	35	20
Because of the lack of vocational courses in our Catholic schools, it would be unrealistic to have placement, for our students would not be trained in any vocational skills.	5	10	35	50
The Catholic must be concerned about certain conditions, persons, etc. connected with a job, than with the material remuneration it offers.	25	35	30	10
In job placement the Catholic is more concerned with its value to society (every man in the best suited job) than he is with the individual's special needs.	10	15	40	35
The most important thing in determining if a student should attend a non-Catholic college is what effect it will have on his faith?	25	25	30	20
The decision of occupational choice is solely up to the counselee and does not concern the counselor.	15	15	25	45

TABLE VIIAAA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 PLACEMENT - UNIVERSITIES

Question	Agree		Disagree	
	Strongly	Mildly	Mildly	Strongly
	%	%	%	%
Catholic counselors would make it a point to place Catholic students in Catholic schools, colleges, etc.	15	30	15	40
Because of the lack of vocational courses in our Catholic schools, it would be unrealistic to have placement, for our students would not be trained in any vocational skills.	5	10	25	60
The Catholic must be concerned about certain conditions, persons, etc. connected with a job, than with the material remuneration it offers.	5	60	25	10
In job placement the Catholic is more concerned with its value to society (every man in the best suited job) than he is with the individual's special needs.	5	20	40	35
The most important thing in determining if a student should attend a non-Catholic college is what effect it will have on his faith?	10	35	45	10
The decision of occupational choice is solely up to the counselee and does not concern the counselor.	0	35	25	40

3. I. Q. Scores and the like would be available only to the student and no other party. (12 per cent.)

The results of the Inventory and Principles section can be found in Table VIII. Tables VIIIA, VIIIAA, and VIIIAAA, Pages 74, 76 and 78, show the grade level results.

Questionnaire Results Regarding Catholic Counseling:

Philosophy

To attempt to distinguish a definite philosophy of Catholic counseling is, at best, a risky enterprise. Undoubtedly many existentialists will use Thomistic tenets in some individual cases and vice versa. The point is that several philosophies may be combined in working out the solution of a particular problem. But the attempt was to see if some trend could not develop. "Is there not an overall view of counseling? If so, what does it entail?" The overall results can be found in Table IX, Page 80. The individual results can be found in Tables IXA, IXAA, and IXAAA, Pages 82, 84 and 86.

Question number one allowed the respondents to complete the following statement: Most essentially, the Catholic counselor's philosophy should be that of". The phrasing of this question was purposely vague and somewhat ambiguous. This would allow for the greatest possible freedom of choice, and would allow the respondent to take into account the many aspects that go into a "philosophy."

TABLE VIII
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 INVENTORY AND PRINCIPLES

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Test scores and grades would be the most accurate barometer to use in determining whether or not a student should go on to college.	9	39	38	15
The school would have on file information regarding only Catholic colleges or certain recommended colleges.	1	1	38	59
I. Q. scores and the like would be available only to the student and no other party.	1	11	42	47
Guidance services are more preventive than curative.	37	29	21	13
Fear is sometimes useful in stimulating new insights and learnings.	18	41	27	15
To be concerned with a student's self concept is apparently another modern invention that goes along with molly-coddling students.	3	5	39	53
Vocational and Educational Guidance should be the emphasized areas; personal problems should be left up to a priest.	0	15	38	48

TABLE VIII Continued

Ideally, the guidance worker is a staff officer or consultant rather than a line officer giving orders.	69	21	7	3
Failure in the school implies a failure of the school.	5	27	29	39
All students need help during some time in their schooling.	51	39	7	3
The ultimate test of guidance is the number of children who are developing wholesomely and with increasing capacity for self-guidance.	57	29	10	5
Guidance is a function of the certified counselor only.	1	18	48	33

TABLE VIII
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 INVENTORY AND PRINCIPLES - GRADE SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Test scores and grades would be the most accurate barometer to use in determining whether or not a student should go on to college.	0	45	40	15
The school would have on file information regarding only Catholic colleges or certain recommended colleges.	0	5	20	75
I. Q. scores and the like would be available only to the student and no other party.	5	15	25	55
Guidance services are more preventive than curative.	45	25	15	15
Fear is sometimes useful in stimulating new insights and learnings.	20	25	40	15
To be concerned with a student's self concept is apparently another modern invention that goes along with molly-coddling students.	5	15	15	65
Vocational and Educational Guidance should be the emphasized areas; personal problems should be left up to a priest.	0	15	20	65

TABLE VIIIA Continued

Ideally, the guidance worker is a staff officer or consultant rather than a line officer giving orders.	70	25	5	0
Failure in the school implies a failure of the school.	0	15	15	70
All students need help during some time in their schooling.	50	40	5	5
The ultimate test of guidance is the number of children who are developing wholesomely and with increasing capacity for self-guidance.	60	30	5	5
Guidance is a function of the certified counselor only.	0	15	35	50

TABLE VIII A A
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 INVENTORY AND PRINCIPLES - HIGH SCHOOL

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Test scores and grades would be the most accurate barometer to use in determining whether or not a student should go on to college	15	35	35	15
The school would have on file information regarding only Catholic colleges or certain recommended colleges.	0	0	60	40
I. Q. scores and the like would be available only to the student and no other party.	0	10	55	35
Guidance services are more preventive than curative.	35	45	10	10
Fear is sometimes useful in stimulating new insights and learnings.	20	40	25	15
To be concerned with a student's self concept is apparently another modern invention that goes along with molly-coddling students.	5	0	60	35
Vocational and Educational Guidance should be the emphasized areas; personal problems should be left up to a priest.	0	10	55	35

TABLE VIII A Continued

Ideally, the guidance worker is a staff officer or consultant rather than a line officer giving orders.	75	10	5	10
Failure in the school implies a failure of the school.	10	40	40	10
All students need help during some time in their schooling.	60	30	5	5
The ultimate test of guidance is the number of children who are developing wholesomely and with increasing capacity for self-guidance.	55	20	15	10
Guidance is a function of the certified counselor only.	0	15	65	20

TABLE VIII AAA
 BREAKDOWN BY PER CENT OF QUESTIONNAIRE RESPONSES
 INVENTORY AND PRINCIPLES - UNIVERSITIES

Question	Agree		Disagree	
	Strongly %	Mildly %	Mildly %	Strongly %
Test scores and grades would be the most accurate barometer to use in determining whether or not a student should go on to college.	10	35	35	20
The school would have on file information regarding only Catholic colleges or certain recommended colleges.	5	0	10	85
I. Q. scores and the like would be available only to the student and no other party	0	20	30	50
Guidance services are more preventive than curative.	30	20	40	10
Fear is sometimes useful in stimulating new insights and learnings.	5	55	20	20
To be concerned with a student's self concept is apparently another modern invention that goes along with molly-coddling students.	0	5	25	70
Vocational and Educational Guidance should be the emphasized areas; personal problems should be left up to a priest.	0	25	25	50

TABLE VIII AAA Continued

Ideally, the guidance worker is a staff officer or consultant rather than a line officer giving orders.	55	35	10	0
Failure in the school implies a failure of the school.	0	20	30	50
All students need help during some time in their schooling.	40	45	15	0
The ultimate test of guidance is the number of children who are developing wholesomely and with increasing capacity for self-guidance.	45	45	10	0
Guidance is a function of the certified counselor only.	5	30	30	35

TABLE IX
PHILOSOPHIC GRID WITH PER CENT RESPONSES

% Response	Statement
Most essentially, the Catholic counselor's philosophy should be that of:	
1	<u>T</u> a.) a mental disciplinarian and spiritual leader
0	<u>R</u> b.) a demonstrator
33	<u>EXP</u> c.) an interactor who helps learners get meaning from experience
65	<u>EX</u> d.) a stimulator of conscious awareness in the counselee
1	<u>I</u> e.) a noble example, the model of perfection
The most emphasized method of the Catholic counselor should be:	
1	<u>T</u> a.) training processes
7	<u>EXP</u> b.) problem solving techniques
78	<u>EX</u> c.) methods which increase individual self-awareness
10	<u>I</u> d.) discussion, contemplation, reading
4	<u>R</u> e.) reliance on facts and information
The Catholic counselor views the true as:	
68	<u>T</u> a.) reason and revelation
5	<u>R</u> b.) observable fact
0	<u>EXP</u> c.) that which works
25	<u>EX</u> d.) discovered through choosing and experiencing
2	<u>I</u> e.) ideas
The Catholic counselor views the counselee as:	
75	<u>T</u> a.) a rational spiritual being
0	<u>R</u> b.) a sense mechanism
7	<u>EXP</u> c.) an experiencing organism
8	<u>EX</u> d.) an ultimate chooser
10	<u>I</u> e.) one who needs to be inspired
The Catholic counselor views the real as:	
29	<u>T</u> a.) world of reason
3	<u>R</u> b.) world of objects
5	<u>I</u> c.) world of ideas
33	<u>EXP</u> d.) world of experiences
29	<u>EX</u> e.) world of existing

TABLE IX (Continued)

The ultimate produce of Catholic counseling would be:

15	<u>T</u>	a.) a person with a trained intellect and will
5	<u>R</u>	b.) a person oriented to the facts of this world
7	<u>I</u>	c.) a person of culture and thought
2	<u>EXP</u>	e.) a problem seeker and a problem solver
71	<u>EX</u>	e.) a person aware of himself and eager to exercise his potency

The real essence of counseling concerns:

16	<u>T</u>	a.) the intellect and spirit
0	<u>R</u>	b.) physical world
0	<u>I</u>	c.) symbols and ideas
1	<u>EXP</u>	d.) social experiences
83	<u>EX</u>	e.) choices and adjustment

T - Thomism

R - Realism

I - Idealism

EXP - Experimentalism

EX - Existentialism

TABLE IXA
 PHILOSOPHIC GRID WITH PER CENT RESPONSES
 GRADE SCHOOL

% Response	Statement
Most essentially, the Catholic counselor's philosophy should be that of:	
5	a.) a mental disciplinarian and spiritual leader
0	b.) a demonstrator
25	c.) an interactor who helps learners get meaning from experience
60	d.) a stimulator of conscious awareness in the counselee
10	e.) a noble example, the model of perfection
The most emphasized method of the Catholic counselor should be:	
5	a.) training processes
5	b.) problem solving techniques
75	c.) methods which increase individual self-awareness
0	d.) discussion, contemplation, reading
15	e.) reliance on facts and information
The Catholic counselor views the true as:	
65	a.) reason and revelation
0	b.) observable fact
0	c.) that which works
25	d.) discovered through choosing and experiencing
10	e.) ideas
The Catholic counselor views the counselee as:	
100	a.) a rational spiritual being
0	b.) a sense mechanism
0	c.) an experiencing organism
0	d.) an ultimate chooser
0	e.) one who needs to be inspired
The Catholic counselor views the real as:	
60	a.) world of reason
0	b.) world of objects
5	c.) world of ideas

TABLE IXA (Continued)

-
- | | |
|----|--------------------------|
| 5 | d.) world of experiences |
| 30 | e.) world of existing |

The ultimate product of Catholic counseling would be:

- | | |
|----|--|
| 15 | a.) a person with a trained intellect and will |
| 5 | b.) a person oriented to the facts of this world |
| 15 | c.) a person of culture and thought |
| 5 | d.) a problem seeker and a problem solver |
| 60 | e.) a person aware of himself and eager to exercise his
potency |

The real essence of counseling concerns:

- | | |
|----|------------------------------|
| 35 | a.) the intellect and spirit |
| 0 | b.) physical world |
| 0 | c.) symbols and ideas |
| 0 | d.) social experiences |
| 65 | e.) choices and adjustment |
-
-

TABLE IXAA
 PHILOSOPHIC GRID WITH PER CENT RESPONSES
 HIGH SCHOOL

%	Statement
Most essentially, the Catholic counselor's philosophy should be that of:	
0	a.) a mental disciplinarian and spiritual leader
0	b.) a demonstrator
40	c.) an interactor who helps learners get meaning from experience
60	d.) a stimulator of conscious awareness in the counselee
0	e.) a noble example, the model of perfection
The most emphasized method of Catholic counselor should be:	
0	a.) training processes
5	b.) problem solving techniques
80	c.) methods which increase individual self-awareness
15	d.) discussion, contemplation, reading
0	e.) reliance on facts and information
The Catholic counselor views the true as:	
65	a.) reason and revelation
10	b.) observable fact
0	c.) that which works
25	d.) discovered through choosing and experiencing
0	e.) ideas
The Catholic counselor views the counselee as:	
60	a.) a rational spiritual being
0	b.) a sense mechanism
15	c.) an experiencing organism
10	d.) an ultimate chooser
15	e.) one who needs to be inspired
The Catholic counselor views the real as:	
15	a.) world of reason
0	b.) world of objects

TABLE IXAA (Continued)

5	c.) world of ideas
55	d.) world of experiences
25	e.) world of existing

The ultimate product of Catholic counseling would be:

10	a.) a person with a trained intellect and will
5	b.) a person oriented to the facts of this world
0	c.) a person of culture and thought
0	d.) a problem seeker and a problem solver
85	e.) a person aware of himself and eager to exercise his potency

The real essence of counseling concerns:

5	a.) the intellect and spirit
0	b.) physical world
0	c.) symbols and ideas
5	d.) social experiences
90	e.) choices and adjustment

TABLE IXAAA
 PHILOSOPHIC GRID WITH PER CENT RESPONSES
 UNIVERSITIES

% Response	Statement
Most essentially, the Catholic counselor's philosophy should be that of:	
0	a.) a mental disciplinarian and spiritual leader
0	b.) a demonstrator
30	c.) an interactor who helps learners get meaning from experience
70	c.) a stimulator of conscious awareness in the counselee
0	e.) a noble example, the model of perfection
The most emphasized method of the Catholic counselor should be:	
0	a.) training processes
10	b.) problem solving techniques
75	c.) methods which increase individual self-awareness
10	d.) discussion, contemplation, reading
5	e.) reliance on facts and information
The Catholic counselor views the true as:	
70	a.) reason and revelation
5	b.) observable fact
0	c.) that which works
20	d.) discovered through choosing and experiencing
5	e.) ideas
The Catholic counselor views the counselee as:	
75	a.) a rational spiritual being
0	b.) a sense mechanism
5	c.) an experiencing organism
10	d.) an ultimate chooser
10	e.) one who needs to be inspired
The Catholic counselor views the real as:	
30	a.) world of reason
10	b.) world of objects

TABLE IXAAA (Continued)

-
- | | |
|----|--------------------------|
| 0 | c.) world of ideas |
| 15 | d.) world of experiences |
| 45 | e.) world of existing |

The ultimate product of Catholic counseling would be:

- | | |
|----|--|
| 25 | a.) a person with a trained intellect and will |
| 5 | b.) a person oriented to the facts of this world |
| 10 | c.) a person of culture and thought |
| 5 | d.) a problem seeker and a problem solver |
| 55 | e.) a person aware of himself and eager to exercise his
potency |

The real essence of counseling concerns:

- | | |
|----|------------------------------|
| 25 | a.) the intellect and spirit |
| 0 | b.) physical world |
| 0 | c.) symbols and ideas |
| 0 | d.) social experiences |
| 75 | e.) choices and adjustment |
-
-

Of the respondents, only one per cent chose the first statement: a mental disciplinarian and spiritual leader. This, it was felt, would be the typical answer of the Neo-Thomist or Neo-Scholastic. The notion of teacher as leader, and disciplinarian used to hold a major position in Catholic thought. But this notion has lost many followers in recent years.

Not all of those taking part in the survey were religious. But a majority were, so this finding must be considered significant.

The second choice was a demonstrator. This choice was taken by no one. This answer was meant to correspond most accurately to Realism. Obviously to the respondents this answer did not fulfill their hopes for a Catholic counseling philosophy. A Catholic counselor must be more than a mere demonstrator. To merely "show" is not enough. To merely present the world as it exists is not sufficient.

The third choice completed the statement with: an interactor who helps learners get meaning from experience. This choice got a greater response than the first two. Thirty-three per cent chose this one. This choice, which placed a heavy emphasis on experience, was correlated most accurately with the experimentalist position. Life is meaningful because it has experience. The counselor must help the counselee experiment with life, and to test his life in these experiments.

The fourth choice was clearly existential: a stimulator has conscious awareness in the counselee. This statement enforced the

notion that the counselor must help the counselee to discover who he is. This is not necessarily done through experience, but rather through a subjective introspection in which the counselee comes to understand who he is, what his purpose in life is, and how he can best fulfill his life.

The majority of respondents chose the fourth alternative as being closest to their philosophy. In fact, 65 per cent picked this statement. And as was discussed previously, this statement seemed to be much in conformity with the Catholic Church's emphasis on the individual's own being, and the importance of his realization of his own limitations, abilities, and individual worth.

The final choice was: the noble example, the model of perfection. This proved as unpopular as the first choice as only one per cent chose this statement to complete the response. This statement was shown on the grid as being the Idealism basis. Thus, the idea of counselor being an ideal was not very popular. Rather, the emphasis was on the humanity of the counselor, and on his ability to understand the humanity of his counsees with all their shortcomings and abilities, with all their sins and virtues, with all their problems and aspirations. This seems dearer to the heart of the Catholic counselor than the emphasis on his own perfection and the nobility of his example.

Question number two concerned the method the Catholic counselor preferred. What should be most emphasized in dealing with

individuals? This question attempted to get at the predominant techniques the Catholic counselor should use. The first completion referred to training processes. This Neo-Thomistic statement was chosen by only one per cent of the respondents. The experimental choice was placed second, problem solving techniques. This proved nearly as unpopular as the first choice. Only seven per cent of those responding chose this completion. The third choice was--methods which increase individual self-awareness.

This choice proved to be very popular as 78 per cent of those questioned chose this statement. This choice was made to correspond most nearly to an existential position. Most of those questioned agreed that the counselor must choose a method whereby the individual came to a better understanding of himself.

The fourth possibility--discussion, contemplation, reading. Only ten per cent chose this possibility. This choice indicated the idealist position.

The final possibility was reliance on facts and information. This was the choice of a mere five per cent. The choice was supposed to correspond with a Realist position. So what conclusion regarding this statement can one draw from these results? To begin with, the notion of an existential basis for counseling seems to be re-affirmed

here. To a tremendous majority of respondents this exploration by the individual into his own essence is the important method.

The third statement dealt with the Catholic counselor's view of truth. Of course, this hypothesis has strong philosophic connotations irrespective of Catholic guidance. The results of this question showed an ever increasing influence of existentialism, but the Neo-Thomistic stances still managed to garner a majority of votes. Sixty-eight per cent of those responding felt that truth was viewed as reason and revelation. Perhaps this answer was a result of the respondents' belief, as all Catholic counselors are required to believe, that there are certain fundamental truths which are unalterable and are viewed by man through his intellect and given to man by God through revelation.

The fourth statement provided the first real break from existential thought. Also, this was the only question in which a spiritual element was regarded as essential in completing the statement. Of the respondents, 75 per cent indicated the Catholic counselor views the counselee as a (1) rational spiritual being. This is in accord with St. Thomas Aquinas' notion of man, and the Church's concept of man. As one can see from Table IX, Page 80, only five per cent chose the existential possibility which the counselor views the counselee as (4) an ultimate chooser. Equally unpopular were (2) a sense mechanism, (3) the expressing organism, and (5) one who needs to be inspired.

This idea of the counselee being a "rational spiritual" being is essential to "Catholic thought", irrespective of "Catholic counseling". As counselor, or as human being, one must view man as possessing a soul and can synthesize through reason the ways in which he can save his soul.

How does the Catholic counselor view the real? Here again one finds a very broad philosophic question being posed. This question revealed the greatest split among the respondents of any statement offered. To 29 per cent the first choice best completed the statement, (1) world of reason; but 19 per cent also took the fifth possibility, (5) the world of existing; while 33 per cent chose the fourth possibility, (4) the world of experiences. Only three per cent took the world of objects, and only five per cent chose the world of ideas. Because of the great split in the voting, very little can be assessed from the results. However, the basic existential trend is seen to continue in the question.

The existential completion was the over-whelming choice of those interviewed on question six. The question referred to what the ultimate product of Catholic counseling would be. Seventy-one per cent of those responding indicated that the product would be a person aware of himself and eager to exercise his potency. The next most popular choice was the Neo-Thomistic possibility, (1) a person with a trained intellect and will. But only 15 per cent chose this statement.

To the respondents this "awareness" of the individual himself and his ability to relate his environment to the world was much more important than the mere training of intellect and will.

The seventh question was stated thus: The real essence of Catholic counseling concerns: In fact, 83 per cent of the respondents completed the statement by choosing (5) choices and adjustment. This answer is close to the existential thought. It is interesting to note that no one chose either the Realist position or the Idealist tenet. And only one person chose the experimentalist choice, (4) social experiences. On this statement 17 per cent chose the Neo-Thomist choice, (1) the intellect and spirit. One can see from the results that an emphasis on individual choice is held in great regard by those questioned.

Looking at the results on a per cent basis one sees that the existential chose was most often used to complete the statement. One statement seemed evenly divided among Neo-Thomism, Experimentalism, and Existentialism, while two statements were most often completed with Neo-Thomistic choices.

One of the truly interesting results was the fact that spirituality as a major concern in Catholic counseling hardly exists. In all cases but one the respondents disregarded the choices dealing with spiritual realms. From the results many things could be inferred, but the outstanding inference must be considered to be the emergent trend of

existential philosophy that seems to pervade in the questionnaire results.

A synthesis for Christian existentialism based on Catholic principles seems to be inferred.

A LOOK AT THE FUTURE: TOWARD A CATHOLIC
PHILOSOPHY OF COUNSELING

An Overview of Present Findings

From the study it is apparent that the term "Catholic Counseling" is most ambiguous. One is no more justified in using the term to refer to a Catholic counselor any more than one would refer to another man as a Lutheran Counselor or a Baptist Counselor, etc. While it is true that there are certain fundamental truths to which all Catholic counselors adhere; nevertheless, they also show a widely divergent set of philosophies regarding a central philosophy of guidance.

Recommendations for Improvement of the
Catholic School Counseling Program

In the secondary school the definite need for individual counseling must be met. Most Catholic schools are now trying to introduce individual counseling services into their system; but lack of personnel and finances are hempering their noble effort. Group activities are possible in many of the guidance services, especially the occupational, informational, and perhaps test interpretation areas. However, counseling still must be done on an individual basis if it is to operate at maximum efficiency.

So what is the outlook for Catholic school guidance programs of the future? It seems reasonable after much research into the matter, plus several discussions with Catholic school superintendents, lay teachers, priests, and nuns that the bulk of future Catholic school guidance programs will be a function of group guidance activities. Due to the size of the schools in relation to counselors available, not to mention salaries to be paid, it seems that the bulk of guidance activities will be conducted in groups. The group settings seem especially conducive to the occupational and informational services. However, counseling services will nevertheless, need to continue to be individual.

It is recommended (1) that a slow but gradual introduction of guidance activities be made at all three levels of Catholic education-- primary, intermediate, and secondary. The primary level would deal with group activities as well as individual counseling. At the intermediate or seventh grade level, there should be a teacher-counselor who could spend at least one-third of his day in preparing, organizing and coordinating guidance activities, both group and individual functions.

Today's intermediate Catholic school pupil has a tremendous need to "talk things over" with someone. But all too often the only ones available are nuns or female lay teachers.

The author remembers several times in which he was called on as "counselor", although he was hired as teacher. Now the term

counselor is, of course, used with reservation. Probably the term "listener" would be more appropriate.

It is also recommended (2) that the Catholic counselor adopt a definite philosophy of counseling. Perhaps it would be as advantageous that his philosophy of counseling be as definite as the philosophy of education the school adopts. Before this can come to pass, much discussion on the part of Catholic counselors is needed. An exchange of ideas and viewpoints is critical. Some agreement must be reached concerning such things as how the counselor views the client, ethical considerations, etc.

In other words, philosophical tenets must be explored and an agreement arrived at. Such things as techniques, emphasis of methods, administration, etc., should be individual concerns and general agreement would probably be impossible. But a degree of accord in these areas is also desirable.

The last recommendation (s) is a plea for more research, similar to the type just finished, into the practical aspects of a Catholic school guidance system. These investigations should not be confined to the collegiate and high school levels only. Elementary schools must also be taken into the study. Such things as administration, techniques (testing programs, occupation information available, inventory service, etc.) need a thorough review from which several recommendations could come.

Conclusion

Among the findings made during the report were the following:

(1) there is no such thing as Catholic counseling as opposed to public counseling, (2) certain techniques are employed by Catholic counselors but there is no over-all agreement as to what these methods must be, and (3) there seems to be an emerging philosophic foundation on which the majority of Catholic counselors base their work, and this emergent philosophy seems somewhat allied to Christian existentialism. Thus the Catholic counselor, whether he be priest, nun, or layman, is essentially a counselor. The counselor role does not necessarily conflict with the other roles. Thus, the counselor can hold several divergent philosophies, i. e., Christian Existentialism, and remain a Catholic and a Catholic counselor.

An Overview of the Catholic Counselor

A Catholic guidance point of view is a world view. It involves a point of view which is universal, unchangeable, influential. Now there is no special person who holds this point of view. Catholic parents, teachers, counselors, laborers, businessmen--all hold a guidance point of view when they let themselves be formed by its values, and put into practice its goal of creating free, responsible personalities, loving God and goodness and acting in accord with what they love.

The guidance point of view is built on the premise that human development problems are modifiable. It is concerned with being, with life processes. It emphasizes choices and commitments. The guidance point of view has as its objective the good of the individual. Counselors attain this end by directing students toward the goals which they have the potential to achieve. Everyone has certain capacities and abilities. However, if they are not properly channeled into suitable life situations, then they most probably will be lost in the abyss of complexity and conformity that characterize our modern society. A guidance point of view activates one's self concept; it makes one aware of his own capacities and abilities, and of how these abilities can be put to use in today's world. Most Catholic counselors also hold this point of view.

The guidance point of view is concerned with human potentialities and growth. The holder of these views can see himself as an essence in a real world. The man who holds a guidance point of view is the man who is disposed to see things as they are. He recognizes and interiorly affirms the value of the created world, who treats things and people with reference. This also describes most Catholic counselors.

A Catholic point of view is concerned with both philosophy and action. Since it concerns the mind, it must have its basis in a scale of values or a philosophy of living. However, the Catholic guidance

point of view is concerned mainly with ACTS. ACTS which are forever Activating, Creating, Teaching, and Serving the young in their search for the purpose and meaning of life.

BIBLIOGRAPHY

BIBLIOGRAPHY

Books

- Allen, Frederick, H. Psychotherapy with Children. W. W. Norton, New York, New York, 1952.
- Allport, Gordon. On Becoming. Yale University Press, New Haven, 1955.
- Beck, Carlton. Philosophical Foundations of Guidance. Prentice Hall, Englewood, New Jersey, 1963.
- Cribbin, James. An Analysis of the Theological, Philosophical, Psychological and Sociological Principles of Guidance Presented in Text-books Published Since 1935. Fordham University Press, New York, 1951.
- Curran, Charles A. Counseling in Catholic Life and Education. The Macmillan Company. New York, 1952.
- Legrange-Garrigou. The Three Ages of the Interior Life. Vol. I, p. 262, St. Louis: B. Herder Book Company, 1947.
- Lewin, K. A Dynamic Theory of Personality. McGraw Hill, New York, 1935.
- Loyd-Jones, Ester. Student Personnel Work as Deeper Teaching. Harper and Row, New York, 1955.
- Matherson, Robert. Guidance Policy and Practice. Harper and Row, New York, 1955.
- Odenwald, Robert P. Counseling Techniques for the Catholic Point of View. Macmillan Company, New York, 1963.
- Rogers, Carl. Some Directions and End Points in Therapy. Ronald Press, New York, 1954.

Snogg, D., and Combs, A. W. Individual Behavior. Harper, New York, 1949.

Williamson, E. A. Student Personnel Service in Colleges and Universities. New York, McGraw-Hill, 1961.

Periodicals

Arbuckle, Dugald. "Five Philosophical Issues in Counseling." Journal of Counseling Psychology, Vol. 5, Fall, 1958.

Bordin, James. "Administration and the Personnel Service Worker." Personnel and Guidance Journal, Vol. 27 (Sept., 1954).

Dunell, Edward; Maynihan, C.; and Wrenn, C. Gilbert. "Symposium. The Counselor and His Religion." Personnel and Guidance Journal, Vol. 36 (April, 1958).

Fisher, Margaret, and Roth, Robert. "Structure an Essential Framework for Research." Personnel and Guidance Journal, Vol. 8, (April, 1961).

Mathewson, Robert. "Philosophical and Psychological Foundations." Guidance Policy in Practice, Rev. Ed. Harper and Row, New York, 1955.

Morse, Horace T. "General Education and Individual Guidance." Counseling and Guidance in General Education, Yonkers, New York, World Book Company, 1955.

Mowrer, Hobart. "Some Philosophical Problems in Psychological Counseling." Journal of Counseling Psychology, Vol. 4.

Maynihan, James. "The Philosophical Aspects of Guidance." View of Educational Research, XXVII. American Educational Ass. of NEA, Washington, D.C., April, 1957.

Murphy, Gardner. "Cultural Context of Guidance." Personnel and Guidance Journal, Vol. 34 (September, 1955).

Parody, Ovil. "An Expanding Concept of Guidance." Teachers College Record, Vol. 57 (May, 1956).

- Patterson, Cecil. "Place of Values in Counseling and Psychotherapy." Journal of Counseling Psychology, Vol. 5.
- Samler, Joseph. "An Examination of Client Strength and Counselor Responsibility." Journal of Counseling Psychology, Vol. 1 (July, 1962).
- Shoben, Edward. "New Frontiers in Theory." Personnel and Guidance Journal, Vol. 32, October, 1953.
- Smith, N. "Mental Health Reconsidered. A Special Case of the Problem of values in Psychology." The American Psychologist. Vol. 16, 1961.
- Super, Donald. "Guidance: Manpower, a Human Development." Personnel and Guidance Journal, Vol. 35 (September, 1956).
- Tyler, Leona. "Minimum Change Therapy." Personnel and Guidance Journal, Vol. 38 (1960).
- Williamson, Edmund. "Value Orientation in Counseling." Personnel and Guidance Journal, Vol. 36 (April, 1958).
- Wrenn, C. Gilbert. "Status and Role of the School Counselor." Personnel and Guidance Journal, Vol. 36 (November, 1957).

APPENDIX A
QUESTIONNAIRE SAMPLE

Michael J. Fern
1425 Laramie, Box 4
Manhattan, Kansas

Dear Administrator,

As you are probably aware, one of the common concerns of Catholic educators in the United States is the place of guidance in the Catholic Schools. The organization and operation of such services will have several philosophical implications for the Catholic educational system.

Now as there seems to be an ever increasing demand for guidance services in our Catholic schools, I felt it would be worthwhile to devote my Master's thesis to a study of the place of guidance in the Catholic schools and the philosophical implications this will have on the entire concept of Catholic education. This report will be concerned with the scope, objectives, administration, and techniques of a Catholic guidance program.

I am currently enrolled in Kansas State University majoring in Counseling Psychology. I have enclosed a questionnaire that I would appreciate you giving to the person responsible for guidance in your school. If there is no one person who carries out the duties of school counselor (if your faculty assumes these duties in the homeroom sessions and the like), then I would appreciate your giving it to a member of this staff.

After they have completed the form, they can use the stamped self-addressed envelope enclosed to return it to me. It will be necessary to return the completed form to me before June 1. Let your staff be assured that any contribution they can make to my final report will be most gratefully received. Thank you (and them) for your time and co-operation. May God continue to bless your important work.

Sincerely,

Michael J. Fern

MF

C. Please just check the one response that best expresses your agreement.

Most essentially, the Catholic counselor's philosophy should be that of:

- a.) a mental disciplinarian and spiritual leader
- b.) a demonstrator
- c.) an interactor who helps learners get meaning from experience
- d.) a stimulator of conscious awareness in the counselee
- e.) a noble example, the model of perfection

The most emphasized method of the Catholic counselor should be:

- a.) training processes
- b.) problem solving techniques
- c.) methods which increase individual self-awareness
- d.) discussion, contemplation, reading
- e.) reliance on facts and information

The Catholic counselor views the true as:

- a.) reason and revelation
- b.) observable fact
- c.) that which works
- d.) discovered through choosing and experiencing
- e.) ideas

The Catholic counselor views the counselee as:

- a.) a rational spiritual being
- b.) a sense mechanism
- c.) an experiencing organism
- d.) an ultimate chooser
- e.) one who needs to be inspired

The Catholic counselor views the real as:

- a.) world of reason
- b.) world of objects
- c.) world of ideas
- d.) world of experiences
- e.) world of existing

The ultimate product of Catholic counseling would be:

- a.) a person with a trained intellect and will
- b.) a person oriented to the facts of this world
- c.) a person of culture and thought
- d.) a problem seeker and a problem solver
- e.) a person aware of himself and eager to exercise his potency

The real essence of counseling concerns:

- a.) the intellect and spirit
- b.) physical world
- c.) symbols and ideas
- d.) social experiences
- e.) choices and adjustment

D. In the following space feel free to make any comments you wish concerning the following topic.

Guidance and the Philosophy of the Catholic School (The place of guidance in the Catholic educational system.)

Thank you for your time and cooperation.
Mike Fern

APPENDIX B

SOME COMMENTS ON CRITICAL ISSUES, A SMALL SAMPLE

APPENDIX B

The final part of the questionnaire was strictly subjective. On this page the person taking part in the survey was given an opportunity to express his feelings on Guidance and the Philosophy of the Catholic School. The following comments are a sample of the many comments made:

"That there is such a thing as 'Catholic Guidance' is open to question. While we start with different premises, we are still trying to do the same thing. I strongly disagree with the belief widely circulated that religious are the only ones qualified to work in guidance in Catholic schools. Too many are 'out of this world' both realistically and religiously."

Francis X. Chenot
Certified Counselor and
Lay Professor
Rockhurst College
Kansas City, Missouri

"The primary purpose of any school is to educate. The primary purpose of the Catholic school is to educate the 'whole child' the physically, mentally, morally, spiritually--a child is a citizen of two worlds, the present and eternity.

"The first and most important education in a child's life are his parents. A consistent attitude and pattern of action prevent confusion in a child's mind.

"An alert classroom teacher watches for danger signals as late papers, incomplete assignments day-dreaming. If he, the teacher, cannot cope with the problem he does know the channels for referrals.

"One of the needs of all schools including Catholic schools is a greater awareness of our obligation as educators to provide opportunities for children to develop individual and social responsibility. Students need to know and use the formula: see, judge and act."

Sister Mary Joan Forward
Principal
St. Patrick's Grade School
Great Bend, Kansas

"I have felt for a long time that we in the Catholic School System should give more time to a Guidance Program. The Religious teachers with the wonderful training in the spiritual life are not used to guiding and directing our youth as much as we should. Perhaps with the stress on getting out into the Apostolate, more people will seek us for aid in guiding them in their lives.

"Our grade schools need a program badly, because many problems if prevented early in life, would never grow into such serious ones.

"I am deeply interested in your subject. I am to teach Principles of Guidance in our College, St. Mary of the Flains in Dodge City this summer."

Sister M. Ermena
Principal
Sacred Heart Cathedral
Dodge City, Kansas

"Guidance is an integral part of the Catholic school system. In most instances the classroom teacher counsels her own pupils; especially is this case in the primary and intermediate groupings. I feel that there is a need for the up-grading of teacher education in this respect, especially for the younger children, in Catholic schools as well as in those of other systems. An especially trained guidance instructor would be a great help to a principal. Such a person should be one of integrity, with teaching experience, well integrated one who loves and is vitally

"interested in each student as an individual. Professional, firm yet kind; one who recognizes individual needs and differences; makes a child feel, that although he errs, he is loved; should be optimistic with an infinite amount of patience.

"Finally, one who strives for inner discipline in the counselee, positive attitudes and a curiosity to lead a rich life founded on true values."

Sister M. Clarissa, O. S. B.
Sixth Grade Teacher
St. Joseph Grade School
Shawnee, Kansas

"Guidance is a very integral part of the Catholic school system. In fact, it can be justly said that many parents wanted their children in Catholic schools because of this guidance factor. However for the most part this guidance was not on an organized basis until recently.

"Basically, a Catholic school tries to inform and form young Catholics according to Christian principles. We attempt to develop them intellectually, morally, spiritually, socially and physically. To accomplish this effectively sound guidance by competent persons is a necessity. This guidance will have to cover many facets of the students' lives, studies, adjustment to problems, personality awareness and development, vocational choices. The counselor will have to be seen as someone to be trusted, as someone not identified with disciplinary part of the school function, not part of a spy system for the administration. In other words, he will have to be seen as part of the staff and not part of it. His primary interest will be the welfare of the student in the eyes of the student body.

"Some people feel that since we are a Catholic school our guidance procedures will be dogmatic and coercive.

"This is not so. I think the system best suited to the Catholic school can be called 'directive but non-coercive'. We have an obligation to set a student straight on facts and misconceptions which clash with Christian ideals and principles. They cannot be successfully forced on a student. He has to come to an understanding and appreciation of them. But he also needs a guideline. Hence our directive but non-coercive philosophy. Trained counselors will be necessary. However, this does not eliminate

"the fact that other members of the staff might be able to help a particular student, especially those with a background in adolescent psychology. But, basically, certain trained counselors will have to be available who are known to the students as such and available during school time--in other words, an organized system of guidance."

Rev. Raymond J. Davern
Principal
Hayden High School
Topeka, Kansas

"While certainly there are ultimate truths; everything is not relative, some cases have to be handled temporarily with a flexibility great enough to see the ultimates in perspective. The casual observer, this might seem to be relativistic.

"Every soul created by God has been created for a purpose. Each person has a job to do--a God-given job that no one else can do. Basically, the counselor's job is to help the individual get the most from any situation because that situation has been permitted to develop by God and again for a purpose. It is going to have a part to play in preparing the individual for his particular job. Nothing is wasted by God, not even our sins. A counselor must face facts. The threshold of action for him is not where the casebooks and textbooks say the counselee should be, but where he is. The counselor must never forget that the world and the individuals that make it up are neither white nor black, but gray in that sense, morally and in every other way.

"A counselor cannot be wedded to any particular method. Each person is unique and each counseling situation will be unique. He should know his limits and he must be humble enough and professionally responsible enough to refer in time when a case exceeds his limits.

"Failure in a case means that he has failed, but he must expect this for that, too, is God-permitted AND FOR A REASON. He should grow professionally with each failure just as with each success.

"He should not be afraid of the face to face relationship, but I believe the need for this is much overstressed and many times, though not

"always, is like the launching of an ICBM a sign of failure in the preventive work he should have tried to accomplish.

"A counselor should be the most knowledgeable man in and about the school. He must be a leader in reform because he should be the first to know its need and the depth of that need.

"A counselor must be a leader among his peers in the faculty."

Father Clement, O. F. M. Cap.
St. Joseph's Military Academy
Hays, Kansas
Counselor

"Guidance should have as important a place in the Catholic school systems as it does in the public. The fact is, we would have a head start as far as philosophy and principles go, but we need the training and techniques to allow what we have to be used adequately. "

Sister M. Georgette Marx O. S. U.
Counselor
Bishop Miege High School
Shawnee Mission, Kansas

"Guidance in our schools is based on the Christian principle of the dignity and worth of each student as a child of God and upon the right of each student to the personal assistance he needs.

"This assistance may take many forms: it may help the student become aware of contradictions and inconsistencies in his behavior; it may fill in gaps in self-knowledge; it may help the student to a self confidence whereby he can achieve to a well-integrated life; it must help him to make wise choices.

"Today, Catholic secondary schools are taking a long-needed step toward the strengthening of their guidance programs. The tendency is to model

"this program after public institutions--the program of course being based on Catholic philosophy and theology. This move presents problems for the Catholic school as professionally-trained personnel are necessary to render professional guidance services and many times the funds for such a guidance service program may not be available. I do think that the schools are attempting to meet the challenge."

Sister DeSales Brazzel O.S.B.
St. Joseph High School
Shawnee, Kansas

"The Catholic school, with all other Catholic agencies, shows the ultimate goal of forming perfect Christians. Its most obvious means to that end is to form minds to the pursuit of truth through the study of religion and various academic disciplines. But the very complexity of human nature and of society does not permit this work to proceed unhindered. Problems both personal and environmental rise to impede either the pursuit of truth or the application of truth to daily living.

"It is the task of guidance to assist youth to face and surmount the obstacles of immaturity and inexperience, to discover and develop their abilities, and to direct these talents toward worthy ends."

Msgr. Henry Gardner
Supt. of Schools
Archdiocese of Kansas City, Kansas

"We are all seeking permanent happiness. We want peace, certitude, security, and order. Yet, we live in the midst of constant change which can leave us restless, uncertain, insecure, and diordered. We need to know in what ultimate direction to guide ourselves if we are to escape final disillusionment. All our actions must, therefore, be centered on the permanent values of truth and reality which Divine Revelation and human reason gave given us.

"The universal principles which are permanent and certain is presented in the area of General Education. Founded on theology and philosophy,

"this broad area also includes the field of the particular sciences as they are related to laws and principles and the various arts which form the cultural, social, and material world in which we live. Without the foundation of a valid general education a person's and a Man's purpose is seen in its entirety then, without an adequate basis in ultimate principles of living, particularly choices must eventually prove shortsighted and ephmeral.

"General education ordinarily applies to everyone, while the area of guidance applies to particular groups. It is the more immediate application of knowledge to each person according to his particular needs. Since we live in the contingent world we must be able, in a limited way to find some security and achievement in the framework of a particular state of life with the aptitudes, skills, and vocation which God has given us. A more complete understanding of one's own psychological aptitudes and vocational abilities might better help a person to know what particular life achievements he could reasonably seek. We might call this the field of spiritual, moral, psychological, or sociological Guidance to distinguish it from the more general area of education in theology, philosophy, and the other sciences and arts. In our daily lives there is still the final problem of the choice of ways to fulfill the tasks to which education and guidance direct us. This means the coping with the controlling the personal disorder within us as our particular instincts and emotional impulses tend to reach for satisfactions not in conformity with the reasonable needs of our whole person, the rights of others, and the demands of reality. Daily living involves particular events which are unique for each individual and are always changing. The function of Counseling is to uncover the means for personal and responsible individual life action. It applies primarily to the person himself as part of his own prudence. This involves self-coordination and control, as well as knowledge. The individual on his own personal responsibility must be able to carry out the principles and practical information he has received. He must have acquired individual integration both in his ability to cope with the disorder within himself, the unreasonable impulses of his emotions and instincts, and the disorder in the world, in other personalities and in reality itself."

Sister M. Dionysia
Counselor
Sacred Heart Academy
Wichita, Kansas

"In this questionnaire, I have objected to some of the questions that imply that 'Catholic Counseling' is a definable, desirable, unique entity. This seems narrow, because I believe it's the counseling that is the category--and that as this occurs in say, a Catholic institution, it will probably reflect Catholic philosophy. But I certainly think the secular progress in this area should be adapted for use in Catholic schools--rather than having Catholic schools 'start from scratch' in giving a Catholic 'twist' to the whole idea before it ever identifies itself with the whole movement towards better comprehensive direction of young people."

Mary Margaret Dundore
Dean of Women
University of Portland
Portland, Oregon

"The connotation of this questionnaire implies that Catholic educational counseling is different from that used in secular schools. We don't teach Catholic math or chemistry, why is Catholic counseling used in academic matters assumed to be distinctive?"

"I am a Catholic layman, but do not visualize myself as a workman bound to present a Catholic twist to my counseling work. I consider my main duty to help students make academic choices consistent with tested, demonstrated or perceived abilities and prepare them for further college transfer. This college is a two year undergraduate college of liberal arts type of non terminal character. This is my first year of guidance work and I cannot speak for guidance activity in Catholic colleges in general."

Wm. J. Meyer (Col. USAF Ret.)
St. Gregory's College
Shawnee, Oklahoma

"The purpose of the (any) school is the development of mature persons prepared for intelligent, free, responsible living in the total reality and community of God, mankind and the natural world and specifically in the social institutions of family or single dedicated life, economic (professional), political and church life.

"Guidance is the auxiliary service in conjunction with the other educative units of family, school, peeromovations, communicative channels, etc. To enable the person to understand himself and his relation to the above and to make intelligent responsible choices and to fulfill these commitments in dedicated love and confidence.

"Counseling is directed to seeing and fulfilling responsibilities."

Rev. Joseph E. Haley CSC
Professor
University of Portland
Portland, Oregon

"I think that 'Guidance' should generally be divorced from the area of spiritual directorships. Leave that of the priests, nuns, parents (priests in and our of the confessional).

"A guidance man (counselor) will have his hands full with questions of helping students to find their way in reference to schools, courses of study, technical skills, jobs. He will use all available facts (including the attitude of the counselee) in order to help his subjects find a practical and feasible way. Their spiritual welfare is not to be ignored entirely-- but that will receive its basis and motivation from other sources."

Rev. Joseph F. Murphy OSB
Professor
St. Gregory's College
Shawnee, Oklahoma

"Guidance in Catholic schools is guidance of people. There are some cases where religious guidance is needed and this falls to the team of a religious and the counselor to work together. The majority of cases I've seen involved the same guidance and counseling in Catholic as in public schools.

"I do not feel there is a 'Catholic Psychology' a 'Catholic Guidance'. I do feel we are operating on hopefully a scientific principle that can not have a religious basis but a span--no more than we can teach a course in Catholic math or Catholic physics. I feel guidance is desperately needed in Catholic and all schools.

Judith W. Finizio
 School Psychologist
 Marymount College
 Salina, Kansas

"Personally, I find it difficult to differentiate between the Catholic counselor and the lay counselor. Both are professional counselors and should be guided by the rules of the profession. Guidance is needed as much if not more in our private schools. Priests are excellent in the areas in which they are trained. If they are trained as counselors--okay, if not, they should not do psychological counseling."

Raymond J. Steimel
 Counselor and Professor
 Catholic University
 Washington, D. C.

"No one who has read the encyclical letter of Pius XI on 'Christial Education of Youth' can doubt that the mind of the Church has long advocated in education what is now called a guidance viewpoint as against a one-sided intellectualism. (This does not mean that Catholic guidance need be anti-intellectual, as much guidance is.) The problem has arisen in working with theories of guidance and counseling which start from naturalist, empiricist premises. Since Carl Rogers has shown an outstanding genius in developing client-centered counseling theory,

'the question almost boils down to how much of Rogers we can use and why. It is largely a matter of using the best of his technique without the worst of his cosmology and epistemology. I developed a position on this question which was considered a bit radical when first announced, and was recently referred to in one of the journals as 'conservative.'

Robert B. Nordberg
Associate Professor
Graduate Faculty of Education
Marquette University

"I wish that I were competent to address myself to the inviting and important subject here proposed. The first point that needs, in all obvious clarity, to be made is that the function of guidance in the Catholic school needs to be implemented with qualified, dedicated persons. This is particularly true of the Catholic college.

"The second point is just as obvious. If the Catholic college, for instance, is dedicated to preparing the for life on earth and in heaven, it should heavily stress the interpersonal relationship of persons who know the purpose of Catholic collegiate education. I take that purpose to be the formation of the mature Christian person in humanistic, scientific, and philosophical and theological culture.

"Such a purpose for the climax of Catholic schooling involves the following goals. The graduate of the Catholic college should have achieved a level of academic maturity consistent with certain intellectual qualities. He or she should have the ability to analyze synthesize, and evaluate evidence in his pursuit of truth. He should be able to distinguish the kinds of evidence associated with the methods of humanistic and scientific disciplines. He should have a special competence in one of these disciplines. He should also have an understanding of and be able to evaluate his own culture (its literature, art, philosophy). He should have an acquaintance with other cultures. Finally, he should have a deep understanding of his Faith and be aware of the meaning of Christian life.

"Moreover, she or he should be marked in the matter of personal maturity by the following abilities: he should be decisive in confronting

the facts of life, courageous in exercising initiative, yet loyal to legitimate authority. He must also have a balanced appraisal of reality, especially of the material and the bodily, a recognition of the power and danger of evil, yet a reverence for the goodness of creation and of human achievement.

"As a person, he should be open to love to God and man of every creed and race. He should have a developing familiarity in prayer with God. He should have a balance of intellectual humility and independence whereby he respects the traditions and achievements of the past, but is open to new ideas and developments.

"With this arresting purpose in mind, the Catholic college--and its younger brothers in the formative role of the mature, trained, wise person--must welcome the influence of personal directive and motivated contact by counselor with student. Students must be considered to be as important to their friends, counselors, as to their instructors, professors. The extra-curricular formation of such students will be achieved only by a pronounced stress upon the merging of personal interest and interchange of problem-consideration that is the mark, I take it, of a sound counseling program.

"The reason for the preceding statement, I think, is simply this. No one of the goals of Catholic formation is achieved within the classroom. All of them need the warmth and tonic support of interpersonal friendship of a constant counseling situation. For example, to achieve competence in a special life--preparation, or occupational proficiency, surely the moderating, strengthening, emotional-supporting influence of a personal counselor is invaluable."

Rev. Justin X. Schmitt, S. J.
Counselor
Rockhurst College
Kansas City, Missouri

A STUDY OF AN EMERGING PHILOSOPHY OF THE CATHOLIC
COUNSELOR AS BASED ON A SURVEY OF THE COUN-
SELING PROCESS AND PHILOSOPHY IN SELECTED
CATHOLIC SCHOOLS

by

MICHAEL JOHN FERN

A. B., ROCKHURST COLLEGE, 1964

AN ABSTRACT OF A MASTER'S REPORT

submitted in partial fulfillment of the

requirements for the degree

MASTER OF SCIENCE IN EDUCATION

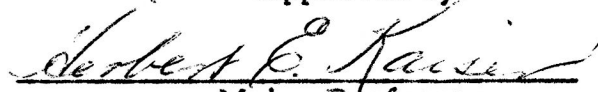
College of Education

KANSAS STATE UNIVERSITY

Manhattan, Kansas

1967

Approved by:


Major Professor

It was necessary to make a study concerning an emergent philosophy of the Catholic counselor. The following areas were explored.

(1) Is there an emergent philosophy held by the Catholic counselor?

(2) What is this philosophy? (3) Is the term "Catholic counseling" a unique entity? The answers to these questions were sought by consulting the literature on the topics, and by carrying out an independent study of selected Catholic schools.

The first step was to investigate the literature concerning these subjects. The first part of the report explored the findings of this research. While the answers to these questions were not found to be handled adequately by Catholic educational journals, a survey of selected Catholic schools was necessary.

A questionnaire was written which contained three sections. Section one consisted of merely a page on which the respondents gave their qualifications to answer the questions. The second section dealt with the "process" or practice of the guidance services. These statements concerned; administration, counseling, placement, and inventory. Also, there were several statements concerning basic principles of guidance. Four choices were given in regard to the statements. The respondents were allowed to (1) agree strongly, (2) agree mildly, (3) disagree mildly, (4) disagree strongly with the statement. The final section on the questionnaire concerned the actual philosophy held

by the Catholic counselor. Various statements were made and five choices were given to complete the statement. These completions were arranged along a "philosophy grid" which was obtained from Snygg and Coombs in their classic book, Individual Behavior. Thus, for example, if the respondent chose the first possibility consistently throughout, one might assume that he had strong Neo-Thomistic leanings and this would be the philosophy he was most in agreement with.

The questionnaire was sent to selected Kansas Catholic elementary schools, high schools and colleges. Schools were selected according to size, geographic location, and type, so that a representative sample could be made. Thus schools in all parts of the state, large schools and small schools, city schools and rural schools, even boarding and military schools were included. Also included in the survey were a few selected Catholic colleges and universities throughout the nation. In all 34 elementary schools, 22 high schools and 8 colleges and universities took part in the study.

Among the findings resulting from the report were the following.

(1) There is no such thing as "Catholic counseling" as opposed to public counseling. (2) Certain techniques are employed by most Catholic counselors, but this is more a matter of individual concern; there is no definite overall agreement as to what these methods are. (3) There is an emerging philosophic foundation on which the majority of Catholic

counselors base their work, and this emergent philosophy seems to most closely parallel Christian existentialism.

Some of the limitations to the results were (1) the sample was quite small, (2) there was no correlation with results of other studies, and (3) the attempt to "categorize" anyone according to philosophy was most difficult. Thus, the report must be considered only an attempt to resolve certain issues related to Catholic school guidance, and the conclusions arrived at only hypothetical.

It is hoped that this report will be a contribution in resolving some of the confused feelings regarding a Catholic philosophy of guidance. It is also hoped that the report might be considered by those responsible for Catholic educational services as ways of constructing a solid philosophical basis for guidance services.