

INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.
2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.
3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.
4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.
5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

Xerox University Microfilms

300 North Zeeb Road
Ann Arbor, Michigan 48106

76-21,755

NIU, Paul Ko•Cheng, 1927-
A PROPOSED CHRISTIAN PSYCHOLOGICAL
GUIDANCE PROGRAM FOR CATHOLIC COLLEGE
AND UNIVERSITY STUDENTS IN TAIWAN.

Marquette University, Ph.D., 1976
Education, guidance and counseling

Xerox University Microfilms, Ann Arbor, Michigan 48106

--

A PROPOSED CHRISTIAN PSYCHOLOGICAL GUIDANCE PROGRAM
FOR CATHOLIC COLLEGE AND UNIVERSITY STUDENTS
IN TAIWAN

by

Paul Ko-Cheng Niu, B.A., M.A.

A Dissertation Submitted to the Faculty of the Graduate School,
Marquette University in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

Milwaukee, Wisconsin
April, 1976

PREFACE

My awareness of the need and importance of psychological guidance for Christian student education has been developing for a number of years. Primarily, it grew out of the experiences I had when I was the director of one of the Catholic College and University Student Associations in Taipei. Through my constant contact with the students in Fu Jen University for the last few years, this awareness gradually became a conviction: that counseling could help the students best in relieving the pressures of their personal problems, in arriving at the meaning of themselves and their Christian belief, in promoting the consciousness of their Christian commitment, in establishing a supernatural goal which transcends their basic natural needs, and in facing reality. This conviction spurred in me the courage to make further study to verify my conviction and to propose this Christian psychological guidance program for future implementation.

I sincerely express my appreciation to those who helped to make this study possible. First of all, I am very grateful to Dr. Robert B. Nordberg, my adviser, for his encouragement, advice, and professional guidance. I also appreciate the positive and constructive criticism and directions given to me by members of the dissertation committee. I must thank all the spiritual directors of the Catholic College and University Student Association, especially Rev. Pai Cheng-Lung, the spiritual director general, Rev. Joseph Lee, S.J., the district director general

of the Association of the Taipei Archdiocese, the Catholic professors, the former and present student leaders, and all the students, who contributed their valuable opinions, suggestions, and cooperation in making this study possible. I must also express my special thanks to Rev. Andre Lefebvre, S.J., Miss Esperanza Huang, and Miss Wu for their professional assistance in testing. Thanks are due to those officers of the Taiwan Catholic College and University Student Association's central and district offices who provided the materials that are valuable to this study. Not in the least, I thank the Rev. Oswald G. Krusing and Miss Ruth E. Smith who yield time and help to render this dissertation more presentable.

TABLE OF CONTENTS

	Page
Preface	ii
List of Tables	vi
List of Illustrations	vii
INTRODUCTION	1
Statement of the Problem	1
Statement of the Purpose	4
The Methodology	5

PART I

A PERSPECTIVE OF THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION
IN TAIWAN

Chapter

I. THE CATHOLIC CHURCH IN TAIWAN BEFORE 1949	9
II. THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION: YEATERDAY	12
III. THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION: TODAY....	18
Objectives	20
Organization	21
Student Activities	29
IV. THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION: TOMORROW	32

PART II

A PREPROGRAMING SURVEY

V. STUDENT ATTITUDES TOWARD PSYCHOLOGICAL GUIDANCE AND COUNSELING	37
VI. STUDENT EXPECTATIONS, NEEDS, AND PROBLEMS	42
The student expectations	42
The student needs and problems	44

Chapter	Page
VII. STUDENT PERSONALITY DIMENSIONS	50
VIII. MANPOWER AND RESOURCES	58
PART III	
A PROPOSED CHRISTIAN PSYCHOLOGICAL GUIDANCE PROGRAM	
IX. CATHOLIC THEOLOGICO-PHILOSOPHICAL PREMISES	64
Christian Concept of Man	64
Is There Christian Guidance and Counseling	69
Christian Concept of the Counselor	71
X. THE PROGRAM	75
The In-service Training Program	77
The Guidance Service Program	83
Objectives	83
Principles of Organization	84
Policy	85
Organization	86
The Leadership Training Program	107
CONCLUSION	111
APPENDICES	114
1. Questionnaire to Students	114
2. Questionnaire to Spiritual Directors	115
3. Questionnaire to Catholic Professors	117
4. List of Guidance Centers	118
BIBLIOGRAPHY	119

LIST OF TABLES

	Page
1. Distribution of Participants in Testing for the MPCL, EPPS, and 16 PF Questionnaire	7
2. Distribution of Catholic University Students in the Catholic University and Colleges of Taiwan	17
3. Distribution of Catholic University Students, Branch Associations, and Student Centers	19
4. The Attitudes of the Catholic University Students Toward Psychological Guidance Services	38
5. A Comparison of Responses of Catholic University Students, Spiritual Directors, and Catholic Professors	39
6. Student Problems as Rated by Students themselves, Catholic Professors, and Spiritual Directors in the Order of Importance	44
7. The Problem Dimensions of the Catholic University Students Obtained from the Mooney Problem Check List	46
8. Comparison of Mean Scores and Standard Deviations Between the Catholic University Male and Female Students as Obtained from the 16 PF	51
9. A Comparison of Mean Scores and Standard Deviations Between the Chinese Catholic University Students and the 16 PF Norm	52
10. A Comparison of the Mean Scores and Standard Deviations Between the Catholic University Male and Female Students as obtained from the EPPS	54
11. A Comparison of the Mean Scores and Standard Deviations Between the Chinese Catholic University Male Students and the EPPS College Men	55
12. A Comparison of the Mean Scores and Standard Deviations Between the Chinese Catholic University Female Students and the EPPS College Women	56
13. Manpower Resources as Stated by the Spiritual Directors	61
14. Manpower Resources as Stated by the Catholic Professors	62

LIST OF ILLUSTRATIONS

Chart	Page
1. The Individual Catholic University Student Association Organization	23
2. The Structure of the District Association	25
3. The Structure of the Central Association	27
4. The Structure of the Board of Spiritual Guidance Directors..	28

INTRODUCTION

Statement of the Problem

Pastoral care for Catholic college and university students is one of the main concerns of the Church in Taiwan. The university student apostolate is by no means an easy task in this situation. Various factors affect and complicate the issue directly or indirectly, and some of them are beyond the control of Church authorities.

With the enormous and pervasive growth in industry, economy, and technology within the last two decades, Taiwan's society has shifted from being agricultural to dominantly industrial, and the family system changed from a traditional to a small independent pattern. The successful land-reform and over all progress has raised the people's living standard to the level of second best in Asia. Accordingly, opportunities for educational and occupational achievement increased in great proportion. In the 1973-74 school year, the number of students per 1,000 population increased to 278 or 28 percent. Of the total number of students attending schools in the same school year, there were 56.10 percent in primary level, 31.70 percent in secondary schools, 6.25 percent in colleges and universities, and 5.95 percent in other educational institutions. The percentage of school age children attendance reached to 98.09 percent during the

same period.¹

To accommodate the increasing population of university students, higher educational institutions in the 1973-74 school year reached a record high of 99, of which 9 were universities, 14 colleges, and 76 junior colleges with a total of 137 affiliated research institutions. A total of 270,000 college level students registered, with an increase of 39.6 times during the same interval.² Among these institutions there were only one Catholic university and two Catholic colleges for girls with a total of 11,778 students, of whom fewer than one thousand are Catholics.³

The surge of Christianity since 1949 raised the Catholic population of Taiwan to three hundred thousand baptized Catholics with a total of about five thousand Catholic college and university students. The vast majority of these students are scattered about in public and non-Catholic colleges and universities. This projects an extremely difficult task for the student apostolate and a demanding need of manpower to cover such a diffused area.

The thrusting enthusiasm of students for higher education and the limited number of institutions of higher learning stimulated a stiff competition among students. To provide a fair chance of competition for the students, the government proposed a system of united

¹Ministry of Education of the Republic of China, Educational Statistics of the Republic of China, (Taiwan: Taipei, 1974), p. 13.

²Ibid., p. 17. ³Ibid.

qualifying entrance examination. Each student should be screened by this examination and assigned to one of the departments of institutions prescribed by the student according to his accumulated sum of scores of the examination. This practice appears to be fair enough in terms of equal opportunities for student competitors, but it complicates the issue and perhaps impairs the psychological well-being of the students. It seemingly causes some serious side-effects, such as the lack of interest in subject matter, maladjustment to the department or school to which the student was assigned, constant worries about his future, frustration, and related psychological problems, which may affect considerably the development of personality. This united qualifying entrance examination system provoked many criticisms from the public, but no appropriate or better substitute has yet been found.⁴

Catholic students, subjected to the same situation, have little chance to be assigned to Catholic colleges or university to get a proper Catholic education. The Church personnel, being aware of the many underlying dangers for Catholic students, took immediate action by providing and promoting a student apostolate. A Catholic College

⁴The united qualifying entrance examination system has been adopted for the last two decades. It obliges all colleges and universities to get their new students through this entrance examination committee. All students, who wish to pursue higher education, must be screened by this examination. Students were allowed to prescribe their major areas, departments of institutions according to their wishes. However, because of the stiff competition and their desire to enter into any of the colleges and universities, students may fill up as many as hundred preferences. In the 1975-76 school year, only 25,737 or 26 percent of the total 97,859 student competitors were accepted. (Cf. United Press, May 14, 1975).

and University Student Association (CCUSA) was formed, spiritual directors were assigned, and limited support in finance and spirit was given by the Bishops' Committee to carry on this important task of student apostolate.

Statement of the Purpose

The basic problem confronted by the Association is how to train the Catholic students to accomplish its commitment of student apostolate. In viewing the situation of the Association and the condition of the Catholic students, the writer assumes that a well planned and systematically organized Christian psychological guidance program may help to develop student Christian personality and student apostolate, for guidance and counseling services, embedded in Christian philosophy and theology, may assist the students to grow and develop an insight into their Christian being and a consciousness of their Christian commitment of witnessing Christ among their fellow schoolmates.

This study seeks to validate this assumption and to propose a Christian psychological guidance program to assist the Association to accomplish its task of student apostolate. It is necessary to report first what has and has not been done by the Association, in order to set up full orientation for the work. The student needs, expectations, psychological problems, and attitudes toward the Christian guidance program will then be determined by appropriate testing procedures, and the manpower for administering this program will also be checked. Based on these information, a Christian psychological guidance program

will be proposed.

It is believed that guidance and counseling services, as means and techniques for the student apostolate, should be based upon Christian humanistic philosophy and theology. It is essential, therefore, that Christian theologico-philosophical principles should be taken as bases and guidelines of proposing such a guidance program, that it may conform with the objectives of Christian education.

The Methodology

The survey method was used in this study for factual description of the present situation. The historical method was employed to review the facts that paved the way for the development of the Catholic college and University Student Association. For the quantification of evidence concerning related information, the preprogramming survey included the questionnaires, interviews, objective tests, and direct observations. The three questionnaires were sent to 200 students, 27 spiritual directors, and 40 Catholic professors to ascertain their attitudes toward Christian psychological guidance services, the establishment of a guidance center by the Association, the actual and potential manpower, the students' problems, expectations, and needs. The contents of the three questionnaires are partly similar or identical that the results may be compared and tested in their respective aspects.

The Mooney Problem Check List was employed to locate the students' problem areas. To learn about the personality dimensions and psychological needs of the Chinese Catholic college and university students, the Sixteen

Personality Factors Questionnaire of Cattell and the Edwards Personal Preference Schedule were administered to the students. The interviews with the students and other personnel involved were conducted to collect information which could not be obtained from other sources, especially with regard to personal feelings of students about the Association, the financial situation and the problems confronted by the Association. Direct observations consisted of visits to individual branch associations, student centers, and personal participation in directors' meetings and student activities. The writer found such direct observations most helpful, especially when there were no sufficient written materials for reference.

The student sample was randomly chosen from a total population of about 5,000 Catholic college and university students. The questionnaire was sent to 200 students, of whom 126 returned their responses. The Mooney Problem Check List, the Sixteen Personality Factors Questionnaire of Cattell, and the Edwards Personal Preference Schedule were administered to 77 students, of whom 38 were college men and 39 were college women. The aforementioned three tests are all in Chinese, which are translated by some of the Chinese professors with certain modifications. These test texts were used by some universities and guidance centers, however, no standardized norms of Chinese college and university student population are yet available. The results, therefore, were scored and interpreted respectively in reference to the original norms.

TABLE 1
 DISTRIBUTION OF PARTICIPANTS IN TESTING
 FOR MPCL, EPPS, & 16 P.F.

Institutions	MPCL		EPPS		16 P.F.	
	Male	Female	Male	Female	Male	Female
National Taiwan University	4	2	4	2	4	2
National Cheng Chih Univ.	2	3	2	3	2	3
National Normal University	3	2	3	2	3	2
Fu Jen Catholic University	14	10	14	10	14	10
Ching Hua University	1		1		1	
Chiao Yung University	2		2		2	
Tung Hai University	2	4	2	4	2	4
Cheng Kung University	6	3	6	3	6	3
Tung Wu University	2	1	2	1	2	1
Ming Chuan College		3		3		3
Shih Hsin College	2	2	2	2	2	2
Taipei College of Commerce		2		2		2
Hsinchu Normal College		2		2		2
Wen Tzao College		5		5		5
Total	38	39	38	39	38	39
Sum total	77		77		77	

PART I

A PERSPECTIVE OF THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION
IN TAIWAN

CHAPTER I

THE CATHOLIC CHURCH IN TAIWAN BEFORE 1949

Taiwan is a subtropical island and a coastal province of China with an area of 13,884 square miles. It supports a population of about sixteen million people. As early as from the Ming Dynasty, this island became the target of foreign invasion and exploitation. In 1626, the Dutch occupied the southern part of Taiwan, while the Spaniards captured the northern part. The Spaniards were eventually driven out of the island by the Dutch in 1642. Only until 1660, when Cheng Ch'eng-Kung defeated the Dutch aggressors, was Taiwan recovered. The French invasion in 1885, short lived as it was, caused great damage to the people of Northern Taiwan. In 1895, Taiwan fell into the hands of the Japanese, and was governed by the Japanese regime until 1945, when Japan unconditionally surrendered at the end of the second world war and returned Taiwan to the Republic of China.⁵

The first missionaries who brought Christianity to the island were the four Dominican fathers from Manila led by Fr. Francisco Morales. They arrived at Taiwan in 1626, and started evangelization in the

⁵Delos A. Humphrey, The Catholic Church in Taiwan, (Taipei: Wisdom Press, 1974), p.3.

Liu Yu-Sheng, Twenty Years of the Taipei Archdiocese: 1949-1974, (Taipei: Wisdom Press, 1974), pp. 7-10.

Taipei area. Within a period of sixteen years, there were about four thousand baptized Catholics. When the Spaniards were driven out by the Dutch in 1642, the missionaries were captured, imprisoned, and finally expelled. The Catholics in Taiwan were left as sheep without a shepherd for the next two hundred years. The only record of missionary work found in the Church history of Taiwan was that of a Dominican priest from Amoy of Fukien Province, who had visited Taiwan in 1662, under the request of Cheng Cheng-Kung who defeated the Dutch. The Catholics were overjoyed at his arrival, but shortly the priest was called back to Amoy. Fr. John Baptist Regis, S.J. with his two companions of the Society of Jesus arrived at Taiwan in 1714 on a geographical mission committed by the Chinese Emperor, but they were not given the permission to stay for pastoral work. They returned to the mainland six months later.⁶

When Taiwan was confided to the Dominican priests of Amoy in 1859, missionaries were sent again. They started evangelization in the southern part of Taiwan. Only until 1883, the Catholic mission was extended to the northern part; but the priest, committed to the task, encountered many difficulties when he was mistaken as a French spy. He finally established his mission in the Taipei area in 1888.⁷

The Japanese took over Taiwan in 1895, but missionary work was not affected by the new regime. Missionaries were relatively active.

⁶Liu Yu-Sheng, op. cit., p. 9. ⁷Ibid.

The Taiwan Catholic Mission was detached from the Fukien Vicariate in 1913, and thus became the first Apostolic Prefecture of Taiwan. At that time, the Catholic population had increased to 3,438 baptized Catholics.⁸ Being aware of the importance of a student apostolate, the Dominican missionaries opened the first Catholic high school for girls under the name of Chinghsiou.⁹

During the second world war, missionaries were forced to cut off their relations with the outside world, and their missionary work was restricted. When the war ended in 1945, the Most Rev. Thomas Tien, Bishop of Yang Ku diocese, became the first Cardinal in Asia. In the following year, the Taiwan Apostolic Prefecture was handed over to Rev. Hsu Min-Cheng as Vicar General, when the Japanese Prefect Apostolic returned to Japan. At that time, there were about 52 mission stations, 20 missionaries, and a total of 10,852 baptized Catholics in Taiwan.¹⁰

⁸Delos A. Humphrey, op. cit., p. 3.

⁹Liu Yu-Sheng, op. cit.; p. 11. ¹⁰Ibid.

CHAPTER II

THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION: YESTERDAY

Following the elevation of Most Rev. Thomas Tien to the Cardinalate, the hierarchy of the Catholic Church in China was established in 1946. There were twenty ecclesiastical provinces, seventy-nine dioceses, and thirty eight apostolic prefectures.¹¹ The dawning of a new era for the Church in China projected a bright future, and the thrusting enthusiasm of missionaries made the Church in China more vital than ever. But, the splendor of the scene appeared and disappeared in a flash, and the whole vineyard of China was inundated with the red flood shortly afterwards.

When Mainland China was taken over by the Chinese Communists in 1949, hundreds of thousands of refugees, including many priests, sisters, seminarians, and lay Catholics, flocked in to Taiwan. In Mainland China Church properties were confiscated, educational institutions were closed or taken over by the government, and many of the missionaries were either under house arrest, imprisoned, killed, or expelled. Hundreds of these dedicated missionaries found Taiwan a new spot for their commitment to serve the Chinese people, and started their apostolate in Taiwan. This event unexpectedly opened a new era of Church history of Taiwan, and

¹¹Liu Yu-Sheng, op. cit., p. 11.

brought Christianity to a new surge such as had never happened before.

Apostolic Prefectures came into existence one after another. The Apostolic Prefecture of Taipei, which became an Archdiocese in 1952, was established in 1949, with Msgr. Joseph Kuo as Prefect Apostolic. Two year later, in 1951, Taichung Prefecture was formed. In the following year, Chia Yi became an Apostolic Prefecture. Most Rev. William F. Kupfer, M.M. and Most Rev. Thomas Niu, respectively, were named Prefects Apostolic of the two new prefectures. The Holy Father, in 1961, consecrated Most Rev. Stanislaus Lo Kuang as Bishop of Tainan, Most Rev. Joseph Cheng as Bishop of Kaohsiung, and Most Rev. Peter Tu as Bishop of Hsinchu. The ecclesiastical hierarchy was thus established in Taiwan in 1962.¹² The constant effort of missionary work for the last twenty five years was blessed with an increase of Catholic population of 301,677 from a relatively small group of 10,852 Catholics.¹³

In parallel to the general expansion of parochial ministry, the student apostolate, especially for college and university students, was not neglected. Rev. Fang Hao, a diocesan priest, assumed his professorship in the National Taiwan University and formed a Professor Student Friendship Association in the university. Thus, by means of

¹²Delos A. Humphrey, op. cit., p. 3.

¹³According to Dr. Wolfgang L. Grichting's study, there are 301,677 or 1.9 percent Catholics of a total population of 15,610,003 Chinese in Taiwan. Other religions are identified: Budhists 40.8-46.2 percent, Folk religion 35.9-41.3 percent, Protestants 2.15-4.1 percent, Taoists 1 percent, and non-religious 8.3-11.5 percent. (Cf. Delos A. Humphrey, op. cit., pp. 8-9.)

socialization, appropriate spiritual care could be given to the Catholic students. The initial members of the Association were only seventeen students. In the following year, the group grew to a total of thirty, and there were about 76 in 1951.¹⁴

The Professor Student Friendship Association was rather an informal gathering than a systematically organized group. Upon the suggestion and plan of members of the PSFA, an agreement was reached in 1951 to reorganize the Association and change its name to National Taiwan University Catholic Student Association (NTUCSA). Thus the PSFA became an exclusively student organization with Fr. Fang as its spiritual director. The new born NTUCSA quickly drew the attention of other institutions. The Provincial Normal University Catholic students also organized their own group with the title of Provincial Normal University Catholic Student Association (PNUCSA), also with Fr. Fang as spiritual director. Following the NTUCSA and PNUCSA, other similar Catholic university student associations came to exist successively.¹⁵

The rapid expansion of the Catholic university student association raised a problem of coordination and unified operation. To meet the commonly felt need, a central Taipei Catholic College and University Student Association (TCCUSA) was established in 1954, with the Archbishop of Taipei as its honorary chairman and with Fr. Fang as the spiritual director general. An executive committee was formed including all chair-

¹⁴Taiwan Catholic University Student Association, Year Book, (Taipei: Hsinchuang: Fu Jen University Press, 1969), p. 29.

¹⁵Ibid.

leaders of different branch associations. The first general convention took place in 1955, which gave a sound witness of the Association's dynamic strength in the student apostolate.¹⁶

The Taipei Catholic University Student Association soon extended its influence to other colleges and universities of whole Taiwan. The Jesuits of Taichung started to organize the Catholic students of Chung Hsing University, Tung Hai University, and Ching Yi College of Taichung, and established a student center in 1957 with a total of 142 students. Two years later, the National Cheng Kung University Catholic Student Association of Tainan came to exist. Following the reopening of the National Chinghua and Chiaothung Universities in Hsinchu, the Hsinchu Catholic University Student Association was born through the efforts of the Jesuit missionaries.¹⁷

Another effort to reorganize the TCUSA took place in 1961. A board of spiritual directors was formed with Most Rev. Paul Ch'eng, the Auxiliary Bishop of Taipei, as chairman and spiritual director general, Rev. Edward Murphy as secretary, and four consultants including Frs. Kung Shih-Jung, Tsai Jen-Yu, Wei Chin-Yi and Albert O'Hara.¹⁸ The task of spiritual direction for the branch associations was committed to various priest and religious personnel of different congregations.

The Jesuits of Taiwan, sponsored by the California Jesuit Province, inaugurated the Tien Educational Center at Taipei City in 1963,

¹⁶Ibid.

¹⁷Ibid., p. 32

¹⁸Ibid., p. 30

in honor of Cardinal Thomas Tien, and dedicated to the use of educational research for university professors and students. During the inauguration, the Archbishop of Taipei officially committed TCCUSA to the care of the Jesuits. Tien Educational Center thus became the headquarters of the Association. Rev. Edward Murphy became the spiritual director general of TCCUSA, and in the following year he was succeeded by Rev. Joannes Goyoaga.¹⁹

In the same year, Fu Jen Catholic University was reopened at Hsinchuang of Taipei County, through the constant effort of Cardinal Yu Pin, the Archbishop of Nanking, and the cooperation of the fathers of the Society of Divine Word, the diocesan priests, and the Jesuits. Fu Jen University and the two Catholic Colleges for girls--Ching Yi and Wen Tzao--comprised one-fourth of the total Catholic university student population. (See Table 2). In 1965, the missionaries of the Society of St. Vincent established the St. Vincent Educational Center at Shihlin of Taipei City. It became the second student center in Taipei area.²⁰

Because of the rapid growth and development of the Association, it was commonly felt that closer cooperation and coordination are needed. The first conference of spiritual directors from all branch associations was held at Fu Jen Catholic University in November 2, 1965, and chaired by Rev. Wei Chin-Yi, the new director general. Following this conference, some country-wide student activities were conducted

¹⁹Liu Yu-Sheng, op. cit., p. 297; TCCUSA, Yearbook, p. 29.

²⁰Liu Yu-Sheng, Ibid., p. 6.

under the supervision of the central office of the Association.²¹

TABLE 2
DISTRIBUTION OF CATHOLIC UNIVERSITY STUDENTS
IN THE CATHOLIC UNIVERSITY & COLLEGES
OF TAIWAN

Catholic Institutions	Student Population	Catholic Students	Catholic Student Percentage
Fu Jen University	9,500	680	0.07
Ching Yi College	1,731	132	0.08
Wen Tzao College	930	104	0.11
Total	12,161	916	0.08

Source: Taiwan Catholic Church Statistics, (December 31, 1974).

²¹TCCUSA, Ibid., p. 32.

CHAPTER III

THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION: TODAY

Being a country-wide organization, the Catholic University Student Association of today covers almost all the colleges and universities of Taiwan. It became one of the strongest and most influential Church organizations in terms of its contribution to the Church and society as well. Most Rev. Stanislaus Lo Kuang, the Archbishop of Taipei, pointed out:

New opportunities for communication of faith exist particularly among college students seeking religious instruction. A core group of Catholic students show new vitality in Christian life and active participation in evangelization. New opportunities for service by the Church to society also exist as the country, facing the numerous problems caused by the fresh needs, welcomes favorably the cooperation of the Church in social, educational, and familial fields.²²

According to recent statistics, the Catholic University Student Association owns 54 branch associations with a total of 4,383 student members. (See Table 3)

A practical problem, confronted by the Association, is the need for a clear distinction between the Association and other university student organizations, especially the Christian Life Community (CLC).

²²Stanislaus Lo Kuang, "The Present Situation of Evangelization in Taiwan", (A Paper presented at the First Regional Assembly of the Federation of Asian Bishops' Conference, August 26-30, 1973.) Reprinted by Delos A. Humphrey, op. cit., p. 5.

TABLE 3
 DISTRIBUTION OF CATHOLIC UNIVERSITY STUDENTS,
 BRANCH ASSOCIATIONS & STUDENT CENTERS
 IN TAIWAN

Districts	Student Centers	Branch Associations	Student Members
Taipei	3	26	2,800
Hsinchu	1	5	115
Taichung	1	18	1,000
Tainan & Kaohsiung	2	5	468
Total	7	54	4,383

Source: Taipei Catholic University Student Association, Newsletter, No. 1, (1975), and Hsinchu Diocese, Newsletter, No. 12, (1975).

Many of the TCUSA members are also members of CLC. The members of CLC are usually the most active and prominent members of TCUSA. Thus, conflicts regarding participation at meetings and activities often occur between TCUSA and CLC. The students, being unable to bilocate in both places at the same time, are forced either to accept the one and frustrate another or vice versa.

Christian Life Community, in relation to the Catholic University Student Association, is by no means dichotomous or antagonistic. It complements the Association as an integral part of the Catholic University Student Association. At the last meeting of spiritual directors of Taipei area, chaired by Archbishop Lo Kung, in June 18, 1975, it was declared that the Christian Life Community for university students is part of the Catholic University Student Association, therefore, there is not and should not be any conflict between the two. A closer

cooperation and a better coordination should be sought among the leading personnel of the two groups.

Objectives

The objectives of the Catholic College and University Student Association are threefold: social, educational, and apostolic. The Statute of the Association states that the purpose of the Association is:

1. to build interpersonal relationships among Catholic college and university students, actualize Christian living, seek personal and interpersonal perfection, and bring to light the spirit of love;
2. to take the responsibility of student apostolate in helping the apostolic work of the diocese and establishing a indigenous Church in China.
3. to serve the country and benefit the society with Christian love and action.²³

These objectives imply that socialization is a necessary means of uniting all Catholic college and university students. Through socialization an interpersonal relationship may be developed. By mutual understanding, mutual influence, and sharing of religious experiences, Catholic students may grow and develop their consciousness of their social responsibility toward others, the country, and the society. However, the Association aims ultimately at students' personal and

²³The Statutes of the Taiwan Catholic College and University Student Association, (January 1, 1975), Chapter 1, #2

Christian perfection and commitment that each student of the Association will become a practicing Catholic, a good Christian citizen of the country, and a witness of Christian love. This apostolic goal of the Association was also expressed in the slogan of the National Taiwan University students: "Let us march to the university campus, carry on our apostolic mission, and be witness of our religion among our fellow students!"²⁴

Organization

Through a series of reorganization, the Catholic College and University Student Association reached its present organizational pattern.

The Individual Student Association

The Catholic College and University Student Association is a student organization under the guidance and supervision of Church Personnel. The individual Catholic student association of each college or university is the basic unit of the whole Association. The forming of an individual association in the college or university is approved by the district association and reported to the Central Association. The structure of individual association consists of a chairleader, a vice-chairleader, a coordinator, and group leaders of respective activities, with a priest or a sister as guidance director.²⁵ (See Chart 1)

²⁴The editor's office, "Catholic University Student Association's Organization and Development," Kuang Chi, No. 1 (December 1, 1974), p. 59.

²⁵The Statutes of the Taiwan Catholic University Student Association, (January 1, 1975), Chapter 2, @4-7.

The Chairleader:

The chairleader is responsible for the whole operation of the individual association.

The Vice-chairleader:

The vice-chairleader assists the chairleader to carry out his task and substitutes him during his absence.

The Coordinator:

The coordinator is in charge of coordinattion with other individual associations and the Central Association, to which he must report the information concerning the activities and operation of the individual association.

The Group Leaders:

The group leaders are responsible for planning and conducting respective activities of the group of which he is in charge, such as religious, social, cultural, and recreational activity groups.

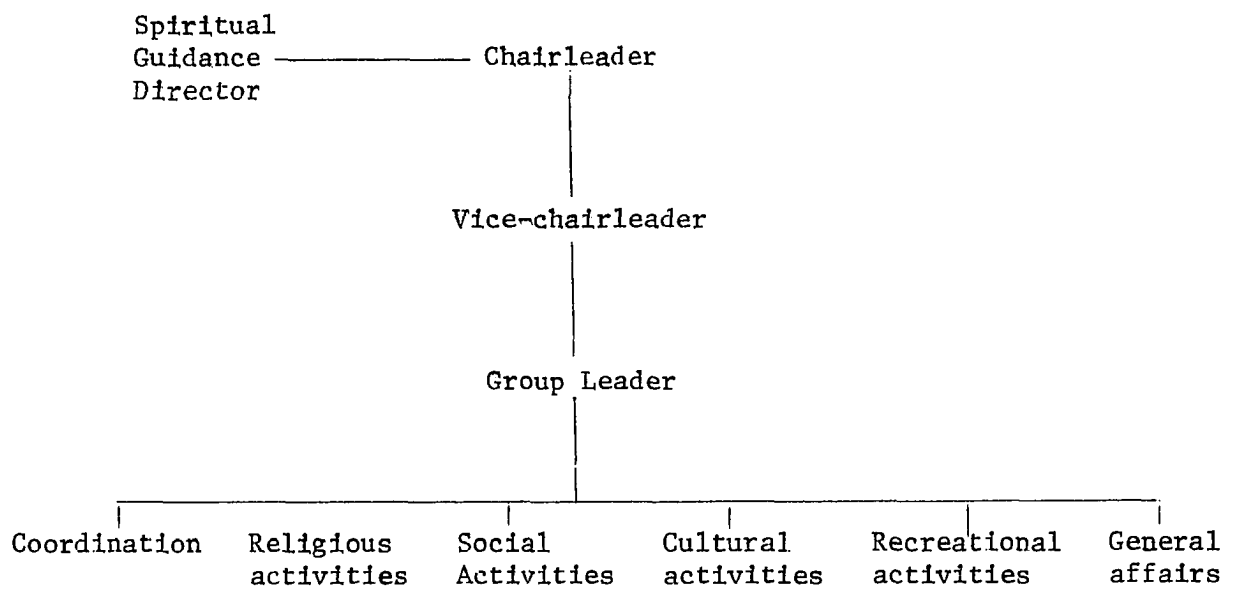
The Guidance Director:

Each individual association should have one spiritual guidance director, he be a priest or a religious sister, who must provide appropriate guidance to the members of the association.²⁶

²⁶Ibid., Chapter 2, @4-9.

CHART 1

THE INDIVIDUAL CATHOLIC UNIVERSITY STUDENT
ASSOCIATION'S ORGANIZATION



Source: This chart is based on the Statute of the Catholic University Student Association, interviews with the directors of the Association, and direct observation.

The District Association

According to the statutes of the Association, the district association is composed of all the individual associations of colleges and universities within each diocese. The general convention has the right to determine the division of the district association's territorial jurisdiction; but each district association is completely independent from the Central Association with regard to administration and operation.²⁷

The structure of district association is patterned in a form of committee, which is composed of a chairman, a vice-chairman, a secretary, and the head persons of respective subcommittees. The chairman of the district association must be elected by the chairleaders of all individual association in the district meeting, but other personnel should be nominated by the chairman with the approval of the district chairleaders' meeting. The function of the district association is to coordinate and assist all individual associations within the district to function, and is to report its work to the Central Association.²⁸ (See chart 2)

The Central Association

The Central Association is an executive and administrative agency, which is composed of all district associations. In the Central Association, there is an executive committee and a secretariate. In case of practical needs, the Central Association may form other committees to cover different tasks. The executive committee consists of a president, a secretary general, an executive secretary, and the chairmen of different commissions of ministeries. The president is elected by a two third

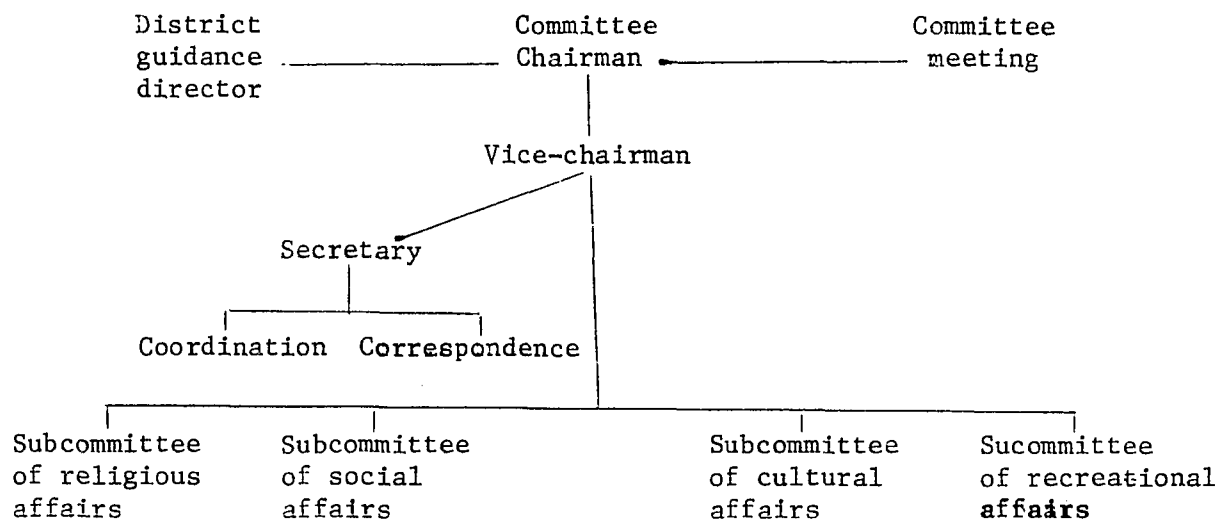
²⁷Ibid., Chapter 2, @12.

²⁸Ibid., Chapter 2, @11-15.

majority voting in the general convention among the candidates nominated by the executive committee and district associations. The secretary general is appointed by the president with an over-one-half majority approval of the general convention. All other personnel are appointed by the executive committee. The function of the executive committee is to administer and carry into operation all activities of the Association. The secretariate is responsible for all administrative tasks of the Association.²⁹ (See Chart 3)

CHART 2

THE STRUCTURE OF THE DISTRICT ASSOCIATION



Source: ibid.

²⁹Ibid., Chapter 2, @16-20.

The Board of Guidance Directors

The Taiwan Catholic College and University Student Association is subjected to the guidance and supervision of Church authorities. The Bishops' Committee and the Ordinary of each diocese have the right by office to direct, supervise and reorganize the central, district, and individual associations. A guidance director general should be appointed to the Association to direct its operation. The procedure of such an appointment of a guidance director general should undergo through the nomination by the general convention of the Association and the approval of the Bishops' Committee. The guidance director general's office term is limited to three years, however, he can be renominated and reappointed for another two terms. All the district guidance directors form a guidance directors' committee, which is chaired by the guidance director general. In each district, there is a district committee which includes all directors of the individual associations. (See Chart 4)

CHART 3

THE STRUCTURE OF THE CENTRAL ASSOCIATION

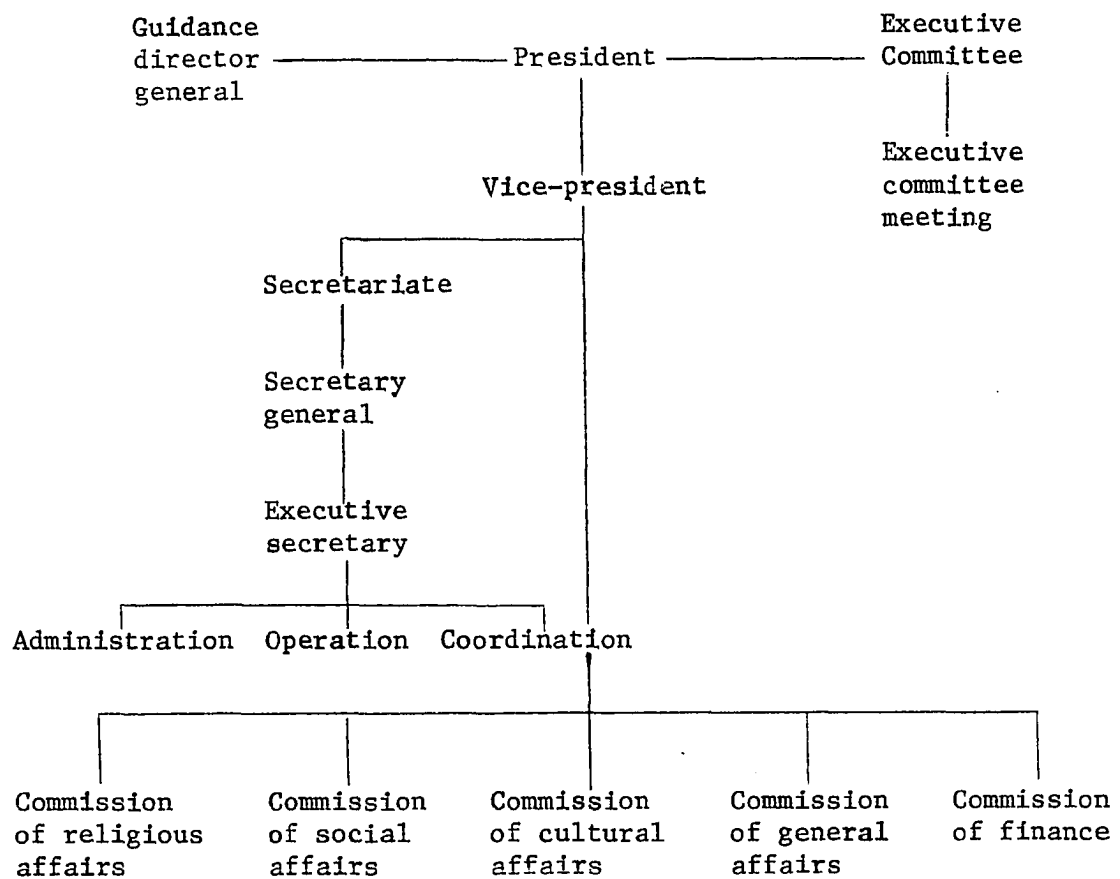
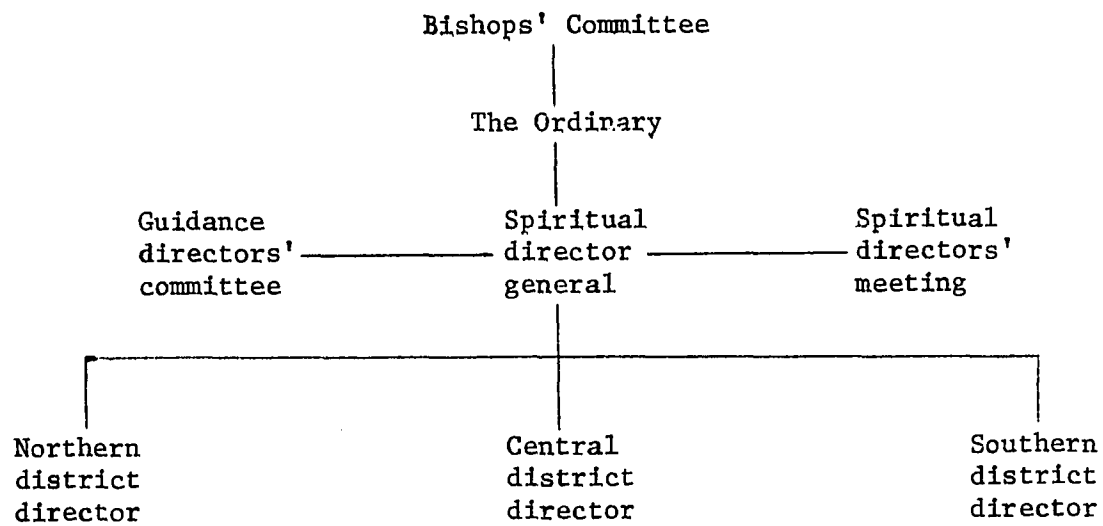
Source: Ibid.

CHART 4

THE STRUCTURE OF THE BOARD OF SPIRITUAL DIRECTORS



Source: Ibid.

Student Activities

In accordance with the objectives of the Association, a great variety of activities is conducted to meet the needs of students. According to their nature and purpose, the activities may be grouped in the following categories:

1. Religious: Religious activities include Sunday Mass attendance, spiritual exercises, Biblical studies, sharing spiritual experiences, and group liturgical prayers.
2. Social: Social activities consist of visits to hospitals, nursing homes and orphanages, social services to the mountain people, and other group works for the public welfare of society.
3. Cultural: Culturally oriented activities are characterized by the writers' club, scholarly seminars, movie and music appreciation hours, elocution and singing contests, and folk dances.
4. Recreational: Each student center has its specific way of conducting recreational activities. Generally speaking, they include camping, excursions, picnics, and other play varieties which are helpful to strengthen interpersonal relationships.
5. Training programs: Seasonal leadership training programs and speech training programs are conducted by the Association.
6. Guidance and Counseling: No professional guidance and counseling, in terms of psychologically oriented services, are not provided by the Association. Many of the aforementioned group works and

programs, however, can be good psychological guidance oriented services, if they are conducted by professionally trained psychological guidance personnel with appropriate psychological techniques. Private talks and spiritual directions, given by the spiritual directors to the students, may also be good counseling services, if they are handled in such a way that communication and relationship between the student and the spiritual director are really helpful and beneficial to the student problems. Strictly speaking, a systematically planned psychological guidance and counseling program designed by professionally trained psychological guidance personnel was not seen in the Association.³⁰

As to the effectiveness and helpfulness of the present activities of the Association, one can get a partial evaluation from the following information: A question was given to 200 students: "What kind of the present activities of the Association helps you most?", 126 students returned their responses. Out of the 126 responses, 75 or 59.52 percent pointed out spiritual exercises, 40 or 31.75 percent indicated camping, 9 or 7.14 percent expected some other activities, and only 2 or 1.59 percent indicated dancing. To another question: "Would group guidance or individual counseling help you better in dealing with your personal problems?", 93 or 73.80 percent indicated individual counseling and 33 or 26.19 percent stressed group guidance.³¹

³⁰Information based on office files of the Association and interview with spiritual directors and students.

³¹Appendix 1, Questions 12-13.

With regard to the organization and administration, Rev. Joseph Lee, the district director of the Taipei Catholic College and University Student Association, pointed out that there is a need of a healthy guidance system, fulltime and professionally trained psychological guidance personnel, and appropriate guidance techniques. In view of these points, Fr. Lee deplored that some of the individual associations were not actively operating, some of the directors either paid no attention to their students or did not know how to guide them because of the lack of adequate training. He reprehended the practice of "paternalism" in student care in terms of its detrimental effect on student group consciousness and faith life. He also stressed the importance of shifting the directive method to a guidance oriented technique.³²

³²Joseph Lee, "Some Recollections on the Pastoral Work of the Catholic College and University Student Association, " Christian Life Weekly, (January 8, 1976).

CHAPTER IV

THE CATHOLIC UNIVERSITY STUDENT ASSOCIATION:
TOMORROW

Where is the Catholic University Student Association heading? The prospect and orientation of the Association can be perceived in its "Three Year Plan", which has been promulgated in 1975. The contents of this plan may be summarized as following:

The Project

The project consists of six main areas concerning the Association's development in the near future. They are:

1. Leadership Training: The emphasis is given to the improvement of leadership quality in conducting religious and recreational activities.
2. Religious Training: It focuses on promoting Biblical studies and group discussions on spiritual matters throughout all individual associations.
3. Coordination: It emphasizes the improvement of inter-relationships within the Association and with other Church organizations.
4. Parish Services: The Association tends to extend its

assistance to parish works by helping the parish priest to organize the young parishioners and by training high school student leaders of the parish.

5. Social Work: The Association prepares to promote Christ-centered social services to the people in need.

6. Strengthening International Relationships: Being a member of the International Catholic Student Association, the Taiwan Association will share experiences with other student organizations in Asia, and provide leadership if needed.³³

The Procedures

To make the above project realized, the Association will take the following steps:

1. Through a period of three years, the Association will gradually consolidate and reorganize the district associations of Taichung, Hsinchu, and Tainan in terms of structure and operation. A secretariate will be created in the Central Association to handle religious, administrative, clerical, operational affairs, public relations, and international coordination, more systematically and efficiently.

2. For public relations purposes, the Association will open a considerable space in the Christian Life Weekly to communicate itself with the members of the individual associations and to provide informa-

³³The Three Year Plan of the Development of the Taiwan Catholic University Student Association, (Memiographed paper, 1975).

tion to the public about the Association's operation. This process will eventually lead to the republication of the Kuang Chi Periodical, which has been once the Association's official publication until 1974.

3. The Association will form a commission of development of operation, which will comprise all former experienced and distinguished leaders. The task of the commission is to plan leadership training programs and workshops, and to prepare a Catholic college and university student manual.

4. The Association will assign distinguished members to some designated parishes to assist the parish priest organize parish activities, help to conduct liturgical services, and train high school student leaders.

5. A social service committee will be formed in the central office of the Association to conduct social work research and promote Christian social services to the people in need throughout Taiwan.

6. A financial committee will be established to seek financial help from all possible sources, so that the Association may stand self-supporting. This committee will include all guidance directors and student leaders. The goal will be \$500,000.00 New Taiwan dollars.³⁴

This brief review of the "Three Year Plan" shows the resolution of the Association in striving to consolidate its organizational system, to improve its leadership quality, to expand its social apostolate, and

³⁴Ibid.

to establish its international prestige. The "Three Year Plan" appears very well thought of and praiseworthy. However, this project and its procedures require competent personnel and adequately trained leaders and student members well developed mentally, intellectually, and religiously to carry out this project. It seems appropriate, therefore, that the Association prepares qualified manpower to carry out this plan. Christian psychological guidance and counseling, as an integral part of Christian education, may help the Association to attain this purpose.

PART II

A PREPROGRAMMING SURVEY

CHAPTER V
STUDENT ATTITUDES TOWARD PSYCHOLOGICAL
GUIDANCE AND COUNSELING

In view of the present situation of the Church in Taiwan and the Catholic College and University Student Association as it was then and is now, there are still rooms for improvement. Granted the many achievements and progresses of the Association, a psychological guidance and counseling program may be one issue that the Association should take into consideration as a technique appropriate to assist the students to develop their Christian well-being. This part of the study will be addressed to evidence bearing on this premise.

First of all, what do the Catholic college and university students think about psychological guidance? When the students were asked to express their opinions about the psychological guidance and counseling services to be provided by the Association, out of the 126 responses, 116 or 92.06 percent agreed that the Association should have a psychological guidance center of its own, 124 or 98.41 percent expressed the need of psychological, educational, vocational, and pre-marriage counseling, 93 or 73.81 percent believed that individual counseling would be more helpful than group guidance. (See Table 4)

TABLE 4
THE ATTITUDES OF THE CATHOLIC UNIVERSITY STUDENTS
TOWARD PSYCHOLOGICAL GUIDANCE SERVICES

Questions	Responses N=126		
	Yes	No	?
Do you think that the Catholic University Student Association should have a psychological guidance center of its own?	116 (92.06%)	6 (4.76%)	4 (3.17%)
Do you think that the students need psychological, vocational, educational, and pre-marriage counseling?	124 (98.41%)	2 (1.59%)	--
Do you think that individual counseling is more helpful than group guidance?	93 (73.81%)	33 (26.19%)	--

Student attitudes toward psychological guidance and counseling services are also matched with the opinions of the Catholic professors and the spiritual guidance directors. From the 35 responses of the Catholic professors, 28 or 80 percent agreed that the Association should have a psychological guidance center of its own, 29 or 82.86 percent affirmed that the Association should provide psychological guidance and counseling services, 28 or 80 percent believed that individual counseling should be most helpful, and 29 or 82.86 percent expressed the importance of a systematic pre-marriage counseling. (See Table 5)

Regarding the same issues, out of the 19 responses of the spiritual directors, 18 or 94.74 percent agreed with the establishment of a

psychological guidance center in the Association, 14 or 73.68 percent indicated that the Association should provide psychological guidance services to students, and 18 or 94.74 percent thought that individual counseling would be more helpful than group guidance, furthermore, 18 or 94.74 percent expressed the importance of pre-marriage counseling. (See Table 5)

TABLE V
A COMPARISON OF RESPONSES OF CATHOLIC UNIVERSITY STUDENTS,
SPIRITUAL DIRECTORS & CATHOLIC PROFESSORS
CONCERNING PSYCHOLOGICAL
GUIDANCE SERVICES

Questions	Students N = 126 Yes	Professors N = 35 Yes	Directors N = 19 Yes
Do you think that the Catholic University Student Association should have a psychological guidance center of its own?	116 (92.06%)	28 (80.00%)	18 (94.74%)
Do you think that the Association should provide psychological guidance services for students?	124 (98.41%)	29 (82.86%)	14 (73.68%)
Do you think that individual counseling is more helpful than group guidance?	93 (73.81%)	28 (80.00%)	18 (94.74%)
Do you think that the Catholic university students need pre-marriage counseling?	124 (98.41%)	29 (82.86%)	18 (94.74%)

The above mentioned information from the three sources showed the need of psychological guidance and counseling services in the Association. However, should these psychological guidance and counseling be conducted by priest or religious personnel? In other words, what are the attitudes of the students toward religious or priest counselors? According to Peter Grande's research, the information of his study indicated that the religious role would seem to inhibit client rapport.

He says, In view of the latter findings, it may be conjectured that clients of religious counselors fail to experience as high degree of rapport as those of layman counselors, as reported in relation to the first research question, precisely because the religious role or status of the religious counselor precludes the client's experiencing within the counseling interview those traits which he experiences in interaction with layman counselors. The religious role, thus, would seem to act as a barrier inhibiting rapport and indeed inhibiting the communication to the client of some personality characteristics of the religious counselor. No similar barrier was found to exist for layman counselors.³⁵

Contrary to Grande's findings, the writer found that the Catholic university students in Taiwan preferred religious counselors and believed that religious counselors achieved better rapport with clients. When the students were asked: "Do you think that priests and /or religious sisters can help you more than laymen counselors?", out of the 126 answers, 83 or 65.87 percent gave affirmative responses, 25 or 19.84 percent gave negative responses, and 18 or 14.29 percent expressed no opinion. To another question: When you have personal problems, to whom do you prefer to go for counseling?", 53 or 42.06 percent expressed preference for

³⁵Peter P. Grande, "Client Rapport and Counselor Religious Status," James Michael Lee and Nathaniel J. Pallone, ed., Readings in Guidance and Counseling, (New York: Sheed and Ward, 1966), pp.271-272.

priests, 41 or 32.54 percent wished to go to religious sisters, 20 or 15.87 percent wanted to approach laymen counselors, and 12 or 9.52 percent preferred to go to professors. However, 116 or 92.06 percent pointed out that the Association should also have some Catholic laymen counselors beside priests and religious sisters.

In an interview with the students, the writer asked them to give the reasons of their preference or dislike to priests or religious counselors. Those who preferred priests or sisters gave the reasons including better rapport, confidentiality, genuine personal involvement, and understanding. Negative reasons included the evidence that most of the spiritual directors were not professionally trained counselor, and that, because of their priestly or religious life, they might not understand laymen's problems. Those who were indifferent insisted on counselor qualification rather than pastoral or layman status.

CHAPTER VI

STUDENT EXPECTATIONS, NEEDS AND PROBLEMS

The main source of the information regarding the student needs, expectations, and problems were the three questionnaires given to the students, Catholic professors, and spiritual directors. The Mooney Problem Check List also served to locate the student problem areas.

The Student Expectations

In the questionnaire, the students were asked to express their suggestions and expectations from the Association. From the 126 responses, the writer summarized the various suggestions and grouped them into the following categories:

1. The Catholic College and University Student Association should be a Christ-centered and highly organized body with clearly defined objectives, ideals, and should be sensitive to the individual as well as to public welfare.
2. More cooperation and coordination are needed to develop interpersonal relationships and thus benefit each member of the Association.
3. It is of prime importance to plan leadership training programs to improve the leadership quality that more significant,

meaningful, and culturally oriented activities may be organized.

4. The Association should establish a contry-wide network of psychological guidance and counseling services to assist in solving student personal problems.

5. The spiritual guidance directors of the Association should be professionally trained so that they may be able to help Catholic students to get better insight into self and Christian life.

6. The Association should initiate activities that help the students to integrate religion with actual life and to get a deeper understanding of the intimate relationship of religion and life.

7. The Association should conduct activities that are oriented toward the improvement of public welfare.

8. The Church authorities should be requested to maintain their closer relationship with the Association and to provide adequate financial and spiritual support.

These suggestions and expectations of the students seem to indicate the need of individual and personal care from the Association. They also tend to stress the importance of systematization of the organization, the leadership qualification, the professional training of the guidance personnel, and a social consciousness. Some of the issues were already taken into consideration by the Association and included in the three year plan as we have seen it in chapter IV.

The Student Problems

With regard to the student problems which needed guidance and counseling, some information were obtained from the students themselves, the Catholic professors, and the spiritual guidance directors. When the three groups were asked to indicate the main problems of students in an order of importance, their responses showed a relatively high degree of harmony and concordance. (See Table 6)

TABLE 6

STUDENT PROBLEMS AS RATED IN THE ORDER OF IMPORTANCE
BY STUDENTS THEMSELVES, CATHOLIC PROFESSORS,
AND SPIRITUAL GUIDANCE DIRECTORS

Problems ranked in order of importance	Students N=126		Professors N=35		Directors N=19	
	Rank*	PR	Rank*	PR	Rank*	PR
Future	1	94.44	1	94.44	1	91.67
Emotional	2	83.33	2	83.33	2	75.00
Social	3	72.22	6	38.89	4	41.67
Study	4	61.11	5	50.00	3	58.33
Faith	5	50.00	7	27.78		
Financial	6	38.89				
Family	7	27.78	3	72.22	5	41.67
Health	8	16.67				
Marriage			4	61.11		
Adjustment			8	16.67		
Other	9	5.56	9	5.56	6	8.33

*The rank of the problems is arranged according to the order of importance expressed by each group in correspondence with each problem area.

The findings showed that the three groups agree that the students are mainly concerned with problems about the future, social, emotional, educational, and religious problems. The spiritual directors rated the student problems relatively identical with the students in the first four categories. The Catholic professors agreed with the students and the spiritual directors in future and emotional problems, but ranked family and marriage problems higher than the students and spiritual directors did. This difference of ratings is presumably because of the professors' personal experience in contacting students in schools, which makes them more conscious of these student problems than the spiritual directors.

In a number of interviews with Catholic university students, the writer found that there was a relative consistency between the ratings of their problems and their concerns expressed in the interviews. One particular thing might be worthwhile for consideration, that is that some of the students interviewed related their social, study, family, and other problems, to emotional problem and often regarded the former as the causes of the latter.

For the Mooney Problem Check List, the students were asked to circle the items in each problem area that bothered them most and to underline the items that they felt troubled with. The sum of the circled and underlined items of each area was given a rank number and was transformed into percentile rank to show the place each problem area held in the lists. (See Table 7).

TABLE 7

THE PROBLEM DIMENSIONS OF THE CATHOLIC UNIVERSITY STUDENTS
OBTAINED FROM THE MOONEY PROBLEM CHECK LIST

Problem area*	Male students N = 38				Female students N = 39					
	C.I.	U.L.I.	Total	R	PR	C.I.	U.L.I.	Total	R	PR
ACW	45	238	283	1	95.45	57	282	339	1	95.45
CTP	34	232	268	2	86.36	20	270	290	2	86.36
SRA	26	197	223	3	77.27	31	243	274	3	77.27
FVE	36	176	212	4	68.18	27	239	266	4	68.18
PPR	27	178	205	5	59.09**	45	202	247	6	50.00
SPR	24	165	189	6	50.00	26	230	256	5	59.09**
MR	20	152	172	7	40.91	18	173	191	7	40.91
CSM	23	146	169	8	31.82**	12	130	142	9	22.73
FLE	22	140	162	9	22.73**	16	121	137	10	13.64
HF	18	118	136	10	13.64**	20	113	133	11	4.55
HPD	19	110	129	11	4.55	32	154	186	8	31.82**

N=11

- *(ACW) Adjustment to College Work
- (CTP) Curriculum and Teaching Procedure
- (SRA) Social and Recreational Activities
- (FVE) Future: Vocational and Educational
- (PPR) Personal-Psychological Relations
- (SPR) Social-Psychological Relations
- (MR) Morals and Religion
- (CSM) Courtship, Sex, and Marriage
- (FLE) Finances, Living conditions, and Employment
- (HF) Home and Family
- (HPD) Health and Physical Development

**The problem area was ranked higher than the opposite sex.

The results obtained from the Mooney Problem Check List indicates that the Catholic college and university students both male and female are in congruence with regard to the problems of Adjustment to College Work (ACW), Curriculum and Teaching Procedures (CTP), Social-Recreational Activities (SRA), and Future: Vocational and Educational (FVE). The male students ranked higher the problems of Personal-Psychological Relations (PPR), Courtship, Sex, and Marriage (CSM), Finances, Living conditions, and Employment (FLE), and Home and Family (HF) than female students in the same problem areas, whereas the female students showed more concern than the male students in problems of Social-Psychological Relations (SPR) and Health and Physical Development (HPD). Both male and female student gave the same rating to Morals and Religion problems.

In comparison of the results of the MPCL and the responses of the students to the questionnaire, the ranking order of the problems appeared different. In the Mooney Problem Check List, the students showed more concern about study problems than others. In responding to the questionnaire, the students placed the problem about future on the top, and there followed the emotional, social, educational and faith problems in the order of importance. However, when the circled items were checked, it was found that the ranking order of problems in the MPCL was different than the order of ranking according to the total scores of both circled and underlined items, and that the results of the MPCL was getting closer to the responses of the questionnaire with regard to educational, vocational, emotional, and social problems of the students.

Concerning the differences of ranking in the MPCL and the questionnaire, the writer interviewed about thirty students with regard to their student life. It was found that most of the students indicated that their educational, social, and personal problems were intimately related to their emotional fluctuations and worries about the future. They also showed emotionally insecure in relating their studies to future occupation, in social relationship with the opposite sex, and in other interpersonal relationships. A great number of girl students expressed worries about their future marriage and physical conditions.

As to the problem of faith, the students ranked their problems of morals and religion fifth in the responses to the questionnaire and seventh in MPCL. It seemed that they were not bothered by moral and religious problems as much as by vocational, educational, emotional, and social problems. According to the study completed by Chang Tzung-Yuan and Lin An-Li,³⁶ only 55.4 percent of the Catholic college and university students attend Sunday Masses; 25.4 percent of the Catholic students doubt about the existence of God, and 57.9 percent lack sufficient knowledge about their religion. The study also indicated that some of the students had difficulties in prayer, the meaning and the need of the sacraments, the relationship of science and religion, and the meaning of religion to life.

In the final analysis, the findings from the questionnaire and the Mooney Problem Check List indicate that the Catholic college and

³⁶Chang Tzung-Yuan and Lin An-Li, "The Faith of the Catholic University Students," Kuang Chi, No. 1 (December 1, 1972): 19-32.

university students are facing a number of problems, which need appropriate assistance to meet these problems and to find a solution. The main problems of the students, as they were addressed in the context, cover the vocational, educational, emotional, social, religious, and other areas. This might suggest the need of adequate and professional assistance by providing appropriate guidance and counseling to the students who are bothered by these problems.

CHAPTER VII

STUDENT PERSONALITY DIMENSIONS

A clear understanding of the client's personality characteristics and behavioral patterns might help the guidance and counseling process and relationship. This chapter of the study will try to find out some information about the personality dimensions and psychological needs of the Catholic college and university students of Taiwan.

To do this research, the Sixteen Personality Factors Questionnaire of Cattell and the Edwards Personal Preference Schedule were used. The reason of choosing these two objective instruments was because they appeared to be the better objective tests than other tests we had in Chinese and they seemed more appropriate for the purpose of this study.

The Sixteen Personality Factors Questionnaire and the Edwards Personal Preference Schedule were given to 77 Catholic college and university students including 38 male and 39 female in June, 1975 at Taiwan. For the Sixteen Personality Factors Questionnaire, the results indicated that the male students yielded higher mean scores than the female students on variables A (Cyclothemia) and F (Surgency), which showed a significant difference at the .05 level of confidence, whereas the female students gave a higher mean score than the male students on variable I (Sensitivity), which was significantly different at the .01 level of confidence. (See Table 8)

TABLE 8
A COMPARISON OF MEAN SCORES AND STANDARD DEVIATIONS
BETWEEN CATHOLIC UNIVERSITY MALE & FEMALE
STUDENTS IN THE 16 PF

PF***	Male N=38		Female N=39		t
	Mean	SD	Mean	SD	
A	7.5	2.3	6.2	2.5	2.36*
B	4.9	1.3	4.5	1.2	1.42
C	4.2	2.4	3.9	2.2	0.25
E	4.6	2.5	5.1	1.9	1.00
F	5.8	2.7	4.7	2.1	2.00*
G	7.5	1.9	6.9	2.1	1.33
H	6.2	2.3	6.9	2.5	1.27
I	6.4	2.7	7.9	2.1	2.72**
L	5.1	2.3	4.2	2.1	1.80
M	6.5	1.9	6.9	1.7	0.98
N	5.1	2.3	5.5	1.8	0.85
O	6.2	2.3	6.8	2.1	1.20
Q1	7.8	2.7	7.4	2.1	0.72
Q2	7.5	2.0	6.9	2.1	1.27
Q3	4.8	2.4	4.5	2.0	0.60
Q4	5.0	1.6	5.4	2.1	0.51

*df = 75 p < .05

**df = 75 p < .01

- ***A = Aloof (Schizothymia) vs Warm Outgoing (Cyclothymia)
 B = Dull (Low general ability) vs Bright (Intelligence)
 C = Emotional (General instability) vs Mature (Ego strength)
 E = Submissive (Submission) vs Dominant (Dominance)
 F = Glum, Silent (Desurgency) vs Enthusiastic (Surgency)
 G = Casual (Weakness of character) vs Conscientious (Super Ego Strength)
 H = Timid (Withdrawn Schizothymia) vs Adventurous (Adventurous Cyclothymia)
 I = Tough (Toughness) vs Sensitive (Sensitivity)
 L = Trustful (Lack of Paranoid tendency) vs Suspecting (Paranoid tendency)
 M = Conventional (Practical concernedness) vs Eccentric (Bohemian unconcern)
 N = Simple (Naive simplicity) vs Sophisticated (Sophistication)
 O = Confident (Freedom from anxiety) vs Insecure (Anxious Insecurity)

*** (Continued)

Q1 = Conservative (Conservatism) vs Experimenting (Radicalism)

Q2 = Dependent (Group dependence) vs Self-Sufficient (Self-Sufficiency)

Q3 = Uncontrolled (Poor self-sentiment) vs Self-Controlled (High self-sentiment)

Q4 = Stable (Relaxation) vs Tense (Somatic anxiety)

TABLE 9

A COMPARISON OF MEAN SCORES AND STANDARD DEVIATIONS
BETWEEN THE CHINESE CATHOLIC UNIVERSITY STUDENTS
AND THE 16 PF NORM

16 PF	Chinese Catholic university students		The 16 PF Norm**		
	N = 77		N = 209		t
	Mean	SD	Mean	SD	
A	7.1	2.4	7.4	2.1	-1.07
B	4.7	1.3	4.6	1.4	0.36
C	4.5	2.6	7.1	2.1	-8.97*
E	4.7	2.2	4.0	2.0	2.59*
F	5.6	2.3	7.6	2.1	-7.41*
G	7.2	2.4	7.0	2.1	0.71
H	6.8	2.2	6.5	2.2	1.07
I	7.6	2.6	5.3	2.8	6.57*
L	4.8	2.2	5.6	2.1	-2.85*
M	6.6	1.8	5.5	1.9	4.58*
N	5.3	2.3	5.1	2.1	0.71
O	6.5	2.2	5.0	2.0	5.56*
Q1	7.6	2.6	5.1	2.0	8.93*
Q2	7.2	2.1	6.8	1.9	0.82
Q3	4.8	2.6	6.9	2.3	-6.45*
Q4	5.3	2.7	5.4	2.3	0.32

*df = 284 p < .01

**The 16 PF Norm is taken from the Manual of the Sixteen Personality Factors Questionnaire of Cattell, Form C, Table 5 "American College Students: Men and Women", p. 13.

In comparison with the 16 PF Test Norm, the Chinese Catholic students yielded lower mean scores than the 16 PF Norm on variables C (Ego Strength), F (Surgency), L (Paranoid tendency), and Q3 (High Self-Sentiment); but lower mean scores on variables E (Dominance), I (Sensitivity), M (Bohemian Unconcern), O (Anxious Insecurity), and Q1 (Radicalism), which were significantly different at the .01 level of confidence. This might suggest that the average Chinese Catholic college and university students tended to be more dominant, sensitive, ego-centric, insecure, introspective, emotional, silent, adaptable, and with poorer self-sentiment than the average American students. (See Table 9)

The results of performance of the Catholic students on the EPPS did not show, in general, much significant differences between the Catholic college male and female students, except on the variables of Dominance, Change, and Abasement, on which the male students' mean scores were significantly higher than the mean scores of the female students at the .01 level of confidence. (See Table 10) When the results of the Chinese Catholic students were compared with the EPPS Norm, the Chinese Catholic students obtained higher mean scores than the EPPS Norm on variables of Order, Succorance, and Abasement, but lower than the EPPS Norm on variables of Exhibition, Affiliation, and Heterosexuality, which indicated a significant difference at the .01 level of confidence. This might suggest that the Chinese Catholic students felt more psychological needs of order, succorance, and abasement, but less needs of exhibition, affiliation, change, and

heterosexuality. The Chinese Catholic college and university female students showed a higher mean score on the variables of Achievement and Aggression, but lower mean scores on the variables of Dominance and Nurturance than the average American college students. The differences are significant at the .01 level of confidence. (See Table 11)

TABLE 10

A COMPARISON OF THE MEAN SCORES AND STANDARD DEVIATIONS
BETWEEN THE CHINESE CATHOLIC UNIVERSITY MALE & FEMALE
STUDENTS OBTAINED FROM THE EPPS

Personality Variables	Male Students N = 38		Female Students N = 39		t
	Mean	SD	Mean	SD	
Achievement	15.39	4.47	14.54	3.57	1.05
Deference	11.65	3.50	13.00	3.36	1.73
Order	12.63	4.82	13.08	4.34	0.35
Exhibition	11.55	3.50	10.97	3.16	0.77
Autonomy	13.24	3.45	13.41	3.46	0.21
Affiliation	13.26	3.45	14.97	4.53	1.88
Intracception	17.71	4.82	18.05	4.73	0.45
Succorance	16.47	4.45	16.97	3.36	0.56
Dominance	16.08	4.45	12.31	5.16	3.46*
Abasement	14.50	4.22	16.44	4.32	2.02*
Nurturance	14.45	4.16	14.54	4.23	0.09
Change	12.11	4.81	16.10	4.50	3.76*
Endurance	13.66	5.46	12.82	5.09	0.71
Heterosexuality	10.02	6.16	9.82	5.54	1.87
Aggression	13.08	4.23	12.74	4.25	0.35

* df. = 75 p < .01

TABLE 11
 A COMPARISON OF THE MEAN SCORES AND STANDARD DEVIATIONS
 BETWEEN THE EPPS AND THE CHINESE CATHOLIC
 UNIVERSITY MALE STUDENTS

Personality Variables	EPPS Norm N=760		Chinese Catholic N=38		t
	Mean	SD	Mean	SD	
Achievement	15.56	4.13	15.39	3.47	0.25
Deference	11.21	3.59	11.65	3.50	0.72
Order	10.23	4.31	12.63	4.32	3.24*
Exhibition	14.40	4.53	11.55	3.50	-4.01*
Autonomy	14.34	4.45	13.24	3.45	1.47
Affiliation	15.00	4.32	13.26	3.45	-2.38*
Intraception	16.12	5.23	17.71	4.82	1.78
Succorance	10.74	4.70	16.47	4.45	7.16*
Dominance	17.44	4.88	16.08	4.45	1.64
Abasement	12.24	4.93	14.50	4.22	2.72*
Nurturance	14.04	4.80	14.45	4.16	0.51
Change	15.51	4.74	12.11	4.81	-4.19*
Endurance	12.66	5.30	13.66	5.46	1.11
Heterosexuality	17.65	5.48	12.02	6.16	-5.60*
Aggression	12.79	4.59	13.08	4.23	0.37

*df = 796 p < .01

Source: Figures for the EPPS college men and women are taken from the handbook of the Edwards Personal Preference Schedule, New York: The Psychological Corporation, 1954, c 1959). Reproduced by Dorothy Murgatroyd and Edward I. Gavuring, in "Comparison of EPPS Norms with Recent College Sample," Journal of Psychology 91 (September, 1975):73.

TABLE 12
 A COMPARISON OF THE MEAN SCORES AND STANDARD DEVIATIONS
 BETWEEN THE EPPS AND THE CHINESE CATHOLIC
 UNIVERSITY FEMALE STUDENTS

Personality Variables	EPPS Norm Women N=749		Chinese Catholic F. students N=39		t
	Mean	SD	Mean	SD	
Achievement	13.03	4.19	14.54	3.57	2.40*
Deference	12.40	3.72	13.00	3.36	1.02
Order	10.24	4.37	13.08	4.34	4.06*
Exhibition	14.28	3.65	10.97	3.16	-5.71*
Autonomy	12.29	4.34	13.44	3.46	1.67
Affiliation	17.40	4.07	14.97	4.53	-3.74*
Intracception	17.32	4.70	18.05	4.73	0.97
Succorance	12.53	4.42	16.97	4.36	6.25*
Dominance	14.18	4.60	12.31	5.16	-2.53*
Abasement	15.11	4.94	16.44	4.32	1.68
Nurturance	16.42	4.41	14.54	4.23	-2.69*
Change	17.20	4.87	16.10	4.50	1.41
Endurance	12.63	5.19	12.82	5.09	0.23
Heterosexuality	14.34	5.39	9.82	5.54	-5.25*
Aggression	10.59	4.61	12.74	4.25	2.95*

*df = 786 p < .01

These differences seemingly are subjected to cultural influences, especially with regard to heterosexuality variable. According to the study of Professor Huang Chien-Hou of Taiwan National Normal University and professor Chang Wen-Hsiung of Tung Hai University, it was found that, concerning the variable of Heterosexuality, Taiwan Normal University male and female students got a mean score of 12.09 and 7.53 respectively, and Tung Hai University male and female students yielded a mean score of 12.83

and 8.00 respectively.³⁷ In an interview with some of the students who had very low scores on the variable of Heterosexuality, the writer found that the students answered the questions regarding sex and relationships with the opposite sex not according to what they felt about it but as what they should feel or not. It seemed, therefore, that the cultural, social, and educational factors might influence the results of performance on the test, especially with regard to items about sex.

Cultural differentials are inevitable in personality tests and the person who takes the tests. Cultural differences, however, might serve to differentiate the different personality patterns and psychological components of people of different cultures and subcultures. As to the Chinese Catholic college and university students, the information obtained from the 16 PF and the EPPS might help to differentiate their personality dimensions and psychological needs from that of the American students.

³⁷Huang Chien-Hou, "The Shift of Psychological Needs of University Students," Youth of Freedom 558 (February 1, 1976):70-75.

CHAPTER VIII

MANPOWER AND RESOURCES

Are there sufficient manpower to handle the guidance and counseling services for Catholic university students? According to Taiwan Church statistics, there are 2,052 Catholic missionaries, of whom 789 are priests, 96 are brothers, and 1,158 are religious sisters. Among the total population of missionaries, about 60 percent are Chinese and 40 percent are foreigners from about ten different countries. The proportion of manpower to the total Catholic population is one missionary to 146.7 Catholics.³⁸ A great number of the missionaries hold professional degrees and are engaged in educational, social, and some other professions.

There are 35 priests and religious sisters directly engaged in Catholic college and university student personnel work as spiritual guidance directors. Along with the questionnaire given to the 27 spiritual guidance directors, the writer asked them to fill in the blank about their status. Out of the 19 directors, who returned their responses, it was found that only 3 or 15.78 percent are full-time directors, and the rest are part-time workers. With regard to their profession, 18 of the 19 directors are deeply interested in psychological guidance and counseling; but 16 or 84.21 percent of the directors are not professionally

³⁸Delos A. Humphrey, op. cit., p. 30.

trained in this field. It was also found that 13 or 68.42 percent of the directors expressed the need of in-service training for their profession, and 16 or 84.21 percent would like to participate in an in-service training program for psychological guidance and counseling services, if there is such a opportunity. With regard to the practical usefulness of a testing program, 17 or 89.47 percent of the directors agreed with it. Although 14 or 73.68 percent of the directors admitted that there are not enough manpower at present to carry out psychological guidance services, but 18 or 94.74 percent of them believe that a good staff including priests, sisters, and Catholic laymen can be professionally prepared for the task. (See Table 13)

As to other resources of manpower for psychological guidance and counseling services, the Catholic professors might be of great help. Among the 35 Catholic professors, who responded to the questionnaire, 22 or 62.86 percent expressed their interest in participating psychological guidance and counseling services, 27 or 77.14 percent actually were doing some psychological guidance for university students, 22 or 62.86 percent showed their willingness to accept student cases which would be referred to them for guidance and counseling, and 12 or 34.29 percent were willing to help the directors' in-service training program with their professional experiences. (See Table 14)

Other resources of manpower, where professional assistances can be found, are numerous. According to the Taiwan Church statistics, there are four Catholic hospitals and five Catholic clinics in the Archdiocese of Taipei. Some of the Catholic doctors and nurses can be

found in other public and private hospitals and clinics. These medical professionals might be of great help in referrals for dealing with students' physical and health problems. There are also several public private, and university psychological counseling centers, mental health centers, and social welfare organizations, which might provide various professional assistance to the Association through appropriate coordination.³⁹ (See Appendix 4)

The above mentioned information presents the following facts: first, in the Association itself there are not sufficient adequately trained and professionally qualified personnel to manage psychological guidance and counseling services; but a dynamic impact of potential manpower is perceivable, and an in-service training program may help to meet the immediate need of psychological guidance personnel. Secondly, Catholic laymen professionals could be a great potential in Catholic university student psychological guidance work, if the Church and the Association would make good use of their experiences and expertise. Thirdly, some of the existing guidance centers may provide professional assistances to the need of the Association, if due coordination is made.

³⁹Taipei Archdiocese, Taiwan Catholic Directory, (Taipei: Hua Ming Press, 1974), Appendix.

TABLE 13
 MANPOWER RESOURCES AS STATED BY THE SPIRITUAL DIRECTORS

Questions	Responses					
	N = 19					
	Yes		No		No opinion	
	N	%	N	%	N	%
Are you interested in psychological guidance work?	18	(94.74)	--		1	(5.26)
Have you been professionally trained in psychological guidance and counseling?	3	(15.79)	16	(84.21)	--	
Do you think that the in-service training program would help in your work?	13	(68.42)	1	(5.26)	5	(26.32)
If there is an in-service training program, do you want to participate in it?	16	(84.21)	--		3	(15.79)
Do you think that there is enough manpower in the Association to carry out psychological guidance and counseling services?	3	(15.79)	14	(73.68)	2	(10.53)
Do you think that the Church can and should prepare some of the priests, sisters, and Catholic laymen for student psychological guidance and counseling services?	18	(94.74)	--		1	(5.26)
Do you think that the Catholic professors and other professional personnel can assist to develop such a psychological guidance program?	18	(94.74)	--		1	(5.26)

TABLE 14
MANPOWER RESOURCES AS STATED BY THE CATHOLIC PROFESSORS

Questions	Responses					
	N = 35					
	Yes		No		No opinion	
	N	%	N	%	N	%
Are interested in participating Catholic university student psychological guidance services in the Association, if there is such an opportunity?	22	(62.86)	10	(28.57)	3	(8.57)
Did you have some opportunities to assist the Catholic students to solve their personal problems?	27	(77.14)	6	(17.14)	2	(5.72)
If there is a need in the Association of your professional assistance, do you want to accept the student referred to you for counseling?	22	(62.86)	8	(22.86)	5	(14.29)
Would you like to help the Association to organize and reorganize a psychological guidance program?	27	(77.14)	4	(11.43)	4	(11.43)
If your professional experience is needed, would you like to assist in an in-service training program?	12	(34.29)	15	(42.86)	8	(22.86)

PART III

A PROPOSED CHRISTIAN PSYCHOLOGICAL GUIDANCE PROGRAM

The preprogram survey findings, taken in the context of institutional aims, undoubtedly support the assumption that Christian guidance services should be provided by the Association to meet the needs of the Catholic college and university students. This part of the study is dedicated to propose a tentative program of psychological guidance and counseling services as reference for the Association.

Since the emphasis is placed on the Christian spirit as the core of the program, it seems necessary that the Catholic theologico-philosophical principles in application to guidance and counseling should be explained, so that the readers may have a clear understanding of why the writer calls it Christian guidance, and that the program is so planned that it is truly a Christ-centered helping service. The whole program consists of three sub-programs: the in-service training program, the student psychological guidance service program, and the leadership training program.

CHAPTER IX

CATHOLIC THEOLOGICO-PHILOSOPHICAL PREMISES

The term "Christian", used in this study, is referred to the Catholic sense, thus the theological and philosophical principles are treated in the frame of Catholic theology and philosophy. Since the emphasis of this program is placed on the Christ-centered spirit, this study would adopt the term Christian embedded in the Catholic meaning.

Christian guidance and counseling is based on the Christian humanistic philosophy and theology. Basic for all philosophical premises directly involved in guidance is the issue on the nature of man. In all guidance and counseling services, the individual client is the center. A clear understanding of the individual person's nature may help the counselor to perform his task and build a helping relationship between his and the client. What do the Christian philosophy and theology see in human nature? How do they justify Christian guidance and counseling? What is the role of the Christian counselor?

Christian Concept of Man

Various theorists of guidance and counseling perceive human nature under different lights and from different angles. Even among

Christian philosophers and theologians there is a divergence of opinions. But they all agree with the essential, that constitutes the true human nature. Dupuis and Nordberg pointed out,

All Catholic educators will agree that man is a rational creature, a body soul unit, and that he has powers of understanding and free will. They will agree that his soul is spiritual and immortal, that man's last end is happiness, and that this is achieved fully only by union with God in the Beatific Vision. This does not mean for a moment that all Catholic scholars agree in all details about what man is, how his mind works, and so forth... Not all Catholic scholars accept the hylomorphic theory which makes the soul the substantial form of the body. They disagree as to the limits to which man's innate rationality normally extends in the area of practical judgment. They disagree about the exact nature of abstracting, about the exact interrelations of intellect, will, soul, and body. They disagree about how much can be proved about the soul by natural reason alone.⁴⁰

Despite all the controversies about the details which are accidental from the substantial and essential elements that constitute the nature of man, Catholic scholars of all schools of philosophy see man as a thinking and choosing creature of God. He is a thinking creature because he has the intellect, which, working with the senses, enables him to abstract, think, reason, and judge. With this thinking power, man is able to learn and solve problems by reasoning. He perceives and understands the world which is intelligible. In the light of his intelligence, he discerns and distinguishes what is wrong and what is right. He appreciates beauty and detests ugliness in the things around him. In various settings of life, he makes his own choice under the illumination of his own reason.

⁴⁰Adrian M. Dupuis and Robert B. Nordberg, Philosophy and Education: A Total View, (California: Beverly Hills, Bensiger, 3rd ed., 1973), p. 285.

Free will and the intellect are two faculties which go hand in hand in terms of unity of the total dynamisms. St. Thomas states,

Free will is properly the movement of the nature of the intellect... Presupposing intelligence, it moves directly toward the object where rests the action of the intellect. Therefore, the two powers do not develop in lines of parallel, but they should be considered as a unity of the total dynamism.⁴¹

As how the intellect works together with the will, St. Thomas pointed out:

The intelligence is not born to present the object to the will, but it constructs it. In fact, every act of the will, no matter how different the sensible desire is, tends toward a particular good, which is the reason for which the will tends, and it tends only toward the concrete object according to its radical inclinations. The love of good is present at all our volitions, as well as ideas of things in all our thinking. The ratio of appetibility is not something empirical; it is a result of spiritual activity. The dynamism of the intellect thus conditions the dynamism of the will.⁴²

Christian philosophy views man as a body-soul unit. It asserts physical reality and physiological-psychological functions of the body: but "no Catholic could believe that all human processes are mechanically determined and potentially explainable by laws of physics and chemistry which is precisely what most psychologists and educators believe."⁴³ Catholic philosophy affirms that man has spiritual power, but "no Catholic could believe that man has no material body and is merely a thought in the mind of God, or man is some sort of concentration of force or

⁴¹Joseph de Finance, Etre et Agir Dans la Philosophie de Saint Thomas, (Rome: L'Universite Gregorienne, 2nd ed., 1960), p. 297. Translated by the writer from the original French text.

⁴²Ibid., p. 298. ⁴³A.M. Dupuis and R.B. Nordberg, op. cit., p. 285

energy within a larger physical field, and nothing more."⁴⁴ Thus, the body-soul unit denotes that man is a material and spiritual unity - a substantial unity on the levels of being and operation. The human personness, dignity, and worth conferred upon man are of natural and supernatural value. Pallone points out,

In scholastic thought, person occupies a place of special distinction in the hierarchy of being: of material beings, man alone, because his intellect and will transcend a dependency upon matter as a co-cause in their highest, most abstract, operations (or even in single operation), holds the mark sui juris, the character then places him under his own law, closed from invasion from without, and to be "used" only according to his own nature. Personness indicates for the scholastics the highest level of being: it is the quality of personness which man shares most intimately with God. It is the character of personness which allows for the integration of various facets of human activity into a meaningful pattern.⁴⁵

The Catholic view of man is integral, holistic, and humanistic based on reason and faith. It perceives man as a substantial unity of spirit and corpus, a person with dignity and value, a creature rehabilitated in God, and a central figure of redemption. He is destined to a supernatural goal, toward which he is led by Christ - the God-man - as a perfect model, and he is sanctified by the divine grace channelled in through the merits of Christ and by his own cooperation with redemption. Donovan describes Christian humanism as

a world outlook that combines the theological and philosophical tenets of Catholicism. Christian humanism sees the Lord Incarnate, the God-man, Jesus Christ, as the

⁴⁴Ibid.

⁴⁵Nathaniel J. Pallone, "The Phenomenal Self, Person, and the Catholic Counselor," Insight 2(Spring, 1964):25.

central figure and influence in universal history and in personal history of each person ever born. Christian humanism recognizes personal identity with Christ through Sanctifying grace and social identity with all of Christ's members in the Mystical Body as leading to fruition in final, endless beatific union with God in heaven as the supernatural goal and hoped-for supernatural triumph of the Catholic.⁴⁶

This supernatural outlook of the world does not insinuate that the Catholics overlook the material, temporal, and natural order.

Donovan continues,

Moreover, Christian humanism posits that the eternal view does not belittle what is temporal, it rather heightens the significance of and gives added meaning to the temporal. In this view the supernatural order does not negate, but presupposes and builds upon, the natural order. All perfections are welcomed and revered, natural as well as supernatural - all beauty, all virtue, all truths, however homely or humble, are considered as creatures and reflections of God.⁴⁷

However, there is a hierarchy among the material, temporal, natural, and supernatural, spiritual, and eternal. In dealing with the relation of religion and civilization, Maritain remarked,

In the eyes of the Christian, culture and civilization, being ordered to a terrestrial end, must be referred and subordinated to the eternal life which is the end of religion and must procure the terrestrial good and the development of the diverse natural activities of man according to an efficacious attention to the eternal interests of the person, and in such a manner as to facilitate the access of the latter to his supernatural ultimate end: all of which thus super-elevates civilization in its own proper order... The order of

⁴⁶Charles F. Donovan, "Christian Humanism and Catholic Guidance," Catholic Counselor 4 (Spring, 1960):87.

⁴⁷Ibid.

culture or civilization appears then as the order of the things of time, as the temporal order.⁴⁸

Whereas the order of faith and the gifts of grace, being concerned with an eternal life which is a participation in the intimate life of God, constitutes by opposition an order to which the name spiritual most rightly belongs and which as such, transcends the temporal sphere.⁴⁹

In the light of Christian humanistic view, man is seen as a person with natural and supernatural value. He is perceived as a person capable of being educated, guided, and elevated to the synthesis with the supernatural, spiritual, and eternal order. The person's full and integrated actualization can be achieved only when both his natural and supernatural powers are developed to the fullest and harmonious union.

Is There Christian Guidance and Counseling?

In application to guidance and counseling, Christian humanism believes that each person has the right to be guided toward perfection and salvation. Christianity is for all men and allows no discrimination in terms of nationality, race, culture, and status. It embraces all people, whatever their state of life may be, even those who are most deeply engaged in the affairs of destructing the world. This philanthropic ideal is what every counselor should have, but the

⁴⁸Jaques Maritain, Integral Humanism: Temporal and Spiritual Problems of a New Christendom, translated by Joseph W. Evans, (University of Notre Dame Press, 1973, c 1968), pp. 97-98.

⁴⁹Ibid.

Christian counselors, by their Christian heritage could develop it more fully in the spirit of Christian love. Every counseling and guidance personnel should have the client the center of the helping relationship, but the Christian counselors, with their comprehensive Christian humanistic philosophy and theology, are in a better position to do the job. As Ward pointed out,

If I am actively and profoundly a believing Jew or Christian, I have a better chance to understand both the nature of man and that he has a nature... If as a scholar, I understand or better understand some such things, thanks to belief, then I am not merely a Jew or Christian who is a scholar, but a Jewish or Christian scholar. The sum of things better understood with the aid of belief is the additional content in Judeo-Christian learning.⁵⁰

Most of the counseling theorists establish their conception of man on the basis of fragmentary phenomenological and observable facts, which they call scientific. There are, however, many human elements which surpass empirical verification. As Pallone remarked, "in every area of human relations, the psychologist who takes a religious view of human nature is able to contribute an understanding which surpasses the certitude of statistical analysis."⁵¹ If psychological, behavioral, and related sciences and other philosophical thinking, which present only partial truth about human nature, could serve as bases of counseling, the Christian theologico-philosophical approach, which acknowledges all truth and is comprehensive in viewing the human nature, should be

⁵⁰Leo R. Ward, "Is There a Christian Learning?" Commonweal LVIII, (1953), p. 606.

⁵¹Nathaniel J. Pallone, op. cit., p. 69.

more inspiring. Pointing to this issue, Nordberg says:

Let the Christian humanist derive the theologico-philosophical facets of his own theory of counseling from his own heritage rather than chasing after the vagaries and anti-intellectualism of phenomenology, Zen budhism, and the other contemporary visitors to psychology's heterogeneous garden. Why would we exchange a precious pearl for a bit of gaudy costume-jewelry!

A Christian holism, entailing a deep sense of what the student ultimately is and why he exists, ought to be conducive to a more inspired approach.⁵²

Christian Concept of the Counselor

The counselor may be conceived by his role, what he is, and what he does. The Christian counselor's role is identified by his vocation to an unselfish love for all who are in need of help.

Kennedy describes this loving vocation of the Christian counselor in the following words:

He is called upon to enter into the feelings of other men, unafraid because of his own weakness. He is the calling of entering into the confusion of tortured souls and not turning aside because his own feelings can't take it. He must, in truth, "empty himself" for other men. For the seminarian and priest especially, their work with other persons is a challenge to give themselves totally. It is only through their patience and understanding, their forgiveness and love, that men experience in an existential way the meaning of God's patience and understanding, God's forgiveness and love. That comes in a personal way, if it comes at all.⁵³

⁵²Robert B. Nordberg, "Is There Christian Counseling?" Catholic Educational Review LXI (January, 1963):6.

⁵³Eugene C. Kennedy, "Characteristics of the Counselor," Insight 1 (Winter, 1963): 40-44. Reprinted by James Michael Lee and Nathaniel J. Pallone, Reading in Guidance and Counseling, (Sheed and Ward: New York, 1966), p. 164.

In perceiving his own vocation, the Christian counselor is able to identify himself as the carrier of God's love to his students, as the unselfish lover who is dedicated to assist the people in need, as the comforter of those who are in anxiety, and as the peace-maker for those who are in trouble. If a counselor can identify his role in his own profession by incorporating a self-image, the Christian counselor role may be better identified as the image of Christ in his vocation.

Balint has charted the task of the psychotherapist as getting to know "the pharmacology of his most important drug - himself." We can also apply this to the role of the counselor. In a counseling situation, self-image of the counselor may help him carry out the interaction more effectively between himself and the client. This self-image may be easily perceived in the counselor's attitudinal identification. According to Rogers, "the primary point of importance here is the attitude held by the counselor toward the worth and the significance of the individual. How do we look upon others?"⁵⁴ Attitudes are the very reflections of the counselor's inner self, and the impact of personality could be reflected in the counselor's characteristic attitude and in his task performance.

What sort of person should the counselor be? Guidance authorities suggest that an aspiring counselor should be a person of

⁵⁴Carl Rogers, Client-Centered Therapy, (Boston: Houghton-Mifflin Co., 1951), p. 20.

interest, patience, objectivity, sensitivity, tact, and integrity. The Christian counselor, with all these qualities, ought to be the image of Christ before his client, since he is responsible in bringing the love of Christ to the hearts of people. This is his commitment, and he should be the kind of a person who is able to accomplish the commitment. As Kennedy pointed out:

The counselor, then, is called to a commitment of self to others that offers him a chance really to love other men. For the Catholic counselor, for the priest and seminarian especially, there is no other adequate way of functioning in working with other persons. Life in the Mystical Body of Jesus Christ can also be better understood in terms of persons learning to love one another. While Christ's command to "love one another" applies to all of life, it is thrown sharply into focus in the counseling situation. In fact, it is the frequent comment of priests and seminarians who participate in counseling training that the experience enables them to grasp more fully the meaning of Christian love. They deepen their appreciation of what persons are like and begin to understand the concrete existential demands of the great commandment of love. If a mother cannot artificially pretend to love her child without communicating this false attitude, neither can the Catholic counselor... In the flesh-and-blood confrontation with another human being, only real love meets the challenge.⁵⁵

The Christian counselor, dedicated and committed to the love of others, is always conscious of others' needs. He is concerned with the needs of students, which are not being met adequately by other agents of assistance in human growth and development. This implies that the Christian counselor plays an important role in assisting

⁵⁵Eugene C. Kennedy, "Characteristics of the Counselor," Insight 1 (Winter, 1963): 40-44. Reprinted by James Michael Lee and Nathaniel J. Pallone, op. cit., pp. 161-162.

people as he is a specialist in solving problems which other agents in the field are not able to handle. He, thus, must be a most competent person as being able to give the answers that others cannot give. Pallone and Grande well remarked that "counselor role is best defined in terms of the answers counselors give to those central questions, candid answers which recognize the parameters of counselor role as competence, experience, and student need, prescinding from other defined role prescription."⁵⁶

In the counseling situation, the only significant other of the counselor is the client, who is brought up in his own particular situation. The counselor, therefore, should recognize the unique characteristics of various impacts of social patterns in the community, the family conditions, and the norms of the ethnic group which may be influencing factors of student behavior patterns. Each student's individual need and specific behavioral or social pattern would change the counselor role in the counseling situation. The Christian counselor, in the light of Christian humanistic philosophy and theology, should understand better the content concerning the individual, and thus benefit the student with more fruition.

⁵⁶Nathaniel J. Pallone and Peter P. Grande, "Public Perception of Client Need: Counselor Role or Image?" Catholic Educational Review LXII (January, 1964): 39-46. Reprinted by James Michael Lee and Nathaniel Pallone, op. cit., p. 174.

CHAPTER X

THE PROGRAM

The findings of the preprogramming survey presented the facts that the great majority students and personnel involved favored psychological guidance services for Catholic college and university students; that the present spiritual guidance directors of the Association were not adequately or professionally trained for their job; that most of the students, spiritual directors, and Catholic professors admitted the necessity to prepare competent psychological guidance personnel in the Association; that the students had various psychological problems and needs which required appropriate attention; and that the personality characteristics of the average Catholic university students tended to be dependent, timid, insecure, and sensitive, which needed proper attention especially when group guidance services were conducted. It seems necessary, therefore, that the program of psychological guidance services should be proposed in such a way that it would meet the needs of both the guidance personnel and the students.

Based on the aforementioned information, this program consists of an in-service training program which aims at the preparation of competent Christian counselors; a psychological guidance service program for students including group, individual, and religious guidance services necessary in assisting the students to solve their various

problems and to develop a Christian personality; and a leadership training program aimed at preparing leadership quality as a dynamic force to promote student apostolate. Since the ultimate goal of the Association is apostolic, the program must be embedded in a Christian spirit that the Christian psychological guidance service be properly an integral part of Christian education.

The In-service Training Program

Forewords

This in-service training program should be planned and handled with tact and discretion. This refers to the selection of trainees, the planning of courses, the time schedule, the attitudes of the trainers, and a clearly stated objective. Caution should be taken to avoid arousing hostility or resentment. The director general should inform all spiritual guidance directors, explaining the purpose and importance of the program, and ask their opinions for constructive suggestions.

It is essential that the director general should see to it that all personnel involved in the program should be selected as to conform with Christian spirit and be professionally qualified for the job, and that the courses should be conducive to counselor growth and development, and that the physical settings, the time schedule, the division of sessions, and the financial condition should be well thought of beforehand. The following is a tentative plan of an in-service training program for the preparation of guidance personnel in the Association.

Objectives

An in-service training program, by its very term, is not a formal or continuous process, but rather an informal or occasional supplementary course providing an opportunity of getting acquainted with recent progress achieved in the field. It may be called a refresher course. The program is ordained to entail the interest in and understanding of modern trends of guidance and counseling practices. It focuses on the discussion of operational problems in the light of prudence. This program, since it tends to give the spiritual directors an opportunity of counselor education, should provide sufficient information about guidance principles, techniques, and experiences necessary for guidance and counseling personnel. However, unlike regular professional counselor education in the school situation, this program will focus on the very basic requirements to meet the need of the Association.

Principles of Organization

The following guidelines are considered to be helpful in organizing an in-service training program for spiritual guidance directors:

1. The selection of trainees should be based on the capability of the individual to empathize, to have an attitude conducive to build up rapport, sound mental health, broad experience, and a pro-guidance mentality.

2. The program should be embedded in an authentic Christian humanistic philosophy and theology which give a sound perception and

an insight into human dignity, worth, and spiritual value of the person as a unique whole.

3. The program should be so organized as to be conducive to achieve the main and ultimate goal of the Association.

4. Operational problem discussion and actual guidance experience should comprise the large segment of the program.

5. The courses offered in the program should be oriented toward a deeper understanding of student behavior, integration of faith and life, the principles and techniques of guidance and counseling.

6. The program should be conducted under a well organized condition, lest it fizzle out. All the problems concerning the number of trainees, expertise of the trainers, central themes of different sessions, time schedule, facilities, and financial condition should be considered beforehand.

Course Content

It is essential that the courses offerent in the program should be flexible and practical. The content of course should focus on the understanding of the guidance function, counseling relationships, counseling techniques, sophistication of testing, group dynamics, educational psychology, adolescent behavior, and the theological and philosophical issues of guidance. It seems essential that the whole course should be conducive to introduce an insight of the Christian counselor's role, of self-commitment, of the counselor's personality

development, and of the importance of the task. The program includes the following subjects:

1. Guidance function. This subject presents the meaning and role of guidance in terms of Christian education with all of its implications concerning the goal, the right, and the duty of Christian education toward the formation of the person; the role and personality development of the counselor; the process and relationships of guidance; the client who is the center of all guidance and counseling; and the techniques which are useful to facilitate counseling relationship.

2. Seminar in Guidance and Counseling. The main characteristic of the seminar should be flexibility. In viewing the practical and actual needs and problems in this particular situation, the seminar includes various lectures and discussions concerning counseling theories, trends, techniques, and other situational, social, psychological, and operational problems in guidance.

3. Group Dynamics. Evidence shows that group activities are predominant in the Association. This subject will provide lectures and discussions on group techniques, group organization, leadership training, group process, the use of group techniques and dynamics in liturgical services, and skills for handling other group situations.

4. Workshops. Experiential practices may be conducted through workshops. Workshops should be combined with seminars and tape analysis or discussions. Emphasis should be given to experience-sharing.

5. Psychological Testing. All guidance personnel should have some sophistication of testing. This course could include the selection and use of standardized tests, test administration, scoring, interpretation, and evaluation.

6. Adolescent Psychology. This class should focus on the understanding of various adolescent problems. It is essential that the trainees be taught to discern the students' self-in-situation and all affecting variables of student behavior. This course should include discussions on student emotional problems, attitudes toward self, others and religion, boy-girl friend relationships, and pre-marriage counseling.

7. Educational Psychology. Educational Psychology should focus on a sound learning process. A sound learning theory should recognize, among other things, the clients' intellectual power of abstracting, reasoning, and judging. Critical thinking should be developed in discerning the hidden fallacies of various learning theories. In the final analysis, this course should help the trainees to develop a better insight into himself, thus this study could help the student to reorganize his ideas and thoughts into a new pattern such as a Christian student should have.

Time Schedule

It is advisable that this in-service training program should be conducted at times convenient to most of the spiritual directors. Summer might be the best time because students are on vacation or

military service or are busy in other government-directed activities. Taking opportunities of summer camps or conventions or other Catholic university student activities, the trainees could make practices in group guidance under the supervision of specialists. Spiritual exercises for students are often conducted during the summer or winter vacations. This provides a good opportunity for the trainees to help the retreat masters in individual counseling, liturgical services, and other group discussions or activities.

The length of time for in-service training seems to depend upon how intensive the program is. A month-long or six-week period might be considered minimum. However, one or two weeks of short courses, conducted periodically within a year, would be also workable. For refresher purposes, one day or a two days' meeting, seminar, or discussion on operational problems might be appropriate. In planning course sessions, the wisdom of the director general and the practical situation must be considered.

Other related problems, such as physical setting, professional training personnel, and financial conditions, should be planned carefully. The effectiveness of the program and fruition depend on a good planning and the full cooperation of all personnel concerned.

The Guidance Service Program

In accordance with Catholic college and university student needs, problems, expectations, and personality characteristics, this program will include various psychological guidance services, which are considered conducive to the development of an integrated Christian student. Each service unit entails a unique pattern, which will be implemented according to specific needs of students or of a specific situation where conditions allow for its application. All the units of guidance services will constitute an integral pattern of a systematically organized extra-curricular Christian education.

Objective

The objective of this psychological guidance program should conform with the aim of Christian education. The aim of Christian education is primarily the formation of Christian person. In his Encyclical Letter on Christian Education, Pope Pius XI pointed out:

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labour again, until Christ be formed in you."⁵⁷

What is a true Christian?

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus enables what is merely natural in life

⁵⁷Pius XI, Encyclical Letter on Christian Education, (Washington, D.C.: National Catholic Welfare Conference, 1936), pp. 35-36.

and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.⁵⁸

A document of Vatican II also declared,

A true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult he will share.⁵⁹

A true Christian does not only seek his own perfection but, also, help others to achieve Christian perfection. It is the objective of the Association and of this program to train the Catholic university students to be the witnesses of Christ.

Principles of Organization

The spirit penetrated into this program should be manifested in the development of student understanding of, attitudes toward, and habits of, Christian life based on three principles:

1. a complete dependence of men upon God and the corresponding responsibility to accomplish His will in all things;
2. the dignity of the human person who has been created in God's image, redeemed by Jesus Christ and destined for eternal life;
3. the social nature of men, which postulates their mutual interdependence, and their need for justice and charity, and for cooperation and generosity in sharing material, intellectual, and

⁵⁸Pius XI, Ibid.

⁵⁹Vatican II, "Declaration on Christian Education; Gravissimum Educationis," Walter M. Abbott, ed., The Documents of Vatican II, (New York: America Press, 1966), p. 639.

spiritual resources.⁶⁰

Policy

Guidance and counseling services of the Association should be a dedication, help, and love for all who are in need. An "open-door" policy should be held by all guidance personnel. This requires that the Christian counselors and guidance workers of the Association to be ready and available to help. They must keep in mind that they are called to a commitment of self to others, and that true love is unselfish but ready to serve.

⁶⁰Philip Robert Harris, "Guidance and Counseling in Confraternity Work," Catholic Counselor VI (Autumn, 1961): 8-11. Reprinted by James Michael Lee and Nathaniel J. Pallone, op. cit., p. 518

Organization

Personnel

Guidance service is a team work. All clerical and lay Catholic guidance personnel in the Association should work hand-in-hand with close cooperation. This program, as a country-wide network plan, requires the involvement of all Church personnel of all levels who are concerned with the Catholic university student apostolate.

1) Bishops' Committee. The function of Bishops' Committee, as it was described in Chapter III, is to supervise and support this program that it may be carried out as an efficient and useful means for student apostolate.

2) The guidance director. It is desirable that the spiritual director general be the guidance director to avoid administrative difficulties. However, a competent guidance personnel, other than the spiritual director general, may be appointed guidance director to take full responsibility of psychological guidance services. He is directly responsible to the Ordinary and the Bishops' Committee. His main task is to coordinate student guidance counselors involved in the program, to supervise all psychological guidance services, to plan group and individual guidance and counseling programs, to organize in-service training, and to locate important operational problems of guidance and counseling. His main concern is that all psychological guidance personnel work harmoniously in a Christian and team spirit. This requires that he should be a person with professional qualifications and a sound personality characterized by tactfulness, prudence, discretion,

popularity, understanding, authority, and emotional maturity.

3) Guidance Counselors. Guidance counselors include competent priests, religious sisters, and laymen counselors. They are responsible for all group and individual psychological guidance and counseling services. Their tasks are making inventory survey, planning and conducting group and individual counseling, religious counseling, testing, educational and vocational information collecting, coordination with related professional and agencies, and record keeping. It would be advisable that all counselors should be assigned on a full-time basis, that they could be accessible and available to every student in need and at any time during office hours.

4) Expert Consultants. Counselors will occasionally meet some student problems which are beyond their capability to handle. In this case, an expert consultant is needed, to whom the student will be sent for treatment, information, diagnosis, or other assistance. It is desirable that each counselor or the guidance director should prepare a list of expert consultants who are accessible and available for any specific assistance. There is a great number of Catholic doctors, professors, nurses, and specialists working in various institutions. A coordination of their specific field should be made so that they may be ready to take those referrals under their care. It is, also advisable that counselors would have coordination or close relation with local university and other counseling centers for the same purpose.

In view of the foregoing personnel tasks, it seems that the role

of each, as it relates with that of others, constitutes a team work, which is essential in all guidance programs. The effectiveness of psychological guidance services depends much on a collective effort. This team spirit requires personal sacrifice, which every dedicated Christian counselor should contribute to make this program a success.

Psychological Guidance Services

In every team work, it seems essential to have a meeting of minds of all guidance personnel with regard to the planning, administering, and conducting of psychological guidance services. Consensus can hardly be achieved in all aspects. However, the essentials that minimally constitute a psychological guidance program should be acknowledged by every counselor. This program includes the following services:

- 1) Inventory service. Before one guides, one has to know. Every student, when he comes for counseling, brings with him his intellectual and psychological being. If guidance and counseling will cause some changes in the student, there is a present state of the person to be changed. What is important, therefore, is to get as complete a picture as possible of the student. This requires an inventory of information concerning the student's personal, psychological, physical, social, and personality conditions. This inventory service may use objective tests as tools to collect the student's personal data for future counseling use. The inventory testing may include tests of mental ability, interest, attitude, adjustment, personality, and other tests when they are deemed necessary. Interview, ratings and records may, also, serve as supplementary information.

2) Information Service. One of the important characteristics of the counselor is being well informed. The counselor should be ready to provide information needed by the student. Information needed may vary as much as individual situations require. However, there are certain common areas of information which one needs to know about most of the students. It is the counselor's duty to interpret and reorganize that information obtained from other sources in the frame of student ability and situational conditions. It is proposed that this program includes some information services which would benefit most of the students.

a) Health Information Service. The aim of this sort of information is to assist the student in coping with problems of his physical development; to help him accept his body as it is; to overcome remediable deficiencies; and to deal positively with those which are unalterable. The main role of this service is to build a healthy mind in a healthy body. The counselor, therefore, should foster an optimistic attitude in the student toward somatic limitations.

b) Educational Information Service. Many students are bothered with problems such as of choosing a major in subjects, shifting courses, study habits and methods, study-occupation relationships, and going abroad for advanced studies. The counselors should provide as much information as possible to facilitate the students to achieve academic success in their education.

The vast majority of Catholic college and university students

of Taiwan are not able to receive Christian education within the curriculum. It is necessary that the Christian counselor could provide them all the necessary information of Christian philosophy, theology, and other religious matters. Without Christian educational information, this service is incomplete.

c) Vocational Information Service. Although anxiety about future is common among the university students of Taiwan, it is not the purpose of this program to provide vocational information. Students can get this sort of information from elsewhere. It is advisable, however, that Christian counselors be familiar with the world of work, the industrial and commercial society, and the local community that they may render some assistance in this respect when it is necessary. This program should concern itself with vocational guidance mainly by helping the student get a clear insight into his own ability, capability, and the world of work in terms of Christian concept, the intercorrelation between personal ability and the kind of occupation, the Christian meaning of work, the use of vacation profitability; to get acquainted with the means of choosing, starting in, maintain, and succeeding in an occupation; and to recognize vocational implications of academic work by looking for work as another form of education.

d) Personal Information Service. Personal-emotional problems often involve a great variety of affecting variables. The area of information of this kind, consequently, extends to a wider range than any thing else. Student individual differences require a

great variety of information to meet each individual need. Many students, however, need the type of information which will help them gain greater insight into their own make-up and attain emotional security. Accordingly, students should be informed of the dangers involved in habitual daydreaming, the defense mechanisms, emotional instability, the formation of bad habits, a pessimistic view of the world, and the use of adjustive rather than adaptive means for meeting reality. Positively, the students should be informed of the constructive meaning of Christian optimism which is based on the Christian virtue of hope.

e) Social Information Service. This type of information aims at helping the student develop his social self in the light of the Mystical Body. The Christian view of social relationships is based on the belief that all people are the children of the Heavenly Father, and that Christians, through baptism, are incorporated in the Mystical Body. Christian love should be the core of all social relations. In this respect, the student should be informed of the basic principles of the Christian spirit in social relationships in the family, schools, communities, and groups. It is, also, important that the student should be informed of how to develop his leadership potential, how to get along with others, and how to fit into groups without sacrificing principles of his own.

3) Counseling Service. Counseling aims at assisting the student to personalize and individualize his education. Individual counseling should help the student define his problem clearly, determine a reasonable solution, test it against his ability, and modify his course

of actions in the light of experience and Christian spirit.

Counseling, being one of Guidance techniques, "is guidance par excellence in that whatever fruit other techniques such as testing are destined to bear tends to come about through counseling."⁶¹ Therefore, the counseling process should be conducted in such a way that the counselor should lead the student gently to a state where the student would make his own decision and solve his own problem.

The atmosphere of the counseling situation should be conducive to self expression. The counselor may not start at all unless the student freely assents to receive the preferred aid. The counselor can help the student as long as the student is actively cooperative. The counselor is carrying a task of individualizing and personalizing the student's education; but he must avoid both the overt and covert exercise of authority. The counselor has a single goal, which is to help the student understand himself in order that he may help himself.

The physical setting of counseling should be suitable so as to make the counselor and the client feel at ease, secure, undisturbed and facilitate to build a helping relationship. This is necessary because only in such a condition the client will feel a certain degree of confidence and will feel free to disclose his problems without any embarrassment.

⁶¹Robert B. Nordberg, Guidance: A Systematic Introduction, (New York: Random House, 1970), p. 60

4) Group Counseling. Group counseling is a socially oriented learning process. In a group situation, the students may explore, identify, and confront problems with others in a free and safe social setting. Misery loves company. Thus, the students with personal problems may identify themselves with the group, and relieve their feelings of being a stranger. Group identification in the free but secure atmosphere is essential to group counseling.

Group counseling is commonly recognized an economical and feasible approach to assist more students to meet their problems in common. But the aim of group counseling is not to replace individual counseling, rather to supplement what individual counseling cannot afford. The proximate goal of group counseling is to achieve the satisfaction for emotional needs of the students. Basically, group counseling is concerned with meeting personal and emotional problems, acquiring related information about a problem, gaining orientation to new problems, planning and implementing constructive activities, collecting data for educational and occupational decisions, and, also, it is generally directed toward the building up a positive, preventive view of future mental health problems.⁶²

The group counseling process consists, in general, of initiation, interaction, interpretation, feedback, and synthetic evaluation. The counselor should initiate or instigate problems to begin with. When the

⁶²Edward C. Glanz and Robert W. Hayes, Groups in Guidance, (Boston: Allyn and Bacon, Inc., 5th print., 1971), p. 229.

attention is concentrated on the problem, interaction occurs. Thus Kemp defined group process as "that two or more people are working together on some need or problem toward some recognized end, by some form of interpersonal relations, with some covert or overt effect on each."⁶³ This implies that in any group process the basic requirements are a problem, interaction, and goal. The heart of the process, however, is interaction, which makes the group operate, get going, and productive. When the emphasis is placed upon interaction, it requires that the counselor or group leader should use his tact, skill, and prudence to provide a climate which facilitates mutual interaction for optimum learning. Basic to all is that each individual member feels free to express himself, to act and react without fear of embarrassment. A good group counseling process encourages personal growth, supports individual rights, and recognizes the uniqueness of the individual.

In practice, caution should be made in the light of previously cited evidence which shows that the average Chinese Catholic students tend to be sensitive, dependent, insecure, introspective, and less open than expected. It might be helpful that the following rules, proposed by some authors, be distributed to members of the group.

1. Group counseling is a cooperative job. We must all work together to help each other solve problems.
2. We can't solve problems if we refuse to look at them honestly. Let's try not to let our previous ideas get in our way.

⁶³C. Gratton Kemp, Perspectives on the Group Process, (Boston: Houghton Mifflin Co., 2nd ed., 1970), p. 93.

3. Try to really listen to what the person next to you is saying. Don't just try to convince him that you're right. Listen to what he says, just as you expect him to listen to you when you have something to say.

4. Stick with a topic; don't get side-tracked. Wait until the rest of the people seem to be willing to let a topic rest for a while before you try to change it.

5. Speak whenever you have something to say. Don't be afraid to speak up even if what you have to say isn't particularly clear in your own mind. But on the other hand, be careful not to cover up what you mean to say by saying too much.

6. One of the best ways you can help the others is to let them know that they are not alone in what they feel. If you have experienced the same feeling, tell them. You may be surprised to find that you will be able to understand more about the way you feel as you find yourself talking to others about how they feel.

7. Don't feel that you have to come to a group solution or agreement. The purpose of the group is to explore problems together. The decision that you as a person come to must be your own. The only solutions that are good for you must be those that have a personal meaning for you. Someone else's answer may not apply to the way you feel.

8. A group discussion goes along best when everybody trusts each other. Be careful that the others don't feel that you are making fun of them. If you are going to work together and solve problems, you are going to have to trust each other. The more quickly you get to

know the others and they get to know you, the more quickly this group is going to "pay off" for you.⁶⁴

Some other important elements are the selection of members, the group size, the setting, the atmosphere, and the time factor. All candidates for group counseling should be screened in terms of problem are, maturity, and psychological readiness. A small group is preferable. The size of the group should be measured so that it does not limit meaningful interaction. In general, as group size increases, the ease of communication tends to decrease. The least group size principle is: when the least possible number of members are present to take care of the needs of achievement and socialization, for the group task at hand, the group is of optimum size.

The group setting should be controlled and well protected, in which each member is free to recognize his emotions, to reveal his attitudes, and to compare them with others. As to physical setting, the room should be as plain as possible in order to facilitate operation. The room should, also, have a seating capacity of at least ten persons and be preferably sound-proofed and isolated from disturbance.

The atmosphere should be essentially permissive so as to allow and facilitate self-exploration, acceptance, interaction, and feedback. However, permissiveness does not mean anarchy. Ground rules should be

⁶⁴Charles F. Combs et al., "Group Counseling: Applying the Technique," School Counselor XI (October, 1963): 12-18. Reprinted by James Michael Lee and Nathaniel J. Pallone, op. cit., p. 343.

strictly observed. The time factor is not so important, but a well planned schedule of sessions and consistency seem to be essential.

Religious and Moral Development Service

Christian guidance service without religious and moral development service is a contradiction in terms. As an integral part of education, this kind of guidance aims at Christian personal formation. The authentic Christian person is characterized by moral integrity and faith life. Vatican II declared:

A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principle purpose this goal: that the baptized, while they are gradually introduced to the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and in truth (cf. John 4:23), especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also they develop into perfect manhood, to the mature measure of the fulness of Christ (cf. Eph. 4: 13) and strive for the growth of the Mystical Body; moreover, that they aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society.⁶⁵

Vatican II specifically pointed out the responsibility of religious and moral formation of the students:

Feeling very keenly the weighty responsibility of diligently caring for the moral and religious education of all her children, the Church must be present with her own special affection and help for the great number who are being trained in schools that are not Catholics. This is possible by witness

⁶⁵Vatican II, "Declaration on Christian Education: Gravissimum Educationis," St. Paul ed., The Sixteen Documents of Vatican II, (National Catholic Conference, 1965), p. 237.

of the lives of those who teach and direct them, by the apostolic action of their fellow-students, but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times and conditions allow.⁶⁶

Religious and moral development service is the core of Christian guidance. The focus should rest on assisting the students to get a clear insight into the God-man relationship, Faith-life relationship, and Church-society relationship. Instead of keeping the Church in a state of defense, religious development service should present Christian belief as a positive, relevant, and constructive reality, which contribute a true meaning to the life and the world.

Moral development service, as Cribbin pointed out, is the most important and most potent means in the efforts to guide the youth.

It is most important because it seeks the student's moral integrity and perfection. It is most potent because, in addition to those personnel procedures available to all. It has spiritual resources denied others. It's most efficacious techniques are not counseling but confessions, not clinics but communion, not tests but the New Testament, not group work but grace, not records but retreats, not occupational information but inspirations of the Holy Spirit, not group dynamics but the dynamism which is the Mass, not placement but prayer, not evaluation but the Eucharist, not science but sanctity.⁶⁷

It is essential that the moral development service should help the students form a Catholic sense, namely, the disposition to think with the mind of the Church. This service, therefore, may consist of seminars and discussions on the Christian dimensions of contemporary

⁶⁶Ibid.

⁶⁷James J. Cribbin, "The Pupil Personnel Program's Essential Services," Catholic Educational Review LIII (November, 1955): 514-532.

problems such as warfare, world peace programs, social justice, the meaning of pain and suffering, pre-marriage relationships, marriage and family, divorce, birth-control, abortion, art and morality, mass-media ethics, and the like. Many topical discussions may seem timely and interesting.

Testing Service

Testing, as an inventory technique, helps to understand the student in many dimensions. A test, in the strict sense, "is a series of questions or other exercises intended to measure knowledge, skill, intelligence, or some other attributes."⁶⁸ Psychological testing is essentially the use of "an objective and standardized measure of a sample of behavior."⁶⁹ The most important thing in testing is that a test must validly measure what it intends to measure, and must be reliable and relevant in terms of consistency and usefulness. For the purpose of the Catholic University Student Association's guidance service, a program of objective tests may render some significant help.

A testing program is not just a number of tests with the assumption that they can solve any problem. It is equally false to affirm that the test results are totally useless. A good testing program involves a well oriented planning and a successful use of these instruments. The secret of planning and employing psychological tests in counseling is the proper understanding of the role of such a technique. The role of

⁶⁸Robert B. Nordberg, op. cit., (1970), p. 72.

⁶⁹Anne Anastasi, Psychological Testing, (New York: Macmillan Publishing Co., Inc., 3rd ed., 1968), p. 21

testing in counseling, as Tyler pointed out, is "to enable the client to find out something about himself that could not be discovered as conveniently in other ways."⁷⁰

Students view tests in different ways. As Tyler says, "for some counselees, test results broaden their view and suggest promising possibilities they have not been aware of before. For others they serve to narrow down the range of possibilities to be seriously considered."⁷¹ It seems, therefore, that the attitudes of either excessive skepticism or excessive confidence in test results are equally damaging. However, through careful, intelligent, and systematic use of these instruments, the counselor can help to engender rational and realistic expectations in the client.

The selection of psychological standardized tests should refer to the student needs. According to Goldman, research findings suggested the following student needs:

1. Suggestion or identification of possible causes of action. This may suggest an answer to the question students often ask "What can I do?"
2. Evaluation of alternatives: In an ambiguous situation, tests may provide an objective criterion for discernment of relative advantages and limitations. With the help of the counselor, the student may eventually deal with reality more adequately.

⁷⁰Leona E. Tyler, The Work of the Counselor, New York: Appleton Century-Crofts: Meredith Corporation, 1969), p. 89.

⁷¹Ibid.

3. Testing suitability of tentative choice, plan, or decision: Each student has some kind of ideal with regard to what he thinks or wishes to be or to do. The counselor may make a wise use of the objective test information to present to the client a realistic view of his expectation.

4. Self-concept development and clarification: The lack of a realistic self-concept is common among the students. To provide a clear insight into the student, there is a need of skillful counseling. A meaningful counseling with the problem of self-concept development needs to go into the depth of personal emotional involvement, and to relate test information to the problem.⁷²

This testing program may consist of some of the tests listed here.

Intelligence Tests:

Wechsler Adult Intelligence Scale (WAIS), (Psychological Corporation, 6538).
 California Test of Mental Maturity (CTMM), (California Test Bureau, 6-444).
 Scholastic Aptitude Test (SAT), (Educational Testing Service , 6-449).
 Otis-Lennon Mental Ability Test, (Harcourt, Brace & World, 6-481, 1967-8).
 Pintner General Ability Tests, (Harcourt, Brace & World, 5-368).

Multiple Aptitude Batteries:

Differential Aptitude Tests (DAT), (Psychological Corporation, 6-767).
 Flanagan Aptitude Classification (FACT), (Science Research Association, 6-770).
 Multiple Aptitude Tests, (California Test Bureau, 6-776).

⁷²Leo Goldman, Using Tests in Counseling, Pacific Palisades, California: Goodyear Publishing Co., Inc., 1971), pp. 27-23.

Special Aptitude Tests:

MacQuarrie Test of Mechanical Ability, (California Test Bureau, 4-759).

SRA Mechanical Aptitude Test of Mechanical Comprehension, (Bennett, Science Research Associates and Psychological Corporation, 4-764, 6-1094).

Minnesota Clerical Test, (Psychological Corporation, 6-1040).

^h_{Sort} Employment Test, (Psychological Corporation).

Horn Art Aptitude Inventory, (Stoelting, 5-242).

Meir Art Tests: 1. Art Judgment; 2. Aesthetic Perception. (Bureau of Educational Educational Research and Service, University of Iowa, Iowa City, Iowa 52240).

Seashore Measurement of Musical Talents, Revised Ed., (Psychological Corporation, 6-353).

Logical Reasoning, (Sheridan Psychological Service, 5-694).

Torrance Tests of Creative Thinking, (Personnel Press, 20 Nassau St., Princeton, N.J. 08540).

Watson-Glaser Critical Thinking Appraisal, (Harcourt, Brace & World, 6-867).

Educational Tests:

Adult Basic Learning Examination (ABLE), (Harcourt, Brace & World, 1967).

California Achievement Test, (California Test Bureau, 6-3).

Iowa Tests of Educational Development, (Science Research Associates, 6-14).

Test of Academic Promise (TAP), (Hought Mifflin, 1964).

Occupational Tests:

Otis Employment Tests, (Harcourt, Brace & World, 4-310).

Personnel Test for Industry, (Psychological Corporation, 5-366).

Wesman Personnel Classification Test. Psychological Corporation, 5-399).

Business Education Achievement Tests, (Gregg Division, McGraw-Hill Book Co., 330 West 42nd St., New York, N.Y. 10036, 1967).

National Teacher Examinations, (Educationa Testing Service, 6-700).

Self-report Personality Inventory:

California Test of Personality, (California Test Bureau, 6-73).

Edwards Personal Preference Schedule (EPPS), (Psychological Corporation, 6-87)

Minnesota Multiphasic Personality Inventory (MMPI), (Psychological Corporation, 6-143).

Mooney Problem Check List, (Psychological Corporation, 6-145).

Sixteen Personality Factor Questionnaire, (Institute for Personality and Ability Testing, 6-174).

Interest and Attitude Tests:

Gordon Occupational Check List, (Harcourt, Brace & World, 6-1056).

Guilford-Zimmerman Interest Inventory, (Sheridan Psychological Services, 6-1057).

Holland Vocational Interest Survey, Science Research Associates, 6-1062).

Kuder Preference Record - Vocational, (Science Research Associates, 6-1063).

Kuder Preference Record - Personal, (Science Research Associates, 6-132).

Kuder Occupational Interest Survey, (Science Research Associates, 6-1062, 1964-1966).

Minnesota Vocational Interest Inventory, (Psychological Corporation, 1965).

Strong Vocational Interest Blank (SVIB), (Stanford University Press, Stanford, Calif. 94305).

Projective Techniques:

Thematic Apperception Test (TAT), (Harvard University Press, 79 Garden St., Cambridge, Mass. 02138, 6-245, also 5-166).⁷³

⁷³Anne Ananastasi, op. cit., pp. 639-650. (Code number is the number listed in the Mental Measurements Yearbooks).

This list is an excerpt from the classified list of representative tests of Anastasi. It may serve as reference; but, in application to an individual situation, one should address himself the question: Which tests will best fit a particular client or group? This question involves some specific questions: 1) What purposes are to be served by tests for this client at this time? 2) What particular information, prediction, or description is needed in connection with the particular decision, plan, or action? Which of these can best be obtained through tests? 3) What information is already available? Of the remainder, which might best be obtained through tests? 4) What characteristics of the client define or limit the tests that might be used? 5) What are the relevant characteristics of tests that are to be matched with the needs as defined above?⁷⁴

Follow-up Services

It is debatable whether follow-up service is an integral part of the guidance service program. In the situation of the Catholic University Student Association of Taiwan, follow-up service seems important because the university students, after their graduation, go to military service for two or three years, and this may be a critical period for their Christian life. The lack of due spiritual care in the military camps may cause laxation or even falling off from faith for the former members of the Association. Frequent and consistent director-contact with them is deemed necessary to help them across this period of crisis without a weakening or loss of their Catholic faith.

⁷⁴Leo Goldman, op. cit., p. 66.

A great number of Catholic college and university students will go abroad for advanced studies after their graduation. The overseas students often have problems of adjustment to the new situation, difficulties of making contact with priests and the parish community, difficulties of going to confession, and other related problems that make them feel isolated. Gradually, their faith gets into a dormant state, and they might become fallen-away Catholics. In business and industrial circles, the former members of the Association, busy to earn a living and influenced by a pragmatic attitude, hardly find time to think about their faith life. Follow-up service may help to refresh their minds about Christian thinking and restore the spirit they cherished before.

1) Aim: The follow-up service program aims at keeping contact with former members of the Association in order to provide appropriate care for their spiritual life, provided they are in need of such assistance.

2) Personnel: Due to financial problems, it seems impossible to have specifically assigned personnel to assist the Association's former members now in the army, overseas, or in some other situations. However, some of the spiritual directors may be assigned to maintain contact with them through correspondence. Office files of former members are to be kept up-to-date, recent information concerning the present status, present address, life condition, original and present parish, and the like, should be collected, checked, and renewed.

3) Communication: It is essential for follow-up service to keep

constant contact with the former members. Correspondence should be continued and filed. It is advisable that the Association's Newsletters and other publications are to be sent to each former member. Moderate financial contributions for necessary support of this operation may be sought from the related members on a voluntary basis.

4) Coordination: Coordination refers to local and overseas connections. With regard to local coordination, all spiritual directors must have and collect recent information about their respective former members and keep constant contact with the central office that all records of the former students might be kept current. A number of Chinese priests, religious or diocesan, and former missionaries of China are now living in many different countries. They may be well coordinated, informed, and requested to extend their spiritual assistance to the former members of the Association, who are presently residing in their respective localities. Names of former members may also be given to parish priests and Catholic university campus ministry directors of that locality so that they may provide special or occasional help to these students.

Follow-up service is by no means an easy task. But, it is certainly a worthwhile continuation of the student apostolate. By learning the present status and Christian life condition of the former members, the Association can evaluate its own effectiveness. Moreover, the former students' experiences, failures, or successes may be a powerful means of stimulating present members to think seriously about their future.

The Leadership Training Program

Group efficiency depends on leadership quality. The qualified leader knows how to plan, prepare, initiate, encourage, and develop good interpersonal relations among group members. The wise leader is able to facilitate self-disclosure, self-understanding, and self-discipline; he knows how to encourage improvement and progress, to accept the student as he is, and to respect the dignity of the individual. The prudent leader, with the help of his Faith and Christian heritage, should be healthy mentally and emotionally beyond the ordinary. He should reflect within himself the image of a loving Christ. He should see Christ in the individual and respect each member as the "Alter Christus".

Principles

1. The Christian leader should be a living witness of Christ so that he may inspire and help his fellow students to achieve Christian perfection.

2. The leader should be trained in such a way that he may grow and develop his own personality, self-concept, and interpersonal relationship so that he be equipped with adequate knowledge of group dynamics, techniques, and wisdom.

3. The leadership training program should be able to create in the leader a sense of responsibility toward his own commitment and toward the welfare of each member.

4. The leader should have the prudence to see to it that no discrimination, cliques, or isolation will exist in the group.

5. The leader should know how to use varied methods suited to the purposes, situation, and his own personality pattern.

The Course Content

The courses of training should be so organized as to develop the qualities which the leader needs to possess and to knowledge he ought to command. Thus a comprehensive training course should include courses on the basic Christian principles of human individuality, the meaning of freedom, ethics, principles and techniques of human relations, group process, group dynamics, the characteristics of the group leader, group effectiveness analysis and evaluation, the pastoral meaning of group activities, liturgical group participation, spiritual exercises as group work, group theories, and group workshops.

The Training Process

Leadership training process is a learning process, which must be based on sound learning principles and the psychology of human development. Leadership training must, also, be a continuous process and not single events. Intensive experience tends to be short-lived.

1. Selection of Trainees: Leaders are usually elected by the group. All group leaders should undergo such a training. It is advisable, however, that each trainee should be screened in terms of his leadership potential. This can be done by interest testing.

2. Selection of Trained Leaders: The person who is in charge of the over-all leadership training program should prepare sufficient trained leaders to lead group discussions and group works. They must be informed beforehand of the various themes of the training program that they may prepare and work on them effectively.

3. Selection of Themes: Within the content area, certain themes for lectures, discussions, and workshops should be selected and determined beforehand. In the ongoing process, the group of trainees should be immediately introduced with these themes that they may have an over-all idea about the whole training program. Each theme may include a number of topics for discussions. For example, the study of groups is a theme, which includes the following topic: leadership role in the group, member role, group structure, process and content, group objectives, communication system, individual motivation, problem solving, decision making, cliques in groups, power in groups, and so forth.

4. Planning of Schedule: The length of the training program and the range of courses should be planned carefully. A week-long or a six-weeks training program may be scheduled differently in terms of intensity. Each day may have two to three meetings, two or three discussions, one presentation with movies, tapes, or case studies. This schedule planning should be left to the wisdom of the person in charge and to the condition in which the program will be conducted.

5. The On-going Process: The training program should begin with an initial meeting as an introductory lecture concerning the total

process of the program. All meetings, discussions, or studies should be characterized by active participation and interaction of members of the group, and be penetrated by Christian spirit - a spirit of love.

6. Evaluation of the Program: The evaluation of the program is the examination or reflection on the value of the training process, the condition of participation, the success and failure, the improvement should be made in the future, and so forth. This evaluation process might be in the end of each day schedule or of the whole program. Participants in the evaluation session should include all staff members and trainees that they may contribute their constructive suggestions for future progress and improvement.

CONCLUSION

Only a score and five years ago, the college and university student apostolate was initiated in Taiwan Church history. The arrival of the many missionaries, exiled from Mainland China in 1949, caused a surge of Christianity in Taiwan and a deep apostolic concern about the university students. The Catholic College and University Student Association was organized and committed to the student apostolate. As a mustard seed, the Association started to grow and soon became a tree, which was ramified over all parts of Taiwan. At present, the Association owns 54 branch associations with a total of 4,383 college and university studentmembers. This core group of Catholic students showed a new vitality in Christian life and an active participation in the work of evangelization.

Student apostolate requires appropriate preparation through Christian education. However, in the present situation of Taiwan, it is impossible to implement religion courses even in the curricula of the Catholic educational institutions, because it is forbidden that religion be taught in all level of schools. Accordingly, Christian education can only be given outside the campus. To organize such a Christian education program for these students is extremely difficult because they are spreading about in all the colleges and universities of Taiwan. Thus, the methodology of Christian education became a main concern of the Association.

Guidance is an integral part of education, Christian guidance, therefore, should be an approach conducive to Christian education. In application to the college and university students, Christian psychological guidance services could help them develop a clear insight into their Christian beings, solve their personal problems, build their mental health, and achieve a well balanced and integrated Christian personality. It is the psychologically, religiously, and morally well developed Christian who can be a living witness of Christ among his fellow students and, thus, promote student apostolate.

The findings of the pre-programing survey support this proposition. Most of the Catholic students, Catholic professors, and spiritual directors are in favor of proposing a Christian psychological guidance program for the Association. The students' needs, problems, and personality characteristics, as they are addressed in the context, show a necessity of personal attention from the personnel concerned. Manpower potential, as information shows, is great; but the digging and development of this potential needs due efforts and attention of the Church authorities and the cooperation of professionals.

To meet the needs presented by the survey, a tentative psychological guidance program based on Christian humanism is proposed. The in-service training program provides a comprehensive short course of counselor education to supplement an adequate professional training for the spiritual guidance directors and dedicated laymen Catholics. A variety of psychological guidance services are included in the guidance service program in accordance with the student needs. However,

the emphasis is given to religious and moral development, because, without these services, the Christian guidance program is a contradiction in terms. Although the Association is emphatically concerned with leadership training, this proposed leadership training program may serve as some useful reference.

APPENDIX 1

A PREPROGRAMING SURVEY ON CHRISTIAN PSYCHOLOGICAL
GUIDANCE AND COUNSELING SERVICES

Questionnaire for students

1. Do you think that the Catholic University Student Association should have a psychological guidance center of its own?
2. Do you think that priests and religious sisters can help you more than laymen counselors?
3. Do you think that the counselors of your own nationality can understand you better than foreigners?
4. Do you think that the directors of the Association should be professionally trained?
5. Do you think that individual counseling is more helpful for you than group guidance?
6. Do you think that the Association should also have Catholic laymen counselors?
7. Do you think that the students need psychological, educational, vocational, and pre-marriage counseling?
8. When you have personal problems, to whom do you prefer to go for counseling?
9. When you have personal problems, do you prefer to go to male or female counselors?
10. What kind of activities conducted by the Association helps you most?
11. What are the problems that bother you most in your student life? Please rank them in the order of importance.

APPENDIX 2

A PREPROGRAMING SURVEY ON CHRISTIAN PSYCHOLOGICAL
GUIDANCE AND COUNSELING SERVICES

Questionnaire for directors

1. Are you interested in psychological guidance work?
2. Have you been professionally trained in psychological guidance and counseling?
3. Do you think that an in-service training program is necessary for your present work?
4. If there is such an in-service training program, do you want to participate?
5. Do you think that the Association should have a psychological guidance center of its own?
6. Do you think that the Catholic University Student Association's student activities sufficiently meet the need of the students?
7. Do you think that the student Christian life condition is related to student personal problems?
8. Do you think that individual counseling is more helpful to students than group guidance?
9. Do you think that the Association is able to establish a systematic network of psychological guidance services?
10. Do you think that a systematic psychological testing program will help you in your work?
11. Do you think that there is enough manpower to carry out the psychological guidance services at present?
12. Do you think that the Catholic professors and other professionals can help the Association in psychological guidance services?
13. Do you think that the Catholic university students need pre-marriage counseling?
14. Do you think that the Church and the Association should prepare some of the priests, sisters, and laymen Catholics for professional psychological guidance work ?

15. Do you think that the Association should have a systematically well organized filing system?
16. Is finance a problem in your work?
17. What are the main difficulties you have in your work?
18. What are the main problems of the students as you observed? Please rank them in the order of importance.

APPENDIX 3

A PREPROGRAMING SURVEY ON CHRISTIAN PSYCHOLOGICAL
GUIDANCE AND COUNSELING SERVICES

Questionnaire for Catholic Professors

1. Do you think that psychological guidance services are important for Catholic university students?
2. Do you have opportunities to assist Catholic university students to solve their personal problems?
3. If there is an opportunity, are you interested in participating in psychological guidance work in the Association?
4. Do you think that the Catholic University Student Association should provide psychological guidance and counseling services?
5. Do you think that the Association should have a psychological guidance center of its own?
6. Do you think that individual counseling is more helpful for students than group guidance?
7. Do you think that a systematic pre-marriage counseling is necessary for the Catholic university students?
8. If there is a need of your professional assistance, do you want to accept the student referred to you for counseling?
9. Are you willing to help the Association organize or reorganize a psychological guidance program?
10. Do you think that it is necessary to organize an in-service training program for the directors of the Association?
11. If your professional assistance is needed, are you willing to help to conduct such an in-service training program?
12. According to your experience, what are the main problems the Catholic university students usually have? Please rank them in the order of importance.

APPENDIX 4

LIST OF GUIDANCE CENTERS

<u>Centers</u>	<u>Telephone</u>
University Counseling Centers:	
Fu Jen University Counseling Center.....	901-7254
Fu Jen University Religious Guidance Center.....	901-7251-2
National Cheng Chih University Counseling Center	931-3091(276)
National Normal University Health Center	321-9916
National Taiwan University Counseling Center	351-0231(279)
Government Guidance Centers:	
Hsing Cheng Yuan Vocational Guidance Service:	
Creative Vocational Guidance Service.....	341-2445
Occupational Guidance Service	321-4074
Overseas Youth Guidance Service	361-2336
Ministry of Defense: Military Education Problem	
Service	311-7001(368)
Taipei City Hall Social Welfare Department	541-7153
College and University Student Activity Service	
Center	341-1698
Professor Chang (Guidance and Counseling Center):	
Taipei City.....	481-0101
Taichung City.....	32-704
Changhua City.....	24-941
Tainan City.....	79-551
Kaohsiung City	28-21-22
Religious Guidance and Counseling Centers:	
Catholic Welfare: Home of unmarried Mothers	
Catholic Keng Hsin Psychological Guidance Center	541-4464
	321-4205
	341-1125
Good Friend Mission.....	541-3274
Life Line	511-4242,4343
Hsung Ta Chieh	561-7810,1070
Budhist Society	321-9425
Legal Service Center	341-1620
Catholic Tien Medical Center	931-2654,3390

BIBLIOGRAPHY

BOOKS

- Anastasi, Anne. Psychological Testing. New York: Macmillan Publishing Co., Inc., 3rd ed., 1968.
- Beck, Carlton E. Philosophical Guidelines for Counseling. Dubuque, Iowa: WM. C. Brown Company Publishers, 3rd printing, 1975.
- Bishop, Ledford J. Interpreting Personality Theories. New York: Harper & Row Publishers, 2nd ed., 1970.
- Chinese National Association for Mental Health, ed. The Youth Psychology. Taiwan: Buffalo Book Co., LTD., 1969.
- Dean, C. Andrew. Administration and Organization of the Guidance Program. New York: Harper & Brothers, 1958.
- Dupuis, Adrian M. and Robert B. Nordberg. Philosophy and Education. Beverly Hills, California: Benziger, 3rd ed., 1973.
- Ferguson, George A. Statistical Analysis in Psychology and Education. New York: McGraw-Hill Book Co., 3rd ed., 1971.
- Finance, Joseph de. Etre et Agir. Librairie Editrice de L'Universite Gregorienne, 4, Piazza della Pilotta, Rome, 1960.
- Glanz, Edward C. and Robert W. Hayes. Groups in Guidance. Boston: Allyn and Bacon, Inc., 1971.
- Goldman, Leo. Using Tests in Counseling. Pacific Palisades, California: Goodyear Publishing Co., Inc., 2nd ed., 1971.
- Guilford, J. P. Fundamental Statistics in Psychology and Education. Tokyo: Kogakusha Co., LTD., 3rd ed., 1956.
- Humphrey, Delos A. The Catholic Church in Taiwan. Taipei: Wisdom Press, 1974.
- Kemp, C. Gratton, Perspectives on the Group Process. Boston: Houghton Mifflin Co., 2nd ed., 1970.

- Lee, James Michael and Nathaniel J. Pallone. Readings in Guidance & Counseling. Sheed and Ward: New York, 1966.
- Liu Yu-Sheng. Twenty Five Years of the Taipei Archdiocese: 1949-1974. Taipei: Wisdom Press, 1974.
- Maritain, Jaques. Integral Humanism: Temporal and Spiritual Problems of a New Christendom. Translated by Joseph W. Evans. University of Notre Dame Press, 1973.
- Nordberg, Robert B. Guidance: A Systematic Introduction. New York: Random House, 1970.
- Parisi, Francis, S.J. Notes on Pastoral Psychology. (For exclusive use of students of the East Asian Pastoral Institute).
- Stefflre, Buford and W. Harold Grant. Theories of Counseling. New York: McGraw-Hill Book Co., 1972.
- Tyler, Leona E. The Work of the Counselor. Appleton-Century-Grofts, New York: Meredith Corporation, 1969.
- Waters, Jane. Group Guidance: Principles and Practices. New York: McGraw-Hill Book Co., Inc., 1960.
- Williamson, L. G. Vocational Counseling: Some Historical, Philosophical, and theoretical Perspectives. New York: McGraw-Hill Book Co., Inc., 1965.

YEARBOOKS

- Catholic College and University Student Association of Taiwan, Yearbook. Taipei: Fu Jen Catholic University Press, 1967.
- Fu Jen University, Fu Jen Catholic University Bulletin, Taipei: Fu Jen Catholic University Press, 1975.
- R.O.C. Ministry of Education, Educational Statistics of the Republic of China. Taipei: Chengchung Book Co., 1974.
- R.O.C. Yearbook Association, The Yearbook of the Republic of China. Taipei: Chengchung Book Co., 1974.
- Taipei Archdiocese, Taiwan Catholic Directory. Taipei: Huaming Press, 1974.

ARTICLES IN JOURNALS AND MAGAZINES

- Blum, Lawrence P. "Guidelines for Career Development Counseling." in Carlton E. Beck, Philosophical Guidelines for Counseling. Dubuque: Iowa. WM. C. Brown Co., Publishers. 1975, pp. 92-101.
- Chang Tzung-Yuan and Lin An-Li. "The Faith of Catholic University Students." Kuang Chi 2(December 1, 1972): 19-32.
- Chao Ko-Shih. "The Faith Problem of University Students." Kuang Chi 1 (December 1, 1971): 11-13.
- Chenault, Joann. "A Proposed Model of Humanistic Counselor Education Program." Counselor Education and Supervision, Vol. 8, 1 (Fall, 1969): 4-11.
- Cribbin, James J. "The Pupil Personnel Program's Essential Services." Catholic Educational Review LIII(November, 1955): 514-532.
- Donovan, Charles F. "Christian Humanism and Catholic Guidance." Catholic Counselor IV(Spring, 1960): 87-95.
- Dreyfus, Edward S. "An Existential Approach to Counseling." in Carlton E. Beck, Philosophical Guidelines for Counseling. Dubuque: Iowa: WM. C. Brown Co., Publishers, 1975, pp. 415-425.
- Grande, Peter P. "Client Rapport and Counselor Religious Status." National Guidance Conference Journal IX(Summer, 1965). Reprinted by James Michael Lee and Nathaniel J. Pallone, Readings in Guidance and Counseling. New York: Sheed and Ward, 1966, pp. 264-274.
- Haas, W. P. "Counseling the Catholic Students for Secular Education." Catholic Counselor VIII(Spring, 1964): 79-83.
- Harris, Philip Robert. "Organizing a Catholic High School Guidance Program." Catholic Counselor I(Winter, 1965): 6-10.
- Huang Chien-Hou. "The Shift of the University Students' Psychological needs." Youth of Freedom Magazine: 558(February 1, 1976):70-75.
- Kaam, Adrian Van. "The Counselor and Problem of Faith." Excerpt from "A Psychology of Falling-Away-From-the Faith." Insight II (Fall, 1963): 11-15.
- Knedy, Eugene C. "Characteristics of the Counselor." Insight I(Winter, 1963): 40-44.
- Mathewson, Robert H. "Manpower or Persons: A Critical Issue." Personnel and Guidance Journal XLIII(December, 1964): 338-342.

- Moynihan, James F. "Theological Aspect of Work." Vocational Guidance Quaterly XIII(Winter, 1964-65): 83-85.
- Nordberg, Robert B. "Counseling: Non-Directive or Non-Coercive?" Catholic Educational Review LVI(January, 1958): 40-44.
- Nordberg, Robert B. "The March to Holism--Where Are We?" Catholic Educational Review LVIII(April, 1960): 240-247.
- Nordberg, Robert B. "Is There Christian Counseling?" Catholic Educational Review LXI(January, 1963): 1-6.
- Nordberg, Robert B. "Existential Psychology and Counseling." Catholic Educational Review LXII(March, 1965): 157-163.
- Nordberg, Robert B. "Teacher Training Program and Guidance Function." Catholic Educational Review LXIV(April, 1966): 229-239.
- Nordberg, Robert B. "Religion and Counseling." National Catholic Guidance Journal 4(Summer, 1971): 282-284.
- Pallone, Nathaniel J. "The Phenomenal Self, Person, and Catholic Counselor." Insight II(Spring, 1964): 20-26.
- Sukman, Charles A. "The Personnel Service Team." The School Counselor X(March, 1963): 135-137.
- Tegeson, Carroll F. "Counseling for Religious Life." in James Michael Lee & Nathaniel J. Pallone, Readings in Guidance and Counseling. New York: Sheed and Ward, 1966, pp. 348-444.
- Vaughan, Richard P. "Existentialism in Counseling: A Religious View." Personnel and Guidance Journal XLII(February, 1965): 553-557.
- Ward, Leo B. "Is there a Christian Learning?" Commonweal LVIII (1953): 606ff.
- Williamson, E.G. "Elements and Process in the Administration of Guidance." The Student Personnel Point of View. Washington: American Council on Education, 1949.

DOCUMENTS

- Pius XI. Encyclical Letter on Christian Education of Youth. Washington: National Catholic Welfare Conference, 1936.
- R.O.C. Ministry of Education. Official Letter on the Establishment of Mental Health Center in All College and Universities. Taiwan, (64) Hsun 2133, January 25, 1975.

R.O.C. Ministry of Education. Official Letter on Pre-Investigation of the condition of Mental Health Centers of All Schools. Taiwan, (64) Hsun 9343, April 17, 1975.

Taiwan Catholic College and University Student Association. A Three Year Plan for the Development of the Association: 1975-1978. (Memiographed), 1975.

Vatican II. Declaration on Christian Education: "Gravissimum Educationis." October 28, 1965.

REPORTS

Good Friend Mission. Good Friend Mission Work Report. Taipei: Good Friend Mission Press, January-May, 1975.

Social Welfare Association of R.O.C. Counseling Service Report. Taipei: Social Welfare Association, March, 1971-July, 1973.

Taiwan National Normal University. The University Health Center Report. Nos. 3-6, 1972. (Memiographed).

NEWSPAPERS

Lee, Joseph. "Some Recollections on the Pastoral Work of the Catholic University Student Association." Christian Life Weekly. Editorial, January 8, 1976.

"Statistics of the United Qualifying Entrance Examination for College and University Students." United Daily News. May 14, 1975.

"The Catholic University Student Group of Hsinchu." Hsinchu Diocese Newsletter 12, May 27, 1975.

"The Catholic University Student Association of Taipei." Taipei Catholic College and University Student Association Newsletter 1, 1975.

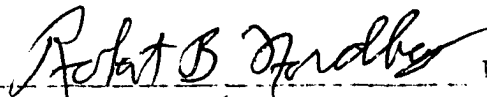
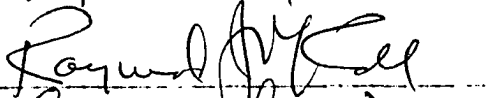
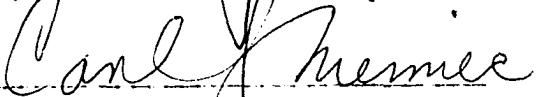
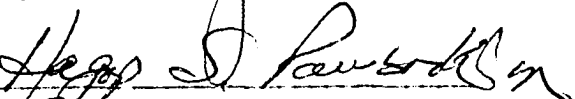
INTERVIEWS

Acevedo, Bernard. Kaohsiung Catholic University Student Center Director, Tien Educational Center, Taipei, Taiwan. Interview, June 12, 1975.

Andreu, Marcellino. Taichung Student Center Director, Jesuit Residence at Taichung, Taichung, Taiwan. Interview, June 5, 1975.

- Chang Ping. Former Catholic University Student Leader, Tien Educational Center, Taipei, Taiwan. Interview, June 1, 1975.
- Chang Tang-Lian. Chairleader of Taipei Catholic University Student Association, Tien Educational Center, Taipei, Taiwan. Interview, August 10, 1975.
- Chen Hsiao Chieh. Counselor, National Shihta University Counseling Center, Taipei, Taiwan. Interview, June 24, 1975.
- Chu Hsiao Chieh. Counselor, National Taiwan University Counseling Center, Taipei, Taiwan. Interview, June 24, 1975.
- Ho Hung. President, Taiwan Catholic College and University Student Association, Tien Educational Center, Taipei, Taiwan. Interview, June 28, 1975.
- Hunag Esperanza. Assistant directors of Fu Jen Catholic University Counseling Center, Hsin Chuang, Taipei, Taiwan. Interview, June 24, 25, 1975.
- K'ang Nien-Tse. Secretary General, Taiwan Catholic College and University Student Association, Tien Educational Center, Taipei, Taiwan. Interview, August 10, 1975.
- Lee, Joseph. District Director of Taipei Archdiocese, Tien Educational Center, Taipei, Taiwan. Interview, June 3, 15; July 10, 17; August 6, 8, 1975.
- Lefebvre, Andre. Director of Keng Hsin Psychological Guidance Center, Tien Educational Center, Taipei, Taiwan. Interview, May 29, 1975.
- Liu An-Tun. Guidance director, Professor Chang's Guidance Center, Taipei, Taiwan. Interview, June 26, 1975.
- Lo Kuang, Stanislaus. Archbishop of Taipei, Archbishop's Palace, Taipei, Taiwan. Interview, June 18, 1975.
- Meng Hui. Student Leader, Taipei Catholic University Student Association, Tien Educational Center, Taipei, Taiwan. Interview, June 25, 1975.
- Pai Cheng-Lung. Director general, Taiwan Catholic College and University Student Association, Tien Educational Center, Taipei, Taiwan. Interview, June 28, 29; July 26, 27; August 2, 3, 16, 1975.
- Tien Mo-Ti. Director, Religious Guidance Center, Fu Jen University, Hsin chuang, Taipei, Taiwan. Interview July 8, 1975.
- Catholic University Students. Tanshui, Taiwan. Interview, June 30-July 8, 1975.

This dissertation has been approved by the following committee:

Dr. Robert B. Nordberg		Director
Dr. Raymond J. McCall		
Dr. Carl Niemiec		
Dr. Hagop Pambookian		
Dr. Nick J. Topetzes	