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Role of the Private High School Teacher in Education for Planned Social Change

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ROLE OF THE PRIVATE HIGH SCHOOL TEACHER IN EDUCATION

FOR PLANNED SOCIAL CHANGE

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INTRODUCTION

Purpose and Origin of Thesis

The purpose of this thesis is to explore some aspects of the role of the private high school teacher in education for planned social change.

Certain educational theorists and laymen advocate that the school should be a deliberate agent of social change by educating students to work to solve social problems and to reorganize existing social institutions for societal betterment. However, some sociologists of education theorize that the school--due to various social pressures--cannot function as an innovating force for planned social change. Accepting this viewpoint for the public school, one confronts a related question: what is the role of the private school in education for planned social change?

The private school, usually institutionalized by a societal subgroup whose values are somewhat at variance with the larger society, may be mandated to educate for social change of the larger society.

The Catholic school serves as a case in point. Papal directives from Pope Leo XIII to Pope John XXIII have stressed that Catholics be educated in the knowledge and techniques of Christian

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social action so as to effect the changes deemed necessary to re-
organize the existing social order according to Christian prin-
ciples.

Statement of Research Problem

It is from within this intellectual framework that the
specific research problem investigated in this thesis emerges.
This problem can be stated as follows:

What is the role of the social studies teacher and reli-
gion teacher in the Catholic private high school in education for
Christian social action to effect planned social change?

To determine this role of the Catholic private high school
teacher in education for planned social change, certain hypothe-
ses were deduced from a sociological theory concerning the func-
tion of the school in education for social change. An empirical
research study was then made among a sample of social studies
teachers and religion teachers in various Catholic high schools
in Chicago to test the validity of these hypotheses.[1]

Description of Thesis Content

The thesis is divided into two parts--the theoretical
orientation and the empirical research study.

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[1]This sociological theory and the resultant hypotheses and
subhypotheses proposed for investigation in this research study
are presented at the beginning of Chapter IV.

Part I explains the <u>intellectual problem</u> concerning the function of the school in education for planned social change, and from this, develops the theoretical framework out of which the research problem emerges.

The theoretical orientation is contained in Chapters I, II, and III. First of all, Chapter I gives a brief description of the <u>educational philosophy of social reconstructionism</u>. This philosophy expresses the belief that the school should be a <u>deliberate</u> agent of social change by educating students to deal with social problems and to reorganize existing social institutions for societal betterment.

Chapter II then presents a <u>sociological analysis of the function of the school in education for social change</u>. As such, the material in this chapter responds to the educational theory of social reconstructionism by seeking to discover if the school <u>can actually</u> serve as a deliberate agent of social change and build a new social order. In answer to this inquiry, certain social factors are cited concerning education and the school to demonstrate that the school--particularly the public school-- <u>cannot</u> ordinarily educate for planned social change of its own society. Each of these factors is described to show how it restricts the school from operating in this capacity.

However, the last part of the chapter describes the <u>few</u> social conditions under which the school may be able to educate

for social change and brings into focus the following questions:
what is the possibility for the school to act as an instrument of
social reconstruction in a pluralistic society that contains both
public and private schools? While the public school expresses
the cultural values of the dominant groups of society, is subject
to their control, and therefore, is not in a position to educate
for social reorganization, what about the <u>private school</u>—espe-
cially the type of school institutionalized and controlled by a
societal subgroup whose values are somewhat at variance with the
larger society and which advocates social change of this society?
It would appear that in these types of subsocieties, the school
and its teachers would be <u>mandated</u> to educate for social change.

In Chapter III, <u>the Catholic educational system is de-
picted as an example of this type of private school</u>. As such,
this chapter completes the theoretical orientation and leads into
the specific research problem. The research study was carried
out to test the hypothesis that <u>private school teachers</u> of this
type—namely, those under the jurisdiction of "change-seeking"
societal subgroups—<u>actually</u> do function in this role as educa-
tors for planned social change; that is, social studies teachers
and religion teachers in Catholic private high schools function
as <u>educators and stimulators</u> for Christian social action to ef-
fect planned social change of American society.

Part II deals with the research problem and the data

accumulated through the empirical study. First of all, on the basis of the sociological theory constructed from the information given in the first three chapters, the research problem is defined in Chapter IV; and the hypotheses and subhypotheses, which the study seeks to test, are presented. A description of the sample universe, definitions of the significant terms, and a brief survey of empirical studies somewhat related to the proposed research are also given.

In Chapter V, the methods and techniques employed in the research study are described. These included the field study, statistical analysis, random sampling, and the interview.

Chapters VI through IX present and analyze the data accumulated through the empirical study. Chapter VI summarizes the personal and social characteristics of the 52 Catholic high school teachers included in the sample--in regard to their age, sex, regional background, social class orientation, state of life, formal education, and teaching experience.

Next, Chapter VII presents and analyzes the teachers' educational preparation in Catholic social doctrine and social action--that is, the courses they had on social doctrine, their attendance at social action conferences, their understanding of the meaning of social doctrine and social action, and the papal encyclicals, books, periodical articles, and bishops' statements they read on social doctrine, American social problems, and

social action.

Chapter VIII interprets the teachers' awareness of contemporary American social problems, their knowledge of the basic principles of Catholic social doctrine, and their familiarity with and participation in Christian social action organizations. To determine these facets of the teacher's role as an educator and stimulator for Christian social action, three indices were constructed and administered to each of the 52 teachers interviewed. These included: (1) the Social Problems Index (SPI) measuring the teacher's awareness of 50 major American "social problems," or conditions contrary to Catholic social principles, (2) the Catholic Social Doctrine Index (CSDI) of 100 items measuring the teacher's knowledge of and attitude toward major Catholic social principles, and (3) the Christian Social Action Participation Scale (CSAPS) measuring the teacher's familiarity with and participation in Christian social action organizations.

The scores attained by the teachers on each of these indices were then statistically summarized and analyzed (in a frequency distribution, arithmetic mean, and standard deviation) for all the teachers taken as one group and for the social studies teachers and religion teachers taken as separate groups. Differential mean scores of the teachers, categorized according to the variables studied, were also compared.

Chapter IX presents and analyzes the data gathered

concerning the teachers' education of students in Catholic social doctrine, American social problems, and Christian social action. The aim of this part was to see if and to what degree Catholic teachers were motivating their students for effective Christian social action, by giving them the necessary knowledge, attitudes, and skills to fulfill their role obligations as Catholics in this regard.

The final chapter (Chapter X) summarizes the findings of the research study and makes conclusions, on the basis of the proposed hypotheses, as to whether the social studies teacher and the religion teacher in the Catholic private high school is actually functioning as an educator and stimulator for planned social change.

PART I

THEORETICAL ORIENTATION

CHAPTER I

THE EDUCATIONAL PHILOSOPHY OF SOCIAL RECONSTRUCTIONISM

Basic Teachings of Social Reconstructionism

In recent years, there has developed a prolonged and intense discussion among educational theorists concerning the relationship of the school--particularly the public school--to the social order and the role of the school in social progress. From this discussion, there has emerged a group of American educators and laymen who advocate that the school should not only be a transmitter of the cultural heritage and an institution of social control, but also that it should be a deliberate instrument of social change. These social reconstructionists believe that through effective social planning, a more "rational" and "just" social order can be created. It is their belief that the school has the important task of serving as the major agency through which this planning and construction of a new social order takes place. In commenting on this educational philosophy, Gross, Wronski, and Hanson state:

> These educators see the schools as deliberate agents of social change. On the basis of the findings of the human sciences, the schools would select those social changes which need to be made and would educate the young to recognize the

need for bringing these changes to pass.[1]

Therefore, these theorists (and other educators and laymen who express similar views) contend that whatever aims the school seeks to promote, they should revolve around educating students to deal with current social problems and to reorganize existing social institutions for societal betterment.

Contemporary Social Reconstructionism

The idea that the school should be a purposeful agent of social change reached its peak during the 1930's and can be traced to the writings of a group of "frontier thinkers" in this philosophy--notable among them being George S. Counts and William H. Kilpatrick. In two subsequent books, "Counts called on teachers to seek political power and to use that power to sustain an educational program which would prepare the youth of the nation to build a social order adequate to the demands of a democratic society in an industrial age."[2] Kilpatrick, while not advocating the more "extreme" viewpoint of Counts, "did point to the need

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[1]Carl H. Gross, Stanley R. Wronski, and John W. Hanson, School and Society (Boston: D. C. Heath and Co., 1962), p. 5.

[2]William O. Stanley and B. Othanel Smith, "The Historical, Philosophical, and Social Framework of Education," Review of Educational Research, XXVI (June, 1956), 308-18. /For a detailed analysis of Counts' ideas, see George S. Counts, Dare the School Build a New Social Order? (New York: John Day Co., 1932), and George S. Counts et al., The Social Foundation of Education (New York: Charles Scribner's Sons, 1934)./

for social reconstruction and . . . did assert that both the educational profession and the school have a definite responsibility for criticism and improvement of the social order."[3]

As time went on, other writers also began to elaborate on and promote this educational viewpoint. Curti "urged educators, . . . to rise above their class and personal backgrounds so that they might become leaders in the development of a better society."[4] The John Dewey Society, in its first and third yearbooks, defended and amplified the role of "the teacher from the point of view of the social aim of education, which was defined as the building of the social intelligence required to produce needed social change."[5]

However, since 1940, the interest in the school as an instrument of planned social change has diminished. But even today it is still the major theme of a persistent and articulate minority of educational theorists—significant among them being Theodore Brameld, Harold Rugg, William O. Stanley, and B. Othanel Smith. These social reconstructionists see the school as a major

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[3]Ibid., 309. /Also see William H. Kilpatrick, Education and Social Crisis (New York: Charles Scribner's Sons, 1934)./

[4]Ibid. See Merle Curti, The Social Ideas of American Educators (New York: Charles Scribner's Sons, 1935).

[5]Ibid. See John Dewey Society, The Teacher and Society, First Yearbook (New York: D. Appleton-Century Co., 1937) and Democracy and the Curriculum, Third Yearbook (New York: D. Appleton-Century Co., 1939).

agency of social planning--working to revise "society in accordance with some grand plan or blue-print for the future."[6]

Smith, Stanley, and Shores express this viewpoint in the following statement:

> The basic social purpose of education cannot be comprehended simply as the perpetuation of the status quo. The purpose must include, as its central focus, that continuous reconstruction of ideas and institutions required to make society a more and more perfect embodiment of the democratic way of life under the conditions prescribed by historical imperatives.
>
> To accomplish this task the core of the curriculum of the public schools should consist of a careful study of the significant social problems now confronting the people. . . .[7]

Idea of Social Crisis

A key concept in social reconstructionism is that of "culture-in-crisis." These educators feel that it is necessary to build a new social order because "the United States in common with the rest of the world, is now in the midst of a great social crisis." (Italics mine.)[8] This period is so critical that unless

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[6]Gross, Wronski, and Hanson, 498.

[7]B. Othanel Smith, William O. Stanley, and J. Harlan Shores, "Education as Social Reconstruction," Readings in the Social Aspects of Education, ed. B. Othanel Smith, William O. Stanley, Kenneth D. Benne, and Archibald W. Andersen (Danville, Illinois: Interstate Printers and Publishers, Inc., 1951), p. 377.

[8]William O. Stanley, Education and Social Integration (New York: Teachers College, Columbia University, 1953), p. 137.
   A complete analysis of this interpretation of the contemporary social crisis and its causes is given in this book. Ac-

we solve the problems of the day, "we are in danger of losing our civilization."[9]

It is precisely because of the existence of this social crisis that American social institutions and ideals should be reconstructed and adapted to the changed conditions of modern life. According to the reconstructionists, the device to be used by society to help reconstruct itself, solve its problems, and produce social integration is the school, which in teaching the oncoming generation the available scientific knowledge necessary to solve these problems, will function in this role. As Stiles says:

> They /the social reconstructionists/ accept social engineering within the democratic ideology and argue that the school has an important responsibility to society as well as the

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cording to Stanley, the present social crisis has "two distinct but related foci" (ibid., 64). The first aspect of this crisis is manifested in the existence of increasing social stresses and strains arising out of a vast myriad of unsolved social problems. These social problems are so complex and so grave that only a determined effort at social planning and action will be able to solve them. Unfortunately, this concerted attempt to solve these problems has not been made, because society, itself, is confused and divided about the means and ends of social planning and action. There is a fundamental disagreement in society today concerning the ultimate standards of public welfare. This lack of social consensus highlights the second aspect of the current social crisis. Not only is the present crisis reflected in the social problems of the day; it is aggravated further by the existence of social confusion and conflict concerning basic moral and intellectual values and norms (ibid., 35). Therefore, a resolution to the contemporary social crisis involves not only the solution of these grave social problems, but also the restoration of a common system of values as a preliminary step in this process (ibid., 38).

[9]Ralph L. Pounds and James R. Bryner, The School in American Society (New York: The Macmillan Company, 1959), pp. 481-82.

individual in helping to bring about a better society through a planned resolution of the crisis. Individual problems are social in origin and can best be solved through an attack on their social roots.

Therefore, taking the long view, education can best discharge its responsibility to the individual as it contributes to reconstructing the institutions of the culture.[10]

Means of Implementing Social Reconstructionist Aims Through School Curriculum

In order for the school to serve as a deliberate agent of social change, its curriculum must be so devised as to fulfill this end. In other words, the school must educate students: (1) to be analytical concerning their society and its institutions, (2) to become aware of the problems affecting it, and (3) to be concerned about helping to solve these problems. Therefore, the reconstructionist curriculum involves the development of a common system of social ideals and goals,[11] the analysis of

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[10]Lindley Joseph Stiles, "Teacher as Conservator of the Past Versus Leader for Change," Teacher's Role in American Society, Fourteenth Yearbook of the John Dewey Society (New York: Harper and Company, 1957), pp. 103-118.

[11]Implied within the concept that the school should function as a means of social reconstruction is that of a "frame of reference" or social philosophy. The schools cannot be neutral. According to the social reconstructionists, what is sought is a more "rational" and "just" social order. Therefore, the school must seek to solve social problems and reorganize existing social institutions in accordance with a definite system of values. (Stanley, Education and Social Integration, 139.) This social philosophy must be adequate enough to solve these problems and inspiring enough to serve as a motivating and directing force for social action. According to the reconstructionists, the philos-

social problems, and the democratically planned application of these goals by attacking these problems through social action.[12] On this basis, the school becomes a social problems laboratory engaged in the process of social reconstruction.

Hence, besides being made aware of the social conditions to be changed and the social ideals to be realized, students must also be trained in the skills necessary to put the new society into effect; that is, the school must be involved in social action. The social reconstructionists contend that--due to the enormous influence that the group has over the individual--the theory stating that society can be improved by changing the values and attitudes of individuals is invalid. This is especially true in a period of social transition. Smith says:

> Personality structure is sustained by a measure of accep-
> tance on the part of the people among whom the individual

ophy that is to serve as the basis of social reconstruction is the "democratic faith" (ibid., 158).

In order to institutionalize the ideals inherent in this social philosophy, a "normative design" or "blueprint" outlining the new social order is to be created. Social reconstruction is to proceed, not haphazardly, but according to a definite plan. This social plan is to be designed by an organized group of "art-ist-planners." The "blueprint" of the "better" society must then be integrated into the school curriculum on all levels and taught to the students so that they may become familiar with the know-ledge and skills needed to solve contemporary social problems and reorganize society according to the social principles agreed upon. (Brameld explains the nature and function of these "designs." See Theodore Brameld, Toward a Reconstructed Philosophy of Educa-tion. New York: The Dryden Press, 1956, p. 135.)

[12]Stiles, 114.

moves. Modifications of the standards of conduct--the basic elements of character--would be dangerous to the personal stability of the individual if the general social context were seriously contrary to the new norms. The individual would find his own personality threatened and in the long run would be forced either to take on the attitudes and beliefs of the more dominant social patterns or to withdraw from the major activities of society.

Therefore, it is clear that, in a period of social transition, when the standards are undergoing reconstruction, the educational program must be extended into the community so as to help create the social patterns necessary to sustain the new personalities. To the extent that education is effective in the present social plight, it will embrace the reconstruction of the channels of behavior through which the mass of people now move. Only as this is accomplished can the needed characters find an atmosphere in which they can survive.[13] (Italics mine.)

Role of the Teacher in Education for Planned Social Change

The teacher, as the major representative of the school, is called upon to play an effective role in the reconstruction of the social order. It is the teachers who must lead the people to an understanding of their socio-cultural milieu by "educating students as to the nature and the problems of the culture."[14]

In teaching about social conditions, problems, and issues, the teachers must guide the students. In other words, they must not only pass on the culture, but they must also evaluate it in

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[13]B. Othanel Smith et al. "Social Perspective and the Task of Curriculum Building," Readings in the Social Aspects of Education, 132.

[14]Rugg and Withers, Social Foundations of Education, 27.

the "light of a consensus of fundamental principles."[15] However, it is not only necessary that the teachers lead the students to an evaluative analysis of their culture and an awareness of its problems; they must also motivate them to be creatively intelligent enough to "rise above these problems" and change the culture whenever it is necessary to do so.[16]

Therefore, besides educating students to be "socially intelligent," the teacher must also direct the students into a program of action so that they may use this "social intelligence" and develop "proper" social habits and attitudes. The idea is that "social intelligence" can be developed effectively only by practicing it in the various situations of social life. As William H. Kilpatrick, the well-known educational philosopher, says:

> This means . . . both the study of the social problems and the participation as far as feasible in cooperative community enterprises, all of course appropriately related to the age involved. Only as study contemplates actual conditions is it real. Only as we are engaged socially in actual enterprises can we build proper social habits and attitudes. Only as we have contact with actual life conditions can we make our social generalizations real and defensible.[17]

Therefore, social reconstructionists envision the teacher

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[15]Ibid., 636.

[16]Ibid., 630.

[17]William H. Kilpatrick, "Public Education as a Force for Social Improvement," School and Society, XLI (April 20, 1935), 527.

in the role of an educator and stimulator for planned social change--inspiring students with a zeal to work for social progress, informing them concerning the social sciences and humanities so they may understand the social problems of the day and the means to solve them, and disciplining them in the social action skills necessary for implementing this knowledge.

If the teacher is to be a leader in bringing about social progress through an effective reorganization of the culture and social institutions, "he must have reasonably accurate knowledge of men and their affairs, an understanding of the social conditions and problems which our citizens confront in the communities of the nation."[18] He must be a student of the contemporary and historical aspects of American, European, and world cultures. Besides this, he should also be cognizant of the nature of culture and social change. As such, the teacher himself should be trained in the knowledge and techniques of planned social change--an awareness of contemporary social problems, a familiarity with the social principles to be implemented, and a practical experience in the skills of social action.

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[18]Harold Rugg and Marian B. Brooks, The Teacher in School and Society (Yonkers-on-Hudson, N.Y.: World Book Co., 1950), p. 513.

CHAPTER II

FUNCTION OF THE SCHOOL IN EDUCATION FOR SOCIAL CHANGE

Certain Writers Theorize that the School
Cannot Educate for Social Change

While the social reconstructionists (as brought forth in
the preceding chapter) advocate that the school should serve as a
deliberate agent of social change and build a new social order,
certain social scientists and educators theorize that the school,
due to various social factors, cannot function in this capacity:

Despite the great faith which Americans have in education,
many social scientists, particularly those with cross-cultural
experience, question the validity of the belief that stimula-
tion or retardation in the rate of social change is an educa-
tional function.[1]

First of all, Roucek states that "seldom, if ever, has edu-
cation been the instigator of important social change."[2] He says:

As a kept institution, dependent on the status quo pattern
for existence, the school cannot take the lead in any struggle
against the prevailing mores. If it participates in the con-
flict at all . . . its influence will be directed toward the
conservation, not the reorganization, of existing cultural
forms.[3]

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[1]William B. Brookover, A Sociology of Education (New York:
American Book Co., 1955), p. 60.

[2]Joseph S. Roucek, Sociological Foundations of Education
(New York: Thomas Y. Crowell Co., 1942), p. 252.

[3]Ibid., p. 254.

Brookover holds a similar opinion. He believes that the schools cannot be expected to create a new social order because "they are not an extra-societal agency, but are embedded in the social system." As such, "the schools do not function as something apart which can mold the society. Education acts within, not upon, the social system."[4]

Brim says that educational aims are dependent on the cultural values of the society of which the school is a part. Therefore, "it is a mistaken notion to treat the educational system as a means whereby a social revolution is effected through production of a new generation of adults seeking new values."[5]

Kandel also questions the belief "that the school can go ahead of society and help to build a new social order."[6] He stresses that the school is a part of society, not an autonomous agency determining its own goals. "Formal education is provided by society . . . to produce certain ends through the training of its younger generation to become members in it."[7] Its purpose is socialization, not social change.

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[4] Brookover, 72.

[5] Orville G. Brim, Sociology and the Field of Education (New York: R. Sage Foundation, 1958), p. 16.

[6] Isaac L. Kandel, "Education and Social Forces," Education and the Social Order, ed. Blaine E. Mercer and Edwin R. Carr (New York: Holt, Rinehart, and Winston, 1957), p. 243.

[7] Ibid.

Using certain historical examples to show that very few,
if any, innovations have been started by "purposed school educa-
tions," Snedden says that "any notion that school teachers in
large numbers . . . could collectively originate any significant
social changes seems sociologically preposterous."[8]

Reisner points out that the public school system is under
the control of the government and the society it represents. As
such,

> the schools are the agent of the social order rather than its
> guide and ruler. From that point of view it is nothing short
> of nonsense to suggest that the teachers might organize,
> adopt a program other than that supported by the civil gov-
> ernment, capture the schools from taxpayers and boards of
> education, and make their social values and objectives pre-
> vail over those which the government adheres to.[9]

Mercer and Carr assert that "the school expresses the phil-
osophy of the society which it serves. . . ."[10] Therefore, it
cannot

> serve as a workshop in which the blueprint of a new social
> order is sketched and through its students, brought into
> being. The school is of society, not merely in it; and most
> certainly, it is not apart from the society.[11]

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[8]David Snedden, "Education and Social Change," School and
Society, XL (September 8, 1934), 312-13.

[9]Edward H. Reisner, "Can the Schools Change the Social
Order," Teachers College Record (February, 1935), 388.

[10]Blaine E. Mercer and Edwin R. Carr, "Introduction: The
School and Society," Education and the Social Order, 227.

[11]Ibid., 227-28.

Pounds and Bryner also question the validity of the belief that the school can educate for social change on the basis that the school is a social institution. As such, it acts more as a conservative agent, rather than as a stimulator for social improvement.[12]

H. E. Smith takes a similar position. He points out that the school is an agency of social control, traditionally conservative, and functions to induce social conformity, not social change.[13]

Therefore, these and other writers contend that the school cannot serve as a deliberate agent of social change by educating students to work to solve social problems and to reorganize existing social institutions for societal betterment. The bases of their arguments are certain social factors that keep the school from functioning in this role.

Social Factors That Delimit the School from Educating for Social Change

The sociological factors that restrict the school from educating for planned social change are as follows:

1. The universal nature and function of education and the school.

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[12]Ralph L. Pounds and James R. Bryner, The School in American Society (New York: The Macmillan Co., 1959), p. 490.

[13]H. E. Smith, "Can Schools Improve Society?" Pennsylvania School Journal, LCIX (April, 1951), 321-22.

2. The dependency of educational aims on cultural values.

3. The function of education as a social institution and a mechanism of cultural continuity and social control.

4. The societal control of the schools by the general community and its dominant social groups.

5. The position of education in the normal process of social change.

6. The control of the American public schools by school boards usually satisfied with the status quo.

7. The operation of the schools by teachers who have conservative attitudes and personality traits.

8. The social role expectations that define teacher behavior and participation in community activities.

9. The contradictory American cultural expectations concerning the role of the public school in social change.

Universal Nature and Function of Education and the School

The first and probably the most fundamental factor that restricts the school from educating for planned social change is the universal nature and function of education.

Education is the means by which a society transmits its culture to the oncoming generation, and thereby also the process by which the younger members of society learn the behavior patterns of the group. This has been the nature and purpose of education since the beginning of organized social life. The Dictionary of Sociology defines education as follows:

> Education is the acculturation of the newer and/or younger members of society by the older. The institution-process whereby the accumulated ideas, standards, knowledge, and

techniques of society are transferred to, or imposed upon, the rising generation.[14]

Education, therefore, has a twofold purpose--cultural transmission and socialization. Through cultural transmission (i.e., the passage by a society of its culture from one generation to the next), society makes sure that its culture is learned and preserved for future generations. This cultural continuity is necessary for society to exist as an ongoing social concern. Through socialization (formal and informal education), the child or individual acquires the socially acceptable ideas, beliefs, values, attitudes, and norms which he is expected to display in his relationships with other members of his society. As such, education structures the personality. It is through both formal and informal education that the individual learns the culturally patterned ways of behavior and adopts them as his own.

However, as the culture grew and could not be transmitted through the normal processes of daily life, the school was created as a separate institution by society to fulfill the educational functions of cultural transmission and socialization. As such, the formal structure of the school is chartered by society with the express purpose of passing on the cultural heritage and training the younger generation for adulthood. Operating in this

[14]Henry Pratt Fairchild (ed.), Dictionary of Sociology (Paterson, N. J.: Littlefield, Adams, & Co., 1962), p. 103.

manner the school seeks to fashion the individual in accordance with the behavior society values and expects of its members—to acculturate the child according to the social image. The school can do little else; it is mandated by society for this purpose.

Therefore, because of the nature and function of education and the school as cultural perpetuator and socializer of the individual into the existing culture, this institution acts as a conservative agent for society and its culture. It is precisely because of this sociological fact that the belief that the school can serve to develop a new cultural configuration is questionable.

Dependency of Educational Aims on Cultural Values

Due to the nature and purpose of education, educational aims are relative to cultural values. This is a second major factor that keeps the school from being an innovating force for social change. As stated before, the major purpose of education in any society is to transmit the cultural heritage to the succeeding generation. The cultural heritage consists of all those overt and covert patterns of behavior—ideas, facts, values, attitudes, norms, and skills—that the society considers valuable and necessary for its own maintenance and welfare. Since these culturally valued behavior traits are what the school seeks to transfer to the younger generation, these behavior traits constitute, in reality, the aims of education. Hence, educational objectives are constructed on the basis of the behavior patterns

that are necessary to preserve the basic values of society; and
the school seeks to produce the type of personality in the indi-
vidual members of society that reflects this behavior and its
consonant values. It is precisely in this way, that the school is
an agent of society and its cultural values. Therefore, function-
ing in this manner, the school maintains and perpetuates the cul-
tural status quo, rather than changes it.

Education as a Social Institution and a Mechanism of Cultural Continuity and Social Control

A third way in which the school tends to maintain the
existing social system rather than to reorganize it is that edu-
cation, as a basic social institution, serves as a mechanism of
cultural continuity and social control.

Social institutions are the long-established patterns of
behavior created by society for the purpose of satisfying indivi-
dual and group needs.[15] In order to preserve its identity and
perpetuate itself in time, every society must have an "underlying
continuity of tradition" by passing on its cultural heritage from
generation to generation. Education, by acting in this capacity,
fulfills this need.[16] As such, education serves as a mechanism

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[15]Myles W. Rodehaver, William B. Axtell, and Richard E.
Gross, The Sociology of the School (New York: Crowell Co., 1957),
p. 13.

[16]F. W. Garforth, Education and Social Purpose (London:
Oldbowine Book Co. Ltd., 1962), p. 24.

of cultural perpetuation and continuity.

However, besides this, education is also an instrument of social control. Social control refers to the means by which individual members of a society are influenced to conform to accepted societal standards.[17] Through the varied processes of social control, the society is able to insure social conformity and thereby maintain peace and order. Education insures social conformity by getting the younger generation to internalize within their personalities the mores and folkways of the group. In this way, the individual members of society learn to act in accordance with societal demands and expectations. Rodehaver, Axtell, and Gross point out this social control function of education and the school through socialization when they state:

> Socialization is the process by which an individual learns, through his association with other individuals, the approved ways of his group. Through the process of socialization the individual develops into a functioning member of society. He adopts the folkways of the group, conforms to its mores, acquires the appropriate attitudes, and introjects the values cherished by society. In other words, ideally the individual learns to adapt himself to the requirements of his society with a minimum of inner conflict and external friction.[18]

This function of education and the school as an agent of cultural continuity and social control delimits the possibility of it serving as a deliberate instrument of social reorganization.

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[17] Joseph S. Roucek, Social Control (New York: D. Van Nostrand Co., 1947), p. 7.

[18] Rodehaver, Axtell, and Gross, 125.

This is due to two basic facts: (1) education perpetuates the culture as it has accumulated through past ages and as it exists at the present time, rather than any new cultural configuration that may exist in the future, and (2) education teaches the individual how to adjust to the current mores and folkways of the group, rather than any new cultural patterns of behavior. It is precisely because of these facts that the school tends to retain the existing culture and social system rather than to change it.

Societal Control of the Schools by the General Community and Its Dominant Groups

Besides operating as an agency of social control, the school itself is subject to the control of the larger society and its dominant groups. Since education deals with three vital aspects of society--the younger generation, the culture, and the future--these social forces tend to be conservative concerning the school. As such, they seek to make sure that the school functions to maintain the status quo.

> The powers of the status quo, influential in all societies, recognize the schools as the key factor in preserving the way of life most conducive to the values they cherish. These individuals and groups seek to undergird the forces in society that tend to resist change.[19]

The dominant social forces that seek to control the school are those groups that have a vested interest in the existing

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[19]Roucek, Social Control, 224.

social order. These organizations usually include city hall,
patriotic and civic societies, political parties, business as-
sociations, chambers of commerce, labor unions, the press,
churches, and various other political, economic, educational,
and religious associations.

Various devices are used by these pressure groups to make
sure the schools operate within the limits of orthodoxy. The
first means used involves applying pressures to teachers to make
sure that what they teach is in conformity with traditional so-
cietal mores and the community's interpretation of them.[20] First
of all, school boards, acting under the influence of these organ-
izations, are constantly on the alert to make sure that the
values and attitudes of their teachers are consistent with those
of the community. Secondly, the community, through its legal
representatives, is also able to maintain some governmental con-
trol over education through the existence of laws (mostly on the
state level) affecting teacher personnel and curriculum content.
The most significant supervision over teachers is reflected in
laws barring persons from teaching who belong to "subversive"
organizations or who hold nonconformist or unpopular political
and economic beliefs.[21]

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[20]Ibid., 137.

[21]Robert J. Havighurst and Bernice L. Neugarten, Society
and Education (Boston: Allyn and Bacon, Inc., 1962), p. 282.

The community also attempts to regulate the schools through the curriculum, especially in the social studies area where the possibility of teaching controversial issues has a greater tendency to emerge. Evidences of this type of control are numerous. In many cases, certain topics are closed to teaching altogether. These usually include religious and sex education, local and national politics, communism, labor problems, race relations, public ownership, and the United Nations. In any event, the community is especially cautious to watch over those areas that are of social and moral significance.[22]

The third way by which these organized interest groups seek to exercise power over the schools is by consistently trying to get the school system to formulate educational objectives in line with their particular interests and social philosophies. Stanley summarizes this means of social control when he says:

> There is ample evidence that many of these groups have already become articulate with respect to their educational philosophies and programs, and it is a matter of common knowledge that almost all of them have attempted, in one way or another, to bend to their purposes both the underlying objectives of the public school and its specific program of instruction.[23]

Another instrument of direct control used by these groups is the restriction of tax funds for school programs that purport

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[22]Roucek, Social Control, 133.

[23]Stanley, Education and Social Integration, 10.

changes in the traditional curriculum. In this way, the vested interest groups, as heavy taxpayers, are able to undermine any school policies that might subvert their status within the society.

Therefore, while the schools are in the immediate hands of the administrators and teachers, they, in turn, are controlled by the school board, the general community, and its powerful special interest groups. These dominant groups, acting as external sources of control, usually are satisfied with the present social system; and therefore, they are <u>not desirous of social changes</u> that would tend to upset the status quo and their positions within it. Through various direct and indirect means, they exert pressure on the school to <u>maintain</u> the existing social order. It is because of these societal controls that the school does not ordinarily educate for social change.

Position of Education in the "Normal" Process of Social Change

Concerning the position of education in the "normal" sequence of social change, it can be stated that education does not precipitate change but usually <u>lags behind</u> other more dynamic elements of the culture. Education is the effect of social change rather than its cause. In recent times in Western civilization, any series of socio-cultural changes has usually proceeded from the material culture to economic organization, to other social institutions, and then to the mores. Therefore, education,

as the transmitter of the mores, has tended to follow social change; because adjustments in education came after, rather than before, other more elemental changes in the culture—such as mechanical invention, scientific discovery, military conquest, economic strife, political revolution, crusading religion, etc.[24] Hertzler analyzes this belated role of social institutions in the process of social change when he says:

> In contemporary American society we have very unequal rates of change in economic life, in government, in education, in science, and in religion. The scientific discoveries and inventions—the most pronounced change-producing factors just now—instigate changes first in the economic organization, and the social procedures and habits most directly connected with it. These then produce changes in institutions ranging in time from those most directly affected to those least directly involved. Usually this range extends from the least rigid and least fossil-bearing institutions to those showing these characteristics to the greatest degree. Thus, the family and government will unavoidably show many adjustments very soon, the schools next, then the churches, and very belatedly, the ethical institutions and

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[24]The idea that education follows social change, or that the material culture "always" or "naturally" changes more rapidly than the non-material culture is not an indisputable fact. Some sociologists and other writers challenge this contention and cite historical evidence to argue that, in many cases, changes in the non-material aspects of culture have preceded changes in the material culture. From this, there has developed the interpretation that the comparative rapidity of changes in the material and non-material aspects of the culture are relative to the time and place in which they occur. However, a sizable number of social scientists hold the opinion that changes taking place in recent times in Western civilization (e.g., the scientific, technological, industrial, and agricultural revolutions of the 18th and 19th centuries) have usually proceeded from the material to the non-material culture. It is with this understanding in mind that the above statements in the text are made.

etiquette forms.[25]

However, while education and the school do not usually create social changes, they play a significant role in their diffusion. After these innovations have been brought about by some person, event, or invention, and accepted by a receptive group of followers, the diffusion of these changes to the "whole" of the society then becomes a task of education. As such, education is used to institutionalize social change, rather than to lead it. Certain historical examples can be cited to validate this contention.[26] Therefore, groups of educators, or for that matter, any other groups or professions (military leaders, mechanics, peasants, priests, merchants, etc.) usually are not in a position to educate for planned social change. Snedden summarizes:

> Hence any notion that school teachers in large numbers—to say nothing of the "educations" they are employed, authorized or permitted to give—could collectively originate any significant social changes seems sociologically preposterous.[27]

[25]J. O. Hertzler, Social Institutions (Lincoln, Nebraska: University of Nebraska Press, 1946), p. 253.

[26]Snedden cites the American Revolution, the discovery of vaccination, and the political revolutions of Lenin, Kemal Pasha, Hitler, and Mussolini as historical examples of the contention that education follows social change rather than leads it. See Snedden, School and Society, XL, 312-13.

[27]Ibid.

Control of the American Public Schools by School Boards Usually Satisfied with the Status Quo

Another sociological factor that detours the school from educating for planned social change is the <u>structure of the school system</u>. At the head of the school system is a "board of education"--a "power elite" composed predominantly of upper-middle and upper class people. This "power elite" is usually relatively conservative regarding social change. Kugler describes the school power structure and the composition of the "average" school board:

> One common structural characteristic of the school system whether on the higher or lower levels of education, is the "Board." This body whether known as the board of trustees or the board of education is at the pinnacle of authority and power. The membership of these boards is usually made up of prominent laymen such as bankers . . . military men, jurists . . . and business-politicians. . . .[28]

An analysis of Elmtown's Board of Education, as given in Hollingshead's classic study, exemplifies this controlling nature of school boards and their tendency to be conservative. He states:

> Evidence derived from personal interviews showed that the members of the Board of Education for more than a generation have been concerned primarily with two phases: operating the schools as economically as possible, and seeing that teachers

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[28]Israel Kugler, "Status, Power, and Educational Freedom," <u>Journal of Educational Sociology</u>, XXV (May, 1952), 512. Havighurst and Neugarten also state that most school boards are comprised of persons from upper social classes. See Havighurst and Neugarten, 278.

conform, in the classroom and in their personal lives, to the most conservative economic, political, religious, and moral doctrines prevailing in the local culture. Past and current Board members believed that the school should reflect in its administration and teaching all that is traditionally good and wholesome in Middle Western American small-town life--if it did not cost too much.[29]

Besides this, the members of Elmtown's Board of Education reflected in their attitudes, actions, and subsequent school policies the values and interests of the two upper classes with little understanding of or concern for the needs and interests of the lower classes.[30]

Besides the restraining tendency of school boards, the way in which the school structure operates is another reason why teachers are not in a position to educate for social change. The school system is based on a hierarchical-authoritarian line of power; each person in a specific status is directly responsible to the person or persons in the status group above him. On this basis, each school functionary seeks the approval of his superiors and therefore acts in accordance with what is expected of him. This hierarchical line of power and authority definitely serves as a detriment to any proposed program of social action initiated at the lower echelons of the school system.[31]

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[29]August B. Hollingshead, Elmtown's Youth (New York: John Wiley & Sons, Inc., 1949), p. 125.

[30]Ibid., 126.

[31]Kugler, 514.

Therefore, all these factors--the upper-class composition of school boards, the tendency of school boards to be concerned mainly with school costs and conformity of school personnel to traditional mores, the formulation of school policies in accordance with upper class interests, and the authoritarian nature of the school structure--tend to make the school system and its power elite conservative concerning the status quo and not generally conducive to school programs devoted to a reconstruction of the social order. Brookover concludes:

> It seems unlikely that school boards, composed of higher-status people and influenced as they apparently are by persons with similar interests, would knowingly initiate an educational program which would result in major changes in the class structures. In this respect the school board and their associates in control are desirous of maintaining the status quo.[32]

Operation of the Schools by Teachers Who Have Conservative Attitudes and Personality Traits

Another way in which the school functions as a social control agency, rather than as an educator for social change, is through the internalized attitudes of teachers. Certain studies indicate that teachers are, generally, a conservative group.[33]

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[32]Brookover, 65.

[33]These studies that point out the conservative nature of teachers' attitudes were the researches conducted by the John Dewey Society and Lawrence J. Tidrick in 1936. For a summary of these studies, see the section entitled, "A Survey of Related Literature," in Chapter IV.

Brookover states:

Although liberal persons may be chosen for teaching posi-
tions in some cases, our limited evidence suggests that the
teaching profession as a whole is conservative in its social
attitudes.[34]

Certain basic factors can be cited for this conservatism

of teachers. These are: (1) their middle-class orientation and

outlook, (2) their tendency to come from upwardly mobile groups,

and (3) certain personality traits that exist among them that are

conducive to conservatism. Other reasons, interrelated with

these three, that also serve to stop teachers from working to

change the existing social system include the following: the selec-

tion process that tends to hire mostly persons with conservative

values; the interaction and identification of teachers with

school personnel who hold such conservative beliefs and values;

and the "aping" of higher status groups whose approval the tea-

chers seek.

Hence, while teachers come from various social backgrounds,

they are predominantly middle-class in values, attitudes, and

social status. On the basis of studies conducted among public

school teachers in "Hometown" (a small midwestern town), in

"Yankee City" (a town in New England), and in "Old City" (a town

in the Deep South), Havighurst says:

It is safe to conclude, from these and many other types of

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[34]Brookover, 70.

data, that teachers are, in general, middle class and that
they identify themselves as middle class. Even in a com-
munity like Detroit, teachers, despite their heterogeneity in
backgrounds, are relatively homogeneous in their present
styles of life, and as a group they represent middle-class
attitudes and values.[35]

Another factor, closely related to the first, that may
serve to explain the conformity of teachers to the status quo is
their proneness to come from upwardly mobile groups. On the basis
of the fact that the social status of teachers is higher than
that of their origin, it can be concluded "that a large propor-
tion of teachers are upwardly mobile persons," moving from the
lower-middle to upper-middle class or from upper-lower to lower-
middle.[36] This tendency may cause teachers, who are "social
climbers," to seek the approval of the upper-middle and upper
classes of society. This aim for recognition and identification
with the "higher" classes may cause them to disassociate them-
selves with any movements that appear "radical" or "controversial"
in the eyes of the "upper" groups.

Besides these factors, a number of studies conducted con-
cerning teachers hypothesize certain notable characteristics at-
tributable to the teacher personality that may explain to some
degree why teachers may not be concerned with educating for needed
social changes.[37] Using the findings of Terrien's dissertation,

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[35] Havighurst and Neugarton, 466.

[36] Ibid., 467.

[37] These studies of teacher personality include the

Brookover lists the following characteristics of teachers:

> Inclined to accept the status quo with uneasy grace,
> making little effort for change. . . . More inclined to fol-
> low than to lead. . . . More likely to be conservative than
> to be liberal, though not bigoted. . . . Lack of aggres-
> sion.[38]

Also associated with the teacher personality-type are
introversion and authoritarianism.[39] This introversion may ac-
count for the lack of zeal that would be necessary to advocate or
to participate in movements aimed at reconstructing the social
order. Authoritarianism (noted by Terrien) is a personality
trait that may cause teachers to alienate themselves from any
form of innovation or change.

Therefore, it can be stated that teachers, in general, are
not psychologically equipped to be motivated to educate for or
participate in programs aimed at building a new social order.
Their middle class orientation and identification, their

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following: Francis Donovan, The School Ma'am (Philadelphia:
Stokes, 1938); Florian Znaniecki, The Social Role of the Man of
Knowledge (New York: Oxford U. Press, 1940); and Logan Wilson,
Academic Man (New York: Oxford U. Press, 1942). They all are
"cited by" Brookover, 274.

[38]Frederic W. Terrien, "The Behavior System and Occupa-
tional Type Associated with Teaching" (unpublished Ph.D. disser-
tation, Yale University) quoted in Brookover, 274-75.

[39]Brookover points out the study by Pechstein that asso-
ciated the teacher personality with introversion. See: L. A.
Pechstein, "Introversion as a Factor in the Vocational Selection
of Teachers," Psychological Bulletin, XXV (1928), pp. 196-97;
"cited by" Brookover, 276.

inclination toward upward social mobility, and their submissive
personality traits--all tend to make them <u>conservative</u> concerning
the existing social system. This conservatism, of course, neces-
arily inhibits them (consciously or unconsciously) from taking
part in social action. The teachers, therefore, as the major rep-
resentatives of the school, serve as an <u>internal</u> check on the
school's ability to educate for planned social change.

Social Role Expectations That Define Teacher Behavior and Participation in Community Activities

Besides these conservative personality traits and value
orientations attributed to the teacher, <u>society itself expects
teachers to be conservative.</u> Certain role expectations are pre-
scribed for the teacher by the larger community.

First of all, the teacher is expected to be <u>middle class</u>
is his thought and action. "He must abide by middle class stand-
ards of behavior and economic beliefs. . . . He is not thought of
as aggressive physically, and socially does not become a competi-
tor for community leadership."[40] Havighurst and Neugarten state
that the teacher is supposed to serve as a "surrogate of middle-
class morality."[41]

Secondly, teachers are called upon by society to be "model"

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[40]Jean D. Grambs, "The Roles of the Teacher," <u>School and
Society</u>, 581.

[41]<u>Havighurst and Neugarten, 491.</u>

citizens and to set a "good" example for others. Of course, what
is a "model" citizen and a "good" example is defined in the light
of the societal mores and folkways. In "playing this role" as
model citizens, teachers are expected to live by a special moral
code of behavior. This behavior code is more restrictive than
that allotted other members of the community.[42]

The teacher is also expected to be an idealist--a "pioneer
in the world of ideas, the seeker for truth." "There is a tradi-
tion in America that educators as a group should be explorers in
the world of knowledge, should be leaders in formulating the val-
ues and ideals of the society, and should work for the continual
improvement of the society."[43] However, while the community en-
visions that the teacher should be "one-who-is-ahead-of-the-
times" and idealistic, it also thinks that because of this he may
be tempted "to consider new ways of doing things--revolutionary
or radical."[44] As such, the community tries to control the
teacher and keep him within middle class boundaries.

A fourth role expectation of the teacher is that he is a
person of "culture"--refined in manners and interested in the
"finer things of life," such as art, literature, and music. He

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[42]Hollingshead, 130.

[43]Havighurst and Neugarten, 492.

[44]Grambs, 581.

is further thought to be well-read and well-traveled. In this way, the teacher is again identified with the finer aspirations of the middle class. He is looked upon as being "too refined" to participate in certain community activities--such as social action.[45]

These expectations concerning the role of the teacher are only some of the demands that society places on the teacher. Besides being considered to be an exemplary citizen, in accordance with societal values and norms, the teacher is also expected to be a participant in community activities and organizations. However, this participation is rigidly prescribed. It is usually on the secondary level of leadership and only in those activities that are socially acceptable--such as teaching Sunday school, contributing to charitable drives and community projects, leading youth groups, belonging to lodges and service clubs, etc.[46] As such, the teacher's role is one of community service instead of efforts to change the community power structure. The community expects the teacher to "be interested in all good causes, that is,

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[45]Consonant with this expectation is what Waller says that "the teacher, like the minister, possesses a high degree of social sacredness." See Willard Waller, The Sociology of Teaching (New York: Wiley & Sons, Inc., 1932), p. 217, quoted in Havighurst and Neugarten, 481.

[46]Hollingshead, 130-31. The study made by Greenhoe in 1941 substantiates this conclusion. This researcher, in a study of 2,870 teachers, found that while 83.6 per cent of the teachers participated in religious activities, only 12 per cent took part in political functions; and while 75 per cent of them participated in such organizations as the P.T.A., child study clubs, and professional activities, only 3.5 per cent took part in economically oriented groups. See Florence Greenhoe, Community Contacts and Participation of Teachers (Washington, D. C.: American Council on Public Affairs, 1941), pp. 64-65, "cited by" Brookover, 239-42

in all such causes as do not upset important vested interests in the community."[47]   As Brookover says:

> The curious thing about the teachers' expected presence in the community is that their participation in community activities is very narrowly prescribed. . . . The activities in which the teacher may openly and approvedly engage are frequently limited to school functions, church affairs, and the work of certain other acceptable organizations.[48]

Therefore, while teacher participation in social service agencies is sometimes allowed or even recommended, it is quite probable that participation in social action groups would be strictly sanctioned. The community expects teachers to behave in terms of its value system, and therefore it would severely condemn any action on the part of teachers that tended to disrupt the existing social system.[49]

These, then, are the behavior patterns the community expects of its teachers.[50]   Today, however, the role of the teacher

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[47]Waller, p. 217, quoted in Havighurst and Neugarten, 481.

[48]Brookover, 239. Besides this, teachers are not recognized as influential community leaders. Greenhoe's findings support this contention, as does the Lynds' survey of Middletown in the 1920's. See Robert S. Lynd and Helen Merrell Lynd, Middletown: A Study in American Culture (New York: Harcourt, Brace, and Co., 1929), p. 209.

[49]This social expectation may pose quite a dilemma for private school teachers in a pluralistic society. Expected to participate in social action by the minority group of which they are a member, their participation in social movements may bring condemnation by the larger society, not only upon themselves as individuals, but also upon the minority group with which they are closely identified.

[50]It must be noted that some of these community expectations concerning the teacher's role contradict each other. These conflicting expectations may cause role conflict and create psychological problems for the individual teacher. This internalized

is in the process of change. Nonetheless, the teacher is still subject to many social controls. "Of all the professions, that of teacher is most carefully and continually under extensive and intensive public scrutiny."[51] The public tries to control his ideas, behavior, tenure, technical skills, and his use of text-books to make sure he is conforming to social expectations.

Therefore, this control over all aspects of the teacher's behavior, as reflected in the teacher's various role expectations, seriously questions the idea that the teacher should or can be an effective instigator for planned social change. In general, it can be said that the community expects the teacher to uphold the existing social structure, rather than purposively educate for or participate in social movements aimed at its reconstruction.

Contradictory American Cultural Expectations Concerning the Role of the Public School in Social Change

Another factor restraining the school from educating for social change is the inherent contradiction of the American value system concerning change. The American society advocates techno-logical change, but restricts change in the societal mores. This dichotomous value system has been transferred to the school and has produced a dilemma for American education. American society

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role conflict may reduce the psychological certainty so vital for participation in social action.

[51]Grambs, 583.

expects the school to provide educational experiences that will

not only bring about material progress but also that will solve

the social problems of the time, so as to make the world a better

place in which to live. However, while change is advocated in

the material aspect of culture, conservation is promulgated in

the non-material sphere. Michaelis analyzes this contradictory

role of the American public school when he says:

> A dual stimulator-perpetuator role for schools and certain
> other institutions has emerged in the connection with the
> rapidly changing material aspects of our culture and the
> slowly changing non-material aspects. On the one hand
> schools utilize and pass on material change to youngsters;
> on the other hand they conserve and pass on certain basic
> values of long term importance in our culture. Education is
> expected to stimulate technological and scientific change
> in line with material needs, yet must perpetuate and pass
> on many traditions, customs, and norms in social areas, some
> which may be out of line with emerging human relations needs.
> Material changes transmitted through schools by mandate of
> the people constitute a stimulating and changing influence
> in our culture. Social norms transmitted through schools by
> mandate of the people constitute a conservative, stabilizing
> influence.[52]

However, since all culture is interrelated, innovations in

the material instruments of culture affect behavior patterns. In

fact, social problems themselves are to be understood as "maladjust-

ments" between different "parts" of the culture as they change at

unequal rates.[53] Therefore, since the American public school is

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[52]John U. Michaelis, "Educating Children for Change," Edu-
cational Leadership, XIV (March, 1957), 340.

[53]Roucek, Sociological Foundations of Education, 228-31.

expected by society to stimulate technological change without effecting corresponding adjustments in the societal mores, "the overall effect of the scientific and technological changes to which the schools contribute probably serves to complicate the social problems of a given time." (Italics mine.)[54] Nonetheless, the school is still subject to these contradictory beliefs—change in certain areas and conservation in others.

Hence, because of this contradictory role, the school cannot further the solution of social problems, unless it receives the freedom to teach change not only in the material elements, but also in the non-material elements as well. As such, the belief that the school can function to solve social problems and build a new social order is seriously in doubt. In reality, "the school serves to perpetuate the status quo in society with all its problems."[55] Brookover concludes:

> We see no means by which the schools can be separated from society and its controls and thereby be permitted to build a new order. . . . Remote, indeed then is the possibility of the school's creating a new society independent of the other forces of social change.[56]

Social Conditions under Which the Schools May Be Able to Educate for Planned Social Change

Although the nature and purpose of education in society predisposes the school to function as an agent of cultural

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[54]Brookover, 74.   [55]Ibid., 75.   [56]Ibid., 77.

preservation and social control, this does not necessarily preclude the possibility that the school, under certain conditions, can educate for planned social change.

The foregoing sociological analysis of the school in society merely concludes that the school is a part of society and therefore subject to its control. If the society, of which the school is a part, values socio-cultural change, then the school will educate its members to bring about the changes desired. In these types of societies, the possibility of the school existing as an instrument of planned social change would not only be tolerated but also assumed; that is, the society in question would value both conservation and change, and therefore would expect the school, not only to train its members in the culture but also in the means to change it. In this sense, the school acts as both an agency of social control and social change. However, this is so only because the societal values permit it.

There are four basic conditions or types of societies under which the schools may educate for social change. First of all, education for social change may exist in dynamic societies. In periods of stable social conditions, education tends to perpetuate the status quo, but in unstable periods when the society is in a state of flux and disorganization, opportunities exist for the school being deliberately used as an instrument of social innovation. In dynamic societies of this and similar types, the

people may be positively oriented toward social change; and the schools may be mandated by society to prepare the younger generation for future changes by developing in them critical attitudes and creative skills. Through the use of these attitudes and skills, these persons, as adults, will more easily be able to do away with dysfunctional cultural patterns and produce new ones to fit their needs.[57]

In revolutionary societies, the school may also be used as an instrument of social change by totalitarian minority groups, who because of their ascendancy to military and political power, are able to enforce their value system on the rest of the population. Ancient Sparta, Nazi Germany, and Soviet Russia are some historical examples of this kind of education. In these societies, education was deliberately used to dissolve the existing socio-cultural milieu and to establish a new social order in conformity with the social philosophy of the ruling clique. As Garforth says: "In this way education was used to assist in initiating and then to establish and perpetuate a particular form of society and a particular social purpose."[58]

The third type of society that affords the socio-cultural climate necessary for the school to operate as an agent of social reorganization is the democratic one. While the basic role of

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[57]Brim, 16.   [58]Garforth, 30.

the school in any society is to educate for social conformity, in
democratic societies, social control is associated--to some degree
--with social change. In totalitarian societies, social control
is equated with adjustment to the society as it presently exists,
or to what the rulers want to exist. As such, the person learns
uncritical loyalty and obedience to the regime in power and acts
in accordance with the modes of behavior that maintain the status
quo. However, in democratic societies, "criticism" and "change"
are cultural values. In this way, social control and social
change are interrelated in the same process. In these societies,
conformity to cultural values and norms implies the responsibility
to criticize and to change society when necessary. In this case,
the citizen is conforming to his socially prescribed role when
he criticizes the status quo and advocates social change. Otta-
way says that democratic societies value "change" as part of
their cultural heritage:

> When used as a means of social control education can mod-
> ify the behavior of the young to fit society. Under an
> authoritarian regime the range of behavior would be strictly
> limited, and criticism forbidden. But in a democratic so-
> ciety "fitting" it means also able and ready to change it.
> The apparently opposed functions of handing on traditional
> values and developing critical individuals tend to become
> more and more part of the same function. . . . In short, this
> means that fitting the society and changing it both become
> the duty of the person in such a society, implies full member-
> ship of it, and also creative membership of it with powers to
> change it.[59]

[59]A. K. C. Ottaway, Education and Society (London: Rout-
ledge and Kegan Paul Ltd., 1953), p. 10.

Another type of society in which there exists conditions conducive to the school educating for planned social change is the large, complex society containing diverse subcultures. In these societies, there may exist societal subgroups whose values are somewhat at variance with the larger society. These sub-societies may seek to control the larger society by bringing it into conformity with its system of values. In this case, social change is a cultural value of the minority group and its school system. In subsocieties of this type, where social control and social change are associated, the private school is mandated to educate for planned change of the larger society. Brim states that it is in the background of these subcultures that education for social change may develop:

> Under a democratic system the public school seeks the ends of the majority, but the innovator at odds with society is free to build his own educational system. Most private schools are to be understood as systems which are chartered by and derive their power from dissident subgroups of the society who hold their own conception of the valuable adult. (Italics mine.)[60]

Therefore, it can be seen that the school, under certain social conditions, may educate for social change. The types of societies that manifest these social conditions include the following: (1) dynamic societies undergoing continual and rapid change; (2) revolutionary societies in which totalitarian

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[60]Brim, 18.

minority groups, having gained political power, seek to dominate the larger society; (3) democratic societies that value attitudes and skills conducive to change; and (4) dissident subsocieties that seek to control the larger society by changing it to accord with its values.[61]

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[61]However, it must be noted that even though under these social conditions the schools may educate for social change, there is no guarantee that the schools will or do act in this regard. Also, the degree and types of changes the school is allowed to propose or educate for are prescribed by the society of which the school is a part. The school can educate for social change only because its society or controlling group allows it. In this context, the school still derives its educational aims from the cultural values and still retains its function as a mechanism of social control.

Therefore, fundamentally and generally speaking, the school does not ordinarily educate for planned social change.

CHAPTER III

FUNCTION OF THE CATHOLIC SCHOOL IN EDUCATION

FOR CHRISTIAN SOCIAL ACTION

Recent Papal Statements on the Need for Planned Social Change of the Contemporary Social Order

The Catholic private school system in America is a case in point of an educational undertaking institutionalized and controlled by a societal subgroup whose values are somewhat at variance with the larger society and which explicitly advocates reconstruction of this society. This subsociety, as evidenced in the Catholic Church, seeks to change the contemporary social order by reorganizing existing social institutions in accordance with the Christian system of values. In effect, the Church promulgates that a new social order, based on Christian principles, is to be built. The following statements of the recent popes, Pius XII and John XXIII, reflect this attitude of the Church toward social change.

Pope Pius XII states:

The whole complex structure of society is in need of adjustment and improvement, thoroughly slackened as it is

in its foundations.[1]

There must be a complete reorganization and a profound re-newal of the world.

The whole world must be re-made from its very foundations. From being inhuman it must be made human, from being human it must be made divine, that is to say, according to the heart of God.[2]

Pope John XXIII states:

The Church today is faced with an immense task: to human-ize and to Christianize this modern civilization of ours. The continued development of this civilization, indeed its very survival, demand and insist that the Church do her part in the world.[3]

There is an immense task incumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love, and in freedom. . . . This is a most exalted task, for it is the task of bringing about true peace in the order established by God.[4]

Reasons Why the Catholic Church Seeks Social Reconstruction

In order to understand the popes' appeals, it is necessary to know _why_ the Catholic Church advocates social change. This attitude of social reconstruction stems from the relationship be-tween certain contemporary social conditions and the Church's

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[1]Vincent A. Yzermans (ed.), The Major Addresses of Pope Pius XII (St. Paul: The North Central Publishing Co., 1961), p. 51.

[2]Emile Guery, The Social Doctrine of the Catholic Church (New York: Alba House, 1961), p. 193.

[3]John F. Cronin, The Social Teaching of Pope John XXIII (Milwaukee: The Bruce Publishing Co., 1963), p. 73.

[4]Ibid., 74.

supernatural function. The primary function of the Church is the salvation of souls--to guide men to their sublime end, eternal happiness in union with God.[5] Today, however, "the Church finds her supernatural work of leading men to their heavenly goal ser- riously impeded by modern society, her effectiveness impaired."[6] Many present-day social conditions interfere with the individual's attempt to live a morally Christian life, and therefore serve as obstacles, rather than as aids, to man's quest for his eternal salvation. As such, the existing socio-cultural environment, as reflected in its social institutions, "corrupts" and "deforms" man rather than "sanctifies" him. As Murphy says: "We live today in a world with a pagan 'soul.' Our problem is one of bad social institutions."[7] This conflict of Christian values and the

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[5] As Pope Leo XIII says: "Consequently, as Jesus Christ came into the world that men might have life and have it more abundantly, so also has the Church for its aim and end the eternal salvation of souls. . . ." See Leo XIII, Pope, The Pope and the People, Select Letters and Addresses on Social Questions (London: Catholic Truth Society, 1902), p. 72.

[6] John Francis Murphy, The Moral Obligation of the Indivi- dual to Participate in Catholic Action (Washington: The Catholic University of America Press, 1958), p. 40.

[7] Ibid., 56. Murphy also quotes Pope Pius XI in this re- gard. The pope states: "It may be said with all truth that now- adays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay atten- tion to that one thing necessary, namely their eternal salvation. . . . You . . . are familiar with the conditions of the times and realize the changes required by them. . . . Society is becoming increasingly paganized and vast numbers live without any knowledge of the Christian heritage." Ibid., 1.

existing social order is summarized in the following statement by

Thorman:

> The problem is not that society influences us, but rather
> that today its influence is often negative and evil. Instead
> of leading us toward God, many of our institutions lead us
> away from our divine destiny. Ideally, the social order,
> through its social groups and institutions, should help man
> to develop physically, spiritually, mentally, and morally so
> as to reach his ultimate goal--heaven, union with God. Yet,
> in fact, it is no trick for the average person to sit down
> nowadays and readily compile a list of our social customs
> and ways of doing things that present real moral dangers for
> the individual.
>
> The day is long gone when society--through the Christian
> orientation of its social institutions--leads men, almost
> automatically, to God. Instead, our society is so ordered
> as to make it difficult in many ways for people to reach
> their heavenly destiny without great struggle and hardship.[8]

Thus viewed, the existing social order must be reorganized

according to Christian principles so as to eliminate the proble-

matic conditions that hinder man's attainment of his eternal sal-

vation. On this basis, the Church's role in social action is

imperative.[9]

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[8]Donald J. Thorman, The Emerging Layman. The Role of the
Catholic Layman in America (Garden City, New York: Doubleday and
Co., Inc., 1962), pp. 103-104.

[9]Murphy quotes Pope Pius XII in this regard: "How could
the Church, loving Mother that she is, solicitous for the welfare
of her children, remain an indifferent onlooker in their danger,
remain silent or feign not to see or take cognizance of social
conditions which, whether one wills it or not, make difficult or
practically impossible a Christian life in conformity with the
precepts of the Divine Lawgiver?" See Pius XII, Pope, La Sollen-
tia Della Pentecoste, A.A.S., Vol. 33, pp. 218-219, quoted in
Murphy, 51.

The _way_ in which social change of the present social order according to Christian principles is to be effected is through moral reform of the individual and the reorganization of contemporary institutions. Both are necessary.[10] However, while this social change involves both these aspects, the necessity for institutional reform must be emphasized. This is due to the fact that the social problems that interfere with man's supernatural destiny are the result of institutionalized socio-cultural patterns; and therefore, if these problematic conditions are to be eliminated, or to some degree "solved," there must take place a reorganization of the social institutions that give rise to them. As Cronin says:

> This would not be primarily a matter of forming a Christian conscience among individuals, important as this is. Rather it would involve a reform of the institutions of society. If the institutions of society tend toward wrong ends, the efforts inspired by personal good will are likely to be nullified. On the other hand, if the institutions of society are sound, they will contain and constrain men of ill will, preventing them from doing serious harm.[11]

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[10]Pope Pius XI states (in Quadragesimo Anno): "But in order that what has been well begun may be rendered stable, and what has not yet been accomplished may now be achieved, and that still richer and brighter blessings may descend upon mankind, two things are particularly necessary: the reform of institutions and moral betterment." See Joseph Husslein (ed.), Social Wellsprings, Eighteen Encyclicals of Social Reconstruction, Volume II (Milwaukee: The Bruce Publishing Co., 1942), p. 206. Popes Leo XIII and John XXIII also bring out the need for moral reform of the individual and social reconstruction in their major papal social encyclicals. Consult Leo XIII, 21-22 and Cronin, 5.

[11]John F. Cronin, Social Principles and Economic Life (Milwaukee: The Bruce Publishing Co., 1959), p. 60.

Catholic Social Philosophy and the Means by Which Existing Social Institutions Are to be Reorganized

It is through the application of the social norms listed in Catholic social doctrine that the restructuring of the contemporary social order is to take place. The core of this doctrine involves the infusion of the virtues of social justice and social charity into all aspects of socio-cultural life. As Pope Pius XI says in Quadragesimo Anno:

> To that end all the institutions of public and social life must be imbued with the spirit of justice, and this justice must above all be truly operative. It must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively.[12]

The means by which members of the Catholic Church are to implement these social teachings and realize the new social order is through obligatory individual and group action. "It is the duty of Christians to build a world according to the natural and supernatural order designed by God."[13] However, while both types of action may be used to apply Catholic social doctrine, the solution of social problems through institutional change can only be effected through social action. Social action refers to organized collective or group effort to change existing social institutions.

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[12]Gerald C. Treacy (ed.), Five Great Encyclicals (New York: The Paulist Press, 1939), p. 150.

[13]Guery, 35.

Thorman points out this necessity:

It is essential to note that some form of group action is a fundamental part of social action. The problems involved in society are institutional by their very nature and therefore they depend on an institutional solution.

In the ordinary course of events, individuals, are no longer able to change entire institutions. Instead, if they wish to change the existing social order they must band together into groups to deal with group problems. Our society has simply become too big for the ordinary person to influence more than a small slice of his environment. We live today in a world in which the voice of the individual may most effectively be heard through a powerful group or organization.[14]

This organized group (social) action is required due to the very nature of social institutions. Social institutions are "made up of patterns of usage, of long-established customary ways of meeting the needs of life. Growing out of folkways and mores, institutions are the sanctioned vehicles of human interaction. Their regulatory aspects represent the accepted ways of getting things done."[15] By channelizing the expression of individual needs into established patterns of behavior, institutions exert control over individual action. Because of this control over individual behavior, the individual is powerless to change social institutions. Rather, as can be seen, it is the institution that "molds" and patterns his behavior. However, this "power" over the individual exerted by institutions does not preclude their

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[14]Thorman, 107.

[15]Rodehaver, Axtell, and Gross, 13.

susceptibility to rational change. While social change, in general, may result from any number of interactive factors of all types, social change can also be effected through planned group action. This is due to the fact that the ultimate authority behind social institutions is society itself. Men can change their institutions because men ultimately control them.[16] But it is only the group that can effect these changes.

Of course, this group action does not necessarily involve the entire population of a society, but a substantial number (even though a relatively small minority) that can exert enough pressure on society to have it change its ways. History is replete with conscious, concerted attempts at social change. Roucek analyzes the development of these social movements:

> In the formation of public opinion and in the changing of institutional patterns, social movements are of particular importance. They ordinarily emerge out of a condition of social unrest concerning certain aspects of the institutional structure which are experienced as problems. Various suggestions are made as to methods of reform. When a particular set of suggestions attracts a good deal of attention, a small group of people come to ally themselves with the program. Often they organize themselves into a formal association to expand and further their purposes, although this is not always the case. They become a pressure group, indoctrinating the public with the desirability of their program, and, where appropriate, agitating for legislation to convert their suggestions into law. If they are successful, they accomplish either through law or through other means, the desired change

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[16]Notion de Milieu (a symposium), (Montreal: Editions Fides, 1936), p. 66, quoted in Murphy, 8-9.

in the institutional structure.[17]

Therefore, in any case, it must be recognized that <u>social</u> <u>action</u>, rather than individual action, is the only effective method of actuating rationally planned social change. This emphasis on collective activity is seen in the existence of "Catholic Action," or what, in more recent years, has become known as the "Lay Apostolate." This "Catholic Action" concerns itself with all those activities that are directly or indirectly related to the divine mission of the Church—the salvation of souls. As such, the organized lay apostolate aims not only at the religious and moral development of the individual, but also at the reconstruction of society and its institutions. Fitzsimons states:

> The task which faces Catholic Action is that of the re-Christianization of the world, restoring, recapitulating, all things in Christ. It is the building up of Christendom, of the Christian city. In other words, as well as being concerned with individuals, it is still more concerned with the whole make-up of society; every group in society, whether economic, political, social, recreational, juridical, has to be brought under the sway of Christ the King. Not only individuals but institutions are to be conquered for Him.[18]

When directed toward the solution of social problems through the reorganization of contemporary social institutions, the Lay Apostolate may be more precisely defined as "<u>Christian</u>

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[17]Joseph S. Roucek and Roland L. Warren, <u>Sociology: An Introduction</u> (Patterson, N. J.: Littlefield, Adams, & Co., 1961), p. 189.

[18]John Fitzsimons, <u>The Christian in the Changing World</u> (South Bend: Fides Publishers, 1950), p. 35, quoted in Murphy, 60.

social action." In this sense, "Christian social action" does
not confine itself to strictly organized activity under Catholic
hierarchical jurisdiction, but it would also include any organ-
ized group action directed at the solution of problematic social
conditions and the readjustment of society in accordance with
Christian principles, as espoused in Catholic social doctrine.
The word, "Christian," therefore, implies that the social action
undertaken--in regard to its means and ends--be within the con-
fines of Christian morality.[19]

Role Expectations Concerning Christian Social Action of the Various Statuses in the Social Structure of the Catholic Community, i.e., the Priest, the Religious, and the Layman

From the preceding statements, the need for social change
of the contemporary social order and the general role of the indi-
vidual Catholic in relation to the Church's social doctrine and
Christian social action can be seen. From the general role of
the Catholic in Christian social action, other more specific
roles, pertaining to the various social categories and statuses
within the social structure of the Catholic community can be de-
termined. The following discussion will describe the roles of

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[19]For a clarification of this idea, see the statements made
by Pope John XXIII concerning the cooperation of Catholics with
non-Catholics in social action in Cronin, The Social Teaching of
Pope John XXIII, 75.

the priest, active religious, and layman with especial attention
being paid to the function of the Catholic school and the roles
of the teacher and the student in social education and action for
planned social change.

While Christian social action to solve social problems and
to reorganize social institutions is essentially a lay movement,
the clergy have a definite role to play concerning it. This is
due to the fact that "Jesus Christ, our Divine King, has chosen
priests as the first-line ministers and messengers of His gospel.
Theirs is the duty assigned to them by a special vocation. . . ."
The role of the clergy in social action is primarily that of in-
structing and training lay "social apostles" in the parish, school
and Catholic Action organizations.[20]

Besides the diocesan clergy, members of religious orders--
both clerical and lay--are also to collaborate in the Catholic
social movement.[21] This collaboration is especially significant
for religious who are involved in education. Religious teachers
are called upon to train Catholic youth for the various

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[20]This role of the clergy is defined in Quadragesimo Anno
and Divini Redemptoris "cited by" Treacy, 166 and 199. Other
papal statements concerning this role include Benedict XV, Pope,
Letter to Bishop of Bergamo, March 11, 1920, and Pius XI, Pope,
Firmissimam Constantiam, November 23, 1939, both "cited by"
Cronin, Social Principles and Economic Life, 365 and 367.

[21]Stephen Anderl, The Religious and Catholic Action (La-
Crosse, Wisconsin: St. Rose Convent, 1948), p. 19.

objectives of Catholic Action. Certain papal letters contain directives to the religious to cooperate with Catholic Action. The following statement summarizes this necessity:

> The training of youth for the apostolate appropriate to Catholic Action is an essential element of education in these modern times. . . . A wise educator cannot be unmindful of this; otherwise he would restrict the horizons of good which should be widened before the generous souls of youth, he would deprive the Church of valuable helpers, and would with difficulty attain all the aims of a truly Christian education.[22]

Therefore, the religious--especially educators--have an important role to play in the education of the laity for Catholic Action, as well as in other Christian movements.[23]

However, while the clergy and active religious are to participate in the Catholic social movement, the greater share of social action is the task of the laity. The laity are to be the major implementers of Catholic social doctrine. The various social forces that are amalgamating to "de-Christianize" Western society are taking place in the "layman's world." Therefore, it is basically up to him to combat these "destructive" forces and restore society to a Christian foundation. Thorman says:

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[22]Pacelli, Eugene, Letter to the Superiors-General of All Religious Institutes, March 15, 1936, "cited by" Anderl, 92. This directive is reiterated in other papal letters. Consult Pacelli, Eugene, Pontifical Letter to Bishop Del Bene, September, 1933, and Pius XI, Pope, Letter to the Hierarchy of the Philippines, January 18, 1939, both "cited by" ibid., 33-34.

[23]While the preceding statements refer specifically to Catholic Action--since this activity involves both individual reform and social reconstruction--the same words are to be applied to Christian social action.

The Catholic layman's real and special role is to mediate between the Church and civil society, to reconcile the two societies, to be the link between them. The laity are full-blown, legitimate members of both societies and short of divine intervention they are the only means by which Christ and Christian principles will be made a part of the temporal order, the society in which we live.[24]

Therefore, it is precisely because of the layman's dual role as a Christian and as a citizen that "it is the laity's task to make Christ live in the world. They must bring Him into the major social institutions--family life, education, recreation, economic and political affairs; and even within the realm of religious affairs laymen have a special part to play."[25]

However, while a large measure of the actual action is reserved to the layman, all members of the Church, including the clergy and religious, should collaborate in the Christian "social apostolate"--the "extension of the Kingdom of God" into all areas and institutions of life. Thorman summarizes:

Each Christian, each Catholic by his Baptism, must be an apostle and a missionary--he has an apostolic and missionary vocation. Each one is called by God to Existence, to life, and to a collaboration in His creative and redemptive work. The earthly vocation is an apostolic and missionary vocation.[26]

Function of the Catholic School in Education
for Christian Social Action

In order to perform their roles as Christian social actionists, the clergy, active religious, and laity must be

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[24]Thorman, 18-19.   [25]Ibid.   [26]Ibid., 25.

socialized in the knowledge and techniques of social reconstruction; that is, they must be educated and trained in Catholic social doctrine, contemporary social problems, and Christian social action. As Pope Pius XI states in Divini Redemptoris: "To give to this social activity /Christian social action7 a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority."[27] Hence, the pope calls for an intensive social education program that would spread among all classes of society the Church's social doctrine:

> Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their will must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties.[28]

Pope John XXIII reiterates this directive for Catholics to be educated in Catholic social doctrine in the encyclical, Mater et Magistra:

> Above all, we affirm that the social teaching proclaimed by the Catholic Church cannot be separated from her traditional teaching regarding man's life.

> Wherefore, it is our earnest wish that more and more

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[27]Treacy, 197.   [28]Ibid.

attention be given to this branch of learning. (Italics mine.)[29]

Therefore, the first task for the Church in promoting planned social change is the training of its own members in the knowledge and skills by which the desired changes can be brought about. A major agency for the education of these social action-ists (besides the home, parish, and Catholic Action organiza-tions) is to be the Catholic school system.[30] As Mahoney states:

> If we are to make even greater strides, if we are to es-tablish an effective long term program, the study of the Christian social order with all of its implications must enter into the very marrow of our Catholic schools.[31]

In this way, the Catholic school will make sure that the Catholic graduate is nurtured in the social philosophy of the Church, and thereby prepared to permeate American society with Christian values, i.e., not to adjust to the socio-cultural en-vironment, but "to rise above his surroundings and mould them ac-cording to the ideals which he entertains."[32]

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[29]John XXIII, Pope, Mater et Magistra, trans. William J. Gibbons and others (New York: The Paulist Press, 1961), p. 63.

[30]Pope John continues: "First of all, we urge that atten-tion be given to such studies in Catholic schools on all levels, and especially in seminaries. . . ." Ibid.

[31]Statement made by Charles J. Mahoney, Superintendent of Schools in Rochester, N. Y., quoted by Thomas J. Quigley, Cath-olic Social Education (Chicago: W. H. Sadlier, Inc., 1945), p. vii.

[32]Joseph M. Marling, "Better Schools for Better Times," National Catholic Education Association Bulletin, LIII (1956), p. 229.

In educating Catholics for "effective living in the temporal order," the school curriculum should provide for "education through action," so that the student could practice in real-life situations what he learns, and through this, more fully develop his Christian personality. Pope John says:

> Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligation to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can properly fulfill their duty in this regard.
>
> We do not regard such instructions as sufficient, unless there be added to the work of instruction that of the formation of man, and unless some action follow upon the teaching by way of experience. (Italics mine.)[33]

Hence, Catholics must be socialized in Catholic social doctrine by way of learning through action. In this way, the student learns the practical applications of the abstract principles he is taught. He is able to see how these principles apply to everyday life and real-life situations. As such, Catholics will be able to develop the proper techniques for implementing social doctrine. These skills involve the three aspects--observation of the social condition, evaluation of it according to Christian principles, and planned group action directed to change the condition.

Learning the skills of social action may be effected in two basic ways: (1) by using the classroom as a "social action

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[33]John XXIII, Pope, 65.

laboratory" to attack social problems on a local neighborhood or community level, or (2) by participating in existing social action organizations and their programs. Concerning the first method of using the school as a "social action laboratory," the following statement by Topshee has applicability:

> Programs should be designed to arouse "awareness." Rather than presenting a group with a cut-and-dried program, the group should be encouraged by all possible means to discover problems for itself, to work out a remedial program and then assume the responsibility for carrying it out. This is in itself a training in basic Social Action, and will tend to bring home to the group the absolute necessity of technical training, intellectual development and spiritual formation.[34]

The second method of training in social action involves the collaboration of the school with the lay apostolate and its various organizations. This cooperation between the school and Catholic Action is evidenced in various statements by the recent popes in their numerous publications. Fullam summarizes these exhortations:

> To those who direct the apostolic activities of young Catholics, the Popes utter a warning as to the ferocity of the evils against which youth will have to contend. While insisting on a strong spiritual preparation of youth, the Sovereign Pontiffs point out that the mere trappings of religious practices will not be sufficient to withstand the onslaught of pride, worldliness, and sensuality. Religious practices must be forged into the characters of growing boys and girls. The papal directives on preparing youth are followed by the advice that, once young people are prepared for

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[34]Charles Topshee, "Training Leaders for Group Action," A Report to the Catholic Social Life Conference, Winnipeg, 1958, The Training and Role of Christian Social Leaders: Proceedings and Addresses (Ottawa, 1959), p. 72.

action, it is well actually to make use of their inexhaustible energies in suitable works of Catholic action.[35]

Therefore, the Catholic high school should provide the individual Catholic with his initial training as a Christian social actionist. This is to be accomplished by having social morality thoroughly ingrained in his conscience and personality and by having him at least fundamentally skilled in group action techniques. The necessity and moral obligation of Catholic youth to work for a reconstruction of the contemporary social order is readily seen in certain statements of Pope Pius XII:

> The social doctrine of the Church has clearly marked out the nature of the foundations of all social and public order. . . . You have understood that today there is a grave obligation upon every son of the Church to do his part in the establishment of this order for the good of the entire community.[36]

> Then the time will come Catholic Youth, for your collaboration. How many beautiful works are awaiting your hand! The rebuilding of society on a Christian basis; the restoring to honor and dignity of the gospel and its morality, the renovating of the family, giving back to marriage its aureole of sacramental dignity . . . the reaffirming, among all classes of society, of the true notions of authority, of discipline, of respect for social laws and for the rights and duties that people owe one another. This is your tomorrow.[37]

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[35]Raymond B. Fullam, The Popes on Youth (Buffalo, New York: Canisius High School, 1956), p. 149.

[36]Pius XII, Pope, "Militant Catholic Youth," quoted in ibid., 11.

[37]Pius XII, Pope, "Time for Action is Here," quoted in ibid., 168-69.

Role Expectations of the Teacher in the Catholic School System

in Education for Christian Social Action

Since the Catholic school is to be a major agency for
Christian social education and action, the primary responsibility
in this regard rests with the teacher. Therefore, a major aspect
of the role of the Catholic teacher consists in the training of
Christian social actionists by instructing them in Catholic social
doctrine and problematic social conditions, and by stimulating
them to participate in organized group action to effect planned
social change of the existing social order. These role expecta-
tions of the Catholic teacher in education for Christian social
action are exemplified in the following statements:

> The program of the reconstruction of the social order in
> Christ should be of primary concern to every Catholic educa-
> tor. Ours is a social age, the evils of our day are social
> evils, the remedies for these evils are social remedies born
> of the doctrine and experience of the divine teaching Church.
> If we are to bring about the application of these remedies
> we must prepare our graduates to enter American life thorough-
> ly informed as to the Church's social program and with an en-
> thusiasm and prudent zeal to effect its accomplishment.
> (Italics mine.)[38]

> The Church wants our students to be apostles not only later
> on but now. It wants them to conquer the masses living in
> their own environment, to Christianize the actual life of
> each of them. . . . The Church expects educators to prepare
> Catholic youth to be more than ordinary Christians, interested
> only in their own sanctification. It wants the school to
> train a body of dynamic young apostles, enthusiastic about
> the mission which is theirs in virtue of their confirmational

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[38]Quigley, 111.

character, of spreading the divine life and truth of Christ to others. (Italics mine.)[39]

This role obligation of the teacher in education for social action is further seen in the following letter from the Holy See to the 1956 Catholic Social Life Conference:

How serious is the responsibility of teachers in this field . . . the youth of today is not lacking in generosity. The ideal of social justice and social charity can arouse in them enduring devotion, especially if the centres /sic/ of their education--the family, the college, the parish--are capable of orientating and sustaining their first experience through example and advice. By progressive and concrete discovery of social problems and the search for the Christian solution, the young will acquire a personal knowledge, not only of the Church's doctrine, but also of that call to the apostolate which She unceasingly addressed to the most generous of her children. (Italics mine.)[40]

In training for social action, the Catholic educator should have his students actually participate in existing social action organizations and their programs. Various papal statements have emphasized the necessity for youth to be socialized in Catholic Action and its social apostolate.

Pius XI:

These Catholic Action centers must be multiplied in all educational establishments, the very places where young people must be instructed and prepared for Catholic Action, and led up to it, with a view to their future participation in its organizations, which will be a splendid compliment to their

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[39]Charles W. MacDonald, "Christian Social Leadership in Education," A Report to the Catholic Social Life Conference, Winnipeg, 1958, The Training . . . , 161.

[40]Ibid., 158.

Christian education. (Italics mine.)[41]

They /religious orders7 will be especially helpful by pre-
paring for Catholic Action from the earliest years, the chil-
dren whom they are educating in the schools and colleges di-
rected by religious Institutes. They must begin by drawing
young people to the practice of the apostolate, then exhort
them with care and perseverance to join the organizations of
Catholic Action. If these are lacking, let the religious
themselves set them up. One can say that there is no better
time than schooldays and no place more favorable than school
and college to train young people in Catholic Action. (Ital-
ics mine.)[42]

Pius XII:

In order to develop this truly Christian spirit . . . and
to prepare Christians of the present generation, . . . the
principal effort must be directed towards the youth, the Holy
Father said to the Congress of apostolate of the laity: "We
would like especially to focus your attention on one aspect
of the education of young Catholics: the formation of their
apostolic spirit." In the family and in the parish, at school
and in youth groups let the children, very early, become
"conscious of their responsibility toward others and of the
means of helping others. . . ." (Italics mine.)[43]

Therefore, the Catholic teacher is expected to transmit to

his students the knowledge and techniques necessary to partici-

pate in organized group action to deal with social problems and

[41]Pius XI, Pope, Letter, Observantissimas littera, to the
Archbishop of Bogota, February 14, 1943, quoted in The Lay Aposto-
late, Papal Teachings (Boston: St. Paul Editions, 1961), p. 361.

[42]Pius XI, Pope, Quamvis Nostra, Encyclical letter to the
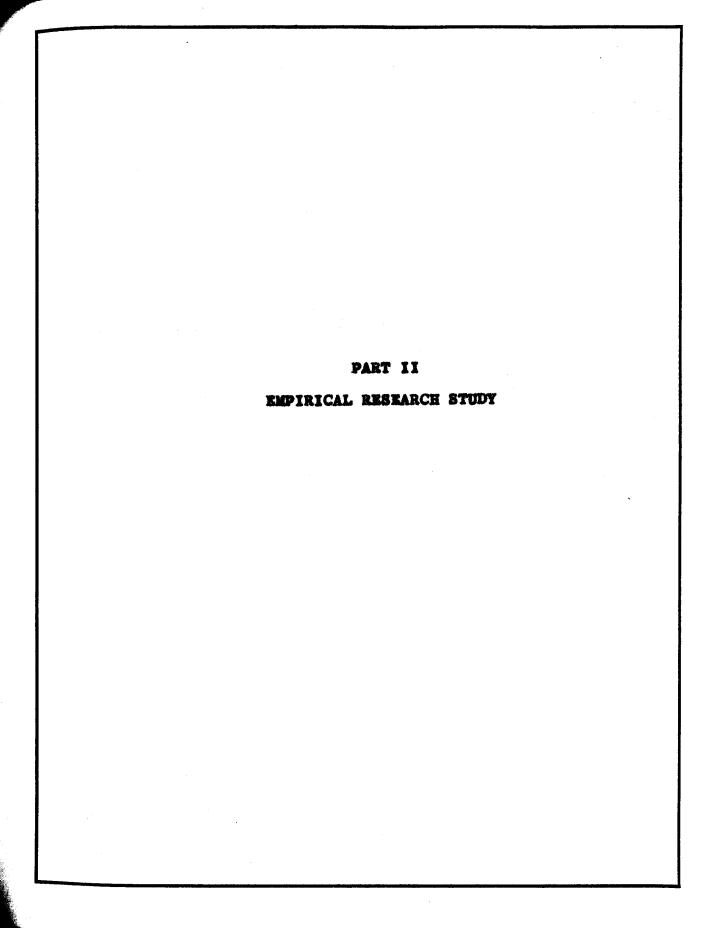Bishops of Brazil, October 27, 1935, quoted in ibid., 372.

[43]Letter of the Secretariat of State, April 2, 1958, Ad-
dressed to Mr. Dubois-Dumee, President of the Conference of O.I.C.,
quoted in ibid., 631. Also consult Pius XI, Pope, Letter, Con
Singular, to the Phillipine Bishops, January 18, 1939, and Letter
to the Indian Bishops, January 30, 1948, both quoted in ibid.,
407 and 479.

to reorganize existing social institutions according to Christian principles. This "education for Christian social action" includes teaching his students social doctrine, making them aware of contemporary social problems, and developing their social action skills by getting them involved in existing organizations and their projects.

However, if the teacher is to function in this role as an educator and stimulator for planned social change, he himself must have a knowledge of Catholic social doctrine, an awareness of problematic social conditions, and a practical experience in Christian social action organizations. Only on this basis, will he be able to effectively socialize the younger generation in this aspect of Christian living. MacDonald concludes:

> We shall want to ask ourselves what are we doing to prepare teachers for action in the socio-economic apostolate? The Popes have challenged the layman to restore all things in Christ by rechristianizing the institutions of society, priority being given to the socio-economic institutions. "How serious is the responsibility of the teacher in this field," the Holy See warns. We want our teachers by their example and by indoctrination, to communicate to their students the social doctrine of the Church. We want every teacher to speak intelligently and to act dynamically. . . . (Italics mine.)[44]

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[44]MacDonald, The Training and Role of Christian Social Leaders, 159.

PART II

EMPIRICAL RESEARCH STUDY

CHAPTER IV

RESEARCH PROBLEM

Specific Research Problem Defined

On the basis of the intellectual problem described in Part
I, the specific research problem proposed for empirical verifica-
tion emerges. This research problem can be stated as follows:

What is the role of the social studies teacher and reli-
gion teacher in the Catholic private high school in education
for Christian social action to effect planned social change?

To determine this role of the private (Catholic) high
school teacher in education for planned social change, certain
hypotheses were deduced from a sociological theory concerning
the function of the school in social change. This theory is
summarized in the following section.

Sociological Theory of the Function of the School in Education for Social Change[1]

Certain sociological factors--such as the universal nature
and purpose of education and the school, the dependency of

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[1]This theory was constructed from existing sociological
and educational data concerning the social nature, origin, and
function of education and the school. These data were the mater-
ial presented in Chapter II.

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educational aims on cultural values, the school as a social insti-
tution and a vehicle of cultural continuity, the position of edu-
cation in the process of social change, and the societal control
of the school by the community and its dominant groups--make the
school subject to the control of the society of which it is a
part; and therefore restrict it from educating for planned social
change.

These sociological factors predispose the school to func-
tion as a mechanism of cultural preservation and social control,
rather than as an agent of social reconstruction. The teacher,
as the major representative of the school, is expected to educate
for conformity to the status quo, rather than for social reorgani-
zation or reform.

However, social control is associated with social change
when a societal subgroup, in control of its own school system,
advocates social change. In this case, the reorganization of the
larger society is a cultural value of the minority group and its
school system. In subsocieties of this type, the private school
is mandated by its controlling group to educate for planned social
change of the larger society.

Hypotheses and Subhypotheses

From this theory, certain hypotheses and subhypotheses can
be deduced.

Hypothesis I: In private schools of this type, controlled by a

societal subgroup whose values are somewhat at variance with the larger society, the teacher will function in the role of an educator and stimulator for social action to effect planned social change of the larger society.

Discussion: This the teacher will do by educating students in a definite social doctrine or philosophy for a new social order, by making them aware of contemporary social problems, and by having them participate in organized group activity to deal with these social problems and realize the ideals of this social philosophy.

Since a religious--in this case, Catholic--subsociety advocates social change of the American society, the Catholic school system and its teachers, especially the social studies teachers and religion teachers, can be expected to educate their students for Christian social action to effect the social changes desired. This the teacher will do: (1) by educating his students in Catholic social doctrine, (2) by making them aware of contemporary American social problems, and (3) by having them participate in existing Christian social action organizations and their projects.

Hypothesis II: The role expectation of the teacher to educate for planned social change assumes that he will possess the necessary knowledge and techniques to do so.

Discussion: As such, the teacher will be formally educated in the social doctrine or philosophy that is to serve as the basis

of social reconstruction; he will <u>know the basic principles of</u> <u>this philosophy</u>; he will be <u>formally educated in the method and</u> <u>techniques of the social action</u> required to put this ideology into effect; he will <u>have an awareness of contemporary social prob-</u><u>lems</u>; and he will <u>be familiar with and participate in the social</u> <u>action</u> necessary to implement this new social order.

Since Catholic private high school social studies teachers and religion teachers <u>are expected</u> to educate their students for Christian social action to effect planned social change, they will possess the necessary knowledge and techniques to do so. This knowledge and these techniques will include: (1) formal education in Catholic social doctrine and Christian social action, (2) understanding of the major principles of Catholic social doctrine, (3) awareness of contemporary American social problems, and (4) practical experience in existing Christian social action organizations.

Subhypotheses:

1. Variations in performance--in regard to the teachers' role expectations as <u>educators</u> for Christian social action (i.e., their awareness of American social problems, their knowledge of Catholic social doctrine, and their practical familiarity with Christian social action organizations)--will exist on the basis of subject taught, sex, state of life, age, years of teaching experience, social class orientation, formal education, and size of

place of birth.

2. Role performance will be <u>more consistent</u> among social studies teachers than among religion teachers.

3. Role performance will be <u>more consistent</u> among male teachers than among female teachers.

4. Role performance will be <u>more consistent</u> among teachers who are priests or members of religious orders than among lay teachers.

5. Role performance will vary <u>inversely</u> with age and years of teaching experience; and <u>directly</u> with social class orientation, formal education, and size of place of birth.

Description of the Sample Universe and the Sub-universes

To test the hypotheses and subhypotheses, an empirical research study was conducted among a <u>sample</u> of social studies teachers and religion teachers in <u>14</u> of the 34 Catholic private high schools in Chicago during the 1963-1964 school year.[2]

Therefore, the sample <u>universe</u> for this study consisted of: All teachers in these 14 Catholic private high schools, of whose program the majority of classes taught during the 1963-1964 school year was either in social studies or religion. The number of teachers in this universe totaled 112.

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[2]The sample of teachers interviewed numbered 52—31 in social studies and 21 in religion. See section entitled "Development of the Sample" in Chapter V.

The universe was further stratified into two sub-universes. One sub-universe was defined as: All teachers in these 14 Catholic private high schools, of whose program the majority of classes taught during the 1963-1964 school year was in the social studies. The number of social studies teachers in these schools during this time totaled 68.

The other sub-universe was defined as: All teachers in these 14 Catholic private high schools, of whose program the majority of classes taught during the 1963-1964 school year was in religion. The number of religion teachers in these schools totaled 44.

While originally it had been intended to survey all 34 Catholic private high schools in Chicago, returns to correspondence from these schools necessitated the reduction of this figure to 14.[3] These were evenly divided into seven girls' schools and seven boys' schools, geographically distributed throughout all parts of the City of Chicago.

Definition of Major Terms

The major terms used in this research study include the following:

Role: A set of behaviors appropriate to an individual in a given

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[3]See section entitled "Development of the Sample" in Chapter V.

group and expected of him in a given situation.

This study sought to ascertain those <u>behaviors</u> of Catholic high school teachers that are pertinent to their role as educators and stimulators for Christian social action. As such, it dealt with <u>both the expectations and performance</u> of these teachers in that portion of their role.

<u>Social Studies Teacher</u>: Any teacher, of whose program the <u>majority</u> of classes taught during the 1963-1964 school year was in the social studies, as defined by the school in which he taught.

<u>Religion Teacher</u>: Any teacher, of whose program the <u>majority</u> of classes taught during the 1963-1964 school year was in religion, as defined by the school in which he taught.

<u>Catholic Private High School</u>: Any school, offering a curriculum for grades nine through twelve, established and administered by religious communities connected with and under the jurisdiction of the Catholic Church.

There are <u>34</u> private high schools of this type in Chicago. The social studies teachers and religion teachers in 14 of these 34 schools constitute the universe of this study.

<u>Education for Christian Social Action To Effect Planned Social Change</u>: The transmission of knowledge of Catholic social doctrine, awareness of contemporary American social problems, and skills of Christian social action aimed to stimulate others to participate in organized collective action to deal with these

social problems and to reorganize existing American social institutions according to Christian principles.

Reasons for Studying Social Studies Teachers and Religion Teachers

Social studies teachers and religion teachers were selected to measure the role of the Catholic high school teacher in education for Christian social action because it is assumed that, of all the teachers teaching different subjects in the high school curriculum, the social studies teacher and religion teacher are the ones most directly concerned with the teaching of values.

The social studies teacher is involved primarily in the study of social behavior, and whether teaching history, social problems, civics, or high school sociology, he is frequently called upon to make value judgments concerning human behavior, as well as regarding historical and contemporary social conditions.

As such, in American public as well as private schools, a major aspect of the role of the social studies teacher consists in teaching the younger generation certain understandings, values, attitudes, norms, and skills that society considers acceptable, proper, valuable, and necessary for its own maintenance and welfare. This would tend to be especially true in the Catholic school system, where because of the existence of a well-defined social philosophy (i.e., Catholic social doctrine), moral evaluation on the part of the teacher would be implemented on a larger

scale, so as to inculcate in the students those values, attitudes, and norms deemed morally right.

The major responsibility of the <u>religion</u> teacher in a private school--such as the Catholic school--consists in transmitting to his students an understanding and acceptance of the religious faith and its beliefs, as well as its moral teachings. As such, a great part of the role of the Catholic religion teacher is concerned with teaching the ethics of human behavior. It is precisely because of this, that it is assumed that the religion teacher, if anybody, would be directly involved in education for Christian social action.

Therefore, in the Catholic school system, while teachers of other subjects--e.g., English, business education, the biological and natural sciences, etc.--may be involved in the teaching of Catholic social principles, it can be concluded that those most representative of the role of the Catholic high school teacher in education for Christian social action are the social studies teachers and religion teachers. It is because of these assumptions that the present study treated these two types of teachers only.[4]

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[4]For a description of the role expectations of the Catholic school and teacher in education for Christian social action, consult the appropriate section in Chapter III.

Limitations of the Study

The results of this research study, and the interpretations
and conclusions dependent on them, are limited to the sample of
31 social studies teachers and 21 religion teachers interviewed,
as well as to the entire universe of 68 social studies teachers
and 44 religion teachers, teaching during the 1963-1964 school
year in the 14 Catholic private high schools in Chicago canvassed.

It is felt that this sample of teachers interviewed con-
forms to the criteria of adequacy and representativeness, and
therefore, is reflective of the universe of which it is a part.
Therefore, the findings relating to the 52 teachers interviewed
can be projected to include all the social studies teachers and
religion teachers teaching in these 14 schools during this time.[5]

Survey of Related Empirical Studies

No empirical studies concerning the role of the private
high school teacher in education for social action to effect
planned social change have been made. This is especially true of
the Catholic high school social studies teacher and religion
teacher. However, certain similar studies have been done in this
area dealing with one or more aspects of the problem separately
or its subject matter. Those researches dealt with either (1)
the social attitudes and information of teachers, (2) the role

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[5]For a more detailed analysis of these comments, see the
section entitled "Development of the Sample" in Chapter V.

of the teacher and/or the school in community activities, or (3) education in Catholic social doctrine.

One of the first studies to measure the social attitudes and information of American secondary school teachers was the national field survey conducted among a representative sample of these teachers by the John Dewey Society in 1936.[6] In that study, data were gathered through the use of a questionnaire responded to by 3,700 teachers, or about 2 per cent of the entire universe of high school teachers existing in the United States at that time.

Concerning social attitudes, the researchers found that teachers fall into three discernible categories: the pronounced conservative, the advanced progressive, and the middle-of-the roader. That study demonstrated that at least one-half of the teachers surveyed manifested a middle-of-the-road attitude toward the controversial statements presented on the test. Of the remaining one-half, 30 per cent demonstrated attitudes identifying them as pronounced conservatives while 20 per cent reflected attitudes of advanced progressivism.

Concerning information of social science facts and social problems, the authors discovered that the teachers were well-informed regarding conventional historical knowledge, but were relatively weak in the area of vital contemporary issues (as of 1936).

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[6]John Dewey Society, The Teacher and Society

Therefore, on the basis of these findings, the authors concluded that the great majority of high school teachers do not possess the social attitudes and information necessary to educate for social change.

Tidrick also conducted a similar study in 1936.[7] The purpose of that study was to discover the attitudinal tendencies of public high school social science teachers in New York State toward current American social, political, and economic issues. A major finding of that research was the fact that the teachers were generally conservative and satisfied with the status quo. From this, the author states: "It is reasonably safe to conclude that, in general, the teachers of the social sciences are not attitudinally or informationally qualified to serve as responsible leaders in the forefront of any movement designed to achieve civic betterment and social reconstruction through formal secondary education as now conceived and carried out in the public school."[8]

Concerning the role of the teacher and/or the school in community activities, three empirical research studies were completed. These included the studies by Kay, Rothschild, and In.

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[7]Lawrence J. Tidrick, "The Social Attitudes of Social Science Teachers" (unpublished Ph.D. dissertation, School of Education, New York University, 1936).

[8]Ibid.

The purpose of Kay's study was to discover the mutual roles of the public schools and community councils in the solution of community problems, and to recommend a plan of action to bring about greater mutual assistance in this regard.[9] From the research findings, the conclusion pertaining to the role of the schools was "that much more leadership" in community action "could be undertaken by educators."[10] The researcher attributed this lack of participation to an inadequate knowledge of group techniques and community problems.

The investigation by Rothschild sought to discover the extent of high school teacher-community relations in Northeast Missouri, and to propose recommendations for their improvement.[11] From these data, the author concluded that the schools of Northeast Missouri did not have effective teacher-community relations. This conclusion was based on the fact that teacher membership and interest in most community organizations was lacking, and that there was very little participation on the part of the community in planning improvements in high school programs.

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[9]Sylvia C. Kay, "The Role of the Community Councils and the Public Schools of Chicago in Mutual Assistance" (unpublished Ph.D. dissertation, Northwestern University, 1952).

[10]Ibid.

[11]Bob Kahn Rothschild, "High School Teacher-Community Relations in Northeast Missouri," (unpublished Ed.D. Report, Teachers College, Columbia University, 1951).

The purpose of In's study was to measure the relationship of certain factors in the personal and educational backgrounds of urban public school teachers to their participation in community improvement activities.[12] The factors used were age, sex, marital status, religion, residence, years of teaching experience, years of service in the school system, years of educational training, level of service in the school system, and participation in extracurricular activities while in college. On the basis of the data collected, the researcher found that none of the factors, excepting residence and participation in college extracurricular activities, possessed a causal or relevent relationship to teacher participation in community improvement activities.

Concerning the subject matter of the present research—i.e., Catholic social doctrine--three researches were done, but each with a different universe--Schnepp and Bain with Catholic educational institutions per se, Lauerman with Catholic social workers, and Ellspermann with Catholic industrial workers.

Schnepp and Bain conducted a social survey to discover to what degree the papal social encyclicals were being taught in Catholic high schools, colleges, and seminaries.[13] To gather the

[12]Andrew Wing Sing In, "The Relationship of Certain Measurable Factors in the Personal and Educational Backgrounds of Urban Public School Teachers to Their Participation in Community Improvement Activities" (unpublished Ph.D. dissertation, New York U., 1951).

[13]Gerald J. Schnepp and Thomas J. Bain, "Social Encyclicals Today," Social Order, IV (February, 1954), pp. 56-58.

data, a mailed questionnaire was sent to 230 high schools (10 per cent sample), 225 colleges, and 100 seminaries (33 per cent sample). Returns were received from 60 per cent of these 555 institutions. Concerning the high schools, the following facts were evident: (1) 83 per cent of the schools provided instruction in one (usually two) papal social encyclicals, (2) 73 per cent of the schools had a formal course in the papal social encyclicals, (3) students spent approximately eight to 12 class hours a year on these encyclicals, and (4) 60 per cent of the schools taught about the Industry Council Plan.

The purpose of the study by Lauerman was to measure the ability of Catholic social workers to promote, defend, and explain Catholic philosophy, ethics, and social teaching.[14] The researcher implemented the field study through the use of a schedule responded to by 90 Catholic social workers. This was supplemented by personal interviews with educational leaders in Catholic schools of social work. The general findings of this research indicated that while Catholic social workers were able to state the Church's teachings in most areas of Catholic philosophy and ethics, they were unable to adequately defend or explain them.

[14]Lucian L. Lauerman, Catholic Education for Social Work (Washington: The Catholic University of America Press, 1943).

Ellspermann's study investigated the familiarity of Catholic industrial workers with the social teaching of the Church.[15] The field study method through the use of an interview schedule applied to 45 Catholic workers, randomly selected from two major industries of a Midwestern industrial town, were the methods and techniques employed. The results showed that--according to the rating system used--the Catholic industrial workers interviewed had a "poor to average" familiarity with Catholic social teaching.

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[15]Camillus Ellspermann, "Familiarity of Catholic Industrial Workers with the Social Teaching of the Church" (unpublished M.A. Thesis, Catholic University of America, 1955).

CHAPTER V

METHODS AND TECHNIQUES

General Statement

The methods and techniques employed in this research study included the field study, statistical analysis, and the interview.

Construction and Content of the Interview Schedule

The personal interviews of the 52 teachers proceeded according to an interview schedule that was so devised as to measure those characteristics of Catholic high school teachers that are pertinent to their role as educators and stimulators for Christian social action. As such, the schedule consisted of questions to determine the teacher's social background, his background in Catholic social education, his knowledge of Catholic social doctrine, his awareness of contemporary American social problems, his familiarity with and participation in Christian social action organizations, and his education of students in Catholic social doctrine, American social problems, and Christian social action organizations. Therefore, the 25 page schedule contained five parts, each related to an aspect of the teacher's role in

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education for Christian social action; and one part containing information about the teacher's social background, so as to correlate differences in role performance with differences in social background.[1]

Part I of the schedule sought information about the teachers in regard to sex, regional background, age, social class, formal education, state of life, and teaching experience.

Part II investigated the educational preparation of the teachers in Catholic social doctrine and Christian social action. This included the formal school courses they had on social doctrine; their attendance at social action conferences; their understanding of the meaning of social doctrine and social action; and the papal encyclicals, books, periodical articles, and bishops' statements they read on social doctrine, American social problems, and social action.

Part III attempted to measure the teachers' awareness of contemporary American social problems. Various books on Catholic social doctrine and social problems were scanned to pick out social conditions in today's world or in past history that are viewed as contrary to Christian principles as taught by Catholic social doctrine. On this basis, an index of 50 "social problems," was constructed and administered to each of the teachers inter-

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[1]A copy of the interview schedule used in this research study is in the Appendix section of this thesis.

viewed. Each teacher was instructed to designate whether the problem listed could or could not be identified with the United States and/or the American way of life. On the basis of the teacher's responses to this list of problems, his awareness of American social problems was computed.

The purpose of Part IV of the schedule was to measure the teachers' knowledge of the basic principles of Catholic social doctrine. From material gathered from various papal encyclicals and books on social doctrine, a 100 item index measuring the teacher's familiarity with and attitude toward certain major social principles was constructed and administered to each of the teachers participating.

The index itself consisted of all the major social economic, political, and educational areas found in Catholic social doctrine. These included the following: (1) the ownership of property, (2) the use of property, (3) the distribution of wealth, (4) capital-labor relations, (5) wages and employment, (6) standard of living and social and economic security, (7) labor and the laborer, (8) the role of the government in economic life, (9) government and law, (10) politics and citizenship, (11) international political and economic life, (12) rural life, (13) the family and the economy, (14) education, (15) intergroup relations, (16) contemporary social philosophies, and (17) the Church and social problems. Regarding each of these areas, Catholic social prin-

ciples were presented along with contrary ideas. The index, there-
fore, consisted of the teacher designating his attitude toward
each idea listed by approving of it, by disapproving of it, by
being neutral toward it, or by checking that he was not familiar
with it.

Part V measured the teachers' familiarity with and parti-
cipation in Christian social action organizations--as members, at-
tending meetings, giving financial contributions, participating
on committees, and being officers. Through these questions, the
teachers' practical experience in Christian social action was
determined.

Finally, Part VI dealt with the teachers' education of
students in Catholic social doctrine, American social problems,
and Christian social action. As such, the aim of this section
was to see if and to what degree Catholic high school social
studies and religion teachers were educating their students in
the knowledge, attitudes, and skills that are necessary for them
to fulfill their role obligations as Christian social actionists.

Development of the Sample

The original intention of the research study was to inter-
view a random sample of the social studies teachers and religion
teachers teaching during the 1963-1964 school year in all of the
34 Catholic private high schools in Chicago.

For this purpose, a letter, outlining the research problem,

was sent to the principals of each of these 34 schools, request-
ing them to submit complete lists of the social studies teachers
and religion teachers currently teaching in their schools.[2]
Twenty-six of the 34 principals responded to this request. How-
ever, nine of the schools did not have on their faculty any teach-
ers that could qualify as specifically religion teachers, i.e.,
teachers who taught religion a majority of the time. Because of
this, these nine schools could not fulfill the definition of the
research study, and therefore, they had to be eliminated. Be-
sides the schools that did not have any full-time religion teach-
ers, three schools indicated that their lists were incomplete.
They too could not be used as their inclusion would bias the sub-
sequent sample.

The final tabulation showed that of the 34 Catholic pri-
vate high schools in Chicago, 14 of them fulfilled all the prere-
quisites and definitions of the study. As such, the social stud-
ies teachers and religion teachers in these 14 schools became the
universe for this study. Hence, the research findings presented
in this report are limited to these schools and to the sample of
teachers randomly drawn from them.

The universe of teachers in these 14 schools, as listed on
the sheets returned by the principals, numbered 117--72 social

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[2]A copy of this letter is in the Appendix.

studies teachers and 45 religion teachers. On the basis of these figures, it was decided, after a number of statistical calculations concerning sample size, to draw a sample of approximately 50 teachers. However, it was computed that if 32 social studies teachers and 20 religion teachers were selected in the sample, a proportional sample of 44 per cent from each of these two sub-universes would result. Therefore, the sample size was determined at 52--32 social studies teachers and 20 religion teachers.

Then, each of the sub-universes was further stratified into the 14 schools at which the teachers taught, so as to gain a representation of all of these schools in the sample. From each of the 14 strata in the two sub-universes, a proportional random sample was drawn. For example, School "A" listed 11 social studies teachers; therefore, its proportional representation in the universe of social studies teachers was 11/72 or 15 per cent. Fifteen per cent of 32 equals 4.8. Therefore, from School "A," five teachers were selected. According to this method, each school contributed as many teachers to the sample as its proportional representation in the universe. However, due to the small number of teachers from each school, this proportional representation could only be roughly approximated. The number of teachers drawn in the sample from each school as compared to the total number of teachers in that school is depicted in Table 1.

TABLE 1.--Number of social studies teachers and religion teachers drawn in sample as compared to total number of social studies teachers and religion teachers in each of 14 Catholic private high schools in Chicago during the 1963-1964 school year

School	Social Studies Teachers		Religion Teachers	
	Total Number	In Sample	Total Number	In Sample
A	11	5	3	1
B	5	2	5	2
C	8	3	1	1
D	4	2	4	2
E	7	3	5	2
F	1	1	1	1
G	4	2	2	1
H	3	1	2	1
I	3	1	3	1
J	6	3	4	2
K	5	2	6	2
L	6	3	2	1
M	5	2	3	1
N	4	2	4	2
Total	72	32	45	20

However, after letters requesting their participation in the study were sent to the 52 teachers drawn in the sample, and after subsequent interviewing with some of these teachers and communication with principals and teachers in these schools, it was found that the original lists of social studies teachers and religion teachers, submitted by the principals, were slightly incorrect. In other words, some of the teachers listed as belonging to the universe (as defined by the research study) should

not have been included on the lists, while others should have
been. This necessitated adjustments in the delimitation of the
universe. The final tabulation showed that, in actuality, there
were 68 social studies teachers (instead of 72) and 44 religion
teachers (instead of 45) in these 14 schools (according to the
definitions used in the research study).

With these adjusted figures in mind, it was decided that
the sample size should remain at 52; but the number of social
studies teachers and religion teachers sampled from each school
was slightly adjusted, so as to retain the approximate propor-
tional representation from each school. This resulted in the
sample being changed to 31 social studies teachers and 21 reli-
gion teachers. The "corrected" universe and sample of teachers
in these 14 schools were then distributed as shown in Table 2.

The adjustments for the sample of social studies teachers
affected three schools: Schools "D," "I," and "L." When it was
discovered that School "D" rightfully had three social studies
teachers instead of four, one was removed from the sample. When
School "I" showed four teachers instead of three, one teacher
from that school was added to the sample. When School "L" showed
that it had only five teachers instead of six, as had originally
been assumed, one teacher was removed from the sample. This
brought down the number of social studies teachers in the sample
to 31.

TABLE 2.--Number of teachers drawn in sample as compared to total number of teachers in 14 Catholic private high schools (according to "corrected" universe and sample)

School	Social Studies Teachers		Religion Teachers	
	Total Number	In Sample	Total Number	In Sample
A	10	5	3	1
B	5	2	5	2
C	7	3	1	1
D	3	1	3	1
E	7	3	4	2
F	1	1	1	1
G	4	2	4	2
H	3	1	4	2
I	4	2	3	1
J	6	3	1	1
K	4	2	6	3
L	5	2	2	1
M	5	2	3	1
N	4	2	4	2
Total	68	31	44	21

A similar situation occurred among the sample of religion teachers. Adjustments were made for Schools "D," "G," "H," "J," and "K." These adjustments involved the addition or subtraction of one teacher from each of these schools. These changes in the sample raised the number of religion teachers interviewed from 20 to 21.

While these adjustments necessarily affected the randomization of the sample, it must be noted that all teachers randomly

selected in the original sample (except those who refused to participate in the study) were interviewed, and all are included in the study. The adjustments merely involved the addition or subtraction of a teacher to maintain the proper proportional representation of the school and the sample size. They all took place before the interview was held with the teacher concerned.

Besides the few adjustments for the corrected universe that had to be made in the sample, other changes had to be made for the teachers who refused to or were unable to participate in the study. An analysis of Table 3 will depict the adjustments made in each school's sample for the human factors of refusing to or not being able to participate in the study according to the predetermined conditions.[3]

Table 3 shows that 42 of the 52 teachers originally drawn in the sample agreed to participate in the study and were interviewed. However, 10 of the teachers originally selected did not participate in the study (because of refusal or inability or some other factor); and therefore, another teacher had to be selected for each of them to maintain the sample size.[4]

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[3]A few teachers said that, while they were not available for an interview, they would try to complete the schedule if it was sent to them through the mail. However, in order to retain the similarity of the research technique (i.e., the interview), it was decided that these teachers should not be included in the study.

[4]In actuality, 17 teachers failed to agree to participate

TABLE 3.--Adjustments made in sample of Catholic high school teachers due to refusal or inability to participate in research study

| School | Sample Size | Teachers Interviewed and Included in Study | | |
		Originally Selected	Selected as First Round Substitutes	Selected as Second Round Substitutes
A	6	5	0	1
B	4	4	0	0
C	4	2	0	2
D	2	0	0	2
E	5	5	0	0
F	2	2	0	0
G	4	2	1	1
H	3	3	0	0
I	3	3	0	0
J	4	3	1	0
K	5	4	1	0
L	3	2	0	1
M	3	3	0	0
N	4	4	0	0
Total	52	42	3	7

Mechanics of Sample Drawing

As stated before, the type of sample implemented was the proportional random sample. Since the 117 teachers in the

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in the study--10 originally selected and seven chosen as first round substitutes. However, in none of the schools did all of the teachers fail to comply, nor was it necessary in any case to choose a third round substitute, nor did the sample size from any school have to be reduced due to an exhaustion of the school universe.

universe were first divided into two sub-universes of social studies teachers and religion teachers and then were further stratified into 14 strata on the basis of the school at which they taught, 28 random samples had to be drawn.

To do this, each teacher in each school stratum was identified by a number from one to the number corresponding to the number of teachers in that particular stratum. These numbers were then recorded on identical slips of paper, folded identically, and placed in a receptacle from which the desired number of cases was drawn. For example, since School "A" had 11 social studies teachers, each of the teachers was given a number from one to 11. These numbers were then recorded on slips of papers and placed in a receptacle, from which five slips were drawn because the sample size from this school was five. This type of procedure was repeated for the other schools and both sets of teachers, with the number of slips in the receptacle and the number of slips drawn varying according to the number of teachers in the school and the sample size that was determined for that particular school.[5]

The Interview

The 52 teachers selected through the sample process were initially contacted through the mail. A two-page letter was sent

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[5]To insure sampling equiprobability, each slip, after being initially drawn, was returned to the receptacle for the next drawing.

to the teachers explaining the objectives of the research study and asking them if they would cooperate by agreeing to an interview. A card for this purpose and a stamped envelope addressed to the researcher were enclosed with the letter for their responses.[6] About one-half of the teachers contacted responded using the card and envelope provided for this purpose. Because of this, it was necessary to contact those teachers who did not respond through the mail by telephone. This technique proved highly successful. In fact, final results showed that the great majority of teachers (42 out of 52) selected in the original sample agreed to an interview.

The interviews were arranged and conducted at a time and place convenient to the interviewee. In all cases, they took place at the interviewee's place of residence or work--the school itself, a convent, a monastery, or a private home. It was initially calculated that the interview would last approximately one hour. However, as the interviews proceeded, it was discovered that most of them lasted between two and three hours. This was due to a number of factors: (1) the responses to certain questions were longer than expected, (2) the answers of those teachers who wrote out their schedule had to be verbally checked and verified, (3) the need for clarification of concepts, questions,

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[6]A copy of this letter of introduction is in the Appendix.

and answers in the communication between the interviewee and the interviewer, and (4) a desire on the part of the interviewer to make sure he got all of the information pertinent to the questions on the schedule and to the study.

When the interviewing process began, the researcher felt that--because of the type of schedule used--the interviewees would be able to write in the information themselves, much like a questionnaire. The role of the interviewer in this situation was to be that of a supervisor to see that the teacher did not use any reference materials to answer the questions, to clarify the questions for the interviewee, and to verbally check the understanding and validity of the answers when the schedule was completed. This was the situation implemented in the initial interviews. However, as the interviewing process continued, it was acknowledged that because this method took too much time, fatigued the teacher to some degree, and resulted in incomplete and vague information on the schedule that had to be rechecked, a second technique was used.

Therefore, the interviews were conducted in two different ways. One way (as explained in the preceding paragraph) involved the teacher filling in the schedule himself under the interviewer's supervision. Then the interviewer would go over the schedule with the interviewee to see that all of the questions were answered, to see that the interviewee interpreted the

questions correctly, to clarify for the interviewer the answers given by the interviewee, to verify the truthfulness of the answers, and to make sure that all pertinent information was recorded. The second social situation involved the interviewer asking the teacher the questions listed on the schedule and then recording the answers. This gave both the interviewer and the interviewee a chance for an "on-the-spot" clarification of questions and answers. It also was helpful to the interviewer in the sense that he was able to get all the information he needed, record the answers as he understood them, and to put them in words understandable to him. However, probably the only great advantage of this technique was that it reduced the time length of the interview.

Thirty-seven interviews were conducted according to the first interviewing situation and 15 interviews according to the second technique. Whether this disparity in the interviewing situation affected the results of the study in any way, however, is very doubtful--mainly because of the rigid structure of the interview schedule itself. As stated before, the main differences between these two interview situations were the procedures and advantages of each technique previously listed.

After the interviews were completed and the schedules were scrutinized, it was necessary, in a number of cases, to contact the teachers again (by telephone) to fill in any missing data and

to clarify and describe in more detail some of their answers on the schedule. This was especially true of the few initial interviews in which the interviewer had not thoroughly gone over the questions with the interviewee. In these cases, some significant information, not gathered in the first interview, was accumulated.

Data Codification and Tabulation Procedures

Data codification

The questions and answers on the schedule were codified according to a system of symbols. Each of the six parts, into which the schedule was divided, was identified by a Roman numeral from I to VI. Each of the 27 questions listed on the schedule (excluding the Social Problems and Catholic Social Doctrine indices) was designated by a letter ranging from A to AA. The answers to these questions were then given code numbers relative to the letter in the alphabet that identified their question. For the sub-categories, small letters were attached to the large letter that identified the question and the numbers that identified the answers.[7]

Since most questions contained yes or no responses, the answers could be simply codified by either number 1 or 2 preceded by the letter that identified the question. However, some of the questions asked for explanations of yes or no answers. While

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[7]See the copy of the interview schedule in the Appendix.

these responses are not codified on the schedule itself, in the analysis of these data, categories for these responses were set up to differentiate between the different answers.

While the purpose of the Social Problems Index and the Catholic Social Doctrine Index was to reflect scores for each index as a whole, the responses to the items were so structured as to be easily codified. The responses possible on the Social Problems Index were Yes, No, or Uncertain, designated by the symbols Y, N, and U in that order.[8] For example:

Y N U   18. Alliance of organized crime, politics, and big
                 business in large cities.

If the answer was marked N (No), then the code number for this response would be 18N; if Y (Yes), 18Y; if U (Uncertain), 18U.

On the Catholic Social Doctrine Index, a similar pattern was followed.[9] There were 100 test items, each identified by a number ranging from 1 to 100. For each of these items, four responses were possible: Approve (symbolized by A): Disapprove (D); Neutral (N); and Not Familiar (DK). For example:

A D N DK   76. Voluntary racial segregation.

If the teacher approved of this idea, the code number

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[8]See pp. 9-11 of the schedule listed in the Appendix.

[9]See pp. 12-18 of the schedule listed in the Appendix.

would be 76A; if he disapproved--76D; if he had a neutral atti-
tude--76N; and if he was not familiar with the concept--76DK.
Through this method, the teachers could easily be categorized in-
to one of the four categories, and the amount of teachers in each
category could be easily tabulated.

Tabulation procedures

The tabulation was accomplished manually. For each teach-
er interviewed, a 5 x 8" index card was set up. This card was
divided up into six vertical columns, corresponding to the six
parts in the schedule. Each of these parts was designated by a
Roman numeral. Within each of these columns, the code numbers
identifying the responses the teacher made to the individual
schedule items were placed. Of course, besides the code numbers,
it was also necessary to record the scores the teacher attained
on the three indices used in the schedule--The Social Problems
Index, the Catholic Social Doctrine Index, and the Christian
Social Action Participation Scale. This was done by evaluating
and scoring the three indices for each teacher separately. The
scores the individual teacher made were then recorded on the
card in the appropriate columns.

Another aim of the study was to compute the responses of
the teachers to the individual items listed on the Social Prob-
lems Index and on the Catholic Social Doctrine Index. This ne-
cessitated a tabulation of all the teachers' responses to each

individual item on these two indices. This was easily done by recording the code symbols of the responses each teacher made on the back of his index card. Then, in order to find out the responses of all 52 teachers to any specific item, the cards were merely separated according to the different code symbols used for that particular item and counted. However, this process had to be done twice for all schedule items because the research study was concerned not only with the responses of all the teachers taken together as one group, but also for the social studies teachers and religion teachers categorized as separate groups.

The attempt to measure the differential mean scores (on the three indices used in the schedule) between the social studies teachers and the religion teachers and between the teachers categorized according to the variables studied further complicated the tabulation process. In this case, it was necessary to calculate the mean score of all the teachers falling into a particular category for each index. However, for this purpose, the 5 x 8" card, initially set up for each teacher, was conveniently used.

Methods of Statistical Analysis

The primary method of statistical analysis used to analyze the data accumulated was descriptive statistics. These measures included absolute numbers, percentages, frequency distributions, the arithmetic mean, and the standard deviation. For the

responses to the schedule questions involving the teachers' so-
cial background, background in Catholic social education, educa-
tion of students in Catholic social doctrine and social action,
and some questions relating to participation in Christian social
action organizations, absolute numbers and percentages are used.
However, for the scores resulting from each of the three schedule
indices, it was necessary to use the frequency distribution, the
arithmetic mean, and the standard deviation.

These statistical measures were applied to all of the
teachers interviewed as one group, to the social studies teachers
and religion teachers as separate groups, and to the teachers
categorized according to the variables studied. When applied to
the sample of teachers interviewed in this research study, the
major importance of the mean scores is that they depict the dif-
ferential performance of these Catholic teachers in their role
expectations as educators for Christian social action when cate-
gorized according to differing personal and social character-
istics. The major importance of the standard deviation to this
sample is that it shows the variability among these teachers con-
cerning two vital aspects of their role as Christian social ac-
tion educators--their awareness of contemporary American social
problems and their knowledge of Catholic social doctrine.

CHAPTER VI

DESCRIPTION OF STATISTICAL SAMPLE

Introduction

This chapter presents the information accumulated concerning the personal and social background of the Catholic high school teachers interviewed and included in this research study. On the basis of these data, relationships between differences in the social background of these teachers and variances in their role performance in education for Christian social action can be explored. The variables investigated included: type of subject taught (social studies or religion), sex, regional background, age, social class, formal education, state of life, and teaching experience.

Type of Subject Taught

Of the 52 teachers interviewed, 31 were identified as social studies teachers and 21 as religion teachers (according to the definitions previously listed in this report).[1] Of the social studies teachers, 23 were mainly teachers of history (United

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[1] See the section entitled "Definition of Major Terms" in Chapter IV.

states and/or World History); six, teachers of sociology and
social problems; and two, teachers of civics and political
science. Of the religion teachers, seven mainly taught Religion
II; four, Religion III; three, Religion IV; two, Religion I; and
the other five, a combination of these subjects.[2]

Social Variables Studied

The distribution of the 52 teachers interviewed according
to the variables studied is summarized in Table 4.

TABLE 4.--Sex, place of birth, age, formal education, social
class, state of life, and teaching experience of 52 Catholic high
school teachers

Item	Social Studies		Religion		All Teachers	
	No.	%	No.	%	No.	%
Sex						
Male	16	51.6	13	61.9	29	55.8
Female	15	48.4	8	38.1	23	44.2

[2]It is significant to note that the grade level of reli-
tion taught, and the age and maturity of the students concerned,
may have a great influence on what the teacher emphasizes in the
course, especially in regard to participation in Christian social
action.

TABLE 4--Continued

Item	Social Studies		Religion		All Teachers	
	No.	%	No.	%	No.	%
Place of Birth						
Urban (according to population)						
500,000 or more	24	77.4	12	57.1	36	69.2
100,000 -- 499,999	1	3.2	3	14.3	4	7.7
10,000 -- 99,999	2	6.5	1	4.8	3	5.8
2,500 -- 9,999	0	0.0	3	14.3	3	5.8
Rural						
Non-farm (under 2,500)	4	12.9	2	9.5	6	11.5
Farm	0	0.0	0	0.0	0	0.0
Age						
Under 25	5	16.1	2	9.5	7	13.4
25 -- 29	10	32.3	3	14.3	13	25.0
30 -- 39	7	22.6	9	42.8	16	30.8
40 -- 49	5	16.1	3	14.3	8	15.4
50 -- 59	0	0.0	3	14.3	3	5.8
60 and over	4	12.9	1	4.8	5	9.6
Formal Education						
Not a college graduate	0	0.0	1	4.5	1	1.9
College graduate (with no graduate work)	4	12.9	2	9.1	6	11.3
College graduate (with graduate work)						
0 -- 15 hours	6	19.3	5	22.7	11	20.7
16 -- 30 hours	10	32.3	8	36.4	18	34.0
31 -- 45 hours	4	12.9	4	18.2	8	15.1
46 or more hours	7	22.6	2	9.1	9	17.0

TABLE 4--Continued

Item	Social Studies		Religion		All Teachers	
	No.	%	No.	%	No.	%
Social Class						
Class I	1	3.2	0	0.0	1	1.9
Class II	2	6.5	1	4.8	3	5.8
Class III	8	25.8	7	33.3	15	28.9
Class IV	12	38.7	7	33.3	19	36.5
Class V	8	25.8	6	28.6	14	26.9
State of Life						
Priest						
Religious	2	6.5	11	52.3	13	25.0
Diocesan	1	3.2	1	4.8	2	3.8
Brother	2	6.5	1	4.8	3	5.8
Sister	9	29.0	7	33.3	16	30.8
Layman	11	35.5	0	0.0	11	21.2
Laywoman	6	19.3	1	4.8	7	13.4
Teaching Experience						
Less than 1 year	4	12.9	2	9.5	6	11.5
1 -- 5 years	12	38.7	10	47.6	22	42.3
6 -- 10 years	4	12.9	4	19.1	8	15.4
11 -- 20 years	5	16.1	2	9.5	7	13.5
21 -- 30 years	3	9.7	2	9.5	5	9.6
over 30 years	3	9.7	1	4.8	4	7.7

Sex

Table 4 shows that the sample consisted of a greater

proportion of male teachers than female teachers. While the
social studies teachers were almost equally divided among male
and female teachers, the ratio of male religion teachers to
female religion teachers was approximately three to two.

Regional Background

Approximately 90 per cent of the teachers interviewed were
born in urban areas, and at least two-thirds of them were born in
large metropolitan areas of 500,000 or more in population.

The regional background of these teachers is further re-
flected in their elementary and secondary school training. An
analysis of these data indicates that two-thirds of them attended
elementary schools in large cities of 500,000 or more. The
secondary education of these teachers was quite similar, as 65
per cent received their high school training in large metropoli-
tan areas, 8 per cent in medium-sized cities, 14 per cent in
small cities, and 8 per cent in towns. College and graduate
school followed the same pattern. Sixty-seven per cent of the
teachers attended undergraduate college in large cities; and 93
per cent of the teachers who attended graduate school did like-
wise.

Therefore, almost all of the teachers included in the
study were products of an urban environment. Besides this, two-
thirds of them were born and received their initial informal and
formal education in large metropolitan areas.

Age

The mean age of the 52 teachers was 35.9 years--35.2 for the social studies teachers and 36.9 for the religion teachers. From Table 4, it can be seen that all age groups were represented fairly evenly. However, over two-thirds of the teachers (69 per cent) were under forty years of age. This pattern also held true for both groups of teachers--in this case, 71 per cent of the social studies teachers and 67 per cent of the religion teachers.

Social Class

According to the teachers' responses, 73 per cent estimated the social class of their parents to be lower-middle class, 25 per cent, upper-middle class, and one teacher, upper class. None of the teachers identified themselves as originating with the lower class. However, in order to make social class orientation more meaningful, it was necessary to classify the teachers according to Hollingshead's two factor index of social position.[3] (See Table 4.) On this basis (their father's occupation and years of schooling), almost two-thirds of the teachers interviewed had a lower-middle or lower class social orientation (Classes IV and V). Another one-fourth could be identified with the middle class

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[3] See August B. Hollingshead and Frederick C. Redlich, Social Class and Mental Illness (John Wiley and Sons, New York, 1958), pp. 398-407.

(Class III). Only 8 per cent came from the upper two classes. This conclusion can also be applied to both groups of teachers; however, with slightly more social studies teachers belonging to the lower classes than religion teachers.

Education

The teachers' mean years of schooling above the secondary level was almost five and one-half years (5.4). As such, the education of the teachers as a whole consisted of the four-year college undergraduate curriculum plus just over one year of graduate study.[4] On the basis of the total years of schooling above the secondary level, the social studies teachers and the religion teachers were about the same (5.4 to 5.3) with the social studies teachers rating slightly higher in credit hours of graduate work (31.3 to 26.9).

Of the 51 teachers who had Bachelor's degrees, 44 per cent also had Master's degrees. The types of degrees attained by these teachers are shown in Table 5. An analysis of these data reveals that 74 per cent of the social studies teachers received either a Bachelor's or a Master's degree "majoring" in history or one of the social sciences, while 76 per cent of the religion teachers had either a degree in theology or philosophy or a

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[4]These figures presented here are exclusive of those years spent in theology school (i.e., the four years of theological training to become a priest) or in acquiring a theology certifi-cate

theology certificate. The remaining one-fourth of each category did not major in the field in which they were teaching full-time. In fact, 13 per cent of the social studies teachers did not have a major or minor in any of the social sciences, while 24 per cent of the religion teachers had no apparent higher education in religion whatsoever.

State of Life

About two-thirds of the teachers interviewed in the sample were either priests or members of religious orders. The remaining one-third were laypeople. However, a great disparity existed between the social studies teachers and the religion teachers; as 55 per cent of the social studies teachers were lay persons, while 95 per cent of the religion teachers were either priests or members of religious orders. Only one lay person taught religion.

Teaching Experience

The teaching experience of the teachers ranged from the first year of teaching to 47 years, with the mean number of years being about ten. However, about two-thirds of the teachers had less than ten years of teaching experience. In comparison, the social studies teachers were superior to the religion teachers in both mean years of teaching experience (11.1 to 9.4) and the percentage of teachers who taught over ten years (35.5 to 23.8).

TABLE 5.--Types of Bachelor's and Master's degrees attained by 52
Catholic high school teachers

Social Studies Teachers[a]		Religion Teachers[b]	
Major Subject and Minor Subject (in Parentheses)	No. of T'ch'rs	Major Subject and Minor Subject (in Parentheses)	No. of T'ch'rs
Bachelor's Degrees			
History	12	Philosophy	6
Social Studies	3	Theology (S.T.B.)	4
English (History)	3	English (Philosophy)	2
Education (History or Social Studies)	3	Education (English and Philosophy)	1
Sociology	2	Sociology (History and English)	1
Political Science	2	Social Science	1
Religion (Economics and Sociology)	1	History (Religion)	1
Theology	1	Psychology	2
Philosophy	1	Biology	1
Humanities (History and Education)	1	Library Science	1
Physical Education (Education & History)	1	Language (English)	1
Latin	1		
Music Education	1		
Master's Degrees			
History	3	Theology (S.T.L.)	2
U. S. History	2	Library Science	2
Religion	2	Religion	1
Sociology	1	History	1
Education (Social Studies)	1	Social Science	1
Geography (Political Science)	1	English	1
Theology (S.T.L.)	1	Physics	1
Physical Education	1		

[a]Two social studies teachers had two Bachelor's degrees,
and one did not have a Bachelor's degree.

[b]Two religion teachers had two Bachelor's degrees; one did
not have any college degree whatsoever.

Summary

In summary, then, generally speaking, the sample of 52 teachers interviewed in this research study can be identified as equally distributed as to sex, of all age groups (however, mostly between 25 and 40), with their home, elementary, and secondary education having taken place predominantly in large urban areas, of lower to middle class social orientation, with a high degree of formal education, of all vocations (but mainly priests and members of religious orders), and of widely varying years of teaching experience (but mostly with less than ten years of teaching experience).

CHAPTER VII

TEACHERS' BACKGROUND SOCIAL EDUCATION

Introduction

The first assumption concerning the role expectations of
the educator and stimulator for social action to effect planned
social change is that he himself should be effectively socialized
in his role: the product of a socialization process that incul-
cated in him the knowledge and techniques necessary to fulfill
his role obligations. In this manner, the private school teacher
should have a <u>background education</u> in the philosophy of social
reconstruction and the means (social action) through which it is
to be implemented. As such, this chapter presents and analyzes
the background education of the Catholic teachers interviewed in
this research study in regard to Catholic social doctrine, social
education, and social action. This includes the courses they had
on social doctrine; their attendance at social action conferences;
their understanding of the meaning of social doctrine and social
action; and the papal encyclicals, books, periodical articles,
and bishops' statements they read on social doctrine, social edu-
cation, and social action.

Formal Education in Catholic Social Doctrine and Social Action

The responses of the 52 teachers concerning their formal education in Catholic social doctrine and social action are shown in Table 6.

TABLE 6.--Responses of 52 Catholic high school teachers concerning their formal education in Catholic social doctrine and social action

| | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
Response	No.	%	No.	%	No.	%
Had Some Formal Education in Catholic Social Doctrine						
Yes	24	77.4	19	90.5	43	82.7
No	7	22.6	2	9.5	9	17.3
Had Formal School Course on Catholic Social Doctrine						
Yes	23	74.2	12	57.1	35	67.3
No	8	25.8	9	42.9	17	32.7
Attended Conference, Workshop, or Seminar Sometime During Life						
Yes	12	38.7	14	66.7	26	50.0
No	19	61.3	7	33.3	26	50.0

TABLE 6--Continued

| | Teachers | | | | | |
| Response | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Attended Conference, Workshop, or Seminar in Last Five Years						
Yes	10	32.3	11	52.4	21	40.4
No	21	67.7	10	47.6	31	59.6
Supplemented Formal School Course on Catholic Social Doctrine through Attendance at Conference, Workshop, or Seminar in Last Five Years						
Yes	9	29.0	6	28.6	15	28.8
No	22	71.0	15	71.4	37	71.2

Table 6 shows that most of the teachers interviewed (83 per cent) had received some formal education in Catholic social doctrine in one way or another. This group included 90 per cent of the religion teachers and 77 per cent of the social studies teachers. Of these 43 teachers, 35 (or 67 per cent of all the teachers) had been formally educated in social doctrine as a part of their educational experiences in the school system, i.e., by taking a formal school course on the subject. The other 16 per

cent received their instruction in social ethics through attendance at a conference, workshop, or seminar.

The average number of courses taken by the 35 teachers was approximately two apiece. A comparison of the teachers, separated according to subject taught, reveals that while a greater proportion of the social studies teachers (17 per cent) had at least one course on social doctrine, the religion teachers averaged more courses per teacher (2.1 to 1.8). These differences warrant the conclusion that the religion teachers, who had courses, had a greater depth of formal preparation in this area than the social studies teachers.

Question H further determined at what educational level these courses on Catholic social doctrine were taken.[1] (See Table 7.) Table 7 reveals that the highest proportion of courses taken was in college at the undergraduate level. Thirty-nine courses were taken in undergraduate college as compared to 14 in the seminary, seven in graduate school, and five in high school. However, it is significant to note that of the teachers interviewed, 90 per cent never had any courses on social doctrine in high school whatsoever, and even though the greatest amount of courses taken was in college, 46 per cent never had any courses

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[1]See p. 4 of the interview schedule.

TABLE 7.--Distribution of formal school courses on Catholic social doctrine taken by 52 Catholic high school teachers

Courses Taken	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
In High School						
0	28	90.3	19	90.5	47	90.4
1	3	9.7	2	9.5	5	9.6
In College						
0	12	38.7	12	57.1	24	46.2
1	14	45.2	3	14.3	17	32.7
2	5	16.1	6	28.6	11	21.1
In Seminary[a]						
0	28	90.3	16	76.2	44	84.6
1	1	3.2	2	9.5	3	5.8
2	2	6.5	2	9.5	4	7.7
3	0	0.0	1	4.8	1	1.9
In Graduate School[b]						
0	26	83.9	19	90.5	45	86.5
1	5	16.1	2	9.5	7	13.5

[a]This figure includes all the teachers, not only the priests.

[b]This figure includes all the teachers, not only those who attended graduate school.

in college as an undergraduate.[2]

Questions I and J[3] ascertained how many of the teachers had been formally educated in the <u>knowledge and techniques of Christian social action</u> through attendance at Catholic social doctrine and/or social action conferences sometime during their life; and how many were receiving a <u>current</u> education in this area through attendance at these conferences in the last five years.[4] While 50 per cent of the teachers attended at least one "Christian social action conference" sometime during their life, and while 40 per cent of them attended these gatherings in the last five years (January, 1960 to June, 1964); Table 6 indicates that 50 per cent of the teachers had <u>never</u> been formally educated, in any way, in the theory and practice of Christian social action,

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[2]This warrants the conclusion that the formal educational background of the 52 teachers interviewed was almost non-existent on the high school level, and it also brings into question the adequacy of the teacher preparatory curriculum concerning social doctrine at the undergraduate college level. (However, this statement should be interpreted in light of the fact that no data were gathered concerning whether the teachers interviewed were graduates of Catholic or non-Catholic colleges.)

[3]See pp. 4-5 of the interview schedule.

[4]This interpretation assumes that Catholic social doctrine and social action are interrelated, and that all conferences, workshops, or seminars dealt with social action to some degree, even though the greater part of any particular conference may have been concerned primarily with social doctrine rather than with the means of implementing it. See Table 8 for the types of conferences attended.

and as many as 60 per cent of them were not receiving a current formal education in this area.

This non-attendance at social action conferences is even more true of the social studies teachers, as 61 per cent of them never attended these affairs. On the other hand, as many as 67 per cent of the religion teachers attended these gatherings at least once during their lifetime. A similar pattern holds true for the last five years also, as a much larger percentage of religion teachers (52 per cent) attended these conferences during this time period as compared to only 32 per cent of the social studies teachers.

The average number of conferences ever attended by the teachers (who responded affirmatively to the question) was approximately five, and the average number attended in the last five years was four. The average ever attended for the social studies teachers and the religion teachers was about the same (five); but in the last five years, the social studies teachers averaged more conferences per teacher than the religion teachers (4.2 to 3.7). Therefore, while 20 per cent more religion teachers were receiving a current education in the knowledge and techniques of Christian social action, the education of these religion teachers was generally less intensive than the social studies teachers who attended these conferences.

The different types of Christian social action conferences

attended by these teachers are depicted in Table 8.

TABLE 8.--Types of "Christian social action conferences" attended by 52 Catholic high school teachers and the number and percentage of teachers attending each

Types of Conferences	All Teachers	
	No.	%
Catholic Action and Social Action	11	21.2
Race Relations	7	13.5
General Catholic Social Doctrine	6	11.5
General Education and Social Education	5	9.6
Urban Problems	5	9.6

An analysis of Table 8 indicates that while these teachers attended various kinds of conferences (and usually more than one in the same area), not more than 21 per cent of the teachers attended any one specific type of conference. Also, it must be pointed out that all these so-called "Christian social action conferences" did not necessarily educate or train the teacher in the method and techniques of social action. As Table 8 depicts, it would appear as if many of these conferences were mainly concerned with the theoretical aspect of Christian social action (i.e., Catholic social doctrine or certain phases of it) rather than with the means by which these social principles are to be

implemented. If this is the case, then only 11 or 21 per cent of the teachers actually attended conferences, workshops, or seminars devoted mainly to social action. Of course, some of these affairs, no doubt, trained the teacher in both facets of his role as an educator for Christian social action--knowledge and techniques. But since there is no clear-cut way of telling if any specific conference treated only social doctrine or both social doctrine and the means to implement it, it can only be assumed that it did. However, in any case, it still must be acknowledged that one-half of the teachers never had any formal education in Christian social action whatsoever, and as many as three-fifths of them did not have a current education in this area.

The data accumulated from questions I and J also made known how many of the teachers who had formal school courses on social ethics had also supplemented and continued their education in this subject through attendance at Christian social action conferences in the last five years. Of the 35 teachers who fell into this category, less than one-half (43 per cent) were continuing their education in this area of Christian ethics. Of this group, more religion teachers were involved than social studies teachers (50 per cent to 39 per cent).

Understanding of the Meaning of Catholic
Social Doctrine and Social Action

The next question (K) measured how many of the teachers

understood the meaning of the terms--Catholic social doctrine and

Catholic social action. This information is displayed in Table 9.

TABLE 9.--Understandings of Catholic social doctrine and Catholic
social action of 52 Catholic high school teachers

	Teachers					
	Social Studies		Religion		Total	
Item	No.	%	No.	%	No.	%
Understanding of Catholic Social Doctrine						
Correct and Complete	12	38.7	8	38.1	20	38.5
Incomplete or Unsatisfactory	19	61.3	13	61.9	32	61.5
Understanding of Catholic Social Action						
Correct and Complete	12	28.7	8	38.1	20	38.5
Incomplete or Unsatisfactory	19	61.3	13	61.9	32	61.5

Concerning Catholic social doctrine, 20 of the definitions given by the teachers were evaluated as being "correct and complete," 27 as "incomplete," and five as "totally unsatisfactory." Concerning Catholic social action, 20 definitions were evaluated as being "correct and complete," 23 as "incomplete," and nine as "totally unsatisfactory."[5] Therefore, while a majority of the teachers had at least some understanding of the meaning of Catholic social doctrine and Catholic social action (90 per cent of social doctrine and 83 per cent of social action), only 38 per cent of them, in both cases, could be said to have a "correct and complete" understanding of these terms. A comparison of the teachers categorized according to subject taught shows a similar result--the same percentage of both groups had a "correct and complete" understanding of Catholic social doctrine, as well as of Catholic social action.

Background Reading in Catholic Social Doctrine and Social Action

Questions L, M, N, and O measured how many of the teachers read papal encyclicals, periodical articles, books, and bishops' statements on Catholic social doctrine, social education, and/or social action.[6] These materials may have been read as part of a

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[5]The teachers' definitions were evaluated by the researcher on the basis of definitions given in the Catholic Almanac and other literature on Catholic social doctrine.

[6]See pp. 6-7 of the interview schedule.

formal school course or a Christian social action conference, or they may have been read as a means of self-education. In any case, these questions ascertained the educational preparation (formal and informal) of these teachers concerning social doctrine and its application to contemporary social conditions and problems. These data are presented in Table 10.

At the outset, it must be stated that all except one of the teachers interviewed (98 per cent) had received some introduction to social ethics through the reading of these materials.

Table 10 also shows that 96 per cent of the teachers read at least one papal social encyclical--100 per cent of the religion teachers and 94 per cent of the social studies teachers. As such, almost all of the teachers interviewed had been made familiar with some of the broad principles of Catholic social doctrine through the reading of at least one papal encyclical.[7] Generally speaking, this educational preparation would appear to be rather comprehensive inasmuch as they managed to read on the average of

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[7]The reading of a papal social encyclical should make a person familiar with at least those phases of social doctrine with which the encyclical dealt. For example, if a teacher read the encyclical, Divini Illius Magistri, he should be familiar with the broad principles of social doctrine relating to education. Therefore, through question L, it could be determined how many teachers were made familiar with the broad principles of at least some areas of social doctrine, and also with what areas of social doctrine these teachers were made familiar through an analysis of the encyclicals read most frequently.

TABLE 10.--Responses of 52 Catholic high school teachers concerning the materials they read on Catholic social doctrine, social education and/or social action

| | Teachers | | | | | |
| Response | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Read Some Materials						
Yes	30	96.8	21	100.0	51	98.1
No	1	3.2	0	0.0	1	1.9
Read Papal Social Encyclicals						
Yes	29	93.5	21	100.0	50	96.2
No	2	6.5	0	0.0	2	3.8
Read Books						
Yes	18	58.1	18	85.7	36	69.2
No	13	41.9	3	14.3	16	30.8
Read Current Periodical Articles						
Yes	19	61.3	15	71.4	34	65.4
No	12	38.7	6	28.6	18	34.6
Read Bishops' Statements						
Yes	12	38.7	16	76.2	28	53.8
No	19	61.3	5	23.8	24	46.2

four encyclicals apiece (3.8 by the social studies teachers and
4.5 by the religion teachers). However, the education obtained
would depend upon what specific papal encyclicals were read.

The papal social encyclicals read most frequently are
shown in Table 11. This table demonstrates that the teachers,
as a group, were made familiar with Catholic social principles
(as enunciated by the popes) in all major areas, with the greatest
concentration on socio-economic problems and the least concentra-
tion on atheistic communism and the Mystical Body of Christ.

Question M (by itself) discovered how many of the teachers
had been made familiar with Catholic social doctrine, social edu-
cation, and/or social action through the reading of books. Table
10 shows that 69 per cent of the teachers had this type of educa-
tional preparation while 31 per cent did not. Of course, this
education would vary with the amount and types of books read.[8]

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[8]However, an analysis of the types of books read reveals
that the teachers read books mainly on general social doctrine,
social doctrine as applied to certain social problems, and the
implications of social doctrine, i.e., social action. (See Table
12.) As such, generally speaking, this question served to deter-
mine how many of the teachers had a background education in the
application of Catholic social doctrine to contemporary social
problems and/or the means (social action) by which it is to be
put into effect. Therefore, if a teacher read a book on general
social doctrine, he would have been made familiar with the major
principles of social doctrine as applied to most major contempo-
rary social problems; if a teacher read a book on social doctrine
as applied to problems in such areas as race relations, economic
affairs, marriage and family life, etc., he would have been made
familiar with certain parts of social doctrine as applied to

TABLE 11.--Papal social encyclicals read most frequently by 52 Catholic high school teachers and the number and percentage of teachers reading each encyclical

Papal Social Encyclicals	All Teachers	
	No.	%[a]
On the Condition of Labor (Rerum Novarum)	42	80.8
Reconstruction of the Social Order (Quadragesimo Anno)	37	71.2
Christianity and Social Progress (Mater et Magistra)	27	51.9
Peace on Earth (Pacem in Terris)	26	50.0
On Christian Marriage (Casti Conubii)	22	42.3
On Christian Education of Youth (Divini Illius Magistri)	19	36.5
On Atheistic Communism (Divini Redemptoris)	14	26.9
On the Mystical Body of Christ (Mystici Corporis Christi)	12	23.1
Others[b]	15	28.8

[a]The percentage presented in this column was calculated on the basis of all of the 52 teachers participating in the study.

[b]These figures represent the total number and percentage of teachers reading other encyclicals than the ones mentioned above.

these problematic social conditions; and if a teacher read a book on Christian social action or education, he would have been made familiar with the implications of social doctrine, i.e., the means by which this doctrine is to be implemented.

The number of books read by the 36 teachers totaled 135--an average of four books apiece. The averages were 5.8 for the 18 social studies teachers and 3.3 for the 18 religion teachers. Therefore, while many more religion teachers read books than social studies teachers (86 per cent to 58 per cent), the social studies teachers who read books were much more well-read in the application of social doctrine and/or its implications than the religion teachers who read books.

Of the 135 books read, 113 of them were identified by author and/or title. These included: 30 books on general social doctrine, 27 books on Catholic Action and social action, 12 books on social doctrine relating to race relations and problems, 12 books on economic problems, ten books on marriage and family problems, four books on social education, and 18 books that could not be classified in any of the preceding or any other significant categories.[9] The number and percentage of teachers who read books in these areas are depicted in Table 12.

From Table 12, it can be seen that while 69 per cent of the teachers were made familiar with the application of social doctrine to some contemporary social problems through the reading of books, not more than 44 per cent could be said to have had an

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[9] The teachers were unable to recall the authors and/or titles of the remaining 22 books. However, of the 113 books named, the teachers read quite a variety--in fact, 81 different books.

education in social doctrine as applied to <u>most major</u> social problems. The educational preparation of the other 25 per cent was limited to only certain parts of social doctrine, such as race relations, social action and education,[10] economic problems, and marriage and family life. Also, the teachers' background education in other areas—such as urban problems, communism, government and politics, international relations, rural life, education, and leisure and recreation—can be said to be minimal or non-existent, as very few books were read on these topics.[11]

TABLE 12.—Books in the various areas of Catholic social doctrine and the number and percentage of 52 Catholic high school teachers who read books in each of these areas

Area of Social Doctrine	All Teachers	
	No.	%
General Catholic Social Doctrine	23	44.2
Race Relations and Problems	12	23.1
Catholic Action and Social Action	10	19.2
Economic Problems	10	19.2
Marriage and Family Life	5	9.6
Catholic Social Education	3	5.8

[10] It is significant to note that books on social action or education would also treat social principles and social problems to some degree, inasmuch as the knowledge of these things logically precedes their implementation.

[11] It should be noted that many books on general social doctrine treat these topics to some degree, usually by allocating a chapter of the book to them. However, while these teachers may have had some contact with these areas of Catholic social thought, this contact was not very extensive.

Unfortunately, an analysis of the papal social encyclicals and books read taken separately does not necessarily give a complete picture of the educational preparation of the teachers. This is due to the following facts: (1) much material in papal social encyclicals and books over-lap; (2) the failure to read an encyclical in some area of social doctrine does not necessarily mean that the teacher had no exposure to that area, as he may have read a book; and (3) failure to read a book in some area does not necessarily preclude the possibility that the teacher read an encyclical in that area. Therefore, a more effective analysis attempts to determine the background education of the teachers in the various areas of social doctrine by finding out how many of the teachers read either the papal social encyclical issued on this subject or a related book. In this manner, the conclusions reached would be that so many teachers were made familiar with or have an educational preparation in the principles of social doctrine in that area. These data are presented in Table 13.

The first analysis indicates how many of the teachers were made familiar with the major portion of social doctrine through the reading of the four chief encyclicals, Rerum Novarum, Quadragesimo Anno, Mater et Magistra, and Pacem in Terris, and/or a book on general social doctrine plus Pacem in Terris.[12]   Table 13

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[12]Since Pacem in Terris, published in 1963, was not covered

reveals that only about one-third of the teachers interviewed had a background education in the major portion of social ethics as brought out in these encyclicals and related books. These figures also demonstrate that more religion teachers had an education in this area than social studies teachers.[13]

TABLE 13.--Number and percentage of 52 Catholic high school teachers who had a background education in the major portion and in the various areas of Catholic social doctrine

	Teachers					
Response	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Major Portion of Catholic Social Doctrine						
Yes	8	25.8	8	38.1	16	30.8
No	23	74.2	13	61.9	36	69.2
Christian Principles and Socio-Economic Life						
Yes	17	54.8	18	85.7	35	67.3
No	14	45.2	3	14.3	17	32.7

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in most books on general social doctrine when this study took place, a person reading this type of book would not have been familiarized with the major portion of social doctrine unless he read the encyclical also.

[13]A comparison of the mean scores on the Catholic Social Doctrine Index showed that this actually was the case, as the religion teachers scored 71.3 on the index as compared to 68.9 for the social studies teachers.

TABLE 13--Continued

| Response | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Peace and International Relations						
Yes	14	45.2	14	67.7	28	53.8
No	17	54.8	7	33.3	24	46.2
Present-Day Socio-Economic Problems						
Yes	15	48.4	12	57.1	27	51.9
No	16	51.6	9	42.9	25	48.1
Christian Marriage						
Yes	15	48.4	9	42.9	24	46.2
No	16	51.6	12	57.1	28	53.8
Christian Education						
Yes	10	32.3	11	52.4	21	40.4
No	21	67.7	10	47.6	31	59.6

TABLE 13---<u>Continued</u>

Response	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Communism						
Yes	9	29.0	4	19.0	13	25.0
No	22	71.0	17	81.0	39	75.0
Mystical Body of Christ						
Yes	7	22.6	5	23.8	12	23.1
No	24	77.4	16	76.2	40	76.9

Concerning the different areas of social doctrine, Table 13 shows that the area of strongest educational preparation was that relating to socio-economic problems. However, in other segments of social doctrine, the background education of a large proportion of the teachers was minimal or non-existent. Therefore, these teachers would tend to be inadequately informed in and inadequately prepared to teach Catholic social ideas in these areas. This included: (1) 77 per cent of the teachers concerning the Mystical Body of Christ; (2) 75 per cent regarding atheistic

communism; (3) 60 per cent concerning Christian education; (4)
54 per cent regarding Christian marriage and family life; (5)
48 per cent concerning present-day socio-economic problems; (6)
46 per cent concerning peace and international relations; and
(7) 33 per cent concerning Christian principles relating to
socio-economic life.[14]

A comparison of the social studies teachers and the reli-
gion teachers reveals that the religion teachers, as a group, had
a superior educational preparation in all areas of Catholic so-
cial doctrine except Christian marriage and Church teaching on
atheistic communism.

Question N (by itself) ascertained how many of the teach-
ers had read periodical articles on Catholic social doctrine, so-
cial education, and/or social action during the current school
year (September, 1963 to June, 1964). As such, this question
discovered what percentage of the teachers were keeping up-to-date
with current trends in social doctrine as applied to specific
present-day American social problems. Table 10 shows that 65 per
cent of the teachers read at least one periodical article on

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[14]The figures presented here and in Table 13 are based on
the number of teachers who read the encyclical or a related book
in each of the major areas of social doctrine. These encyclicals
would be (corresponding to the above numbers): (1) Mystici Corpo-
ris, (2) Divini Redemptoris, (3) Divini Illius Magistri, (4) Casti
Conubii, (5) Mater et Magistra, (6) Pacem in Terris, and (7)
Rerum Novarum and Quadragesimo Anno.

Catholic social teaching during this period--61 per cent of the social studies teachers and 71 per cent of the religion teachers.

The average number of periodicals read by these 34 teachers was three apiece (3.1); 3.05 for the 19 social studies teachers and 3.13 for the 15 religion teachers. The periodicals read most frequently included America, Ave Maria, New City, and The Commonweal. The types of articles read consisted of all social, economic, political, educational, and religious topics. However, the teachers were mainly keeping aware of current trends in social doctrine as applied to the social problems and conditions listed in Table 14. An analysis of this table reveals that the social problems on which the teachers concentrated their attention through the reading of periodical articles were generally the same ones on which they read books and papal social encyclicals.

Therefore, from the preceding information, it can be stated that approximately two-thirds of the teachers interviewed were keeping up-to-date with current trends in social doctrine as applied to specific, present-day social problems. This conclusion is based on the following facts: (1) these 34 teachers read on the average of three periodicals apiece during the current school year; (2) they identified a vast array of Catholic periodicals (34 in total); (3) they read about three or four articles from these periodicals every month; and (4) they read articles on almost all aspects of social doctrine and contemporary problems.

TABLE 14.--Major areas of Catholic social doctrine and the number and percentage of 52 Catholic high school teachers who read Catholic periodical articles in each of these areas

Areas of Social Doctrine[a]	All Teachers	
	No.	%
Race Relations and Problems	34	65.4
Marriage and Family Life	31	59.6
Urban Problems	24	46.2
Catholic Action and Social Action	22	42.3
Education	22	42.3
Government (all aspects)	21	40.4
Economic Problems	15	28.8

[a]Twenty-one teachers (40.4 per cent) also read articles on other topics than the ones mentioned.

Question O discovered how many of the teachers had read the statements made by the National Catholic Welfare Conference on social and economic problems.[15] (See Table 10.) It also found out with what bishops' statements these teachers were made

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[15]Since these statements reflect the "official" interpretation and application of Catholic social principles to existing conditions and problems in American society, this question measured the percentage of teachers who were made familiar with the official attitude of the American hierarchy toward these problems.

familiar through an analysis of the statements read most frequently.

The average number of statements read by the 28 teachers (who responded affirmatively to this question) was about four—3.3 by the social studies teachers and 4.9 by the religion teachers. A comparison of the social studies teachers and religion teachers, in reference to both the percentage who read bishops' statements and the average number of statements read, shows that the religion teachers, as a group, were far superior to the social studies teachers in their educational preparation in this area. The data also show that while a majority of teachers had read at least one statement, a large minority (46 per cent) can be said to be almost totally uninformed concerning the N. C. W. C.'s interpretation of and attitude toward major issues and problems in American society. Besides this, the 54 per cent who read statements confined their readings mainly to race relations and secularism, and therefore their awareness would be limited to these areas. As such, generally speaking, the background education of the teachers interviewed concerning the official attitude of the Catholic bishops toward American social problems can be seriously questioned.

Summary and Conclusions

In summary, then, from the information presented in this chapter, regarding the background social education of the 52

Catholic high school teachers interviewed in this research study, the following facts are evident:

1)   All except one of the teachers were made familiar with at least some principles or areas of Catholic social doctrine (through the reading of papal social encyclicals or books--on the average, four encyclicals and four books per teacher);

2)   Over four-fifths had some formal education in social doctrine (i.e., either through a formal school course or attendance at a Christian social action conference);

3)   Two-thirds of the teachers had taken formal school courses on the subject--on the average, two courses per teacher;

4)   Two-thirds had read books on social doctrine, thereby being made familiar with the application of social doctrine to at least some contemporary social problems;

5)   Two-thirds were made familiar with social doctrine relating to socio-economic questions (by reading Rerum Novarum and Quadragesimo Anno or a similar book);

6)   Two-thirds were keeping up-to-date with social doctrine as related to specific American social problems (through reading current Catholic periodical articles); and

7)   About two-fifths of the teachers who had formal courses on social doctrine were continuing their education in this subject through attendance at Christian social action conferences in the last five years.

While from the above data, it would appear as if most of the teachers had a rather comprehensive educational preparation in social doctrine, further analysis revealed that this was not the case, as certain definite "inadequacies" were discovered. These inadequacies existed primarily in the different areas of social doctrine, and they resulted from the teachers' failure to read the papal social encyclical or a book in these areas. These "gaps" in the educational preparation of these teachers were:

1) Two-thirds of the teachers did not have a background education in the major portion of social doctrine (because of their failure to read the four chief encyclicals);

2) Over one-half did not have an educational preparation in social doctrine as applied to most major contemporary social problems (because of their failure to read a book on general social doctrine); and

3) Between one-half to three-fourths of the teachers did not have any or very little background education in social doctrine relating to present-day socio-economic problems, peace and international problems, marriage and family life, education, communism, race relations, and the Mystical Body of Christ (because of their failure to read the encyclical and/or a book in these areas).

Besides these gaps in the teachers' education in Catholic social doctrine, the following facts were evident regarding their educational preparation in Christian social action:

1) One-half of the teachers had <u>no formal educational training</u> <u>in the knowledge and techniques of Christian social action what-</u> <u>soever</u>, (i.e., they <u>never</u> attended or participated in any Christian social action conferences during their lifetimes);

2) Three-fifths of them were <u>not</u> receiving a current education in this area (i. e., they did not attend any of these conferences in the last five years); and

3) <u>Only 21 per cent of the teachers actually attended conferen-</u> <u>ces that could be classified as being devoted mainly to the</u> <u>method and techniques of social action itself</u>, rather than to the knowledge of social action (i.e., Catholic social doctrine).

Comparison of Social Studies Teachers and Religion Teachers

In comparing the 31 social studies teachers and the 21 religion teachers interviewed in this research study, it can be concluded that the religion teachers, as a group, were superior to the social studies teachers, as a group, in most of the areas of background social education surveyed.

In fact, the percentage of the religion teachers over the social studies teachers was rather substantial (over 20 per cent) in the following areas: (1) attendance at Christian social action conferences during their lifetimes (28 per cent), (2) attendance at Christian social action conferences in the last five years (20 per cent), (3) education in the <u>application</u> of Catholic social

doctrine to contemporary social problems through the reading of books (27 per cent), (4) education in social doctrine regarding socio-economic questions (31 per cent), (5) education in social doctrine on education (20 per cent), (6) education in social doctrine relating to peace and international problems (23 per cent), and (7) education in the official statements of the American hierarchy on American social problems (37 per cent).

The religion teachers also excelled to some degree (less than 20 per cent) in the following areas: (1) formal education in Catholic social doctrine (13 per cent), (2) education in the major portion of social doctrine (12 per cent), (3) education in social doctrine as applied to present-day socio-economic problems (nine per cent), and (4) keeping up-to-date with the application of social doctrine to specific American social problems through the reading of current Catholic periodical articles (10 per cent).

The social studies teachers and the religion teachers were about equal in the areas of: (1) understanding of the meaning of Catholic social doctrine and Catholic social action, (2) reading of papal social encyclicals, and (3) education in Church teaching on the Mystical Body of Christ. However, the religion teachers read more papal social encyclicals per teacher than the social studies teachers, and therefore, they had a greater degree of education in the broad principles of social doctrine as brought

out in these encyclicals than the social studies teachers.

In certain areas of background social education, the social studies teachers were superior to the religion teachers. The most obvious category of this superiority concerned formal school courses on Catholic social doctrine. Here, 17 per cent more social studies teachers had formal school courses on social doctrine than the religion teachers; but here too, the religion teachers who had courses averaged more courses per teacher than the social studies teachers. Other areas in which the social studies teachers excelled the religion teachers included: (1) the frequency of Christian social action conferences attended in the last five years (4.2 to 3.7), (2) education in social doctrine as applied to marriage and family life (2 per cent), and (3) education in Church teaching on atheistic communism (10 per cent).

But, generally speaking, the religion teachers had an obviously greater background social education than the social studies teachers.

Therefore, from these data, it can be concluded that most of the 52 Catholic high school teachers interviewed in this research study (i.e., about two in three) had a background formal education in at least the basic principles of Catholic social doctrine. However, not more than one-half of them had a background education in the skills of Christian social action. More-

over, the "inadequacies" in the background education of these
teachers reveal that their formal educational preparation in
Catholic social doctrine and Christian social action was rather
diverse, haphazard, and unorganized--that is, the education of
these teachers differed quite considerably. As such, from this
observation, it would appear as if these teachers were not the
products of an organized educational process (e.g., the teacher
preparatory curriculum) devoted to the preparation of educators
and stimulators for Christian social action, but that they were
the results of a rather loosely structured program of social
education based to a great degree on individual preferences of
one sort or another--such as particular school offerings, college
teacher textbook preferences, student subject electives, and so
forth.

CHAPTER VIII

TEACHERS' AWARENESS OF AMERICAN SOCIAL PROBLEMS, KNOWLEDGE OF CATHOLIC SOCIAL DOCTRINE, AND PARTICIPATION IN CHRISTIAN SOCIAL ACTION

Introduction

This chapter presents and analyzes the data accumulated in the research study concerning the teachers' awareness of contemporary American social problems, their knowledge of the major principles of Catholic social doctrine, and their familiarity with and participation in Christian social action organizations. Three objective indices were used to measure these phenomena: (1) the Social Problems Index, (2) the Catholic Social Doctrine Index, and (3) the Christian Social Action Participation Scale.

Awareness of American Social Problems

The teachers' awareness of contemporary American social problems was investigated in two ways: (1) the teachers were asked (in an open-end question) what conditions in American life represent problems that are in need of change, and (2) they were presented with an objective index of 50 social problems—their

score on which determined their knowledge in this regard.[1]

The first question (P) proposed to the teachers (in this section of the interview schedule) was: "Do you think significant changes in the present American social order are necessary?" Their responses are shown in Table 15.

TABLE 15.--Responses of 52 Catholic high school teachers as to whether significant changes in the present American social order are necessary

| | Teachers | | | | | |
| Response | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Yes	31	100.0	21	100.0	52	100.0
No	0	0.0	0	0.0	0	0.0
Total	31	....	21	....	52	....

Table 15 reveals that all of the 52 teachers interviewed gave an affirmative response to this question. When asked to list the conditions in American economic, political, and social life that represent "problems" in need of change, these teachers enumerated approximately 100 different kinds of social problems.

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[1]See pp. 8-11 of the interview schedule.

The total number of problems listed was 359, an average of 6.9 per teacher. The social studies teachers averaged 7.5 problems and the religion teachers, 6.5. The social problems most frequently mentioned are displayed in Table 16 in rank order according to the number of times mentioned.

TABLE 16.--Categories of American social problems named by 52 Catholic high school teachers

Categories of American Social Problems[a]	No. of Times Mentioned
Intergroup Conflict and Problems of Minority Groups	64
Economic Problems	62
Problems Concerning Government, Politics, and Citizenship	48
Marriage and Family Instability	35
Contemporary American Social Standards-- Materialism, Secularism, and Individualism. .	33
Problems Associated with Youth.	23
International Problems.	19
Educational Problems.	13
Internal Problems of the Catholic Church. . . .	12
Social Maladjustment.	10
Problems of the Aged.	8
Church-State Conflicts.	7
Population Problems	3
Miscellaneous	22

[a]The social problems listed by the teachers were classified into the above "categories" for more compact presentation.

An analysis of this table shows that the teachers felt

that significant changes are needed in just about all major areas
of American life, but mainly in: (1) intergroup relations, (2)
the economy, (3) government, politics, and citizenship, (4) mar-
riage and family life, (5) contemporary American social standards,
and (6) youth.

Social Problems Index

The second technique used to determine the teachers'
awareness of existing problems was a "Social Problems Index" de-
veloped by the researcher. From an initial list of 200 "social
problems" or conditions contrary to Catholic social teaching (ac-
cumulated from various books on social doctrine and social prob-
lems), 50 of the most important problems were selected, construc-
ted in index form, and administered to each of the 52 teachers
interviewed.[2] On the basis of the teacher's responses to this
list of problems, his awareness of contemporary American social
problems was ascertained.

The responses on the Social Problems Index (SPI) were
evaluated according to a simple method of scoring; i.e., an indi-
vidual teacher received a score equivalent to the number of prob-
lems he identified "correctly." Since there were 50 problems on
the index, the highest possible score was 50. Whether a response

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[2]The Social Problems Index is listed on pp. 9-11 of the
interview schedule.

to a problem was "correct" or "incorrect" depended upon whether the problem was or was not characteristic of the United States and/or the American way of life. The evaluation of each social problem was based upon information gathered from papal social encyclicals, Catholic social doctrine textbooks, and other Catholic literature. Of the 50 problems on the index, 34 were to be identified as "yes," 16 as "no," and none as "uncertain."

The frequency distributions, arithmetic means, and standard deviations of the Social Problems Index scores are depicted in Table 17.

TABLE 17.--Frequency distributions, arithmetic means, and standard deviations of Social Problems Index scores attained by 52 Catholic high school teachers taken as one group and categorized as separate groups according to subject taught

| Score Interval | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
20 -- 24	1	3.2	1	4.8	2	3.8
25 -- 29	5	16.1	1	4.8	6	11.5
30 -- 34	4	12.9	7	33.3	11	21.1
35 -- 39	13	41.9	10	47.6	23	44.2
40 -- 44	7	22.6	2	9.5	9	17.3
45 -- 49	1	3.2	0	0.0	1	1.9
	Mean = 36.2		Mean = 34.9		Mean = 35.7	
	S.D. = 6.2		S.D. = 4.2		S.D. = 5.6	

The SPI scores for the entire group of teachers ranged from 22 to 47. Their mean score was 35.7. As such, the percentage of social problems (listed on the index) identified by the 52 teachers interviewed was, on the average, just over 71 per cent. The standard deviation was 5.6. Even though this distribution of scores is to some degree negatively skewed, certain approximations can be made about the variability of SPI scores attained. The S.D. showed that about 84 per cent of the teachers identified at least 60 per cent of the problems, and that just about all of the teachers (98 per cent) identified almost 50 per cent of these problems.[3]

The SPI scores attained by the religion teachers ranged from 22 to 41, and for the social studies teachers from 22 to 47. A comparison of the mean scores of these groups indicates that the social studies teachers had a slightly greater awareness of the contemporary American social problems listed on the index than the religion teachers (72.4 per cent to 69.8 per cent).[4] However, there was a greater variability of scores among the social

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[3]However, this identification of one-half of the problems could be due to a completely chance relationship.

[4]In drawing certain conclusions, mean scores are converted into percentage scores, because percentages more clearly reveal the "degree or per cent of awareness" of the social problems listed on the index. Mean scores do not instantly reflect this characteristic. The percentage of awareness is attained simply by multiplying the mean score by two.

studies teachers than among the religion teachers. Hence, even
though the scores of the religion teachers were generally lower,
(assuming an approximate normal distribution) 84 per cent of the
religion teachers identified at least 62 per cent of the problems
as compared to 60 per cent for the same percentage of social
studies teachers; and 98 per cent of the religion teachers iden-
tified at least 52 per cent of the problems as compared to 48 per
cent for the social studies teachers.

Social Problems Index Scores of the Teachers Categorized According to Certain Personal and Social Characteristics

This study also sought to compare the mean scores of the
teachers categorized according to the various qualitative and
quantitative variables studied in this report. In this way, it
could be seen if the personal and social characteristics of a
teacher had any relationship to his performance on the Social
Problems Index—at least when grouped together with teachers of
similar characteristics. The differential mean scores of the
teachers categorized according to the variables studied are de-
picted in Table 18.

From Table 18, the following conclusions are warranted:
1) The male teachers had a greater awareness of contemporary
American social problems (as listed on the index) than female
teachers.

2) The six rural-born teachers had a greater awareness of these

TABLE 18.—Mean scores on Social Problems Index of 52 Catholic high school teachers categorized according to certain personal and social characteristics

Variable	No. of Teachers	Mean Scores
Sex		
Males	29	36.2
Females	23	35.0
Place of Birth		
Large Metropolitan Areas (500,000 or more in population)	36	37.2
Urban Areas (from 2,500 to 499,999 in population)	10	36.6
Rural Areas (under 2,500 in population)	6	37.7
State of Life		
Priests	15	35.5
Religious (Brothers and Sisters)	19	36.3
Laypeople	18	34.8
Social Class		
I	1	39.0
II	3	35.0
III	15	37.5
IV	19	33.8
V	14	35.4

TABLE 18--Continued

Variable	No. of Teachers	Mean Scores
Age		
Under 25	7	35.7
25 -- 29	13	34.5
30 -- 39	16	37.2
40 -- 49	8	33.0
50 & Over	8	36.0
Graduate Work		
No Graduate Work	6	35.5
0 -- 15 Hours	11	30.7
16 -- 30 Hours	18	36.0
31 -- 45 Hours	8	36.6
46 Hours & Over	9	39.3
Teaching Experience		
Less than one year	6	36.5
1 -- 5 Years	22	34.4
6 -- 10 Years	8	38.8
11 -- 20 Years	7	34.3
21 Years & Over	9	35.4

problems than the 36 teachers from large metropolitan areas; but these teachers, in turn, had a greater awareness than the 10 "small city" teachers.

3) The religious-teachers had a greater awareness of these problems than the priest-teachers, and the priest-teachers had a greater awareness than the lay teachers. However, when broken down according to the sex factor, the brothers (38.7), laymen (36.1), and sisters (35.8) ranked first, second, and third; with the priests fourth (35.5), and the laywomen quite a distance behind in fifth place (32.6).

4) The middle class teachers (Class III) had the greatest awareness of these problems when compared to the teachers from other class backgrounds. Class V and II teachers fell in-between, and the teachers from the lower-middle class (Class IV) had the least awareness.

5) The teachers in the 30-39 year age group had the greatest awareness of these problems, with the 50 and over group, under 25 group, 25-29 group, and the 40-49 year age group following in that order.

6) A somewhat positive relationship existed between SPI scores and the amount of graduate work completed; as teachers with 46 or more hours of graduate work had the greatest awareness of social problems, with teachers with 31-45 hours and teachers with 16-30 hours following in that order. However, the 11 teachers who had

0-15 hours of graduate work scored lower than the six teachers who did not attend graduate school at all--in fact, quite a bit less, 4.8 points, even though only 3.8 points separated the first four groups.

7) The teachers with 6-10 years of teaching experience had the greatest awareness of contemporary American social problems; while the teachers with 11-20 years of teaching experience and 1-5 years of teaching experience had the least consciousness of the existence of these problems. The teachers in their first year of teaching and those with 21 or more years of teaching experience fell in between these other groups.[5]

Responses of Teachers to Certain Social Problems Listed on the Social Problems Index

The social problems that large percentages of the 52 teachers interviewed felt were characteristic of the present American social order are depicted in Table 19.

An analysis of the teachers' responses on the Social Problems Index were quite similar to the problems they listed extemporaneously. These responses indicate that the teachers were

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[5]Correlation coefficients computed between SPI scores and the quantitative variables--age, years of schooling, and years of teaching experience--showed that there was some positive correlation between SPI performance and years of schooling (+.39); however, there was no significant relationship between SPI performance and age (+.10) or years of teaching experience (-.04).

mainly concerned with the need for social change of such proble-
matic American social conditions as racial discrimination; secu-
larism, materialism, sensualism, and conformism in American life;
marriage and family instability, as evidenced in working wives
and mothers, secularization of marriage, disrespect for author-
ity, and loosening of the Judaic-Christian sex mores; inadequa-
cies in certain aspects of the economy, such as depressed rural
areas and problems of the migrant worker; and political corrup-
tion and citizenship apathy.

TABLE 19.--Social problems listed on the Social Problems Index
that large percentages of 52 Catholic high school teachers iden-
tified with the present American social order

Item	% Yes	% No	% Uncertain
1. Racial discrimination in housing, employment, and education.	96.2	1.9	1.9
2. Existence of minority group "ghetto areas" in American cities.	94.2	3.9	1.9
3. Secularism--an emphasis on worldly and natural goals rather than on other-worldly and sacred ones.	90.4	7.7	1.9
4. Excessive materialism and sensualism.	88.5	5.8	5.8
5. Large proportion of working wives and mothers.	88.5	7.7	3.9
6. Inadequate level of living, educa- tion, and religious and health services in many rural areas.	86.5	11.6	3.9

TABLE 19--Continued

Item	% Yes	% No	% Uncer- tain
7. Existence of depressed rural areas where families live at a sub-standard level.	86.5	5.8	7.7
8. Weakening of respect for authority.	84.6	13.5	1.9
9. Loosening of the Judaic-Christian sex mores.	84.6	9.6	5.8
10. Secularization of marriage--modification of the belief in the sacramental nature of marriage.	84.6	7.7	7.7
11. Inadequate study and application of Catholic social doctrine by clergy and laity.	84.6	9.6	5.8
12. Urbanism--continued migration from farm to city.	84.6	15.4	0.0
13. Alliance of organized crime, politics, and big business in large cities.	84.6	7.7	7.7
14. Inadequate wages and social insurance for seasonal and migratory farm laborers.	84.6	5.8	9.6
15. Voter apathy and "uninformed" voting.	82.6	9.6	7.7
16. Morally corrosive and fraudulent advertising.	82.6	13.5	3.9

However, there are certain social problems existing in American society today that large percentages of these teachers failed to identify or were "uncertain." These included: (1) excessive governmental interference in the affairs of other countries (75.0 per cent); (2) overcentralization of governmental powers (65.4 per cent); (3) misuse of holy days by Catholics (50.0 per cent); (4) separation of owners from control of large corporations to a concentration of control in the hands of directors and managers (46.2 per cent); (5) "protectionist" tariff policies to safeguard American industry (46.2 per cent); (6) enormous stocks of armaments (42.3 per cent); (7) immodest and costly styles in dress (42.3 per cent); (8) lack of agreement on fundamental religious values (40.4 per cent); and (9) improper uses of leisure (40.3 per cent).

Knowledge of Catholic Social Doctrine

The purpose of this section is to present the information gathered concerning the teachers' knowledge of and attitude toward the basic principles of Catholic social doctrine. To measure these phenomena, a Catholic Social Doctrine Index (CSDI), consisting of 100 Christian and contrary social, economic, and political ideas, was constructed and administered to each of the 52 teachers participating in the study.[6]

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[6]See pp. 12-18 of the interview schedule.

Toward each of these ideas the teacher designated his atti-
tude of approval, disapproval, neutrality, or non-familiarity.[7]
However, while the CSDI was structured under the guise of an atti-
tudinal scale, its primary purpose was to measure the teachers'
knowledge of some of the major principles of Catholic social
teaching. As such, this index was evaluated according to the
same simple technique by which objective tests of knowledge are
scored; i.e., the individual teacher's score on the CSDI repre-
sented the total number of "correct" responses he made.

Whether an attitude of approval, disapproval, neutrality,
or unfamiliarity was evaluated as being "correct" or "incorrect"
was determined by what the official teaching body of the Catholic
Church had taught (in various documents) concerning that specific
idea. The index itself contained 60 ideas that required atti-
tudes of approval and 40 ideas that required attitudes of disap-
proval.[8]

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[7]For a complete description of the Catholic Social Doctrine
Index, see the section entitled "Construction and Content of In-
terview Schedule" in Chapter V.

[8]The 100 ideas listed on the index, chosen from an initial
list of 269, were selected with an attempt to pick out those
ideas which represented all areas of social doctrine, which could
be considered to be "basic" or "major" principles of Catholic so-
cial teaching, and about which specific and explicit attitudinal
statements of approval or disapproval had been made by the popes,
other Church authorities, or leading Catholic writers in the
field. Therefore, each of these ideas can be documented through

The frequency distributions, arithmetic means, and standard deviations of the Catholic Social Doctrine Index scores are presented in Table 20.

TABLE 20.--Frequency distributions, arithmetic means, and standard deviations of Catholic Social Doctrine Index scores attained by 52 Catholic high school teachers taken as one group and categorized as separate groups according to subject taught

Score Interval	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
40 -- 49	2	6.4	0	0.0	2	3.8
50 -- 59	3	9.7	1	4.8	4	7.7
60 -- 69	11	35.5	8	38.1	19	36.5
70 -- 79	10	32.3	8	38.1	18	34.6
80 -- 89	5	16.1	4	19.0	9	17.3
	Mean = 68.9		Mean = 71.3		Mean = 69.8	
	S.D. = 10.4		S.D. = 7.4		S.D. = 9.5	

The CSDI scores for the entire group of teachers ranged from 40 to 89. The mean score of 69.8 indicates that the 52

referral to specific pages of papal social encyclicals, books and pamphlets on social doctrine, or non-Catholic sources. Also, since only those ideas on which explicit attitudinal statements had been made by Church authorities (or statements from which logical deductions could be made) were listed on the index, all answers marked "neutral" or "not familiar" were scored "incorrect."

teachers, as a group, had approximately a 70 per cent knowledge of the major Catholic social principles listed on the index. The S.D. of 9.5 shows that 84 per cent of the teachers had at least a 60 per cent familiarity with these social principles; and 98 per cent of them had at least a 50 per cent familiarity.[9]

The CSDI scores for the social studies teachers ranged from 40 to 89, and the scores for the religion teachers ranged from 59 to 89. A comparison of these two groups reveals that, generally speaking, the religion teachers (mean score of 71.3) had a somewhat greater familiarity with the major principles of Catholic social doctrine listed on the index than the social studies teachers (mean score of 68.9). The range of scores was also less variable for the religion teachers, meaning that the same proportion of religion teachers scored higher than the social studies teachers; that is, 84 per cent of the religion teachers were familiar with at least 64 per cent of the principles while the same percentage of the social studies teachers were familiar with at least 58 per cent of the principles.

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[8] These conclusions assume a normal distribution of scores. Since the distribution of these particular scores approximates a symmetrical curve, it can be concluded that these deductions concerning the standard deviation are valid.

Catholic Social Doctrine Index Scores of the Teachers
Categorized According to Certain
Personal and Social Characteristics

A comparison of the differential mean scores of the teachers categorized according to the personal and social characteristics studied in this report also was made. See Table 21.

From an analysis of this table, the following conclusions are warranted:

1) The female teachers had a greater knowledge of the major Catholic social principles listed on the index than the male teachers.

2) The rural-born teachers had a greater knowledge of these social principles than those born in "small" cities; but the "small city" teachers had a greater knowledge than the teachers born in "large" cities.

3) The religious-teachers and the priest-teachers had a much greater knowledge of these principles than the lay teachers; but, the religious-teachers had a greater knowledge than the priest-teachers. However, when separated according to the sex variable, a different pattern emerged. The mean scores in this regard indicated that the sisters had the greatest knowledge of these principles (75.1). The priests were second (72.0), brothers, third (69.7), laymen, fourth (68.6), and the laywomen were quite a distance behind in fifth place (60.1).

4) The teachers in their thirties had the greatest knowledge of these principles with the teachers under 25 having the least

TABLE 21.--Mean scores on Catholic Social Doctrine Index of 52
Catholic high school teachers categorized according to certain
personal and social characteristics

Variable	No. of Teachers	Mean Scores
Sex		
Males	29	69.2
Females	23	73.1
Place of Birth		
Large Metropolitan Areas (500,000 or more in population)	36	69.1
Urban Areas (from 2,500 to 499,999 in population)	10	71.6
Rural Areas (under 2,500 in population)	6	73.3
State of Life		
Priests	15	72.0
Religious (Brothers and Sisters)	19	73.9
Laypeople	18	64.1
Social Class		
I	1	67.0
II	3	73.7
III	15	70.7
IV	19	66.3
V	14	73.0

TABLE 21.--Continued

Variable	No. of Teachers	Mean Scores
Age		
Under 25	7	63.6
25 -- 29	13	67.8
30 -- 39	16	75.6
40 -- 49	8	68.8
50 & Over	8	68.0
Graduate Work		
No Graduate Work	6	68.2
0 -- 15 Hours	11	62.6
16 -- 30 Hours	18	70.7
31 -- 45 Hours	8	73.9
46 Hours & Over	9	74.1
Teaching Experience		
Less than one year	6	65.3
1 -- 5 Years	22	66.0
6 -- 10 Years	8	76.0
11 -- 20 Years	7	74.3
21 Years & Over	9	70.8

knowledge. This knowledge of the 30-39 year age group was rather high when compared to the other age groups; even as much as seven points higher than the second-ranking 40-49 year age group.

5) The teachers with more graduate hours had a greater knowledge of these principles than the teachers with lesser hours of graduate work. This pattern was evident except for the teachers who had 0-15 hours of graduate work, as they scored quite a distance below the teachers who never attended graduate school at all.

6) The teachers in the intermediate years of their teaching experience (6-20 years) had the greatest knowledge of social doctrine; those in their later years (21 and over) fell in between; and the teachers in their early years of experience (0-5) had the least knowledge.[10]

Responses of Teachers to Social Principles Listed on the Catholic Social Doctrine Index

The responses of the 52 teachers to some of the ideas listed on the Catholic Social Doctrine Index are shown in Table 22. The ideas presented in this table were selected because attitudinal responses to them were considered to be more important or unexpected than the others.

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[10]Correlation coefficients computed between CSDI scores and the quantitative variables--age, years of schooling, and years of teaching experience--showed that there was some positive correlation between CSDI performance and years of schooling (+.34); however, there was very little relationship between CSDI performance and age (+.07) or years of teaching experience (+.19).

TABLE 22.--Responses of 52 Catholic high school teachers to certain social principles listed on the Catholic Social Doctrine Index

Social Principle	% A	% D	% N	% DK
(1)[a]				
1. Church has right and duty to teach concerning social and economic matters.	100.0	0.0	0.0	0.0
2. Isolationism.	0.0	100.0	0.0	0.0
3. State has the obligation to respect the consciences of its citizens.	98.1	0.0	0.0	1.9
4. Striving for social progress cannot be separated from Christian moral living.	96.2	1.9	1.9	0.0
5. Teachers must educate their students in the knowledge and techniques of Christian social action.	96.2	1.9	1.9	0.0
6. Collective bargaining.	94.2	0.0	5.8	0.0
7. American aid to underdeveloped countries.	92.3	1.9	5.8	0.0
8. Bishops, clergy, and religious should refrain from participation in social action to effect economic, political, and social changes in American society.	5.8	92.3	1.9	0.0
9. Necessity of a comfortable level of living for spiritual progress.	90.4	3.8	5.8	0.0

TABLE 22--<u>Continued</u>

Social Principle	% A	% D	% N	% DK
$(2)^b$				
10. Education for social change of American way of life.	88.5	5.8	3.8	1.9
11. The contemporary "social problem" is a moral and religious question.	86.5	5.8	3.8	3.8
12. Government legislation to enforce racial integration in education, housing, and employment.	82.7	11.5	5.8	0.0
13. Saving wage.	80.8	1.9	5.8	11.5
14. Conformism.	5.8	80.7	5.8	7.7
15. Participation of women in industrial, professional, and political life.	80.5	11.5	7.7	0.0
16. Collectivism.	5.8	78.9	11.5	3.8
17. Voting a moral obligation of Catholics.	78.8	13.5	7.7	0.0
18. Catholic laity have a moral obligation to participate in Christian social reform movements directed to change the American way of life.	78.8	13.5	7.7	0.0
19. Catholic social doctrine is morally binding in conscience on all the faithful.	76.9	13.5	7.7	1.9
20. Government-sponsored medical care programs for lower-income groups.	75.0	11.5	13.5	0.0
21. Organized collective action to solve social problems.	75.0	5.8	17.3	1.9

TABLE 22--Continued

Social Principle	% A	% D	% N	% DK
22. Joint ownership of industry by employers and workers through a partnership agreement.	73.1	17.3	9.6	0.0
23. Government should be an active participant in economic affairs.	71.2	15.4	11.5	1.9
(3)[c]				
24. National and/or Cultural Socialism.	7.7	69.2	5.8	17.3
25. Social insurance provided through government legislation.	67.3	19.2	11.5	1.9
26. Individual men are necessarily the foundation, cause, and end of all social institutions.	65.4	23.1	3.8	7.7
27. Voluntary racial segregation.	23.1	63.5	13.5	0.0
28. Businesses and factories must be closed on Sundays.	61.6	17.3	21.1	0.0
29. Wages should be determined according to supply and demand.	23.2	61.5	11.5	3.8
30. State is entitled to determine the limits of the use of property.	59.6	23.1	15.4	1.9
31. Free consent theory of wages. (Employer is only obligated to pay the wages he and the employee agreed upon.)	30.8	59.6	5.8	3.8
32. Equitable distribution of wealth among all social classes.	57.7	26.9	13.5	1.9

TABLE 22--<u>Continued</u>

Social Principle	% A	% D	% N	% DK
33. Smaller organizations are to be pre-ferred to larger organizations when both function equally well.	57.7	13.5	23.1	5.8
34. Disarmament.	57.7	30.8	11.5	0.0
35. Political and economic management of economically underdeveloped countries by economically devel-oped countries.	23.2	53.8	19.2	3.8
36. Eugenics.	11.5	50.0	11.5	26.9
37. Catholics attending public schools.	28.8	46.2	23.1	1.9
38. State should not interrupt the "free play" of natural economic forces.	26.9	44.2	23.1	5.8
39. Unrestricted free trade between countries.	40.5	34.6	21.1	3.8
(4)[d]				
40. Compulsory military conscription during peacetime.	46.2	32.7	21.1	0.0
41. Social conditions limit the free exercise of the individual will.	36.5	53.8	7.7	1.9
42. Pulpit should be used for discussing economic, political, and social issues.	40.4	44.2	15.4	0.0

TABLE 22--Continued

Social Principle	% A	% D	% N	% DK
(5)[e]				
43. Superfluous income left to individual's own discretion.	69.2	11.5	15.4	3.8
44. Individualism.	75.0	17.3	1.9	5.8
45. Government subsidies to farmers to curtail "price-depressing" farm surpluses so as to stabilize the American economy.	57.8	17.3	21.1	3.8
46. Each nation-state is independently sovereign.	57.7	23.1	7.7	11.5
47. Right of property ownership contingent on its proper use.	67.3	25.0	7.7	0.0
(6)[f]				
48. Governmental authority derives its just powers from the consent of the governed.	96.2	3.8	0.0	0.0
49. Free competition and open markets.	82.7	7.7	3.8	5.8

[a]These ideas are those toward which attitudinal responses of a very large majority of teachers (over 90 per cent) conformed to Catholic social doctrine. Other social principles that fell into this category were numbers 4, 9, 14, 20, 25, 32, 33, 35, 43, 46, 47, 56, 58, 66, 81, 91, 94, 96.

[b]These ideas are those toward which responses of a sizable majority (70 to 89 per cent) conformed to social doctrine. Other principles included in this category were numbers 3, 5, 6, 15, 23, 28, 47, 50, 61, 62, 63, 75, 77, 78, 80, and 85.

[c]These ideas are those toward which a lesser majority or a plurality (40 to 69 per cent) conformed to social doctrine; however, with a sizable percentage (31 to 60 per cent) dissenting. Other principles included in this category are numbers 13, 17, 19, 29, 31, 41, 45, 52, 64, 68, 69, 70, 72, and 90.

[d]These ideas are those toward which a majority or a plurality (40 to 69 per cent) did not conform to social doctrine, even though a sizable percentage did (31 to 60 per cent). Other principles included in this category are numbers 37 and 71.

[e]These ideas are those toward which a sizable majority (70 to 89 per cent) did not conform to social doctrine. Other principles included in this category are numbers 12 and 88.

[f]These ideas are those toward which a very large majority (over 90 per cent) did not conform to social doctrine.

The responses of the teachers to the social principles listed on the Catholic Social Doctrine Index showed that for most of these ideas, a large percentage of the teachers manifested attitudes that conformed to Church teaching. However, when confronted with ideas that represented a conflict between current American social attitudes and Catholic social doctrine, many teachers identified with the values of the larger national society rather than with the values of their religious subculture. This tendency to adhere to national attitudes was apparent in those ideas toward which a majority or a sizable percentage of the teachers dissented from social doctrine (35 ideas in total). However, this deviancy from subcultural values was even more obvious concerning such ideas as "individualism" (#1); "right of property ownership and its use" (#7); "use of superfluous income"

(#10); "the origin of government authority" (#42); "free competition and open markets" (#38); "the sovereignty of nation-states" (#49); and the "allocation of farm surpluses" (#65).[11] In fact, a perusal of the attitudinal responses to the entire group of principles listed on the index indicates a strong tendency on the part of many of the teachers to manifest conservative social attitudes consistent with traditional American economic and political philosophy. This is especially noticeable in those areas where the "Christian-American conflict" is sharpest--economic affairs, the role of the government in economic life, government and law, and international relations.[12]

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[11]For Church teaching on each of these ideas, consult the following sources:
1) Individualism. "Quadragesimo Anno" Treacy, 137, 147, 149-50, 153-54.
2) Right of property ownership contingent on its proper use. Ibid., 137-38.
3) Superfluous income left to individual's own discretion. Ibid., 139.
4) Free competition and open markets. Ibid., 149-150.
5) Governmental authority derives its just powers from the consent of the governed. Cronin, Social Principles and Economic Life, 276, 285-86. Also, see: Francis J. Powers, Papal Pronouncements on the Political Order (Westminster, Md.,: Newman Press, 1952), pp. 22-25.
6) Each nation-state is independently sovereign. Cronin, 299-301.
7) Government subsidies to farmers to curtail "price-depressing" farm surpluses so as to stabilize the American economy. "Mater et Magistra" in John F. Cronin, The Social Teaching of Pope John XXIII, 51. Also, Cronin, Social Principles . . . , 357.

[12]See CSDI items in Table 22, numbers 28, 29, 30, 31, 32, 34, 35, 38, 39, 40, 44, 45, 46, 47, 48, and 49.

This identification with the value-attitude system of the
larger society concerning major social institutions reveals that
a sizeable percentage of these teachers may not be attitudinally
prepared to teach Catholic social principles dealing with certain
areas of American life, nor would they be properly oriented psy-
chologically to stimulate their students into social action to
effect the needed social changes in these areas.[13]

Familiarity with and Participation in Christian Social Action

Besides being aware of social problems and the social
philosophy that is to serve as the basis for societal reconstruc-
tion and progress, the social actionist and educator for planned
social change must also have a knowledge of and practical exper-
ience in the method and techniques required to effect this new
social order. Therefore, the teachers were asked: (1) with what
Christian (Catholic or non-Catholic) social action organizations
they were familiar, and (2) what their affiliations with these
organizations were--members, attending meetings, giving financial
contributions, serving on committees, or holding offices.[14]

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[13]What is needed before social institutions can be recon-
structed is the conviction on the part of the people concerned of
the "wrongness" of these patterns and the need for their change.
If the ideas that underlie them are accepted, then the people con-
cerned will not view them as "problematic" and in need of change;
but they will accept them as being "right," and therefore will con-
tribute to their maintenance rather than their dissolution.

[14]See pp. 19-20 of the interview schedule.

Re-clarification of the Concept of Social Action

The Dictionary of Sociology defines social action as:

> Organized effort to change social and economic institutions, as distinguished from social work or social service, the fields of which do not characteristically cover essential changes in established institutions. Social action covers movements of political reform, industrial democracy, social legislation, racial and social justice, religious freedom, and civil liberty; its techniques include propaganda, research, and lobbying.[15]

While "Christian social action" includes all aspects of the above sociological meaning, it has broader implications according to Catholic social doctrine. Not only does Christian social action seek through collective effort to change contemporary institutions according to Christian principles, it also sometimes implies--in its Catholic definition--certain phases of social work; that is, it aims to minister to the effects of social problems as well as to eradicate their causes. Therefore, even though this research study is primarily concerned with social action in its strict sociological sense, it also will take into consideration in the presentation of the material in this section, those organizations named by the teachers that are primarily engaged in social work and social welfare.[16]

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[15]Fairchild, 275.

[16]While attempts are made to categorize these groups into "social action" or "social work" organizations, it must be remembered that many of these groups are usually involved in both processes. Also, these organizations do not necessarily limit

The first question in this section (Question Q) measured how many of the teachers were familiar with Catholic social action organizations on the national, state, city, or local community level. Table 23 presents the findings. This table indicates that 85 per cent of the 52 teachers interviewed were able to name at least one Catholic social action or social work group. This included 81 per cent of the social studies teachers and 90 per cent of the religion teachers. The average number of organizations named by the 44 teachers was four. The religion teachers, on the average, were familiar with more organizations than the social studies teachers--4.0 to 3.1 for all teachers and 4.4 to 3.9 for the teachers who responded affirmatively to the question. Most groups named were national organizations followed by those on the city level. Only a few local community groups and no state groups were named.

The next question (Question R) ascertained how many of the teachers were familiar with non-Catholic social action organizations. (See Table 23.)

According to this table, less than a majority of the teachers (44 per cent) were able to identify social action

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themselves to the social action techniques of propaganda, research, and lobbying, but also include various other techniques such as street demonstrations, personal witness, legal action, etc.

associations other than Catholic ones. Of these teachers, the social studies teachers had a slightly greater familiarity with these groups than the religion teachers.

TABLE 23.--Responses of 52 Catholic high school teachers as to whether they were familiar or had affiliations with any Christian social action organizations

| | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
Response	No.	%	No.	%	No.	%
Were Familiar with Catholic Social Action Organizations						
Yes	25	80.6	19	90.5	44	84.6
No	6	19.4	2	9.5	8	16.4
Were Familiar with non-Catholic Social Action Organizations						
Yes	14	45.2	9	42.9	23	44.2
No	17	54.8	12	57.1	29	55.8
Had Affiliations with Christian Social Action Organizations						
Yes	6	19.4	6	28.6	12	23.1
No	25	80.6	15	71.4	40	76.9

The average number of non-Catholic organizations named by
the 23 teachers who answered "yes" was 2.6- 2.4 by the 14 social
studies teachers and 2.9 by the nine religion teachers.   There-
fore, even though more social studies teachers were able to iden-
tify these groups, the religion teachers were able to identify
more of them.

The teachers named a wide variety of Catholic and non-
Catholic organizations--in fact, 69 of them.[17]   These groups were
classified as follows: 41 as "social action," 15 as engaged in
"general social work," eight as involved in "educational social
work," and five as being societies for "religious instruction and
social work."[18]   Of the 41 social action groups named, 19 were
Catholic and 22 were non-Catholic; of the 28 social work organi-
zations, 14 were Catholic and 14 were Non-Catholic.

Besides being asked to identify Christian social action
groups with which they were familiar, the next question (S) dis-
covered how many of the teachers were <u>affiliated</u> with these

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[17]Actually, in answering the questions, the teachers iden-
tified 89 groups.   However, at least 20 of these 89 were neither
"social action" or "social work" groups, but were associations
engaged in charitable works, religious education, or individual
spiritual improvement.   These 21 organizations were eliminated
and are not included in the data presented in this section.

[18]These organizations were identified and classified into
these four categories on the basis of their general objectives
as stated in the <u>Catholic Almanac</u> and other sources.

organizations. Table 23 reveals that 23 per cent of the 52 teachers interviewed were affiliated with Catholic or non-Catholic social action groups in some capacity. However, as many as 77 per cent had no affiliations with any of these organizations whatsoever.

The total number of associations with which these 12 teachers had affiliation was 27 or about two groups apiece. In comparison, while both types of teachers had few contacts, more religion teachers than the social studies teachers belonged to these groups (29 per cent to 19 per cent) and had more affiliations (2.5 to 2.0).

Christian Social Action Participation Scale

A Christian Social Action Participation Scale (patterned after the Social Participation Scale of Chapin[19]) was constructed to objectively measure the affiliations of the Catholic high school teachers interviewed with Christian social action organizations. This scale (CSAPS) measured their association with these groups in five different capacities--as members, attending meetings, giving financial contributions, serving on committees, and holding offices. As such, the scale determined the degree or

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[19]Francis Stuart Chapin, Experimental Designs in Sociological Research (New York: Harper and Brothers, 1947), p. 195. The scale used in this research study is listed on p. 20 of the interview schedule.

intensity of their affiliation. To measure this intensity objectively, each "capacity of affiliation" was weighted differently in computing the individual teacher's score. Hence, the greater a teacher's participation in Christian social action, the higher would be his score on the scale.[20]

The CSAPS scores attained by the six social studies teachers who had social action contacts were 15, 7, 6, 4, 3, and 0, respectively. The CSAPS scores attained by the six religion teachers were 18, 14, 13, 11, 11, and 7, respectively. The remaining 25 social studies teachers and 15 religion teachers received scores of zero.[21]

The CSAPS mean score for the 12 teachers who had social action affiliations was 9.1, and the mean score for the entire group of teachers was 2.1. This indicates that the degree of

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[20]The scoring formula used was based on the teacher being credited with one point for being a member, two points for attending meetings, three points for giving financial contributions, four points for being a member of committees, and five points for holding any offices in the club.

[21]One teacher scored "0" on the scale because even though she was affiliated with a Christian social action group, it was a Y.C.S. group on the high school level over which the teacher served as a moderator. No points were allotted to the teachers for these types of affiliations. The aim of this study was to determine the teachers' associations with "adult" social action groups in which the teacher participated with his peers rather than with high school groups he supervised. However, for the same reasons, the teacher was credited as having a legitimate contact if he was the chaplain of an adult parish group, such as a C.F.M. group.

participation and subsequent <u>practical experience</u> in Christian
social action organizations of the 52 teachers interviewed in
this research study was very small indeed.

The mean score for the six social studies teachers was
3.6, and for the six religion teachers, 12.3. The mean scores
for the entire group of social studies teachers and religion
teachers were 1.1 and 5.8, respectively. Therefore, these fi-
gures reveal that while both groups had a minimal amount of
practical experience in social action groups, the religion teach-
ers participated to a much greater degree than the social studies
teachers.[22]

The names of the social action and social work organiza-
tions with which these 12 teachers had some type of affiliation
are shown in Table 24. This table reveals that the groups with
which the teachers had the greatest affiliation were the Sodality
of Our Lady and the Christian Family Movement. However, while
some teachers served as chaplains or moderators, the contacts
with these groups were mainly as members and attending meetings.
Only one teacher of the 52 interviewed was an officer in any

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[22]Comparison of the mean scores of the teachers according
to their personal and social characteristics was considered to be
unfruitful in view of the fact that only 12 of the teachers had
any scores at all.

Christian social action organization.[23]

TABLE 24.--Catholic and non-Catholic social action and social work organizations with which 52 Catholic high school teachers were affiliated and the types of and frequencies of these affiliations

Organization	Member	Atten-dance	Financial Contribu-tions	Member of Committees	Offices Held
Sodality of Our Lady	2	3	1	0	5
C.F.M. Groups	1	3	1	2	3
Y.C.S. Groups[a]	0	2	0	0	3
Catholic Interracial Countil	1	2	1	1	0
Cabrini Group	1	1	0	1	0
Chicago Commission on Human Relations	0	0	0	1	0
Friendship House	0	1	0	1	0
National Catholic So-cial Action Conf.	1	1	0	0	0
N.A.A.C.P.	1	0	1	0	0
Y.C.W. Groups	0	0	0	0	1
Loyola Professional Sodality	1	1	0	0	0
Grail Movement	1	1	0	0	0
Gads Hill Center	0	0	1	0	0
American Indian Society	1	0	1	0	0
Intl. Fed. of Catholic Alumni (H. S. Group)	0	1	1	0	1

[a]Not included as part of teacher's CSAPS score because it is not an adult peer group.

[23]This was as a secretary of the Sodality of Our Lady in 1962.

Summary and Conclusions

This chapter presented and analyzed the data accumulated in the research study concerning three major aspects of the Catholic teacher's role as an educator and stimulator for planned social change of the contemporary American social order—his awareness of American social problems, his knowledge of Catholic social doctrine, and his practical experience in Christian social action organizations.

First of all, concerning the teachers' <u>awareness of contemporary American social problems</u>, the following facts are evident:

1) All 52 of the teachers interviewed were of the opinion that significant changes are needed in the present American social order;

2) These teachers enumerated over 100 different kinds of problematic conditions existing in American society today that are in need of change—on the average, seven problems per teacher; and

3) On the Social Problems Index, the teachers, as a group, scored 35.7, showing that they had a <u>71 per cent awareness of contemporary American social problems</u> as listed on the index.

However, while their awareness of these problems was approximately 70 per cent, their score also revealed that they were unable to identify about 30 per cent of the problems. As such, there are certain problematic conditions in American society

today of which these teachers are not cognizant or which they do not consider to be "problems," but accept them as "amoral," "normal," or "morally right" social patterns of behavior. In either case, this manifests a certain degree of deficiency in their knowledge of social doctrine and its application to existing American social conditions.[24]

Concerning the teachers' knowledge of and attitude toward the major principles of Catholic social doctrine, their mean score on the Catholic Social Doctrine Index (69.8) indicated that they had approximately a 70 per cent knowledge of the social principles listed on this index.

Their responses to these social principles showed that toward over three-fourths of these ideas, a majority of the teachers manifested attitudes that conformed to Church teaching. However, there were as many as 45 ideas toward which at least 30 per cent of the teachers dissented from social doctrine, 14 ideas toward which from 40 to 69 per cent did not conform, and at least nine ideas toward which over 70 per cent of the teachers had attitudes that did not coincide with Catholic social teaching. This nonconformity was especially noticeable when confronted with

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[24]This approximate 30 per cent deficiency also becomes apparent through an analysis of the teachers' mean score on the Catholic Social Doctrine Index (69.8).

principles that represented a <u>conflict</u> between current American social attitudes and Catholic social doctrine--especially in the areas of economic affairs, the role of the government in economic life, government and law, and international relations. In these cases, many teachers identified with their national group rather than with their religious subgroup. Therefore, a sizeable percentage of these Catholic high school teachers <u>do not appear to be</u> <u>attitudinally prepared</u> to teach Catholic social principles as related to certain aspects of American life; and much less are they oriented to stimulate their students to participate in Christian social action to effect changes in these areas.

However, it cannot be denied (as the facts reveal), that the 52 teachers, as a group, had a <u>70 per cent knowledge of the</u> <u>major principles of Catholic social doctrine</u> as covered in the research instrument. Conversely, however, it must also be stated that these teachers lacked familiarity with approximately 30 per cent of these principles.[25]

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[25]Actually, since there is a similarity between many American social ideals and Catholic social doctrine, there is no way of determining on what basis the teachers evaluated the social principles listed on the Catholic Social Doctrine Index--according to American or Christian beliefs. However, regardless of the criteria of their evaluation, the teachers' performance on the index revealed that 70 per cent of their attitudes were consistent with Catholic social thought. But the obvious tendency to identify with American ideas, when these and Christian principles were in conflict, solidifies the conclusion that the teachers lacked familiarity with at least 30 per cent of the Catholic social principles listed on the index.

Comparison of SPI and CSDI Scores, Social Studies and Religion
Teachers, and Teachers Categorized According
to the Variables Studied

A comparison of the mean scores on the Social Problems

Index and the Catholic Social Doctrine Index indicates that the

teachers' awareness of contemporary American social problems and

their knowledge of Catholic social doctrine (as listed on these

indices) was about the same--approximately 70 per cent. See

Table 25.

TABLE 25.--Comparison of the mean scores and standard deviations
attained by 52 Catholic high school teachers on the Social Prob-
lems Index (SPI) and the Catholic Social Doctrine Index (CSDI)[a]

| Item | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	SPI	CSDI	SPI	CSDI	SPI	CSDI
Mean Score	72.4	68.0	69.8	71.3	71.4	69.8
Standard Deviation	12.4	10.4	8.4	7.4	11.2	9.5

[a]The mean and the standard deviation for the SPI scores
presented here have been multiplied by two because the number of
items on the SPI was one-half the number of items on the CSDI.

This similarity between awareness of social problems and

knowledge of social doctrine is understandable in view of the

fact that the identification of "social problems" is based upon

a system of values, i.e., a social philosophy. Unless one knows Catholic social principles, he will not be able to identify those conditions in society that are contrary to them and therefore to be considered "problematic."[26]

Concerning the 31 social studies teachers and the 21 religion teachers, the figures show that their performance was about the same on both tests; however, with the social studies teachers having a greater awareness of contemporary problems (72 per cent to 70 per cent), and the religion teachers having a greater knowledge of social doctrine (71 per cent to 69 per cent).

A comparison of the SPI mean scores and CSDI mean scores of the teachers categorized according to the variables studied also shows marked similarities. (See Tables 18 and 21.) Both concerning the awareness of social problems and familiarity with Catholic social principles, the rural-born teachers, religious-

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[26]However, as stated before, the evaluation of the social conditions listed on the index as "problems" may have been done not on the basis of Catholic social thought, but on the basis of democratic social principles. Since there is a marked convergence between these two philosophies, there is no clear-cut way of telling if the evaluation of the teachers was due to their socialization in Catholic social teaching or to their exposure to democratic social ideas. But where contradictions did exist between these ideologies or between current American attitudes and Christian ideals, (as pointed out before) there was a definite tendency to identify with national attitudes rather than with religious ones.

teachers, teachers between 30 and 39 years of age, teachers with 46 hours or more of graduate study, and teachers with 6 to 10 years of teaching experience scored the highest. The only differences occurred concerning the sex variable and social class orientation. The male teachers scored higher on the SPI, while the female teachers scored higher on the CSDI; and the Class III teachers scored the highest on the SPI, while the Class II teachers scored the highest on the CSDI. However, not only did the types of teachers listed above rate first on both indices, the pattern of rank order was about the same.

Concerning the teachers' familiarity with Christian social action and social work organizations, it was found that 85 per cent of the teachers were familiar with Catholic groups of this type (on the average, five per teacher), and 44 per cent were familiar with non-Catholic groups (on the average, 2.6 per teacher).

However, regarding the teachers' participation in these Christian social action organizations, the following facts were discovered. (1) Only 23 per cent of the teachers had any affiliations with these groups--as members, attending meetings, giving financial contributions, serving on committees, and/or holding offices; (2) when rated according to the Christian Social Action Participation Scale, the 12 teachers who had contacts had a mean score of 9.1; (3) the affiliations of these 12 teachers were

primarily as members and attending meetings; and (4) while nine of them were group chaplains or moderators, only one of the teachers was an officer in any of these organizations.

Therefore, it can be ascertained that while four in five of the 52 teachers interviewed were familiar with at least one Catholic social action or social work organization, less than one-half of them were able to name any non-Catholic groups; and furthermore, only about one-fourth of these teachers had any affiliations with these groups in one capacity or another. As such, over three-fourths of the teachers interviewed had no practical experience in Christian social action organizations; and therefore they were not in a position to communicate to their students the operational procedures and techniques of these types of associations. Furthermore, the CSAPS mean score of the few teachers who did participate in social action groups (9.1) demonstrated that the degree of their involvement was, in itself, rather small.

In comparing the teachers separated according to subject taught, it was found that, generally speaking, the 21 religion teachers had greater familiarity with and were more involved in Christian social action organizations than the 31 social studies teachers. This conclusion is based on the following evidence: (1) More religion teachers were able to name Catholic social action or social work groups--90 per cent to 81 per cent for the

social studies teachers (however, slightly more social studies
teachers were able to identify non-Catholic groups, 45 per cent
to 43 per cent); (2) the religion teachers excelled in the aver-
age number of associations named--4.4 Catholic and 2.9 non-Cath-
olic groups as compared to 3.9 Catholic and 2.4 non-Catholic for
the social studies teachers; (3) more religion teachers had af-
filiations with these groups and had contacts with more groups
than the social studies teachers (29 per cent and 2.5 average to
19 per cent and 2.0 average); and (4) their mean scores on the
CSAPS showed that, of those teachers who had contacts, the reli-
gion teachers participated in these groups to a much greater de-
gree than the social studies teachers (5.8 to 1.1).

Therefore, the conclusions presented for these three major
aspects of the Catholic teacher's role as an educator for Christ-
ian social action can be summed up in the following statement:

While the 52 teachers interviewed in this research study
had approximately a 70 per cent awareness of contemporary Amer-
ican social problems (as listed on the SPI) and a 70 per cent
knowledge of Catholic social principles (as listed on the CSDI),
less than one-fourth of them had any practical experience in
existing Christian social action organizations.

CHAPTER IX

TEACHERS' EDUCATION OF STUDENTS IN CATHOLIC SOCIAL DOCTRINE, AMERICAN SOCIAL PROBLEMS, AND CHRISTIAN SOCIAL ACTION

Introduction

This chapter presents and analyzes the data accumulated concerning the 52 Catholic high school teachers' education of students in Catholic social doctrine, contemporary American social problems, and Christian social action.

It is a major hypothesis of this research study that in private schools--created and controlled by a societal subgroup whose values are somewhat at variance with the larger society and which explicitly advocates social reconstruction--the teacher will function to effect planned social change of the larger society. In fulfilling his role obligations as an educator and stimulator for planned social change, the teacher will educate his students in a definite social philosophy for a new social order, will make them aware of existing social problems, and will socialize them in the method and techniques of social action.

To ascertain if these Catholic teachers were conforming to their role expectations, they were asked certain questions to determine: (1) if they were teaching Catholic social doctrine

to their students, (2) if they were making their students aware
of problematic American social conditions, and (3) if they were
impressing upon their students the need to change these proble-
matic conditions by having them participate in class-initiated
group activities or in existing Christian social action organiza-
tions to help improve society.[1]

Education in Catholic Social Doctrine

The first part of this section of the interview schedule
sought to discover if, how, and to what degree Catholic teachers
were educating their students in Catholic social doctrine. The
first question (T) asked if the teachers were currently using any
materials dealing with social doctrine--such as books, periodi-
cals, pamphlets, or papal encyclicals--in teaching their classes.
The responses to this question are revealed in Table 26.

According to Table 26, 42 per cent of the 52 teachers in-
terviewed were currently using social doctrine materials in teach-
ing their classes, while 58 per cent of them were not. These
teachers included 45 per cent of the social studies teachers and
38 per cent of the religion teachers. The average number of ma-
terials used (by the 22 teachers, who used these sources) was al-
most five apiece--5.4 for the 14 social studies teachers and 3.6
for the eight religion teachers. These materials included 33

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[1]See pp. 21-25 of the interview schedule.

books, 29 periodicals, 42 papal social encyclicals, and one

pamphlet.

TABLE 26.--Responses of 52 Catholic high school teachers as to
whether their classes were currently using any materials dealing
with Catholic social doctrine

	Teachers					
	Social Studies		Religion		Total	
Response	No.	%	No.	%	No.	%
Yes	14	45.2	8	38.1	22	42.3
No	17	54.8	13	61.9	30	57.7
Total	31	....	21	....	52	....

The second question (U) attempted to determine how many

of the teachers taught Catholic social doctrine as an integral

part of the course material. While the question, as stated on

the interview schedule, differentiated only between those who did

and those who did not, responses made by the teachers during the

interviews allowed them to be placed into three categories: (1)

those teachers who taught social doctrine as an integral part of

the course material, (2) those teachers who taught social doctrine

indirectly and/or incidentally, and (3) those teachers who did

not teach social doctrine at all. These data and their appropriate

definitions are presented in Table 27.

The information in this table reveals the claim that 46 per cent of the teachers taught Catholic social doctrine as an integral part of the course material; 42 per cent taught social doctrine indirectly and/or indidentally; and 12 per cent did not teach it at all. A strikingly greater percentage of social studies teachers than religion teachers (14 per cent) taught social doctrine as an integral part of the course material. However, only 5 per cent of the religion teachers did not teach social doctrine at all as compared to 13 per cent of the social studies teachers.

The general method used by the history teachers who taught social doctrine as an integral part of the course material was for the teacher to consciously formulate social doctrine as a part of the subject lesson plan and to integrate Catholic social principles into the class discussion and analysis of historical events and issues. In most cases, the teacher also incorporated social doctrine with the discussion of current social problems and affairs--usually once a week. As such, the teacher morally evaluated historical and contemporary conditions in the light of Christian principles. Papal social encyclicals and Catholic periodical articles were the major sources of reference used when treating these topics. A few teachers also used books.

The general method used by the sociology and social

TABLE 27.--Responses of 52 Catholic high school teachers as to whether they taught Catholic social doctrine as an integral part of the course material, indirectly and incidentally, or not

| Item | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Taught social doctrine as an integral part of the course[a]	16	51.6	8	38.1	24	46.2
Taught social doctrine indirectly and/or incidentally[b]	11	35.5	12	57.1	23	42.3
Did not teach social doctrine[c]	4	12.9	1	4.8	5	11.5
Total	31	....	21	....	52	....

[a]To teach Catholic social doctrine as an integral part of the course material means to consciously formulate it as a part of the subject lesson plan and to teach it as a major part of the course material, usually through the use of social doctrine books, papal social encyclicals, periodicals, pamphlets, or other sources used as basic subject tools or as references.

[b]To teach Catholic social doctrine indirectly and/or incidentally means to make moral evaluations of certain historical events and issues (and sometimes contemporary events and issues; when necessary (for social studies teachers); or to apply some Christian moral principles to present-day social conditions on occasion (for religion teachers). In either case, social doctrine is not consciously formulated as a part of the subject lesson plan, but is treated extemporaneously and usually only at certain times.

[c]Not to teach Catholic social doctrine means not to make any (or very few) references to Catholic social principles in the discussion of the subject matter. For the social studies teachers, this would imply the lack of moral evaluation of historical and contemporary social conditions; and for the religion teachers, it would mean the habit of not making any application of Christian moral principles to present-day social conditions and problems.

problems teachers was for the teacher to use a textbook (e.g., The Common Good), which integrated social doctrine in it, as the basic source material and guideline for the course. In most cases, papal social encyclicals (especially Rerum Novarum, Quadragesimo Anno, and Mater et Magistra) were also used as supplementary material to treat the specific social problems discussed in more detail. In some cases, the teachers also had their students write reports on social problems, go on trips to observe social ills or organizations that deal with them, report on Catholic social action agencies, and/or engage in social work projects.

Among the eight religion teachers who taught social doctrine as an integral part of the course material, four different methods were used. Three religion teachers attempted to make their students aware of social problems and to get them involved in applying social doctrine through action, by having them participate in such activities as library research or field interviews on social problems, social work projects, reports on social action agencies, home visits, tours to observe social ills, etc. These teachers used books, periodical articles, and papal social encyclicals as supplementary and reference material. Two religion teachers reported consistently making applications of Christian principles to contemporary social conditions. However, they did not use any specific social doctrine materials as references.

One religion teacher had her students bring in current news items (once a week), and then the class would evaluate them (through the use of references) on the basis of Christian principles. Two religion teachers integrated social doctrine into the subject lesson plan by setting aside a certain part of the semester to discuss and analyze social problems. Their students were also required to do research reports on these problems. One teacher did not use any specific instruments to do this, while the other teacher used a specially prepared 56-page mimeographed manuscript on race relations and articles from the Catholic periodical America as source materials for class discussion.

Eleven social studies teachers and 12 religion teachers taught Catholic social doctrine only indirectly and incidentally when the occasion arose. Nine of the 11 social studies teachers who taught social doctrine in this manner were history teachers. These teachers, while they did not teach social doctrine as an integral part of the course material, did refer to it when discussing certain historical events and issues (and sometimes contemporary events and issues) that required a moral evaluation on the basis of Christian principles. Their instruction was extemporaneous rather than consciously formulated in the subject lesson plan through the use of social doctrine materials. The two other social studies teachers (a civics and a social problems teacher) also made some references, on occasion and when

necessary, to Christian principles in the discussion of their sub-
ject matter.

Twelve religion teachers also taught Catholic social doc-
trine indirectly and incidentally. For example, when a class
discussion ensued concerning current social issues, the teacher
would point out the Christian interpretation, or when discussing
the moral principle of justice, applications to present-day so-
cial conditions would be made.

The remaining five teachers (four social studies and one
religion) stated that they did not make any (or very few) refer-
ences to Catholic social doctrine at all in the discussion of the
subject matter. For the social studies teachers, this involved a
lack of moral evaluation of historical and contemporary social
conditions, and for the religion teachers, it meant the practice
of not making any application of Christian moral principles to
existing social conditions and problems.

The objective of the next question (V) was to discover if
the teachers were teaching Catholic social doctrine in such a way
that their students would be likely to conclude that there is a
conflict between certain social conditions in American society
and a social order based on Christian principles. The responses
to this question are shown in Table 28.

According to this table, it can be seen that over three-
fourths of the teachers interviewed claimed that they taught

social doctrine in this way. Of this group, 77 per cent of the
social studies teachers thought they made their students aware
of this "Christian-American conflict," as did 81 per cent of the
religion teachers.

Table 28.--Responses of 52 Catholic high school teachers as to
whether they taught Catholic social doctrine in such a way that
their students would be likely to conclude that there is a con-
flict between certain social conditions in American society and
a social order based on Christian principles

Response	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Yes	24	77.4	17	81.0	41	78.8
No	7	22.6	4	19.0	11	21.2
Total	31	....	21	....	52	....

The teachers were also asked to explain the methods they
used to bring out this conflict. These methods are depicted in
Table 29.

This table demonstrates that the methods used most fre-
quently to point out the Christian-American conflict were: (1)
explaining the moral implications of social problems, (2) empha-
sizing the unchristian, materialistic, and secularistic culture

TABLE 29.--Major methods by which 52 Catholic high school teachers taught Catholic social doctrine so as to make their students aware of the conflict between certain social conditions in American society and a social order based on Christian principles[a]

Method	All Teachers	
	No.	%
By explaining the moral implications of social problems, i.e., getting students to conclude that social problems are moral problems.	24	46.2
By emphasizing the unchristian, materialistic, or secularistic culture of American society, by stressing the dichotomy of American and Christian values, and/or by communicating to the students that "something is wrong" with American society.	22	42.3
By morally evaluating contemporary American social conditions according to Christian principles, either by applying social doctrine to existing social conditions or by analyzing present-day social conditions or behavior and contrasting them with Christian teaching.	20	38.5
Teacher believes students are aware of the conflict already as reflected in their knowledge of some of the major social problems of the day; teacher sharpens their awareness of this conflict through a more intensive analysis of these problems.	11	21.2
By stimulating students to express their attitudes toward contemporary social conditions, problems, and issues; and then evaluating these attitudes to see if they coincide with Catholic social doctrine.	6	11.5
By teaching students the critical technique: observe, judge, and act.	5	9.6

[a]It is noteworthy that many of the teachers used more than one method in teaching social doctrine to show this conflict.

or "wrongness" of American society, and (3) morally evaluating contemporary American social conditions according to Christian principles.

However, the use of these methods and the fact that 79 per cent of the teachers taught social doctrine so as to make their students cognizant of a "Christian-American conflict" does not necessarily mean that all 41 of these teachers were in agreement as to the degree of this conflict. As Table 30 reveals, this was not the case. Actually, only 19 per cent of the 52 teachers interviewed were of the opinion that there is a major conflict between most American social conditions and a social order based on Christian principles. These teachers felt that there is something "definitely wrong" with the American social order as a whole, as reflected in its unchristian, materialistic, and secularistic culture. These teachers included 16 per cent of the social studies teachers and 24 per cent of the religion teachers. As such, these 10 teachers (as they were psychologically aware of a deep conflict between the two social orders) were the only ones who were attitudinally prepared and motivated to educate their students for a major reorganization of existing American social institutions according to Christian principles.

However, most of the other teachers (69 per cent) felt that while there is no major Christian-American conflict, there are certain significant problematic areas in American society

TABLE 30.--Number and percentage of 52 Catholic high school teachers who had different opinions concerning the degree of conflict between the American social order and a social order based on Christian principles

Item	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Believes that there is a major conflict between most American social conditions and a social order based on Christian principles, and therefore, that something is definitely wrong with the American social order as reflected in its unchristian, materialistic, and secularistic culture.	5	16.1	5	23.8	10	19.4
Believes that there is no major conflict between the existing American social order and a social order based on Christian principles, but that there are certain significant problematic areas in American society that are contrary to Christian principles and therefore in need of change and improvement.	22	71.0	14	66.7	36	69.2
Believes that most conditions in American society and a social order based on Christian principles are not in conflict, but in harmony; or that present-day social problems are mainly due to individual abuses.	2	6.5	1	4.8	3	5.7
Unclassified.	2	6.5	1	4.8	3	5.7

that are contrary to Christian principles and therefore in need
of change and improvement. As such, these 38 teachers were atti-
tudinally prepared and motivated to stimulate their students to
change only those American social institutions and conditions
that they considered to be "social problems."[2]

From these facts, it can be seen that four in five of the
teachers interviewed (including the 11 per cent who felt that
there was no Christian-American conflict whatsoever or were listed
as "unclassified") apparently were not aware of any major con-
flict; they made their students aware of a conflict only in rela-
tion to "social problems." In this respect, it can be stated
that these teachers were not concerned with, nor did they teach
their students about, an extensive reorganization of contemporary
American social institutions according to Christian principles,
but merely made them aware of certain individual social problems
that were in need of "solution," and toward which the students
might contribute.

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[2]The "opinions" of the teachers concerning the degree of
Christian-American conflict are not all based on direct statements
made by the teachers to the researcher. Those that felt that a
major conflict exists are. However, it is logical to deduce that
if a teacher said that significant changes are needed in the pre-
sent American social order and also stated that he made his stud-
ents aware of a Christian-American conflict, he himself must be-
lieve that such a conflict existed. As such, any teachers, who
did not make verbal statements but responded affirmatively to
Questions P and V on the interview schedule, was classified into
this category.

Education in Christian Social Action

Besides determining (1) if the teachers taught social doc-
trine in their classes and (2) if they taught it in such a way
that their students would be likely to become cognizant of a con-
flict between certain social conditions in American society and a
social order based on Christian principles, the next question (W)
sought to ascertain if the teachers impressed upon their students
the need to change these problematic conditions and make the Amer-
ican society more conformable to the ideal Christian social order.
The purpose of this question was to see if these teachers were
stimulating their students for social action activities and pro-
jects.   The responses to this question are presented in Table 31.

TABLE 31.--Responses of 52 Catholic high school teachers as to
whether they impressed upon their students the need for social
change

Response	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Yes	25	80.6	16	76.2	41	78.8
No	6	19.4	5	23.8	11	21.2
Total	31	....	21	....	52	....

According to this table, 79 per cent of the teachers interviewed claimed that they <u>impressed</u> upon their students the <u>need to change</u> problematic American social conditions while 21 per cent of them did not. These teachers included 81 per cent of the social studies teachers and 76 per cent of the religion teachers.

However, while over three-fourths of the teachers claimed that they impressed upon their students the need to change American society and make it more conformable to the ideal Christian social order, the <u>methods</u> of impressing them varied considerably. The two major categories included "verbal stimulation" and "learning through action." The number and percentage of teachers classified into each of these categories are shown in Table 32. This table demonstrates that only 38 per cent of all the teachers interviewed (or one-half of the teachers responding "yes" to question W) impressed upon their students the need to change the contemporary social order through <u>actual participation</u> in various kinds of individual and/or social undertakings. In this manner, they attempted to <u>show their students ways</u> by which they could help to deal with social problems and to improve society by learning through action. However, the other half of the teachers responding "yes" (or 40 per cent of all the teachers) impressed upon their students the need for social change only through <u>verbal</u> stimulation. Never did they actually develop their students'

TABLE 32.--Number and percentage of 52 Catholic high school teachers who used verbal stimulation (only) or learning through action methods to impress upon their students the need to change problematic social conditions and make the American society more conformable to the ideal Christian social order[a]

Item	Teachers					
	Social Studies		Religion		Total	
	No.	%	No.	%	No.	%
Teachers who sought to stimulate by exhorting, advising, encouraging, or some other method of verbal stimulation.	12	38.7	9	42.9	21	40.4
Teachers who had their students actually participate in various kinds of individual and/or social undertakings (learning through action).	13	41.9	7	33.3	20	38.5[b]
Teachers who did not impress upon their students in any way of the need to change problematic social conditions.	6	19.4	5	23.8	11	21.1

[a]No attempt is made here to evaluate whether the means of action proposed or implemented by the teachers can actually change problematic social conditions. As such, the above activities include all kinds of individual and group action, including such charitable and social work activities as clothing, food, and toy drives, home visits, visits to old peoples' homes and mental institutions, plus more legitimate social action activities. The differentiation presented here is merely one of verbal stimulation versus actual participation. Consult Table 32 for the various kinds of student activities.

[b]This figure includes the eight teachers who had only one class project during the entire school year--four of whom had as this project their students writing a letter to a public official.

skills of social action by getting them involved in these activities. In this respect, actual participation in these activities was left to the individual student's initiative.

The various techniques used by both those teachers who verbally stimulated their students to act to promote social change and those teachers who actually lead their students into ways by which they could help change society are depicted in Table 33.

An analysis of Table 33 demonstrates that the major technique by which these teachers sought to impress upon their students the need to change problematic social conditions and to make the American society more conformable to the ideal Christian social order was to exhort them to practice Christian social principles as individuals in their daily lives and to give personal example to others. Through this means these teachers believed that society would be improved. This was the only technique used by a substantial number (42 per cent) of the teachers interviewed. Other techniques listed were used only by a rather small percentage of teachers (not over 25 per cent). This held true for both those teachers who sought to stimulate their students into activities to promote social change verbally and those who tried to get them involved in social action. It can easily be seen that many of the teachers interviewed did little to stimulate their students to action to promote social change, outside of telling them of the need and exhorting them to practice Christian social principles as

TABLE 33.--Major techniques used by 52 Catholic high school teachers to impress upon their students the need to change problematic social conditions and to make the American society more conformable to the ideal Christian social order

Technique Used	All Teachers			
	Yes	%	No	%
By Verbal Stimulation (only)				
Exhorted students to practice Christian social principles as individuals in their daily lives and to give personal example to others, thereby improving society.	22	42.3	30	57.7
Advised students to engage in various charitable and social work activities, e.g., food and clothing drives, visits to old peoples' homes and mental institutions, etc.	2	3.8	50	96.2
Suggested that students write letters to newspapers, magazines, and public officials to voice their opinion against social evils.	12	23.1	40	76.9
Motivated students to discuss ways by which problematic social conditions can be changed by themselves and by adults, and encouraged them to participate in appropriate action on their level.	8	15.4	44	84.6
Told students about existing social work organizations and invited them to attend their meetings and/or to participate in their projects, e.g., baby-sitting, food baskets on holidays, clothing and food drives, visits and assistance in old peoples' homes and mental institutions, etc.	3	5.8	49	94.2

TABLE 33--Continued

Technique Used	All Teachers			
	Yes	%	No	%
By Verbal Stimulation (only)				
Told students about existing Christian social action organizations and invited them to attend their meetings and/or to participate in their projects.	13[b]	25.0	39	75.0
Advised students to participate in direct-action methods to change society, i.e., picketing, street demonstrations, distributing literature, etc. when the occasion arises.	5	9.6	47	90.4
Other methods.	5	9.6	47	90.4
By Actual Participation (Learning Through Action)				
Had students engage in various class-initiated charitable and social work activities as a group or individually, e.g., caring for poor children, food and clothing drives, visits and assistance in old peoples' homes, mental institutions, and hospitals, etc.	8	15.4	44	84.6
Had students attend meetings and/or participate in existing social work organizations and their projects, e.g., food baskets, clothing and food drives, home visits, visits to old peoples' homes, volunteer work in hospitals, etc.	5	13.5	45	86.5
Had students write letters as class projects to public officials, newspapers, and magazines against social evils.	9	17.3	43	82.7

TABLE 33--Continued

Technique Used	All Teachers			
	Yes	%	No	%
By Actual Participation (Learning Through Action)				
Had students attend the meetings and/or participate in existing Christian social action organizations and their projects, e.g., distributing literature, attending lectures and discussions, clerical work, etc.	10[c]	19.2	42	80.8
Had students participate in direct-action methods to change society, i.e., picketing, street demonstrations, distributing pamphlets, etc.	0	0.0	52	100.0
Other methods.[d]	4	7.7	48	92.3

[a]In all of these cases of verbal stimulation, actual participation was left to the initiative of the individual student.

[b]This figure equals the total number of teachers who told their students about existing social action organizations and invited them to attend their meetings and/or to participate in their projects (i.e., the teachers who answered "yes" to question Y and Z on the interview schedule)

[c]This figure equals the total number of teachers who told their students about existing social action organizations, invited them to attend their meetings and/or to participate in their projects, and also had some of their students participating in these groups (i.e., the teachers who answered "yes" to questions X, Y, and Z.).

[d]It is noteworthy that many of the teachers used more than one technique.

individuals in their daily lives and to give personal example to others.

In fact (as pointed out before), only 38 per cent of the teachers actually got their students to participate in some kind of activity to deal with social problems and help improve society. But, except for 19 per cent of the teachers who motivated their students to attend the meetings and/or assist in the projects of some existing Christian social action organizations, the other teachers had their students participate mainly in various charitable and social work activities--such as food and clothing drives, visits to old peoples' homes and mental institutions, caring for poor children, volunteer work in hospitals, etc., or writing letters against social evils to public officials, newspapers, and magazines. Therefore, it can be seen that only 19 per cent of the 52 teachers interviewed got their students involved in existing Christian social action organizations to effect planned social change of American society. The other 81 per cent of the teachers, while many of them did try verbally to impress upon their students the need for social change, did not "show their students ways" by which they could help change society by learning through action; or the activities into which they directed their students could not legitimately be called Christian social action, i.e., organized group action aimed at solving social problems and reorganizing existing social institutions

according to Christian principles. Also, it is important to point out that only 10 per cent of the teachers advised their students to participate in direct-action methods to change society.

The next part of the interview schedule (questions Y and Z) sought to discover (1) how many of the teachers actually told their students about existing Christian social action and social work organizations, (2) the organizations with which these teachers made their students familiar, (3) how many of the teachers invited their students to attend their meetings and/or participate in their projects, and (4) the organizations and types of projects toward which the teachers directed their students. Some of this information is reported in Table 34.

From this table, it can be seen that slightly over one-half of the teachers (54 per cent) told their students about Christian social action and social work organizations. This included 52 per cent of the social studies teachers and 57 per cent of the religion teachers. These 28 teachers told their students about, on the average, five organizations.

However, not all of the teachers who told their students about the existence of these organizations invited them to attend their meetings and/or to participate in their projects. As Table 34 shows, 25 per cent of the teachers interviewed did, but 75 per cent did not. Of the social studies teachers, 26 per cent responded affirmatively; and of the religion teachers, 24 per cent.

These teachers invited their students to participate in, on the average, three groups.

TABLE 34.--Responses of 52 Catholic high school teachers as to whether they told their students about existing social action or social work organizations and invited them to attend their meetings and/or to participate in their projects

| Response | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Told Students About Existing Social Action or Social Work Organizations						
Yes	16	51.8	12	57.1	28	53.8
No	15	48.4	9	42.9	24	46.2
Invited Students to Attend Their Meetings and/or Participate in Their Projects						
Yes	8	25.8	5	23.8	13	25.0
No	23	74.2	16	76.2	39	75.0

A comparison of social studies and religion teachers reveals that more religion teachers made their students aware of Christian social action and social work organizations; but, as noted above, slightly more social studies teachers invited their

students to become involved in them.

The 28 teachers made their students familiar with 51 different groups--32 social action and 19 social work. However, the students were invited to participate in only 22 of these groups. The names of the organizations about which the teachers told their students and recommended for their involvement are listed in Table 35.

The organizations with which the largest proportions of teachers (between 6 and 23 per cent) made their students familiar included: the Christian Family Movement, Y. C. S., Y. C. W., P. A. V. L. A., Peace Corps, Friendship House, and the Catholic Interracial Council. Less than 6 per cent of the teachers told their students about any other groups. However, even smaller percentages of teachers invited their students to participate in these organizations. The major ones included: Y. C. S. (10 per cent of the teachers), Friendship House (6 per cent), Catholic Interracial Countil (6 per cent), Y. C. W. (4 per cent), Christian Family Movement (4 per cent), John Ryan Forum (4 per cent), International Catholic Auxiliaries (4 per cent), Grail Movement (4 per cent), and eight others (2 per cent each). Four per cent of the teachers also tried to urge student participation in the B. V. M. Sodality and 2 per cent of the teachers each in five others.

TABLE 35.--Names of Christian social action and social work organizations with which 52 Catholic high school teachers made their students familiar and recommended for student participation

Names of Organizations	All Teachers	
	No.	%

Mentioned to Students

Social Action

Christian Family Movement	12	23.1
Young Christian Students	10	19.2
Young Christian Workers	10	19.2
Peace Corps	6	11.5
Friendship House	6	11.5
Catholic Interracial Council	5	9.6
Cana Conference	3	5.8
National Council of Catholic Women	2	3.8
Northwest Community Organization	2	3.8
Southwest Community Organization	2	3.8
Grail Movement	2	3.8
Chicago Commission on Human Relations	2	3.8
Chicago Inter-Student Catholic Action	2	3.8
John Ryan Forum	2	3.8
International Catholic Auxiliaries	2	3.8
Others (one teacher each)	17	32.7

Social Work

Papal Volunteers to Latin America	7	13.5
B. V. M. Sodality	3	5.8
Society of St. Vincent de Paul	2	3.8
Marillac Center	2	3.8
Knights of Columbus	2	3.8
Others (one teacher each)	14	26.9

TABLE 35--Continued

Names of Organizations	All Teachers	
	No.	%

Recommended for Student Participation

Social Action

Young Christian Students	5	9.6
Friendship House	3	5.8
Catholic Interracial Council	3	5.8
Young Christian Workers	2	3.8
Christian Family Movement	2	3.6
John Ryan Forum	2	3.8
International Catholic Auxiliaries	2	3.8
Grail Movement	2	3.8
Others (one teacher each)	8	15.4

Social Work

B. V. M. Sodality	2	3.8
Others (one teacher each)	5	9.6

The types of social action and social work activities in which the 52 teachers invited their students to participate are presented in Table 36. As can be seen from this table, the major activities recommended included attending meetings (21 per cent); attending lectures or discussions on Catholic social doctrine, social problems, and social action (14 per cent); interracial home visits (8 per cent); babysitting (6 per cent); clerical work (4

per cent); programs against indecent literature and dress (4 per cent); and Christmas baskets for the poor (4 per cent).

TABLE 36.--Types of social action and social work activities in which students of 52 Catholic high school teachers were invited to participate

	All Teachers	
Type of Activity Recommended	No.	%
Social Action		
Attend Meetings	11	21.1
Lectures and discussions on Catholic social doctrine, social problems, and social action	7	13.5
Interracial home visits	4	7.7
Clerical work	2	3.8
Programs (e.g., letter writing) against indecent literature and dress	2	3.8
Others (one teacher each)	10	19.2
Social Work		
Babysitting	3	5.8
Christmas baskets for the poor	2	3.8
Others (one teacher each)	6	11.5

However, telling the students about certain social action and social work organizations and inviting them verbally to participate in their projects does not necessarily guarantee that these students will participate in these groups; it merely makes them aware of their existence. Therefore, it was necessary to

find out (Question X) how many of the teachers had students ac-
tually participating in these social action and social work
groups, the organizations in which these students participated,
the percentage of students participating, and the kinds of pro-
jects or activities in which they were involved.   These data are
presented and analyzed in the succeeding paragraphs.   The first
part of this information is depicted in Table 37.

TABLE 37.--Responses of 52 Catholic high school teachers as to
whether any of their students were participating in existing
        Christian social action or social work organizations

| | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
Responses	No.	%	No.	%	No.	%
Yes	18	58.1	11	52.4	29	55.8
No	13	41.9	10	47.6	23	44.2
Total	31	....	21	....	52	....

This table reveals that 56 per cent of the teachers inter-
viewed stated that they had students participating in social ac-
tion or social work organizations while 44 per cent did not.   Of
this group, slightly more social studies teachers had students
participating than religion teachers (58 per cent to 52 per

cent).[3]

The average number of associations in which these 29 teachers' students were involved was about two each (and one each for the entire group of 52 teachers). For all the social studies teachers and all the religion teachers, the average was about the same--one (.9 and 1.1). These students participated in 17 different organizations. The names of these groups are indicated in Table 38.

The most "popular" social action group was the Young Christian Students. Twenty-nine per cent of the teachers interviewed

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[3]While the information presented here may appear contradictory--in the sense that while 54 per cent of the teachers told their students about Christian social action and social work groups, and 25 per cent invited them to participate in their projects, yet 56 per cent of the teachers claimed to have students actually participating in these organizations--it must be noted that the involvement of students in these groups was not necessarily due to the class teacher's motivation. Some of these activities or projects in which these students participated was due to their own initiative or was the result of programs directed by extracurricular organizations in the school. It is to be remembered, as stated before, that only 10 or 19 per cent of the teachers interviewed had actually stimulated their students into becoming involved in Christian social action organizations, by telling their students about these groups, by inviting them to participate in their projects, and by actually having some of their students participating in these groups. These 10 teachers are the only ones who responded "yes" to questions X, Y, and Z. This suggests that the participation of their students in these groups was due to these teachers' motivation. However, the information presented here will identify the organizations and activities in which the students participated and the percentage of students participating, not only for these 10 teachers, but for all 29 of the teachers who responded affirmatively to Question X.

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had some students participating in this organization. The percentage of teachers who had some students participating in other groups was rather small--8 per cent in C. I. S. C. A., 8 per cent in high school interracial groups, 4 per cent in Friendship House, and 10 per cent in other groups combined. The teachers also had some students participating in groups mainly involved in social work--17 per cent in the B. V. M. Sodality, 6 per cent each in Marillac House and Third Order groups, 4 per cent in Rendu House,[4] and 8 per cent in other groups combined. Hence, these data reveal that the only groups in which a significant, even though a rather small, percentage (over 10 per cent) of teachers had some students participating were the Young Christian Students groups and the B. V. M. Sodalities.

The percentages of high school students involved in these social action and social work organizations are depicted in Table 39. This table reveals that only one teacher had more than 25 per cent of his students participating in Christian social action and social work organizations. The average percentage of students participating in these groups for the teachers who responded "yes" to the question was approximately 13 per cent. The overall percentage of students participating for all 52 teachers interviewed was about 6 per cent. The 21 religion teachers, taken as

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[4] Rendu House is an "outpost" of Marillac House in Rockwell Gardens Housing Project.

TABLE 38.--Names of Christian social action and social work organization in which high school students participated and the number of teachers whose students participated in each group

Names of Organizations Involving Students	All Teachers	
	No.	%
Social Action		
Young Christian Students	15	28.8
Chicago Inter-Student Catholic Action	4	7.7
High School Interracial Groups	4	7.7
Friendship House	2	3.8
Others (one teacher each)	5	9.6
Social Work		
B. V. M. Sodality	9	17.3
Marillac Center	3	5.8
Third Order Groups	3	5.8
Rendu House	2	3.8
Others (one teacher each)	4	7.7

TABLE 39.--Percentages of high school students involved in various Christian social action and social work organizations and the number of teachers whose percentage of students participating fall into each of these categories[a]

Percentage of Students Involved	All Teachers	
	No.	%
1 -- 10	11	21.2
11 -- 25	12	23.1
26 -- 50	0	0.0
51 --100	1	1.9

[a]These figures include only those 24 teachers who gave the approximate percentage of their students participating in these organizations.

a whole, had a greater percentage of students involved than the 31 social studies teachers (6.6 per cent to 5.5 per cent). For the social studies teachers and the religion teachers responding "yes" to the question, the percentages were 12.2 and 13.8, respectively. Therefore, from the above evidence, it can be seen that the percentage of students participating in Christian social action or social work organizations was rather small--only 13 per cent of the students of 55 per cent of the teachers who had students participating, and only 6 per cent of all of the 52 teachers interviewed.

The types of activities in which these students participated, when belonging to these organizations, are presented in Table 40. The activity in which the greatest proportion of teachers had some students participating were lectures and discussions on Catholic social doctrine, social problems (mainly racial problems), and/or social action. Other social action activities in which the students participated included programs (e.g., letter writing) against indecent literature and dress (14 per cent of the teachers); interracial home visits (10 per cent); clerical work in social action organizations (6 per cent); and seven others (14 per cent of the teachers).

The major social work activity in which the students participated included caring for orphans and underprivileged children. (Twelve per cent of the teachers stimulated some of their

students' involvement in this.) Other social work activities included visiting and assisting in old peoples' homes (10 per cent of the teachers); food and clothing drives (10 per cent); Christmas baskets for the poor (8 per cent); volunteer work in hospitals (8 per cent); teaching arts and crafts (6 per cent); babysitting (4 per cent); charity collections (4 per cent);and two others (4 per cent of the teachers).

TABLE 40.--Types of social action and social work activities in which high school students participated and the number of teachers whose students participated in each activity

Type of Activity Involving Students	All Teachers	
	No.	%
Social Action		
Lectures and discussions on Catholic social doctrine, social problems (mainly racial problems), & social action	11	21.1
Programs (e.g., letter writing) against indecent literature and dress	7	13.5
Interracial home visits	5	9.6
Clerical work	3	5.8
Others (one teacher each)	7	13.5
Charity and Social Work		
Programs for orphans and underprivileged children in high-rise apartments	6	11.5
Visits, assistance in nursing, and programs for old people	5	9.6
Food and clothing drives	5	9.6
Christmas baskets for poor	5	9.6
Volunteer work in hospitals	4	7.7
Teaching arts and crafts	3	5.8
Babysitting	2	3.8
Charity collections	2	3.8
Others (one teacher each)	2	3.8

Therefore from the information cited above, it can be seen that the <u>social action activities</u> in which the students participated were mainly lectures and discussions on Catholic social doctrine and social problems, letter writing or fashion shows for decency, interracial home visits, and clerical work. However, some of the activities listed as social work stemmed from social action organizations, and therefore, they can be considered as projects of these organizations.[5]

Education in Contemporary American Social Problems

Besides teaching his students the social philosophy according to which the existing social order is to be reorganized and besides directing his charges into the means by which this social reconstruction is to be accomplished, the stimulator for planned social change must also point out those social conditions in contemporary society that are problematic and in need of change. In this case, the Catholic high school social studies teacher and religion teacher, if he is to stimulate his students into effective Christian social action, must first make them cognizant of those conditions in American society today that Catholic social doctrine defines as "problems" and in need of

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[5]It must be noted that the role of the high school student in Christian social action is limited, and in many instances, activities defined as social work may be supplementary projects of social action organizations and the only ones available for young people in the high school age group.

amelioration and reconstruction.

Therefore, question AA on the interview schedule sought to determine if the 52 teachers interviewed in the research study did, in fact, make their students aware of contemporary American social problems. The responses to this question are shown in Table 41.

TABLE 41.--Responses of 52 Catholic high school teachers as to whether they made their students aware of contemporary American social problems

| Response | Teachers | | | | | |
| | Social Studies | | Religion | | Total | |
	No.	%	No.	%	No.	%
Yes	30	96.8	21	100.0	51	98.1
No	1	3.2	0	0.0	1	1.9
Total	31	....	21	....	52	....

This table reveals that all of the teachers interviewed except one (98 per cent) asserted that they made their students aware of contemporary American social problems. The total number of problems communicated to the students by these teachers was 373. Each teacher told the students about, on the average, seven problems, with the average for the social studies teachers being

7.6 and for the religion teachers, 6.5.

The kinds of social problems cited by these teachers are listed in Table 42. From this table, it can be surmised that the major social conditions about which the teachers taught their students the need for change were similar to the ones the teachers enumerated when asked the question previously.[6] These included: (1) intergroup conflict and problems of minority groups, (2) marriage and family instability, (3) problems concerning government, politics, and citizenship, (4) economic problems, (5) problems associated with youth, (6) international problems, and (7) contemporary American social standards--materialism, secularism, and individualism.

An analysis of the problems of which the teachers made their students aware shows wide disparity.[7] In actuality, the teachers told their students about 70 different kinds of social problems existing in the United States today. As such, the instruction in social problems seemed to be rather sporadic, unorganized, and depended to a great degree on the personal emphasis of the individual teacher. This statement is validated by the fact that not more than two-thirds of the teachers made their

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[6]See Chapter VIII, p. 152.

[7]This disparity was also true when the teachers enumerated the problems of which they were aware when asked the question previously. As stated before, they listed over 100 different kinds of problems.

TABLE 42.--American social problems of which 52 Catholic high school teachers made their students aware and the number and percentage of teachers who made their students aware of each problem

Social Problem	All Teachers	
	No.	%
Racial prejudice and discrimination toward Negroes and other minority groups in housing, education, and employment	35	67.3
Marriage and family instability	27	51.9
Problems of youth (not including juvenile delinquency)	19	36.5
Racial segregation between whites and Negroes and other minority groups	16	30.8
Internal Problems of the Catholic Church	15	28.9
Political corruption and related problems	13	25.0
Lack of civil rights for Negroes and other minority groups	12	23.1
Increasing juvenile delinquency	12	23.1
Political, economic, and cultural problems of Negroes and other minority groups	12	23.1
Ignorance and apathy of the American citizen toward his political responsibilities	11	21.1
Technological unemployment	10	19.2
Increasing mental illness, narcotics, alcoholism, and other social diseases	10	19.2
Disrespect for law and authority	10	19.2
Church-State conflicts	9	17.3
Threat of Communism (both internally and externally)	9	17.3
Birth control and overpopulation	8	15.4
Capital-Labor conflicts	8	15.4
Deficiencies in public and private education	7	13.5

TABLE 42--Continued

Social Problem	All Teachers	
	No.	%
Extreme poverty in certain areas and among certain groups	7	13.5
American attitudes of cultural superiority and isolationism toward the rest of the world	7	13.5
Loss of individuality through the development of conformism	7	13.5
Insufficient wages for certain groups	6	11.5
Inadequacies of the approaches of social welfare agencies and the public to social problems	6	11.5
Individualism in economic, political, and social life	5	9.6
Overcentralization of government and excessive interference in the affairs of the individual	5	9.6
Loose moral and social standards	5	9.6
Deficiencies in urban planning and renewal	4	7.7
Inadequate legal censorship of obscene literature, movies, and dress	4	7.7
Problems of the migrant worker	4	7.7
Unjust immigration laws	4	7.7
Laxness in law enforcement	3	5.8
Improper uses of leisure	3	5.8
Religious prejudice and discrimination against Catholics	2	3.8
Others (one teacher each)	34	65.4

students about racial prejudice and discrimination; (2) 48 per cent did not teach their students about any aspects of marriage and family instability; (3) 64 per cent did not make their students aware of any problems of youth; (4) 69 per cent did not tell their students about racial segregation; (5) 71 per cent did not tell their students about any internal problems of the Catholic Church; (6) 75 per cent did not make their students aware of political corruption; (7) 77 per cent did not make their students aware of the lack of civil rights and political, economic, and cultural problems of Negroes and other minority groups; and (8) 77 per cent of the teachers did not tell their students of increasing juvenile delinquency; plus many others.

All in all, this demonstrates that a sizeable percentage of the students in these Catholic high school social studies and religion classes were not being made aware of some of the major social problems of the day. Even though the students may have been cognizant of these problems already through other sources, these figures indicate that there was no attempt on the part of these teachers to analyze these problems in class.

Summary and Conclusions

A major part of this research study sought to discover if social studies teachers and religion teachers in Catholic private high schools were preparing their students for Christian social action to effect planned social change of American society--by

teaching them Catholic social doctrine, by making them aware of contemporary American social problems, and by developing their practical knowledge of and skills in Christian social action.

From the facts presented in this chapter concerning the teachers' education of students in Catholic social doctrine, it can be seen that the great majority of the 52 teachers interviewed (88 per cent) said that they taught or referred to social doctrine in one way or another in teaching their classes. However, less than one-half of them (46 per cent) actually taught social doctrine as an integral part of the course, by using social doctrine materials as basic subject tools or as class references. The other 42 per cent taught it only indirectly and incidentally when the occasion arose.

Concerning the teachers' education of students in contemporary American social problems, it can be stated that almost all of them (98 per cent) made their students aware of at least some of the major social problems of the day. These teachers told their students about, on the average, seven problems. However, this instruction in American problems was rather sporadic and unorganized as large percentages of teachers did not make their students aware of some of the major social problems existing today. In fact, no more than two-thirds of them made their students aware of any single social problem; and there were only six problems mentioned by more than 25 per cent of the teachers.

Therefore, because of this diverse instruction, it can be stated that the teachers' education of students in American social problems does not appear to manifest a planned attempt on the part of these teachers to get their students involved in Christian social action, but merely to make them conscious of the existence of certain problems and the need for their solution.

Concerning the teachers' <u>stimulation of students to participate in Christian social action</u>, the facts show that 79 per cent of the teachers interviewed claimed that they <u>impressed</u> upon their students the <u>need for social change</u> of American society. However, further analysis made known that this impressment was <u>mainly verbal</u>, as only 38 per cent of them got their students involved in some kind of action. But, besides this, much of this action, in which these students participated, involved charitable and social work activities and writing letters to public officials. The final tabulation showed that <u>only 19 per cent of the 52 teachers interviewed actually got their students involved</u> (i.e., through the teacher's stimulation) <u>in existing Christian social action organizations and their projects</u>. Also, none of the teachers motivated their students into direct-action techniques to change society (e.g., street demonstrations, picketing, distributing pamphlets, etc.).

However, over one-half of the teachers (54 per cent) <u>told</u> their students about the existence of Christian social action and

social work organizations (on the average of five per teacher),
and one-fourth of them <u>invited</u> their students to participate in
these associations and their projects (on the average of three
per teacher).

The major <u>groups</u> about which the teachers made their students familiar were C.F.M., Y.C.S., Y.C.W., the Peace Corps,
Friendship House, and P.A.V.L.A.; and the major groups into which
the students were invited to participate included Y.C.S., Friendship House, and the C.I.C. The <u>activities</u> toward which the students were verbally directed included mainly attending meetings
and lectures and discussions on Catholic social doctrine, social
problems, and social action.

Other information accumulated demonstrated that while only
19 per cent of the teachers got their students involved in social
action organizations, 56 per cent of the teachers actually had
students participating in these groups or social work organizations. As such, some students were motivated into these groups
by other sources than the classroom teacher--usually extracurricular school organizations or their own initiative.

However, the <u>average percentage</u> of students involved in
these groups was <u>very small</u>--approximately 13 per cent for the 29
teachers who had students participating and <u>only about 6 per cent</u>
for all of the 52 teachers interviewed. The major <u>groups</u> in
which the students participated were the Y.C.S. and the B.V.M.

Sodality.

Besides this small percentage of "teachers stimulating" and "students participating" in these organizations, the activities in which the students participated included much charity and social work. The only notable social action activity was attending lectures and discussions on social problems (mainly racial problems), Catholic social doctrine, and social action. Twenty-one per cent of the teachers had some students participating in this activity. Other social action activities included programs against indecent literature and dress, interracial home visits, and clerical work in social action groups.

Therefore, generally speaking, it must be concluded that there were relatively very few students participating in existing Christian social action organizations (not over 6 per cent of the entire student population in these 14 schools) and among these few students, there was very little social action outside of attending meetings and lectures. However, since many of these students participating were involved because of other than the classroom teacher's motivation, the actual percentage of students participating due to the teachers' stimulation was even less!

Comparison of Social Studies Teachers and Religion Teachers

In a comparison of the 21 social studies teachers and the 21 religion teachers the following facts are evident.

Concerning the education of students in Catholic social doctrine, it can be said that while 8 per cent more religion teachers taught social doctrine in some way, the social studies teachers educated their students in this subject to a greater degree. This conclusion is based on the following facts: (1) 7 per cent more social studies teachers than religion teachers used social doctrine materials when teaching their classes (45 per cent to 38 per cent); (2) they averaged about two more materials each (5.4 to 3.6), and (3) 14 per cent more of them taught social doctrine as an integral part of the course (52 per cent to 38 per cent).[8]

Concerning the education of students in American social problems, slightly more religion teachers taught Catholic social doctrine in such a way that their students would become aware of a conflict between certain American social conditions and a social order based on Christian principles (81 per cent to 77 per cent), but the social studies teachers told their students about, on the average, one more social problem than the religion teachers (7.6 to 6.5). However, more religion teachers felt that a

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[8]It should be noted that a sizeable number of these social studies teachers taught courses devoted to sociology and/or social problems. However, it cannot be denied that Catholic social doctrine was not being taught as an integral part of many religion classes, as 62 per cent of the religion teachers testified. Some teachers explained that they did not do so because it was taught in the social problems course.

major conflict existed between the American social order and a
Christian society (24 per cent to 16 per cent); and as such, a
greater percentage of them, as compared to the social studies
teachers, were seemingly ready to teach their students about an
extensive reorganization of American social institutions. But
this was only a small proportion of both groups, as most teachers
educated for social change only in certain problematic areas,
rather than for total social reconstruction.

Concerning the stimulation of students into existing Chris-
tian social action organizations, the social studies teachers were
slightly superior to the religion teachers. Even though 5 per
cent more religion teachers told their students about the exist-
ence of these organizations (57 per cent to 52 per cent), the
social studies teachers excelled the religion teachers in the fol-
lowing areas: (1) 4 per cent more social studies teachers im-
pressed upon their students the need for social change (81 per
cent to 76 per cent); (2) more social studies teachers had their
students actually involved in various kinds of individual and/or
social undertakings (41 per cent to 33 per cent); (3) slightly
more social studies teachers invited their students to partici-
pate in Christian social action and social work organizations (26
per cent to 24 per cent); (4) slightly more social studies teach-
ers had some of their students involved in these groups (58 per
cent to 52 per cent); and (5) the social studies teachers had

more students participating in these organizations than the reli-
gion teachers (6.6 per cent to 5.5 per cent).

Therefore, because more social studies teachers were teach-
ing Catholic social doctrine as an integral part of the course
material, because the social studies teachers told their students
about more social problems, because more social studies teachers
impressed upon their students the need for social change, and be-
cause more social studies teachers were developing their students'
practical knowledge and skills in Christian social action, the
social studies teachers, as a group, were slightly superior to
the religion teachers in their role performance as educators and
stimulators for Christian social action to effect planned social
change of American society.

Therefore, the role performance of the 52 Catholic high
school teachers interviewed in this research study as educators
and stimulators for Christian social action to effect planned so-
cial change of American society can be summarized in the following
generalization:

While most of the teachers (88 per cent) exposed their
students to the general principles of Catholic social doctrine
and some contemporary American social problems (98 per cent),
very few of them (19 per cent) developed their students' social
action skills by getting them involved in existing Christian so-
cial action organizations and their projects.

Therefore, generally speaking, the Catholic high school teacher did not follow through in his role as an educator and a stimulator for Christian social action to effect planned social change of American society. While he taught his students the general social principles by which the contemporary American social order is to be changed, verbally impressed upon them the need for social change, and made them aware of some of the conditions to be changed; he did not show his students ways by which they could help to put these principles into effect, change these problematic conditions, and reorganize American society according to Christian principles.

CHAPTER X

SUMMARY AND CONCLUSIONS

Restatement of the Purpose and Origin of Study

The purpose of this thesis and concurrent research study was to explore some aspects of the role of the private high school teacher in education for planned social change.

This thesis and study originated from three independent but interrelated viewpoints:

1) The educational philosophy of social reconstructionism that advocates that the school--particularly the public school--should be a deliberate agent of social change by educating students to work to solve social problems and to reorganize existing social institutions for societal betterment;

2) The sociological analysis of the function of the school in education for social change that theorizes that the school--due to various social pressures and factors--cannot ordinarily act as a educator for planned social change; and

3) The promulgation of the Catholic Church (as reflected in papal directives from Pope Leo XIII to Pope John XXIII) asserting the need for planned social change of the contemporary social order

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and the resultant necessity and responsibility of the Catholic school and its teachers to educate for Christian social action to effect the changes deemed necessary.

From these ideas, the following intellectual and sociological problem resulted: Assuming the validity of the sociological hypothesis purporting that the school--at least the public school --cannot deliberately educate for planned social change of its own society, the question of education for social change arises in reference to the private school, especially the type of school institutionalized and controlled by a societal subgroup whose values are somewhat at variance with the larger society and which advocates social change of this society. It would appear that in these types of subsocieties, the private school and its teachers would be mandated to educate for planned social change of the larger society.

The Catholic school was then taken as an example of a private school institutionalized and controlled by a societal subgroup (the Catholic community) whose values are somewhat at variance with the larger society and which explicitly advocates a reconstruction of this society.[1]

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[1]As discussed in Chapter III, the Catholic subsociety, as evidenced in the Catholic Church, seeks to change the contemporary social order by reorganizing its institutions according to the Christian system of values. In order to accomplish this end, papal directives from Pope Leo XIII to Pope John XXIII have consistently stressed that Catholics be educated in the knowledge and technique of Christian social action to effect the changes deemed necessary.

It was from this theoretical orientation that the specific
research problem and hypotheses proposed for investigation in
this empirical study emerged. This research study was carried out
to test the hypothesis that private school teachers of this type--
namely, those under the jurisdiction of "change-seeking" societal
subgroups--actually do function in this role as educators and
stimulators for planned social change. The specific research
problem was stated as follows:

What is the role of the social studies teacher and the re-
ligion teacher in the Catholic private high school in education
for Christian social action to effect planned social change?

To determine the role of these private school teachers in
education for social action to effect planned social change, cer-
tain hypotheses were deduced from a sociological theory concerning
the function of the school in education for social change.[2] In
order to test these hypotheses and subhypotheses, personal inter-
views (proceeding according to a structured schedule) were conduc-
ted among a sample of 31 social studies teachers and 21 religion
teachers in 14 Catholic private high schools in the City of Chicago

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[2]This theory itself was composed of existing sociological
and educational data concerning the social nature, origin, and
function of education and the school. These data, from which this
theory was constructed, are presented in Chapter II. A summary of
this theory and the resultant hypotheses and subhypotheses pro-
posed for investigation in this research study are discussed in
Chapter IV.

The results of this study and their evaluation on the basis of the proposed hypotheses are presented in the following section.

Results of Research Study

Hypothesis I:

In private schools of this type, controlled by a societal subgroup whose values are somewhat at variance with the larger society, the teacher will function in the role of an educator and stimulator for social action to effect planned social change of the larger society.

Discussion: This the teacher will do: (1) by educating his students in a definite social doctrine or philosophy for a new social order, (2) by making them aware of contemporary social problems, and (3) by developing their skills of social action by getting them involved in existing social action organizations and their projects.

1. The teacher will educate his students in a definite social doctrine or philosophy for a new social order.--From the data accumulated in the research study, it was discovered that almost nine-tenths of the 52 teachers interviewed (88 per cent) claimed that they were teaching Catholic social doctrine, in one way or another, to their students.

However, these teachers were not teaching it to the same

degree. Actually, less than one-half of the teachers (46 per cent) said that they taught social doctrine as an <u>integral</u> part of the course material, by consciously formulating it in the lesson plan and by teaching it as a major part of the course, usually through the use of social doctrine books, papal social encyclicals, or periodicals as basic subject tools or as class references. (Each of these teachers used about, on the average, five such materials.) However, the other teachers taught social doctrine only <u>indirectly and incidentally</u> (42 per cent) or not at all (12 per cent). For the social studies teachers, this meant referring to social doctrine <u>only</u> when discussing certain historical events and issues (and sometimes contemporary events and issues) that required a moral evaluation on the basis of Christian principles. For the religion teachers, this meant applying <u>some</u> of the Christian moral principles they taught to existing social conditions on occasion. In either case, Catholic social doctrine was not consciously formulated as a part of the subject lesson plan, but was treated extemporaneously and usually only at certain times.

However, even though less than one-half of them emphasized social doctrine as a basic part of the course, it cannot be denied (as the facts reveal) that the <u>great majority of the 52 Catholic</u> <u>high school teachers interviewed in this research study educated</u> <u>their students in at least some aspects of Catholic social</u>

doctrine.[3]

    2. <u>The teacher will make his students aware of contempo-
rary social problems</u>.--From the data accumulated in the research
study, it was learned that all except one of the 52 teachers in-
terviewed (98 per cent) made their students aware of at least
some present-day social problems. This education in social prob-
lems was accomplished in two ways: (1) by teaching social doc-
trine in such a way that the students were likely to conclude
that there is a <u>conflict</u> between certain American social condi-
tions and a social order based on Christian principles; and (2)
by specifically and directly identifying certain social problems
and communicating them to the students.

    Of the 47 teachers who taught social doctrine in some way,
89 per cent of them (or 79 per cent of all the teachers) stated
that they tried to make their students aware of this Christian-
American conflict. They did this mainly: (1) by explaining the
moral implications of social problems, (2) by morally evaluating

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[3]That the teachers accepted their role obligation to teach
Catholic social doctrine is shown by the fact that 96 per cent of
them agreed (on the Catholic Social Doctrine Index) that teachers
must educate their students in the knowledge and techniques of
Christian social action. All of them (100 per cent) further
agreed that the Church has the right and duty to teach concerning
social and economic matters; and 76 per cent agreed that Catholic
social doctrine is morally binding in conscience on all the faith-
ful. However, 85 per cent also expressed the opinion (on the So-
cial Problems Index) that there is an inadequate study and appli-
cation of Catholic social doctrine by clergy and laity.

existing American social conditions according to Christian prin-
ciples, and/or (3) by emphasizing the unchristian, materialistic
and secularistic culture of American society.

Besides this, these teachers (plus the remaining 19 per
cent) also made their students aware of problematic social con-
ditions by specifically identifying certain "social problems" and
communicating them to their students. In this way, the teachers
told their students about 70 different social problems--on the
average, seven problems per teacher.

However, definite "inadequacies" existed, as this instruc-
tion in social problems was rather diverse and unorganized. While
the teachers made their students aware of 70 different problems,
no more than two-thirds of the teachers made their students aware
of any single problem. In fact, there were only two problems of
which at least 50 per cent made their students aware; and four
other problems of which at least 25 per cent made their students
aware. All of the other 64 problems were mentioned by less than
25 per cent of the teachers. Therefore, it can be seen that
large percentages of students in these social studies and reli-
gion classes were not being made cognizant of many of the major
social problems of the day; and if they were cognizant of them
already (through other sources), they still were not being ex-
posed to a detailed analysis of these problems.

But as the evidence shows, each teacher (in his own right) told his students about some social problems. (Average equals seven.) Therefore, it can be concluded that all except one of the 52 Catholic high school teachers interviewed in this research study made their students aware of some contemporary social problems.[4]

3. The teacher will develop his students' social action skills by getting them involved in existing social action organizations and their projects.--From the facts accumulated in the research study, it was seen that 79 per cent of the 52 teachers interviewed claimed that they impressed upon their students the need to change problematic American social conditions and make the American society more conformable to the ideal Christian social order. However, for 40 per cent of the teachers, this impressment was only verbal--mainly by exhorting students to practice Christian social principles as individuals in their daily lives and to give personal example to others. Only 38 per cent of the teachers actually got their students involved in some kind of individual and/or social undertaking. But even here, the action was usually limited to various charitable and social work

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[4]This coincides with the fact that all 52 of the teachers were of the opinion that significant changes are necessary in the present American social order; and also, the fact that 86 per cent agreed with the statement that the contemporary "social problem" is a moral and religious question.

activities (such as food and clothing drives, visits to old peoples' homes and mental institutions, caring for poor children, volunteer work in hospitals, etc.) or writing letters against social evils. In fact, it was discovered that only 19 per cent of all the teachers interviewed actually got their students involved in existing Christian social action organizations. As such, the other 81 per cent—while many of them did verbally impress upon their students the need for social change—did not stimulate them into organized group activity by which they could help bring about these changes; or the activities toward which they directed their students could hardly be called social action. It can also be pointed out that only 10 per cent of the teachers advised their students to participate in direct-action techniques to change society (e.g., picketing, street demonstrations, distributing literature, etc.), and none of them had students actually participating in these activities.

However, 54 per cent of the teachers claimed that they told their students about the existence of certain social action and social work organizations; in fact, on the average, five organizations per teacher. But only 25 per cent invited their students to attend their meetings and/or participate in their projects. Furthermore, this communication was sporadic, as not more than 23 per cent of the teachers told their students about any single group, and an even smaller percentage (not more than 10 per cent) invited

them to participate in any one group. Besides this, the major
activities recommended for student participation included mainly
attending meetings or lectures and discussions on social doctrine,
social problems, and/or social action.

However, over one-half of the teachers (56 per cent) stat-
ed that some of their students were participating in Christian
social action or social work organizations; but much of this ac-
tivity was not due to their stimulation. Nonetheless, from these
data, the organizations in which the students were involved, the
percentage of students participating, and the types of activities
in which they participated were determined. The major social ac-
tion groups in which the students were involved included the
Y.C.S., C.I.S.C.A., high school interracial groups, and the B.V.M.
Sodality. The percentage of students participating, however, was
rather small--only about 13 per cent of the students of the 29
teachers who had students participating, and only about 6 per cent
of all 52 teachers interviewed. Only one teacher had over 25 per
cent of his students active in these groups. The major social ac-
tion activity, in which the students participated, was attending
lectures and discussions. Other ones included programs against
indecent literature and dress, interracial home visits, and cleri-
cal work; the major social work projects were programs for under-
privileged children, visits to old peoples' homes, food and

clothing drives, Christmas baskets, and work in hospitals.[5]

Therefore, from the summary of information presented here, it can be seen that <u>only about one-fifth</u> of the 52 teachers interviewed stimulated their students into existing Christian social action organizations and their projects. Besides this, the <u>percentage of students involved</u> in these groups was very small (not over 6 per cent), and the activities in which they engaged included very little social action. As such, <u>it cannot be said</u> <u>that the 52 Catholic high school teachers interviewed</u> in this research study, as a group, <u>were developing their students' social</u> <u>action skills by getting them involved in existing Christian so-</u> <u>cial action organizations and their projects.</u> While a few were; most of them were not.[6]

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[5]As stated before, some of the social work activities stemmed from social action groups, and therefore, can be considered as projects of these organizations.

[6]That the teachers accepted their role obligations as stimulators for Christian social action is seen by their responses to the following ideas on the Catholic Social Doctrine Index: (1) 100 per cent disagreed that the role of the Christian is to withdraw from the temporal affairs of the world; (2) 96 per cent agreed that striving for social progress cannot be separated from Christian moral living; (3) 92 per cent disagreed that bishops, clergy, and religious should refrain from participation in social action to effect economic, political, and social changes in American society; (4) 78 per cent agreed that Catholic laity have a moral obligation to participate in Christian social reform movements directed to change the American way of life; (5) 88 per cent agreed with education for social change of American way of life; (6) 75 per cent agreed that organized collective action should be used to solve social problems; and (7) 96 per cent agreed that teachers must educate their students in the knowledge and <u>tech-</u> <u>niques of Christian social action.</u>

Therefore, the preceding analysis indicates that while two parts of Hypothesis I were affirmed by the research data, one part was not affirmed. The contention that the private school teacher (1) will educate his students in a definite social doctrine for a new social order, and (2) will make his students aware of contemporary social problems was affirmed. However, the third expectation--i.e., the teacher will develop his students' social action skills by getting them involved in existing social action organizations and their projects--was not affirmed.

In this respect, the 52 Catholic private high school social studies teachers and religion teachers interviewed in this research study did not follow through in their role to effect planned social change of American society. While they did educate their students for social change, by teaching them Catholic social doctrine and making them aware of some contemporary American social problems; they did not stimulate them into existing Christian social action organizations and their projects by which they could put this doctrine into effect, help solve these problems, and thereby reorganize American social institutions according to Christian principles.

Hypothesis II: The role expectation of the teacher to educate for planned social change assumes that he will possess the necessary knowledge and techniques to do so. As such, the teacher will: (1) be formally educated in the social doctrine or

philosophy that is to serve as the basis of social reconstruction, (2) know the basic principles of this philosophy, (3) be formally educated in the method and techniques of the social action required to put this ideology into effect, (4) have an awareness of contemporary social problems, and (5) be familiar with and participate in the social action necessary to implement this new social order.

1. The teacher will be formally educated in the social doctrine or philosophy that is to serve as the basis of social reconstruction.--From the data collected in this research study, it was discovered that as many as 83 per cent of the 52 teachers interviewed had some formal education in Catholic social doctrine, either through a formal school course on the subject (67 per cent) or through attendance at a conference, workshop, or seminar on Catholic social doctrine, social education, and/or social action (16 per cent). The education of the 16 per cent who attended these "Christian social action conferences" was rather minimal due to the types and lengths of the conferences attended. However, since the formal school courses taken by the 67 per cent were usually on general social doctrine (rather than on any specific area) and since these teachers averaged two courses apiece, it can be said that two-thirds of the teachers interviewed had received at least a general education in Catholic social doctrine. Besides this, 43 per cent of these 35 teachers who had courses

were also receiving a supplementary and current formal education
in social ethics through attendance at Christian social action
conferences in the last five years.

However, the degree and type of education (both formal and
informal) received by these 52 teachers varied. While some teach-
ers received a rather comprehensive education in social doctrine,
the other teachers' education was limited to only certain areas.
These results were made known through an analysis of the kinds of
papal social encyclicals and books these teachers read. This
analysis made known that only about one-third of the teachers ac-
tually had a comprehensive education in the greater portion of
social doctrine through reading the four chief encyclicals--Rerum
Novarum, Quadragesimo Anno, Mater et Magistra, and Pacem in Ter-
ris--or equivalent material in books. However, a slightly
greater percentage of teachers (44 per cent), while they did not
have an education in the greater portion of social doctrine (be-
cause of their failure to read Pacem in Terris), did have an edu-
cation in most areas through reading a book on general social doc-
trine.[7]

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[7]The only difference between these two groups was that
those who read books on general social doctrine did not receive
an education in the material covered in the most recent encycli-
cal, Pacem in Terris. As such, they had an education in most
areas of social doctrine; however, excluding the part on peace
and international relations.

The education of the other one-half to two-thirds of the teachers was <u>scattered</u> among the various areas of social doctrine, depending on the encyclicals or books read. Hence, it cannot be said that these teachers were educated in the major portion of social doctrine, but only in certain parts of it.

Actually, as the data manifested, the area of social doctrine in which the largest percentage of teachers were educated was that relating to socio-economic life, as 67 per cent of them read both the major encyclicals in this area, <u>Rerum Novarum</u> and <u>Quadragesimo Anno</u>, or a related book. However, since <u>Rerum Novarum</u> and <u>Quadragesimo Anno</u> are the two most fundamental papal social encyclicals, it can be stated that as many as two-thirds of the teachers had an educational preparation in the most <u>fundamental part</u> of social doctrine. Also, slightly over one-half of the teachers had an education in the areas of social doctrine relating to peace and international relations (<u>Pacem in Terris</u>) and present-day socio-economic problems (<u>Mater et Magistra</u>). However, outside of these three areas, definite "inadequacies" or "gaps" existed in the teachers' background education. This was due to their failure to read the papal social encyclical or a book in each of these areas. This <u>lack of educational preparation</u> in the other major parts of social doctrine applied to the following percentages of teachers: (1) 54 per cent regarding Christian <u>marriage and family life</u>; (2) 60 per cent concerning Christian

education; (3) 75 per cent concerning atheistic communism; and (4) 77 per cent regarding the Mystical Body of Christ. Also, close to one-half of the teachers received a minimal or no education in social doctrine relating to peace and international relations and contemporary socio-economic problems as manifested in Pacem in Terris and Mater et Magistra.[8]

Another area of inadequacy in the background social education of these teachers concerned the reading of bishops' statements on social and economic problems. An analysis of the types of statements read (mainly on race relations) and the percentage of teachers not reading them (46 per cent) shows that the educational preparation of the teachers in the authoritative teaching of the American hierarchy regarding current social problems and issues was non-existent in most areas.

Therefore, from the information cited, the following conclusions are warranted:

1. There were many inadequacies in the background social education of the 52 teachers interviewed in this research study.

2. These inadequacies revealed that 17 per cent of the teachers did not have any formal education in social doctrine; that one-

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[8]However, it is quite possible that some of these teachers were familiarized with these areas of social doctrine to some degree through the reading of current periodical articles. Sixty-five per cent of the teachers were supplementing their education in this way by reading a few articles in these magazines every month.

third did not have a formal school course on social doctrine;

that one-third did not have any or very little education in the

fundamental part of social doctrine (socio-economic life); that

between one-half to three-fourths did not have any or very little

background education in social doctrine relating to present-day

socio-economic problems, peace and international relations, mar-

riage and family life, education, communism, and the Mystical

Body of Christ; and that between one-half to two-thirds did not

have a comprehensive education in the greater portion of social

doctrine.

3. These inadequacies demonstrate that the educational prepara-

tion of these teachers was rather diverse, haphazard, and unorgan-

ized—that is, it would appear as if these teachers were not the

products of an organized educational process devoted to the pro-

duction of educators and stimulators for Christian social action,

but that they were the results of a rather loosely structured

program of social education dependent to a great degree on indi-

vidual preferences of one sort or another.

4. However, it cannot be denied (as the facts reveal) that just

about all of the teachers had been made familiar (either formally

or informally) with at least some parts of Catholic social doc-

trine; that four-fifths of them had some formal education in the

subject; that two-thirds had taken a formal school course on so-

cial doctrine; and that two-thirds of these teachers had an

education in the most fundamental part of social doctrine.

Therefore, it can be concluded that <u>most of the 52 Catholic</u> <u>high school teachers interviewed in this research study had been</u> <u>formally educated in the social doctrine or philosophy that is to</u> <u>serve as the basis of social reconstruction</u>.

2. <u>The teacher will know the basic principles of this so-</u> <u>cial philosophy</u>.--The mean score (69.5) of the 52 teachers inter- viewed on the Catholic Social Doctrine Index indicated that these teachers, as a group, were familiar with <u>70 per cent</u> of the basic principles of this social philosophy (as listed on the index). Of course, the knowledge of the individual teachers varied, but the standard deviation of 9.5 revealed that almost all of the teach- ers had at least a 50 per cent knowledge of these principles.

However, this mean score also showed that these teachers were unfamiliar with approximately 30 per cent of the principles on the index; and besides this, their responses revealed that large percentages of them were deficient in their attitudinal knowledge concerning some of the major principles of Catholic so- cial doctrine. This deficiency was especially noticeable concern- ing ideas that reflected a <u>conflict</u> between current American so- cial attitudes and Catholic social thought. In these cases, many of the teachers identified with the cultural values of the larger national society rather than with the values of their religious subculture. This conformity to national attitudes was true mainly

in the areas of economic affairs, the role of the government in economic life, government and law, and international relations. Therefore, while the great majority of the teachers had attitudes consistent with Catholic social teaching in most areas, a significant percentage of them had contrary attitudes toward certain principles; and therefore, these teachers would <u>not</u> be attitudinally prepared to teach these principles, nor would they be psychologically equipped to stimulate their students to participate in the social action required to change the patterns of behavior that are based on these contrary ideas.

However, even though <u>the 52 teachers interviewed in this research study</u> had some deficiencies, these teachers, as a group, had a 70 per cent knowledge of Catholic social doctrine, and therefore, they <u>knew most of the basic principles of the social philosophy that is to serve as the basis of social reconstruction.</u>

3. <u>The teacher will be formally educated in the method and techniques of the social action required to put this ideology into effect.</u>--From the data accumulated in the research study, it was found that one-half of the 52 teachers interviewed had received some <u>formal</u> instruction in Christian social action by attending at least one conference, workshop, or seminar on Catholic social doctrine, social education, and/or social action sometime during their life. Since these teachers attended on the average of four conferences apiece, this education was rather intensive.

However, the other half, because of their failure to attend any such gatherings, had <u>no formal education</u> in Christian social action whatsoever. Besides this, only two-fifths of the teachers were receiving a <u>current</u> education in Christian social action through attendance at these conferences in the last five years.

Also, some of these so-called "Christian social action conferences" were not devoted primarily to training the teacher in the method and techniques of social action, but they were mainly concerned with the theoretical aspect of social action (i.e., social doctrine or certain phases of it). In reality, only 21 per cent of the teachers actually attended conferences, workshops, or seminars <u>devoted mainly</u> to social action. The other teachers attended conferences that primarily treated general social doctrine or certain areas of it--like race relations, social education, or urban problems. However, since some conferences treated both Catholic social principles and the means to implement them, and since there is no clear-cut way of telling if any specific conference treated only doctrine or both doctrine and action, it can only be assumed that they did.[9]

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[9]Even if a specific conference treated both Catholic social principles and the means to implement them, it can still be asserted, through an analysis of the types of conferences attended, that these conferences were confined mainly to the areas of social doctrine mentioned. Conferences in other aspects of social doctrine as related to contemporary problems were noticeably lacking.

Therefore, even if this assumption is accepted, the facts still indicate not all of the 52 teachers interviewed, nor even a majority, but exactly one-half of them had some formal education in the method and techniques of the social action required to put the principles of Catholic social philosophy into effect. Besides this, this social action education was rather limited as only 21 per cent of the teachers actually attended conferences devoted to social action per se. The other one-half of the teachers never were formally educated in the techniques of planned social change, and besides that, an even greater proportion--60 per cent--were not keeping aware of current trends in the Christian social movement through recent attendance at these conferences.

4. The teacher will have an awareness of contemporary social problems.--From the facts revealed concerning the teachers' awareness of contemporary American social problems, it was found that all of the 52 teachers interviewed were of the opinion that significant changes are needed in the present American social order. These teachers extemporaneously enumerated a diverse array of problematic social, economic, and political conditions existing in American society today that are in need of amelioration and reconstruction. These teachers listed on the average of seven problems apiece. However, their identification of these social problems was rather varied, as they enumerated over 100 different

kinds of problems. In fact, there were only two social problems
named by a majority of the teachers--racial discrimination
against Negroes and other minority groups (62 per cent) and var-
ious aspects of marriage and family instability (50 per cent).
Outside of these two, no more than 29 per cent of the teachers
named any other specific problem. As such, it can be seen that
the teachers had rather diverse opinions as to what were the
pressing problems of the day.[10]

The teachers' ability to identify contemporary problems
was more clearly shown through their scores and responses on the
Social Problems Index. Their mean score (35.7) on this index
showed that these teachers, as a group, were aware of approxi-
mately 70 per cent of the major problematic social conditions
existing in American society today (i.e., as listed on the index).
Besides this, the standard deviation of 5.6 indicated that almost

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[10]The teachers' ability to extemporaneously identify cer-
tain social problems shows what problems they had "on their minds"
and with what problematic social conditions they were especially
concerned. The diversity of this identification seems to indicate
that the teachers were not the products of a common orientation or
educational program in social problems. This fits in with the di-
versity of their background social education (as previous inform-
ation in this report depicted). It would appear that this lack of
a consensus of awareness and interest would tend to hinder a con-
certed attack on specific social problems. It also implies a dis-
continuity in the Christian social movement, in the sense that
these teachers do not appear to have a "consciousness of kind" of
other Christians in the movement; but if they are concerned about
social action at all, they appear to be engaged in various indi-
vidualized crusades of their own.

all of them had at least a 50 per cent awareness of these problems.

However, the mean score also revealed their lack of awareness--30 per cent. As such, there are certain American social problems of which these teachers are not cognizant; or certain American social conditions that these teachers do not consider to be problems (as defined by Catholic social doctrine) but accept them as "amoral," "normal," or "morally right" patterns of behavior. In either case, this manifests a certain degree of deficiency in their knowledge of Catholic social doctrine and its application to existing American social conditions.[11]

However, high percentages of these teachers were able to correctly identify most of the specific social problems listed on the index. Their responses also revealed what conditions they considered to be most problematic and in need of change.[12]

Therefore, even though the 52 Catholic high school teachers interviewed in this research study were unable to identify 30 per cent of the problems on the Social Problems Index as being characteristic of American life, these teachers were aware of many of

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[11]For a list of the problems of which large percentages of the teachers were unaware, see Chapter VIII, p. 163.

[12]These problems listed on the Social Problems Index that large percentages of the teachers identified with the American social order are presented in Table 19, Chapter VIII, pp. 161-62.

the major problematic social conditions existing in American so-
ciety today. This conclusion is based on the following facts:
(1) All 52 of the teachers were of the opinion that significant
changes are needed in the contemporary American social order;
(2) these teachers were able to extemporaneously name seven so-
cial problems apiece; and (3) these teachers had a 70 per cent
awareness of the contemporary American social problems listed on
the Social Problems Index.

     5. The teacher will be familiar with and participate in
the social action necessary to implement this new social order.--
The data accumulated revealed that 85 per cent of the 52 teachers
interviewed were able to name on the average of four Catholic
social action organizations apiece.

     However, less than one-half of the teachers (44 per cent)
were able to name any non-Catholic groups--on the average, 2.6
groups apiece.

     All total, the teachers named 69 different organizations.
However, not all of the groups identified were strictly social
action groups, as 28 of them were mainly involved in various
phases of social work.

     Furthermore, while these teachers knew of the existence of
these groups, very few of them participated in them or their pro-
jects. The facts showed that only 23 per cent of the teachers
had any affiliations with Catholic or non-Catholic social action

or social work organizations--either as members, attending meet-
ings, giving financial contributions, serving on committees, and/
or holding offices. As such, the great majority (77 per cent)
had no affiliations with these groups whatsoever.

The 12 teachers who had contacts averaged two groups
apiece; but their mean score on the Christian Social Action Par-
ticipation Scale (9.1) showed that the intensity of their partic-
ipation was not very great. In fact, the types of social action
affiliations these teachers had were mainly as members, attending
meetings, or serving as chaplains and moderators. Only one teach-
er of the 52 interviewed was an officer in any Christian social
action group.

Therefore, the above data indicates that most of the 52
Catholic high school teachers interviewed in this research study
were familiar with existing Christian social action organizations
(mostly those under Catholic auspices rather than non-Catholic
ones). However, only about one-fourth of these teachers were
participating in these organizations, and the degree of this par-
ticipation was minimal--mainly as members and/or attending meet-
ings. Hence, generally speaking, while most of these teachers
were familiar with, very few of them participated in, the social
action necessary to implement the new social order.

Therefore, the preceding analysis indicates that while
one aspect (knowledge) of Hypothesis II was affirmed, the other

(techniques) was not.

The research data affirmed that the 52 Catholic high school teachers interviewed, despite certain inadequacies, did possess the knowledge necessary to educate for planned social change. These data revealed that (1) most of the teachers were formally educated in Catholic social doctrine, (2) they were aware of the major social problems of contemporary American society, (3) they knew most of the basic principles of Catholic social doctrine, and (4) most of them were familiar with existing Christian social action organizations.

However, the study also revealed that not all of the teachers possessed the techniques necessary to educate for planned social change. In other words, (1) many teachers were not formally educated in Christian social action, and (2) very few of them had practical experience in existing Christian social action organizations.

As such, this study showed that while these private school teachers possessed the knowledge to educate their students for planned social change (which was proven that most of them did do), they lacked the practical experience needed to develop their students' skills of social action by which the desired changes could be effected (which was proven that most of them did not do).

Subhypotheses

1. Role performance--in regard to the teachers' role

expectations as educators for planned social change (i.e., their awareness of contemporary social problems, their knowledge of social doctrine, and their practical experience in social action organizations)--will be more consistent among social studies teachers than among religion teachers.

Concerning the awareness of contemporary American social problems, the facts revealed that the 31 social studies teachers enumerated extemporaneously more social problems per teacher than the 21 religion teachers (7.5 to 6.5). Besides this, the mean scores on the Social Problems Index, 36.2 for the social studies teachers and 34.9 for the religion teachers, showed that the social studies teachers had a slightly greater awareness of existing American social problems (as listed on the index) than the religion teachers (72 per cent to 70 per cent).

Concerning knowledge of Catholic social doctrine, the mean scores on the Catholic Social Doctrine Index, 68.9 for the social studies teachers and 71.3 for the religion teachers, showed that the religion teachers had a greater knowledge of the major principles of Catholic social doctrine (as listed on the index) than the social studies teachers (71 per cent to 69 per cent).

Concerning familiarity with Christian social action organizations, more religion teachers (90 per cent) were familiar with Catholic social action or social work groups than social studies teachers (81 per cent), but slightly more social studies

teachers were familiar with non-Catholic groups (45 per cent to 43 per cent). In both cases, however, the religion teachers excelled in the number of groups named. The religion teachers named 4.4 Catholic and 2.9 non-Catholic groups as compared to 3.9 Catholic and 2.4 non-Catholic groups for the social studies teachers.

Concerning participation in Christian social action or social work organizations, more religion teachers were affiliated with these groups (29 per cent) and had more affiliations (2.5 per teacher) than the social studies teachers (19 per cent and 2.0 per teacher). Besides this, the mean scores on the Christian Social Action Participation Scale (which measured the intensity of these affiliations) indicated that of those teachers who had contacts, the religion teachers participated to a much greater degree than the social studies teachers (mean score of 5.8 to 1.1)

Therefore, while the 31 social studies teachers had a greater awareness of contemporary American social problems, the 21 religion teachers had a greater knowledge of Catholic social doctrine, and they also had greater familiarity with and participated to a much greater degree in Christian social action and social work organizations. As such, in actuality, the religion teachers were more consistent in two major facets of their role expectations as compared to one for the social studies teachers.

Therefore, this subhypothesis was not affirmed by the

research data.

2. <u>Role performance will be more consistent among male teachers than among female teachers.</u>--As measured by the research instruments used (the Social Problems Index and the Catholic Social Doctrine Index),[13] the male teachers had a greater awareness of contemporary American social problems than the female teachers (72 per cent to 70 per cent), but, on the other hand, the female teachers had a greater knowledge of Catholic social doctrine (72 per cent to 69 per cent). Hence, performance in these two aspects of the teacher's role as an educator for planned social change did not reveal any definite consistency for either group of teachers categorized according to the sex variable.

Therefore, this subhypothesis was <u>not affirmed</u> by the research data.

3. <u>Role performance will be more consistent among priest-teachers and religious-teachers than among lay teachers.</u>--The religious-teachers scored the highest on both the SPI (73 per cent) and the CSDI (73 per cent), the priest-teachers fell in-between

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[13]Since only 12 teachers participated in Christian social action or social work organizations and had scores on the Christian Social Action Participation Scale, it was not considered fruitful to compare the mean scores of the teachers categorized according to the seven variables studied. Therefore, "role performance," as stated in these subhypotheses, refers only to the teachers' awareness of contemporary American social problems and their knowledge of Catholic social doctrine, as reflected by the mean scores on the Social Problems Index and the Catholic Social Doctrine Index.

(71 per cent and 72 per cent), and the lay teachers scored the lowest (70 per cent and 63 per cent). As such, regarding both the awareness of social problems and social doctrine, the religious were superior to the priests, and the priests were superior to the laypeople. Hence, role performance was more consistent among religious-teachers and priest-teachers than among lay teachers.

Therefore, this subhypothesis was <u>affirmed</u> by the research data.

4. <u>Role performance will vary inversely with age.</u>--While correlation analysis indicated no significant relationship between age and SPI scores (+.10) or age and CSDI scores (+.07), the teachers when categorized according to this factor, revealed that the "middle" age group, 30-39, had the greatest awareness of social problems, as well as the greatest knowledge of social doctrine. The mean scores of the other age categories demonstrated no pattern to indicate that the younger teachers were any more consistent in their role performance in this regard than the older teachers.

However, while the teachers in the 30-39 age group had the greatest knowledge of these two phenomena, this knowledge tended to decrease as the teachers became older (over 40); but the knowledge of the younger teachers (under 30) tended to <u>increase</u> as they became older with their peak years in the thirties. In this

respect, role performance increased with age.

Therefore, this subhypothesis was <u>not affirmed</u> by the research data.

5. <u>Role performance will vary inversely with years of teaching experience</u>.--Correlation analysis revealed that there was little relationship between an individual teacher's years of teaching experience and his awareness of social problems (-.04) or his knowledge of social doctrine (+.19). When categorized according to this variable, the mean scores showed that the teachers with 6-10 years of teaching experience had both the greatest awareness of social problems and the greatest knowledge of social doctrine. There appeared to be some pattern emerging between these two variables, in the sense that on <u>both</u> indices, besides the 6-10 year group ranking first, the 21 and over group was third, and the 1-5 year group ranked fourth. As such, while the teachers with 6-10 years of experience had a greater knowledge of these phenomena than the teachers with more years of experience; the teachers in their later years of experience had a greater knowledge than those in their earlier years.

Therefore, the teachers' knowledge of social problems and social doctrine tended to <u>decrease</u> beyond the tenth year of teaching experience. In this respect, the subhypothesis was affirmed. However, for the "less experienced" teachers, their knowledge tended to increase as they proceeded to become "more experienced."

Hence, role performance varied <u>directly</u> as the teachers acquired more years of teaching experience up until the tenth year, and then it began to vary <u>inversely</u> as they got more experience.

But, as stated, the subhypothesis was <u>not affirmed</u> by the research data.

6. <u>Role performance will vary directly with social class orientation</u> (i.e., role performance of middle class teachers will be more consistent than lower class teachers).--Mean scores on the SPI and CSDI revealed little direct relationship between social class and awareness of social problems or social doctrine. While the middle class teachers (Class III) had the greatest awareness of social problems, and the upper-middle class teachers (Class II) had the greatest knowledge of social doctrine, the lower class teachers (Class V) surpassed both Classes II and IV on the SPI and Classes III and IV on the CSDI. As such, it could hardly be said that the middle class teachers were more consistent in their role performance than the lower class teachers, or that role performance varied directly with social class orientation.

Therefore, this subhypothesis was <u>not affirmed</u> by the research data.

7. <u>Role performance will vary directly with formal education</u> (i.e., graduate hours of credit).--The mean scores on the SPI and the CSDI showed that teachers with more graduate hours of

study had a greater awareness of social problems and social doc-
trine. In both cases, the teachers with 46 or more hours of grad-
uate work had the highest mean scores on the two indices, followed
by teachers with 31-45 hours and 16-30 hours in that order. (How-
ever, those teachers with 0-15 hours scored less than those with
no graduate school whatsoever.) Besides this, correlation analy-
sis indicated a positive relationship of .39 between graduate
hours and SPI scores; and a positive relationship of .34 between
graduate hours and CSDI scores. Hence, these data depict that
the role performance of these teachers varied directly with the
amount of graduate hours of credit they had.

Therefore, this subhypothesis was affirmed by the research
data.

8. Role performance will vary directly with the size of
place of birth (i.e., role performance of teachers born in large
urban areas will be more consistent than teachers born in small
urban or rural areas).--SPI and CSDI mean scores revealed that the
rural-born teachers (however, only six of them) had a greater
knowledge of social problems and social doctrine than both the
"small city" and "big city" teachers. However, while the "big
city" teachers had a slightly greater awareness of contemporary
problems than the "small city" teachers; the "small city" group
had a much greater knowledge of social doctrine.

In any case, the data manifest that performance in these

two major role expectations did not vary directly with the size of the teachers' birthplace, but if anything (as in the case of knowledge of social doctrine), it seemingly would probably vary inversely.

Therefore, this subhypothesis, as stated, was not affirmed.

The preceding analysis revealed that variations in performance--in regard to the teachers' role expectations as educators for planned social change (i.e., their awareness of contemporary American social problems and their knowledge of Catholic social doctrine)--existed on the basis of subject taught, sex, state of life, age, years of teaching experience, social class orientation, formal education, and size of place of birth.

The research data demonstrated that the following conclusions are warranted:

1. Role performance was more consistent among religion teachers than among social studies teachers.

2. Role performance was more consistent among teachers who were priests or members of religious orders than among lay teachers.

3. Role performance varied directly with age.

4. Role performance varied directly with formal education.

The subhypotheses proposed but not affirmed by the research data were:

1. Role performance will be more consistent among social studies teachers than among religion teachers.

2. Role performance will be more consistent among male teachers than among female teachers.

3. Role performance will vary inversely with age.

4. Role performance will vary inversely with years of teaching experience.

5. Role performance will vary directly with social class orientation.

6. Role performance will vary directly with the size of place of birth.

Final Statement

Therefore, this research study verified that part of Hypothesis I that stated that in private schools, controlled by a societal subgroup whose values are somewhat at variance with the larger society, the teacher will function in the role of an <u>educator for planned social change</u>.

The data accumulated revealed that, generally speaking, the 52 social studies teachers and religion teachers interviewed in the 14 Catholic private high schools in Chicago surveyed, provided their students with the <u>knowledge and attitudes</u> necessary to effect planned social change of the contemporary American social order (or certain significant problematic areas in it) according to Christian principles. This the teachers did: (1) by impressing upon their students (either verbally or by getting

them involved in some form of action) of the need for social
change; (2) by making them aware of problematic social conditions
(either by making them cognizant of a conflict between certain
American social conditions and a social order based on Christian
principles, and/or by specifically identifying certain "social
problems" and communicating them to their students); and (3) by
teaching them Catholic social doctrine (as an integral part of
the course material or at least occasionally), according to which
these problematic conditions are to be reorganized and the new
social order built.

However, while the private school teacher functioned in
the role of an educator for planned social change, the contention
that he will also serve as a stimulator for social action to ef-
fect the changes desired was not verified by the research data.
In other words, many of the teachers did not get their students
involved in the method and techniques--i.e., existing social ac-
tion organizations and their projects--by which social problems
could be solved and contemporary social institutions reorganized.

The facts revealed that while over one-half of the 52
Catholic high school teachers interviewed made their students
aware of certain existing Christian social action and social work
organizations, only about one-fifth of them actually got their
students involved in these organizations and their projects.
Moreover, the percentage of students involved in these groups was

very small (only about 6 per cent). Therefore, on this basis, while the Catholic high school social studies teacher and religion teacher was furnishing his students with the necessary knowledge and attitudes for social change, it could hardly be said that he was stimulating them into organized group activity (Christian social action) by which the desired changes in existing American social institutions according to Christian principles could be effected. While some teachers did, most of them did not.

The second hypothesis--i.e., the role expectation of the teacher to educate for planned social change assumes that he will possess the necessary knowledge and techniques to do so--also shows a similar pattern.

The data accumulated indicated that while the 52 Catholic high school teachers interviewed possessed the knowledge to educate their students for Christian social action to effect planned social change, they did not possess the techniques.

That the teachers possessed the knowledge to educate for planned social change is indicated by the following facts: (1) Most of the teachers (83 per cent) were formally educated in Catholic social doctrine; (2) they knew most of the basic principles of Catholic social doctrine (mean score of 69.8 on the CSDI); (3) they were aware of the major social problems of contemporary American society (mean score of 35.7 on the SPI); and (4) most of them (85 per cent) were familiar with existing Christian social

action organizations.

That the teachers did <u>not</u> possess the techniques necessary to stimulate their students for Christian social action to effect the changes desired is shown by the data revealing that (1) many teachers (50 per cent) were not formally educated in Christian social action; (2) very few of them (23 per cent) had practical experience in existing Christian social action organizations; and (3) the experience of the teachers who did participate in these organizations was not very extensive (mean score of 9.1 on the CSAPS).

Therefore, generally speaking, while the 52 private high school teachers interviewed in this research study <u>possessed the knowledge</u> to make their students aware of the problematic social conditions to be changed, to teach them the social philosophy according to which these changes are to be made, and to make them familiar with existing social action organizations by which these changes could be effected (which was proven that they did do); <u>they lacked the formal education and practical experience needed to effectively develop their students' social action skills by which these changes could actually be brought about</u> (which was proven that most of them did not do).

APPENDIX I

TYPE OF SCHOOL _____

TYPE OF TEACHER_____

SPECIFIC SUBJECTS TAUGHT:

_____

_____

_____

_____

_____

SCHEDULE

I. SOCIAL BACKGROUND

A. <u>Sex</u>

    A1. **Male**

    A2. **Female**

B. <u>Regional Background</u>

Encircle the appropriate symbols:

	Population	B1. Place of Birth	B2. Elem. School	B3. High School	B4. College	B5. Grad School
a. URBAN	1. 500,000 or more	$B1a_1$	$B2a_1$	$B3a_1$	$B4a_1$	$B5a_1$
	2. 100,000--499,999	$B1a_2$	$B2a_2$	$B3a_2$	$B4a_2$	$B5a_2$
	3. 10,000-- 99,999	$B1a_3$	$B2a_3$	$B3a_3$	$B4a_3$	$B5a_3$
	4. 2,500-- 9,999	$B1a_4$	$B2a_4$	$B3a_4$	$B4a_4$	$B5a_4$
b. RURAL	1. Non-farm (Under 2,500)	$B1b_1$	$B2b_1$	$B3b_1$	$B4b_1$	$B5b_1$
	2. Farm	$B1b_2$	$B2b_2$	$B3b_2$	$B4b_2$	$B5b_2$

C. <u>Age</u> _____

    C1. **Under 25**   C4. **40-49**

    C2. **25-29**   C5. **50-59**

    C3. **30-39**   C6. **60 & Over**

D. <u>Social Class Orientation</u>

What would you estimate the social class of your parents to be?

D1. Lower class

D2. Lower middle-class

D3. Upper middle-class

D4. Upper class

What was your father's occupation?

_____

What was the extent of your father's education?

☐ Grammar School (How many years?) _____

☐ High School (How many years?) _____

☐ College (How many years?) _____

☐ College Graduate

E. <u>Education</u>

E1. How many total years of schooling above the secondary level have you had? _____

E2. What is your college background?

E2a. 1 year college

E2b. 2 years college

E2c. 3 years college

E2d. College graduate

E3. Have you done any graduate work?

E3a. Yes

E3b. No

If yes, how many hours? _____

E4. Degrees Received: Major Subject or Department:

E4a. _____

E4b. _____

E4c. _____

F. Kind of Vocation

F1. Priest ⟨ F1a. Religious
              F1b. Diocesan   Name of Order _____

F2. Brother   Name of Order _____

F3. Sister   Name of Order _____

F4. Layman

F5. Laywoman

G. Teaching Experience

G1. How many years have you been teaching? _____

G2a. First year

G2b. 1-5 years

G2c. 6-10 years

G2d. 11-20 years

G2e. 21-30 years

G2f. Over 30 years

II. BACKGROUND SOCIAL EDUCATION

H. Have you ever had any courses on Catholic Social Doctrine (e.g papal social encyclicals, Catholic social principles, social ethics, etc.)?

H1. YES

H2. NO

If yes, please name them.

H1a. In high school:

1. _____
2. _____
3. _____
4. _____
5. _____

H1b. In college (as an under-graduate):

1. _____
2. _____
3. _____
4. _____
5. _____

H1c. In seminary:

1. _____
2. _____
3. _____
4. _____
5. _____

H1d. In graduate school:

1. _____
2. _____
3. _____
4. _____
5. _____

I. Have you attended any conferences, workshops, or seminars on Catholic Social Doctrine, Social Education, and/or Social Action in the past five years?

I1. YES

I2. NO

If yes:

Name of conference, workshop, or seminar	Name of place held: high school, hotel, university, etc.	City	Month and Year
1.			
2.			
3.			
4.			
5.			

J. Have you ever attended any conferences, workshops, or seminars on Catholic Social Doctrine, Social Education, and/or Social Action?

J1. YES

J2. NO

If yes, when? (Give dates in years.)

_____

K1. What do you understand by the term--Catholic Social Doctrine? Please explain briefly, but relevantly.

_____

_____

_____

_____

K2. Catholic Social Action?

_____

_____

_____

_____

L. Have you read any papal social encyclicals?

L1. YES

L2. NO

If yes, please name them.

1. _____ 6. _____

2. _____ 7. _____

3. _____ 8. _____

4. _____ 9. _____

5. _____ 10. _____

M. Have you read any books or pamphlets dealing with Catholic
    Social Doctrine, Social Education, and/or Social Action?

M1. YES

M2. NO

If yes, please name them.

M1a. Books: M1b. Pamphlets:

1. _____   1. _____

2. _____   2. _____

3. _____   3. _____

4. _____   4. _____

5. _____   5. _____

N. Have you read any periodical articles on Catholic Social
    Doctrine, Papal Social Encyclicals, Social Education, and/or
    Social Action during the current school year?

N1. YES

N2. NO

If yes, can you recall the author or subject and the periodical?

1. _____

2. _____

3. _____

4. _____

5. _____

O. Have you ever read any of the statements of the American hierarchy concerning social and economic problems?

01. YES

02. NO

If yes, please name them, giving title or topic.

Title or Topic

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

III. AMERICAN SOCIAL PROBLEMS

P. Do you think significant changes in the present American so-
cial order are necessary?

P1. YES

P2. NO

If yes, what conditions in American economic, political, and
social life represent problems that are in need of change?
Please list them.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Below is a list of various economic, political, and social problems.

In your opinion, which of these problems would you identify with the United States and/or the American way of life?

(Directions: Please designate your opinion by encircling the appropriate symbol.)

Symbol Key:

Y
YES: I think that this is a problem that can be identified with the United States and/or the American way of life.

N
NO: I do not think that this is a problem that can be identified with the United States and/or the American way of life.

U
UNCERTAIN: I am uncertain as to whether this is a problem that can be identified with the United States and/or the American way of life.

Y N U 1. Unfavorable balance of trade.

Y N U 2. Unjust immigration laws.

Y N U 3. Weakening of respect for authority.

Y N U 4. Continuing urbanization of rural life.

Y N U 5. Separation of owners from control of large corporations to a concentration of control in the hands of directors and managers.

Y N U 6. Inadequate level of living, education, and religious and health services in many rural areas.

Y N U 7. Existence of minority group 'ghetto areas' in American cities.

Y N U 8. Exclusion of religion and morality from social life among Catholics.

Y N U 9. 'Protectionist' tariff policies to safeguard American industry.

Y N U 10. Lack of many vital natural resources needed for industrial development.

Y N U 11. Lack of effective social insurance for the majority of the population.

Y N U 12. Imbalances among the various sectors of the economy --agriculture, industry, and services.

Y N U 13. Imbalances between land and population, i.e. insufficient agricultural land resources as compared to to the number of inhabitants.

Y N U 14. Enormous stocks of armaments.

Y N U 15. Urbanism--continued migration from farm to city.

Y N U 16. Secularism--an emphasis on worldly and natural goals rather than on otherworldly and sacred ones.

Y N U 17. Loss of individuality through the development of conformism.

Y N U 18. Alliance of organized crime, politics, and big business in large cities.

Y N U 19. Inadequate control of communicable diseases--tuberculosis, pneumonia, diptheria, scarlet fever, and typhoid.

Y N U 20. Voter apathy and 'uninformed' voting.

Y N U 21. Social injustice toward the great majority of American workers.

Y N U 22. Accumulation of excess riches by the few while large masses labor in acute need.

Y N U 23. Work week too long.

Y N U 24. Maldistribution of wealth.

Y N U 25. Unsuitable working conditions for the great majority of American workers.

Y N U 26. Large concentrations of substandard housing in urban areas.

Y N U 27. Widespread dissemination of contraceptives and contraceptive information.

Y N U 28. Lack of concentrated capital for industrial investment.

Y N U 29. Immodest and costly styles in dress.

Y N U 30. Excessive governmental interference in the affairs of other countries.

Y N U 31. Misuse of holy days by Catholics.

Y N U 32. Imbalance between population and means of subsistence; i.e. the lack of accessibility of needed goods and services to the great majority of the population.

Y N U 33. Lack of agreement on fundamental religious values.

Y N U 34. Secularization of marriage—modification of the belief in the sacramental nature of marriage.

Y N U 35. Exorbitant and non-standardized medical costs.

Y N U 36. Racial discrimination in housing, employment, and education.

Y N U 37. Scandals in national government.

Y N U 38. Excessive materialism and sensualism.

Y N U 39. Improper uses of leisure.

Y N U 40. Existence of depressed rural areas where families live at a sub-standard level.

Y N U 41. Overcentralization of governmental powers.

Y N U 42. 'Individualistic capitalism' as the norm of economic life.

Y N U 43. Inadequate wages and social insurance for seasonal and migratory farm laborers.

Y N U 44. Inadequate study and application of Catholic social doctrine by clergy and laity.

Y N U 45. Existence of more natural resources than available capital needed for their development.

Y N U 46. Large proportion of working wives and mothers.

Y N U 47. Morally corrosive and fraudulent advertising.

Y N U 48. Loosening of the Judaic-Christian sex mores.

Y N U 49. Lack of a 'living wage' for the great majority of American workers.

Y N U 50. Irreligion.

IV.   CATHOLIC SOCIAL DOCTRINE

Following is a list of ideas dealing with various economic, political, and social areas of life.

As a Catholic teacher responsible for the education of students in the Social Doctrine of the Church, what is your attitude toward each of the following ideas?

(Directions: Please designate your attitude showing whether you approve of, disapprove of, are neutral toward, or are not familiar with the idea stated by encircling the appropriate symbol.)

Symbol Key:

A :   I APPROVE of this idea.

D :   I DISAPPROVE of this idea.

N :   I am NEUTRAL concerning this idea.

DK: I am NOT FAMILIAR with this idea.

A.   On the Ownership of Property

A   D   N   DK   1. Individualism.

A   D   N   DK   2. Collectivism.

A   D   N   DK   3. Twofold nature of ownership--individual and social.

A   D   N   DK   4. Private ownership.

A   D   N   DK   5. All products and profits, excepting those necessary to provide for the subsistence of the laborer and the continuation of his class, belong to Capital.

A   D   N   DK   6. Labor theory of value--the wage to Labor should equal the price of the product minus the cost of plant and equipment maintenance. (No allowance for profits to Capital should be made.)

B.   On the Use of Property

A   D   N   DK   7. Right of property ownership contingent on its proper use.

A D N DK   8. State is entitled to determine the limits of the use of property.

A D N DK   9. Use of property is personal and social.

A D N DK 10. Superfluous income left to individual's own discretion.

C. On the Distribution of Wealth

A D N DK 11. Equitable distribution of wealth among all social classes.

A D N DK 12. Redistribution of national income in American society through government legislation.

A D N DK 13. Producers' and consumers' cooperatives.

A D N DK 14. Monopolies.

D. On Capital-Labor Relations

A D N DK 15. Class struggle.

A D N DK 16. Joint ownership of industry by employers and workers through a partnership agreement.

A D N DK 17. Joint management of industry by employers and workers.

A D N DK 18. Collective bargaining.

A D N DK 19. Compulsory arbitration by the State in most capital-labor disputes.

E. On Wages and Employment

A D N DK 20. Worker should only be paid wages that are needed to provide for the minimal essentials of life--food, clothing, and shelter-- for himself and his dependents.

A D N DK 21. Wages should be determined according to supply and demand.

A D N DK 22. Saving wage.

A D N DK 23. Wages are contingent on the nature of labor.

A D N DK 24. Free consent theory of wages. (Employer is only obligated to pay the wages he and the employee agreed upon.)

A D N DK 25. Every individual has the right to work.

F. On the Standard of Living and Social & Economic Security

A D N DK 26. Necessity of a comfortable level of living for spiritual progress.

A D N DK 27. Social insurance provided through government legislation.

A D N DK 28. Social insurance provided through private industrial programs.

A D N DK 29. Excess profits of the capitalist should be used to increase the wages of the proletariat

A D N DK 30. Government-sponsored medical care programs for lower-income groups.

G. On Labor and the Laborer

A D N DK 31. A worker may accept any rate of wages whatever, or work for nothing if he so desires.

A D N DK 32. Labor unions.

A D N DK 33. Nature of labor is individual and social.

A D N DK 34. Businesses and factories must be closed on Sundays.

A D N DK 35. Unemployment compensation.

H. On the Role of the Government in Economic Life

A D N DK 36. Smaller organizations are to be prefered to larger organizations when both function equally well.

A D N DK 37. State has the right to devise laws concerning the organization and rules of labor unions and employer associations.

A D N DK 38. Free competition and open markets.

A D N DK 39. Government should be an active participant in economic affairs.

A D N DK 40. State should not interrupt the 'free play'
                 of natural economic forces.

A D N DK 41. Resources among the various economic sectors
                 --industry, agriculture, and services--
                 should be balanced through government manipu-
                 lation.

I. On Government and Law

A D N DK 42. Governmental authority derives its just
                 powers from the consent of the governed.

A D N DK 43. State may arrogate to itself all the func-
                 tions of the society as a whole.

A D N DK 44. Compulsory military conscription during
                 peacetime.

A D N DK 45. Paternalism in government.

A D N DK 46. Democracy as a form of government.

A D N DK 47. Classless society.

A D N DK 48. State has the obligation to respect the con-
                 sciences of its citizens.

A D N DK 49. Each nation-state is independently sovereign.

J. On Politics and Citizenship

A D N DK 50. Membership in political parties for Catholics

A D N DK 51. Voting a moral obligation of Catholics.

A D N DK 52. Right of insurrection and revolution to
                 overthrow a specific government.

A D N DK 53. Pulpit should be used for discussing econo-
                 mic, political, and social issues.

K. On International Political and Economic Life

A D N DK 54. Unrestricted free trade between countries.

A D N DK 55. American aid to underdeveloped countries.

A D N DK 56. United Nations.

A D N DK 57. Isolationism.

A D N DK 58. International tribunal to arbitrate disputes between nation-states.

A D N DK 59. Disarmament.

A D N DK 60. Political and economic management of economically underdeveloped countries by economically developed countries.

L. On Rural Life

A D N DK 61. Family-type farms.

A D N DK 62. Farmers' cooperatives.

A D N DK 63. Collective farms.

A D N DK 64. Government credit facilities and tax concessions to farm cooperatives.

A D N DK 65. Government subsidies to farmers to curtail 'price-depressing' farm surpluses so as to stabilize the American economy.

M. On the Family and the Economy

A D N DK 66. Economic security essential for family well-being.

A D N DK 67. Participation of women in industrial, professional, and political life.

A D N DK 68. Equal pay for women and men engaged in the same trade or work.

A D N DK 69. Legislation obligating employers to pay allowances to employees according to size of family so as to balance family resources and expenses.

A D N DK 70. Housing projects for lower-income groups subsidized by the national government.

A D N DK 71. National system of compulsory health insurance.

N. On Education

A D N DK 72. Group sex instruction in Catholic high schools.

A D N DK 73. Education for social change of American way of life.

A D N DK 74. Catholics attending public schools.

A D N DK 75. Public-sponsored compulsory education.

O. On Intergroup Relations

A D N DK 76. Voluntary racial segregation.

A D N DK 77. Separate but equal facilities for all racial and nationality groups.

A D N DK 78. State laws to bar miscegenation.

A D N DK 79. Government legislation to enforce racial integration in education, housing, and employment.

A D N DK 80. Enforcement of racial desegregation through military force.

A D N DK 81. Anti-Semitism.

P. On Contemporary Social Philosophies

A D N DK 82. Conformism.

A D N DK 83. National and/or Cultural Socialism.

A D N DK 84. Social conditions limit the free exercise of the individual will.

A D N DK 85. Development of social life results from the blind drive of natural forces.

A D N DK 86. Eugenics.

A D N DK 87. Individual men are necessarily the foundation, cause, and end of all social institutions.

A D N DK 88. Welfare State.

Q. On the Church and Social Problems

A D N DK 89. Right and duty to teach concerning social and economic matters.

A D N DK 90. Right to speak on technical matters.

A D N DK 91. Church has right to morally evaluate any given social system.

A D N DK 92. Striving for social progress cannot be separated from Christian moral living.

A D N DK 93. The contemporary 'social problem' is a moral and religious question.

A D N DK 94. Role of the Christian is to withdraw from the temporal affairs of the world.

A D N DK 95. Organized collective action to solve social problems.

A D N DK 96. Participation of Catholics with non-Catholics in social welfare organizations.

A D N DK 97. Catholic laity have a moral obligation to participate in Christian social reform movements directed to change the American way of life.

A D N DK 98. Bishops, clergy, and religious should refrain from participation in social action to effect economic, political, and social changes in American society.

A D N DK 99. Teachers must educate their students in the knowledge and techniques of Christian social action.

A D N DK 100. Catholic social doctrine is morally binding in sonscience on all the faithful.

V. SOCIAL ACTION

Q. Are you familiar with any <u>Catholic social action organiza-tions</u> on the national, <u>state, city,</u> or community level?

Q1. YES

A2. NO

If yes, please name them.

Q1a. National: Q1b. State:

1. _____   1. _____

2. _____   2. _____

3. _____   3. _____

4. _____   4. _____

5. _____   5. _____

Q1c. City: Q1d. Local Neighborhood or
                                             Community:

1. _____   1. _____

2. _____   2. _____

3. _____   3. _____

4. _____   4. _____

5. _____   5. _____

R. Are you familiar with any other social welfare organizations (public or private) that attempt to solve social problems ac-cording to Christian principles?

R1. YES

R2. NO

If yes, please name them.

R1a. National: R1b. State:

1.   1.

2. _____   2. _____

3. _____   3. _____

4. _____   4. _____

5. _____   5. _____

Rlc. City: **Rld. Local Neighborhood or Community:**

1. _____   1. _____

2. _____   2. _____

3. _____   3. _____

4. _____   4. _____

5. _____   5. _____

S.   Are you affiliated with any of these organizations you mentioned?

S1.   YES

S2.   NO

If yes, name and check the following items concerning each organization:

S1a. Name of Organization	S1b. Member	S1c. Attendance	S1d. Financial Contributions	S1e. Member of Committees	S1f. Offices Held
1.					
2.					
3.					
4.					
5.					

VI. STUDENTS AND CATHOLIC SOCIAL DOCTRINE

AND SOCIAL ACTION

T. Are your classes currently using any materials dealing with Catholic Social Doctrine (i.e. Papal social encyclicals, Catholic social principles, social ethics, etc.)?

T1. YES

T2. NO

If yes, please name them--giving title, author, and year published.

	Title	Author	Yr. Publ.
Tla. Books:			
1.			
2.			
3.			
4.			
5.			
Tlb. Periodicals:			
1.			
2.			
3.			
4.			
5.			
Tlc. Papal social encyclicals:			
1.			
2.			
3.			

4. _____

5. _____

Tld. Pamphlets:

1. _____

2. _____

3. _____

4. _____

5. _____

U. Do you teach Catholic Social Doctrine as an integral part of the course material?

   U1. YES

   U2. NO

   (Why or why not?) Please explain.

   _____

   _____

   _____

   _____

V. Do you teach Catholic Social Doctrine in such a way that your students would be likely to conclude that there is a conflict between certain social conditions in American society and a social order based on Christian principles?

   V1. YES

   V2. NO

   If yes, please explain your technique in this regard.

   _____

   _____

_____

_____

W. Do you impress upon your students the need to change these
    social conditions and make the American society more con-
    formable to the ideal Christian social order?

    W1. YES

    W2. NO

    If yes, please explain your technique in this regard.

    _____

    _____

    _____

    _____

X. Do any of your students participate in social action organi-
    zations?

    X1. YES

    X2. NO

    If yes, please name these organizations and supply the in-
    formation concerning each.

Name of Organization	Objective	Proportion of Students Participating	Explanation of Their Duties
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____

Y. Do you tell your students about social action organizations
    and programs with which you are familiar?

Y1. YES

Y2. NO

If yes, please name them.

Name of Organization	Objective
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

Z. Do you invite your students to attend their meetings and/or participate in their projects?

Z1. YES

Z2. NO

Which organizations? Please name them.

Name of Organization	Projects
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

AA. Do you make your students aware of contemporary American social problems?

AA1. YES

AA2. NO

If yes, what social problems? Please name them.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

APPENDIX II

3039 South Kolin Avenue
Chicago 23, Illinois

November 18, 1963

Dear Principal:

I am a graduate student working on a master's thesis under
the direction of Dr. Paul H. Mundy, Chairman of the Sociology
Department at Loyola University.

This thesis involves a research study measuring the role
of the Catholic high school teacher in education for Christian
social change.

In order to discover the extent of this role, a representa-
tive sample of social studies teachers and religion teachers in
the Catholic private high schools in Chicago are to be interviewed.

However, before the sample can be drawn and the interviews
conducted, a complete listing of the social studies teachers and
religion teachers in the various Catholic high schools must be
known.

It is for this purpose that I am writing this letter—to
ask your permission to participate in this study and to secure a
complete listing of the social studies teachers and religion
teachers in your school. Please include only those teachers who
are teaching during the current 1963-1964 school year. It is
vital that this list be as complete as possible so that the teach-
ers may be randomly selected. Please use the forms provided and
return them in the enclosed envelope.

I can assure you that any interview will be conducted at a
time and place convenient to the teacher concerned, and that once
interviewed, the teacher's name will be kept anonymous.

Thanking you in advance and hoping that you will comply
with my request, I remain—

Sincerely yours,

Allen L. Kroll

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SOCIAL STUDIES TEACHERS CURRENTLY TEACHING IN
_____ HIGH SCHOOL

(For purposes of this study, a social studies teacher is any teacher, of whose program the majority of classes taught is in the social studies. Please include only those teachers on this list.)

	Name	Address	Phone No.
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			
20.			

Does this list contain all the social studies teachers (as defined above) currently teaching in your school?

☐ Yes ☐ No

RELIGION TEACHERS CURRENTLY TEACHING IN
_____ HIGH SCHOOL

(For purposes of this study, a religion teacher is defined
as any teacher, of whose program the majority of classes taught is
in religion. Please include only those teachers on this list.)

Name	Address	Phone No.
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		
13.		
14.		
15.		
16.		
17.		
18.		
19.		
20.		

Does this list contain all the religion teachers (as de-
fined above) currently teaching in your school?

☐ Yes   ☐ No

3039 South Kolin Avenue
Chicago 23, Illinois

April 24, 1964

Dear _____:

  I am a graduate student working on a master's thesis
under the direction of Dr. Paul Mundy, Chairman of the Sociology
Department at Loyola University.

  This thesis involves a research study measuring the role
of the social studies teacher and the role of the religion
teacher in the Catholic private high school in Chicago.

  In order to learn about these roles, personal interviews
are to be conducted among a representative sample of these teach-
ers.

  On the basis of a research design prepared from lists con-
taining 131 social studies teachers and 54 religion teachers,
submitted to this writer by the principals of 26 Catholic private
high schools willing to cooperate with this study, a random sam-
ple has been drawn from each of these respective groups.

  Your name is listed among the sample group of 52 teachers
selected through this process.

  As this research is the first empirical study of its kind
dealing with this specific problem, the data collected will not
only be of value to sociological knowledge, but also may be of
use to the Catholic school system of Chicago. It is precisely
because of these goals that it is hoped that most (if not all) of
the teachers sampled will cooperate with this study and agree to
an interview. Also, as you probably know, in any research in-
volving random sampling, it is vital that as many as possible of
those sampled be included in the study so as to maintain the
scientific nature of the report.

  Therefore, it is for this purpose that I am writing this
letter--to ask if you would be willing to cooperate with this
study by agreeing to an interview.

  The interview will last approximately one hour and will
proceed according to a schedule of structured questions consisting

of six parts, each of which deals with a certain aspect of the
problem investigated (as stated on the preceding page).

I can assure you that the time and place of the interview
will be conducted at your convenience, and that once interviewed,
your name will be kept anonymous. Also, since this sociological
study is concerned with the data as they apply to the group of
teachers as a whole, in no way will the results of the interview
be identified with you, nor with the individual school at which
you teach. Of course, it goes without saying, that the results
of the interview will be held in strictest confidence.

I am enclosing a card which I would like you to fill out
and return to me in the enclosed envelope. If there are any
questions concerning this study, feel free to call me at BI 7-3812.
Verification of this study, if so desired, can be obtained from
Dr. Mundy.

Thank you very much for your kindness,

Yours truly,

Allen L. Kroll

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APPROVAL SHEET

The thesis submitted by Allen L. Kroll has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

5-25-66
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Date

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Signature of Adviser