



1961

An Inquiry Into the Absence of Moral Advertence in a Sample of Catholic High School Students with Specific Focus upon Racial Prejudice

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AN INQUIRY INTO THE ABSENCE OF MORAL ADVERTENCE
IN A SAMPLE OF CATHOLIC HIGH SCHOOL STUDENTS
WITH SPECIFIC FOCUS UPON RACIAL PREJUDICE

by

Sister M. Ignatius Staley, I.B.V.M.

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

February

1961

ACKNOWLEDGMENTS

Because of the fact that oversights in an investigation are often as common as insights, the author wishes to acknowledge that, during the course of this investigation, she has accumulated many debts. These can be acknowledged but never discharged. She offers her gratitude to those who placed at her disposal every facility at their command; to those who helped with advice, counsel, and moral support; to those who, by their refusal to cooperate, supplied deeper insight into the problem.

To Doctor Gordon C. Zahn, under whose expert supervision this investigation was conducted, a great debt of gratitude is due for patient guidance, unfailing interest, and the indispensable constant criticism. Lastly, the author is deeply indebted to Doctor Paul Mundy and Doctor Francis Cizon for the unceasing challenge they offered to her thinking and for their very real assistance in the prosecution of this investigation in addition to their approval of this thesis, as readers.

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CHAPTER I

INTRODUCTION

The words of Pius XII sound a clarion call to all educators to rally to the cause of the Christian education of youth. He says:

Our spirit looks upon the innumerable ranks of adolescents, seeing them as buds opening at the first light of dawn. Prodigious and enchanting is this thronging of youth from a generation which seemed almost condemned to extinction; new youth, throbbing with its freshness and vigor, with eyes fixed on the future, with an unswerving impulse toward higher goals, resolved to improve upon the past and to assure more lasting and more valuable conquests for man's journey on earth. Of this unrestrainable and perennial current toward human perfection, directed and guided by Divine Providence, the educators are the most direct and responsible moderators, associated with this same Providence to carry out its designs. It depends on them, in great part, whether the tide of civilization advances or retrogresses, whether it strengthens its impetus or languishes from inertia, whether it goes swiftly toward the mouth of the river or, on the contrary, pauses, at least momentarily, in useless byways, or worse, in unhealthy and swampy backwaters.¹

It is in the light of this definition of Catholic education that the present study is concerned with the degree of success or the indication of possible failure, which Catholic educators have achieved in communicating moral principles and ideals to their students.

But what is implied by this "Christian education of youth?" Again Pius XII gives answer: "The object of education and its role in the natural order

¹Pius XII, "The Education of the Child," The Pope Speaks, ed. Michael Chinigo (New York, 1957), p. 85.

is the development of a child to make a complete man of him; the role and object of Christian education is the formation of a new human being, reborn in baptism, into a perfect Christian."² Clearly, Pius goes on to say by way of explanation that conscience, the basis and lever of Christian education, seems to some people, at first sight, to be almost extraneous to education. He is led to speak of conscience, which is the deepest and most intrinsic in man, by the fact that some currents of modern thought are beginning to question its value. In so far as it forms the subject matter of education, Pius says:

Conscience is, so to speak, the innermost and most secret nucleus in man. It is there that he takes refuge with his spiritual faculties in absolute solitude: alone with himself or, rather, alone with God--Whose voice sounds in conscience--and with himself. There it is that he decides for good or evil; there it is that he chooses between the way of victory and that of defeat. Even if he should wish to do so, a man could never shake off conscience; with it, whether it approves or condemns, he will travel along the whole way of his life, and likewise with it, a truthful and incorruptible witness, he will come up for God's judgment.³

.....

Conscience, then, is the fruitful echo, the clear reflection of human action's pattern. . . . From this it follows that the formation of the Christian conscience of a child or youth consists above all in illuminating his mind with respect to Christ's will, law, and way; acting on his mind, as much as this can be done from outside, so as to induce him freely and constantly to execute the divine will. This is the highest task of education.⁴

²Pius XII, "Conscience and Education," The Pope Speaks, ed. Michael Chinigo (New York, 1957), p. 93.

³Ibid.

⁴Ibid., p. 94.

From these words one may conclude that the core of education is to be found in the ideal of intellectual and moral training it proposes; the problem of man's destiny is its center of orientation; its aim, the guiding of man toward the achievement of this destiny. "Education is the great domain of the imponderables, and the hidden power of Catholic education lies in its instinct for these very imponderables. In Catholic training, the philosophy of education is like the foundation of a structure; it is hidden from view, but its strength is apparent when the storms of passion rage."⁵ Accordingly, education cannot escape the problems and entanglements of philosophy, for it supposes by its very nature a philosophy of man and it must have a philosophical basis for every theory and practice it upholds.

Pius XII says:

But where shall the educator and the youth find in each individual case with ease and certainty the Christian moral law? They will find it in the law of the Creator imprinted in the heart of each one as well as in revelation, that is, in all the truth and precepts taught by the divine Master. Both the law written in the heart, that is, the natural law, and the truth and precepts of supernatural revelation, have been given by Jesus the Redeemer into the hands of His Church as humanity's moral treasure, so that the Church may preach them intact and protected against any contamination and error, to all creatures from one generation to another.⁶

In assessing the importance of Christian education, Pius XI declares:

Now in order that no mistake be made in this work of the utmost importance, and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have a clear and definite

⁵Rev. Franz De Hovre, Philosophy and Education, trans. Rev. Edward Jordan (New York, 1934), Introduction p. xxxix.

⁶The Pope Speaks, pp. 94-95.

idea of Christian education in its essential aspects viz., who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence.

Education is essentially a social and not a mere individual activity. Now there are three necessary societies distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the coordination of their respective ends.⁷

Speaking of society the same Pope points out:

For it is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or rather, the Author of Nature, has established for them, duly subordinating the particular to the general. If this law be faithfully obeyed, the result will be that particular economic aims, whether of society as a body or of individuals, will be intimately linked with the universal teleological order, and as a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good.⁸

From the foregoing, it is clear that Pius XI has provided society with his own plan for reconstructing the social order. In the matter of education, this same Pope has directed to the faithful as well as to the Hierarchy attempts to summarize the main principles in the Christian education of youth, to throw light on its important conclusions and to point out its practical applications. He condemns the naturalistic philosophy which has for a consequence a false pedagogy in which an attempt is made to substitute a universal

⁷ Pius XI, Divini Illius Magistri, (New York, 1929), pp. 6-7.

⁸ Pius XI, Quadragesimo Anno, (New York, 1931), pp. 11-12.

moral code of education as if the law of the Gospel did not exist and as if the law of nature promulgated by right reason and codified in the Decalogue were a myth. Its claim to emancipate the child instead renders him the slave of his own pride and disordered affections.

With this background in mind and in view of the fact that such questionable standards are being presented to our youth, this study is being undertaken. Society, and especially Catholic educators, are responsible, to some degree, for counteracting the type of standards that now prevail or threaten to prevail.

Commenting on the need of some solid objective criterion by which to diagnose the pathologies of society, Paul Hanly Furfey has this to say:

The natural law is such a criterion. Through the natural law we learn that one of the existential ends of man is "social fellowship to promote common utility, which consists in the establishment of peace and order, in facilitating the achievement of the material and cultural welfare of nature and society for these purposes." The natural-law philosophy pictures for us the social ideal toward which we should strive. The ideal is a society which fulfills with maximum efficiency the ends of society, namely, the preservation of external order and promotion of the economic and cultural welfare of the citizens. Any marked departure from this ideal constitutes a social problem.

The great advantage of the natural law as a criterion is its complete objectivity. It is rooted in the very nature of things and does not depend on anyone's subjective judgment.⁹

Monsignor Furfey goes on to say:

Even though most men may recognize the existence of the natural law implicitly, there is a great advantage in recognizing it explicitly. We can communicate better in our discussions with other people when both parties of the discussion are definitely conscious of the principles they share in common. The recognition of the natural law as a criterion of social problems is satisfying from the standpoint of scientific logic; for it substitutes an objective criterion for the subjective criteria

⁹Paul Hanly Furfey, "Social Problems and the Natural Law," ACSR, XX (Summer 1959), 103-104.

currently in use.

It remains to clear up three common misconceptions on the relation of the natural law to social problems.

1. The natural law does not provide an easy answer to every question in the field of social problems, and proponents of the natural-law philosophy have never claimed that it did. Even when we understand the nature of the social ideal very clearly, we may still be greatly in doubt as to the best concrete means for attaining that ideal. We know that the state should promote public health, but this is not much help in judging the relative merits of voluntary and compulsory health insurance. Often, too, the facts of the case are in doubt. Clear principles plus doubtful facts do not lead to solid conclusions.

2. Proponents of the natural-law philosophy most certainly do not equate social problems with sin. This should be quite obvious. A typhoid epidemic is not a sin, even though it is a problem in the field of public health. Even though some sins, such as murder and theft, are social problems, the sociologist is not concerned with them qua sins; he is concerned with them as disturbances of public order.

3. The introduction into sociology of value judgments based on the natural law does not injure sociology as a science. Even in the empirical sciences, value judgments are not uncommon. The bacteriologist judges one micro-organism to be "harmless" and another to be "dangerous" from the standpoint of human health. In a precisely parallel way the sociologist judges one situation as normal and another as a social problem from the standpoint of the good of society. It is no more "unscientific" for the sociologist to be interested in a healthy society than for the bacteriologist to be interested in healthy human bodies. The chief difference is that it is considerably easier to diagnose health in the human body than in the body politic.¹⁰

Viewed in the light of the foregoing, the scope and aim of this thesis is, not to reach definitive conclusions, but to make some objective observations from which tentative inferences may be drawn. Furthermore, there is no intent to identify sociology with philosophy, nor to define sociology as "a moral philosophy conscious of its task,"¹¹ as was done on one occasion, in

¹⁰Ibid., pp. 105-106.

¹¹Christopher Dawson, "Sociology as a Science," in Readings in Sociology, ed. Gordon C. Zahn (Westminster, Maryland, 1958), p. 7.

America, by the ideal of the last generation. Sociology, as conceived by the author of this investigation, is understood to be "the science which seeks the broadest possible generalization applicable to society in its structural and functional aspects."¹²

With the conviction that a mutual understanding between philosophers and sociologists could contribute to fruitful collaboration and attendant aid to students in their attempts to unify what they learn, the writer of this thesis is fully aware of the fact that the present degree of rapport between these two disciplines falls far short of this ideal.

In this context, Christopher Dawson points out:

It may be said that it is not the business of a sociologist to concern himself with religious beliefs or philosophical theories or literary and artistic traditions, since they lie outside his province and are incapable of scientific definition or quantitative analysis; yet, on the other hand, it seems absurd for him to study the physical environment of a society and to neglect the spiritual forces that condition its psychic life. The primary task of sociology is, no doubt, the study of the social structure, but this structure, on the one hand, rests on the material foundation of geographical environment and economic function, and, on the other, is itself the foundation of a spiritual superstructure which embodies the higher cultural values. If we isolate society from its material body and its cultural soul, we have nothing left but an abstraction. . . .

The intrusion of these qualitatively distinct categories or orders of being into the sociological field is a great stumbling-block in the social sciences.

. . . Sociologists have always been conscious of this problem, and the spectacle of the brilliant results attained by physical science in its uniform field of study has often tempted them to find a way out of their difficulties by an arbitrary or one-sided simplification of their data.

.....
The fact is that all "simple" explanations are unsatisfactory and irreconcilable with scientific sociology. It is impossible either to make society its own cause or to deduce phenomena exclusively from

¹²Paul Hanly Furfey, The Scope and Method of Sociology (New York, 1953), p. 139.

material or spiritual ones. . . .

Although the sociologist must take account of the geographical, economic and intellectual or religious conditions of a social culture, he has no more right to lay down the law on philosophy or theology than on geography or economics. But though this is generally recognized in the case of the science of nature and even the other social sciences, sociology has been far less scrupulous in dealing with the sphere of the higher spiritual values. It is often argued that these are a product of the social process, since there can be no spiritual culture, apart from society, and therefore "spiritual sciences" can claim no scientific autonomy.

As sociologists we have to accept the existence of this independent order of spiritual truths and values and to study their influence on social action. Whether society requires a religious foundation; what is the actual working religion of our particular society; how far material and social factors affect religious beliefs and philosophical points of view;--all these are questions for our study. But the objective intellectual validity or spiritual value of religious doctrines and philosophical theories lies entirely outside our province.¹³

Accordingly, conscious of the fact that there is an area in which the formal objects of sociology and of ethics overlap, and yet, not so narrowly dogmatic as to claim that the sociologist must systematically avoid the study of the relation between the two, this investigator is concerned primarily with "what is"; the philosopher may deal with "what ought to be."

Speaking of the serious liabilities of Catholic sociologists, Father Thomas J. Harte, C.Ss.R., has this to say: "Among these should be mentioned a penchant, in teaching and writing, for the easier course of overemphasis on the 'what-ought-to-be' to the neglect of the patient analysis of 'what is'; smug satisfaction with what is, not infrequently, second-rate scholarship for ourselves and for our students; and, finally, professional inertia

¹³ Dawson, pp. 13-17.

and apathy toward social research."¹⁴

Tentative inferences from the findings in this investigation will be drawn from observations made in the study. These inferences are drawn without assuming, either by assertion or denial, any knowledge on a level of higher abstraction concerning reality as a whole. No inference appears in this thesis which is not formulated under the limitations just stated, while the derivation of propositions regarding total reality are entirely out of the scope of this investigation.

With these introductory remarks, an attempt is made in this study to examine responses to a questionnaire which was administered to Catholic high school boys, in order to test these responses for a reflection of "seeming" lack or absence of reference to moral principles.

The term moral advertence, as used here, is understood to be a turning to the natural law, from the Latin "vertere," and the natural law as signified by the adjective "moral." It is expected that responses should indicate that the student is motivated by solid Christian convictions which have nurtured a sense of justice equally applicable to all. With a bias toward national unity and concord in a sincere spirit of brotherhood--the brotherhood of man under the fatherhood of God--he is penetrated with right ideas in which positive law conforms, or at least is not opposed, to the absolute order set up by the Creator and placed in a new light by the revelation of the Gospel. An attitude such as this must respect the foundations on which human

¹⁴Rev. T. J. Harte, C.Ss.R., "Catholics as Sociologists," ACSR, XIII (March 1952), 9.

personality rests together with the vital rights of human beings; it must foster an aversion to any usurping of these rights. In other words, the student must possess an ideal yet practical recognition and acceptance of the dignity of the human being which is in harmony with the law of nature and the designs of God, as manifested in the natural law and in Revelation. This universal charity of mind was expressed by St. Paul in his epistle to the Corinthians (I Corinthians 13). It is the criterion for the moral value implied by the term moral advertence, as it is used here. It is expected that this mental attitude has been actualized in the student, during the course of twelve years, as a result of the moral training he has received in Catholic high school and Catholic grade school in addition to the commonly present influence of two Catholic parents.

Ideally, moral advertence would be synonymous with the fact that a respondent demonstrated a routine positive reference to moral principles in his choice of responses to items on the questionnaire. However, since he might choose the "morally preferred" answers on the basis of other considerations, e.g., "democratic" or "humanitarian" tendencies, this study will focus its attention upon the negative evidence afforded by answers that clearly show a lack, or an absence, of moral advertence. To illustrate, Item 22 distinctly specifies, "Even if atom bombs were immoral"; a "Yes" response would seem to indicate that the respondent believed that the use of the atom bomb by the United States would be justified, if that were the only way to overcome Communism, "even if" atom bombs were "immoral." In this decision it is considered that there is indication that moral advertence, as defined in this study, is lacking.

Throughout the study, the concept "moral advertence" and reference to its absence are employed, expressly, in the social and behavioral context. No attempt is made to equate the term with sin or to delve into the subjective operations of the human mind.

Reverend Walter J. Smith states that Bartlett and Harris, in a study of delinquent and non-delinquent boys, reported that both were about equally able to judge the most morally desirable thing to do, when confronted with a choice situation.¹⁵

In recognizing, with Father John F. Cronin, S.S., that "the social problem is at the same time a moral and religious problem," this study finds its justification.¹⁶

Statement of the Problem

This thesis presents the findings of an exploratory study of an indicated lack or absence of moral advertence in Catholic high school students. The term moral advertence, as it is used here, has been explained above. The subjects being investigated are freshmen and senior students who, though differing somewhat in terms of the neighborhoods of residence and in the racial composition of their respective schools, are alike with respect to a number of other background factors, including Catholic educational advantages.

¹⁵Rev. Walter J. Smith, Ph.D., "Religious and Moral Development in Adolescence," CER, LVI (December 1958), 591-592.

¹⁶Rev. John F. Cronin, S.S., Catholic Social Principles (Milwaukee, 1955), p. 32.

Little previous research seems to have been done with respect to the influence of Catholic education on the development of moral advertence in Catholic high school students. There have been numerous efforts to ascertain the attitude of these students and their choice of ideals. But, while all of these have peripheral interest for the present investigation, it would appear that this particular aspect of the effect of Catholic education which is stressed in this study is something of a pioneer effort. To the knowledge of the author, no previous empirical study of the lack or absence of moral advertence in Catholic high school students has been made. The value of the information to be obtained from such study and the need for this type of investigation have already been stated.

As was noted earlier in this chapter, this study falls far short of an estimate of the presence or absence of moral advertence, if the term be taken in its philosophical sense. Therefore, to reiterate, this thesis is strictly the presentation of the findings of an investigation of a sociological problem.

The question: "To what extent do Catholic high school students advert to moral principles when confronted with a social problem?" served to direct the course of the investigation and to provide a guide in the analysis of the data. Special emphasis throughout the study has been placed on problems dealing with racial prejudice. Two Catholic high schools for boys were selected to cover the entire scope of the study; one of these is a school in which only white students are enrolled; in the other, there is some degree of racial integration.

The design of the experiment called for the testing of incoming freshmen and senior students of both schools during the first month of the school year with the intention of comparing the groups on entering high school and after having received three years of moral training in Catholic high schools, thereby discovering what impact, if any, such training may be presumed to have had. It should be noted, however, that these freshmen and senior groups in each school are two distinct groups. This places some limitations on the findings of the study. Testing a group upon entering high school, and again, three years later, would provide some interesting material for further research.

Obvious limitations set by the nature of the investigation, together with the specific focus on racial prejudice, with reference to moral advertence, made it imperative to restrict the scope of the inquiry to the field of Catholic education. The investigator's many years of teaching experience in this field fostered a keen interest in the effect of Catholic education at both grade and high school levels, in addition to the influence of Catholic parents, on the development of moral advertence in Catholic high school students. From this, a working hypothesis was constructed to the effect that there would exist a significant and demonstrable difference in moral advertence on the part of products of Catholic training at these levels (coupled with the influence of two Catholic parents) and that evidenced by products of partial or complete public grade school education (and the additionally limited home influence derived from the presence of only one or no Catholic parent).

Results of previous studies of the effect upon attitudes of contact with

members of minority groups have been somewhat contradictory. On the basis of his study, Horowitz concluded that the attitude of white students is determined not by contact with Negroes but chiefly with or by contact with the prevalent attitude toward Negroes.¹⁷ He failed to show more favorable attitudes on the part of subjects who had had respectively "planned" contacts with cultured and upper-class Negroes and "natural" contacts in a mixed school in New York City than on the part of comparable groups lacking such contacts. Allport and Kramer, reporting the results of their study of the attitudes of college students toward Negroes and Jews, found that, although these results were not adequate to the complete testing of the hypothesis, they did supply evidence in support of it, namely, that genuine contact between members of groups having the same economic and social status improves friendly relations between them.¹⁸ There are many other studies related to the effect of contact with Negroes on the opinion and attitude of subjects used. Arnold Rose's Studies in the Reduction of Prejudice, Chicago, American Council on Race Relations, 1947, and the Social Science Research Council, Bulletin No. 57, 1947, provide very good coverage of this material.

However, in spite of these findings, it seems reasonable to assume that, as a result of Catholic moral training, association in an integrated school

¹⁷E. L. Horowitz, "The Development of Attitude Toward the Negro," Archives of Psychology, No. 194 (January 1936), 34-35.

¹⁸G. W. Allport and B. M. Kramer, "Some Roots of Prejudice," Journal of Psychology, XXII (July 1946), 22-23.

should be an operable factor in the reduction of racial prejudice. As a consequence of this assumption, additional hypotheses were formulated as to the relationship between lack or absence of moral advertence in students attending an integrated high school and that lack or absence in those in attendance at a high school in which only white students are enrolled; and the difference, if any, in students of freshmen status and those of senior status.

Some fruitless efforts were made by the investigator to enlist the co-operation of Catholic high school principals in the proposed polling of students. These principals were fearful lest the investigation might upset the equilibrium of the school. Robin Williams describes encountering similar reactions and explains the situation as follows: "Thus any scientific group concerned with human relations tends to be initially ipso facto suspect, for the assumption is that research will be or may lead to innovations which have the potentiality of 'disturbing' the existing social structure."¹⁹ Demands of time and the pressure of other commitments on the investigator required that the survey be one which included a sufficient number of students and which was convenient enough to make possible the completion of necessary data within the established limits.

The populations of many high schools presented adequate material for study but were excluded on the grounds that contemporary studies were already in progress in them, or that distance was a prohibitive factor, or for various other reasons.

In view of the fact that the Principals of two comparable Catholic high

¹⁹Robin Williams Jr., "Some Observations on Sociological Research in Government During World War II," ASR, II (May 1946), p. 574.

schools for boys were willing to cooperate by permitting the questionnaire to be administered to their students and by making their respective records available for background information, these schools were selected for study.

The purpose of the investigation is to demonstrate empirically the extent to which parochial and Catholic high school experience and training might lead to greater moral advertence in areas involving racial prejudice. Special attention is being given to the effect which association in an integrated school, where students are trained in Catholic moral principles, might have on the reduction of verbalized racial prejudice.

The following hypotheses are being tested:

- (1) Within the framework of Catholic moral principles, a more demonstrable absence of moral advertence will be associated with a reduced opportunity for Catholic moral training (as presumed to be associated with attendance at non-Catholic grade and high schools or with parents of mixed or non-Catholic religious preference);
- (2) Within the framework of Catholic moral principles, a more demonstrable absence of moral advertence will be associated with freshmen than with senior students;
- (3) Within the framework of Catholic moral principles, and with special focus upon opinions involving interracial associations, a more demonstrable absence of moral advertence will be associated with students (controlled for class ranking) attending a school which is not integrated than with students attending a school which is integrated--at least, to some degree.

Mindful of the aspect of moral advertence which has specific reference to racial prejudice, the sociological problem under investigation in this study may be restated thus: Boys who are the subjects of this study are attending Catholic high schools. They are designated Catholic high school students by virtue of the fact that they have stated that they are Catholics and they are receiving moral training in Catholic high schools.

Chicago has been selected as the location for the investigation because of the opportunity it provides for integrated schools. Results of this study lay no claim to being typical of Negro-white relations in general. The fact that members of the two groups are numerous, highly visible, and distinct is a primary consideration in the selection of this area for study. The comparison of an integrated school with one in which no Negroes are enrolled is considered to be of sufficient importance to render it worthy of investigation, especially when both schools are teaching the same Catholic moral principles.

The testing of the hypotheses involved the following procedures. A questionnaire had been so devised as to incorporate items and questions related to the hypotheses in such a manner that their applicability to the population under investigation could be tested. No open-end questions were employed in the questionnaire in order that the respondents would be obliged to make a direct statement of choice. Some questions and items, irrelevant to the issues involved in the investigation, were included in an effort to eliminate bias and to make the responses as objective as possible. These items were not scored and were omitted from consideration in the analysis. The questionnaires were administered to the 694 freshmen students and 719 senior students in their respective schools, by proctors, who gave the students no instructions and who took no part in the polling or scoring of answers. Respondents were not allowed to identify themselves by signing their names to the questionnaires. When completed, they were returned, immediately, to the investigator.

Design of the Study: General

The assumptions, principles, and procedures applied to the evaluation of factors under investigation in this study are those of the questionnaire method. It was decided to administer the questionnaire by the secret ballot technique because of the nature of the subject matter, which many individuals consider "dynamite." Turnbull points out that the "methods of the interview and the secret ballot do produce marked differences in answers under certain conditions. These differences cast some doubt on the validity of the results obtained by the interview method when the subject feels that his answer, if known, would affect his prestige. The discrepancy is probably great enough to warrant the use of the secret ballot whenever questions which have acquired high social prestige are involved, particularly when the questions are of a highly controversial nature, and of deep personal or social significance."²⁰

The experimental design of the study called for answers to the questionnaire from freshmen and seniors in a school in which Negroes had been successfully integrated; then, for answers to the same questionnaire from respective groups in a comparable high school in which no Negroes are enrolled. High school students were selected since they should be mature enough to make application of moral principles. Horowitz makes some pertinent observations in the study which was mentioned above. He states: "In the course of this presentation, it has been found necessary to contradict the oft-repeated

²⁰ William Turnbull, "Secret vs. Nonsecret Ballots," Gauging Public Opinion, ed. Hadley Cantril (Princeton, 1944), p. 81.

clichés current in the discussions of the race problem. Young children were found to be not devoid of prejudice; contact with a 'nice' Negro is not a universal panacea; living as neighbors, going to a common school, were found to be insufficient";²¹ in this respect, he found Northern children to differ very slightly from Southern children. Allport and Kramer found the average age for the onset of Negro prejudice to be 12.6 years. Their results indicated that the great bulk of prejudiced attitudes originate in the school years in elementary through junior high. They supported this conclusion from their data which showed that 77 per cent date their first dislike of Negroes during this period. In this same study, these authors report that, "Taking the attitudes of various groups toward Negroes only, we discover that Catholics lead the list in anti-Negro bias, followed by the Protestants. By comparison, Jews and persons lacking any religion affiliation are markedly free from prejudice."²² From these findings, it would seem that the choice of high school subjects was a valid one.

Questionnaire items included a variety of question types eliciting opinions on current issues such as: juvenile delinquency, legitimacy of divorce, choice of a Catholic college, the use of the atom bomb, the right of the Church to speak out on certain subjects, areas of success of a majority party in Congress, and several items dealing with aspects of racial

²¹ Horowitz, p. 34.

²² Allport and Kramer, p. 27.

prejudice. Although it was intended to analyze only the items with moral implications, these other various subjects were introduced in the effort to increase objectivity. Items involving some reference to moral principles were chosen in view of their adequacy in indicating a seeming lack or absence of moral advertence in students under the influence of Catholic education and Catholic parents. By including such issues of contemporary interest and importance and with some degree of moral content involved, it was expected that opinions, influenced or formed by such educational and parental background, would be reflected in responses which would, in turn, be applicable to the testing of the hypotheses.

The actual wording and order of items and questions was developed in a series of interviews and discussions with persons interested and acquainted with the moral and spiritual development of Catholic high school boys. The Roper Public Opinion Research Center, Williamstown, Massachusetts, also gave some very valuable assistance. Because it was intended to poll students, some of whom presumably would have limited vocabularies, statements were worded in the simplest and clearest terms possible. A number of preliminary forms of the questionnaire were submitted to different groups and individuals in order to ascertain their opinion and understanding of words and phrases. Some changes were made in the interest of clarity and others as a concession to the requirements of the polling situation. As a result of these various discussions and interviews, the questionnaire which was used in the study emerged. It was submitted to the officials of the two participating schools and was approved by them, then it was administered to the freshmen and senior students in each school. The complete form of the questionnaire appears in

the Appendix to the text.

In its final form, the questionnaire consisted of two parts: an opinionnaire section and a family data section. The opinionnaire section including 25 questions deals with the respondent's attitude toward social issues having moral implications. The family data section of 13 items was designed to elicit information concerning age, race, parish, siblings, grade school attended, and high school course of study with reference to respondents; occupation of the respondents' parents; place of birth and religion of the respondent, his parents, and his grandparents.

A variety of items was included in the opinionnaire section of the questionnaire. Three statements regarding juvenile delinquency gave the respondent an opportunity to express his attitude toward this social problem. From an array of five possible authors, respondents were asked to identify the author of a statement favoring integrated housing.²³ This question was included in order to provide an index of the respondent's awareness of events of specifically Catholic interest and importance. One question noted a series of reasons submitted by persons desirous of getting a divorce. Respondents were asked to check any which would "make it right." A "None of these" category was included among the reasons, deliberately. This question sought to estimate the attitude of the respondents in regard to the morality of divorce, in the light of their Catholic high school training. A series of three questions dealt with the morality of the use of the atom bomb. One question in this series, indicating three situations in which the bomb might

²³ About a third of the total sample correctly identified the "Catholic Bishop" as the author of this speech.

be used, asked to have the statement, with which the respondent agreed, checked. Although no official stand has been taken by the Church on this issue, two other questions prefaced by the statement, "Even if atom bombs were immoral" (indicating the moral response), were included. It was expected that Catholic high school students should be able to interpret these words in such fashion as to force moral advertence. Another question asked the respondent to give his opinion with regard to the right of the Church to speak on social problems such as: the employer's obligation to pay a just wage; the Negro's right to social equality; birth control and divorce; support of Catholic candidates for political office. One question dealt with the success of the majority party in Congress in keeping employment high; encouraging small business; making and keeping peace; solving racial problems. In a question stating three reasons for unemployment, the respondent was asked to check the one which he thought was largely responsible for this social problem. This study placed specific emphasis on racial prejudice; hence, twelve questions on race comprised the major portion of the questionnaire. These dealt with such aspects of race as the principle of apartheid, group predominance in the school, integrated community, race preference as it affects sports, property values in areas in transition, racial composition of neighborhoods, race "fitness" in these neighborhoods, and the Negro's right to social equality. One question as already noted, elicited the identification of the author of a speech dealing with integrated housing; it was followed by one asking the respondent to give his opinion of this quotation. This was included to measure the intensity of acceptance or rejection of the quotation--a definition of the integrated community. The respondent was

asked to register his attitude in terms ranging from "Strongly agree" to "Strongly disagree." A "No opinion" category was not included here, deliberately, in order to secure a direct statement of choice. Because the race questions were of such major significance to the study, they were interspersed with other topics with the intention of diverting the respondent's attention from the emphasis on Negroes. Three items dealing with the respondent's future plans for college asked if he planned to go to college after graduation; what field of study he would choose; what college he would select. One question asked the respondent to check whether he agreed or disagreed with the statement made by some people to the effect that a Catholic should always choose a Catholic college if it offers the courses that he needs.

The 13 items on family data were designed to supplement the background information which had been secured previously, from the respective school records, by the investigator.

The questionnaire was administered to 1,409 subjects--357 senior students and 361 freshmen students in School A; 358 senior students and 333 freshmen students in School B. It instructed the respondents to check all answers; after this was done the investigator collected the completed questionnaires from both schools.

The first sorting procedure eliminated all questionnaires which had not been completed. For economic reasons, both sides of the questionnaire sheet had been employed. Some respondents, apparently, failed to turn the sheet over. These questionnaires and any others which, for some reason, were not completed were discarded. It will be noted, however, that, here and there

in the questionnaires that were not discarded, there were some unanswered questions. It was assumed that, in these instances, respondents did not know the correct answer. For the purpose of more detailed analysis, a regular-interval sample of questionnaires was drawn from the usable questionnaires in each freshmen and each senior group in both schools. A total of 1,329 usable questionnaires survived the elimination process described above--308 freshmen and 337 senior questionnaires from the integrated school and 326 freshmen and 358 senior questionnaires from the non-integrated school. The total sample of 400 questionnaires (100 from each freshmen and each senior group--drawn by the regular-interval manner of selection) was taken from these 1,329 usable questionnaires. The 400 questionnaires in the total sample comprise the data on the basis of which the analysis in this study was made.

Design of the Study:

Scoring of Lack or Absence of Moral Advertence

In view of the many extenuating factors involved in ascertaining an apparent lack or absence of moral advertence, and the variable factors already set forth in the scope of this investigation, assigning score values to responses on the questionnaire presented a major difficulty. Despite this fact, at this time it seemed imperative to assign values to these responses in order to put responses on a comparable basis. An attempt to obtain competent evaluations of the responses in terms of score points, from five theologians, failed to elicit a consensus of opinion on the matter. Although they gave generously of their time in the consideration of issues involved,

their comments, in general, registered concern lest (as one of them explained it) the method employed might be an attempt "to express precisely, in quantitative terms, something so intangible as the presence or absence of subjective moral attitudes." However, it has been explained that no attempt is being made in this investigation to "apply the methods and procedures of the positive sciences to ascertain the existence of ethical persuasions," as one of these theologians phrased it. Nor is it intended otherwise, or in any manner, to invade the area of the human mind and its convictions by investigation according to the method of the mathematical sciences. In general, these theologians gave sincere moral support to this investigation. Apologetically, one of them stated that his comments were not intended to discourage "a study of the success which our schools have in communicating principles and ideals."

As an expedient, therefore, a weighting system was developed arbitrarily, in an effort to put responses on a comparable level, at least. Point values were assigned to these responses in the light of the investigator's background of experience in trying to transmit moral principles to Catholic high school students. It was assumed that this procedure would make apparent levels of moral advertence, or, more properly, the lack or absence thereof, comparable.

The report of a study similar to this was presented to the American Catholic Sociological Society at its Tenth Annual Convention in Chicago in December, 1948.²⁴ This study was conducted by a research committee organized

²⁴ Rev. T. J. Harto, C.Ss.R., "Catholic Education as a Factor in Catholic Opinion," ACSR, X (March 1949), 15-18.

within the Department of Sociology of the Catholic University of America. In his report Father Harte explained that, in order to measure the degree of advertence or non-advertence to moral principles in a series of opinion studies of Catholics in the United States, a special scale was devised. On this "moral awareness" scale, seven points were arranged on continuum from zero to six. The explicitness of the respondent's advertence to moral and religious standards in stating his opinion was rated on this scale.

On a similar plan, the weighting and scoring systems employed in the present study were so devised as to lend themselves to uniform comparison and analysis. It will be observed that the questionnaire contained a number of questions and items which were not intended to be used in the analysis of responses. Because of the emphasis on race questions, they were included to eliminate bias and, in so far as possible, to secure objective answers.

Scores were computed for each respondent on two scales; one, a Total Score scale, including responses to Items 2, 5, 7, 8, 22, 23, and 24 (except for the fourth statement dealing with support for Catholic political figures). These items, it was believed, would provide the clearest indication of the absence of moral advertence. All other responses on the questionnaire were omitted from the scoring process. On the other scale, the Prejudice Score scale, scores from responses to Items 2, 5, 8, and the last included statement in Item 24, viz., "The Negro's right to social equality," were isolated. It was assumed that respondents receiving moral training in Catholic high schools could reasonably be expected to be in agreement in regard to responses to these items. Since the respondent had been cautioned at the end of the questionnaire to be sure that he had answered every question, it was

considered permissible to assume that avoidance of a response indicated a failure to show moral advertence, and it was scored as stated below.

There was, of course, no method of ascertaining whether he had carelessly omitted the response or whether he actually did not know the correct answer and resisted it (or evaded giving an answer he felt would be adjudged morally "wrong"). Reference was made to these omissions in the discussion concerning the elimination of incomplete questionnaires.²⁵

It will be recalled that items on the opinionnaire section of the questionnaire were intended to indicate a lack or possible absence of moral advertence in the choice of response. In their choice of "incorrect" responses, respondents reveal a failure to advert to moral principles. The selection of these "incorrect" responses constitutes what is referred to in this investigation as a lack or absence of moral advertence. For example: in Item 2, the respondent was asked to indicate his attitude as illustrated.

In Africa, the white population has set up a principle of white supremacy which they call "apartheid." According to this idea, only white men are entitled to full political, economic, and cultural rights. How would you feel about adopting such a principle in America?

(Check one.) Strongly in favor In favor No opinion Opposed
Strongly opposed

The moral teaching of the Catholic Church would be clearly in contrast to the "white supremacy" doctrine. In 1943, the statement of the Catholic Bishops of the United States said in part:

²⁵
See page 24.

In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and full chance for the social advancement of their race.²⁶

This statement was amplified by the same group of Catholic Bishops at their meeting in 1958, when they said:

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind. When Our Lord and Savior, Jesus Christ, "took on the form of man" (Phil. 2, 7) and walked among men, He taught as the first two laws of life the love of God and the love of fellow man. "By this shall all men know that you are my disciples, that you have love, one for the other." (John 13, 35) He offered His life in sacrifice for all mankind. His parting mandate to His followers was to "teach all nations." (Matt. 28, 19)²⁷

These statements need no amplification. Therefore, any level of agreement--or absence of an opinion--concerning the "apartheid" program was viewed as a lack or absence of moral advertence. In scoring, 10 points were charged to the response "Strongly in favor," in this item, since a lack of moral advertence is more clearly established in this response than it is in the

²⁶ Statement of the Bishops of the United States, 1943.

²⁷ Statement of the Bishops of the United States, 1958.

"In favor" response. Similarly, a weight of 5 points was attached to the "In favor" response, since the lack was thought to be more clearly established in this response than in the "No opinion" response. For the latter, a score of 2 points was charged.

In Item 5, respondents were asked to give their opinion of a quotation which was stated as follows:

"The Negro middle classes ought to have the choice of leaving the ethnic community if they so wish, nor is it rash on our part to suggest that the time has come for practical measures to that end. . . . Exactly what an "integrated" community might be, no one, we believe, can say with certainty. Obviously, it is one in which significant numbers of people of both the major races reside."

What is your opinion of this quotation? (Check one.)

Do you strongly agree? Do you agree? Do you disagree?
Do you strongly disagree?

The same reasoning that had been used in scoring responses to Item 2, was used in scoring responses to Item 5. It was assumed that the word "Strongly" indicates a more demonstrable lack of moral advertence than the response which merely admits disagreement. For this reason, weights of 10 points and 5 points, respectively, were awarded to the responses "Do you strongly disagree?" and "Do you disagree?" A "No opinion" category was omitted deliberately from the array of responses in order that the respondent might be obliged to make a direct statement of choice.

It might be relevant to note here that, in Item 6 which was omitted from the scoring process, respondents were asked to select the author of the speech from which the above quotation was taken. Only 33.7 per cent of the total sample correctly selected the Catholic Archbishop of Chicago as the author of this quotation; 32.5 per cent attributed it to a Negro organization;

10.7 per cent, to a Southern Senator; 10.5 per cent failed to respond; 10.0 per cent, to a white home owner; 2.0 per cent, to a Communist organization; .5 per cent, to a Protestant Bishop.

Item 7 asked the respondent's opinion regarding the validity of divorce in the eyes of the Catholic Church, and stated the following reasons which persons who are desirous of getting a divorce submit in an effort to secure it:

Which of the following reasons would make it right for a person to get a divorce? (Check.)

Don't get along with each other	Like someone else better
Someone else has more money	Bored with family problems
None of these	

With regard to Item 7, Catholic moral training makes it quite clear to high school students that none of the reasons listed above would "make it right" for a person to get a divorce. Consequently, a weight of 10 points was attached to a choice of any of these reasons. It was presumed that the term "divorce" as comprehended by the Catholic high school student implied that of civil divorce--simultaneously breaking the civil bond and conferring the right to contract another union. Prudence and fear of confusing the issue determined the advisability of foregoing any explanation of the term.

Item 8 was stated as follows:

Suppose six of the eleven best football players in high school happened to be Negroes. Do you think it would be a good idea to have them all listed on the starting line-up? (Check one.)

Good idea	Bad idea	Wouldn't make any difference
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In Item 8, only the response "Bad idea" was scored. To it a weight of 10 points was attached. It was considered that the additional responses

"Good idea" and "Wouldn't make any difference" justified the conclusion that there was a demonstrable lack of moral advertence in the choice of the "Bad idea" response. Surely, a football player's race should have no bearing on his playing ability. Since over 50 per cent of the total sample chose the "Wouldn't make any difference" response, this conclusion seems justified.

Items 22 and 23 were similar in their construction. They stated:

Even if atom bombs were immoral, would the United States be permitted to use them if that were the only way to overcome Communism? (Check one.)

Yes No Don't know

Even if atom bombs were immoral, would the United States be permitted to use them to retaliate against an enemy who attacked us with such weapons? (Check one.)

Yes No Don't know

For Items 22 and 23, the issue under study is stated most directly.

Because the questions were prefaced by the statement, "Even if atom bombs were immoral," it was decided that this clause should force moral advertence by a Catholic high school student, even in a clearly hypothetical case. Consequently, a weight of 20 points was charged to a "Yes" response and a weight of 10 points to a "Don't know" response; for obvious reasons, a more demonstrable lack of moral advertence was assumed in the choice of the "Yes" response.

Item 24 asked the respondent to register his opinion regarding the right of the Catholic Church to speak out on social problems such as payment of a just wage; social equality; birth control and divorce. It reads:

Some people say the Church has no right to speak out on the following subjects. What do you think about it? (Check one.)

The employer's obligation to pay a just wage. Church has a right
Church has no right

The Negro's right to social equality. Church has a right
Church has no right

Birth control and divorce. Church has a right Church has no right

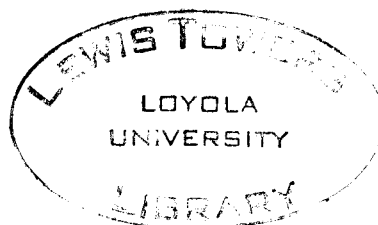
Only the response "Church has no right" to these three statements was scored. Since current issues were included here, it was thought equitable, in the light of Catholic high school training, to assign a weight of 10 points to the choice of this response in any of the instances stated.

Some items, e.g., Item 7, admitted a choice of more than one response. Consequently, Total Scores could theoretically range from zero to 140 points. Actually, the spread of scores obtained ranged from zero to 110 points, inclusive.

On the Prejudice Score scale, responses to Items 2, 5, 8 and the one statement of Item 24 ("The Negro's right to social equality") were isolated. Weights assigned to responses to these items on the Total Score scale were not altered for the Prejudice Score scale. It was merely a matter of isolating these specific items to comprise the second score which was computed for each respondent. Here again, as in Total Scores, 5 points were charged to each failure to answer any question included. On this scale, it was possible for a respondent to score 40 points; actually, the spread of scores obtained ranged from zero to 40 points, inclusive.

Although it is recognized that this scoring system has many shortcomings, among which are the facts that the weighting of responses was arbitrary and

the questionnaire was not standardized, yet it is believed that the value points charged to responses assumed to show apparent lack of moral advertence have been assigned in proportion to the apparent intensity of the lack of the variable under investigation. Admittedly, there is no intention of submitting this quantitative method of analysis as a general measure of moral advertence, yet it does seem to offer a basis for internal comparison in the examination of the hypotheses in this investigation.



CHAPTER II

DESCRIPTION OF SAMPLE POPULATIONS

General Description of Schools

Since the subjects of this investigation are members of the student body of two schools, a brief résumé of the location of the schools and a description of the subjects is in order. To each of the schools a letter-name has been ascribed; it will be used to refer to the school throughout the study. Both schools are located in Chicago.

School A, the letter-name assigned to the integrated school, is situated in a lower class area of the city, on the periphery of the slum district. However, its students are drawn from 62 parishes in this metropolitan area. School B, the letter-name assigned to the school in which only white students are enrolled, is located in what is known as a middle class section of the city; its students come from 78 city parishes and two parishes in the near suburbs. As has been explained in the Introduction, these schools were chosen with a purpose, namely, that of supplying adequate material for the comparison of the effect of association with Negroes in an integrated school to that of the absence of such association in a school in which only white students are enrolled; specifically, when the two schools are comparable in that both attempt to furnish their students with the same Catholic moral training. In order that inferences drawn from the study might be as objective

as possible, no information regarding the social composition of the two schools was solicited from the respective school principals. Any such information was obtained by the investigator from responses to the questionnaire items and from the school records, in each case.

Although the two schools are located in the same metropolitan area, entirely different neighborhoods are represented by them. School A was selected because of its location and integrated student personnel, since it was believed that a more accurate estimate of the variable under investigation might be obtained there. The community surrounding this school is composed chiefly of Negroes and lower class whites of the poorer type. With the exception of several large high-rise housing projects, the neighborhood consists chiefly of old and dilapidated one- or two-storey buildings. They are similar to those which Daniel Seligman describes as "dwellings that are beyond rehabilitation--decayed, dirty, rat infested, without decent heat or light or plumbing."¹

School B is situated in what has been termed a middle class section of the city. The community surrounding it is made up of middle European and Irish nationality groups, persons who have migrated to this country, and of Americans of European and Irish descent who have native-born families. In many instances, the grandparents of these latter families have also migrated to America. The neighborhood is not racially integrated. Residential and business buildings and the district, in general, are clean and well kept.

¹Daniel Seligman, "The Enduring Slums," The Exploding Metropolis, The Editors of Fortune (New York, 1958), p. 92.

Identification of Categories

To expedite the analysis, respective groups of freshmen and seniors--subjects in the investigation--were assigned to categories. Throughout the study, freshmen in School A will be referred to as Category I; seniors, as Category III. In School B, freshmen are assigned to Category II; seniors, to Category IV:

All respondents in the sample are Catholics.

The overwhelming majority of the respondents (361, or 90.2 per cent of the total sample) were born in Chicago. Seventeen (4.2 per cent) were born in other parts of the United States and 20 (5.0 per cent) were born outside of the country. Two respondents did not furnish the information.

As Table I indicates, the intra-category distributions resemble the total distribution, with the possible exception of Category II with 87 per cent of the respondents reporting Chicago as their birthplace. Similarly, Category III, with 98 per cent native-born respondents represents a slight, and probably not significant, departure from the total pattern.

Racial distribution shows 13 Negro respondents in Category I and 2 Negro respondents in Category III. One respondent in Category III is of mixed racial parentage. There are no Negro respondents in the Category II and Category IV samples.

TABLE I
BIRTHPLACE OF THE RESPONDENTS

Place of Birth	Total Sample		Categories ^a			
	Number	Per cent ^b	I	II	III	IV
Chicago	361	90.2	90	87	92	92
Elsewhere in the United States	17	4.2	4	5	6	2
Continental Europe	19	4.8	4	8	2	5
United Kingdom	1	0.2	1	0	0	0
Birthplace not given	2	0.5	1	0	0	1
Total	400	99.9	100	100	100	100

^aSince each category numbers 100, the absolute number is also the percentage of the total group in all intra-category distributions.

^bPercentages in all tables throughout the study have been rounded.

The majority of the respondents in the total sample--364 or 91 per cent--had all parochial grade school education. Only eleven, or 2.7 per cent, were educated in public grade schools. Twenty-three, or 5.7 per cent, attended both parochial and public grade schools.

In respective categories, Category I has a high of 97 per cent who had Catholic grade school; Category III follows the total pattern; Categories II and IV drop below with 89 and 87 per cent, respectively, who have had parochial grade school education. The eleven in the total sample who have had public grade school education are almost equally distributed among Categories II, III, and IV; Category I has only one subject who attended public grade school. Category III follows the total pattern with five who attended both

parochial and public grade schools; Category I has only two such subjects. School B shows 16 subjects who attended both parochial and public grade schools; seven of these are freshmen and nine are seniors.

TABLE II
GRADE SCHOOL EDUCATION OF RESPONDENTS

Grade School Attended	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Parochial	364	91.0	97	89	91	87
Public	11	2.7	1	4	3	3
Mixed Parochial and Public ^a	23	5.7	2	7	5	9
Grade School not given	2	0.5	0	0	1	1
Total	400	99.9	100	100	100	100

^aSubjects in this group attended both parochial and public grade schools.

Only 47, or 11.7 per cent of the total sample, are the only child in their respective families. Approximately one-third of the total sample have younger siblings only and a like percentage have older siblings only. Respondents who have both younger and older siblings number 110, or 27.5 per cent of the total sample. Intra-category distributions are quite different from the total pattern. Only nine in each freshmen and senior category in the integrated school are the "only" child; almost twice that number--15 and 14--in the freshmen and senior categories in the school which is not integrated are the "only" child. Of subjects who have only younger siblings, Categories I and II have significantly lower percentages than that of the total sample; these categories have significantly higher percentages of subjects who have only older siblings. Category I exceeds the total sample

percentage by having 40 subjects who have both younger and older siblings. Category II drops below the total sample with only 23 subjects with both younger and older siblings. Senior categories deviate from the total pattern in their percentages of subjects who have only younger siblings (especially Category IV, with 44 per cent of these); but fewer subjects who have only older siblings are indicated in these categories. Compared to the total sample, approximately 5 per cent more of Category III have both younger and older siblings; in this group, Category IV has 12.5 per cent less. The most significant characteristic of this distribution would seem to be that the senior groups could tend to play the role of the "oppressor" in the case of the "younger siblings only" while the freshmen are relegated to the status of the "oppressed" in the event of having "older siblings only." However, without doubt, there is some restraining influence, in these percentages indicated in Table III.

TABLE III
SIBLINGS OF RESPONDENTS

Siblings of Respondents	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Respondent--the Only Child	47	11.7	9	15	9	14
Younger Siblings only	122	30.5	16	24	38	44
Older Siblings only	121	30.2	35	38	21	27
Both younger and older Siblings	110	27.5	40	23	32	15
Total	400	99.9	100	100	100	100

Age groups of respondents in the total sample cluster around the 14th and 17th years; 323 subjects, or 80.7 per cent of the total sample, are in either

of these two age groups, as Table IV indicates. Twenty-eight subjects, or 7 per cent of the total sample, are in their 15th year and approximately 4 per cent are in each of the 16th and 18th year groups. Category I has more younger subjects--83 in their 14th year--than Category II, with only 75 in this group; Category II has six more subjects in their 15th year than Category I. Subjects in their 17th year are about evenly distributed in the two senior categories--81 of these are in Category III and 84 are in Category IV. Category III has 14 subjects in their 18th year while Category IV has only five of these; Category IV has ten subjects in their 16th year and Category III has only four of these. For obvious reasons, intra-category distributions regarding age of respondents do not follow the total sample pattern.

TABLE IV
AGE OF RESPONDENTS

Year of Age	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
12th	1	0.2	1	0	0	0
13th	10	2.5	3	7	0	0
14th	158	39.5	83	75	0	0
15th	28	7.0	11	17	0	0
16th	17	4.3	2	1	4	10
17th	165	41.2	0	0	81	84
18th	19	4.8	0	0	14	5
19th	1	0.2	0	0	0	1
Age not given	1	0.2	0	0	1	0
Total	400	99.9	100	100	100	100

Almost half--168 subjects, or 42 per cent--of the total sample are in College Preparatory courses. Of the remainder, Table V indicates that 203,

or 50.7 per cent, are in Technical and Business Courses. Only 23 subjects, or 5.8 per cent of the total sample are registered in General Course. The course in Aeronautics is not offered in School A; only three subject in the entire sample are in this course. Three subjects failed to note their course of study.

Category distributions do not follow the pattern of the total sample. School A has only 36 freshmen and 33 seniors in College Preparatory courses; by contrast, School B has 41 freshmen and 58 seniors in this group. School B has an increase of 30 subjects over School A. Subjects in General Course are evenly distributed among all categories, relatively, with the exception of Category II; it has no subjects in this course. With the exception of Category II, intra-category distributions are slightly lower than that of the total sample; Category II has a high of 48 per cent--an increase of 20 per cent over that of the total sample--in Technical training. A high percentage of students in School A--32 for freshmen and 39 for seniors--are in Business training; only 20 subjects--11 freshmen and 9 seniors--in School B are in Business Course. The difference between the two schools with respect to the courses of study pursued by subjects is very significant. School B has 30 subjects more than School A in College Preparatory courses and 24 more in Technical Course. In School A there are 51 more in Business Course than there are in School B in that course. The three subjects who neglected to state their course of study are not included in these comparisons.

TABLE V
COURSES OF STUDY PURSUED BY RESPONDENTS

Course of Study	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
College Preparatory	168	42.0	36	41	33	58
General	23	5.8	8	0	5	10
Technical	112	28.0	24	48	20	20
Business	91	22.8	32	11	39	9
Aeronautics ^a	3	0.7	0	0	0	3
Course not given	3	0.7	0	0	3	0
Total	400	100.0	100	100	100	100

^aAeronautics Course is not offered in School A.

Of the total sample, Table VI indicates that 297, or 74.2 per cent, have native-born parents; of these, 58, or 14.5 per cent, also have grandparents who are native-born; 239 subjects, or 59.7 per cent, have native parents but at least one grandparent who is foreign-born. For 36 subjects, or 9 per cent of the total sample, one parent is foreign-born; for 24 subjects, or 6 per cent, both parents are foreign-born. Forty-three subjects neglected to give sufficient information regarding national origin of parents and grandparents to be classified in Table VI.

With the exception of Category IV, which has 12.3 per cent more than the total sample for this group, category distributions follow the total pattern rather consistently for subjects who have native parents but at least one foreign-born grandparent; freshmen percentages are slightly less than the percentage of the total sample for this group. Of subjects who have

parents and grandparents, all of whom are native, Category II follows the total pattern; Categories I and III each have 17 subjects in that group; Category IV, with only nine subjects, has the fewest subjects who have native parents and grandparents. Of subjects who have one foreign-born parent, Category I has only five of these; this is less than the total sample and also less than any other category. Category III has 13 in this group; this is the highest for this group. Categories II and IV have ten and eight, respectively, in this group. Only two subjects in Category III have both foreign-born parents; Categories I and IV follow the total pattern but Category II has nine subjects in this group. Of the 43 subjects who neglected to give complete information to be classified in this table, 29 were freshmen and 14 were seniors.

As indicated in Table VI, it will be observed that this investigation is concerned with subjects, almost 60 per cent of whom have native parents but at least one foreign-born grandparent; only 58 subjects, or 14.5 per cent of the total sample, are second generation native Americans. The high percentage--74.2 per cent--of subjects who have native parents is notable. Senior subjects have more native parents--76 per cent for Category III and 81 per cent for Category IV--than the total sample percentage for that group; freshmen, with 69 per cent for Category I and 71 per cent for Category II, have less than the total sample.

TABLE VI
NATIONAL ORIGIN OF PARENTS AND GRANDPARENTS

National Groupings	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Parents and Grandparents all native-born	58	14.5	17	15	17	9
Parents native-born, but at least one grandparent foreign-born	239	59.7	52	56	59	72
One parent foreign-born	36	9.0	5	10	13	8
Both parents foreign-born	24	6.0	7	9	2	6
Insufficient information given	43	10.7	19	10	9	5
Total	400	99.9	100	100	100	100

As indicated in Table VII, this study deals with a very high percentage of subjects who have two Catholic parents--91 per cent of the total sample and 89 per cent, or more, in each category. Of the 28 subjects--7 per cent of the total sample--who have only one Catholic parent, 20 mothers are Catholic and eight fathers are Catholic. Four subjects in the total sample have both non-Catholic parents--one subject is in each category. Category III, with 91 subjects who have two Catholic parents, follows the total pattern; Categories I and II drop below with 89 per cent in each; Category IV shows a high of 95 per cent--almost the entire category--who have both parents Catholic. With respect to mixed marriages, the total sample shows 7 per cent of these; Category IV has four of these and Category III has five; Category I has ten and Category II has nine; Categories I and II have higher percentages of mothers who are Catholic rather than fathers, where only one parent is

Catholic. Four subjects neglected to give the religion of their parents.

TABLE VII
RELIGION OF PARENTS

Religion of Parents	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Both parents Catholic	364	91.0	89	89	91	95
Father Catholic--Mother not Catholic	8	2.0	2	3	1	2
Mother Catholic--Father not Catholic	20	5.0	8	6	4	2
Neither parent Catholic	4	1.0	1	1	1	1
Insufficient information given	4	1.0	0	1	3	0
Total	400	100.0	100	100	100	100

This study also includes a high percentage of subjects who have four Catholic grandparents. As indicated in Table VIII, there are 288 of these, or 72 per cent of all subjects in the total sample. Subjects who have two Catholic grandparents form the next largest group; they number 59 subjects, or 14.7 per cent of the total sample. Of the five subjects who have no grandparents who are Catholic, four of these are in Category I. Of the twelve subjects who have only one Catholic grandparent, the 3 per cent of the total sample is duplicated in Categories I and II; Category III has 5 per cent and Category IV has only one subject in this group. Six subjects in each of the first three categories failed to give the religion of their grandparents; two in Category IV failed in this respect.

Categories departed from the total pattern for subjects who have four Catholic grandparents; Categories I and II fall short with 69 and 67 per cent,

respectively; Category III duplicates the total pattern percentage, with 72 per cent and Category IV has a high of 80 per cent who have four Catholic grandparents. Of the 16 subjects who have three Catholic grandparents, six of these are in Category II and five are in Category IV; in the integrated school, only three of these subjects are freshmen and two are seniors. Senior categories follow the total pattern for subjects who have two Catholic grandparents; freshmen categories have 15 and 18 in this group, respectively, for Categories I and II, as compared to the total sample percentage of 14.7.

TABLE VIII
RELIGION OF GRANDPARENTS

Number of Catholic Grandparents	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
4 Catholic	288	72.0	69	67	72	80
3 Catholic	16	4.0	3	6	2	5
2 Catholic	59	14.7	15	18	14	12
1 Catholic	12	3.0	3	3	5	1
No Catholic	5	1.2	4	0	1	0
Insufficient information	20	5.0	6	6	6	2
Total	400	99.9	100	100	100	100

Religion of parents and grandparents is combined and presented in Table IX. Here it will be observed that 285 subjects, or 71.2 per cent of the total sample, have parents and grandparents, all of whom are Catholic; this is almost three-fourths of all of the subjects in our study. From these data, this investigation is being made with subjects whose family background is predominantly Catholic. Subjects who have both Catholic parents number 353,

or 88.2 per cent of the total sample; 68, or 17 per cent of the total sample, have Catholic parents but at least one non-Catholic grandparent. Seven per cent of the total sample have one non-Catholic parent. Only four subjects in the entire study--one in each category--have both non-Catholic parents. Fifteen subjects, or 3.7 per cent of the total sample, neglected to give sufficient information to be classified in this table.

Senior Category IV has a high of 79 per cent of its subjects who have both parents and all grandparents Catholic; this percentage is higher than that of the total pattern; Category II follows the total pattern and freshmen categories fall below, with 69 for Category I and 66 for Category II. The total pattern shows 88.2 per cent of the subjects as having both Catholic parents; Category I almost duplicates this percentage with 88 per cent; Categories II and III fall below with 86 per cent in each; Category IV has a high of 93 per cent whose parents are both Catholic.

As indicated in Table IX, 86 per cent, or more, in each category have two Catholic parents; 66 per cent, or more, have parents and grandparents, all of whom are Catholic.

Mixed marriages are indicated by 28 subjects--7 per cent of the total sample; there is some deviation from this pattern in categories; senior categories show five and four, respectively, for Categories III and IV; freshmen categories have nine and ten subjects, respectively, in Categories I and II. One subject in each category has both parents who are not Catholic.

TABLE IX
RELIGION OF PARENTS AND GRANDPARENTS COMBINED

Groups	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Both parents and all grand- parents Catholic	285	71.2	69	66	71	79
Both parents Catholic but at least one non-Catholic grandparent	68	17.0	19	20	15	14
One non-Catholic parent	28	7.0	9	10	5	4
Both parents non-Catholic	4	1.0	1	1	1	1
Insufficient information given	15	3.8	2	3	8	2
Total	400	100.0	100	100	100	100

Occupations of fathers of subjects in this study, as grouped in Table X, show almost half of the total sample--172, or 43 per cent--in the group of skilled workers and foremen.² With but five "Professional" and 34 "Proprietors and Managers" in these two groups, only 39 fathers, or 9.7 per cent of the total sample, are included. "Clerks and kindred workers" include 54, or 13.5 per cent of the total sample. One-fourth of the total sample includes semi-skilled workers and unskilled laborers; 74, or 18.5 per cent, are "Semi-skilled" and 26, or 6.5 per cent, are "Unskilled laborers." The fathers of 25 subjects (6.2 per cent of the total sample) are deceased; three are retired; one is not occupied and the occupation of six fathers was not indicated.

²Alba M. Edwards, "A Social Economic Grouping of the Gainful Workers in the United States," Journal of the American Statistical Association, XXVIII (December 1933), 377-387.

Seventy-five per cent of the total sample are included in three groups: "Clerks and kindred workers," "Skilled workers and foremen," and "Semi-skilled workers." Twenty-five per cent are "Semi-skilled," or "Unskilled laborers." From these data, it will be observed that this is very definitely a middle-class group, with respect to occupations of fathers.

With respect to "Skilled Workers and foremen" group--the largest in the total sample--it will be observed, in Table X, that, with the exception of Category IV, intra-category distributions follow the total pattern; Category IV has a higher percentage in this group than that of the total sample. With respect to the clustering of occupations noted above, categories show some variation from the total sample; compared to the 75 per cent of the total pattern which are included in the "Clerks and kindred workers," "Skilled workers and foremen," and "Semi-skilled workers," Categories I and IV each have 78 per cent in these groups; Category II and Category III each have 72 per cent. By comparison with the 25 per cent of the total pattern which the "Semi-skilled workers" and "Unskilled laborers" include, Category I has 32 per cent in these two groups and percentages for the remaining categories are: 22, for Category II; 26, for Category III and 20, for Category IV. The "Proprietors and managers" also shows some varying percentages, by comparison with the total pattern; Categories I and II show 4, and 9 per cent, respectively, for this group; 11 per cent, for Category III and 10 per cent, for Category IV. Of the five "Professional" fathers in the total sample, four of these are in the showing for Categories II and IV, in the school which is not integrated--two are in each category; one is in Category III and Category I is not represented.

Category I has only four "Proprietors and managers" and none is "Professional." This category has 7 per cent more than the total pattern in the "Semi-skilled workers" and "Unskilled laborers" groups. Category III has 11 "Proprietors and managers" and one "Professional" but 12 fathers are included in the groups which are not "occupational." Category II has lower percentages for the "clustered" groups, by comparison with the total sample, but nine are "Proprietors or managers" and two are "Professional"; 10 are included in the groups which are not "occupational." Category IV has ten "Proprietors and managers" and two "Professional" but only four are deceased and no occupation was given for two.

TABLE X
OCCUPATION OF FATHERS

Occupations	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
I Professional	5	1.2	0	2	1	2
II Proprietors and Managers	34	8.5	4	9	11	10
III Clerks and Kindred Workers	54	13.5	13	16	10	15
IV Skilled Workers and Foremen	172	43.0	44	41	40	47
V Semi-skilled workers	74	18.5	21	15	22	16
VI Unskilled Laborers	26	6.5	11	7	4	4
Deceased	25	6.2	4	8	9	4
Retired	3	0.8	1	1	1	0
No occupation	1	0.2	1	0	0	0
Occupation not given	6	1.5	1	1	2	2
Total	400	99.9	100	100	100	100

Category I, with only four fathers shown in the "Professional" and

"Proprietors and Managers" groups, and the high of eleven fathers in the "Unskilled laborers" classification, could indicate a lowering of the social class ranking of the school's population.

Of the total sample, 158 subjects, or 39.5 per cent, reported that their mothers were engaged in gainful occupations outside the home. These occupations were grouped in the same manner as were those of the respondents' fathers.³ As indicated in Table XI, 75 mothers, or 47.5 per cent of the "working" mothers, are in the "Clerks and kindred workers" group; 42, or 26.6 per cent, are "Unskilled laborers." More mothers than fathers are "Professional"; the former are seven, or 4.4 per cent, while the latter are five, or 1.2 per cent, in the total pattern. Fifteen mothers, or 9.5 per cent, are "Skilled workers and foremen"; sixteen, or 10.1 per cent, are "Semi-skilled workers" and three, or 1.9 per cent, are "Proprietors and managers."

Intra-category distributions deviate, somewhat, from the total pattern. Most notable is the observation that, in School B, Category IV has the lowest percentage of "working" mothers; Category II has the highest percentage of these. Of the seven "Professional" mothers in the total sample, none of these is in Category IV; four are in Category I. While there appeared to be a lowering of the social class ranking of the population of School A, as indicated by the one "Professional" father in the total sample, Category I, with four "Professional" mothers and Category III, with one of these, would tend to have raised it again, somewhat. Only two "Professional" mothers are

³See above, p. 48, n. 2.

represented in School B; five are shown for School A, the integrated school. School A (Categories I and III) has a higher percentage of "Clerks and kindred workers" than School B (Categories II and IV). School B has twice as many "Skilled workers and foremen" mothers as School A. Although percentages differ from category to category (Category IV has the lowest), "Unskilled laborers" are equally distributed in both schools. The three mothers in the "Proprietors and managers" group--the only representatives of this group in the total sample--are in Categories II and III.

Category IV, with the lowest percentage of "working" mothers, is not represented in the first two occupational groups; 16 are "Clerks and kindred workers"; ten are "Skilled workers and foremen" or "Semi-skilled workers" and eight are "Unskilled laborers." Category III, the senior group in School A, has one mother in each of the first two occupational groups; 22 are "Clerks and kindred workers" and ten are "Unskilled laborers."

TABLE XI
OCCUPATION OF MOTHERS

Occupations	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
I Professional	7	4.4	4	2	1	0
II Proprietors and Managers	3	1.9	0	2	1	0
III Clerks and Kindred Workers	75	47.5	21	16	22	16
IV Skilled Workers and Foremen	15	9.5	1	6	4	4
V Semi-skilled Workers	16	10.1	3	4	3	6
VI Unskilled laborers	42	26.6	11	13	10	8
Total	158	100.0	40	43	41	34

Summary: Category I

In Category I, 94 subjects are native-born--90 of these were born in Chicago and four (five of the total sample) were born out of the country. Ninety-seven had all parochial grade school education; one attended public grade school; two attended both parochial and public grade schools. In their respective families, nine are the only child; 16 have younger siblings only; 35 have older siblings only; 40 have both younger and older siblings. Eighty-three are in their 14th year of age; 11 are in their 15th year; two are in their 16th year. In this category, 36 are in College Preparatory courses; 32 are in Business Course; 24 are in Technical Course; eight are in General course. Seventeen have parents and grandparents all native-born; 52 have native parents but at least one foreign-born grandparent; five have one foreign-born parent; seven have both foreign-born parents. In cases where one parent is foreign-born, these parents came from England, Ireland, and Poland, respectively; where both parents are foreign-born, some of them were reported as having been born in Ireland, Poland, Lithuania, Yugoslavia, Germany, and East Prussia. High percentages of grandparents were born in Poland, Italy, Ireland, Germany, Lithuania, and continental Europe--no specific country was named. In this category 89 have two Catholic parents; ten have one parent who is not Catholic--eight are the fathers and two are the mothers. Sixty-nine have both parents and all grandparents Catholic; 19 have two Catholic parents but at least one non-Catholic grandparent. As grouped according to occupations, 44 fathers of these subjects are skilled workers or foremen; 21 are semi-skilled workers; 13 are clerks or kindred

workers; 11 are unskilled laborers. Of the mothers, 40 are engaged in gainful occupations outside the home; 21 of these are clerks or kindred workers; 11 are unskilled laborers; four are professional.

Summary: Category II

In Category II, 92 are native-born; 87 were born in Chicago; eight were born in continental Europe. Eighty-nine had all parochial school education; four attended public grade school; seven attended both parochial and public grade schools. In their respective families, 15 are the only child; 24 have younger siblings only; 38 have older siblings only; 23 have both younger and older siblings. In the age groups, 75 are in their 14th year; 17 are in their 15th year; seven are in their 13th year and one is in his 16th year of age. Of these subjects, 41 are in College Preparatory courses; 48 are in Technical Course; 11 are in Business Course. Fifteen have native-born parents and grandparents; 56 have native parents but at least one foreign-born grandparent; ten have one foreign-born parent; nine have both parents who are foreign-born. For subjects who have one foreign-born parent, these parents came from Lithuania, Poland, Italy, Ireland, Scotland, and Austria, respectively; both foreign-born parents were reported as having been born in countries such as Lithuania, Poland, Ireland, Germany, Russia, England, and Romania. Of the foreign-born grandparents, 88 of these were born in Poland; more than ten of these came from each of the following countries: Lithuania, Ireland, and Czechoslovakia. Both parents are Catholic for 89 of these subjects; nine have one Catholic parent--six of these are the mothers and three, the fathers. For 67 subjects, all grandparents are Catholic; for 18, two are Catholic.

Of the 89 subjects who have two Catholic parents, for 66, all grandparents are Catholic, also; for 20, both parents are Catholic but at least one grandparent is not Catholic. Ten have one non-Catholic parent. Forty-one fathers of these subjects are skilled workers or foremen; 16 are clerks or kindred workers; 15 are semi-skilled workers. Forty-three mothers are "working"; of these, 16 are clerks or kindred workers; 13 are unskilled laborers.

Summary: Category III

Category III has 98 subjects who are native-born; 92 were born in Chicago. Ninety-one have had all parochial grade school education; three attended public grade school; five attended both parochial and public grade schools. Nine are the only child in their respective families; 38 have younger siblings only; 21 have older siblings only; 32 have both younger and older siblings. In this category, 81 are in their 17th year of age; 14 are in their 18th year; four are in their 16th year. With respect to courses of study, 33 are in College Preparatory courses; 20 are in Technical Course; 39 are in Business Course; five are in General Course. Seventeen have native-born parents and grandparents; 59 have native parents but at least one foreign-born grandparent; 13 have one foreign-born parent and two have both foreign-born parents. For subjects who have one foreign-born parent, these parents were born in Ireland, Italy, Germany, or England respectively; both foreign-born parents were born in Yugoslavia or Poland. A significant number of foreign-born grandparents came from Poland, Italy, Ireland, Lithuania, and Germany. Ninety-one in the category have both Catholic parents; five have one Catholic parent--one is a father and four are the mothers. Seventy-two

have four Catholic grandparents; 14 have two Catholic grandparents; 71 have parents and grandparents, all of whom are Catholic. In the occupational groups, 40 fathers are skilled workers or foremen; 22 are semi-skilled workers; 10 are clerks or kindred workers; 11 are proprietors or managers. This category has the highest number of fathers in the "Proprietors and managers" group of any of the categories. Forty-one mothers are "working" outside the home; 22 are clerks or kindred workers; 10 are unskilled laborers.

Summary: Category IV

In Category IV, 94 subjects are native-born; 92 were born in Chicago; five were born in continental Europe. Only 87--the least of all of the categories--had all parochial grade school education; three attended public grade school; nine had mixed parochial and public grade school education. For subjects who attended both parochial and public grade schools, this category has the highest percentage. Fourteen are the only child in their respective families; 44 have younger siblings only; 27 have older siblings only; 15 (the lowest percentage of all the categories) have both younger and older siblings. This category has the largest group of subjects who have younger siblings only. In Category IV, 84 are in their 17th year; five are in their 18th year; 10 are in their 16th year. Fifty-eight--more than any other category--are in College Preparatory courses; 20 are in Technical Course; nine are in Business Course; 10 are in General Course. Three subjects are in Aeronautics Course; this is the only category represented in this course; it is not offered in School A. Seventy-two of this category have native-born parents but at least one foreign-born grandparent; nine subjects (less than any other category)

have native-born parents and grandparents; eight have one foreign-born parent; six have two parents who are foreign-born. For subjects who have one foreign-born parent, these parents were born in Germany, Italy, or Poland, respectively; five in the category have both parents born in Lithuania; one subject has both parents born in Ireland. This category has the largest group--95 subjects--whose parents are both Catholic; four have one Catholic parent; two of these are the fathers and two, the mothers. This category has also the largest group--80 subjects--who have four Catholic grandparents. It should be noted here that foreign-born grandparents for this category came from the following countries in significant numbers: 107 from Poland; 33 from Lithuania; 27 from Ireland. From these data, it will be observed that more than 25 per cent of the grandparents of subjects in Category IV were born in Poland; 15 per cent were born in either Lithuania or Ireland.

To digress for a moment--grandparents who were born in Poland form the largest nationality group represented in the total sample. For categories they number: 48, for Category I; 88, for Category II; 44, for Category III; 107, for Category IV. When schools are compared, School A reports 92 grandparents born in Poland; School B, 195 born in Poland. These data indicate that almost 12 per cent of the grandparents of subjects in School A were born in Poland while almost 25 per cent of those in School B report Poland as their place of birth.

With respect to Category IV, this category has the highest percentage (80 per cent) of subjects who have four Catholic grandparents--8 per cent more than the total pattern for that group. Twelve in this category have two Catholic grandparents. With 79 subjects who have parents and grandparents

all of whom are Catholic, this category has a very significant group of these; it is more than any other category and 7.8 per cent more than the total pattern for that group. Ninety-five in this category have two Catholic parents; 79 of these have all Catholic grandparents, also. With respect to family background, it will be observed that Category IV is the most Catholic of all of the categories. Occupations of fathers include only two in the "Professional" group; 47 fathers (more than any other category and more than the total pattern) are "Skilled workers and foremen"; "Clerks and kindred workers" include 15 fathers and "Semi-skilled workers" number 16 in this category. Both senior categories have more "Proprietors and managers" than either freshmen category. Category IV has fewer "working" mothers than any other category; they number 34; of these 16 are "Clerks or kindred workers" and four are "Skilled workers or foremen"; six are "Semi-skilled workers" and eight are "Unskilled laborers."

CHAPTER III

DESCRIPTION OF RESPONSES

In the following descriptive analysis, this chapter is concerned with actual responses to questionnaire items. These responses were scored and, in that respect, will be reported in the next chapter. This summary is presented in terms of actual responses.

Item 2, the first item that was scored, read as follows:

In Africa, the white population has set up a principle of white supremacy which they call "apartheid." According to this idea, only white men are entitled to full political, economic, and cultural rights. How would you feel about adopting such a principle in America? (Check one.)

Strongly in favor In favor No opinion Opposed Strongly Opposed

Actual responses to Item 2 are indicated in Table XII.

As indicated in Table XII, it will be noted that less than half of the total sample (46.8 per cent) expressed opposition to the "apartheid" program, in itself, a striking evidence of an absence of moral advertence. Only Category I, with 59 responses of "Opposed" or "Strongly opposed" departs from this pattern. This difference can be explained largely in terms of the racial composition of the category. There are 13 Negro subjects in Category I (freshmen in the integrated school); 11 were "Strongly opposed" and two gave no opinion.

The comparison of the two senior groups shows the interesting result,

with respect to the purpose of this study, that the seniors of the integrated school show more respondents favoring "apartheid" (twice as many "Strongly in favor"!) than was true for Category IV, the senior group in the non-integrated school.

TABLE XII
DISTRIBUTION OF RESPONSES TO ITEM 2

Response	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Strongly in favor ^a	27	6.7	4	8	10	5
In favor ^b	62	15.5	13	13	17	19
No opinion ^c	122	30.5	24	35	32	31
Opposed	86	21.5	18	17	23	28
Strongly opposed	101	25.3	41	26	17	17
Failure to answer ^d	2	0.5	0	1	1	0
Total	400	100.0	100	100	100	100

^ascores 10 points

^bscores 5 points

^cscores 2 points

^dscores 5 points

It will be recalled that "humanitarian" or "democratic" tendencies might lead a subject to choose the correct answer to questions used in this study. Consequently, it was decided to focus attention in this investigation on the negative evidence afforded by responses which clearly indicate failure to advert to moral principles. Only these responses were scored and considered in the analysis. Therefore, only these responses are included in the discussion in this chapter. In each instance, 5 points were charged to a failure to

respond; there was no way of discerning whether a subject carelessly omitted the answer or evaded it because he did not know the correct answer.

In Item 2, responses "Opposed" and "Strongly opposed" were not scored.

Item 5, the next item to be scored, read as follows:

"The Negro middle classes ought to have the choice of leaving the ethnic community if they so wish, nor is it rash on our part to suggest that the time has come for practical measures to that end. . . . Exactly what an "integrated" community might be, no one, we believe, can say with certainty. Obviously, it is one in which significant numbers of people of both the major races reside."

What is your opinion of this quotation? (Check one.)

Do you strongly agree? Do you agree? Do you disagree?
Do you strongly disagree?

As indicated in Table XIII, it will be observed that only slightly more than half of the total sample--205 subjects, or 51.3 per cent--answered the question in what would be a morally approved manner. While Category III had fewer subjects (45 per cent) showing a lack of moral advertence than Category IV, with 54 per cent, it is very noteworthy that 49.5 per cent of the combined senior groups are obviously lacking in moral advertence as observed in responses to this item. It is also surprising to find that 45 per cent of the senior category in the integrated school showed a lack of moral advertence in their responses to this question.

While freshmen categories made a more favorable showing in their responses, Category II, the freshmen in the school which is not integrated, has 55 subjects lacking moral advertence on this issue. The high percentage (70 per cent) of Category I, the freshmen in the integrated school, who gave morally approved answers to this question can be explained, in part, by the thirteen Negro subjects who responded; seven of these responses were

"Strongly agree" and five were "Agree"; for some reason, one Negro responded by disagreeing. However, even when race is held constant, responses to this item show that 58 in Category I answered in a morally approved manner. This is an increase of 17 per cent over Category II, the other freshmen group.

TABLE XIII
DISTRIBUTION OF RESPONSES TO ITEM 5

Response	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Strongly agree	55	13.8	19	10	15	11
Agree	150	37.5	51	31	38	30
Disagree ^a	102	25.5	18	26	27	31
Strongly agree ^b	76	19.0	6	29	18	23
Failure to answer ^c	17	4.2	6	4	2	5
TOTAL	400	100.0	100	100	100	100

^ascores 10 points

^bscores 5 points

^cscores 5 points

Item 7, concerning divorce, was the next item on the questionnaire to be scored. It stated:

Which of the following reasons would make it right for a person to get a divorce? (Check.)

Don't get along with each other Like someone else better
Someone else has more money Bored with family problems
None of these

In Item 7, the "None of these" response was not scored and 5 points were charged to the two failures to respond, in each instance.

Since it was possible for respondents to check more than one response in

Item 7, the total number of responses was 411; for this reason, where necessary, percentages are included after the absolute number. Responses for Categories III and IV, the two senior groups, total 100 in each instance, therefore, percentages are not given--the absolute number is also the percentage.

As indicated in Table XIV, responses to Item 7 revealed that 312 subjects, or 75.9 per cent of the total sample, submitted the answers that one might anticipate from Catholic respondents. However, the finding that 80 subjects, or 19.4 per cent of the total sample (26 of these were seniors), believe that a divorce is legitimate for persons who "don't get along with each other" is notable, especially when these subjects have been taught, explicitly, in Catholic high schools, that this is definitely not permitted. The two subjects who failed to answer the question were seniors.

Senior categories departed from the total pattern with even higher percentages of morally approved responses--80, for Category III and 89, for Category IV. For this item, Category IV is especially noteworthy; it has the highest percentages of morally approved responses and the lowest percentage of responses obviously lacking moral advertence. In this respect, Category IV, in the school which is not integrated, surpasses Category III.

Freshmen categories, I and II, showed 69.6 per cent and 66 per cent, respectively, giving morally approved answers. However, it might be expected that three more years of Catholic moral training will "convert" the 26.5 and 24.8 per cent, respectively, in these two categories, who now hold that persons who "don't get along with each other" are permitted to get a divorce. Although Category I has a higher percentage of the morally approved responses,

Category II has a lower percentage of subjects who hold that persons who are incompatible are justified in getting a divorce. When responses indicating absence of moral advertence are combined, Category I shows a lower percentage (30.4 per cent) of these than that shown for Category II (34 per cent). In the same comparison for senior categories, Category III has almost twice as many (19) as Category IV (10). When respective schools are compared, School B, the school which is not integrated, makes the better showing.

For obvious reasons, results of responses to Item 7 were not computed holding race constant. Responses to Item 7 showed the lowest absence of moral advertence of any of the items used in the study.

TABLE XIV
DISTRIBUTION OF RESPONSES TO ITEM 7

Response	Total Sample		Categories			
	Number	Per cent	I	II	III ^e	IV ^f
Don't get along with each other ^a	80	19.4	27(26.5) ^g	27(24.8)	17	9
Like someone else better ^b	5	1.2	1(0.9)	4(3.7)	0	0
Someone else has more money ^c	4	1.0	0	4(3.7)	0	0
Bored with family problems ^d	8	1.9	3(3.0)	2(1.8)	2	1
None of these	312	75.9	71(69.6)	72(66.0)	80	89
Failure to answer ^h	2	0.5	0	0	1	1
Total	411	99.9	102(100.0)	109(100.0)	100	100

a,b,c,d scores 10 points each

e,f Absolute number is also the percentage.

g Percentages are given after the absolute number where necessary.

h scores 5 points

Item 8 had relation to race prejudice as it might affect athletics. It

was worded as follows:

Suppose six of the eleven best football players in high school happened to be Negroes. Do you think it would be a good idea to have them all listed on the starting line-up? (Check one.)

Good idea Bad idea Wouldn't make any difference

As indicated in Table XV, responses to Item 8 showed the least evidence of a lack of moral advertence, thus far; with respect to racial prejudice, this item, in its responses, makes the best showing. For more than half of the total sample (56.8 per cent) race "wouldn't make any difference" with respect to a player's ability to gain a place in the starting line-up. More than one-third of the total sample (34.2 per cent) agree that it would be a good idea to include players irrespective of race. However, of the 32 subjects who clearly show lack of moral advertence in their answers to this question, 19, or 9.5 per cent of all of the seniors (and there was no difference of note between categories in this) would allow prejudice to be an obstacle in sports. This would seem to indicate that racial prejudice is not completely foreign to boys--even Catholic high school boys who are seniors. In the integrated school, responses indicate that this form of racial prejudice is more prevalent among seniors than among freshmen; seniors have three times as many responses indicating lack of moral advertence as do freshmen. In the school which is not integrated, seniors show no improvement over freshmen.

For freshmen categories--Category I in the integrated school and Category II in the non-integrated school--the difference in morally approved responses is affected again by the racial composition of Category I. Of the thirteen Negroes in this category, seven checked "Good idea" and six checked the

"Wouldn't make any difference" response. Holding race constant for responses to this item does not alter the comparison of freshmen categories; Category I, with 38 per cent of the "Good idea" responses exceeds that of Category II, with 29 per cent; for the "Wouldn't make any difference" response, Category II has 61 per cent and Category I has 57.5 per cent. When morally approved responses are combined, Category I shows 95.5 per cent and Category II shows 90 per cent. All categories have three times as many, or more, of the responses showing lack of moral advertence as Category I. In the school which is not integrated, more seniors than freshmen think this would be a "good idea"; more freshmen think it "wouldn't make any difference."

In the intra-category distributions, all categories follow the total pattern rather consistently except Category I. This category, even when race is held constant, has a higher percentage of "good idea" responses than Category II; the latter category has more subjects who are "indifferent" in this matter. However, holding race constant, the senior category in the integrated school has a higher percentage of the morally approved responses than the freshmen category; the reverse is true for the school which is not integrated. When race is held constant and morally approved responses are combined, Category I has a higher percentage (95.5 per cent) of these than any other category; it is also higher than that of the total pattern, which is 91 per cent. Categories II and III have 90 per cent each, for these combined responses and Category IV drops to 88 per cent.

Of the four subjects who failed to answer this question, three were seniors; two were in Category IV.

TABLE XV
DISTRIBUTION OF RESPONSES TO ITEM 8

Response	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Good idea	137	34.2	40	29	34	34
Bad idea ^a	32	8.0	3	10	9	10
Wouldn't make any difference	227	56.8	56	61	56	54
Failure to answer ^b	4	1.0	1	0	1	2
Total	400	100.0	100	100	100	100

^ascores 10 points

^bscores 5 points

Item 22 dealt with the use of the atom bomb. It was worded as follows:

Even if atom bombs were immoral, would the United States be permitted to use them if that were the only way to overcome Communism? (Check one.)

Yes No Don't know

Actual responses to Item 22, as indicated in Table XVI, are very revealing. More than half--230 subjects, or 57.5 per cent--of the total sample, in their choice of the "Yes" response, clearly give evidence of a lack of moral advertence. When this group is combined with the "Don't know" group, 322 subjects, or 80.5 per cent of the total sample, are not morally certain regarding this issue. In Item 22, the terms were stated: "Even if atom bombs were immoral." In the light of this hypothecated condition, only 73, or 18.3 per cent of the total sample, are morally correct on this answer; 23 per cent, or almost one-fourth of the total sample, "Don't know" the morally approved answer; 57.5 per cent, or more than half of the total sample, clearly give

evidence of lack of moral advertence.

To reiterate, Categories I and III are freshmen and senior groups, respectively, in School A, the integrated school; Categories II and IV are freshmen and senior groups, respectively, in School B, in which only white students are enrolled.

In their responses to Item 22, categories follow the total pattern rather consistently. However, Category II shows a high of 63 per cent evidencing the lack of moral advertence in their choice of the "Yes" response and Category IV has a high of 27 per cent who "Don't know" the correct answer, thereby showing a lack of moral advertence. The high of these two categories, for these respective responses, is not only higher than all other categories but is also notably higher than that of the total pattern for similar responses. Of subjects who chose the "Yes" response, senior Category III has a higher percentage than that of the freshmen group (Category I) in the integrated school; it is also higher than that of senior Category IV and that of the total pattern.

When the "Yes" responses are combined with the "Don't know" responses, Category I has the lowest percentage of these; this category falls below the total pattern for this combination of responses while all other categories have higher percentages than that of the total pattern. Of the five subjects who failed to answer this question, two were seniors and three were freshmen in Category I. As in all other items, 5 points were charged to each of these failures.

TABLE XVI
DISTRIBUTION OF RESPONSES TO ITEM 22

Responses	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Yes ^a	230	57.5	54	63	59	54
No	73	18.3	19	18	18	18
Don't know ^b	92	23.0	24	19	22	27
Failure to answer ^c	5	1.2	3	0	1	1
Total	400	100.0	100	100	100	100

^a scores 20 points

^b scores 10 points

^c scores 5 points

Item 23, although similar to Item 22, had a different connotation, as follows:

Even if atom bombs were immoral, would the United States be permitted to use them to retaliate against an enemy who attacked us with such weapons? (Check one.)

Yes No Don't know

As indicated in Table XVII, responses to Item 23 are even more revealing than those to Item 22. In Item 23, the "Yes" response was chosen by 367 subjects, or 91.8 per cent of the total sample; in this, an absence of moral advertence is indicated, clearly. If this group is combined with the 25 subjects (6.2 per cent of the total sample) who "Don't know" the morally correct answer, then 392 subjects, or 98 per cent of the total sample, have clearly indicated a lack of moral advertence. Only six subjects in the total sample gave what would be the morally approved answer to this question as stated.

These constitute a mere 1.5 per cent of the total. On this question, 98 per cent of Category III and 100 per cent of Category IV, which are the two senior categories in the study, have evidenced lack of moral advertence. It must be noted here, that three years of moral training had been completed when seniors answered this question. The only two subjects who failed to respond were freshmen in Category I. The conclusion is that all but fifteen seniors "knew" the answer.

TABLE XVII
DISTRIBUTION OF RESPONSES TO ITEM 23

Response	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Yes ^a	367	91.8	90	92	92	93
No	6	1.5	1	3	2	0
Don't know ^b	25	6.2	7	5	6	7
Failure to answer ^c	2	0.5	2	0	0	0
Total	400	100.0	100	100	100	100

^ascores 20 points

^bscores 10 points

^cscores 5 points

Of the six subjects who gave morally correct responses, two were seniors in Category III; four were freshmen, of which three were in Category II and one was in Category I.

To be sure, in contrast to Item 22, the factors of "retaliation" and "self-preservation" were included in Item 23. However, the moral aspect of the question, which should have dictated the answer, was stated none the less

clearly. As presented in Table XVII, responses would seem to indicate that the practical considerations of retaliation and self-preservation were more meaningful to these Catholic high school students than the specified immoral nature of the atom bomb.

Item 24 concerned the right of the Church to speak out on certain social problems. Three of these problems were stated as follows:

Some people say the Church has no right to speak out on the following subjects. What do you think about it? (Check one.)

- (1) The employer's obligation to pay a just wage. Church has a right.
Church has no right.
- (2) The Negro's right to social equality. Church has a right.
Church has no right.
- (3) Birth control and divorce. Church has a right. Church has no right.

The distribution of responses--using only those denying the right of the Church to speak on the designated social problems--as indicated in Table XVIII, shows some interesting patterns. The clearest willingness to accept moral direction is found in the "Birth control and divorce" area, as might be expected. The two freshmen groups show the highest lack of moral advertence, but this is only 7 and 6 per cent, respectively.

The "social equality" area shows the greatest consistency with the freshmen of the integrated school and the seniors of the non-integrated school showing the greatest difference. Most surprising, perhaps, is the tendency for the seniors of both schools--and the freshmen of School B, to a lesser extent--to deny the Church the right to speak out on the subject of the "just wage."

One frequently hears the charge that the Catholic educational system is more efficient in transmitting teachings concerning sexual and family morality

than it is in the areas of social morality. These distributions would seem to support such charges. In all cases except "birth control and divorce" there is an apparent decline in moral advertence when freshmen and senior responses are compared.

TABLE XVIII
DISTRIBUTION OF RESPONSES TO ITEM 24

Response	Total Sample		Categories			
	Number	Per cent	I ^b	II ^c	III ^d	IV ^e
Church has no right to speak on:						
a just wage ^a	70	17.5	7	18	25	20
racial equality ^a	66	16.5	13	15	17	21
birth control and divorce ^a	21	5.3	7	6	5	3
Total	157	39.3	27	39	47	44

^ascores 10 points

^b8 failed to respond to the question

^c11 failed to respond to the question

^d7 failed to respond to the question

^e3 failed to respond to the question

This question scored 29 failures to respond--more than any other item scored. As in all other items, 5 points were charged to each of these failures. With respect to the social problems stated in Item 24, seven failed to respond to the "just wage" and eleven, in each of the "racial equality" and "birth control and divorce" areas.

In Item 24, only three statements were considered in the analysis. To these, the response "Church has no right" was the only one scored. Table XVIII presents the actual scored responses.

By way of summary, findings in Chapter III are most revealing. In these descriptions of responses, the greatest consistency in moral responses was found in the area concerning the right of the Church to speak on birth control and divorce, as indicated in Item 24. With respect to the "just wage" and "social equality" issues in this item, seniors show more absence of moral advertence than freshmen. In Item 7, which dealt only with divorce, results indicated that 69.6 and 66 per cent of Categories I and II, respectively, are aware of the fact that none of the reasons suggested justifies divorce. By comparison, seniors show less absence of moral advertence on the divorce issue, with 80 per cent for Category III and 89 per cent for Category IV giving morally approved responses. However, the 27 freshmen subjects--26.5 per cent for Category I and 24.8 per cent for Category II--who indicate that persons who "don't get along with each other" are permitted divorce show an acceptance of prevailing secular norms of "compatibility." More surprising is the fact, that 17 per cent of Category III and 9 per cent of Category IV--seniors--gave such responses; three seniors indicated that "boredom" justifies divorce. One senior in each category failed to answer the question.

Lack or absence of moral advertence was more clearly demonstrated in the questions concerning race prejudice. In this series, responses to Item 8 evinced the least absence. Probably the sports aspect of this question might explain, in part, why 56.8 per cent of the total sample would be indifferent to race and 34.2 per cent would consider the situation described in this item a "good idea." Nevertheless, racial prejudice predominates in 8 per cent of the total sample; in 9 per cent in Category III--seniors in the integrated school--and in 10 per cent of senior Category IV. The racial composition of

Category I tends to explain the low percentage of its subjects in this response group.

Less than half (46.8 per cent) of the total sample, showed opposition to the "apartheid" program as presented in Item 2. This, in itself, is a striking evidence of lack of moral advertence. Almost one-third of the total sample (30.5 per cent) gave no opinion on the subject; 22.2 per cent favor this program which is contrary to Catholic moral principles.

In Item 5, almost half (48.7 per cent) of the total sample do not agree with the value of an integrated community as stated by the Archbishop of Chicago; 4.2 per cent of the total sample failed to answer the question-- seven of these were seniors, of which five were in Category IV and two were in Category III. It will be recalled that only a third (33.7 per cent) of the total sample identified a "Catholic Bishop" as the author of this quotation.

It is pertinent to note here the responses to social background questions which asked the respondent if there were any Negroes living in his neighborhood or in the parish to which he belonged. Fifty-five subjects, or 13.8 per cent of the total sample, indicated that they live in integrated neighborhoods; 44, or 11 per cent of the total sample, live in racially integrated parishes. An inspection of these responses was made, race being held constant; for integrated neighborhood, the 55 subjects are reduced to 39, or 9.8 per cent of the total sample; for integrated parish, the 44 subjects minus the 16 Negro subjects leave 28, or 7 per cent of the total sample. Responses to the question concerning integrated neighborhood, holding race constant, showed 35.9 per cent of the "low moral advertence" scores and 23.1

per cent of the "More morally conformable" scores. On the Prejudice scale, this group obtained 23.1 per cent of the high prejudice scores and 30.8 per cent of the low prejudice scores. By comparison with the 9.8 per cent of the total sample, which this group constitutes, subjects who live in integrated neighborhoods, in this study, indicate more absence of moral advertence on the Total Score scale and low prejudice on the Prejudice Score scale.

For the 28 subjects, or 7 per cent of the total sample, who noted living in integrated parishes, using the same comparison with total pattern percentage, "Low moral advertence" scores were indicated by 39.3 per cent and "More morally conformable" scores, by 28.6 per cent. On the Prejudice scale, high prejudice scores were indicated by 28.6 per cent and low prejudice, by 25 per cent. For subjects living in integrated parishes, these results indicate more absence of moral advertence on the Total Score scale and high prejudice on the Prejudice Score scale.

Fourteen white students reported that they live in an integrated neighborhood and also, an integrated parish. While this sample constitutes only 3.5 per cent of the total, these responses show a different pattern from either of those illustrated above. "Low moral advertence" scores were obtained by 35.7 per cent and "More morally conformable" scores, by 42.9 per cent. On the prejudice scale, scores showed 28.6 per cent for high prejudice and 35.7 per cent for low prejudice. On the basis of these results, subjects who have contact with Negroes in the neighborhood and in the parish indicate more of the "More morally conformable" scores and more low prejudice scores. While our sample is small, and perhaps not highly significant, these findings would seem to contradict those of Horowitz, with respect to "living as

neighbors."¹

Resuming our summary of findings in this chapter, the most glaring absence of moral advertence was evident in responses to the questions in the atom bomb series--Items 22 and 23. Both of these questions specified "Even if atom bombs were immoral" and then asked if they might be used. The enemy, if Communism is viewed as an "enemy" was included in both questions.

Responses to Item 22, which asked if the bomb might be used to overcome Communism, showed 81 per cent of each senior group and 78 and 82 per cent, respectively, of freshmen categories, I and II, clearly indicating a lack or absence of moral advertence. Affirmative responses showing absence of moral advertence were indicated by 54 per cent in each of Categories I and IV, by 63 per cent in Category II, and by 59 per cent in Category III. More than half of each senior group clearly indicated absence of moral advertence in their responses to this question. When seniors are compared to freshmen, in respective schools, there is a decline in favor of seniors in School B but an increase for seniors in the integrated school. It is worthy of note that 18 per cent of the total sample, and, likewise, of each category, know the morally correct answer to this question. Those who "Don't know" comprise 23 per cent of the total sample; School A, the integrated school, follows this pattern but School B shows 27 per cent for seniors and only 19 per cent for freshmen.

Absence of moral advertence, as indicated in responses to Item 23, is

¹ Horowitz, p. 34.

virtually universal. Responses to this question which added the factors of retaliation and self-preservation showed 367 subjects, or 91.8 per cent of the total sample, clearly indicating absence of moral advertence. If these subjects are added to those who "Don't know" the morally correct answer, then 392 subjects, or 98 per cent of the total sample, give evidence of a lack or absence of moral advertence on this question.

Compared to freshmen, in their respective schools, although the differences were not significant, seniors made a poorer showing in the affirmative answers. With the exception of Category I, all categories exceeded the total sample percentage for affirmative replies. Only six subjects in the entire sample gave the morally approved answer; two of these were seniors in Category III; Category IV was not represented; three were in Category II and one, in Category I.

When respective schools are compared, School B shows more absence of moral advertence than School A. Of the 25 subjects who "Don't know" the answer, 13 are seniors and 12 are freshmen. Of the six subjects who gave the correct answer, two are seniors, in Category III and four are freshmen. The only two subjects who failed to answer the question are freshmen, in Category I.

When this study was begun, a scoring system was devised in which points were assigned to negative responses showing lack or absence of moral advertence in an attempt to place scores obtained by respondents in the investigation on a comparable basis, at least. At that time, this technique was considered to be necessary, in order to make the analysis. However, while this has been done and will be reported in Chapter IV, the description of

responses presented in this chapter would seem to be more than adequate to demonstrate the lack or absence of moral advertence in Catholic high school students which is the point of inquiry in this study.

CHAPTER IV

ANALYSIS OF RESPONSES

In an attempt to put responses on a comparable basis, at least, negative responses showing lack or absence of moral advertence were scored. Results of these scores were tabulated with a special grouping of high scores and low scores for both Total Score and Prejudice Score scales. A comparison of the findings of this investigation as expressed in these scores is presented in this chapter.

To expedite these comparisons, high scores in the Total Score scale have been designated "Low Moral Advertence" responses; low scores, "More Morally Conformable" responses because of the fact that these scores include fewer responses which are not in conformity with Catholic moral principles.

On the raw point distribution of Total Scores presented in Table XIX, the spread of scores for all of the subjects in the entire study, on this scale, is presented. As illustrated, the modal concentration is found at the 40-49 point interval; the scores of 128 respondents falling within this interval. Consequently, as a means of extracting groups of "high" scores and of "low" scores, it was decided to eliminate this modal interval from the analysis. Thus, any score of zero or above but under 40 points would be counted among the "low" scores--thereby indicating low absence of moral advertence and any score of 50 points or over would be counted among the "high" scores--denoting a higher absence of moral advertence, thereby, than that indicated by the low scores.

The distribution of respondents in each category who obtained high scores and those who obtained low scores in the evaluation of Total Score items on the questionnaire comprises the data on the basis of which comparisons were made in this section of the analysis.

TABLE XIX
DISTRIBUTION OF RESPONDENTS BY TOTAL SCORES

Total Score	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
"More Morally Conformable"						
0-9	1	0.2	0	0	1	0
10-19	9	2.3	4	1	3	1
20-29	41	10.3	13	11	6	11
30-39	58	14.5	13	11	14	20
Modal Group						
40-49	128	32.0	36	28	34	30
"Low Moral Advertence"						
50-59	78	19.5	22	21	19	16
60-69	49	12.3	9	14	16	10
70-79	20	5.0	0	8	2	10
80-89	12	3.0	3	4	4	1
90-99	2	0.5	0	1	0	1
100-109	1	0.2	0	0	1	0
110-119	1	0.2	0	1	0	0
Total	400	100.0	100	100	100	100

The raw point distribution of Prejudice Scores is presented in Table XX. A review of this table shows a concentration at the zero score level. Because of this, it was assumed that scores of zero might be considered "Low" scores--indicating low absence or lack of moral advertence focusing on racial prejudice. In assessing "High" scores on this scale, since a score of 15

points, or more, involves the responses to, at least, two questions showing a demonstrable lack of moral advertence in the choice of certain responses, it was assumed that any score of 15 points, or more, could be considered a "High" score--indicating a "higher" lack or absence of moral advertence in this area. In order to extract these "High scores" and "Low scores" from the total distribution, all scores of over zero and under 15 points were eliminated from consideration in the analysis, in the racial prejudice section of the study.

TABLE XX
DISTRIBUTION OF RESPONDENTS BY PREJUDICE SCORES

Prejudice Scores	Total Sample		Categories			
	Number	Per cent	I	II	III	IV
Low Prejudice Scores 0 scores	97	24.2	45	16	17	19
Intermediate Scores						
0-4	47	11.8	12	9	17	9
5-9	95	23.8	17	29	23	26
10-14	67	16.8	12	21	16	18
High Prejudice Scores						
15-19	45	11.2	9	9	18	9
20-24	32	8.0	3	13	4	12
25-29	4	1.0	0	0	0	4
30-34	7	1.7	1	1	3	2
35-39	2	0.5	1	0	0	1
40-44	4	1.0	0	2	2	0
Total	400	100.0	100	100	100	100

No statistical tests have been made in this study. Therefore, the word "significant," where employed, bears no statistical connotation.

Total Scores

In a comparison of Total Scores indicated in Table XXI, less absence of moral advertence is associated with combined senior categories than with combined freshmen categories, as indicated in percentages of "Low moral advertence" scores; with respect to the "More morally conformable" responses, all seniors obtained a higher percentage of these (thereby indicating less absence of moral advertence) than that obtained by all freshmen. This supports our second hypothesis, in which we predicted that less absence of moral advertence is associated with senior students than with those of freshmen status.

TABLE XXI

COMPARISON OF TOTAL SCORES IN TERMS OF FRESHMEN AND SENIORS

Categories	Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent
Category I	34	20.9	30	27.5
Category II	49	30.0	23	21.1
Category III	42	25.8	24	22.0
Category IV	38	23.3	32	29.4
Total	163	100.0	109	100.0

When freshmen and senior categories are compared, this hypothesis is also supported by Categories II and IV, in School B, since the freshmen show a higher percentage of "Low moral advertence" scores and a lower percentage of the "More morally conformable" replies. Unexpectedly, however, this same hypothesis is not sustained by School A; in this school, less absence of moral advertence is associated with freshmen than with senior students since

the freshmen show a lower percentage of "Low moral advertence" scores and a higher percentage of the "More morally conformable" scores than the seniors, in each instance. In these comparisons, it will be observed that race was not held constant.¹

¹When applying the matching technique described above, Total Scores were tabulated again, this time holding race constant, with the following results: "Low moral advertence" scores obtained by Category I, were 32, or 19.9 per cent; for Category II, 49, or 30.4 per cent; for Category III, 42, or 26.1 per cent; for Category IV, 38, or 23.6 per cent.

"More morally conformable" scores obtained by Category I were 26, or 25.2 per cent; for Category II, 23, or 22.3 per cent; for Category III, 22, or 21.4 per cent; for Category IV, 32, or 31.1 per cent. From these data it will be observed that, even when race is held constant, our second hypothesis was supported by School B but not by School A, the integrated school.

When applying this matching technique as it has reference to the two schools involved in the investigation, School A, the integrated school, makes a better showing with respect to percentages of "Low moral advertence" scores obtained but School B obtained a higher percentage of the "More morally conformable" responses. Percentages of these were: for "Low moral advertence" scores, School A obtained 46 per cent while School B obtained 54.0 per cent; in the "More morally conformable" scores School A shows 46.6 per cent as compared to 53.4 per cent for School B.

When applying the matching technique to categories, less absence is associated with both senior categories than with freshmen in Category II, with respect to percentages of "Low moral advertence" scores obtained; in the "More morally conformable" responses, the senior group in Category IV made a better showing than any other category.

In School B, the school which is not integrated, seniors made a better showing than freshmen in both types of scores obtained. In School A, freshmen made a better showing than seniors as expressed in percentages of "Low moral advertence" scores but, in the "More morally conformable" responses, freshmen obtained a higher percentage of these than that of the seniors.

For convenience, percentages of both types of scores are repeated. In the "Low moral advertence" scores, Category I obtained 19.9 per cent; Category II, 30.4 per cent; Category III, 26.1 per cent; Category IV, 23.6 per cent. In the "More morally conformable" replies, Category I obtained 25.2 per cent; Category II, 22.3 per cent; Category III, 21.4 per cent; Category IV, 31.1 per cent.

When these percentages were computed, two "Low moral advertence" scores and six "More morally conformable" scores were dropped; the bases noted for these in Table XXI were altered to 161, for the "Low moral advertence" scores and 103 for the "More morally conformable" scores.

When Total Scores are compared in terms of respective schools, it will be noted in Table XXII, that, with respect to percentages of "Low moral advertence" scores obtained, less absence of moral advertence is associated with School A than with School B; in percentages of "More morally conformable" scores, slightly less absence is noted for School B than for School A.

TABLE XXII
COMPARISON OF TOTAL SCORES
IN TERMS OF SCHOOL A AND SCHOOL B

School	Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent
<u>School A</u>				
Category I	34	20.9	30	27.5
Category III	42	25.8	24	22.0
<u>School B</u>				
Category II	49	30.0	23	21.1
Category IV	38	23.3	32	29.4
Total	163	100.0	109	100.0

In the comparison of Total Scores in terms of categories, it may also be noted in Table XXII that our Hypothesis Two, which predicts that less absence of moral advertence is associated with students of senior status than with those of freshmen status, is not supported by Categories I and III in School A, the integrated school, since the seniors obtained more "Low moral advertence" scores and fewer "More morally conformable" scores than did the freshmen. As indicated by percentages of scores obtained, in support of our second

hypothesis, less absence of moral advertence is associated with senior students than with freshmen students.

Total Scores were compared with respect to place of birth of the respondents. As indicated in Table XXIII, Chicago-born students have about the same (slightly lower) proportion of scores of the "Low moral advertence" type (89.6 per cent--total sample shows 90.2 per cent are born in Chicago). But they show a higher proportion (93.6 per cent as compared to 90.2 per cent) with "More morally conformable" replies. Subjects who were born elsewhere in the United States constitute 4.2 per cent of the total sample; since they obtained 3.7 per cent of both types of scores one balances the other, although the percentage obtained is slightly lower than that (4.2 per cent) "expected" by the total pattern. In the total sample, 4.8 per cent indicated their place of birth as continental Europe; by obtaining 6.1 per cent of the "Low moral advertence" scores and only .9 per cent of the "More morally conformable" responses they indicated more absence of moral advertence.

TABLE XXIII
COMPARISON OF TOTAL SCORES
IN TERMS OF BIRTHPLACE OF RESPONDENTS

Place of birth	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Chicago	361	90.2	146	89.6	102	93.6
Elsewhere in the United States	17	4.2	6	3.7	4	3.7
Continental Europe	19	4.8	10	6.1	1	0.9
United Kingdom	1	0.2	1	0.6	0	0.0
Birthplace not given	2	0.5	0	0.0	2	1.8
Total	400	99.9	163	100.0	109	100.0

In this study, Table XXIV indicates that 364 subjects, or 91 per cent of the total sample had all parochial grade school education. Total Scores obtained by students are compared in terms of grade school education in this table. It will be observed that subjects who had all parochial grade school

TABLE XXIV

COMPARISON OF TOTAL SCORES
IN TERMS OF GRADE SCHOOL EDUCATION

Grade School Attended	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Parochial	364	91.0	145	89.0	101	92.7
Public	11	2.7	6	3.6	1	0.9
Mixed Parochial and Public	23	5.7	12	7.4	5	4.6
Grade School not given	2	0.5	0	0.0	2	1.8
Total	400	99.9	163	100.0	109	100.0

education showed less absence of moral advertence by obtaining a higher percentage of "More morally conformable" scores and a lower percentage of "Low moral advertence" scores than was "expected" from their percentage of the total pattern. Subjects who had all public grade school comprised 2.7 per cent and those who had mixed parochial and public grade school, 5.7 per cent of the total sample. By obtaining lower percentages of the "More morally conformable" scores and higher percentages of the "Low moral advertence" scores, by comparison with percentages indicated above, both groups showed more absence of moral advertence. These data sustain our first hypothesis in which we predicted less absence of moral advertence to be associated with

products of all parochial grade school than with those of public or those of mixed parochial and public grade school. However, the difference (it must be noted) is not very great.

In the comparison of Total Scores in terms of siblings of respondents, Table XXV indicates that respondents who have younger siblings only show a notable absence of moral advertence; these subjects comprise 30.5 per cent of the total sample; they show only 24.8 per cent of the "More morally conformable" scores and 33.1 per cent of the "Low moral advertence" scores. The "only child" subjects indicate a slightly higher percentage of the "More morally conformable" replies. Subjects who have older siblings only (30.2 per cent of the total sample) and those who have both younger and older siblings (27.5 per cent of the total) indicate less absence of moral advertence in the 33.9 per cent of the "More morally conformable" scores obtained by the former group and by the 23.9 per cent (lower than "expected") of the "Low moral advertence" scores obtained by the latter group.

TABLE XXV

COMPARISON OF TOTAL SCORES
IN TERMS OF SIBLINGS OF RESPONDENTS

Groups	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Respondent--an only child	47	11.7	21	12.9	15	13.8
Younger siblings only	122	30.5	54	33.1	27	24.8
Older siblings only	121	30.2	49	30.1	37	33.9
Both younger and older siblings	110	27.5	39	23.9	30	27.5
Total	400	99.9	163	100.0	109	100.0

In Table XXVI, Total Scores are compared in terms of age of subjects in the study. In the total sample, 158 subjects, or 39.5 per cent, are in their 14th year and 185, or 46.2 per cent are in their 17th year or are over seventeen. If these two groups can be considered as representative of freshmen and senior groups, respectively, then, as observed in this table, freshmen have obtained a slightly lower percentage of "Low moral advertence" scores than that of their total pattern percentage. However, it will also be noted that the "senior" group, as indicated above, obtained a higher proportion of "More morally conformable" scores and a lower proportion of "Low moral advertence" replies than was anticipated from their representation in the total pattern. This is the result we indicated in our second hypothesis.

TABLE XXVI
COMPARISON OF TOTAL SCORES
IN TERMS OF AGE OF RESPONDENTS

Year of Age	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
12th	1	0.2	0	0.0	1	0.9
13th	10	2.5	3	1.8	4	3.7
14th	158	39.5	63	38.7	43	39.4
15th	28	7.0	14	8.6	6	5.5
16th	17	4.3	10	6.1	3	2.8
17th	165	41.2	62	38.0	46	42.2
18th	19	4.8	11	6.8	6	5.5
19th	1	0.2	0	0.0	0	0.0
Age not given	1	0.2	0	0.0	0	0.0
Total	400	99.9	163	100.0	109	100.0

It must be observed, however, that calculations in Table XXVI show subjects in their 13th year with a higher percentage than "expected" in the "More morally conformable" scores; but, as the age groups increase in years, while each group has a higher percentage of "More morally conformable" scores, by comparison with their representation in the total sample, these percentages tend to vary inversely to the increase in age.

Total Scores, in terms of courses of study pursued by respondents, are compared in Table XXVII. Here it will be observed, that 42 per cent of the total sample are in College Preparatory courses; these subjects show significantly less absence of moral advertence as indicated by the 50.5 per cent of the "More morally conformable" scores and the 36.8 per cent of the "Low moral advertence" scores shown for these subjects. Only 23 subjects indicated General Course as their course of study; while these comprise only 5.8 per cent of the total sample, they, too, indicate less absence of moral advertence in the higher than "expected" (7.3 per cent) proportion of "More morally conformable" scores. Twenty-eight per cent of the total sample reported Technical Course; they almost duplicated this percentage in the "Low moral advertence" responses but they dropped to 23.9 per cent (indicating absence of moral advertence) in the "More morally conformable" responses. For subjects in Business Course (22.8 per cent of the total sample), in both types of scores they showed absence of moral advertence; "Low moral advertence" scores show 25.2 per cent and "More morally conformable" scores show 18.3 per cent. Only three subjects (in School B) indicated Aeronautics Course--all three were "Low Moral advertence" scores. Incidentally, this was also true of the three subjects who failed to indicate their course of study.

TABLE XXVII
COMPARISON OF TOTAL SCORES
IN TERMS OF COURSES OF STUDY

Courses of Study	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
College Preparatory	168	42.0	60	36.8	55	50.5
General	23	5.8	9	5.5	8	7.3
Technical	112	28.0	47	28.8	26	23.9
Business	91	22.7	41	25.2	20	18.3
Aeronautics	3	0.7	3	1.9	0	0.0
Course not given	3	0.7	3	1.8	0	0.0
Total	400	99.9	163	100.0	109	100.0

In terms of national origin of parents and grandparents, as classified and compared in Table XXVIII, subjects who have parents and grandparents, all of whom are native-born, show absence of moral advertence; 14.5 per cent of the total sample is indicated for this group but they obtained only 11.9 per cent of the "More morally conformable" scores. Subjects who have native-born parents but at least one foreign-born grandparent (59.7 per cent of the total sample) made a poor showing in the 61.4 per cent of the "Low moral advertence" scores obtained but they recovered this loss in the 65.1 per cent of the "More morally conformable" scores. Only 9 per cent of the total subjects have one foreign-born parent; these indicated less absence of moral advertence with their percentage of "Low moral advertence" responses showing 6.7 per cent; they obtained 9.2 per cent of the "More morally conformable" scores. Six per cent of the total sample have both foreign-born parents; these indicated more absence of moral advertence by the unfavorable results

of both types of scores.

TABLE XXVIII

COMPARISON OF TOTAL SCORES
IN TERMS OF NATIONAL ORIGIN OF PARENTS AND GRANDPARENTS

Groups	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Parents and grand- parents all native-born	58	14.5	23	14.1	13	11.9
Parents native-born but at least one grandparent foreign-born	239	59.7	100	61.4	71	65.1
One parent foreign- born	36	9.0	11	6.7	10	9.2
Both parents foreign-born	24	6.0	12	7.4	5	4.6
Insufficient information	43	10.7	17	10.4	10	9.2
Total	400	99.9	163	100.0	109	100.0

The Total Score comparison in Table XXIX is made in terms of religion of parents. Our total sample shows 91 per cent having both Catholic parents; the comparison for this group is unfavorable in both directions--fewer than expected show "More morally conformable" responses, just as a higher proportion than expected show "Low moral advertence" replies. By the same token, mixed marriages (both groups) taken together show a better than expected record in both instances; low moral advertence is indicated by only 4.8 per cent--as compared with the expected 7 per cent; and "More morally conformable"

responses are given by 11.0 per cent as compared with that same expected proportion.

Admittedly, these results are not definitive but they do suggest that two Catholic parents do not necessarily constitute a "good Catholic" marriage, if the effects of the spiritual formation advantages accruing to their offspring are indicated in the comparison of these scores. Furthermore, while mixed marriages are most assuredly not to be encouraged, our findings do indicate (especially in instances where the mother is Catholic) that some constraint should be used in assessing the spiritual formation pitfalls, with respect to their offspring, resulting from such unions.

TABLE XXIX
COMPARISON OF TOTAL SCORES
IN TERMS OF RELIGION OF PARENTS

Religion of Parents	Total Sample		Low Moral Advertnence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Both parents Catholic	364	91.0	154	94.5	95	87.2
Father Catholic-- Mother non-Catholic	8	2.0	3	1.8	2	1.8
Mother Catholic-- Father non-Catholic	20	5.0	5	3.0	10	9.2
Neither parent Catholic	4	1.0	1	0.6	1	0.9
Insufficient information	4	1.0	0	0.0	1	0.9
Total	400	100.0	163	99.9	109	100.0

Results of the comparison of Total Scores, as indicated in Table XXIX, are in conflict with predictions made in Hypothesis One: that a more demonstrable absence of moral advertence will be associated with a reduced opportunity for Catholic moral training (as presumed to be associated with . . . parents of mixed or of non-Catholic religions).

When Total Scores are compared in terms of religion of grandparents, indicated in Table XXX, findings are that Catholic grandparents seem to constitute the reason for "a more demonstrable" indication of less absence of moral advertence in this sample of Catholic high school students. Table XXX indicates that subjects who have four Catholic grandparents (72 per cent of the total sample) make a favorable showing on both types of scores; 75.2 per cent are indicated for the "More morally conformable" responses and 68.7 per cent, for "Low moral advertence" scores. "Three Catholic grandparents" fall short of their expected proportion with only .9 per cent of the "More morally conformable" scores, indicating some absence of moral advertence. There was also a decline with respect to subjects having two Catholic grandparents; compared to the indicated 14.7 per cent of the total pattern, an increase to 16.6 per cent is shown for "Low moral advertence" scores and only 13.8 per cent of the "More morally conformable" scores were obtained by this group. Three per cent of the total sample have one Catholic grandparent; these obtained 3.7 per cent in each type of Total Score. Only five subjects (1.2 per cent of the total sample) reported having no grandparents who are Catholic; while this sample is small, and perhaps relatively insignificant, they show 1.8 per cent of the more moral responses and only .6 per cent of the "Low moral advertence" scores, thereby indicating less absence of moral

advertence. These findings lead to the indication that less absence of moral advertence and, simultaneously, "greater opportunity for Catholic moral training" which we indicated in our first hypothesis, is associated with subjects having four Catholic grandparents. Perhaps, the discrepancy lies in the fact that parents of subjects having four Catholic grandparents had greater opportunity for Catholic moral training.

TABLE XXX
COMPARISON OF TOTAL SCORES
IN TERMS OF RELIGION OF GRANDPARENTS

Catholic Grandparents	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
4 Catholic grandparents	288	72.0	112	68.7	82	75.2
3 Catholic grandparents	16	4.0	8	4.9	1	0.9
2 Catholic grandparents	59	14.7	27	16.6	15	13.8
1 Catholic grandparent	12	3.0	6	3.7	4	3.7
No Catholic grandparents	5	1.2	1	0.6	2	1.8
Insufficient information	20	5.0	9	5.5	5	4.6
Total	400	99.9	163	100.0	109	100.0

Table XXXI presents a comparison of Total Scores in terms of religion of parents and of grandparents combined. This distribution is in some conflict with that of the parents; here the more solidly Catholic group has a better record in both respects than would be expected from the total sample. In the combined Table XXXI the "problem group" seems to be subjects having both

parents Catholic but at least one non-Catholic grandparent. This might suggest that mixed religious parentage of parents leads to an absence of moral advertence since the parents themselves have been subjected to a reduced opportunity for Catholic moral training. In this study, subjects who have

TABLE XXXI
COMPARISON OF TOTAL SCORES
IN TERMS OF
RELIGION OF PARENTS AND GRANDPARENTS COMBINED

Religion of Parents and of Grandparents	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
Both parents and all grandparents Catholic	285	71.2	112	68.7	80	73.4
Both parents Catholic--at least one non-Catholic grandparent	68	17.0	34	20.9	12	11.0
One non-Catholic parent	28	7.0	8	4.9	12	11.0
Both parents non- Catholic	4	1.0	1	0.6	1	0.9
Insufficient infor- mation	15	3.8	8	4.9	4	3.7
Total	400	100.0	163	100.0	109	100.0

Catholic parents but at least one grandparent who is non-Catholic represent 17 per cent of the total sample; their poor showing of 20.9 per cent of the "Low moral advertence" scores and worse result in the 11 per cent of the "More morally conformable" replies demonstrate for them an absence of moral advertence. The 71.2 per cent of subjects with the solid Catholic background show an increase to 73.4 per cent in the "More morally conformable" responses and

a drop to 68.7 per cent for the "Low moral advertence" replies. From these data, it would seem that Hypothesis One, in which was predicted less absence of moral advertence to be associated with the influence of two Catholic parents, should be "moved back" one generation.

Mixed marriages, as indicated in this table, made a very good showing by being underrepresented in both types of scores; 4.9 per cent of the "Low moral advertence" scores and 11 per cent of the "More morally conformable" scores compared to their 7 per cent representation in the total sample.

When Total Scores are compared in terms of occupation of fathers of subjects in the study, it will be noted in Table XXXII that 43 per cent of the total sample are "Skilled workers or foremen"; less absence of moral advertence is indicated by the results of their scores by comparison, since 34.4 per cent is shown for "Low moral advertence" scores and 38.5 per cent for the "More morally conformable" responses. "Semi-skilled workers" represent the next largest group with 18.5 per cent; this group shows a loss of 1.1 per cent in the "More morally conformable" responses and a greater loss in the drop to 27.6 per cent in the "Low moral advertence" scores making the notable difference of 10.2 per cent by comparison with the total pattern, indicating absence of moral advertence. The 13.5 per cent in the "Clerks and kindred workers" group obtained the expected proportion of "Low moral advertence" scores but made a 3 per cent gain in the "More morally conformable" replies--less absence for this group. "Proprietors and managers" are only 8.5 per cent of the total sample but they show absence of moral advertence since they are overrepresented in the "Low moral advertence" responses and underrepresented in the "More morally conformable" replies. "Professional" and "Unskilled

laborers" groups, 1.2 per cent and 6.5 per cent, respectively, gave the expected proportions of both types of responses.

TABLE XXXII
COMPARISON OF TOTAL SCORES
IN TERMS OF OCCUPATIONS OF FATHERS

Occupational Groups	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
I Professional	5	1.2	3	1.8	2	1.8
II Proprietors and Managers	34	8.5	17	10.4	7	6.4
III Clerks and Kindred Workers	54	13.5	22	13.5	18	16.5
IV Skilled Workers and Foremen	172	43.0	56	34.4	42	38.5
V Semi-skilled Workers	74	18.5	45	27.6	19	17.4
VI Unskilled Laborers	26	6.5	7	4.3	10	9.2
Deceased	25	6.2	11	6.8	6	5.5
Retired	3	0.8	0	0.0	1	0.9
No occupation	1	0.2	0	0.0	1	0.9
Occupation not given	6	1.5	2	1.2	3	2.8
Total	400	99.9	163	100.0	109	99.9

The mothers of 158 subjects in the total sample are engaged in gainful occupations outside the home; 99 of these are involved in the comparison of Total Scores given in Table XXXIII. The "Professional" mothers (4.4 per cent of the total sample) are not numerous, yet they indicate less absence of moral

adventence in the 4.7 per cent of the "More morally conformable" and 3.4 per cent of the "Low moral adventence" scores obtained. "Proprietors and managers" (1.9 per cent of the total sample) made a poor showing with 2.3 per cent of the "More morally conformable" type and 5.4 per cent of the "Low moral adventence" type scores. "Clerks and kindred workers," the largest group of "working" mothers (47.5 per cent of the total sample) show high absence of moral adventence in the 46.4 per cent for "Low moral adventence" scores and the drop to 32.6 per cent in the "More morally conformable" scores, as compared to their percentage of the total pattern. This is also true for the "Skilled workers and foremen" mothers, although on a much smaller scale; compared to the 9.5 per cent which they represent in the total sample, "Low moral adventence" scores were obtained by 10.8 per cent and "More morally conformable" scores, by 7 per cent. Percentages of scores obtained by "Semi-skilled workers" group indicated less absence of moral adventence which is conspicuous; compared to the 10.1 per cent of the total sample, which they constitute, they were underrepresented by the 12.5 per cent shown for "Low moral adventence" scores (in the light of this "less" absence of moral adventence) but greatly overrepresented by the 25.6 per cent of the "More morally conformable" scores obtained. "Unskilled laborers" group also indicated less absence of moral adventence; this group includes 26.6 per cent of the total sample and percentages of scores obtained show 21.4 per cent of the "Low moral adventence" scores and 27.9 per cent of the "More morally conformable" responses.

Our comparisons, as indicated in Table XXXIII, show more absence of moral adventence for the "Proprietors and managers," "Clerks and kindred workers,"

and "Skilled workers and foremen" groups; for the "Clerks and kindred workers," this absence is significantly high. Three groups--"Professional," "Semi-skilled workers," and "Unskilled laborers"-- show less absence of moral advertence; for "Semi-skilled workers," this absence is significantly less. Excluding the "Professional" group (this sample is very small), these comparisons indicate that the more "menial" occupations tend to foster less absence of moral advertence--a reversal of right order.

TABLE XXXIII

COMPARISON OF TOTAL SCORES
IN TERMS OF OCCUPATIONS OF MOTHERS

Occupational Groups	Total Sample		Low Moral Advertence		More Morally Conformable	
	Number	Per cent	Number	Per cent	Number	Per cent
I Professional	7	4.4	2	3.4	2	4.7
II Proprietors and Managers	3	1.9	3	5.4	1	2.3
III Clerks and Kindred Workers	75	47.5	26	46.4	14	32.6
IV Skilled Workers and Foremen	15	9.5	6	10.8	3	7.0
V Semi-skilled Workers	16	10.1	7	12.5	11	25.6
VI Unskilled Laborers	42	26.6	12	21.4	12	27.9
Total	158	100.0	56	99.9	43	100.1

Prejudice Scores

In the comparison of scored responses on the Prejudice Score scale, because of the concentration of scores at the zero score level, it was decided to assume that these scores could be called "Low scores"--indicating low

prejudice; and, since a score of 15 points involves scored responses to, at least, two items on the Prejudice Score scale, it was assumed that any score of 15 points, or more, could be considered a "High score"--similarly, indicating a higher level of prejudice. Scores of more than zero and less than 15 points were eliminated from consideration in the analysis; these scores were termed "Intermediate scores." The following tables afford a comparison of these high scores and low scores, on the Prejudice Score scale.

In terms of freshmen and seniors, Prejudice Scores are compared in Table XXXIV. As indicated, when senior categories are combined and compared to combined freshmen categories, there is a difference of 17 per cent in the high prejudice scores and 25.8 per cent, for low prejudice scores; both are in the freshmen's favor. When individual categories are compared, senior Category III shows a higher percentage (28.7 per cent) than either freshmen category (Category I, 14.9 per cent and Category II, 26.6 per cent), in the high prejudice scores; in the low prejudice scores, Category III, with 17.5 per cent, shows an increase of only 1 per cent over that of Category II but a decline of 28.9 per cent from the 46.4 per cent shown for Category I. Senior Category IV made a better showing than freshmen Category II (16.5 per cent) by obtaining 19.6 per cent of the low prejudice scores; in this, however, Category I surpasses it, by far. In the high prejudice scores, Category IV (29.8 per cent) made a poorer showing than either freshmen category; Category I shows 14.9 per cent and Category II, 26.6 per cent.

When Prejudice Scores were compared, as indicated in Table XXXIV, it will be observed that race was not held constant. Another tabulation was made in which the scores of Negro subjects in Categories I and III were omitted.

These were then analyzed and compared with the following results. As might be expected, the high prejudice range did not include the scores of any Negro students; consequently, the base for this section of the prejudice scale does not change; for the low prejudice scores, the base is changed to 85. Of the thirteen Negro students in Category I, ten of these obtained low prejudice scores and three were in the intermediate group; of the two Negroes and the one respondent whose racial parentage is mixed (senior Category III), two were low prejudice scores and one was in the intermediate group.

Holding race constant, then, high prejudice scores remain unchanged and percentages of low prejudice scores are as follows: Low prejudice scores for Category I (integrated freshmen), 35, or 41.2 per cent; for Category II (non-integrated freshmen), 16, or 18.8 per cent; for Category III (integrated seniors), 15, or 17.7 per cent; for Category IV (non-integrated seniors), 19, or 22.3 per cent.

From these data it will be observed that Categories II and IV, in the school which is not integrated, show about the same proportion when both types of prejudice scores are compared. In the integrated school, less absence of racial prejudice is definitely associated with freshmen than with seniors; in the high prejudice scores, seniors show 28.7 per cent compared to the 14.9 per cent for freshmen; for low prejudice scores, only 17.7 per cent is shown for seniors as compared to the 41.2 per cent for freshmen. Hypothesis Three, in this study, predicted that less absence of moral advertence with respect to racial prejudice might be expected in seniors than in freshmen students; these data do not support this hypothesis.

TABLE XXXIV
COMPARISON OF PREJUDICE SCORES
IN TERMS OF FRESHMEN AND SENIORS

Groups	High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent
<u>Freshmen</u>				
Category I	14	14.9	45	46.4
Category II	25	26.6	16	16.5
<u>Seniors</u>				
Category III	27	28.7	17	17.5
Category IV	28	29.8	19	19.6
Total	94	100.0	97	100.0

Prejudice Scores are compared in terms of respective schools in Table XXXV. Here it will be observed that, as indicated by percentages of scores

TABLE XXXV
COMPARISON OF PREJUDICE SCORES
IN TERMS OF SCHOOL A AND SCHOOL B

Schools	High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent
<u>School A</u>				
Category I	14	14.9	45	46.4
Category III	27	28.7	17	17.5
<u>School B</u>				
Category II	25	26.6	16	16.5
Category IV	28	29.8	19	19.6
Total	94	100.0	97	100.0

obtained, a more demonstrable absence of moral advertence, with reference to racial prejudice, is associated with School B than with School A, the school which is integrated, to some degree.

Again it will be observed in Table XXXV, that, as in Table XXXIV, race was not held constant. For convenience, percentages of low prejudice scores, holding race constant, are repeated; for Category I, 35, or 41.2 per cent; Category II, 16, or 18.8 per cent; Category III, 15, or 17.7 per cent; Category IV, 19, or 22.3 per cent. The base for high prejudice scores was not changed. From these data, high prejudice scores for School A (Categories I and III) show 41, or 43.6 per cent; for School B, 53, or 56.4 per cent. Low prejudice scores for School A number 50, or 58.9 per cent; for School B, 35, or 41.1 per cent. From these data, less racial prejudice is clearly indicated for School A than for School B, the school which is not integrated.

Table XXXVI presents the number and the percentage of high prejudice scores which fall in the group of "Low moral advertence" responses. In this table it will be observed that, of the 94 high prejudice scores in the total sample, 75 of these were subjects who likewise obtained scores indicating absence of moral advertence. In Table XXXVI it will be observed that senior Category III has the lowest percentage of all of the categories with high prejudice scores also in the "Low moral advertence" score range. Obviously, this indicates that Category III, which shows findings diverging from our basic hypothesis, can be explained almost entirely in terms of race prejudice. One-third of those showing high prejudice scores are, obviously, in the modal or "More morally conformable" groups of scores. This would suggest that, if race questions were omitted, our second hypothesis would probably be clearly

established. In addition, our third hypothesis, in which we predicted that less racial prejudice might be expected to be associated with association and experience in an integrated school than with the absence of that association and experience in a school which is not integrated, is not supported by seniors (they are the only group who have had this association and experience to which we refer) in the integrated school.

TABLE XXXVI
HIGH PREJUDICE SCORES
IN TERMS OF LOW MORAL ADVERTENCE RESPONSES

Categories	High Prejudice Scores	In "Low Moral Advertence"	
	Number	Number	Per cent
Category I	14	12	85.7
Category II	25	21	84.0
Category III	27	18	66.7
Category IV	28	24	86.0
Total	94	75	79.8

The number and percentage of low prejudice scores which fall in the group of "Low moral advertence" responses is indicated in Table XXXVII. As indicated, of the 97 low prejudice scores obtained by subjects in the total sample, only nine of these fall, also, in the "Low moral advertence" responses; this is 9.3 per cent of all low prejudice scores. By contrast, 79.8 per cent of the high prejudice scores fall, also, in the "Low moral advertence" group. Category II has the highest percentage (84.0 per cent) of its low prejudice scores indicating "Low moral advertence" also; of the 19 low prejudice

scores for Category IV, none of these subjects obtained "Low moral advertence" scores. These data would seem to indicate that racial prejudice, to some degree, is an index of absence of moral advertence since, of the 97 subjects who show low prejudice, nine, or 9.3 per cent of these, also indicate absence of moral advertence on other social issues. In this respect, Categories I and IV are most significant; Category I has only 8.9 per cent in this group and none of the "low prejudice" subjects in Category IV indicate absence of moral advertence on other social issues.

TABLE XXXVII

LOW PREJUDICE SCORES
IN TERMS OF LOW MORAL ADVERTENCE RESPONSES

Categories	Low Prejudice Scores	In "Low Moral Advertence"	
	Number	Number	Per cent
Category I	45	4	8.9
Category II	16	3	18.8
Category III	17	2	11.8
Category IV	19	0	0.0
Total	97	9	9.3

Of the 94 high prejudice scores in the total sample, only six of these were scores of subjects who obtained "More morally conformable" Total Scores, also. Numbers and percentages of these obtained by respective categories are as follows: Category I, 14 high prejudice scores, none of which fall in the "More morally conformable" group; Category II, 25, two, or 8 per cent; Category III, 27, with two, or 7.4 per cent; Category IV, 28, two, or 7.1 per cent.

Table XXXVIII shows the subjects in the study who obtained low prejudice scores and, also, "More morally conformable" scores. The 97 subjects who obtained low prejudice scores include 46 subjects who obtained "More morally conformable" scores, also. Here it will be observed that Category IV has 68.4 per cent of its "low prejudice" subjects obtaining "More morally conformable" scores, also; Category III shows only 35.3 per cent in this classification. It will be noted, also, that almost half of each freshmen category (Categories I and II) fall in this group, with 44.4 per cent and 43.8 per cent, respectively. When freshmen and seniors are compared, in this respect, in their respective schools, there is a 24.6 per cent increase in favor of seniors in School B; in School A, the integrated school, there is a decline of 9.1 per cent, to the discredit of seniors.

TABLE XXXVIII
LOW PREJUDICE SCORES
IN TERMS OF MORE MORALLY CONFORMABLE RESPONSES

Categories	Low Prejudice Scores	In "More Morally Conformable"	
	Number	Number	Per cent
Category I	45	20	44.4
Category II	16	7	43.8
Category III	17	6	35.3
Category IV	19	13	68.4
Total	97	46	47.4

These findings would seem to indicate that "right" answers on race questions might serve as a pretty good index of the extent of moral adventure for seniors in Category IV, but not so for freshmen in Categories I and

II--and certainly not for seniors in Category III.

Observations here suggest that, with respect to racial morality, present religious instruction might be inadequate to the need.

In their pastoral letter "On Human Unity," published after their plenary session ending on February 2, 1960, and held in Pretoria, the bishops of South Africa state:

We are gravely concerned concerning the future of our country and its people. Charged with the mission of Christ to preach the Gospel, and to teach the observance of all He has commanded, we are obliged not only to set out the truths of Christ, but also to seek to have them practised. This problem of "race relations" as between individuals, groups and nations, in the various forms of human activity, must be solved soon, and in the light of Christian principle, otherwise there will be little hope for peace and order; antagonisms will grow, prejudices will harden into intolerance, and frustration will lead to outbursts of disorder and violence. We cannot any longer close our eyes to the continuing nationalistic movements on the continent in which we are placed, for such cannot be the final criterion by which men must determine their ends and actions.

The problem must be solved on religious and moral grounds, without any reference to rank or class or party affiliations. The principles of the Gospel apply to man in all aspects of his life. The human person cannot be divided against himself; his social, economic, and political life cannot be considered apart from his moral obligations. If man is to reach his true perfection and fulfill his true purpose, morality, which is religion in practice must be at the basis of all his efforts, individual and communal. The fruits of irreligion are misery and oppression through greed and pride. The will of God is that all men should live in peace with one another, whether as individuals, or as members of a family, or as citizens, or as persons wielding authority. We recognize the legitimacy of political aspirations and of the use of such means to bring benefits to the individual and the community. But we have to "render to God the things that are God's, and to Caesar the things that are Caesar's".¹

The principles for solving problems concerning racial morality, while varying in degree, are the same, irrespective of geographical locality. These

¹The South African Hierarchy, "Race Relations," Canadian Register, April 2, 1960, p. 2.

findings suggest that interrelations in the integrated school might be studied to see why they do not produce improved racial attitudes as might be anticipated. With the bishops of South Africa, Catholic educators have a similar responsibility "not only to set out the truths of Christ, but also to seek to have them practised."

Prejudice Scores, in terms of birthplace of respondents, are compared in Table XXXIX. For Chicago-born subjects, this comparison of prejudice scores shows some variation from the total sample and it shows a slight reversal of the distribution of Total Scores presented in Table XXIII² where this group

TABLE XXXIX
COMPARISON OF PREJUDICE SCORES
IN TERMS OF BIRTHPLACE OF RESPONDENTS

Place of birth	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Chicago	361	90.2	87	92.6	85	87.6
Elsewhere in the United States	17	4.2	3	3.2	8	8.2
Continental Europe	19	4.8	3	3.2	2	2.1
United Kingdom	1	0.2	1	1.0	0	0.0
Birthplace not given	2	0.5	0	0.0	2	2.1
Total	400	99.9	94	100.0	97	100.0

indicated less absence of moral advertence in the higher than expected percentage of "More morally conformable" replies. In the present table, scores

²See p. 85.

obtained indicate more high prejudice; this worsens if the low scores of the nine Negro students are excluded from the comparison. Chicago-born students comprise 90.2 per cent of the total sample; only 87.6 per cent is shown for "More morally conformable" responses and 92.6 per cent for the "Low moral advertence" scores. Our total sample shows 4.2 per cent of the subjects who were born elsewhere in the United States; these subjects gave the expected responses, especially when the low prejudice scores of three Negro students are excluded from the comparison. Subjects born in continental Europe (4.8 per cent of the total sample) tended toward high prejudice with 2.1 per cent of the low prejudice scores and 3.2 per cent, high prejudice.

Prejudice Scores, when compared in terms of grade school education in Table XL, showed little variation. Subjects who had all parochial grade school education (91 per cent of the total sample) obtained almost identical

TABLE XL

COMPARISON OF PREJUDICE SCORES
IN TERMS OF GRADE SCHOOL EDUCATION

Grade School Attended	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Parochial	364	91.0	84	89.4	87	89.7
Public	11	2.7	3	3.2	2	2.1
Mixed Parochial and Public	23	5.7	7	7.4	8	8.2
Grade School not given	2	0.5	0	0.0	0	0.0
Total	400	99.9	94	100.0	97	100.0

percentages, although both were slightly lower than that of the total pattern, of both types of scores. Products of public grade school (2.7 per cent of the total pattern) tended toward high prejudice with 2.1 per cent shown for low prejudice and 3.2 per cent for high prejudice scores. Our sample is probably too small to be significant. The 5.7 per cent of the total sample who attended both parochial and public grade schools showed slightly lower prejudice by the 8.2 per cent of the low prejudice scores and the 7.4 per cent in the high prejudice range. Our findings, as indicated in Table XL, would seem to incline toward the assumption that Catholic grade school education is not as highly effective as it should be in the reduction of racial prejudice.

Table XLI presents a comparison of Prejudice Scores in terms of siblings

TABLE XLI

COMPARISON OF PREJUDICE SCORES
IN TERMS OF SIBLINGS OF RESPONDENTS

Groups	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Respondent--the only child	47	11.7	16	17.0	12	12.3
Younger siblings only	122	30.5	30	32.0	26	26.8
Older siblings only	121	30.2	23	24.5	31	32.0
Both younger and older siblings	110	27.5	25	26.6	28	29.0
Total	400	99.9	94	100.1	97	100.1

of respondents. The "only child" respondents, which comprise 11.7 per cent of our total sample, indicate high prejudice by the 17 per cent of the high

prejudice scores and only 12.3 per cent of the low prejudice scores to offset the higher than expected for high prejudice scores. Subjects having younger siblings only (30.5 per cent of the total pattern) made a poor showing since the 26.8 per cent for low prejudice and the 32 per cent for high prejudice throw the weight on the high prejudice side. Subjects having older siblings only and those who have both younger and older siblings perhaps indicated the beneficial element in the experience of having an older sibling as a model, or possibly an "oppressor"; both groups showed more low prejudice. The "older siblings only" group--30.2 per cent of the total pattern--obtained 32 per cent of the low prejudice scores and 24.5 per cent, high prejudice. "Both younger and older" show 29 per cent for low prejudice and 26.6 per cent for high prejudice.

Prejudice Scores when compared in terms of age of subjects, as presented in Table XLII, show very interesting patterns. Considering subjects in their 14th year as representing the freshmen group, we find that these constitute 39.5 per cent of the total sample; only 28.7 per cent is indicated for high prejudice scores obtained by them but a high of 51.6 per cent is noted for low prejudice scores, with the implication that low prejudice is very significant among freshmen. When subjects in their 17th year and over are combined to represent the senior group, they comprise 46.2 per cent of the total pattern; compared to the total pattern, this group dropped to 33 per cent in the low prejudice scores and to the high of 55.3 per cent in the high prejudice scores. Here we find a very evident decline for seniors when compared to freshmen students, with respect to racial prejudice. These findings would seem to indicate that Catholic moral training and the influence of

two Catholic parents have not accomplished what we anticipated in our second hypothesis when we predicted that less absence of moral advertence (here it is demonstrated with respect to racial morality) must be expected to be associated with senior students than with those of freshmen status. Our data show that the 22.9 per cent "gain" for freshmen has become a 22.3 per cent "loss" for seniors.

TABLE XLII

COMPARISON OF PREJUDICE SCORES
IN TERMS OF AGE OF RESPONDENTS

Year of Age	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
12th	1	0.2	0	0.0	1	1.0
13th	10	2.5	1	1.1	3	3.1
14th	158	39.5	27	28.7	50	51.6
15th	28	7.0	10	10.6	7	7.2
16th	17	4.3	4	4.3	4	4.1
17th	165	41.2	46	48.9	26	26.8
18th	19	4.8	6	6.4	6	6.2
19th	1	0.2	0	0.0	0	0.0
Age not given	1	0.2	0	0.0	0	0.0
Total	400	99.9	94	100.0	97	100.0

In Table XLIII, a comparison of prejudice scores in terms of courses of study is given. College Preparatory courses include 42 per cent of our total sample; low prejudice is significant among these subjects since 50.5 per cent is shown for low prejudice scores and only 37.2 per cent (compared to the 42 per cent representation in the total pattern) for high prejudice scores. General Course (5.8 per cent of the total sample) indicates more

high prejudice with 6.4 per cent of these scores; low scores are indicated only by one subject. Twenty-eight per cent of the total pattern are in Technical Course; more high prejudice is shown by the 26.6 per cent in these scores and only 24.8 per cent in the low prejudice range. Subjects in Business Course duplicated their 22.8 per cent of the total pattern in low prejudice scores obtained but they show 25.5 per cent in the high prejudice scores, indicating more high prejudice. Only three subjects reported Aeronautics as their course of study; all three are in School B; two of these have high prejudice scores and no low prejudice is indicated.

TABLE XLIII

COMPARISON OF PREJUDICE SCORES
IN TERMS OF COURSES OF STUDY

Course of Study	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
College Preparatory	168	42.0	35	37.2	49	50.5
General	23	5.8	6	6.4	1	1.0
Technical	112	28.0	25	26.6	24	24.8
Business	91	22.8	24	25.5	22	22.7
Aeronautics	3	0.7	2	2.1	0	0.0
Course not given	3	0.7	2	2.1	0	0.0
Total	400	100.0	94	99.9	97	100.0

The good showing of the College Preparatory and General Courses taken together might suggest possible evidence of greater exposure to humanities. If so, since religion courses are presented for all, there could be some indication that humanities courses have a greater impact than religion

courses in producing "right" answers on race questions.

In terms of national origin of parents and grandparents, prejudice scores are compared and presented in Table XLIV. Subjects who have parents and all grandparents native-born constitute 14.5 per cent of the total pattern; more low prejudice is shown for this group, by comparison to the total pattern percentage, in the 17.5 per cent of low prejudice scores and the 11.7 per cent for high prejudice scores. Where parents are native-born but at least one grandparent is foreign-born, more high prejudice is noted; these comprise 59.7 per cent of the total sample but show only 56.7 per cent for

TABLE XLIV

COMPARISON OF PREJUDICE SCORES
IN TERMS OF NATIONAL ORIGIN OF PARENTS AND GRANDPARENTS

Groups	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Native parents and grandparents	58	14.5	11	11.7	17	17.5
Parents native but at least one foreign-born grandparent	239	59.7	61	64.9	55	56.7
One parent foreign-born	36	9.0	8	8.5	6	6.2
Both parents foreign-born	24	6.0	4	4.3	6	6.2
Insufficient information	43	10.7	10	10.6	13	13.4
Total	400	99.9	94	100.0	97	100.0

low prejudice scores and an increase to 64.9 per cent on the high prejudice range. "One foreign-born parent" subjects (9 per cent of the total sample)

made a poor showing--8.5 per cent--in the high prejudice scores but a poorer showing of 6.2 per cent in the low prejudice scores. Subjects whose parents are both foreign-born made a better showing with only 4.3 per cent in the high prejudice and the expected 6.2 per cent in the low prejudice scores.

Prejudice Scores are compared in terms of religion of parents in Table XLV. Subjects who have both parents Catholic--91 per cent of the total sample--show more high prejudice; they obtained 92.6 per cent of the high prejudice scores and only 88.7 per cent in the low prejudice scores, as compared with their 91 per cent. Mixed marriages were indicated by 7 per cent of the total sample; these gave the expected proportions of both high and low

TABLE XLV

COMPARISON OF PREJUDICE SCORES
IN TERMS OF RELIGION OF PARENTS

Groups	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Both parents Catholic	364	91.0	87	92.6	86	88.7
Father Catholic-- Mother non-Catholic	8	2.0	2	2.1	0	0.0
Mother Catholic-- Father non-Catholic	20	5.0	5	5.3	7	7.2
Neither parent Catholic	4	1.0	0	0.0	2	2.0
Insufficient information	4	1.0	0	0.0	2	2.0
Total	400	100.0	94	100.0	97	99.9

prejudice scores but only high prejudice scores were noted in cases where the mother is non-Catholic. Four subjects in the total sample reported both non-Catholic parents; two of these had low prejudice scores and there were no high prejudice scores indicated.

The comparison of prejudice scores in terms of religion of grandparents, as indicated in Table XLVI, offers a strange pattern. Where Catholic grandparents are most numerous more absence of moral advertence as it is reflected in racial prejudice is evidenced by percentages of scores obtained. Subjects who have four Catholic grandparents and those who have two grandparents who are Catholic indicate high prejudice. For the former group, which is 72 per cent of the total sample, 71.3 per cent is shown for high prejudice scores but only 66 per cent for low prejudice scores. For the latter group (14.7 per cent of the total sample) the expected proportion of low prejudice scores is indicated but only in the high prejudice scores, with 18.1 per cent, do they indicate more high prejudice. Four per cent of the total sample have three Catholic grandparents; they are underrepresented by 3.1 per cent in the low prejudice range and 3.2 per cent in the high prejudice scores. Although our sample is small--3 per cent of the total--subjects who have only one Catholic grandparent definitely indicate low prejudice; low scores show 5.2 per cent and high scores, 2.1 per cent. The "no Catholic grandparents" sample is even smaller (1.2 per cent) yet they more definitely show low prejudice; 4.1 per cent is indicated for low prejudice scores and the expected percentage was obtained in the high prejudice scores. Our data in this table seem to show that race prejudice in Catholic high school students bears an inverse ratio to the number of Catholic grandparents. Compared with the total sample,

there is a remarkable difference for the four and three Catholic grandparents groups in the underrepresentation in the low prejudice scores.

TABLE XLVI

COMPARISON OF PREJUDICE SCORES
IN TERMS OF RELIGION OF GRANDPARENTS

Catholic Grandparents	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
4 Catholic grandparents	288	72.0	67	71.3	64	66.0
3 Catholic grandparents	16	4.0	3	3.2	3	3.1
2 Catholic grandparents	59	14.7	17	18.1	14	14.4
1 Catholic grandparent	12	3.0	2	2.1	5	5.2
No Catholic grandparents	5	1.2	1	1.1	4	4.1
Insufficient information	20	5.0	4	4.2	7	7.2
Total	400	99.9	94	100.0	97	100.0

Religion of parents and grandparents was combined in Table XLVII and prejudice scores were compared. The 71.2 per cent of subjects who have both parents and all grandparents Catholic obtained the expected percentage of high prejudice scores but they indicated high prejudice with only 66 per cent of the low prejudice scores compared to their total sample percentage. The subjects who have both parents Catholic but at least one non-Catholic grandparent (17 per cent of the total pattern) show high prejudice in the underrepresentation in both types of scores; 9.3 per cent for low prejudice and 8.5 per cent for high prejudice. The "one non-Catholic parent" group, 7 per

cent of the total sample, indicated expected percentages for both types of scores. Where both parents are non-Catholic, low prejudice was indicated; no high prejudice scores and 2 per cent in the low prejudice scores as against their 1 per cent total sample percentage.

TABLE XLVII
COMPARISON OF PREJUDICE SCORES
IN TERMS OF
RELIGION OF PARENTS AND GRANDPARENTS COMBINED

Groups	Total Sample		High Prejudice Scores		Low Prejudice Scores	
	Number	Per cent	Number	Per cent	Number	Per cent
Both parents and all grandparents Catholic	285	71.2	67	71.3	64	66.0
Both parents Catholic but at least one non-Catholic grandparent	68	17.0	8	8.5	9	9.3
One non-Catholic parent	28	7.0	7	7.4	7	7.2
Both parents non-Catholic	4	1.0	0	0.0	2	2.0
Insufficient information	15	3.8	12	12.8	15	15.5
Total	400	100.0	94	100.0	97	100.0

Prejudice Scores, in terms of occupations of fathers of subjects in this study, are compared in Table XLVIII. "Skilled workers and foremen" constitute 43 per cent of the total sample; in their underrepresentation of 36.2 per cent of the high prejudice scores, significantly low prejudice is indicated for this group; 44.3 per cent of the low prejudice scores increases this significance. "Unskilled laborers" also show low prejudice; their 6.5

per cent of the total sample is underrepresented by the 5.3 per cent of high scores and low scores show 10.3 per cent. "Semi-skilled workers" comprise 18.5 per cent; they tend toward high prejudice with 20.2 per cent of the high scores and 14.4 per cent for the low scores. "Clerks and kindred workers," 13.5 per cent of the total, show low prejudice with 14.9 per cent for high

TABLE XLVIII

COMPARISON OF PREJUDICE SCORES
IN TERMS OF OCCUPATIONS OF FATHERS

Occupational Groups	Total Sample		High Prejudice		Low Prejudice	
	Number	Per cent	Number	Per cent	Number	Per cent
I Professional	5	1.2	3	3.2	2	2.1
II Proprietors and Managers	34	8.5	8	8.5	4	4.1
III Clerks and Kindred Workers	54	13.5	14	14.9	16	16.5
IV Skilled Workers and Foremen	172	43.0	34	36.2	43	44.3
V Semi-skilled Workers	74	18.5	19	20.2	14	14.4
VI Unskilled Laborers	26	6.5	5	5.3	10	10.3
Deceased	25	6.2	8	8.5	4	4.1
Retired	3	0.8	1	1.1	0	0.0
No occupation	1	0.2	0	0.0	1	1.0
Occupation not given	6	1.5	2	2.1	3	3.2
Total	400	99.9	94	100.0	97	100.0

scores and 16.5 per cent for the low scores. "Proprietors and managers" show high prejudice since only 4.1 per cent is shown for low scores and their 8.5 per cent of the total sample is duplicated in the high scores. The

"Professional" are the smallest group--1.2 per cent of the total--but they tend toward high prejudice with 3.2 per cent for high scores and 2.1 per cent for low scores. It is interesting to note that the five "Professionals" were either in the high group or the low group of prejudice scores, not in the intermediate group; this was true of Total Scores for this group, also, and the distributions for both scales were alike--three in the high absence scores and two in the low absence scores.

Another interesting observation in Table XLVIII is that, of the 25 subjects whose fathers are deceased, twelve prejudice scores are indicated; four are low prejudice scores and eight, or twice as many, are high prejudice scores. In the reduction of racial prejudice, it would seem that the presence of a father could be a factor.

The mothers of 158 subjects (39.5 per cent of the total sample) are engaged in gainful occupations outside the home. Prejudice scores obtained by these subjects are compared in Table XLIX. The "Clerks and kindred workers" group (47.5 per cent of the total sample) is the largest; their underrepresentation of 41 per cent on the high prejudice level is negated by the 37.1 per cent of low prejudice scores obtained. Numerically, the "Unskilled laborers" group is next, representing 26.6 per cent of the total number of "working" mothers; the 25.6 per cent shows less "high prejudice" than would be "expected" from the Total Sample distribution but "low prejudice" with but 20 per cent is also less than "expected." The "Skilled workers and foremen" group, 9.5 per cent of the total sample, show low prejudice with the 17.1 per cent for low prejudice scores obtained and 7.7 per cent for high prejudice scores indicated for them. "Semi-skilled workers," comprising 10.1

per cent of the "working" mothers, indicate more high prejudice than low prejudice by obtaining 18 per cent of their scores on the high prejudice level and only 14.4 per cent on the low prejudice level. The "Professional" group, 4.4 per cent of the total pattern, gave the expected proportions of both types of prejudice scores while "Proprietors and Managers," 1.9 per cent of the total, although a small group, definitely show more low prejudice with 5.7 per cent of these scores and 2.5 per cent in the high prejudice group.

TABLE XLIX

COMPARISON OF PREJUDICE SCORES
IN TERMS OF OCCUPATIONS OF MOTHERS

Occupational Groups	Total Sample		High Prejudice		Low Prejudice	
	Number	Per cent	Number	Per cent	Number	Per cent
I Professional	7	4.4	2	5.1	2	5.7
II Proprietors and Managers	3	1.9	1	2.5	2	5.7
III Clerks and Kindred Workers	75	47.5	16	41.0	13	37.1
IV Skilled Workers and Foremen	15	9.5	3	7.7	6	17.1
V Semi-skilled Workers	16	10.1	7	18.0	5	14.4
VI Unskilled Laborers	42	26.6	10	25.6	7	20.0
Total	158	100.0	39	99.9	35	100.0

With respect to "working" mothers, any generalization as to prejudice indicated is difficult since the groups, as shown in Table XLIX, with the exception of "Professional" who gave the expected answers, alternate from low prejudice to high prejudice, in descending order.

Table I presents the distribution of scores on the Total Score and Prejudice Score scales upon which the analysis of the study was based. To reiterate, for the purpose of analysis and comparison of high scores and low scores, on the Total Score scale, the modal score group consisting of scores of 40 points to 50 points were dropped; thus, high scores and low scores could be extracted from the distribution; scores of 50 points, or over, constitute the "Low Moral Advertence" scores, indicating more absence of moral advertence,

TABLE I
DISTRIBUTION OF SCORES
UPON WHICH THE ANALYSIS OF THE STUDY WAS BASED

Scores	Freshmen		Seniors	
	Category I Number	Category II Number	Category III Number	Category IV Number
<u>Total Score Scale</u>				
"More Morally Conformable"	30	23	24	32
"Low Moral Advertence"	34	49	42	38
Modal Scores (Omitted)	36	28	34	30
Total	100	100	100	100
<u>Prejudice Score Scale</u>				
Low Prejudice Scores	45	16	17	19
High Prejudice Scores	14	25	27	28
Intermediate Scores (Omitted)	41	59	56	53
Total	100	100	100	100

whereas scores of zero to 40 points, in which there are more of the morally conformable replies, comprise the group which have been termed "More Morally

Conformable" scores.

On the Prejudice Score scale, scores of zero have been considered "Low Prejudice Scores" since they include no replies indicating racial prejudice; scores of 15 points, or over, have been assumed to be "High Prejudice Scores" since they involve the responses to, at least, two questions indicating racial prejudice. "Intermediate Scores," those of more than zero and less than 15 points, have been omitted from the analysis.

In Table LI, the means and medians for the various groups are presented, for both scales. On the Total Score scale, Category II has the highest mean average (higher than that of the total pattern) and Category I has the lowest (lower than that of the total pattern). School B has a higher mean (higher than that of the total sample) than that of School A (lower than that of the total sample). The mean of the combined senior groups is slightly higher than that of the combined freshmen groups. Category IV shows a better mean (47.5) than Category II (51.0)--both categories are in School B, which is not integrated. In School A, the integrated school, senior Category III has a higher mean (48.5) than freshmen Category I (44.6). The mean of Category III is higher than the mean of the total sample while that of Category I, the freshmen group, is considerably lower. The means of Category II (51.0), Category III (48.5), and School B (49.3) are higher than the mean of 47.9 for the total sample. With the exception of the mean for combined senior groups, which is approximately the same, all other groups indicated have a lower mean average than that of the total pattern.

With respect to medians for Total Scores, with the exception of Categories I, II and IV, the medians of all groups indicated cluster around the

median for the total sample. Medians for Category I (45.5) and Category IV (46.0) fall below the 47.1 median for the total sample; while the median for Category II (49.6) exceeds that of the total sample median (47.1).

On the Prejudice Score scale, Category I has the lowest mean average (6.6), as might be expected on account of the racial composition of this category. The mean of School A (8.3), of the combined freshmen groups (8.6), as well as that of Category I, fall below the mean of the total pattern (9.5). The mean of combined senior groups (10.4) is higher than the mean of combined freshmen groups (8.6); this is also true of senior (10.0) and freshmen (6.6) groups in School A. In School B, senior (10.8) and freshmen (10.6) means are almost identical. In both schools, respective senior means are higher than respective freshmen means; this would seem to indicate less absence of moral advertence, with respect to racial prejudice, in freshmen students than in those of senior status--this is the opposite result to that which we predicted in our second and third hypotheses. The mean for School B is higher than that for School A--this supports our third hypothesis in which we predicted less racial prejudice in the integrated school.

As expected, from the fact that knowledge that it was an integrated school would have a selective influence (since only those whites with, at least, a neutral attitude would apply) on subjects in Category I, and in addition, there are 13 Negro students in this category, we find that the median (4.4) for Category I is lower than any other median indicated. The median for combined senior groups is notably higher than the median for combined freshmen groups; the former is 8.9 while the latter is 7.0. Here again, we find less racial prejudice indicated for freshmen. In the

integrated school, the senior group has a considerably higher median (8.5) than that of the freshmen group (4.4). In School B, which is not integrated, medians for both groups, as was the case with means, are almost identical. With respect to the total sample median of 7.9, all groups, with the exception of Category I (4.4), the combined freshmen (7.0), and School A (6.1), have higher medians.

While the differences in means and medians presented above are not great enough to be highly meaningful, in general, they give little support to our second and third hypotheses.

TABLE LI

MEAN AND MEDIAN FOR VARIOUS GROUPS
FOR TOTAL SCORES AND FOR PREJUDICE SCORES

Groups	Total Scores		Prejudice Scores	
	Mean	Median	Mean	Median
Total Sample	47.9	47.1	9.5	7.9
Category I	44.6	45.5	6.6	4.4
Category II	51.0	49.6	10.6	9.3
Category III	48.5	47.6	10.0	8.5
Category IV	47.5	46.0	10.8	9.2
Combined Freshmen Groups	47.8	47.3	8.6	7.0
Combined Senior Groups	48.0	46.9	10.4	8.9
School A (Integrated)	46.5	46.6	8.3	6.1
School B (Segregated)	49.3	47.8	10.7	9.3

Summary

Summarizing the comparisons of Total Scores presented in this chapter, we find that, when senior groups are combined and compared to combined freshmen groups, less absence of moral advertence is associated with senior

students than with freshmen students; however, the difference is not great. This is true, also, and somewhat intensified, when race is held constant.

When respective schools are compared, less absence of moral advertence is associated with School A (the integrated school) than with School B; this is true when race is held constant but the difference is less noticeable.

In School B, the school which is not integrated, less absence of moral advertence is associated with senior students (Category IV) than with freshmen students (Category II). In School A, however, the reverse is true, even holding race constant.

When prejudice scores are compared, holding race constant, Category IV (seniors in the non-integrated school) shows the highest percentage of high prejudice scores; Category III (seniors in the integrated school) and Category II (freshmen in the non-integrated school) follow in that order toward the lowest percentage obtained by Category I (freshmen in the integrated school). With regard to low prejudice scores, Category I shows the highest percentage--indicating the least absence of moral advertence; Category IV comes next, but it has a considerably lower percentage than that of Category I; Category III, the senior group in the integrated school, obtained the lowest percentage of low prejudice scores. In this respect, Category III, as compared to either freshmen category, fails to support our hypothesis.

When freshmen and senior categories in their respective schools are compared, in the integrated school, notably less absence of moral advertence with respect to racial prejudice is associated with freshmen than with seniors--as indicated by percentages of scores obtained. In this, Hypothesis Three is not supported.

In School B, which is not integrated, less prejudice is associated with freshmen, as indicated by percentages of high prejudice scores obtained; with respect to low prejudice scores, since the senior category obtained a higher percentage of these, our second hypothesis, in as much as it predicts less absence of moral advertence to be associated with senior students, is supported.

When combined senior groups are compared to combined freshmen groups, less absence of moral advertence, with focus on racial prejudice, is associated with freshmen than with senior students; for high prejudice scores the difference is 17 per cent, in favor of the freshmen while for low prejudice scores the difference is 20 per cent, also in favor of freshmen. As stated above, these comparisons of Prejudice Scores are all made, race being held constant.

When Total Scores are compared with respect to birthplace of subjects, less absence of moral advertence is found in Chicago-born subjects; when prejudice scores for these subjects are compared, they gave the expected responses, approximately; however, the result worsens when the scores of Negro subjects are eliminated from the comparison. Subjects born elsewhere in the United States made a slightly poorer than expected showing on the Total Score responses but they indicated more low prejudice scores than expected; when race is held constant, the comparison became more favorable for these subjects. The sample of subjects born in continental Europe was small and, perhaps, not highly significant, however more absence of moral advertence on Total Score responses was indicated and prejudice scores tended toward high prejudice.

Products of all parochial grade school education constituted 91 per cent of the total sample; these subjects reflected less absence of moral advertence in Total Score responses and gave the expected replies in prejudice score questions. Products of all public grade school and those of mixed parochial and public grade school indicated absence of moral advertence in Total Scores; public school products tended toward high prejudice but those who had some parochial grade school training indicated more low prejudice scores.

Subjects in this study who have younger siblings only showed notably high absence of moral advertence on Total Score responses; in the prejudice scores, although the difference was not so great, they showed more high prejudice. Subjects who are the "only" child in their respective families gave expected responses to Total Score questions but indicated high prejudice on that scale. Possibly from having an older sibling as a model (or maybe, an "Oppressor"), subjects having older siblings only showed less absence of moral advertence on both Total Score and Prejudice Score scales. Subjects who have both younger and older siblings showed considerably less absence of moral advertence on Total Score questions and also indicated less prejudice on that scale.

These findings when comparing scores in terms of age groups presented some interesting patterns. Considering subjects in their 14th year as representative of the freshmen age group, less absence of moral advertence, to a slight degree, was found in Total Score responses and low prejudice was very evident. For the senior group, when subjects in their 17th year, or older, were combined, they too, although to a much lesser extent, indicated less absence of moral advertence; however, when prejudice scores were compared, a

complete reversal was observed, for the 22.9 per cent "gain" in low prejudice scores for the freshmen was transformed into a 22.3 per cent "loss" for the seniors. Here we find a lack or absence of moral advertence clearly evident and our second hypothesis is not supported.

Subjects in College Preparatory courses constitute 42 per cent of our total sample; they very definitely showed less absence of moral advertence in Total Scores and notably less prejudice on the Prejudice Score scale. Only 5.8 per cent of the total sample indicated General Course as their course of study; they, too, gave evidence of less absence of moral advertence on both scales. From these findings, it might seem that, since all students are exposed to religion courses, experience in the "humanities" for College Preparatory and General Course groups is more effective in the reduction of racial prejudice than that of religion courses. Or, there is the possibility that the more intellectual students who could make the better associative relationships between general principles and practical problems were in these academic courses. Subjects in Technical and Business Courses evidenced absence of moral advertence on both scales; for subjects in Business Course, this absence was more conspicuous. Aeronautics Course was indicated by but three subjects in the total sample; all three subjects obtained "Low Moral Advertence" scores and two, high prejudice scores; the third score was in the intermediate group.

In terms of nationality background, subjects whose parents and grandparents are native-born indicated absence of moral advertence on Total Score responses but made a favorable showing on the prejudice scale. Subjects whose parents are native-born but, at least, one grandparent is foreign-born,

indicated less absence of moral advertence on Total Scores and high prejudice, on that scale. Subjects having one foreign-born parent showed less absence of moral advertence on Total Score responses but high prejudice was evident in Prejudice Score replies. Where both parents are foreign-born, subjects indicated low prejudice but there was notable absence of moral advertence in Total Score replies.

This study was made chiefly with subjects whose family background is highly Catholic; 91 per cent of the total sample have both parents Catholic. For these subjects, the comparison is unfavorable in both directions and on both scales. Twenty-eight mixed marriages were involved in this study; these subjects, the offspring of such marriages, showed considerably less absence of moral advertence on Total Score responses; in cases where the mother is Catholic, low prejudice was indicated; where the mother is non-Catholic, slightly more high prejudice was shown. Only four subjects in the total sample reported both parents non-Catholic; these gave the expected responses to Total Score questions and indicated low prejudice. From these data, it is clear that the Catholic parents have made a somewhat unfavorable showing compared to parents of mixed religion or both non-Catholic. While these results are not definitive, it must be admitted that, if spiritual formation advantages accruing to their offspring have been expressed in scores as compared above, two Catholic parents do not, automatically, make a "good Catholic" marriage. These findings do suggest some examples, particularly where the mother is Catholic, of good effects from mixed religious parentage. Furthermore, while mixed marriages are certainly not to be encouraged, findings in this investigation negate glib assumptions about the spiritual formation

pitfalls of all such unions.

In addition to the high percentage of the total sample who have both Catholic parents, 72 per cent have four Catholic grandparents, to strengthen that "highly Catholic background." Subjects in this group indicated notably less absence of moral advertence on Total Score responses but more high prejudice was also noted. Subjects having three or two Catholic grandparents showed absence of moral advertence on both scales; for the latter group, which was more numerous, the absence was greater. Subjects having only one Catholic grandparent gave the expected responses on the Total Score scale while those with no Catholic grandparents made an even better showing; on the Prejudice Score scale, however, low prejudice was indicated by both groups. From these findings, one observation, only, can be made: high racial prejudice seems to be related to wholly Catholic background.

In the total sample, 71.2 per cent of all subjects have parents and grandparents, all of whom are Catholic; Total Score responses for these subjects indicate less absence of moral advertence, but, again, high prejudice is indicated. For the next group--both parents Catholic but at least one non-Catholic grandparent--absence of moral advertence was evident on both scales. Twenty-eight subjects in the total sample were the offspring of mixed marriages; these showed considerably less absence in Total Score replies and both types of prejudice scores were in proportion to their representation in the total pattern. Subjects whose parents are both non-Catholic made a good showing on each scale.

Among the occupations indicated for fathers of subjects in this study, five are noted for the "Professional" group; an interesting observation is

that all five, on both scales, were either high scores or low scores and the divisions were also similar, in that two scores indicated less absence of moral advertence and three indicated more absence. "Proprietors and managers" group, although numerically small, indicated absence of moral advertence on both scales. "Clerks and kindred workers" showed less absence on both scales. "Skilled workers and foremen" constitute 43 per cent of our total sample; they showed some absence of moral advertence on Total Scores but notably low prejudice on that scale. Absence of moral advertence in responses of "Semi-skilled workers" was indicated on both scales but it was most evident in the Total Score responses. "Unskilled laborers" showed less absence on both scales but low prejudice was especially evident. Twenty-five subjects reported that their fathers were deceased; their responses were interesting; Total Scores tended toward absence of moral advertence and prejudice scores showed it quite clearly. From these data, fathers would seem to exert an influence in the reduction of racial prejudice.

The mothers of 158 subjects in the study are engaged in gainful occupations outside the home. The seven "Professional" indicated less absence of moral advertence in Total Score replies and gave the expected responses on the prejudice scale. "Proprietors and managers" showed a considerable absence of moral advertence on Total Score responses but more low prejudice. Absence of moral advertence was notably high on both scales for "Clerks and kindred workers"; 47.5 per cent of all "working" mothers in the total sample are in this group; they were underrepresented by 15 per cent on the Total Score scale in responses showing less absence of moral advertence. "Skilled workers and foremen" showed more absence of moral advertence on Total Score

responses but, also, more low prejudice. On the Total Score scale, responses showing less absence of moral advertence were overrepresented by 15 per cent for "Semi-skilled workers" but they likewise indicated more high prejudice scores. "Unskilled laborers" evidenced less absence in Total Scores but more high prejudice scores were indicated.

Differences in means and medians for various groups were hardly enough to be meaningful. For Total Scores, the mean of the total sample is 47.9; the median, 47.1. On this scale, the mean for Category I (44.6) is the lowest, that of Category II (51.0) is the highest. The mean for School A is 46.5; for School B, 49.3. In the integrated school, the senior mean (48.5) is higher than the freshmen mean (44.6). The reverse is true for School B, the school which is not integrated; the senior mean is 47.5 while that of the freshmen is 51.0.

Medians for various groups show only slight variations from the total sample median (47.1).

On the Prejudice Score scale, the mean for the Total Sample is 9.5; the median, 7.9. Category I, as might be expected from the racial composition of this category (there are 13 Negro subjects in Category I), has the lowest mean (6.6). For the combined senior groups the mean is 10.4; for the combined freshmen groups, 8.6 is the mean. The mean for School A, the integrated school, is 8.3; for School B, the school which is not integrated, 10.7 is the mean. In School B, the senior mean (Category IV) is 10.8; the freshmen (Category II) mean is 10.6. In School A, the integrated school, the senior (Category III) mean of 10.0 is significantly in excess of the freshmen (Category I) mean of 6.6.

Medians for various groups do not follow the total sample median (7.9) so consistently. Category I, as might be expected from the explanation given above, has the lowest median (4.4). School A has a lower median (6.1) than that (9.3) of School B. The median of combined senior groups, 8.9, is higher than the median (7.0) of combined freshmen groups. As with means in School B, there is only a slight difference in medians; for senior Category IV, the median is 9.2; for Category II, the freshmen group, 9.3 is the median. In School A, the integrated school, senior Category III has a median of 8.5 while that of Category I, 4.4, is very much lower.

While these means and medians for various groups show little difference in most instances, they do, in general, give some slight support to the second and third hypotheses; however, it must be admitted that senior Category III, in the integrated school, is an exception to this statement. In Hypothesis Two it was predicted that less absence of moral advertence might be expected to be associated with students of senior status than with those of freshmen status; Category III has disproved this. In Hypothesis Three it was assumed that association and experience in an integrated school should, with the impetus provided by Catholic moral training, be a factor in the reduction of racial prejudice. From the data presented above, it is clear that, since the senior group in the integrated school is the only group in the study having had that association and experience (the questionnaire was administered at the beginning of the first semester when freshmen had just entered) and consequently, it is they who must be expected to support Hypothesis Three, this hypothesis has not been supported by them.

CHAPTER V

SUMMARY AND CONCLUSIONS

This thesis presents the findings of an inquiry into the absence of moral advertence in a sample of Catholic high school students, with specific focus upon racial prejudice. The subjects in the investigation were Catholic boys who, though differing from each other in the racial composition of their respective schools and the various neighborhoods in which they live, are comparable in that the schools which they attend both provide Catholic moral training.

These subjects came from middle-class families of predominantly Catholic background. With regard to national origin, 94.4 per cent of all of the subjects in the study were born in the United States; 90.2 per cent, in Chicago. Ninety-one per cent of the total sample had all parochial grade school education. Two-fifths (158 subjects, or 39.5 per cent) of the total sample are in their 14th year of age; 165 subjects (41.2 per cent) are in their 17th year and 185 subjects (46.2 per cent) are in their 17th year, and older. Forty-seven subjects (11.7 per cent) in the total sample are the only child in their respective families; 122 subjects (30.5 per cent) have younger siblings only; 121 subjects (30.2 per cent) have older siblings only and 110 subjects, or 27.5 per cent of the total sample, have both younger and older siblings. Almost half of the subjects (168, or 42 per cent) are in College Preparatory

courses; 112 subjects (28 per cent) are in Technical Course; 91 subjects, or 22.8 per cent, are in Business Course; 23 subjects (5.8 per cent) are in General Course and three subjects (0.7 per cent) are in Aeronautics Course. Almost three-fourths of the total sample (297 subjects, or 74.2 per cent) have native-born parents; for 58 of these subjects, or 14.5 per cent of the total sample, all grandparents are native-born, also. Foreign-born parents come from middle European countries and the United Kingdom, principally from Ireland. Grandparents who were born in Poland form the largest nationality group represented in the total sample. In the integrated school, these numbers: 48 for freshmen, and 44 for seniors; in the school in which only white students are enrolled, they number 88 for freshmen, and 107 for senior students. Ninety-one per cent of the total sample (364 subjects) have two Catholic parents; 72 per cent (288 subjects) have four Catholic grandparents; 71.2 per cent of the total sample (285 subjects) have parents and grandparents, all of whom are Catholic. Twenty-eight subjects in the total sample (7 per cent) are the offspring of parents of mixed religious preference. Four subjects, one in each freshmen and senior group, reported both non-Catholic parents. Five subjects have grandparents, none of whom is Catholic. Sixty-eight subjects (17 per cent of the total sample) have Catholic parents, but, at least, one non-Catholic grandparent. The absence of "Professional" occupations among fathers of subjects in the study is notable; only five of these are indicated. Three hundred fathers are included in three occupational groups: 54, or 13.5 per cent, in "Clerks and kindred workers"; 172, or 43 per cent, in "Skilled workers and foremen"; 74, or 18.5 per cent, in "Semi-skilled workers" comprising, in all three groups, 75 per cent of the total

sample. The fathers of 25 subjects in the study are deceased. The mothers of 158 subjects, or 39.5 per cent of the total sample, are engaged in gainful occupations outside the home. Seven of these mothers, or 4.4 per cent of the total sample, are in the "Professional" group of occupations; 75 (47.5 per cent of the total sample) are "Clerks or kindred workers"; 42, or 26.6 per cent of the total sample, are "Unskilled laborers"; 16 (10.1 per cent of the total sample) are "Semi-skilled workers"; 15, or 9.5 per cent of the total sample, are "Skilled workers or foremen"; three (1.9 per cent of the total sample) are "Proprietors or managers."

The design of the investigation called for the testing of incoming freshmen and senior students in each of two Catholic high schools--one, in which only white students are enrolled; the other, in which Negroes have been successfully integrated. Catholic high schools for boys were selected because their Principals were willing to cooperate. These schools provided material adequate to the testing of the hypotheses.

The purpose of the investigation was to demonstrate, empirically, the extent to which parochial and Catholic high school experience and training might lead to greater moral advertence in social issues and, particularly, issues involving racial prejudice. Special attention has been given to the effect which association in an integrated school, where students are trained in Catholic moral principles, might have on the reduction of verbalized prejudice.

The following hypotheses were tested:

- (1) Within the framework of Catholic moral principles, a more demonstrable absence of moral advertence will be associated with a reduced opportunity for Catholic moral training (as presumed to

be associated with attendance at non-Catholic grade and high schools or with parents of mixed or of non-Catholic religious preference);

- (2) Within the framework of Catholic moral principles, a more demonstrable absence of moral advertence will be associated with freshmen than with senior students;
- (3) Within the framework of Catholic moral principles, and with special focus upon opinions involving interracial associations, a more demonstrable absence of moral advertence will be associated with students (controlled for class ranking) attending a school which is not integrated than with students attending a school which is integrated--at least, to some degree.

The testing of these hypotheses involved the administering of a questionnaire to 694 freshmen students and 719 senior students in their respective schools. The questionnaire which was used in this investigation had been so devised as to incorporate items of current social interest and with some degree of moral content which were related to the hypotheses in such a manner that their applicability to the population under study could be tested. In an attempt to eliminate bias and, thereby, secure increased objectivity in responses, some items which were irrelevant to the variable being tested were included. When, in order to place them on a comparable basis at least, responses to questions included in the questionnaire were given point values, and then scored, the irrelevant items mentioned above were omitted from consideration. Because of the nature of the subject matter, questionnaires were administered by the secret ballot technique. From the completed questionnaires, a random sample of one hundred was drawn from each freshmen and each senior group, making a total of four hundred, in all. When selecting this random sample, the regular interval manner of selection was used, in each of the respective freshmen and senior groups. Actual responses and, in addition, the comparison of these responses when scored, form the bases upon which the

analysis in this study was made.

In summary, responses to scored items on the questionnaire were as follows. The first question defined, briefly, the "apartheid" program currently in use in Africa and then asked the respondent how he would feel about adopting such a principle in America. He was requested to register his opinion in terms ranging from "Strongly in favor" to "Strongly opposed," with a "No opinion" category included. To this question, less than half of the total sample (46.8 per cent) gave the "expected" answers of opposition to the "apartheid" principle--in itself, a striking evidence of an absence of moral advertence. Only the freshmen group, in the integrated school, departed from this pattern; the 59 responses of "Opposed" or "Strongly opposed," given by this group, can be explained, largely, by the responses of the thirteen Negro students in this group.

At this time it might be explained, that, throughout this study, the concept "moral advertence" and reference to its absence have been employed in the social and behavioral context. No attempt could be made or justified, in a study such as this, to equate the term, or its absence, with sin. Furthermore, there is no necessity, or desire, to delve into the subjective operations of the human mind. This study is strictly an investigation of a sociological problem--nothing more. However, since "humanitarian" or "democratic" tendencies might impel a subject to choose the correct answer to questions used here, it was decided to focus attention on the negative evidence afforded by responses which clearly indicate failure to advert to moral principles. Only these responses were considered, and, consequently, scored for analysis. Therefore, only these responses are discussed in this

summary. In addition to these scored responses, 5 points were charged to a failure to respond; there was no way of discerning whether a subject carelessly omitted a response or whether, because he did not know the correct answer, he purposely evaded the question.

To the responses to the first scored item described above, those of the two subjects who failed to answer the question should be added.

The next question to be considered in the analysis gave a quotation from a speech on integrated housing that was given before the President's Civil Rights Commission which met in Chicago on May 6, 1959. The quotation was the definition of an "integrated" community; the speech was presented in the name of the Archbishop of Chicago. From responses ranging from "Do you strongly agree?" to "Do you strongly disagree?" the respondent was asked to check the one which indicated his opinion of this quotation. A "No opinion" category was omitted from these responses, deliberately, in order to oblige the respondent to make a direct statement of choice.

In actual responses, only slightly more than half of the total sample (205 subjects, or 51.3 per cent) answered this question in a morally approved manner. Therefore, including the 17 who failed to answer the question, 195 subjects, or 48.7 per cent of the total sample, indicated lack or absence of moral advertence in their responses to this question.

The next question concerned divorce. The respondent was asked to check any of the following reasons which "would make it right for a person to get a divorce": "Don't get along with each other"; "Like someone else better"; "Someone else has more money"; "Bored with family problems"; "None of these."

Actual responses to this question totaled 411; since it was possible

for respondents to check more than one response. Including two senior students who failed to answer the question, 99 subjects, or 24 per cent of the total responses, showed absence of moral advertence on this issue; 29 of these were senior students.

Touching race prejudice, as it might affect athletics, the next question asked the respondent to indicate whether he thought it would be a "Good idea," a "Bad idea," or it "Wouldn't make any difference" if six of the eleven best football players in high school, who happened to be Negroes, were all listed on the starting line-up. Thirty-two subjects, or 8 per cent of the total sample, indicated absence of moral advertence in their choice of the "Bad idea" response; among the four subjects who failed to answer the question, three were seniors. Responses to this question showed the least absence of moral advertence of any question used in the study. Ten subjects in each group, in the school which is not integrated, indicated absence of moral advertence on this issue; in the integrated school, three freshmen and nine seniors--three times as many--showed in their responses that, in Catholic high school boys, there is a lack of moral advertence.

In the two following questions, the use of the atom bomb was involved. The first of these questions asked if the United States would be permitted to use the atom bomb, if that were the only way to overcome Communism. However, both this question and the next had the terms clearly stated. The prefatory clause, "Even if atom bombs were immoral," introduced each question. Despite this fact, 230 subjects, or 57.5 per cent of the total sample, indicated absence of moral advertence in their choice of the "Yes" response and 92 subjects (23 per cent of the total sample) showed a lack of moral

advertence since they "Don't know" the morally approved answer to this question. Five subjects failed to respond; two of these were senior students. Seventy-three subjects, or 18.3 per cent of the total sample, chose the correct response; respective groups follow this pattern, with the exception of freshmen in the integrated school; in this group, 19 subjects know the morally correct answer to this question. In the light of this hypothecated condition, 327 subjects, or 81.7 per cent of the total sample, clearly give evidence of a lack or absence of moral advertence.

In the following question, respondents were asked if the United States would be permitted to use the atom bomb to retaliate against an enemy who attacked us with such weapons. To be sure, the factors of retaliation and self-preservation were included in this question. But the terms were no less clearly stated, also. The question was introduced with the same preface: "Even if atom bombs were immoral." Responses to this question were very revealing. Absence of moral advertence, in these responses, was virtually universal; 394 subjects, or 98.5 per cent of the total sample, gave clear evidence of a lack or an absence of moral advertence in their choice of response. The "Yes" response was chosen by 367 subjects (91.8 per cent of the total); the "Don't know" response, by 25 subjects (6.2 per cent of the total); two freshmen failed to answer the question. From these data, one might conclude that the practical considerations of retaliation and of self-preservation are more meaningful to Catholic high school students than the hypothetical immoral aspect of the atom bomb.

Concerning the right of the Church to speak out on certain social problems, three of these were stated in our next question: the employer's

obligation to pay a just wage; the Negro's right to social equality; birth control and divorce. The respondent was asked to indicate whether he thought the Church had, or had not, this right.

Some interesting patterns were shown in responses to this question. The clearest willingness to accept moral direction was found in the "birth control and divorce" area; the "social equality" area showed the greatest consistency, with the freshmen in the integrated school showing the least absence of moral advertence; most surprising, perhaps, was the tendency of the seniors in both schools--and the freshmen of the non-integrated school, to a lesser extent--to deny the Church the right to speak out on the subject of the "just wage."

In responses to this question, 157 subjects, or 39.3 per cent of the total sample, indicated absence of moral advertence in their choice of responses. This question elicited the most failures to respond; 29 subjects failed to answer the question.

When this study was designed, a scoring system was devised in which points were assigned to negative responses indicating lack or absence of moral advertence. This was an attempt to place scores obtained by respondents in the investigation on a comparable basis, at least. At that time, this technique was deemed necessary, in order to make the "planned" analysis. However, while this has been done and will be discussed, subsequently, the actual responses presented above would seem to be more than adequate to demonstrate the lack or absence of moral advertence in Catholic high school students, which is the point of inquiry in this study.

In assigning point values to responses, 10 points were charged to all negative responses indicating absence of moral advertence, with the following exceptions: 5 points, to the "In favor" response to the "apartheid" question and 2 points to the "No opinion" reply to the same question; 5 points, to the "Disagree" response in the question requesting an opinion on the quotation defining an "integrated" community; 20 points, to the "Yes" response ratifying the use of the atom bomb, "Even if atom bombs were immoral." For each failure to respond, 5 points were charged.

When responses had been scored, two scores were computed for each respondent; one, a Total Score, including all of the actual responses discussed above; the other, a Prejudice Score, including only the "apartheid" question, the opinion regarding an integrated community, as defined by the Archbishop of Chicago, the racial issue with respect to athletics and the one statement concerning the Negro's right to social equality. Point values for responses were not altered; scores on the two scales differed only in the number of responses included. On the Total Score scale, it was possible to obtain a score of 140 points; 40 points was the maximum possible score for the Prejudice Score scale. On the Total Score scale, the modal group of 128 scores at the 40-49 point interval was omitted; all scores of under 40 points were considered "More morally conformable" scores, indicating less absence of moral advertence--since they included a lesser number of such responses--and all scores of 50 points, or over, were assumed to be "Low moral advertence" scores, indicating more responses showing absence of moral advertence. On the Prejudice Score scale, there were 97 scores of zero; these were assumed to be "Low scores" indicating less absence of moral advertence focusing on

racial prejudice; since a score of 15 points, or more, involved the responses to, at least, two questions indicating absence of moral advertence (racial prejudice), these scores were considered "High scores" indicating more absence of moral advertence. Scores of more than zero and under 15 points on the Prejudice Score scale were omitted from the analysis.

On both Total Score and Prejudice Score scales, it was assumed that "expected" proportions would be the norm of comparison for "high" scores and "low" scores. These "expected" proportions are those indicated in the Total Sample breakdowns, as shown in the various tables.

In a comparison of Total Scores, these findings indicate that less absence of moral advertence is associated with senior students than with freshmen students; the difference, however, as indicated by percentages of scores obtained by both groups, is not notable. This result obtained, also, when race is held constant and the discrepancy is somewhat greater in this comparison.

When respective schools are compared, as indicated by percentages of Total Scores obtained, less absence is associated with the integrated school than with the school which is not integrated; this is true when race is held constant, also, but the difference is less evident.

In the non-integrated school, less absence of moral advertence, as indicated by percentages of Total Scores obtained, is associated with senior students than with freshmen students. In the integrated school, however, the reverse is true; less absence is associated with freshmen than with senior students; this is true, also, when race is held constant.

When prejudice scores are compared, seniors in the non-integrated school show the highest percentage of high prejudice scores; seniors in the integrated school come next, followed by freshmen in the school which is not integrated; freshmen in the integrated school obtained the lowest percentage of high prejudice scores. When low prejudice scores are compared, freshmen in the integrated school obtained the highest percentage of these; seniors in the non-integrated school follow, but their percentage is considerably lower; seniors in the integrated school obtained the lowest percentage of low prejudice scores. In this respect, seniors in the integrated school fail to support the hypotheses in which was predicted less absence of moral advertence to be associated with senior students than with freshmen students; and, less absence of moral advertence, with respect to racial prejudice, to be associated with experience and association in an integrated school than with the absence of that association and experience, in a school which is not integrated. Since the seniors in the integrated school are the only group having had that "association and experience," they do not support Hypothesis Three.

In the school which is not integrated, less absence is associated with freshmen, as indicated by percentages of high prejudice scores obtained; the senior group obtained a higher percentage of low prejudice scores than did the freshmen.

When combined senior groups are compared to combined freshmen groups, less absence of moral advertence focusing on racial prejudice is associated with freshmen students than with senior students; for high prejudice scores, the difference is 17 per cent, in favor of the freshmen; for low prejudice

scores, 20 per cent, also in favor of freshmen. All comparisons of prejudice scores are made holding race constant.

Chicago-born subjects show less absence of moral advertence on Total Score responses; for prejudice scores, they gave the expected proportions of responses; however, if the scores of the Negro subjects are eliminated, the result worsens. Low prejudice was indicated for subjects born elsewhere in the United States but these subjects made a slightly poorer than expected showing on Total Score responses; when race is held constant, these subjects indicated even more low prejudice scores. The sample of subjects born in continental Europe was small, and, perhaps, not highly significant, however, these subjects indicated more absence of moral advertence on Total Score responses and more high prejudice scores.

Products of all parochial grade school education (91 per cent of the total sample) indicated lower absence of moral advertence in Total Score responses and gave the expected replies on the race questions. Products of all public grade school and those who attended both parochial and public grade schools, in both instances, showed absence of moral advertence in Total Score responses; the public school products tended toward high prejudice, but, for those who had some parochial grade school training, a higher percentage of low prejudice was indicated. These data support Hypothesis One in which it was predicted that a more demonstrable absence of moral advertence might be expected from the reduced opportunity for Catholic moral training, as presumed to be associated with attendance at non-Catholic grade schools.

Subjects in this study who have younger siblings only showed notably high absence of moral advertence on Total Score responses, and, although the

difference was not so notable, more high prejudice was indicated, also. Slightly lower absence of moral advertence was evidenced by subjects who are the only child in their respective families; high prejudice was indicated on that scale. Subjects having older siblings only showed lower absence of moral advertence on both Total Score and Prejudice Score scales; possibly the older sibling acts as a model, or even perhaps, an "oppressor." Subjects who have both younger and older siblings indicated lower absence of moral advertence in their Total Score responses and low prejudice, on that scale.

Some interesting patterns were revealed when scores were compared in terms of age groups of subjects. The total sample consisted of 158 subjects (39.5 per cent) in their 14th year of age; considering these as freshmen, slightly lower absence of moral advertence was indicated in responses to Total Score questions and low prejudice was conspicuous in this age group. For the senior subjects, when those in their 17th year, or more, were combined, they too, although to a much lesser extent, indicated lower absence of moral advertence in Total Score replies; however, when prejudice scores were compared, a complete reversal was noted; the 22.9 per cent "gain" for the freshmen age group was transformed into a 22.3 per cent "loss" for the senior age group. Here is found a lack or absence of moral advertence with respect to racial prejudice clearly evident and Hypothesis Two is not supported.

Forty-two per cent of the total sample (168 subjects) are in College Preparatory courses; notably lower absence of moral advertence was indicated for these subjects on both scales; and when these subjects are combined with the 23 subjects (5.7 per cent) in the total sample who are in General Course, the lower absence of moral advertence on both scales, becomes even more

evident. From these data, it might seem that, since all students are included in religion courses, experience in the "humanities" for the College Preparatory and General Courses is more effective in the reduction of racial prejudice than that of religion courses. Higher absence of moral advertence in Total Score responses and high prejudice was indicated by subjects in both Technical and Business Courses (203 subjects, or 50.7 per cent of the total sample, are in these two courses); for subjects in Business Course, the absence was more evident. Aeronautics Course was indicated by only three subjects in the total sample; all three showed absence of moral advertence on Total Score responses and two obtained high prejudice scores; the third was in the intermediate group.

When scores are compared in terms of nationality background, subjects who have native-born parents and grandparents showed absence of moral advertence in Total Score replies but made a favorable showing on the Prejudice Score scale. Subjects whose parents are native-born but who have one grandparent, at least, who is foreign-born indicated lower absence in Total Score responses but racial prejudice was highly evident. For subjects having one foreign-born parent, lower absence was indicated on the Total Score scale but more high prejudice scores were also indicated. Subjects who have both foreign-born parents gave the expected proportions of Total Score responses and more low prejudice was evident.

This study was made, chiefly, with subjects whose family background is predominantly Catholic; 91 per cent of the total sample have both Catholic parents; 71.2 per cent have parents and grandparents, all of whom are Catholic. However, for the 364 subjects (91 per cent) in the total sample, the

comparison of scores in both directions and on both scales is unfavorable; higher absence of moral advertence was indicated on the Total Score scale and more high prejudice scores were obtained on the Prejudice Score scale. The offspring of the twenty-eight mixed marriages involved in the study indicated lower absence of moral advertence on both scales; where the mother is non-Catholic, however, expected responses were given for Total Score questions and a slight tendency toward high prejudice was noted. Only four subjects in the total sample reported both non-Catholic parents; although the sample was small, and perhaps not highly significant, these subjects showed slightly lower absence of moral advertence on Total Score responses and low prejudice. From these data, it is clearly evident that subjects who have Catholic parents have not made a good showing when compared to that of subjects having non-Catholic parents or to that of subjects of "mixed marriage" parentage. Results of this study are certainly not definitive but, if the comparisons of scores indicated above are an index of the spiritual formation advantages accruing to their offspring, it must be admitted that two Catholic parents do not necessarily constitute a "good Catholic" family. These findings do suggest some examples, particularly where the mother is Catholic, in which good effects, as reflected in the moral training of their children, flow from mixed and non-Catholic marriages. Furthermore, while mixed marriages are, certainly, not to be encouraged, these data could strongly recommend that constraint should be employed with regard to glib assumptions concerning the spiritual formation pitfalls resulting from all such unions. The data presented above fail to support Hypothesis One, in which it was predicted that a more demonstrable absence of moral advertence

is associated with subjects whose parents are of mixed or non-Catholic religious preference; it must be admitted that, in this study (which, however, is not conclusive), subjects of Catholic parents have made a poorer showing than those involved in mixed, or even non-Catholic, marriages.

Reinforcing the "highly Catholic" background of subjects in the total sample, 288, or 72 per cent, have four Catholic grandparents. Subjects in this group indicated notably lower absence of moral advertence on Total Score responses, but high prejudice was evident on the Prejudice Score scale. Subjects having three (4 per cent of the total) or two (14.7 per cent) Catholic grandparents showed higher absence of moral advertence on both scales; for the latter group, which was more numerous, high prejudice was more evident. For subjects who have only one grandparent who is Catholic, lower absence was evident in Total Score replies and low prejudice was also noted; the same was true for subjects who have no Catholic grandparents. From these findings, only one observation can be made: in this study, high racial prejudice is related to solid Catholic background.

Combining religion of parents and grandparents, a further comparison of scores was made. Here it was found that the 285 subjects (71.2 per cent) in the study who have parents and grandparents, all of whom are Catholic, indicated lower absence of moral advertence in Total Scores but gave the expected proportion of high prejudice replies and were underrepresented in low prejudice scores--another unfavorable showing for "wholly Catholic background." The next classification in this "combined religion" comparison was for subjects having both Catholic parents but, at least, one non-Catholic grandparent; these subjects indicated notable absence of moral advertence on

Total Score responses and prejudice scores inclined toward high prejudice. Twenty-eight subjects in the total sample (7 per cent), the offspring of mixed marriages, indicated lower absence of moral advertence in replies to Total Score questions and obtained the expected proportions in both types of prejudice scores. For the "both non-Catholic parents" group, although the sample was small (four subjects in the total sample), lower absence of moral advertence in Total Score responses was just as evident as that for the preceding group and none of these subjects obtained high prejudice scores but two of them show low prejudice scores. As indicated in these data, for this study, the results of comparisons of scores showing absence of moral advertence focusing on racial prejudice and obtained by subjects having solid Catholic background have gone from bad to worse; "solid Catholic background" almost appears to be an obstacle when considered in terms of the reduction of racial prejudice. In respect to subjects having four Catholic grandparents, replies indicated lower absence of moral advertence in Total Scores but more high prejudice was evident on the Prejudice Score scale; however, absence of moral advertence on both scales seems to vary inversely with the number of Catholic grandparents which are indicated by subjects. Furthermore, since Hypothesis One, which predicted less absence of moral advertence in subjects having two Catholic parents, has been disproved by scores indicated for these subjects, the only observation that can be made in this study seems to be that the mixed religious parentage of parents has had some bearing on the results presented above.

The absence of "Professional" occupations for fathers of subjects in this study is notable; only five of these are indicated. It is also

interesting to note that, on both scales, scores of all five subjects are in the high scores or the low scores; none is in the intermediate group. In addition, proportions of these "Professional" scores, on both scales, are alike; three are high scores and two are low scores. When calculated by percentages, however, Total Scores for this occupational group show the expected proportions but more high prejudice is indicated on the Prejudice Score scale. The sample of "Proprietors and managers" in this study was small, and perhaps not highly significant; higher absence of moral advertence was indicated by them on both scales. "Clerks and kindred workers" showed low absence of moral advertence on Total Score responses and low prejudice on the Prejudice Score scale. Less absence of moral advertence was observed in the Total Scores of "Skilled workers and foremen" (172 subjects, or 43 per cent of the total sample) but low prejudice was also indicated; on this scale, however, the difference was twice that indicated for Total Scores. The sample of "Semi-skilled workers" included the fathers of 74 subjects, or 18.5 per cent of the total sample; for these subjects, there was notable absence of moral advertence in Total Scores and more high prejudice scores were also obtained by them. "Unskilled laborers" showed lower absence of moral advertence on both scales but low prejudice was very evident. Twenty-five subjects reported that their fathers were deceased; scores obtained by these subjects evidenced absence of moral advertence on both scales but high prejudice was especially noted for this group; this would lead to the conclusion that the presence of a father in the family could be a factor in the reduction of racial prejudice.

The comparisons of scores in terms of occupations of fathers of

subjects in this study form a strange pattern. In Total Score responses, lower absence of moral advertence was indicated for the following occupational groups: "Clerks and kindred workers," "Unskilled laborers." On the Prejudice Score scale, low racial prejudice was indicated for these same two groups with the addition of the "Skilled workers and foremen" group. This study was made with middle-class subjects in the majority. As indicated by the above results, lower absence of moral advertence on Total Score questions is indicated by 20 per cent of the total sample; lower absence of moral advertence, as it focuses on racial morality, is associated with 63 per cent of the total sample.

The mothers of 158 subjects in this study (39.5 per cent of the total sample) are engaged in gainful occupations outside the home. Seven of these mothers are included in the "Professional" group of occupations; Total Scores obtained by subjects in this group indicate lower absence of moral advertence and slightly more low prejudice is observed on the Prejudice Score scale. For the "Proprietors and managers" group, absence of moral advertence was indicated to a considerable degree in Total Scores but more low prejudice scores were obtained by this group. For the "Clerks and kindred workers" group, absence of moral advertence was notably high in Total Scores and high prejudice was just as notable; 75 "working" mothers (47.5 per cent of the total) are in this occupational group. Lower absence in Total Scores and more low prejudice scores were shown for the "Skilled workers and foremen" group. Lower absence in Total Scores was very evident for the "Semi-skilled workers" group but high prejudice was noted, also. "Unskilled laborers" showed lower absence in Total Scores but high prejudice scores were more

numerous on that scale.

When scores of subjects are compared in terms of occupations of fathers in contrast to those of mothers, the findings are very interesting. Subjects whose fathers are in the "Professional" group gave the expected proportions of Total Score responses but, on the Prejudice Score scale, more high prejudice scores were obtained; subjects whose mothers are in the "Professional" group showed slightly less absence of moral advertence on Total Score responses and tended toward low prejudice on the Prejudice Score scale. Subjects whose fathers or mothers are in the "Proprietors or managers" group--for both groups--obtained "Low moral advertence" scores on the Total Score replies; but, on the Prejudice Score scale, subjects whose fathers are in this occupational group obtained more high prejudice scores while more low prejudice scores were noted for subjects whose mothers are in this group. Results for subjects whose fathers are in the "Clerks or kindred workers" group are directly opposite to those whose mothers are in this group, on Total Score responses; more "Morally conformable" scores were obtained by subjects whose fathers are in this group but more "Low moral advertence" scores were obtained by those whose mothers are in this occupational group. On the Prejudice Score scale, subjects whose fathers are "Clerks or kindred workers" obtained more low prejudice scores but a notably higher percentage of high prejudice scores was shown for subjects whose mothers are in this group. Subjects whose mothers are "Skilled workers or foremen" obtained more "Low moral advertence" scores on the Total Score scale while those whose fathers are in this occupational group obtained more "Morally conformable" scores; on the Prejudice Score scale, subjects whose fathers or mothers are

in this group obtained more low prejudice scores. For subjects whose fathers are "Semi-skilled workers," absence of moral advertence was very evident in the high percentage of "Low moral advertence" scores obtained; for subjects whose mothers are in this occupational group, lower absence of moral advertence was even more evident for they obtained a higher percentage of the "More morally conformable" scores. On the Prejudice Score scale, more high prejudice scores were obtained by subjects who have either fathers or mothers who are "Semi-skilled workers"; those whose mothers are in this occupational group showed more high prejudice scores than those whose fathers are in this group. Lower absence in Total Score responses was indicated by subjects whose fathers or mothers are "Unskilled laborers"; for subjects who have mothers in this group, lower absence was more evident than for those whose fathers are in this occupational group. On the Prejudice Score scale, more low prejudice scores were noted if the father is in this group and more high prejudice scores for subjects whose mothers are in this group.

Differences in means and medians for various groups in this study are hardly great enough to be highly significant. For Total Scores, the total sample mean is 47.9; the median, 47.1. On this scale, the mean for the freshmen in the integrated school, 44.6, is the lowest; that of the freshmen in the non-integrated school, 51.0, is the highest. For the integrated school, the mean is 46.5; for the school which is not integrated, 49.3. In the integrated school, the senior mean (48.5) is higher than the freshmen mean (44.6). The reverse is true for the school which is not integrated; the senior mean is 47.5 and 51.0 is the freshmen mean.

Medians for various groups, on the Total Score scale, show only slight

variations from the median of the total sample (47.1).

On the Prejudice Score scale, 9.5 is the mean for the total sample; the median, 7.9. As might be expected from the presence of thirteen Negro students in the freshmen group in the integrated school, the 6.6 mean for this group is the lowest; the 10.8 mean for the senior group in the non-integrated school is the highest. For the integrated school, the mean is 8.3; 10.7 is the mean for the non-integrated school. In the non-integrated school, there is scarcely any difference between freshmen and senior means; the former is 10.6 while, for the latter, 10.8 is the mean. In the integrated school, the senior mean of 10.0 is significantly in excess of the freshmen mean (6.6).

Medians for various groups on the Prejudice Score scale do not follow the total sample median of 7.9 so consistently. The freshmen in the integrated school, as might be expected from its racial composition, has the lowest median (4.4). The integrated school has a lower median (6.1) than that (9.3) of the non-integrated school. The median of combined senior groups, 8.9, is higher than that of combined freshmen groups (7.0). As with means in the non-integrated school, there is only a slight difference in medians; 9.2 for seniors and 9.3 for freshmen. In the integrated school, as with all other averages and on both scales, the median for the senior group (8.5) is notably higher than the median (4.4) for the freshmen group.

All averages indicated above are higher for respective groups in the non-integrated school than comparable groups in the integrated school; this is likewise true when freshmen groups in the respective schools are compared. However, when senior groups are compared, seniors in the integrated school

have higher averages for Total Scores and lower averages for Prejudice Scores than seniors in the school which is not integrated.

As indicated by the comparisons of scored responses presented above, the least absence of moral advertence, on Total Score questions, was indicated by the 5.3 per cent of the subjects in our study (21 subjects) who would deny the Church the right to speak out on the social problems of birth control and divorce; eight senior students and thirteen freshmen students are in this group. Thirty-two subjects, 19 seniors and 13 freshmen, indicated absence of moral advertence in a response showing racial preference in sports. Sixty-six subjects--38 seniors and 28 freshmen--would deny equality to Negroes and thereby showed absence of moral advertence. Seventy subjects, of which 45 were seniors, would deny the right of the Church to speak on the employer's obligation to pay a just wage; in this, they showed absence of moral advertence. Ninety-seven subjects, or 23.5 per cent, indicated absence of moral advertence in reasons they chose for justifying divorce; 29 of these reasons were given by senior students and 68, by freshmen students. This study showed 178 subjects, or 44.5 per cent of the total sample, who disagreed with the definition of an integrated community, given by the Archbishop of Chicago, and evidenced absence of moral advertence on this racial issue. With regard to the principle of "apartheid," 211 subjects (52.7 per cent) in the study indicated absence of moral advertence by favoring this principle or by giving no opinion on the matter. On the question involving the integrated community, 99 senior subjects showed absence of moral advertence while in the "apartheid" question, 114 were seniors; absence of moral advertence was indicated by 79 freshmen in their rejection of the definition

of an integrated community; 97 freshmen either favored the "apartheid" program or neglected to give an opinion. The two questions concerning the atom bomb elicited the most responses indicating absence of moral advertence. Both questions were introduced by the clause, "Even if atom bombs were immoral." The first question asked if the atom bomb could be used by the United States if that were the only way to overcome Communism. The responses of 322 subjects--80.5 per cent of the subjects in the study--indicated a lack or absence of moral advertence; 162 of these were senior students and 160 were freshmen students. The second question, similar to the first in its introduction, asked if the United States would be permitted to use the atom bomb to retaliate against an enemy who attacked us with such weapons. To this question, 392 subjects, or 98 per cent of all of the subjects in this investigation, gave responses which are not morally approved. In this, absence of moral advertence was virtually universal!

Considering the questions in series, the lowest absence of moral advertence was found in the denial of the right of the Church to speak out on the social problems of "birth control and divorce" and the payment of a "just wage." More absence was indicated in responses to the question suggesting reasons for justifying divorce.

The racial questions elicited more responses evidently indicating absence of moral advertence. In these, the racial issue as it affects sports showed the least absence in terms of race prejudice. The confirmations of the "apartheid" program showed the greatest absence.

In the atom bomb series, absence of moral advertence was almost universal; 97 per cent of the freshmen and 98 and 100 per cent of the two senior

groups showed absence of moral advertence in their responses to the "retaliation and self-preservation" aspect of our second question. In this, one might conclude that practical considerations just mentioned have more impact on a Catholic high school student than the concept "immoral."

With particular reference to the hypotheses set for this study, we find:

- (1) a higher proportion of morally conformable responses and of low scores, indicating less absence of moral advertence is associated with total Catholic education. This supports our first hypothesis, with respect to Catholic education.

However, it must be admitted that, with respect to respondents having two Catholic parents, on the basis of the findings, results fail to support Hypothesis One.

From this it would seem that less absence of moral advertence is associated with total Catholic education than with the presence of two Catholic parents and the spiritual formation advantages accruing from them. This is a reversal of right order; the family is the true school of morality. There it is that the observance of the precepts of the moral law should be made easy by the affection that unites the child with those who impose it.

Findings in this study indicate that some further research with parents might be done with profit.

- (2) a higher proportion of morally conformable responses and of low scores, indicating less absence of moral advertence is associated with students of senior status than with students of freshmen status. However, it must be admitted that, when compared to freshmen, this is not true of senior students in the integrated School A.

By way of interpretation, these findings would seem to indicate that, for the senior group in the integrated school, Catholic moral training has not had the impact which it should have had. However, some limitations have been put on this study, since the senior and freshmen groups were distinct;

some further research, and, perhaps, more profitable, might be done by testing an incoming freshmen group and, at the completion of three years, re-testing them. It would be advantageous, also, to re-test the freshmen in the integrated school, since they have made such a good showing in this study; when this group has had three years of Catholic moral training, some interesting comparisons could be made with the performance of the present senior students.

- (3) a lower proportion of morally conformable responses and of low prejudice scores, indicating less absence of moral advertence, with focus on racial prejudice, has not been found to be associated with senior students in the integrated school, but with freshmen students in that school. In this, Hypothesis Three is not supported.

In Hypothesis Three, it was predicted that a more demonstrable absence of moral advertence, with focus upon racial prejudice involving interracial associations, might be found in students attending a non-integrated school than in students attending an integrated school, as a consequence of experience and associations therein. The only real test of this hypothesis, provided by this study, is a comparison of freshmen and senior students in the integrated school, since the senior students are the only subjects in the study who have had this "experience and association" to which reference is made. Unexpectedly, and obviously, these findings do not support this hypothesis. Indeed, the freshmen in the integrated school do have a decisive impact upon the distribution for the school; however, they are distorted by the presence of a large number of Negro students. In addition, it must be assumed, that their "better" pattern is an explanation of their coming to an integrated school in the beginning, hence, cannot be interpreted as resulting from "experience" therein.

A cursory glance at these findings would indicate support for this hypothesis from the fact that, in a comparison of respective schools, the integrated school obtained a higher proportion of low prejudice scores. However, it must be noted that this result is largely affected by the racial composition of the freshmen group, in which thirteen Negro students are included. On closer examination it will be observed that a higher proportion of "More morally conformable" responses was obtained by seniors in the non-integrated school than that obtained by the comparable group in the integrated school, race being held constant; a higher percentage of low prejudice scores was obtained by the senior group in the non-integrated school, even when race was held constant.

Moreover, it will be noted that, of the 27 high prejudice scores obtained by the senior group in the integrated school, 18 of these, or 66.7 per cent, obtained "Low moral advertence" scores, which indicated more absence of moral advertence. Obviously, this indicates that this senior group which shows findings diverging from the basic hypothesis can be explained almost entirely in terms of race prejudice. One-third of those showing high prejudice are, as indicated above, in the modal score group, or "More morally conformable" group, indicating less absence of moral advertence. This would suggest that, if race questions were omitted, Hypothesis Two--in which it was predicted that a more demonstrable absence of moral advertence would be associated with freshmen students than with those of senior status--would probably be clearly established.

Subsequently, Hypothesis Three, in which it was predicted that a more demonstrable absence of moral advertence focusing on racial prejudice would

be associated with students attending a school which is not integrated than with students attending a school which is integrated, is not supported by the senior group in the integrated school. On the contrary, the showing made by these subjects seems to give every indication that association and experience in an integrated school is not a factor in the reduction of racial prejudice. In fact, it might even lead to an increase in racial discrimination. Allport and Kramer found that "Catholics lead the list in anti-Negro bias."¹ The data in this study would appear to add strength to their findings.

There are innumerable possibilities for further research focusing on prevailing attitudes toward current social issues which have moral implications. Our Catholic high school seniors--boys and girls--provide abundant material for study. It must be expected that the failure of Catholic parents, as indicated in the daily press and current literature, to apply right moral principles in the solution of their social problems will, indubitably, be reflected in the attitudes and actions of their offspring.

Concerning none of the issues dealt with in this study has the investigator felt that the material presented here is conclusive. Because the differentials sought in Catholic education are probably complex and subtle in their application to high school students, the observations made in this study are intended to stimulate the efforts of Catholic educators, in general, and concerning subjects which have been investigated. Although the findings of this investigation leave much to be accomplished with regard to the

¹ Allport and Kramer, p. 27.

development of moral advertence in Catholic high school students, it is heartening to those who labor in this field to know that their efforts are not "entirely devoid of value." Yet, these findings also seem to justify the conclusion that it is incumbent upon all Catholic educators to give more attention to Catholic social principles, especially to justice, in its economic and racial aspects. In their annual statements the Bishops of the United States have issued a prayerful warning to their fellow citizens, in this regard. In 1943, when this nation was devoting its energies to a World War designed to maintain human freedom, their statement called for the extension of full freedom within the confines of our native land, specifically noting the problems faced by Negroes in obtaining the rights that are theirs as citizens of the United States.² These Bishops called attention to the progress and even "spectacular advances" which had been made in the securing of voting rights, good education, better-paying jobs, and adequate housing--giving credit to the efforts of men of good will of every race and creed in breaking the barriers of prejudice and discrimination. However, they also observed that, in recent years, issues have become confused and the transcendent moral issues involved have become obscured and, in some areas, possibly forgotten.

Their statement issued in 1958, further amplified their plea of 1943.³ At this time, they observed that two problems divide our nation: that of compulsory segregation of the races and the opposing demand for racial

²Statement of the Bishops of the United States, 1943.

³Statement of the Bishops of the United States, 1958.

justice. Although the key issues are varied--the schools, or housing, or job discrimination--no region of our land was considered by them to be immune. These issues reflect the determination of Negro citizens and of the more moral-minded white citizens to see that all Negroes obtain their full rights given them by God, not to mention the guarantee of these rights which are fundamental in the democratic traditions of our nation and, likewise, in their status as citizens.

The Bishops appeal to all to see to it that their attitude toward their fellow men is governed by the great Christian law of love of neighbor and respect for his rights. In this they include even those who do not accept the Christian tradition and expect them to, at least, acknowledge that God had implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings--respect for the dignity of each human being and his fundamental rights: his right to life, to justice before the law, to marry and rear a family under human conditions, and to an equitable opportunity to use the goods of this earth for his needs and those of his family.

With these Bishops, Catholic educators must, likewise, stress the fact that all men are equal in the sight of God; they are created by God and redeemed by His Divine Son; they are bound by His Law and, since He desires them as His friends in the eternity of heaven, this confers upon them human dignity and human rights.

These sentiments were voiced by the Catholic Bishops of South Africa in

1952⁴ and again in 1960, when they issued similar statements denouncing the evils of discrimination and segregation embodied in the principle of apartheid.⁵ They condemn this evil principle as fundamental, from which flow the innumerable offenses against justice and charity that are its inevitable consequence. Men must be hurt and injustice must be done when discrimination is practiced. They plead for a gradual change; gradual, for no other kind of change is compatible with the maintenance of order which is necessary for society, for government, for justice, and for the common good. They exhort white citizens to examine their conscience in the light of Christ's teachings: "A new commandment I give to you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (John 13: 34-35).

By pursuing a policy so contrary to these words of Christ, can anyone proclaim himself a Christian?

The social problem involved, as viewed by Philip M. Hauser, when addressing the International Municipal Assembly, the United States Conference of Mayors--meeting in Chicago on May 12, 1960--is a major crisis in human relations for many metropolitan areas. With reference to this crisis, Hauser maintained that the Negro migrant, at present, is being "subjected to a process of acculturation--a change from a primitive folk culture in the rural economically underdeveloped south to urbanism and metropolitanism as a way of

⁴The South African Hierarchy, "Race Relations," Catholic Mind, LVI (March-April 1958), 188.

⁵Canadian Register, April 2, 1960, p. 2.

life."⁶

Furthermore, Hauser went on to say that "the Negro is being called upon to make this transition with, I think it can be scarcely denied, a minimum of preparation." "In little more than one human generation" is Hauser's estimate of this "minimum of preparation."

Doubtless, the problem for minorities has been clearly defined by Hauser. However, this "absorption" is, although of a different nature, a social problem for the white population. They, too, are being called upon to make a transition of accommodation to their "new neighbors." But the solution of this problem in human relations must find its source in basic Christian moral principles. Moreover, while the moral principles referred to here emanate from the Ten Commandments and have been further clarified in the inspired word of the Gospels, the application of these principles constitutes the "major crisis in human relations" with which this study is concerned.

To transmit these moral principles to Catholic high school students, in such a manner as to make their application a reality--this is the sublime, yet arduous, task of Catholic educators.

⁶ Chicago Defender, May 14, 1960, p. 1.

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APPENDIX

THE QUESTIONNAIRE

- 1a) Which of the following explanations of juvenile delinquency, do you think, comes closest to the truth? (Check one.)
- "Juvenile delinquents are born not made."
"Juvenile delinquents are made not born."
- b) Which of the following, do you feel, contribute to juvenile delinquency? (Check all that apply.)
- | | | |
|-----------------------|---------------------|-----------------------|
| Bad companions | Not enough religion | Broken home |
| Too much leisure time | Neighborhood gangs | The work of the devil |
| Not enough discipline | | |
- c) Which one of the above contributes most to juvenile delinquency in your opinion?
-
2. In Africa, the white population has set up a principle of white supremacy which they call "apartheid." According to this idea, only white men are entitled to full political, economic, and cultural rights. How would you feel about adopting such a principle in America? (Check one.)
- | | | |
|-------------------|------------------|------------|
| Strongly in favor | In favor | No opinion |
| Opposed | Strongly opposed | |
3. Is government alone responsible for unemployment or do employers and property owners share this responsibility or are the unemployed themselves responsible? (Check one.)
- | | |
|---|-------------------------------------|
| Government alone is responsible | Employers and property owners share |
| The unemployed themselves are responsible | responsibility |
4. If you feel that the following statements apply to any group of students in this school (for instance, boys from a certain locality or parish, or boys of a certain nationality or race) please put the name of that group after the statement which applies to it.

They get most of the breaks here _____
 They always talk too much in class _____
 They complain a lot to the teachers about the marks they get _____
 They are always trying to push in where they are not wanted _____

5. "The Negro middle classes ought to have the choice of leaving the ethnic community if they so wish, nor is it rash on our part to suggest that the time has come for practical measures to that end. . . . Exactly what an "Integrated" community might be, no one, we believe, can say with certainty. Obviously, it is one in which significant numbers of people of both the major races reside." What is your opinion of this quotation? (Check one.)

Do you strongly agree? Do you agree? Do you disagree?
 Do you strongly disagree?

6. The above quotations were taken from a speech on integrated housing that was given before the President's civil rights commission which met in Chicago on May 6, 1959.

This speech was given by a representative of: (Check one.)

A Negro organization A Communist Organization A Protestant Bishop
 A Catholic Bishop A Southern Senator A white home owner

7. Which of the following reasons would make it right for a person to get a divorce? (Check one.)

Don't get along with each other Like someone else better
 Someone else has more money Bored with family problems
 None of these

8. Suppose six of the eleven best football players in high school happened to be Negroes. Do you think it would be a good idea to have them all listed on the starting line-up? (Check one.)

Good idea Bad idea Wouldn't make any difference

9. Are you planning to go to college after you graduate from high school?

Yes No

10. If "Yes," what field of study would you choose? _____

11. If "Yes," what college would you select? _____
 (Write name of college.)

12. Some people say a Catholic should always choose a Catholic college if it offers the courses he needs. (Check one.)

Do you agree?

Do you disagree?

13. What effect do you think a Negro family moving into your neighborhood would have on the financial value of the neighborhood property? (Check one.)

Increase value
Don't know

Decrease value

Wouldn't change value

14. Do there happen to be any Negroes living in your neighborhood at the present time?

Yes

No

15. If "Yes," how do they seem to fit into the neighborhood?

Very well

Not very well

16. If your answer to the above question was "Not very well," which of the following reasons would best explain why? (Check one.)

They keep to themselves too much

The other neighbors want nothing to do with them

17. If a man were selling his home in an all white neighborhood, and he were able to get a slightly better price from a Negro family than from some other, do you think it would be all right for him to do so? (Check one.)

Yes, it is his own business
No, not under any circumstances

Maybe, if the other neighbors approve
Don't know

18. Do you happen to belong to any organization which has Negro members in group?

Yes

No

19. Do you belong to a parish in which there are Negroes?

Yes

No

20. Were there any Negroes in any of your classes in the grade school which you attended?

Yes

No

21. With which of these statements do you agree? (Check.)

Atom bombs may be used in war even though they may destroy many civilian non-combatants.

Atom bombs may not be used in war unless there is some regard for the lives of non-combatants which they may destroy.

Atom bombs are evil in themselves and may never be used.

22. Even if atom bombs were immoral, would the United States be permitted to use them if that were the only way to overcome Communism? (Check one.)

Yes

No

Don't know

23. Even if atom bombs were immoral, would the United States be permitted to use them to retaliate against an enemy who attacked us with such weapons? (Check one.)

Yes

No

Don't know

24. Some people say the Church has no right to speak out on the following subjects. What do you think about it? (Check one.)

The employer's obligation to pay a just wage. Church has a right
Church has no right

The Negro's right to social equality. Church has a right
Church has no right

Birth control and divorce. Church has a right Church has no right

In support of Catholic candidates for political office. Church has a right
Church has no right

25. Do you think that a Republican majority in Congress or a Democratic majority in Congress do a better job of: (Check one.)

Keeping employment high. Democratic Republican No difference
No opinion

Encouraging small business. Democratic Republican No difference
No opinion

Making and keeping peace. Democratic Republican No difference
No opinion

Solving racial problems. Democratic Republican No difference
No opinion

What is your father's occupation? _____

If your mother is working, what is her occupation? _____

How many brothers have you? Older _____ Younger _____
 How many sisters have you? Older _____ Younger _____
 What course are you taking in high school? _____ What kind of grade
 school did you attend? A parochial school A public grade school
 Both a parochial and a public grade school
 Are you Catholic? Protestant? Jewish? Other? _____
 (Specify.)
 What is your race? White Negro Other _____
 If you are Catholic, to what parish do you belong? _____
 Where were you born? City _____ State _____
 Country (not U.S.) _____
 What is the date of your birth? Month _____ Day _____ Year _____

For the following persons, name the country in which they were born:

Your father _____ Your mother _____
 Your father's father _____ Your mother's father _____
 Your father's mother _____ Your mother's mother _____

For the following persons, state their religion:

Your father _____ Your mother _____
 Your father's father _____ Your mother's father _____
 Your father's mother _____ Your mother's mother _____

Please be sure you have answered every question!

Thank you for your cooperation!

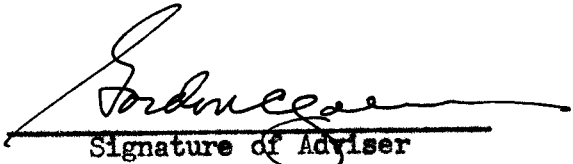
APPROVAL SHEET

The thesis submitted by Sister M. Ignatius Staley, I.B.V.M. has been read and approved by a board of 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.

January 31, 1961
Date


Signature of Adviser