1962

A Case Study of a Social Movement: The Young Christian Workers in The United States

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A CASE STUDY OF A SOCIAL MOVEMENT:
THE YOUNG CHRISTIAN WORKERS
IN THE UNITED STATES

by
Diane Bayer

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
1962
LIFE

Diane Bayer was born in Chicago, Illinois, August 7, 1936. She was graduated from Alvernia High School, Chicago, Illinois, June, 1954, and from Rosary College, River Forest, Illinois, June, 1958, with the degree of Bachelor of Arts.

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CHAPTER I

INTRODUCTION

During the course of her academic career as a high school and undergraduate student, the writer has been associated with the Young Christian Student Movement. Her initial understanding of this associate movement of the Young Christian Workers, was based on a wholly religious viewpoint -- what one had to do as a Catholic, the responsibility of the layman in the world, etc. It is not until this interest was coupled with that of sociology that a new understanding began to develop. This new understanding, enriching the first, was centered around the idea that this social movement (the Young Christian Students and, this is true of the Young Christian Workers), was really an orientation to a new mentality imbued with the idea of deliberately causing social change. Inherent in the objectives of these social movements is the concern with recognizing the needs of individuals and groups within the social environment and doing something to fulfill these needs. To recognize needs within one's social environment involves having a conscious value judgment that things are not functioning properly within the social milieu, and in-
itiating activity to change the situation. Here within our soc-
ial environment exists the Young Christian Workers as a social
movement that aims at social change.

Statement of Method and Survey of Literature. It is the
prime purpose of this thesis to analyse critically how a social
movement is organized in structure to attempt to effect social
change. Secondly, this writer, using the historical-case-study
approach, hopes to show how the Young Christian Worker Movement
meets the theoretical description of a social movement and there-
fore should cause social change. To accomplish this goal a num-er of interviews were conducted and a questionnaire sent to the
178 YCW section leaders listed with the YCW national office.

With this in mind the writer systematically surveyed the
material available at the Catholic Action Federation, 720 N. Rush
Street, Chicago and at the Young Christian Worker office, 1700
West Jackson Blvd., Chicago. The material consisted of annual
program booklets, area reports, council reports, financial state-
ments, handbooks, officer's reports, policy reports and reprints
of articles that had previously appeared in national magazines
concerning the YCW movement on the federation (local), national,
or international level. This was coupled with a survey of the
material listed in the bibliography.

Unstructured interviews with some key personalities in the
YCW movement were carried out. For the most part these interview
were helpful in verifying information received through other sources, in filling in missing bits of information and in gaining clues to possible areas to cover in the questionnaire. For example, the check items included in Question Seven of the questionnaire (see appendix) result of a discussion with two full-time workers from the National YCW office.

Paramount among the personal aids was Monsignor William Quinn, former chaplain of the Catholic Action Federation, who gave the original permissions for the thesis and for the use of the materials at the Catholic Action Federation and the National YCW office. No less essential were the ideas and/or materials obtained from David O'Shea, director of the Catholic Action Federation; Mary Lou Langan, former vice-president of the YCW; Michael Coleman, present president of the YCW; Mary O'Neill, YCW full-time worker; Gerald King, National treasurer of YCW; Bernard Boyle, president of one of the Chicago areas, and the present full-time workers at the National YCW headquarters. In all, about ten interviews were conducted.

After completing the historical research, conducting the interviews and attending several YCW sectional meetings, a questionnaire was constructed and sent to the 178 section leaders listed with the national office of the YCW. The objective was to discover if YCW contains all the elements of a social movement and, if it is causing social change. This questionnaire was
first mailed on January 26, 1961. This mailing brought 46 responses. The follow-up mailing, sent March 21, 1961, produced 26 additional responses. These 72 returns (40.4 per cent return which may be considered low for such a special and supposedly interested group.) are tabulated and the resulting information appears in Chapter Five of this thesis. The questionnaire, consisting of nine questions, contains open-end questions and check items.¹

**Definition of Terms.** Although throughout sociological writings "social movements" are variously defined, these different definitions share one common factor. Each definition agrees that an element of proposed social change is necessary in order to have a social movement. Rudolf Heberle states that "the main criterion of a social movement ... is that it aims to bring about fundamental changes in the social order, especially in the basic institutions of property and labor relationships."² Heberle's stipulation that the change is to be brought about in the fields of labor relations and in property limits social movements particularly to those groups

¹See Appendix I.

that concern themselves with these two types of activity.

Along the same lines but in a more general vein is the analysis of social movements given by Robert Carl Schmid. According to him, "A social movement is a large-scale effort by a group of individuals to change, or to prevent a change in, the customs, traditions, or institutional patterns which control that group." There is almost no limit here; a social movement is any large-scale effort to cause (or prevent) some kind of change. No specific mention is made of this effort being organized in any fashion although this organization is implied. Besides this, the term "large-scale" is relative. A lynching party could fall easily within this category. For the most part lynching parties are "large-scale" and certainly dedicated to causing or preventing a change from what is customary.

Of significance is the fact that Schmid states that a social movement causes or prevents social change. This is a somewhat unique characteristic given to social movements by that particular writer, but it is not illogical. This fact will become clearer in Chapter Four of this thesis.

---

Thomas H. Greer illustrates what he chooses to call social reform movements. "As the conditions of life are changing, institutions must be adjusted to protect the individual and society. Consequently, affected groups organize to meet the problem, and seek relief through direct action or legislation. The resultant adaptation constitutes social reform, and the efforts to achieve it are social reform movements." The definition is the most comprehensive of the three, and yet it is not specific about the element of individual interior change.

For this reason this writer will adopt for this thesis the definition given by C. Wendell King: "Throughout this study, then, a social movement will be understood to be a group venture extending beyond a local community or a single event and involving a systematic effort to inaugurate changes in thought, behavior, and social relationships." This definition seems the


most adequate because it makes specific five important factors. First, a social movement is concerned with a group action and not an individual endeavor. A number of people unite for a common purpose. Secondly, it extends beyond a local community and is not a single event. The purpose of the social movement is of such importance that a more than local effort is made to foster the aims of the movement. At the same time because of this importance the effort is continuous and persistent. Thirdly, a social movement is concerned with a systematic effort. This is not a haphazard arrangement. In contradistinction to this, it is well organized and planned endeavor. Social movements at times involve bureaucratic set-ups -- that is, there is a prescribed number of officers and a system for choosing these officers. Fourthly, the social movement is primarily concerned with instigating some kind of change. By this is meant that the group has been organized primarily to cause some change within its social milieu. And lastly, the change is intended to take place within the attitudes, behavior, and social relationships of the members of the group and of those encountered by the group. Therefore the group's activity cannot only encompass such things as social legislation and institutional reform but can be concerned with changing individual behavior and thought patterns. It would seem apparent that the scope of activity for a social movement is extremely broad.
In summary, then, a social movement is a widespread, organized effort by a group to inaugurate change in the social thought, behavior, and relationships of groups and/or individuals.

For the purposes of this study a modifier is needed for the concept "social movement". The concern here is with a Catholic social movement. "The term Catholic Social Movement stands for the continuous action of Catholics, in union with the Church, directed towards the establishment of social relationships on a basis corresponding to Catholic conceptions of well-being." 6

The scope of change within the environment is limited in aim to those elements in the society which are not in keeping with the Catholic social or moral code. This means that the Catholic joining the organized effort has as his goal changing his social environment or milieu so that it, in the end, measures up to the ideal of the Catholic as an organized group. The aim is to make the ideal real.

Social Movement Analyzed. Having adopted this definition, it is now important to analyze the elements that make up social movements in general.

According to King each social movement is made up of five elements -- goals, ideology, group cohesion, organization and

status system, and tactics. The goals refer to the objectives toward which any movement may direct its activities. For most social movements it is important to make a distinction between the ultimate and immediate goals. The ultimate goal would be that general objective or that element of social change for which the group had been first formed; the immediate goal would be each individual step that is necessary in order to accomplish the ultimate goal of the group. These immediate goals are necessary in order ultimately to accomplish the general goal. Thus, the Young Christian Worker movement was founded to Christianize the worker's world. In order to accomplish this goal it is necessary to go through the process of having conventions, meetings, etc., and to Christianize a particular factory at a particular time.

The ideology of a social movement encompasses all the values, ideals, rules, and ideas making up the movement. The ideology also includes a statement of the negative sanctions -- those practices not acceptable to the group. In general it can be said that the formal ideology would consist of all those ideas contained within the constitution of the group. 8

7 King, p. 31
8 Ibid., p. 32.
For any group to perform well in an attempt to accomplish its goals, it is necessary to have some degree of group cohesion. Group cohesion is present when there is within the group a sense of loyalty and a consciousness of kind. This comes when all the members of the group want what the group wants and are willing to sacrifice time, ability, etc., with enough agreement to hold it together; at this point movement has group cohesion.9

The organization and status system of a group consists of the patterned relationships that exist between the members of that group.10 It consists generally of what is thought of as the bureaucratic set-up of any group. There is usually a prescribed number of officers, a system established for the election of these officers and a definite, either explicit or implicit, relationship which is acceptable between aspiring members and full-fledged members or between officers and full-fledged members.

What King calls tactics is the equivalent of the activities and policies of the movement that they adopt to direct at the "outside world". This would include statements on the proselytizing of new members, on the ways and means they will use to attain their goals, and on techniques for attaining group cohesion, etc. Tactics, according to King, are the most important element of a social movement.

9Ibid., p.33.
10Ibid.,p.34.
Any serious deviation between what is prescribed in the tactics and what happens in reality can be fatal to any social movement. If group members or outsiders see that the group does not live up to what it claims in its constitution then the likelihood of group loyalty is lessened.

**Membership in a Social Movement.** These five elements just discussed constitute that which makes a social movement what it is. Of as great importance for the purposes of this thesis is the motivation prompting people to join social movements. Schmid attributes this membership in youth movements to the idealism of youth. To explain, Schmid states that during the entire socialization process, the child learns what is right and what is wrong; what is acceptable behavior and what is not; what one ought to do and what one ought not to do. Generally, these admonitions are taken at face value and the child never considers that it is not possible for all individuals in all cases to conform to the letter of the law. With puberty the child begins to realize that there are inconsistencies and frequent strains and frustrations which come about when one tries to abide by society's rules. Schmid describes this:

However, as the child enters "youthhood," the great deficiency in his "ballast of social experience" soon dwindles, and the stage is set for a dramatic clash between the world as it exists for the majority of adults, and the ideal patterns which the
adolescent has learned and formulated in the vacuum of his circumscribed social existence.\textsuperscript{11} That is, the youth has heard of liars, cheaters, fornicators, murderers, etc., but within his own experience these people did not exist. Then the youth comes to discover that these people exist and not far from home. The rules he has learned to live by do not work out in their ideal form. As a result the individual looks for some type of what he believes. The youth movement or social movement represents one such type of life. Again Schmid:

It is my suggestion that youth movements are made up of those young people in a given society who are impressed by the normative-ethical training which the society has given them, but who, when they encounter the great gap between the real and ideal, react neither by retreat into phantasy, nor by lapse into cynicism, nor by adherence to familial ties -- their reaction is to attempt to create an empirical social environment in which the ideals they have come to believe in actually operate! Youth movements arise, in other words, when youth attempts to "close the gap" not by abandoning the ideal, but by remolding the real until if fits the desired patterns.\textsuperscript{12}

To this writer this explanation pinpoints the reason why some Catholic youth of today join youth movements. Through the Catholic educational system they have come to be permeated by a Christian value system which for them represents the ideal. The

\textsuperscript{11}Schmid, pp. 14-15.

\textsuperscript{12}Ibid., p. 19.
reality of what is happening in society coupled with this Christian value system makes them come to believe that the answer is not "abandoning the ideal, but by remolding the real until it fits the desired patterns."¹³

This writer feels that there are two important ways among many by which a person can come to join a social movement.¹⁴ The first of these is what writers on social movements have come to call charismatic leadership. Charismatic leadership is that innate quality possessed by some unique individuals by which they are able to attract people to them and by which they are able to hold them as followers of their own particular goals or objectives. Some people are attracted to a really dynamic leader. Conversely, some individuals are so convinced of what they believe in that they seem, by their enthusiasm, to sell people naturally on their ideas. A certain percentage of individuals initially joining social movements are attracted by this type of leadership.

Secondly, many are brought into social movements in the United States as guests, so to speak, of another individual. It has been the observation of this writer that priests, nuns and lay leaders within the Catholic high schools and colleges are in-

¹³Ibid.

¹⁴These two remain at this time hypotheses -- no empirical support has yet been found for them. For further reference on why persons join groups, see: Francis E. Merrill, Society and Culture (Englewood Cliffs, New Jersey, 1957), pp. 499-502.
strumental in giving many students their introduction to a social movement. This is most true, of course, for the Young Christian Student movement and, within the parish, the Young Christian Worker movement.

Ultimately, that which will cause those prompted to join to remain in the movement, is (1) an intellectual conviction that the goals and objectives of the social movement are important enough to warrant the time and attention of that individual; (2) an emotional involvement with the members of the group or the end or purpose of the group; (3) a fear of leaving the group because of some control the group may have over the membership.

Summary. In summary this thesis is an historical and case method attempt to investigate a social movement interested in causing social change through a descriptive analysis of a single case, the YCW. From a theoretical point of view, the thesis first settles on a definition of a social movement -- a widespread, organized effort by a group to inaugurate change in the social thought, behavior, and relationships of groups and/or individuals. The social movement is made up of five elements -- goals, ideology, group cohesion, organization and status and tactics. People join social movements ultimately in an attempt to make the ideal, real. Their proximate reasons include attraction through charismatic leadership or initiation by other individuals both followed by the intellectual conviction in the
worth of the goals and objectives of the movement.

The hypotheses guiding this thesis are: 1.) the Young Christian Worker movement meets the theoretical description of a social movement and therefore is structured to cause social change; 2.) the Young Christian Worker movement members join for social reasons; 3.) the Young Christian Worker movement members lack understanding of the goals of the movement; 4.) the Young Christian Worker movement has no generally accepted system for election of officers; and 5.) the Young Christian Worker movement has no generally accepted tactics for attaining goals or for increasing membership.
CHAPTER II

HISTORICAL BACKGROUND FOR PRESENT YOUNG CHRISTIAN WORKERS

Definition of Terms. In discussing and analyzing the Young Christian Worker movement it is necessary first to clarify some terms used commonly by members of the national and international movement.

Throughout Europe and in a group in Texas, the movement is referred to as the J.O.C. and the members are referred to as Jocists. The use of these terms come from the French — Jeunesse Ouvrière Chrétienne — the first letters of which were chosen to refer to the movement. In English-speaking countries the movement is generally referred to as the "Young Christian Workers" and is briefly referred to as the Y.C.W.¹

There is a technical distinction to be made between the terms "lay apostle" and "Catholic Actionist". The lay apostle is a term generally used to refer to an individual who is engaged in some form of apostolic work. This type of work would encompass a double function: first, the sanctification of the individual himself; second, an involvement of the individual in some kind of

¹Throughout the remainder of this thesis the Young Christian Worker Movement will be referred to simply as the YCW or the JOC.
external mission, working toward the sanctification and salvation of his fellowman and the apostolizing of social institutions.²

When the activity of the lay apostle is organized and is mandated by the hierarchy so that it derives its power officially and publicly from ecclesiastical authority, then it is Catholic Action. This power is delegated not to an individual but to an organization. The individual shares in this power only by doing the work which the Church has entrusted to the organization.³

YCW, then, is a Catholic Action movement dedicated to educating, serving and representing young working men and women in an effort to enable them to Christianize their lives and their working environment. The exact way this particular movement attempts to do this will be developed later in this thesis.

History of Youth Movements. The history of Christian youth movements within Western Europe goes back to the eighteen-forties and 'fifties. It was then that the Y.M.C.A., founded in 1844, the Y.W.C.A., founded in 1855, and similar groupings under other names had their beginnings. These Protestant apostolic groups were designed to appeal mainly to white-collar workers and craftsmen. As far as Catholics are concerned, youth movements find


³Canon Joseph Cardijn, The Spirit of the Young Christian Workers (Eccleston Square, S.W.1., 1940), p. 10.
their beginnings in 1844-5, when Adolf Kolping founded the Kolping Association in Germany. This association brought together groups of young craftsmen for the purpose of educating them religiously and morally as well as teaching them to be good Christians, fathers, craftsmen, and citizens. Kolping was instrumental in building, for these workers, centers and hostels which were to be their homes away from home. Large numbers of craftsmen joined this association devoted to education rather than to any social policy.4

Although the Y.M.C.A. and the Kolping Association were successful, they represented a unique and rather isolated phase in the development of social youth movements. Modern Catholic social movements began in the period around the eighteen-seventies and eighties. The first major movement founded was the Italian Catholic Action Youth (Gioventù Italiana di Azione Cattolica) in 1868 followed by the founding of the Belgian youth movement (Association Catholique de la Jeunesse Belge) and the Catholic Action for French Youth (Association Catholique de la Jeunesse Française). All of these catered to the upper-class and the upper middle-class student groupings, but they were also, on a lesser scale, interested in the problems of the working class.5

5Ibid., 265-266.
The First World War changed the trend from general-purpose bodies to specialized social youth movements. Notable among these were the Dutch Protestant farmers' youth movement (Christelijke Boeren-en Tuindersbond) and of course there was the much earlier development in Germany of the Kolping Association which was specialized long before specialized movements were common. The Germans were also pioneers in the youth movement development. The Catholic Commercial Union in Germany stressed the technical and social education of youth and in 1913 a Youth Federation was formed. Italy was the only country in Western Europe to resist the growth of specialized movements.

Holland, Belgium and France were late in developing specialized movements, but it is within these countries, especially the last two, that the specialized movements have been most dynamic. In France in 1942 the Association Catholique de la Jeunesse Française established a rural secretariat and some steps were taken to develop Young Trade Unionists' groups. Both of these endeavors had little time to develop before being overtaken by the Young Christian Worker Movement. This movement had its actual beginning in Belgium but flourished soon in both France and Holland.

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6 Ibid., 271-2.
7 Ibid.
Historical Background of YCW. YCW was founded in Belgium by Joseph Cardijn. He was born in the little town of Hal, ten miles south of the Belgian capital on the southern edge of Flanders, on the 13th of November 1882. Joseph was one of five children born to Henri and Louise Cardijn, the owners of a small coal business in Hal.

Joseph Cardijn spent his youth at a time when Belgium was characterized by great unrest -- in 1886 ferocious strikes were breaking out all over Belgium; factories were set ablaze in full daylight while masses of people watched without lifting a finger in protest; and Socialism had a strong foothold in every parish of the city and suburbs while the clergy ignored what was going on under their eyes. At the third Congress at Liège, in 1890, the foremost Catholic social thinkers of the whole European continent were present to witness the battle fought between what has been called the reactionaries versus the progressives, "those who pinned their faith to preaching charity to the upper classes and patience to the workers against those who saw the need for democratic organization to demand social justice." The approval of the progressives was confirmed by Leo XIII a year later in Rerum novarum.

The Cardijn boy heard of Leo XIII's letter which told that

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every man possessed a moral dignity which should be apparent in their working environment as well as in their home. At the same time the boy was astounded by the evident disregard for this dignity. Joseph Cardijn decided early that the solution to this problem must come from the Church; here, through the gospels, was preached this dignity of man. It was this growing awareness of the importance of the Church that haunted this boy as preparation was being made for him to be an apprentice at a local factory. Formal education was behind him and it was time for him to assume his duty as the oldest boy in the family. The night before he was to leave for the factory he begged his father to let him go on with his studies. Henri Cardijn had waited for Joseph to be old enough to help supplement his small earnings. But before he had time to consider the consequences Joseph broke the real news: the boy wanted to be a priest.

At the age of fourteen, in 1896, Joseph Cardijn entered the Petit-Seminaire at Malines. It was during the first few years of his studies, when he spent every holiday at home, that Joseph began to realize the tremendous change that had come over his friends upon entering the factories.

I could see then how my old playmates -- better chaps than I, often enough -- had given up even church after a few months of work. Just because I was studying to be a priest they looked upon me as an enemy. The abyss between us had been dug. How could this change be explained...? From that moment onwards I was haunted, haunted for life, by the call: to save the working
young people, thirteen or fourteen years old, forced to leave school in order to work in corrupt conditions. After a few months of this they were unrecognisable. They had been given an entirely false idea of work, of girls, of dates, of love, of marriage. The truth was that entirely new problems were raised by these young people of thirteen and fourteen, and there was no one to help them find the right answer.  

With this idea haunting him Joseph advanced through the Malines seminary. While there, in 1903, Joseph learned his father was dying. Upon his father's death, kneeling at the dead man's bedside, Joseph vowed he would dedicate his life to the working class -- "Father, you killed yourself for me; I shall kill myself to save the working class of the world." On September 22, 1906 Joseph Cardijn was ordained by the Archbishop of Malines.

After ordination, Abbe' Cardijn followed a course of sociology and political science at the University of Louvain, and from there he was assigned to the position of schoolmaster in the Petit-Seminaire of Basse-Wavre. His fifth year at Basse-Wavre was cut short by an attack of pleurisy and he was transferred to the "royal" parish of Laeken in Brussels. The parish included the royal palace and the great world of ladies and gentlemen, but more important, about 90 per cent of the parish was made up of poor working people. The men worked ten to fifteen hours a day and

often there was a need for the women and children to work in order to keep the family together -- these same deplorable conditions are referred to by Maxence van der Meersch.

In this parish Abbe Cardijn was put in charge of the Girls' Club -- a sort of "let's keep them out of mischief" club. Soon he had this group reorganized into a group where the girls themselves made inquiries into the condition of the working situation at the time. This marked the beginning of the "Inquiry Method" and the beginning of the Jeunesse Ouvrière Chrétienne Feminine (the feminine branch of the Jocists). Within a year the membership of these groups increased to 160 and the workers' problems were more clearly out in the open. Although some considered these groups dangerous and unsettling to the workers, Cardijn went farther. For young seamstresses he founded a branch of the Needleworkers' Trade Union and then started a section of the League of Christian Women Workers, members of which soon numbered one thousand. He then founded a study-circle of working lads and it is from this group that the three great European leaders of the Young Christian Workers emerged -- Fernand Tonnet, Paul Garoet, and Jacques Meert.

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10 Ibid., 38-39.
12 De la Bedoyere, p. 42.
For Cardijn these years had been a period of endless activity. He constantly revised his plans for his groups. When the war came Cardijn devoted this endless energy to publicly denouncing the deportation of young Belgian workers to Germany to make munitions. For this activity Cardijn was imprisoned at Saint Gilles in 1915. He was released in June of 1916. But the second time he was imprisoned it was not so light an ordeal. Cardijn had been instrumental in installing an observation post in a house near the town station. The movements of munition trains were observed and were reported to the allies. It was found out and Cardijn was arrested on a charge of spying. During this imprisonment Abbe Cardijn formulated and composed the YCW "bible." In it Abbe Cardijn adapted St. Thomas Aquinas' device for arriving at a prudent action -- counsel, judgement and command (Summa Theologica IIa., IIae., q. 51, a 1-4), and this became the now famous "inquiry method" -- observe, judge and act.14

After the war the Abbe, along with Tomnet, Garcet, and Meert, started a monthly paper, La Jeunesse Syndicaliste. The scope of the paper covered "...the defense of the interests and rights of young workers; proper apprenticeship and professional training for them; organizations for finding them the job suited to them;

14Wendell, p. 87.
fair wages; proper homes; decent and healthy working conditions; moral protection; unemployment and strike funds. 15

In general the work at rue Pletinckx, then headquarters of the JOC, was beginning to bear fruit. In 1920 the Cardijn Youth Trade Union had established a group in Antwerp, and from there it spread to Liege and Namur, in Charleroi and Tournai, thence into most of the industrial regions of the heart of Belgium. All of these groups united into one large federated group, following the same plan of action. Study days and days of recollections were held. But into the midst of this great accomplishment came sharp outside criticism. The JOC had long been the object of much criticism from the outside. Many resented this young priest uniting the workers to better themselves. Many did not understand. And soon groups within the Church itself began to criticize him. The Church in Belgium required that its different social works be united into the Catholic Association of Belgian Youth. Soon Cardinal Mercier's office was swamped with complaints. Although the Cardinal was said to have had a great regard for Abbe' Cardijn, he felt he must condemn this new movement. 16

Cardijn turned to the Vatican for help. The Abbe' was in one of the public audiences when he was noticed by

15De La Bedoyere, p. 60.
16Ibid., 51-5.
Pius XI. The young priest blurted out, "Most Holy Father, I want to kill myself in order to save the working masses." To the Abbe's surprise the Pope replied:

At last! Here is someone who talks to me of the masses, of saving the masses. Everyone else talks to me of the elite.... The greatest work you can possibly do for the Church is to restore to the Church the working masses which she has lost.... Not only do we bless your movement, we want it. We make it ours. I will have your Cardinal informed of all this. 17

With this "green light" from the Pope, Cardijn, immediately upon his return to Belgium, launched, with the help of Tonnet, Garcet, and Meert, the first National Congress of the Young Christian Workers in Brussels. It is from this Congress that the manual contains the general programme of the JOC as set down by Cardijn during his months in prison. In essence the manual has never changed, for it is within this manual that there is contained the basic principles, the ideology of the JOC. The heart of the document lies in Cardijn's exposition of the true method of making responsible Christian men out of the material of the day:

There is only one truly effective educational method fully adapted to the age, the mentality, the needs of young wage earners. It is that of their special organisation, in which, with them, by them, and for them, it is they themselves who work at their proper

17Ibid., 67.
formation and little by little come to take the initiative in the practice of responsibility, devotion, generosity and brotherly cooperation....

The whole organisation of working youth with its secretariats, its meeting-rooms, its service of professional orientation, of savings, insurance, its trade-union sections, its study circles, its journals, its badge, its subscriptions, its committees and its congresses, together create a mentality and a point of view, a climate of ideas which exercise an influence and a prestige, stimulate the imagination, create an atmosphere, a sense of emulation and, above all, a mass psychology, thanks to which the young workers have more confidence, acquire greater boldness, are more watchful about themselves while feeling themselves better protected, better understood and better loved. 18

From the time of this First Congress the movement grew in size. Within a year or two, thousands were at the rallies and congresses -- the movement numbered 80,000 with nearly 2,000 sections. By the middle of the 1920's Cardijn's work was securely launched in his own country.

The revolutionary YCW movement spread -- first into France. It is within this country that the whole account of the now defunct priest-worker movement 19 (so closely allied to the

18 Ibid., 73-4.

19 The priest-worker movement was an endeavor mandated by Cardinal Suhard, Archbishop of Paris, to bring back to the Church those lost to the faith among the working classes. The priests removed Roman collars, worked and lived among the workers. They held jobs in factories, befriended the workers by opening their apartments to them, and brought the Mass and the sacraments to them at their convenience. November 16, 1953 a statement came out of a conference in Rome between the Holy Father and three French cardinals -- Feltin of Paris, Lienart Of Lille, and Gerlier of Lyons. The statement indicated that the movement could not continue to exist in its present form. See London Tablet, (November 21, 1953) p. 504 or Catholic Mind (January, 1954), p.1.
JOC) has its origin. One of the outstanding churchmen of this century stood behind the priest-worker movement -- Cardinal Suhard, author of *The Church Today*\(^{20}\) and *Growth or Decline*.\(^{21}\) The account of the working of this same movement in Germany is found in *Priest-Workman in Germany* by Henri Perrin.\(^{22}\)

From Belgium, through France and Germany, the movement spread throughout the world. Since its founding forty years ago, YCW has grown to a membership of 3,000,000 in 93 countries of the world in 1961.\(^{23}\) It is one of these countries, the United States, that is the particular interest of this thesis.

**Summary.** The *Jeunesse Ouvrière Chrétienne* has been adopted in the United States under the title the Young Christian Worker movement. It is a Catholic Action youth movement dedicated to educating, serving and representing young working men and women in an effort to enable them to re-Christianize their lives and their working environment.

The YCW had its beginnings in a small parish in Brussels where Monsignor Joseph Cardijn's inquiry method first was used

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\(^{21}\)Growth or Decline? (South Bend, Indiana, 1948).


\(^{23}\)Figures furnished by the National Office of the YCW, June, 1961.
effectively by a group of young girls inquiring into working conditions. Cardijn, with the help of his three famous European leaders, Fernand Tonnet, Paul Garcet and Jacques Meert, established the movement throughout Belgium. The success of the movement was not achieved without considerable criticism from the hierarchy in Belgium. Because of this criticism it was necessary for Cardijn to get approval from Pius XI. With the new life that this approval gave the movement it has spread through 87 countries in the world encompassing 3,000,000 members.
CHAPTER III

YOUNG CHRISTIAN WORKERS IN THE UNITED STATES

Development in the United States. According to Reilly, the Young Christian Worker movement in the United States developed in two different areas simultaneously -- in the East in the New England states and in the Middle West in Oklahoma.¹

The Jocist Movement came to Canada from France in 1931. The Oblates of Mary Immaculate, after having guided the JOC in Canada for seven years, brought the movement to the New England area of the United States.² Through the initiative of the Rev. Henri Roy, O.M.I., there were eight YCW sections in the New England area in 1939. But by the time World War II had started,


²There seems to be some disagreement as to where the first group actually began in the United States. Msgr. Reynold Hillenbrand in a speech made at the 1958 National YCW Convention, indicated that YCW in the United States could be traced to Pompa City, Oklahoma, 1938.
the movement had almost died out in that area.\(^3\)

The one accomplishment of this New England foundation was that it led to the development of a New York section. Rev. Reilly credits this New York development with being "one of the stalwarts in the founding of the YCW as a National Movement in America."\(^4\) At the time that YCW became a national movement in 1947, many of the first full-time workers came from the New York area. At least twenty-one groups still exist in the New York area.

The Rev. Donald Kanaly was chiefly responsible for the development in the Oklahoma area. While studying at the University of Louvain as a young priest, he came in contact with Canon Cardijn. After becoming convinced that YCW is needed in the United States, Rev. Kanaly returned to the United States and through a series of lectures succeeded in initiating a section in Oklahoma.\(^5\)

Kanaly was also responsible for the development of a section in San Antonio, Texas. This group remains unique to this day in that it has kept the European idea and characteristics. The group calls itself Jocist, and it communicates directly with the International Office in Brussels instead of going through the

\(^3\)Reilly, p. 14.

\(^4\)Ibid., p. 15.

\(^5\)Ibid.
national office. This is the only independent American section.6


Early growth in the United States was slow. In 1947, at the Third World Congress in Montreal, Canada, Pat Keegan, International Secretary of the YCW, helped the American delegates outline a plan for the development of the movement in the United States. With these plans in hand the men's sections attended a study weekend at Childerly Farms, Wheeling, Illinois at which it was decided to establish a General Headquarters responsible for the American development of YCW.8 Anthony Zivalch, a steel worker from St. Gall's parish in Chicago, became the first president of YCW in America. At a similar meeting for women in New York, Edwina Hearn, an office worker from Chicago, became the first president of the women's section.

This marked the beginning of the movement on a national

6Ibid., p. 16.
7Ibid.
8This is the Young Christian Workers (Chicago, 1954), p. 6.
scale in the United States. The expected growth was slowed when the draft for the Korean War took many of the trained YCW leaders. Despite this the problem was met by organizing a special program for pre-inductees and servicemen. At the same time the YCW set about the job of rebuilding. This was the same problem that had concerned the national movement at the time of World War II.

Soon after the Korean War YCW manifested a new growth. This growth has been attributed to the introduction of mixed groups to the movement. Previously there had been separate men's and women's groups, but as the second president, George Sullivan, turned the top office over to William Leasure, Leasure was instrumental in realizing this unique idea -- mixed groups.

As of June, 1961, the national office reported that there were YCW groups in 250 parishes in 41 dioceses in the United States. YCW groups in themselves are informal groups usually consisting of from 5 to 10 members. There are no all-male groups, but there are still about nine all-female groups. The reason for this is that some of these all-female groups are YCN -- Young Christian Nurses. The total membership of the 250 groups is about 3,250 members.

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9 Ibid.
10 Reilly, p. 19.
The term "young" in the title of the movement is interpreted rather broadly. As long as the individual is unmarried and working, he or she can belong to YCW. There had been consideration given to extending membership to married youth since working problems do not necessarily end with marriage. The usual procedure, however, is to transfer membership to the CFM (Christian Family Movement), a Catholic Action movement for married couples.

**Technique at Parish Meetings.** The Young Christian Worker movement in the United States is based on an adaptation of Cardijn's inquiry method. As mentioned in Chapter Two, this inquiry method is a variation of St. Thomas Aquinas' device for arriving at a prudent action -- counsel, judgment and command (*Summa Theologica* IIa., IIae., q. 51, a 1-4). Cardijn simplified this technique and called it the inquiry method -- observe, judge, and act.\(^{11}\)

In actuality the entire YCW meeting leads up to this all-important technique used in the social inquiry. That part of the individual section meeting that occurs before the social inquiry begins with the gospel inquiry. Through the gospel inquiry the members endeavor to go over in detail parts of the gospels and epistles in an attempt "to learn what Christ taught, what Christ did, and to see how that teaching can prompt us to think and act

\(^{11}\text{Wendell, p. 87.}\)
His way in our lives.”

For example, the gospel inquiry may consist of the “Calling of the First Apostle” — Mark 1, 16-20. After the gospel had been read aloud the group discusses questions like these: “What did Christ mean by the phrase ‘Make you fishers of men’? Were these men that Christ called people of great renown or ordinary working people? With whom would they be compared today? How has Christ called us also to participate in His Work?”

The outcome of each gospel discussion is always an action which each member of the group will perform between meetings. This action can be anything from attending a retreat to saying one Hail Mary, or it ranges from reading up on the vocation of the layman in the world today to helping with dishes after supper each night. The action depends on the discussion.

After the gospel discussion, which usually takes about fifteen minutes of the meeting, the group turns to a second fifteen minute discussion of the liturgy. The purpose of the liturgy discussion is “To seek to know Christ as He lives and acts in the world today.” How does Christ live in the person

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13 Ibid., p. 35.

14 Ibid., p. 10.
of the Mystical Body? How is the Mass a corporate act of worship performed by Christ and His members acting together?

Dues are then collected and a series of reports begin. The individual members report on the action that had grown out of the previous week's social inquiry. That is, they report on what they did as members of their individual sections.

The last forty to forty-five minutes are then devoted to the social inquiry. The social inquiry can actually be handled in one of two ways. It is recommended that the group adopt a program booklet published annually by the national office of the YCW. This program booklet consists of a series of planned meetings. By this is meant that there is listed in the booklet a gospel inquiry, a liturgy lesson, and a social inquiry for each meeting. Therefore each section in the city or the country that is using this booklet is, in a sense, unified with every other through the booklet.\textsuperscript{15}

The second way to handle the social inquiry at a YCW meeting would be for the group member individually to observe his or her own environment and to discover what in that environment keeps

\textsuperscript{15}This writer was exposed to a similar booklet in both high school and college YCS. Problems are listed for the social inquiry and the booklet is so organized that the member is influenced to find problems in his environment instead of recognizing the problems that do exist. The inquiries listed are of value to new members.
people from fulfilling their vocation as young Christian workers. By this method the members try to respond to the immediate needs in their environment. This is the keynote of the inquiry method -- responding to the need in the environment. However, this second method requires individuals trained to recognize these needs.

The social inquiry deals with immediate problems. These problems usually fall into seven broad categories: work, leisure time activities, preparation for marriage, race relations, politics, international life, and labor unions and professional associations. After the individual section has observed one of these problems, it proceeds to judge the problem in the light of the Church's teachings on that particular problem.

Where there is a gap between the observed situation and that which would accord with Christian values, the group plans action ... which will move the situation a step or so closer to the group's ideal.

For example, the observation indicates that young people are indifferent about voting. From the Christian point of view people are responsible for the society in which they live.... There is a gap here between the situation and the ideal. A meeting is planned for the neighborhood at which fellows and girls can meet candidates, hear issues, debate and ask questions.16

The ultimate purpose of these individual sectional meetings, which take place in parishes throughout the country, is to Christianize the worker's environment. This is the apostolate of like-to-like which was mandated by Pius XI in *Quadragesimo anno* — "Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen,..."17

**Organization of YCW.** To achieve this purpose the national movement of the YCW in the United States is highly organized. This organization is on three separate levels. On the local level sections are organized in individual parishes consisting of a *leaders' group* (president, vice-president, secretary, treasurer and other members together with the chaplain) and the *action group* (members of the original section in time attempt to form a separate group). Action groups, each led by a member of the original leaders' group, will usually meet simultaneously one night in the parish hall. The leaders with the action group (8 to 10 members all together) meet each week, the section officers meet once a month, and periodically there are days and nights of recollection and study days.18


A number of sections (usually when there are two or three sections in one diocese) are united into a federation. These federations therefore consist of delegates from each section, federation officers (president, vice-president, secretary, treasurer; also sometimes the federation publication secretary, and editor of the federation newspaper), federation chaplain, and organizing teams. Besides monthly federation meetings there are usually federation activities -- retreats, study week-ends, etc.19

On the national level the membership is made up of a number of full-time members (former section members who donate a year or more of their life, live at the national quarters in Chicago and receive a nominal wage). These full-time staff members fill the jobs as national officers (president, vice-president, secretary, and treasurer), Publication Secretary, Newspaper Editor, Training Course Directors, and national organizers. This group also has a national chaplain. The National Council meets twice a year. This program is supplemented with a national study week and a national training course.20

19Ibid.
20Ibid.
**Financial Support.** The program on the national level is supported by activities and dues on the local and federation levels. It is suggested that each member of the local section donate twenty-five cents weekly. One-fourth of this sum is kept on the local level for expenses, one-fourth of it is sent to the federation in the local town or city, and one-half is sent to the national office. The dues are supplemented by annual local and federation activities. The most outstanding of these activities is the annual St. Therese Day pledges. Each year on St. Therese's Day, October 11, all the workers who belong to YCW are asked to donate a day's pay to support the movement. In 1958 this request brought $1,877.63 to the Chicago federation.21

**Summary.** YCW, a well organized endeavor, was introduced into the United States at two different points -- the New England states and in Oklahoma. World War II and the Korean War slowed the growth of the movement. With the introduction of a new idea, mixed groups, the movement again prospered.

Cardijn's inquiry method was adapted for the American movement. This inquiry method makes up the social inquiry used in each YCW meeting. The social inquiry is preceded by the gospel inquiry and liturgy. The social inquiry usually deals

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with one of seven problems: work, leisure time activities, preparation for marriage, race relations, politics, international life, and labor unions and professional association.
CHAPTER IV

YOUNG CHRISTIAN WORKER MOVEMENT:
STRUCTURED TO CAUSE
SOCIAL CHANGE

Introduction to Social Change. A formal and systematic approach to the problem of social change has been the concern of social thinkers for two centuries.¹ Theorists have found at least partial answers to this problem in sub-social factors. For example, a variety of theories find the cause of fluctuations in human society in geographic, racial, biological or demographic factors. Other theories give more consideration to human interaction. Ogburn considered that changes in the pattern of living could be attributed to inventions. He points out the change in society that has been brought about, for example, by the wheel, automobile, telephone, etc. Marx based his theory of social change on economic factors. Since one must eat to live and work to eat, the economic factor is the most important according to the father of modern day communism. Max Weber

gives first consideration to what people believe or to the ideological factor. In *The Protestant Ethics and the Spirit of Capitalism* Weber explains that the Industrial Revolution began in England because the Protestant Revolution paved the way for it. Spengler speaks of societies, like organisms, going through cycles of birth and death. Toynbee points out that societies respond to a series of successive challenges. Sorokin sees societies in fluctuating among sensate, idealistic, and ideational cultures.

Although there are a number of theories on the cause of social change, there is one point of agreement: society is dynamic -- ever changing. It is on this point of agreement that this consideration begins.

**Social Change Defined.** Social change can be variously defined. It is "...a change in the web of interhuman relationships specific to a group, or in the values and standards common to a group" ² or it consists in "...alterations of social structures, patterns of behavior, and the functions carried on by different societal elements and in the transformations, in the

arrangement and functional interrelatedness of all parts to each other. The best definition for this analysis, however, holds that social change involves "variations or modifications in any aspect of social process, pattern or form. A comprehensive term designating the result of every variety of social movement." From this it can be seen that "social change" refers to any variation, modification, or fluctuation in any social behavior, structure, institution, process or form. This thought, coupled with the definition of the social movement which has been accepted for the purpose of this thesis ["... a widespread, organized effort by a group to inaugurate change in the social thought, behavior, and relationships of groups and/or individuals"] will make explicit the fact that social movements are organized precisely to cause these variations in social behavior, structures, institution, etc. In other words, inherent in the ideology of the social movement is the condition that its members somehow change or attempt to change their social environment.

The YCW, as a social movement, does just this -- it attempts to cause social change. This is done in two different spheres. First, there is a personality change that is meant to take place within the individual member and secondly, the members acting as

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a group engage in social actions which have a social impact. Both the individual and the group, in a sense then, attempt to cause social change.

Individual Change. There has developed within the Roman Catholic Church in the past half century a definite emphasis on the layman's role as a member of the Church. The layman has been exposed to the idea that not only the clergy has an obligation to serve the Church actively but that he, too, as a layman, has a vocation or a "calling" to serve God through active membership in the Church. For some, this message reaches them through a parish priest or high school faculty member; for others, the source is a fellow layman. For all, the message is constantly reiterated, renewed through encyclicals, journals or periodical articles. The scope of this new role for the layman is the subject of theological discussions that have filled numerous books -- including the well-known contributions of Congar, Perrin, de la Bedoyere, Wendell, etc. The importance of the layman's role is further evidenced by the appointment of a number of

5Yves M.M. Congar, O.P., Lay People in the Church (Westminster, Maryland, 1956).
6J.M. Perrin, O.P., Forward the Layman (Westminster, Maryland, 1956).
7Michael de la Bedoyere, The Layman in the Church (Chicago, 1955).
priests who act as full-time chaplains of lay Catholic action
groups. The laymen themselves have begun to join these groups
and to do without monetary rewards for the sake of serving these
groups in full-time capacities.

What lies behind these endeavors? These endeavors repre-
sent an attempt to bring the laymen to an awareness of what has
been called their importance as instruments of the Church in its
ultimate goal of Christianizing the masses that have been
alienated through the secularization of society. "Profane
[secular] life is the domain of the lay. Their mission is to
make it Christian by making their life of grace and charity felt
in all social relations. If they do not play this part, there
is no one else to do it."9

The understanding of how they can fulfill this vocation as
unique Catholic laymen seems for them tied up with their whole
spiritual and personal development. That is, Catholic Actionists
are to begin by reforming themselves. They are encouraged to
try, with the help of frequent Mass and communion, to become
better themselves and more virtuous men. They are encouraged to
become wholly Christian in all their social dealings, to become
more patient, more loving, more honest, more cheerful, etc. --

9Perrin, p. 23.
all because for them it is a way of fulfilling their vocation. The laymen themselves are encouraged to incorporate a new role complete with new personal characteristics -- to change.

Where before they were fatalistic, passive, bitter, and dependent, now they take their place in life, take their initiative and responsibilities. In their life of every day and in the unity of their person they discover their human and divine vocation, their relationship to God and their relationship with men. They become new men, with a new way of thinking, loving, acting, praying, believing.10

This change within the layman is said to be a slow process and a difficult one to measure as such. It is difficult to measure because it is impossible to tell how one particular individual's life would have turned out had he not contacted sometime during his life a social movement -- perhaps YCW. This writer has spoken to a number of young girls and fellows who stated that they knew their lives would have been drastically different had they not been associated with YCW (or YCS). They felt that YCW gave their lives a new meaning. This opinion does not constitute absolute evidence that there is a causal link between this change and membership in the YCW. Further research could show that this link is more than just the opinion of these individuals, however.

Individually the member of the YCW group is exposed to literature, study days, days of recollection, lectures, retreats, and

the chaplain's few words at the end of each meeting which are devoted in some way to reenforcing this message -- the layman has an important role within the Church. At the same time it is true that the degree to which this formation takes place in the individual depends on his commitment to the group. That is, the degree to which his life is changed depends on how attached to the movement the individual becomes and this depends on the amount of thought, effort and time the individual is willing to give to the movement.

It seems that the Church today is actively and intentionally attempting to turn out trained and educated lay apostles that are imbued with the idea that they share the responsibility of the clergy to Christianize society.

**Group Change.** The change that takes place within the individual cannot be isolated from his activity as a member of a YCW group. For the YCW member these two kinds of development are but two aspects of the same process. While he is personally developing, the YCW member is suppose to at the same time become fully aware of his social responsibility. "The effect of their personal transformation is to make a revolutionary transformation also in their surroundings at home and at work. This personal effort of each young worker, each YCW, changes life in factory, office, workshop, train, bus, trade union -- in the whole work-
Here it is important to recognize that the overflow of the personal development that is ideally to take place within each YCW member, is an active social life. That is, each YCW member is suppose to develop his ability to recognize the needs of his fellow workers. The members are trained to discover those things in the factory, in the office, etc., which are keeping workers from being good Christians and doing good work.

At the parish YCW meeting the members are encouraged to develop this ability through the social inquiry. This is made clear in the newest YCW handbook:

As you continue in the YCW, you will gain knowledge on various problems affecting young working people; problems of the family and preparation for marriage, problems of recreational life, and problems of church and its effect on young workers. You will gain knowledge, you obviously owe it to God to try to use it. Such a course is true friendship to God.12

This quotation points out the fact that not only is the member suppose to begin to recognize these problems, these needs, but at the same time it is quite explicit that the member is made aware that he owes it to God to try to do something

11 Cardijn, Challenge to Action, p. 66.
about these problems. In essence then, he is suppose to feel that if he does not do something, he is making God second-best. That is, he has the choice of choosing God or doing something else. If his Christian conscience says God must be above everything -- there is really little choice once the member is truly committed to this way of thinking.

Therefore the YCW member is to believe he is fulfilling, to the best of his ability, his vocation as a layman in the Church today. He is serving God by serving his fellowman.

Ideally a YCW member, then, avidly takes upon himself his social responsibility. For the YCW member his obligation to serve God is tied up with this social responsibility. This obligation is at least partially filled through his participation in the social inquiry.

Through the social inquiry, then, the YCW members are suppose to begin to recognize the problems that exist in their environment and they are to begin to act to solve these problems. This is fundamental to a YCW member.

All together in the same movement, the YCW members change by changing others. Together they transform society; united in their action they change the environment and structure which present the unfolding of the human person and the attainment of his vocation. Starting with the simplest essentials of life they little by little deal with the problems which are the most complex and most crucial. They transform factories and workshops and get rid of
those working conditions which are unworthy of animals. They transform leisure, the cinema, sports, dancing, and the hovels in slums.

Little by little they are molding a new local, national and international society built on respect for persons and things, a new world for a new humanity.13

It is through the actions performed by the YCW members as part of their social inquiry that they can become instrumental in causing gradual social change. The members, discovering that there are problems in their social environment, attempt to remedy these problems through planned social action. This action can involve changing institutions, ways of thinking, behavior, etc., that exist in factories and offices. Often it is not just one office, or one factory that is affected but it is a question of changing company policy, individual attitudes, behavior patterns, working conditions, etc. When attitudes, behavior patterns, working conditions change, society is changing. For this is precisely what the definition of social change indicates -- social change is "...variations or modifications in any aspect of social process, pattern or form. A comprehensive term designating the result of every variety of social movement."

Summary. The YCW movement is an example of a social movement which is organized to cause social change. YCW is theo-

retically organized to just that -- it is to cause changes in society gradually through the personal change that takes place in each YCW member and through the actions that are undertaken as part of the social inquiry at the parish meeting. Gradually YCW is to cause variations, modifications, or fluctuations in social behavior, structures, institutions, processes and/or forms. The YCW movement as such is an answer to the Catholic Church's plea for an awareness among laymen of their social responsibility as part of the Church.
CHAPTER V

THE QUESTIONNAIRE FINDINGS:

SOME SELECTED FEATURES

OF YCW

Up to this point YCW has been described as a Catholic Action movement dedicated to educating, serving and representing young working men and women in an effort to enable them to Christianize their lives and their working environment. The term "Christianize" refers to an introduction of Christian principles of social action into work situations where they are wanting. This Christianization, therefore, involves changing the environment -- this is social change.

The foregoing has been a theoretical consideration based on an analysis of the ideology of the YCW as stated in the writings of the founder, the annual program booklets and in the articles on YCW which have appeared in national magazines. To supplement this knowledge a questionnaire¹ was sent in January 1961 to the

¹Questionnaire and cover letter can be found in the Appendix.
178 group leaders listed with the national office of the YCW. 2

These 178 section leaders, covering the 23 states listed in Table I below were asked to complete and return questionnaires concerning the things that have encouraged and/or discouraged the growth of the YCW in the U.S. today.

The initial mailing of the questionnaire took place January 26, 1961. The first mailing brought 46 responses from 11 states.

Remailing of questionnaires to the section leaders took place March 21, 1961. April 14, 1961 is the date after which no further questionnaires were included in the sample. The second mailing brought responses from 13 states listed in Table I below.

After this remailing, 72 respondents in all had answered 9 questions dealing with the elements common to social movements: goals, ideology (the values, ideals, rules of the movement), group cohesion (the members' sense of loyalty and enthusiasm), organization and status system (the system of election, offices

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2The national office stated that there were 250 sections in the U.S. in May 1961. When asked to supply names there were only 178 section leaders. The explanation given is that the additional sections do exist but do not have contact with the national office. This disregard for 72 sections (28.8 per cent) implies an important structural deviation from the acceptable pattern of social movements discussed in Chapter One.
and duties of the elected), and tactics (the policies outlined for attaining goals, increasing membership).

**TABLE I**

RESPONSES TO MAILINGS OF QUESTIONNAIRE, BY STATE

<table>
<thead>
<tr>
<th>State</th>
<th>Total No. of Sections</th>
<th>No. of Sections Responding</th>
<th>Percent of State Responses</th>
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<tr>
<td></td>
<td></td>
<td>First Mailing</td>
<td>Second Mailing</td>
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<tr>
<td>Illinois</td>
<td>38</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Minnesota</td>
<td>26</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>California</td>
<td>22</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>New York</td>
<td>21</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Nebraska</td>
<td>12</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>12</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Louisiana</td>
<td>8</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Oregon</td>
<td>7</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Indiana</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Kentucky</td>
<td>4</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Michigan</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Ohio</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Missouri</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Arizona</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Colorado</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Iowa</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kansas</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Maryland</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>New Jersey</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>North Dakota</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Texas</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>178</strong></td>
<td><strong>46</strong></td>
<td><strong>26</strong></td>
</tr>
</tbody>
</table>
The cover letter that accompanied the questionnaire requested that the section leaders, themselves, fill in the responses. It is assumed that the section leaders are best able to judge their section with regard to these points because of their close contact with the section. It is expected that there will be a degree of distortion because of this arrangement and this is the most reasonable group to answer the questions.

TABLE II

AVERAGE LENGTH OF MEMBERSHIP OF 72 RESPONDING YCW SECTIONS

<table>
<thead>
<tr>
<th>Average Length of Membership</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 - 6 months</td>
<td>9</td>
<td>12.5</td>
</tr>
<tr>
<td>7 - 12 months</td>
<td>21</td>
<td>29.5</td>
</tr>
<tr>
<td>13 - 18 months</td>
<td>17</td>
<td>23.6</td>
</tr>
<tr>
<td>19 - 24 months</td>
<td>18</td>
<td>25.0</td>
</tr>
<tr>
<td>Over 24 months</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>Inconclusive replies</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Total</td>
<td>72</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Initially, the section leaders were questioned about the length of time the members of the section belonged to the YCW group. The results show that the bulk of membership falls between 7 and 24 months.
Candidates for office in the YCW are generally chosen by the ballot system -- 47 sections (65.3 per cent) agreed on this point. However, it should be noted that there is no universally accepted system for holding elections of officers. The system is left up to the individual section in the parish, and, as a result, there is great variation from section to section.

**TABLE III**

**MANNER IN WHICH CANDIDATES ARE CHOSEN FOR OFFICE IN 72 RESPONDING YCW SECTIONS**

<table>
<thead>
<tr>
<th>Categories of Selection</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ballot system is used -- nominations followed by secret vote</td>
<td>47</td>
<td>65.3</td>
</tr>
<tr>
<td>The person who is willing to take the job automatically is given the job</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>Nominations are followed by a show of hands or an oral yes or no</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Chaplain and president select officers</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Officers are appointed by the group</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Have no officers</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Use combination of first and second above</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Use combination of second and third above</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>72</strong></td>
<td><strong>100.1</strong></td>
</tr>
</tbody>
</table>
Concerning group cohesion the section leaders were asked to estimate what percentage of the section was willing to take on these jobs as officers. The following table reveals a rather wide range of difference. The heaviest percentages fall in the 40 and 50 per cent categories and again in the 80 to 100 per cent categories. The first group includes 23 sections (31.9 per cent) and the second group involves 27 sections (37.5 per cent).

**TABLE IV**

**ESTIMATED PERCENTAGE OF THE MEMBERS WILLING TO BE OFFICERS**

<table>
<thead>
<tr>
<th>Approximate Percentage of Members Estimated As Willing to be Officers</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>10%</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>20%</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>30%</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>40%</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>50%</td>
<td>13</td>
<td>18.1</td>
</tr>
<tr>
<td>60%</td>
<td>30</td>
<td>4.2</td>
</tr>
<tr>
<td>70%</td>
<td>30</td>
<td>4.2</td>
</tr>
<tr>
<td>80%</td>
<td>10</td>
<td>11.1</td>
</tr>
<tr>
<td>90%</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>100%</td>
<td>2</td>
<td>12.5</td>
</tr>
<tr>
<td>Uncertain</td>
<td></td>
<td>2.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>72</strong></td>
<td><strong>100.1</strong></td>
</tr>
</tbody>
</table>
TABLE V
MANNER OF RECRUITING NEW MEMBERS
IN 72 RESPONDING SECTIONS

<table>
<thead>
<tr>
<th>Manner of Recruitment</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members bring their personal friends into the group</td>
<td>44</td>
<td>61.1</td>
</tr>
<tr>
<td>Social contact</td>
<td>16</td>
<td>22.2</td>
</tr>
<tr>
<td>Combination of bringing in personal friends and parish drives</td>
<td>8</td>
<td>11.1</td>
</tr>
<tr>
<td>By invitation</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>No membership problem yet (new group)</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Annual parish membership drive</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Total</td>
<td>72</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Question Four of the questionnaire concerned methods for recruiting new members. The result showed that 44 respondents (61.1 per cent) obtain new members through the section members bringing their own friends into the group. Another figure indicates that 16 sections (22.2 per cent) get new members through social contact. This social contact includes giving membership parties, dances or socials in the parishes; contacting graduating high school seniors; publicizing through other parish
religious organizations; and conducting parish survey on working people.

It should also be noted that 6 groups combine bringing in personal friends and parish membership drives. This means that a total of 52 sections, or 72.2 per cent of the responding sections depend upon friendships to increase members.

Question Five concerns the reasons that initially bring new members into YCW sections. According to the results of the questionnaire 69 sections (56.6 per cent) indicated that members join for social reasons. This figure covers joining to meet people own age, friends belonging so they joined and nothing else to do evenings so they joined the group. This clearly indicates that the principal reason why young men and women join YCW groups is for social reasons. This fact indicates that there is a dichotomy between the reasons why YCW members join this social movement and the reasons listed in Chapter One (charismatic leadership, etc.) for joining a social movement. Therefore YCW members are generally wanting in motivation when they initially come into the movement.

There are two things to be kept in mind when considering the above figure: respondents were asked to check one of the reasons listed. Despite this request most group leaders checked more than one answer. Also the section leaders were asked for the
principal reason why members join sections; this is not to be confused with the reason that keeps the member in the group. For example, a young man or woman may join to meet friends but may stay in the group because through it he or she discovers that the worker has cause to be concerned about conditions in the factory.

An awareness of the conditions of the worker was cited by 17 sections (13.9 per cent) reporting, as a principal reason why young people join YCW. Again an important point is the fact that 16 sections (13.1 per cent) reporting indicated that they joined YCW because there was no other religious group in their parish for young people. This certainly is an area, then, which needs further research.

Question Six asked the respondent if, in his opinion, YCW had reached the maximum of its development in the United States today. There were 71 negative and one positive replies. Question Seven then asked the respondent to check those reasons listed which he felt were retarding this development. Nine check items were given. The last thirteen items of Table VII below are the items filled in by the section leaders in the space provided for additional reasons.
TABLE VI
PRINCIPAL REASONS WHY THE MEMBERS OF 72 RESPONDING SECTIONS JOINED YCW

<table>
<thead>
<tr>
<th>Principal Reason(s) for Joining</th>
<th>No. of Responses</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>For social reasons</td>
<td>69</td>
<td>56.5</td>
</tr>
<tr>
<td>Religious motivation</td>
<td>30</td>
<td>24.6</td>
</tr>
<tr>
<td>They felt that change in the worker's condition was necessary</td>
<td>17</td>
<td>13.9</td>
</tr>
<tr>
<td>They wanted to do something for the parish and/or the community</td>
<td>3</td>
<td>2.5</td>
</tr>
<tr>
<td>They were hand picked by the parish priest</td>
<td>2</td>
<td>1.6</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>122</strong></td>
<td><strong>99.9</strong></td>
</tr>
</tbody>
</table>

*As explained above, despite the fact that the section leader was asked to indicate the principal reason why members join the section, they checked more than one item. Therefore there are more than seventy-two replies.

The results of the inquiry made in Question Seven indicated that 34 section leaders (47.2 per cent) felt that members belonged to the section for too short a time to become really interested in YCW. Table I, page 55, indicates that 56 sections (77.8 per cent) reported that members belonged to YCW from 7 to 24
months. Of these 56 sections, 35 sections (62.5 per cent) indicated that their members belonged from 13 to 24 months. Further research is needed to discover why this length of time is not sufficient to stir up interest within the group.

Table VII shows that 37 section leaders (51.4 per cent) checked the items that YCW members and workers themselves do not recognize the problem of the worker in the world today. It will be remembered that Table VI shows that 17 section leaders (13.9 per cent) pointed out that a principal reason why their members joined the group was that they felt that something should be done to change the present condition of the worker.

TABLE VII

REASONS LISTED FOR SLOWING DOWN DEVELOPMENT IN 72 YCW SECTIONS

<table>
<thead>
<tr>
<th>Reasons</th>
<th>No. of Responses</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members do not recognize the problem of the workers in the world today</td>
<td>37</td>
<td>51.4</td>
</tr>
<tr>
<td>The workers themselves do not recognize their own problems</td>
<td>37</td>
<td>51.4</td>
</tr>
<tr>
<td>Members belong to groups for too short a time to become really interested</td>
<td>34</td>
<td>47.2</td>
</tr>
<tr>
<td>Because the clergy is already over-worked they are not available to be chaplains of groups</td>
<td>27</td>
<td>37.5</td>
</tr>
</tbody>
</table>
### TABLE VII (continued)

**REASONS LISTED FOR SLOWING DOWN DEVELOPMENT IN 72 YCW SECTIONS**

<table>
<thead>
<tr>
<th>Reasons</th>
<th>No. of Responses</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is little real contact between section and the national headquarters</td>
<td>19</td>
<td>26.4</td>
</tr>
<tr>
<td>The movement is so involved in becoming organized that it has not been able to concentrate on growth</td>
<td>16</td>
<td>22.2</td>
</tr>
<tr>
<td>YCW sectional members are unwilling to take over positions as officers on higher levels in the movement</td>
<td>15</td>
<td>20.8</td>
</tr>
<tr>
<td>The clergy in the U.S. is not in favor of the development of the YCW in the United States</td>
<td>11</td>
<td>15.3</td>
</tr>
<tr>
<td>YCW is not well enough organized in the United States</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>Chaplains do not attend YCW sectional meetings</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Members do not recognize their obligations as lay apostles to bring Christ to other young working people</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Apathy, laxity, lack of interest on part of members</td>
<td>6</td>
<td>8.3</td>
</tr>
<tr>
<td>Lack of well trained leaders</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>Members afraid to openly carry on observes for fear of being laughed at</td>
<td>3</td>
<td>4.2</td>
</tr>
</tbody>
</table>
TABLE VII (continued)

REASONS LISTED FOR SLOWING DOWN DEVELOPMENT IN 72 YCW SECTIONS

<table>
<thead>
<tr>
<th>Reasons</th>
<th>No. of Responses</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members do not socialize enough to get to know people outside of movement</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>Members join just for social reasons</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Need for some publication</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Members become so wrapped up in their own development they have a tendency to neglect work as members</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Lack of knowledge of the purpose and method of YCW</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Organizers are religious fanatics who alienate members by being overly enthusiastic about YCW</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>YCW needs time to develop</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Members leave movement too soon</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Members should have more organized orientation program</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Annual program booklet needs to be adapted for rural groups</td>
<td>1</td>
<td>1.4</td>
</tr>
</tbody>
</table>

Totals                                                                  248

*This figure represents the per cent of the seventy-two sections polled.*
An area of further study is the YCW section leaders' estimate as to whether the clergy in the United States is in favor of the development of YCW. The results of this question show that 11 section leaders (15.3 per cent) checked that the disfavor of the clergy was slowing the development of YCW.

Perhaps the above question is closely related to the finding that 27 section leaders (37.5 per cent) felt that the clergy are already overworked and therefore do not have the time to be chaplains of groups. Relevant, too, is the fact that 7 of the respondents (9.7 per cent) pointed out that chaplains do not attend meetings and this is impeding YCW development.

The next four points touch on the organization of the YCW in the United States. Nineteen section leaders (26.4 per cent) complained that there is little real contact between sections and the national headquarters. Sixteen respondents (22.2 per cent) indicated that the movement was so involved in becoming organized that it has not been able to concentrate on growth. Concerning sectional organization, 15 leaders (20.8 per cent) pointed out that YCW development is slowed because YCW sectional members are unwilling to take over positions as officers on higher levels in the movement. YCW is not well enough organized, according to 10 section leaders (13.9 per cent). All the above items indicate areas wanting in organization and further
indicate a reasonable questioning of just how well organized YCW is in the U.S.

All of the above items concerning development were check items on the questionnaire. The additional items were offered by the group leaders as other reasons why YCW development is retarded in the United States. Seven leaders (9.7 per cent) felt that their members do not recognize their obligations as lay apostles to bring Christ to other young working people. Six leader questionnaires (8.3 per cent) allege apathy, laxity, or lack of interest on the part of the members as the cause of slow development. Lack of well trained leaders was pointed out by 4 leaders (5.6 per cent). In three cases (4.2 per cent) it was charged that slow development is due to the fact that members are afraid to carry on "observes" openly for fear of being laughed at and members do not socialize enough to get to know people outside of the movement. Other reasons mentioned by two questionnaires were that members join just for social reasons; that there is need for some publication to help members keep up with movement and to familiarize the public with the movement; and members become so wrapped up in their own development they have a tendency to neglect the work of the group. The last reasons were mentioned on an individual questionnaire (1.4 per cent): there is a lack of knowledge of the purpose and method of the YCW; organizers are religious fanatics who alienate
members by being overly enthusiastic about the movement; YCW needs time to develop; members leave too soon (girls to get married and boys are drafted); members should have more organized orientation programs; and there is need for a special program book for rural groups.

The next question concerned the primary purpose for a YCW group’s existence. The section leader was asked, in an open end question, to state what he thought was the primary purpose for a YCW group’s existence.

It should be noted that 27 group leaders (37.5 per cent) did not state that YCW had a primary purpose. That is, 27 section leaders listed more than one thing as the primary purpose for its YCW group’s existence. In some cases three or four primary purposes were listed. For example, one respondent said that the primary purpose is "1.) to meet young, single Catholics of their age group, 2.) to work on the problems facing a secularistic world, as all Christians should, 3.) to improve the conditions and morals of laboring people in the world"; "(1) increase knowledge of religion and be of service to parish, (2) meet eligible RC mates, (3) social"; and "to improve working conditions in community, to help young working people with their daily problems both at work and home, to help the parish in its activities".
Results of this question show that 28 leaders (38.9 per cent of the sections polled) felt that the primary purpose of their existence was to bring workers to an awareness of their own problem. This was indicated by statements like "to understand problem of working class," "to further cause and correct abuses of young working persons," or "to re-Christianize working world."

Twenty-two leaders (30.6 per cent) stated that the primary purpose of YCW is to apply Christian principles to the environment. This was shown by statements as "spreading Church's social doctrine," "bringing Christian influence to their environment," "Christianizing the world," "creating a Christian society," "strengthening Christian principles in every day living," or making environment Christ-like."

Bringing members close to God or developing self spiritually was indicated by 18 section leaders (25.0 per cent) as the primary purpose. To show this, statements like "make us better Catholics" or "for self-sanctification" were used.

"Meet other Roman Catholics" or "meet people own age" were some of the social reasons indicated by 5 section leaders (6.9 per cent) as the primary purpose for a YCW group's existence.

To serve young workers in their area was suggested by 4 section leaders (5.6 per cent) as a primary reason. The same number also stated that the primary purpose for a YCW section's
existence is to serve the parish in which it is organized. This was shown by statements like "render service to the parish," "act as leaven in the parish," or "help the parish in its activities".

Three leaders (4.2 per cent) saw a primary purpose to be "to give others religion sic instructions and convert them". Again, this same number indicated the purpose is "to help men recognize their dignity and right to self-respect."

A primary purpose according to 2 section leaders (2.8 per cent) is to "develop lay leaders."

Lastly, one section leader felt that the primary purpose is to "help young people accept responsibility as citizens and adults in society." One also stated that the primary purpose is "to give everyone a chance to do their share in up-holding the United States Constitution."

One section leader indicated that he or she was uncertain of the purpose.

Again the diversity of answers to this question leaves room to question this very basic understanding of the goals of this social movement. This would seem elementary knowledge to expect from any member of a social movement.
<table>
<thead>
<tr>
<th>Primary Purpose(s)</th>
<th>No. of Responses</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>To bring workers to the awareness of the worker's problem</td>
<td>28</td>
<td>38.9</td>
</tr>
<tr>
<td>To apply Christian principles to own environment</td>
<td>22</td>
<td>30.6</td>
</tr>
<tr>
<td>To bring members closer to God</td>
<td>18</td>
<td>25.0</td>
</tr>
<tr>
<td>For social reasons</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>To assist parish</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>To serve young workers in their area</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>To give others religion instructions</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>To help men recognize their dignity and right to self-respect</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>To develop lay leaders</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>To give everyone a chance to do their share to uphold U.S. Constitution</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>To help young accept responsibility as citizens and adults in society</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Uncertain of answer</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>No answer</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>Totals</td>
<td>95</td>
<td></td>
</tr>
</tbody>
</table>

*The question, as worded on the questionnaire, asked the section leader to supply the primary purpose for a YCW group's existence. As the figures indicate some leaders gave more than one primary purpose.*
The last area of inquiry was entailed in an open end question which requested that the section leader evaluate how well his section was achieving its purpose. The respondent was asked to "explain in detail as far as possible including the elements of a social movement -- (1) goals, ideology, (2) group cohesion, (3) organization and status system and (4) tactics." These terms were explained in the cover letter which accompanied the questionnaire.

Goals and ideology were defined as "the values, ideals, rules of the movement." These items were then to be evaluated in terms of achievement. Table IX shows the results.

One-third of the responding sections (24 sections) felt that their goals were not being accomplished. This total lack of accomplishment was shown by the following random example statements: "goals are set high but we never seem to achieve them." "most members in our section are in it primarily socially; know little of ideals of movement." "I don't believe my section is achieving its purpose." "As a group I do not think we are making much head-way in achieving our purpose as YCW members." "Members need more training in what the YCW actually is striving to do and to teach them that this organization is not merely a social group."
TABLE IX

PROGRESS IN ACCOMPLISHMENT OF GOALS EVALUATED
BY 72 SECTION LEADERS

<table>
<thead>
<tr>
<th>Degree of Accomplishment</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goals not being accomplished</td>
<td>24</td>
<td>33.3</td>
</tr>
<tr>
<td>Goals accomplished or being accomplished</td>
<td>19</td>
<td>26.4</td>
</tr>
<tr>
<td>No answer</td>
<td>14</td>
<td>19.4</td>
</tr>
<tr>
<td>Goal accomplishment too vaguely defined to evaluate</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Goals just beginning to be accomplished</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>Some members of sections accomplishing goals, others not</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>Totals</td>
<td>72</td>
<td>99.9</td>
</tr>
</tbody>
</table>

Goals are accomplished or being accomplished in 19 sections (26.4 per cent). This was exemplified by statements like: "the values and ideals of YCW have become apparent to the members." "goals are adequate to inspire members." "My section realizes the goals of the movement and all are constantly working toward them." "all cooperate towards the attainment of a set goal." "Our section has achieved a very great respect for the ideals of the movement and at present are taking an active interest in
local issues because of their concern for others."

There are five section respondents (6.9 per cent) who felt that their section was just beginning to accomplish something with regard to goals. This feeling was expressed thusly: "Although we have a long way to go before we reach our goal, we are gaining knowledge as we go along." "We are beginning to cause some people to think." "Realization that the goals and ideas of the movement can be realized, is slow in coming." "Our group as a whole is progressing slowly, but we are becoming aware of situations and problems around us." "We are progressing very slowly."

An additional three section leaders (4.2 per cent) indicated that some members of their section attempted to accomplish the goals while others did not. The following are expressions of this idea: "Some members strive to achieve the values, ideals, rules of the movement and really TRY to assist the other single workers in the world and then there are those who are only interested in their own selfish little world and will not volunteer to assist the section with any project, yet they are there to take all the glory when a job is well done." "We seem to have a few people who really understand the Y.C.W. movement, these few truly do comprehend and aim for the goals and possess the loyalty and enthusiasm." "Some of the members do not realize to the full extent the value of Y.C.W. and the possibilities of the movement."
TABLE X
SECTION LEADERS' EVALUATION OF SECTION'S GROUP COHESION

<table>
<thead>
<tr>
<th>Degree of Group Cohesion</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Section has group cohesion</td>
<td>24</td>
<td>33.3</td>
</tr>
<tr>
<td>Section lacks group cohesion</td>
<td>19</td>
<td>26.4</td>
</tr>
<tr>
<td>No answer</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>Answer too vague to evaluate</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Section sometimes lacks group cohesion</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Some members show group cohesion, others do not</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>Totals</td>
<td>72</td>
<td>99.9</td>
</tr>
</tbody>
</table>

Group cohesion was defined as the member's sense of loyalty and enthusiasm. Table X summarizes the section leader's evaluation of his group with reference to group cohesion.

Group cohesion is believed to exist in twenty-four sections (33.3 per cent). It is exhibited by the following sample statements: "The members have a good sense of loyalty and enthusiasm which has been increased by group activities, attending Mass and having meals together, going out after meeting." "In all phases the group is close-knit; completely active and enthusiastic." "Everybody is willing to help every activity that we may have."
"The members have a sense of loyalty and enthusiasm and the group is good." "The individuals in these sections have set and followed through on every action."

The next group of nineteen section leaders (26.4 per cent) indicated that their group did not have group cohesion. This feeling was expressed in the following ways: "The members have no sense of loyalty." "The members do not seem enthused because they feel they cannot see the fruits of their work." "The group's enthusiasm is lacking mainly because there is a definite lack of male leadership." "Members have poor or no enthusiasm for group actions or even group social activities." "We are not overly enthusiastic, I'm afraid. We don't seem to take the movement seriously enough."

Seven sections (9.7 per cent) fluctuate as far as group cohesion is concerned. That is, the section leaders felt they had group cohesion sometimes, and other times not. This idea was expressed in this manner: "Sometimes there is a lack of loyalty toward the group and the values and ideals of the group are not met." "Our group works well together as long as there are plenty of actions planned, once actions lag the group does." "At times we lose enthusiasm but this is expected." "Many times their sense of loyalty and enthusiasm wanders, especially when they compare their abilities and competencies to the action before them."
The last five sections (6.9 per cent) are examples of group where some of the group shows cohesion and others do not. This idea was made clear by statements like: "Some of the members have a sense of loyalty and enthusiasm, the rest are developing it." "The good example or enthusiasm of that 50% will eventually, I hope, rub off on other members."

**TABLE XI**

**ORGANIZATION AND STATUS SYSTEM OF 72 YCW SECTIONS AS EVALUATED BY THEIR LEADERS**

<table>
<thead>
<tr>
<th>Organization and Status System</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No answer</td>
<td>34</td>
<td>47.2</td>
</tr>
<tr>
<td>Satisfactory organization and status system</td>
<td>25</td>
<td>34.7</td>
</tr>
<tr>
<td>Organization and status system not adequately developed</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Evaluation of organization and status system too vague to define</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>Sections loosely organized</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>72</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The system of election, the officers and duties of the elected was the definition given for the terms organization and status system. Table XI depicts the section leaders' evaluation of these terms.
It is important to note first that 34 section leaders (47.2 per cent) gave no answer to this question. Since these terms were explained in the cover letter it seems reasonable to question why this lack of information.

The organization and status system of twenty-five sections (34.7 per cent) was satisfactory according to their leaders. This satisfaction was evident from the following statements: "We elect our officers by secret vote. All the officers perform their special duties and officer's meetings are held periodically." "Officers are organized, work as a group and recognize the responsibilities and duties of their office." "Our officers are elected by nomination and show-of-hand-vote; 3/4% take their office seriously." "The section is well organized and each officer is fulfilling his role efficiently." "Members are very good in organization and status."

An additional seven sections (9.7 per cent) do not have adequately developed organization and status system. This inadequacy is apparent in the following examples: "This organization and status system has been fulfilled although not perfectly." "Problem here seems to be lack of complete knowledge of role of each officer..." "The duties of the officers are not carried through to the best of their ability through the lack of time able to give these duties." "I don't think our group is organized well enough."
The last two sections (2.8 per cent) showed loose organization. This idea was clearly shown in the following statements: "He [the new president] has not had an officer's meeting as yet, so meetings are loose, informal, jump from point to point." "Often it is hard to get truly competent and sincerely interested leaders because many of those who could fill the post don't wish to accept responsibility."

The last of the four elements common to social movements, tactics, can best be analyzed by dividing it into two separate considerations according to the definition found in the cover letter. First, consideration will be given to the policies outlined for attaining goals; and secondly, consideration will be given to policies outlined for increasing membership. This first consideration is tabulated in Table XII below.

Again a large number of no answer items (43 section leaders -- 59.7 per cent) must be pointed out.

Personal contact was stressed as a means for attaining goals by six section leaders (8.3 per cent). This idea was discerned from the following statements: "Personal contact has seemed most effective for results and this is stressed." "A constant and main goal, that of acknowledging our faith in everyday life, is (we hope and rarely know the results) attained through 'example'." "Tactics -- personal contacts and general meetings."
### TABLE XII

**TACTICS FOR ATTAINING GOALS OF 72 RESPONDING YCW SECTIONS**

<table>
<thead>
<tr>
<th>Tactics for Attaining Goals</th>
<th>No. of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No answer</td>
<td>43</td>
<td>59.7</td>
</tr>
<tr>
<td>Answer too vague to be evaluated</td>
<td>7</td>
<td>9.7</td>
</tr>
<tr>
<td>Personal contact stressed</td>
<td>6</td>
<td>8.3</td>
</tr>
<tr>
<td>Lack of tactics</td>
<td>5</td>
<td>6.9</td>
</tr>
<tr>
<td>YCW program booklet used as guide</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>No set policy</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>Spiritual exercises emphasized</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>General parish meeting</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Meetings (on all levels), spiritual exercises, parties and educational forums</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>72</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

An additional five sections (6.9 per cent) lacks tactics. Examples of this lack are found in the following statements: "There are few policies, if any, for attaining the ideal goals of the YCW..." "Tactics...poor because the group couldn't stay together and no real goals were accomplished."
The YCW annual program booklet was specifically referred to by four section leaders (5.6 per cent) as embodying the tactics they used for attaining their goals. The following statements reflect this idea: "We stick to the chapters in the YCW book, and discuss current things such as the elections, further than the book outlines." "For members who might have been in our section 6 months -- 1 year and don't understand the aims and goals of the YCW we have them working on the 'how to start book' [sic]. The people in our section that understand the aims and goals are using 'Breakthrough' [sic]." This writer suppose that more than four YCW groups use the annual program booklet. However for the sake of objectivity it is necessary to state only what if found in the questionnaires. This holds true for the use of personal contact as tactics. Again it is supposed that more groups use this means but only that which appears in the questionnaire is stated here.

Four section leaders (5.6 per cent) stated that their groups had no set policy. In other words the policy varied with each particular group action. Evidence of this is in the following: "Tactics -- These will vary with the group and individual." "Tactics are changed according to need."

The leader of one section stressed spiritual exercises as the means for obtaining goals in his section. In his words:

3Breakthrough is the title of the 1960 program booklet.
"Means -- 1. Retreats, 2. Days of Recollection, 3. Revealing objectively each other's faults (periodically) -- (similar to chapter of faults.)"

Another section leader spoke in terms of general meetings as being his group's tactics. This idea was explained in his statement: "We are becoming an active parish group by running general meetings for the parish as well as parish family dinners."

One section leader's response combines many of the tactics used by other sections. The following quotation indicated this: "Tactics -- meetings on all levels -- national, federation, region, and section -- study weekends -- communication -- retreats -- parties -- dances -- educational forums, etc. -- all to reach young single working people."

Still concerning tactics, consideration is turned here to policies outlined for increasing membership. Table XIII summarizes these policies.

First it should be noted that 47 section leaders (65.3 percent) did not answer this question. This certainly must effect the weight given by the reader to the following evaluations.

In an attempt to increase membership twelve sections (16.7 percent) have used personal contact. This method is pointed out by the following exemplary statements: "We usually make personal contacts with persons we think would like to join YCW."
"To increase our membership, the leader and secretary go to visit these new people and tell them about the movement and invite them to a section meeting." "The most effective method of getting new members is the personal contact method whereby you have everyone bring a friend." "Section has found that personal contact is the most effective means of getting new members."

**TABLE XIII**

TACTICS FOR INCREASING MEMBERSHIP OF 72 RESPONDING YCW SECTIONS

<table>
<thead>
<tr>
<th>Tactics for Increasing Membership</th>
<th>No of Sections</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No answer</td>
<td>47</td>
<td>65.3</td>
</tr>
<tr>
<td>Personal contact</td>
<td>12</td>
<td>16.7</td>
</tr>
<tr>
<td>Answer too vague to be evaluated</td>
<td>9</td>
<td>12.5</td>
</tr>
<tr>
<td>Have not tried to increase membership</td>
<td>2</td>
<td>2.8</td>
</tr>
<tr>
<td>Combination of dances and personal contacts</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>All plans have failed</td>
<td>1</td>
<td>1.4</td>
</tr>
<tr>
<td>Totals</td>
<td>72</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Two sections indicated that they have not attempted to increase membership. The statements embodying this idea are:

"...the matter of increasing membership has never really been discussed and evaluated." "...we haven't really [sic] put forth
any effort to increase our membership."

A combination of section sponsored dances and personal contacting of potential members is used by one section as a means for increasing membership. This section leader states: "We have sponsored dances for the young eligible Catholics in the surrounding area in order to encourage their membership. Also, a member sometimes brings a friend to the meetings and we acquire new members that way."

One section interested in increasing membership has found that all attempts have failed. "Our biggest problem is increasing our membership. We have tried several ways and they all seem to have failed."

Summary. This chapter summarizes the results of a questionnaire which was distributed to 178 section leaders listed with the national office of the YCW in Chicago. Following the second mailing a total of 72 questionnaires (40.4 per cent) were tallied. The results of each question, some of which were multiple response, indicated that:

1) 56 leaders (77.8 per cent) said that members held membership in YCW for from 7 to 24 months -- of these 62.5 per cent belonged to YCW from 13 to 24 months.

2) 47 section leaders (65.3 per cent) said their sections used the ballot system for election of new officers.

3) 27 section leaders (37.5 per cent) indicated that 80-100 per cent of their groups were willing to take over positions as
officers and an additional 23 section leaders (32.0 per cent) showed that 40-50 per cent of their groups were willing to take positions as officers.

4) 44 section leaders (61.1 per cent) noted that their sections obtained new members through members bringing their friends into the section.

5) 69 responses (56.5 per cent) indicated that members had joined YCW for social reasons; 17 responses (13.9 per cent) showed that members joined to do something to change the present condition of the workers; 12 responses (9.8 per cent) pointed out that members joined because YCW is the only religious group in the parish and 14 responses (11.5 per cent) indicated that members joined to belong to a lay apostolic group.

6) 37 leaders (51.4 per cent) indicated members not recognizing problem of the workers in the world today as a reason for the slowed down development of YCW in the U.S.; 37 leaders (51.4 per cent) felt that workers themselves do not recognize their own problem; 14 leaders (47.2 per cent) reported that members belonged to YCW groups "for too short a time"; 27 leaders (37.5 per cent) felt that the clergy are overworked and not available as chaplains; 19 leaders (26.4 per cent) indicated that the national headquarters has little contact with the individual sections; 16 section leaders (22.2 per cent) said that the movement is concentrating on organization and not on growth; 15 section leaders (20.8 per cent) pointed out that sectional
members are unwilling to take over positions on higher levels in the organization; 11 section leaders (15.3 per cent) felt that clergy are not in favor of YCW's development; and 10 section leaders (13.9 per cent) said that YCW is not well enough organized in the U.S.

7) the primary purpose for a YCW group's existence is to bring workers to the awareness of their own problem according to 28 section leaders (38.9 per cent), for 22 section leaders (30.6 per cent) the primary purpose is to apply Christian principles to their own environment, and 18 section leaders (25.0 per cent) the primary purpose is to bring members closer to God.

8) with regard to goals, 24 section leaders (33.3 per cent) felt their section was not accomplishing their goals, 19 section leaders (26.4 per cent) indicated their goals were accomplished or being accomplished, 5 section leaders (6.9 per cent) said their sections were just beginning to accomplish goals and 3 section leaders (4.2 per cent) felt that some members of their section were accomplishing the goals, and others were not; with regard to group cohesion, 24 section leaders (33.3 per cent) said their section had group cohesion, 19 leaders (26.4 per cent) pointed out that their group lacked group cohesion, 7 leaders (9.7 per cent) felt their sections sometimes lacked group cohesion, and 5 leaders (6.9 per cent) said some members show group cohesion, and others do not; with regard to organization and status system, 25 section leaders (34.7 per cent) had a
satisfactory organization and status system, 7 additional leaders (9.7 per cent) said organization and status system is not adequately developed, and 2 leaders indicated that their section was loosely organized; and lastly, with regard to tactics, 6 sections (8.3 per cent) used personal contact as a means for obtaining goals, 5 sections (6.9 per cent) lack tactics for obtaining goals, 4 sections (5.6 per cent) adhered to the annual YCW program booklet, 4 sections (5.6 per cent) had no set policy, 1 section (1.4 per cent) stressed spiritual exercises, 1 section combined meetings, spiritual exercises, parties and educational forums; and finally, tactics as manifested in the policy for increasing membership, 12 sections (16.7 per cent) use personal contact, 2 sections (2.8 per cent) have never attempted to increase membership, 1 section (1.4 per cent) combines dances and personal contacting, and 1 section indicated that all attempts had failed.
CHAPTER VI
EVALUATION AND CONCLUSIONS

Social Movements Cause Social Change. Contained within Chapter I is an analysis of the definition of a social movement according to Rudolf Heberle, Robert Carl Schmid, Thomas H. Greer, and C. Wendell King. Each of these definitions agrees that an element of proposed social change is necessary in order to have a social movement. Therefore it can be seen that a social movement by definition causes, to some degree, social change.

Definition of Social Movement Related to YCW. This thesis is the case study of a social movement: The Young Christian Workers in the United States. Adopting C. Wendell King's definition of a social movement -- "...a group venture extending beyond a local community or a single event and involving a systematic effort to inaugurate changes in thought, behavior and social relationships"¹ -- the writer has attempted to present a descriptive analysis of YCW in light of this definition. YCW is

¹King, p. 27.
an attempt at a group venture as evidenced by the 250 known
groups existing in 41 cities in the United States. Secondly, the
very fact that YCW exists in more than one state is proof that
it extends beyond a local community and is not a single event.
Thirdly, a social movement must be a systematic effort. Within
YCW the systematic effort involves two types of organization:
1) there is the system adapted by Cardijn from St. Thomas
Aquinas' device for arriving at a prudent action. Cardijn's
inquiry method (observe, judge, act), is used by every YCW
member as a system for evaluating society; 2) there is the
bureaucratic organization of YCW. As explained in Chapter III
of this thesis this organization is on three levels: 1) the
local section within the parish called the leader's group --
complete with officers, 2) the federation, consisting of a
number of leader's groups -- again complete with another group
of officers, and 3) the national organization made up of a group
of full-time members who fill positions as national officers
(president, vice-president, secretary, treasurer, publication
secretary, newspaper editor, training course directors, and
national organizers). This tri-partite organization is evidence
that YCW is a systematic effort.

The last element within King's definition of a social move-
ment is that the effort is to inaugurate changes in thought, be-
havior, and social relationships. Social change in itself has
been defined as any variation, modification, or fluctuation in any social behavior, structure, institution, process or form. This thesis has adopted the definition that YCW is a Catholic Action movement dedicated to educating, serving and representing young working men and women in an effort to enable them to Christianize their lives and their working environment. To Christianize means to apply Christian principles in an environment where they are lacking. This means displacing old principles, institutions and in some cases patterns of living. This is indeed change.

The above, therefore, shows that YCW fits King's definition of a social movement. YCW is a social movement structured to cause social change.

This fact, that YCW is a social movement, is further evidenced by the fact that it contains the five elements peculiar to social movements according to King. These five elements\(^2\) are goals, ideology (the values, ideals, rules of the movements), group cohesion (the member's sense of loyalty and enthusiasm), organization and status system (the system of election, offices and duties of the elected), and tactics (the policies outlined

\(^2\)It is to be noted that in the cover letter that accompanied the questionnaire (see Appendix) goals and ideology were treated as one item. This was done so as to avoid making the section leaders make the fine distinction between them.
for attaining goals, increasing membership).

The degree to which these elements are present was judged by the section leaders.

First, goals refer to the objectives toward which any movement may direct its activities. YCW was founded ultimately to Christianize the worker's world. It therefore has a goal.

Secondly, the ideology of a social movement encompasses all the values, ideals, rules and ideas making up the movement. The ideology of the YCW is contained within the National Platform of the Young Christian Workers which is published annually by the national office of the YCW. The 1960 platform covers the seven areas of concentration for that year's social inquiry program. The ideology as it appears in the platform is in great detail but can be summarized as follows: 1) economic life -- "We recognize that the purpose of economic life is to supply enough of created things to meet the needs of all people and each person in the world."3 (The summary then contains a summary of the principles of economic life as delineated in Rerum novarum.) 2) politics -- "Ours is a system of government designed to protect the rights of individuals and minorities, to promote the welfare of all as well as to maintain institu-

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tions through which the people can themselves act for their own protection and welfare. We deem this system to be in keeping with the dignity of man as a creature of God and therefore a good system of government."

3) race relations -- "We believe that God has given every man an equal 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." 5)

4) marriage -- "The purpose of Christian marriage is the mutual sanctification of the partners and the procreation and education of children." 6)

5) leisure -- "Because the use of leisure by individuals can have important consequences for society as a whole, all responsible members of our society should examine critically the quality of American leisure." 7)

6) parish life -- "We believe that a basic truth about the parish is that the congregation of the priests and faithful should be Christ in the neighborhoods; teaching; serving, and training apostles so that our Lord may be the life of all souls." 8)

7) international life--

4Ibid., p. 3.
5Ibid., p. 5.
6Ibid., p. 7.
7Ibid., p. 9.
8Ibid., p. 11.
"We recognize that there is an essential unity in the family of man; that God is the Creator of each man; (that Christ died to redeem all men and that He desires the eternal unity of all men with Him in His Mystical Body.)"9

The third element is a degree of group cohesion. Group cohesion is present when within the group there is a sense of loyalty and a consciousness of kind. This comes when all the members of a social movement share an enthusiasm for the aims, values, and ideals of the group. That is, when all the members of the group want what the group wants and are willing to sacrifice time, ability, etc., with unanimity, then the social movement has group cohesion. YCW was founded on this premise. Cardijn's own words relate this feeling of group cohesion on which the movement is founded: "The Y.C.W. is precisely this: a movement of young workers who, in and by and with young workers in and by all the acts of their daily lives, form each other, support each other, help each other, love each other, and together prepare themselves for their future."10

King's fourth element is organization and status system. This consists in the patterns of relationships that exist be-

9Ibid., p. 13.
10Cardijn, pp. 64-65.
between the members of the group. It concerns what is thought of as the bureaucratic set-up, that is, the number of officers, a system established for the election of these officers and a definite relationship between aspiring members and full-fledged members or between officers and full-fledged members. This organization and status system is described in detail in Chapter III of this thesis.

The last of King's five elements is tactics. Tactics includes the activities and policies of the movement directed at the "outside world". In actuality it is intended that the social inquiry of the sectional group, grow into actions encompassing an outside group. That is, the section first observes the society (economic or general) and tries to find situations that exist in that society that are not in line with Christian principles. The section then proceeds to judge what Christ would do if he were here and faced the same problem (in other words the members try to decide what is the best course of action to follow in light of Christian principles). The members then act. They do something to change the existing situation. YCW's tactics is to adapt Christian principles to any situation they encounter.

From the above it can be seen that YCW meets the theoretical description of a social movement. Since social movements by definition cause social change, YCW should cause social
change. Chapter IV of this thesis shows how YCW is theoretically organized to do precisely this -- cause individual and group social change. Therefore, at least in theory, YCW is a social movement because it contains the elements necessary to be a social movement and because it attempts to cause social change.

This last statement verifies the first hypothesis on which this thesis is based. That is, this thesis shows that 1) YCW contains the elements of a social movement, and 2) YCW is structured to cause social change.

One question remains before leaving this point -- the thesis has shown that YCW meets the theoretical description of a social movement because it (in theory) possesses the elements of a social movement. To what extent are these characteristics possessed by YCW in the United States today?

In answering this question this thesis shows, first, that the goal of YCW is to Christianize the worker's world. Questionnaires were sent to 178 section leaders throughout the United States. In reply to a question asking the goal of YCW, 22 section leaders (30.6 per cent) of the 72 responding section leaders, repeated the goal stated by the national YCW. Therefore two-thirds of the YCW sections in the U.S. lack understanding of the goals of the movement.

In addition to this the results of the questionnaire show that 24 sections (33.3 per cent) are not accomplishing the goals.
Nineteen sections (26.4 per cent) are accomplishing goals. If this figure is added to the 5 sections (16.9 per cent) just beginning to accomplish their goals, the total would be 33.3 per cent accomplishing goals. One-third of the sections lack in accomplishing the goals of YCW.

The thesis further shows that 24 sections (33.3 per cent) have group cohesion. Nineteen sections (26.4 per cent) do not have group cohesion, 7 sections (9.7 per cent) sometimes lack group cohesion and 5 sections (6.9 per cent) give evidence of some members showing group cohesion, others not. One-third of the sections lack group cohesion.

The results of the questionnaire further indicate that YCW in the United States has no set system for elections despite the fact that 47 sections (65.3 per cent) use the ballot system.

Twenty-five sections (34.7 per cent) have satisfactory organization and status systems. An additional 7 sections (9.7 per cent) have not developed organization nor status system.

Thirty-four sections (47.2 per cent) gave no answer as to their organization and status system.

The results of the questionnaires showed that there is great variety and no set pattern in tactics for attaining goals. Six sections (8.3 per cent) use personal contact, 4 sections (5.6 per cent) use YCW annual program booklet, 1 section
stresses spiritual exercises, 1 section organizes general meetings, 1 section combines spiritual exercises with general meetings, 5 sections (6.9 per cent) lack tactics, 4 sections (5.6 per cent) have no policy and 43 sections (59.7 per cent) gave no answer. Again attention must be drawn to the high percentage of no answer items.

Conflict between the information that appears in Table VII and Table XV indicates that there is not a clear understanding among the sections as to their manner of recruitment or tactics for increasing membership. Table VII is a summary of the answers to the question: "How are new members brought into the group?". This table shows that 44 sections (61.1 per cent) said that new members are brought into their group by personal contact and an additional 16 sections (22.2 per cent) brought new members into their group by giving membership parties, dances or social in the parishes, by contacting graduating high school seniors, by publicizing the group through other parish religious organizations, and by conducting parish surveys on working people. If these two figures are combined, a total of 60 sections (83.3 per cent) bring new members in through personal conduct.

Statistics enumerated in Table XV show that 12 sections (16.7 per cent) indicated that they use personal contact for increasing membership. An additional 1 section used dances and
personal conduct and 47 sections (65.3 per cent) gave no answer concerning tactics for increasing membership.

Therefore, this thesis indicates that two-thirds of the YCW sections in the U.S. lack understanding of the goals of the movement; one-third lack in accomplishing goals; one-third lack group cohesion; there is no set system for election of officers; there are no set tactics for attaining goals; and no set tactics for increasing membership.

Areas for Further Research. Social movements are certainly an area in need of research. Some of these areas can be made known to the reader. First is the question of why individuals join social movements and what attracts them to movements? The understanding of these two factors are now theoretical. Charismatic leadership is only one aspect of the problem and it too is an area in need of investigation.

The specific area studied by this writer opens many areas of inquiry: 1) the specific definition of each role within the movement; 2) the division of labor; 3) the relationships between roles, particularly on the national level; 4) the degree of understanding of the goals and ideology of the movement possessed by the members; 5) status distinctions between leaders and followers; and 6) definition of special responsibilities, obligations, rights and powers of each role within the movement.

Those things keeping the movement from developing could
easily point to areas for further research. The relationship of the layman and the Church in modern day living -- is the Church failing the youth? The questionnaire pointed out that 22.2 percent of the leaders indicated that their members joined because there was no other group for young people in their parish. Further research could also indicate if the clergy are not in favor of YCW or Catholic Action group in general; if chaplains of groups are stifling their growth; if the clergy are not available to be chaplains; if there is no real contact between the sections and the national office; if members are lax and apathetic; if YCW lacks leaders; if members join just to have fun; if members are so wrapped up in their own development spiritually, that they have no time for social action; if members lack knowledge of the purpose and method of YCW; if organizers alienate members; if members leave too soon or if there is need for a more organized orientation program. This certainly is a fertile area for future research.

The question most in need of an answer is whether or not YCW as now structured is needed in the U.S. Are the conditions that existed and still do exist in Europe repeated in the U.S. so that the same movement does answer the U.S. need? Are unions adequately handling in the U.S. the problem that the European movement was organized to counteract? Has YCW adapted itself to the real need of the workers in the U.S.? These are all questions that need to be answered.
Summary. YCW is a social movement because it is a group venture extending beyond a local community and involving a systematic effort to inaugurate changes in thought, behavior, and social relationships. According to King, as a social movement YCW must possess five elements -- goals, ideology, group cohesion, organization and status system, and tactics.

The thesis shows that YCW does possess these elements theoretically. The question is raised as to whether YCW does possess these elements in reality. This question is raised because the thesis indicates that two-thirds of the YCW sections in the U.S. lack understanding of the goals of the movement; one-third lack in accomplishing goals; one-third lack group cohesion; there is no set system for election of officers; there are no set tactics for attaining policy; and no set tactics for increasing membership.

The thesis concludes with indication of areas for further research.
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C. UNPUBLISHED MATERIALS


ATTENTION: SECTION LEADER

Dear YCW Section Leader:

Is YCW functioning as effectively as possible? If the organization is a success, can this success be exploited to further the movement's purposes? If the organization can be improved, where is the present weakness?

For a true and complete picture of the YCW movement, you are being asked to fill out the enclosed questionnaire prepared as part of my Loyola University of Chicago M.A. (Sociology) thesis, A Case Study of a Social Movement: The Young Christian Workers in the United States. The questionnaire carefully covers all elements common to social movements:

--the values, ideals, rules of the movement (goals, ideology)

--the members' sense of loyalty and enthusiasm (group cohesion)

--the system of election, offices and duties of the elected (organization and status system)
--the policies outlined for attaining goals, increasing membership (tactics)

You, as a section leader, know your individual area. It is therefore vital that you complete and return the questionnaire so that a true and complete picture of YCW's success or failure, strengths and weaknesses, can be obtained.

Will you please complete the questionnaire and return it in the stamped, self-addressed envelope now? Thank you very much for your cooperation.

Sincerely,

Diane Bayer
JANUARY 31, 1961*

PLEASE DO NOT PUT YOUR NAME ON THIS PAPER.

THE PAPER IS MEANT TO BE ANONYMOUS.

PLEASE BE CANDID IN YOUR REMARKS.

THE THINGS THAT HAVE ENCOURAGED AND/OR DISCOURAGED THE GROWTH OF THE YCW IN THE UNITED STATES TODAY.

1. What is the average length of time the members of your section have belonged to the YCW group? Please check one of the following:

- 1 - 6 months
- 7 - 12 months
- 13 - 18 months
- 19 - 24 months
- over 24 months (please indicate how many months)

2. How are candidates chosen for office on the sectional level? Please check one of the following:

- a. the person who is willing to take the job is automatically given the job
- b. the ballot system is used -- that is, nominations are given and then a secret vote follows on the nominees
- c. nominations are followed by a show of hands or an oral yes or no
- d. any other method? Please explain in detail below:

*On the copies of the questionnaire that was sent to the section leaders no question was split from page to page. The difference is caused by a change in type.
3. In your opinion, what percentage of the group is willing to take on these jobs as officers? Please check one of the following:

   - a. 10%
   - b. 20%
   - c. 30%
   - d. 40%
   - e. 50%
   - f. 60%
   - g. 70%
   - h. 80%
   - i. 90%
   - j. 100%

4. How are new members brought into the groups? Please check those of the following that you think pertain to your group:

   - a. annual parish membership drive is carried on
   - b. members bring their friends into the group
   - c. both of the above
   - d. any other method? Please explain below.

   ____________________________________________
   ____________________________________________
   ____________________________________________

5. What do you think was the principal reason why the members of your section joined the group? Please check one of the following:

   - a. for social reasons, to meet people their own age
   - b. they felt that something should be done to change the present condition of the worker
   - c. their friends belonged so they joined
   - d. they had nothing else to do evenings and thought they would enjoy the group
e. it is the only religious group for young people in the parish and they felt they wanted to belong to a religious group

f. some other reason? Please list the additional reason or reasons below:

------------------------------------------------------------------------------------------------------------------

A. In your opinion, has YCW reached the maximum of its development in the United States today? Check one of the following:

___ no

___ yes

B. If no is checked above, then please answer the following question:

Which of the reasons listed below would you consider are slowing down this development? You may check more than one of the following:

___ a. members belong to group for too short a time to become really interested

___ b. members do not recognize the problem of the workers in the world today

___ c. the workers themselves do not recognize their own problems

___ d. the clergy in the U.S. is not in favor of the development of the YCW in the U.S.

___ e. because the clergy is already overworked, they are not available to be chaplains of groups

___ f. chaplains do not attend YCW sectional meetings
8. What do you think is the primary purpose for a YCW group's existence?

9. How well do you think your section is achieving this purpose? Please explain in detail as far as possible including the elements of a social movement -- (1) goals, ideology, (2) group cohesion, (3) organization and status system and (4) tactics. For your convenience these are explained in the cover letter. Use as much space as you need.
The thesis submitted by Diane Bayer has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

Jan. 18, 1962

Signature of Adviser