1956

Sociology Courses in the High Schools of the Archdiocese of Chicago, 1955-56

Jacob Kalayil
Loyola University Chicago

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SOCIOLOGY COURSES IN THE HIGH SCHOOLS OF THE
ARCHDIOCESE OF CHICAGO, 1955-1956

by

Reverend Jacob Kalayil

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 in Sociology

June
1956
LIFE

Jacob Kalayil was born in Pothy, a small village in Travancore-Cochin State, India, on June 23, 1911.

He was graduated from Sacred Heart Mount High School, Kottayam, India, in March, 1931. In the same year he entered the Minor Seminary at Kottayam in preparation for studies for the priesthood. After two years of study of Latin and Aramaic, he was accepted in the Pontifical Athenaeum, Kandy, Ceylon, to continue his ecclesiastical studies. In 1936 he received the Licentiate in Philosophy with distinction. On August 24, 1940, he was ordained priest. He also received his Licentiate in Sacred Theology with distinction in the same year.

Returning to his home diocese of Kottayam, he entered St. Joseph's College, Thiruchirapalli, where he received his Bachelor of Arts degree, majoring in economics, in 1943. Then he taught at Sacred Heart Mount High School for two years. For the next three years he taught theology at Indian Missionary Society, Benaras, India. Returning to his diocese he served as the Diocesan Director of Catholic Action and the Rector of the Diocesan Minor Seminary at
Kottayam until 1953.

In September, 1953, he enrolled at De Paul University, Chicago, and received the degree of Master of Education in February, 1955.

The author then entered Loyola University of Chicago to pursue graduate studies in sociology.
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</tbody>
</table>
CHAPTER I

INTRODUCTION

The purpose of this study is to make a survey of the courses of sociology offered in high schools of the Archdiocese of Chicago. Specifically, it seeks to discover their contents, objectives, and the manner of directing the learning situations.

Speaking of sociology we are reminded of Chesterton's remark: "Sociology is not a science, bad or good; but it is a morality; and one that is mostly bad."\(^1\) The "mores" concept, for instance, of the contemporary sociologists who follow William Graham Sumner might very well bring to light what Chesterton meant by his admonitory observation. For, according to this "mores" concept, there are no abiding and divinely sanctioned moral standards, but only changing customs. This school of sociology studies social activities by positive methods which were developed by men tenaciously convinced that there is no free will, that the supernatural is a myth, and that

there is no absolute standard of morality. The result of such a biased study is a "comprehensive philosophy of life, cast in novel categories expressed in a new terminology, but based on evolutionary and materialistic assumptions, and plainly subversive of everything that the average Christian considers vital to morality both in theory and in practice." And it may be added here that the influence of this school in the United States is much too significant to be ignored.

SOCIOLOGY--ITS MEANING

This situation makes it imperative on our part to clarify the sense in which we are using the term "sociology," which was coined by Comte in 1838. Obviously, we reject the positivist's restrictive meaning of the term. To us it means more. In the words of Seligman, "sociology is an endeavor to lay bare the foundations of all living together, to elucidate the laws which lie at the basis of social intercourse. Far deeper than the economic or the legal or the political relations are those which govern human association in general. Sociology is the social science par excellence."

The one primary function of sociology, in other words, is to explain society with all its backgrounds and its interrelationships of men and environment, as H. W. Odum would contend. Whereas the other social sciences study particular aspects of society, sociology studies society in its most general aspects and attempts to arrive at broad generalizations applicable to all human group activities. Here we might quote Father Furfey's definition of sociology as conveying the idea we have been trying to elucidate, although it is not our intention to attempt any discussion or evaluation of definitions of sociology according to various authors. Furfey defines sociology as the "science which seeks the broadest possible generalizations applicable to society in its structural and functional aspects."  

The facts about man and his society which the sociologist seeks to observe, to classify, and to interpret—the positive or factual domain of sociology—is a neutral terrain. But as Hankins points out, in the actual interpretation of this neutral content we find two trends. "These may be variously designated as the Theological, the Supernatural, the Indeterministic, or the Creationist view, as over against the Scientific, the Naturalistic, the Deter-
ministic, or the Evolutionary. Every phenomenon in nature is explained in one way or the other, and every type of philosophy is reducible to one or the other viewpoint."

The latter viewpoint, being obviously materialistic, is to be avoided in our interpretation of all human group activities, because it fails to view the human life from its rich historical background of divine revelation that actually animated and shaped the social life down the centuries. By their exclusion and suppression of these historical facts, the opposed philosophies are divorced from reality and can only present a distorted picture in their final findings. Referring to the present state of American sociology, Professor Shils of the University of Chicago observes that the materialist positivism which it follows has resulted in a "vast disorder" and a "preoccupation with the trivial." He contends that mere appreciation of, and skill in the use of, techniques of accurate observation, recording, and codification will not make sociology a science. A sense of what is important and a moral and political philosophy as a guide in the selection of problems, are

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needed to elevate it to the status of science.9

It stands to reason, then, that in our study of the society in its functional and structural aspects, the philosophy and the theology of history which animate the Catholic social doctrine must serve as our guide. It is in this sense that we use the term "sociology" in the present study. As Luigi Sturzo says, "True sociology is the science of society in its concrete existence and in its historical development. If the supernatural is a historical and social fact, it must fall within the field of sociological investigation."10 "History . . . attests the supernatural fact as existing and inscribed in the human process."11 Or again as Furfey asserts: "To deny the supernatural is to deny the most important order of facts which pertain to society. A theory of society which neglects the supernatural is necessarily partial and unrealistic."12

SOCIOMETRY AND SOCIAL STUDIES

In this connection a word about the place of sociology in the group of what is usually called "social studies" seems to be neces-

9Ibid., p. 64.


11Ibid., p. 6.

12Furfey, The Mystery of Iniquity, p. 72.
The term "social studies" for the high-school curriculum has been in use since 1905. Social studies are those portions of the social sciences which have been selected for instructional purposes at the high-school level. They normally include history, sociology, civics, economics, and geography. Of these, history and sociology pretend to embrace the entire range of the living process of human society on earth, whereas the last three study particular aspects only.

Discussing the meaning of sociology, it was brought out that the primary function of sociology is to explain society with all its backgrounds and its interrelationships of men and environment. This all-inclusive nature of sociology may explain the tendency of some respondents to include any or all the social studies subjects under the title of sociology, as will be seen in the course of our investigation.

**SOCIOMETRY AND RELIGION**

In 1938 His Holiness Pope Pius XI exhorted the American hierarchy to "guard the natural and supernatural heritage of mankind;"

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this is to be accomplished by means of a "special attention to the social sciences."\textsuperscript{15} This papal directive was written in view of the problems affecting modern society, which resulted from the disregard of the principles of justice and charity contained in the teaching of the Catholic Church. In answer to this papal mandate, an effort to "make the spiritual and the temporal one beautiful, composite whole"\textsuperscript{16} has been launched under the leadership of The Catholic University of America.

This has brought the social sciences into the closest relationship with religion in the secondary school curriculum. This fact in the history of Catholic education of this country should also be borne in mind in treating the courses of sociology in the present study.

\textbf{HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO}

In the school system of the Archdiocese of Chicago, four categories of schools may be seen. These are the schools conducted by religious groups, parochial schools, institutional schools, and central schools.

Originally the first two categories, the schools conducted by religious groups and the parochial schools, were established as


\textsuperscript{16}Ibid., p. 43.
independent institutions according to the needs of the time and place, as well as the availability of agencies. In the course of time a type of institutional school was also found to be necessary. In this category, we find schools for dependent children, protective schools for delinquents, and adult evening schools. In 1921 Archbishop Mundelein proposed the organization of a chain of central high schools. This was to provide adequate facilities on the secondary level for thousands of pupils who were graduated from the elementary schools each year. These high schools are ordinarily conducted by religious groups. 17

These four kinds of schools are not organized into a strict diocesan system. The Archdiocesan Superintendent, who has authority over all these schools, has delegated the responsibility of administration, inspection, and supervision to the respective teaching communities and pastors. This apparent lack of organization into a diocesan system is made up by other provisions. In 1944 the principals of boys' high schools organized the Chicago Archdiocesan Boys High School Principals' Association for discussing matters of common educational interest. Being encouraged by the success of this organization, the Chicago Archdiocesan Girls High School

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Principals' Association was soon formed. These associations work under approved constitutions and the members of each group meet at regular intervals during the year in addition to one joint session held annually. The purpose of these organizations obviously is to coordinate the individual efforts of the various high schools with a view toward solving problems of administration, curriculum, activity program, and accrediting agencies. This has helped bring the independent schools into a homogeneous pattern, at least regarding the broader issues.

The criteria set up by the North Central Association of Colleges and Secondary Schools and the State Office of the Superintendent of Public Instruction for accreditation have also led to the growth and maintenance of some uniformity in the working of these schools. 18

So in this investigation the writer does not propose to treat the different categories of schools mentioned above separately. However, for the sake of discovering trends and differences, if any, we shall treat the boys' schools, coeducational schools, and the girls' schools as separate groups.

According to the report of the Catholic schools of the Archdiocese for the year 1954-55, prepared by the Archdiocesan

18 Ibid., pp. 347-356.
Superintendent of Schools, there are eighty-nine high schools. Of these ten are commercial schools with two or three years of study at the high-school level, one is a technical school, and one is an industrial school. These schools have no sociology courses as such in their curriculum, and besides they constitute a pattern of their own. This restricts the field of investigation to the remaining seventy-seven schools which fall under the ordinary category of high schools.

THE PROCEDURE

Being a foreigner and as such not too familiar with the school system of the Archdiocese of Chicago, the writer was obliged to make a preliminary inquiry of all the schools in question to learn if any sociology is included in their curriculum. To the postcard inquiry sent out to seventy-seven high schools, sixty-four schools, about 83 per cent, answered. Of those answering, fifty-two schools claim that they offer sociology courses; but the titles of their courses reveal that thirty-one actually have specific titles that can be considered as sociology, the rest being differently titled. This explains why in the questionnaire formally sent the writer was obliged to word the opening question: "What is the title of your sociology course?"19

19 See questionnaire on page 12 of this thesis.
Also, as it became evident from this preliminary questionnaire that the sociology courses are given only in junior and senior classes, this researcher restricted the query to these two classes. The questionnaire consisting of ten questions was then sent to the principals of all the seventy-seven high schools under investigation with the following letter:

Dear Principal,

In partial fulfillment of the requirements of my Master's degree at Loyola University, Chicago, I am making a study of the courses of sociology offered in the high schools of the Archdiocese of Chicago.

I would be very much obliged if you could kindly help me with the answers of the enclosed questionnaire, at your earliest convenience.

Thanking you, I am

Sincerely yours,

A copy of the questionnaire is given on page 12.

The next step taken was one of intensive observation of fifteen schools judged to be representative from three groups of Boys' Schools, Girls' Schools, and the Coeducational Schools. This observation was made with the classes under way in order to gain a more precise understanding of how the teaching situation is actually directed. This gave an opportunity of acquiring a direct acquaintance with the field, as well as recording the comments of both the teacher and the taught regarding the courses under discussion.
QUESTIONNAIRE ON THE COURSES OF SOCIOLOGY
OFFERED IN THE HIGH SCHOOLS OF THE
ARCHDIOCESE OF CHICAGO

Principal
School
Address

Please fill in correct answers

1. What is the title of your sociology course?
   National problems _____, sociology _____, social problems _____,
others (specify) _____

2. Is it elective? _____ required? _____

3. Indicate the total number of students in the junior and senior
classes _____

4. Indicate the number of students taking the course of sociology
   if elective _____

5. Which basic textbook or textbooks do you use in your course?
   Author title publisher date of publication

6. What supplementary texts or references do you use in your course?
   Author title publisher date of publication

7. If you teach the encyclicals as such, which ones do you teach?
   Author title specify whether simplified, outline, or direct translation

8. What devices do you use to facilitate your teaching?
   (Audio-visual aids; movies, slides; bulletin board materials;
field trips; community services) If possible, please specify by
name; any comment as to their worth would be appreciated.

9. What is your general and specific aim and objective in teaching
   the high school sociology course?

10. Please indicate your course content or outline of the high school
    sociology course.
At this stage an inquiry into the academic qualifications of the sociology teachers became unavoidable. Hence that too was attempted.

Finally, it is the writer's intention to evaluate an important tool of the classroom, the textbook, because of its influence in the classroom and later. This appears in the appendix and completes the picture.
CHAPTER II

QUESTIONNAIRE FINDINGS

In order to ascertain the contents, objectives, textbooks, manner of directing the learning situations, and other relevant factors regarding the courses of sociology in the high schools of the Archdiocese of Chicago, a questionnaire covering these factors was sent out to seventy-seven high schools. Sixty-three schools (or 82 per cent) returned answers; the remaining fourteen schools were contacted by telephone for their answers.

The findings are recorded here in the order the questions were arranged on the questionnaire:

1. Course titles. Of the seventy-seven high schools reporting, sixty-two (81 per cent) claim to offer sociology courses. However, only thirty-five schools (56 per cent) title their course as sociology offerings. The remaining schools have chosen to use different titles often suggestive of the textbooks they follow.

In six cases the name of the textbook used and the title of the course are the same. One school made the following remark: "We
have no course called sociology. Aspects of sociology are covered in History (4 years, Ancient, Medieval, Modern, American), Civics (U. S. Government), Religion (Quest for Happiness Series)."

TABLE I

SOCIOLOGY COURSE TITLES TAUGHT IN SIXTY-TWO HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Title of Course</th>
<th>Number of Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Sociology&quot;</td>
<td>35</td>
</tr>
<tr>
<td>&quot;Social Problems&quot;</td>
<td>9</td>
</tr>
<tr>
<td>&quot;National Problems&quot;</td>
<td>7</td>
</tr>
<tr>
<td>&quot;Problems in American Democracy&quot;</td>
<td>3</td>
</tr>
<tr>
<td>&quot;Problems and Opportunities in a Democracy&quot;</td>
<td>3</td>
</tr>
<tr>
<td>&quot;Christian Family Living&quot;</td>
<td>1</td>
</tr>
<tr>
<td>&quot;Current Social Problems&quot;</td>
<td>1</td>
</tr>
<tr>
<td>&quot;Christian Principles and National Problems&quot;</td>
<td>1</td>
</tr>
<tr>
<td>&quot;Modern Problems&quot;</td>
<td>1</td>
</tr>
<tr>
<td>&quot;Sound Social Living&quot;</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>62</strong></td>
</tr>
</tbody>
</table>

This claim of teaching sociology, we might add here, regardless of the actual title of the course, may be considered as the result of trying "to guard the natural and supernatural heritage of mankind" by means of a "special attention to the social sciences."
in accordance with the papal directive of 1938.¹

2. Elective or required. Thirty-four schools, 55 per cent, of those sixty-two schools that teach sociology make it a required course, and the remaining twenty-eight schools consider it as an elective. Of those having it as a requirement, eighteen schools make it so only for the seniors; for the remaining fourteen schools, it is binding on both the seniors as well as the juniors. In schools where it is an elective subject, 29 per cent of the eligible students take it.

3. Textbooks. Table II gives a complete list of basic textbooks in use in the Archdiocesan high schools. Cronin's Problems and Opportunities in a Democracy is being used in twenty-four schools, about 39 per cent. Ross's two books, Sound Social Living and Sociology and Social Problems are used in twelve and nine schools, respectively. Seven schools use Ostheimer and Delaney's Christian Principles and National Problems. Ross and Kilzer's American Democracy is the text for three other schools. There are five other books used as textbooks in different schools. Two schools did not report on this point.

4. Supplementary Texts and References. Nine schools report having no supplementary texts, and three others state that class

¹See page 6 of this thesis.
<table>
<thead>
<tr>
<th>Name of Books</th>
<th>Total Number of Schools</th>
<th>Boys' Schools</th>
<th>Girls' Schools</th>
<th>Coeducational Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cronin, Rev. John F., <em>Problems and Opportunities in a Democracy</em></td>
<td>24</td>
<td>8</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Ross, Eva J., <em>Sound Social Living</em></td>
<td>12</td>
<td>1</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Ross, Eva J., <em>Sociology and Social Problems</em></td>
<td>9</td>
<td>2</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Ostheimer, Rev. Anthony L., and Delaney, Rev. John P., <em>Christian Principles and National Problems</em></td>
<td>7</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Ross, Eva J., and Kilzer, Rev. Ernest F., <em>American Democracy</em></td>
<td>3</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>O'Brien, Sister Mary Consilia, <em>Catholic Sociology</em></td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Reinow, Robert, <em>American Problems Today</em></td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Bogardus, Emory S., and Lewis, Robert H., <em>Social Life and Personality</em></td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Annetta, Sister, <em>Growth in Christian Family Living</em></td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>
TABLE II (continued)

TEXTBOOKS USED IN SOCIOLOGY COURSES LISTED AS SOCIOLOGY IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Name of books</th>
<th>Total number of books</th>
<th>Number of boys' educational schools</th>
<th>Number of girls' educational schools</th>
<th>Number of coeducational schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schmiedeler, Rev. Edgar, Marriage and the Family</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>No textbooks reported</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>62</td>
<td>14</td>
<td>36</td>
<td>12</td>
</tr>
</tbody>
</table>
reports based on appropriate books are assigned to students regularly. Cronin's *Problems and Opportunities in a Democracy* is listed as a supplementary text by eight schools; Ross's *Sound Social Living*, by nine schools; and Ostheimer and Delaney's *Christian Principles and National Problems*, by six. Others of less frequent incidence may be seen from the complete list of supplementary texts and references in Table III.

As can be seen from the complete lists of basic and supplementary textbooks, Cronin's *Problems and Opportunities in a Democracy* is listed as a supplementary text by eight schools; Ross's *Sound Social Living*, by nine schools; and Ostheimer and Delaney's *Christian Principles and National Problems*, by six. Others of less frequent incidence may be seen from the complete list of supplementary texts and references in Table III.

As can be seen from the complete lists of basic and supplementary textbooks, Cronin's *Problems and Opportunities in a Democracy* has found acceptance in thirty-two schools out of sixty-two reporting, which is about 52 per cent. Next is *Sound Social Living* of Ross in twenty-one schools, or 34 per cent. Third is *Christian Principles and National Problems* by Ostheimer and Delaney. It is used in 14 schools, or 23 per cent.

5. Encyclicals. The findings regarding the query on the encyclicals may be summarized as follows: 53 schools, a percentage of
TABLE III
SUPPLEMENTARY TEXTS AND REFERENCES USED FOR THE SOCIOLOGY COURSES IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Textbooks</th>
<th>Total number of schools</th>
<th>Number of boys' schools</th>
<th>Number of girls' schools</th>
<th>Number of coeducational schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ross, Eva J., Sound Social Living</td>
<td>9</td>
<td>0</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Cronin, Rev. John F., Problems and Opportunities in a Democracy</td>
<td>8</td>
<td>2</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Ostheimer, Rev. Anthony L., Christian Principles and National Problems</td>
<td>7</td>
<td>0</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Cronin, Rev. John F., Catholic Social Principles</td>
<td>3</td>
<td>0</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Hass, Most Rev. Francis, Man and Society</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Mihanovich, Clement S., and Schuyler, Rev. Joseph B., Current Social Problems</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Ross, Eva J., Sociology and Social Problems</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Cronin, John F., Catholic Social Action</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>O'Brien, Sister M. Consilia, Catholic Sociology</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>
TABLE III (continued)

SUPPLEMENTARY TEXTS AND REFERENCES USED FOR THE SOCIOLOGY COURSES IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Textbooks</th>
<th>Total number of schools</th>
<th>Number of boys' schools</th>
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<th>Number of coeducational schools</th>
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<tbody>
<tr>
<td>Murray, R. W., C.S.C.</td>
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<td>Introductory Sociology</td>
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<td>McCarthy, P. C., E.J., Safeguarding Mental Health</td>
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<tr>
<td>Aloysius, Brother Jude, F.S.C., Christ-centered High School Sociology</td>
<td>1</td>
<td>0</td>
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</tbody>
</table>
Eighty-five schools claim to teach encyclicals using the direct translations, simplified forms with outlines, or as contained in the textbooks. The remaining nine schools do not offer any course on encyclicals as such. Of those schools which teach the encyclicals, sixteen mention using the Reverend Gerald C. Treacy's *Student Simplified Edition of Encyclicals*, The Paulist Press, New York, which are given below:

**Love Undying**—Encyclical *Casti Connubii*, Pius XI

**God and Liberty against Satan and Slavery**—Encyclical *Divini Redemptoris*, Pius XI

**Labor's Charter of Liberty**—Encyclical *Rerum Novarum*, Leo XIII

**Rebuilding Society's Social Order**—Encyclical *Quadragesimo Anno*, Pius XI

**Education True or False?**—Encyclical *Divini Illius Magistri*, Pius XI

**Heaven's Beginning**—Encyclical *Mystici Corporis Christi*, Pius XII

Nineteen schools mention having the simplified versions of encyclicals with or without outlines for their teaching of papal encyclicals without specifying the author of such simplified form. Direct translations of the encyclicals are used in nine schools. Five schools limit themselves to references to encyclicals in their textbooks.
Although 53 schools (85 per cent) claim to teach the encyclicals as part of their sociology program, the nature and extent of the integration of the encyclicals into the sociology course contents in these schools is not clear from the various answers. However, two schools mention having accepted the plan of integrating the papal encyclicals prepared by Brother Jude Aloysius, F.S.C., and we deem it worthwhile to append his plan here.

THE FULL YEAR HIGH SCHOOL COURSES IN SOCIOLOGY
A PLAN OF INTEGRATING THE PAPAL ENCYCLICALS
WITH REGULAR MATERIALS

Brother Jude Aloysius, F.S.C.

First Quarter: Part I

**Man: A Social Being:**
1. Foundations and postulates of sociology
2. Dignity of man
3. Heredity and environment
4. Social nature of man

**Part II**

**Man: A Member of the Family:**
1. Marriage and family integrity
2. The family—a social unit
3. Problems of family life
4. Guidance of religion and the Church in family living

**Casti Connubii**

Second Quarter: Part III

**Man: A Conscientious Citizen:**
1. The state and its functions
2. Principles of American Democracy
3. International Society

**Divini Redemptoris**

a. The federal government
b. The state government
c. Rights and duties of citizens

9 weeks
Third Quarter: Part IV

**Man: A Good Provider:**
1. Industrial terminology
2. The employer--the worker... 9 weeks
3. The labor unions--employer's groups
4. Risks in industrial life
5. Organized industrial life

---

Fourth Quarter: Part V

**Man: An Advancing Student:**
1. Education for life
2. Schools in America
   a. Types and kinds of schools
   b. Values of education
3. Importance of Catholic education in America
4. Recreation and leisure time
5. Prevention of Delinquency... 9 weeks

---

Part VI

**Man: A Christian Neighbor:**
1. Good health for good living
2. Relieving poverty
   a. Assisting the defectives
   a. Housing
   b. Dependency-relief
3. Seeing Christ in our fellowmen
   a. Intercultural relations
   b. Internationality relations
   c. Interracial relations

Table IV gives the complete list of the papal messages used in the schools and the number of schools which use each message.

6. Devices used to facilitate teaching sociology. Answers to the query as to the various devices used in directing the learning situation in the sociology classes give us an insight into what is going on in the classrooms. Only six schools (10 per cent) do not


<table>
<thead>
<tr>
<th>Encyclical or Message</th>
<th>Author</th>
<th>Total number of schools</th>
<th>Number of boys' schools</th>
<th>Number of girls' schools</th>
<th>Number of coeducational schools</th>
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</thead>
<tbody>
<tr>
<td>Quadragesimo Anno</td>
<td>Pius XI</td>
<td>34</td>
<td>6</td>
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<td>7</td>
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<tr>
<td>Divini Redemptoris</td>
<td>Pius XI</td>
<td>29</td>
<td>4</td>
<td>22</td>
<td>3</td>
</tr>
<tr>
<td>Rerum Novarum</td>
<td>Leo XIII</td>
<td>24</td>
<td>4</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>Casti Connubii</td>
<td>Pius XI</td>
<td>23</td>
<td>3</td>
<td>14</td>
<td>6</td>
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<tr>
<td>Divini Illius Magistri</td>
<td>Pius XI</td>
<td>17</td>
<td>0</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>Mystici Corporis Christi</td>
<td>Pius XII</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Summi Pontificatus</td>
<td>Pius XII</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Sertum Laetitiae</td>
<td>Pius XII</td>
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<td>0</td>
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<tr>
<td>Christmas Message of 1944</td>
<td>Pius XII</td>
<td>2</td>
<td>0</td>
<td>2</td>
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<tr>
<td>Humani Generis</td>
<td>Pius XII</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Immortale Dei</td>
<td>Leo XIII</td>
<td>1</td>
<td>0</td>
<td>1</td>
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</table>

TABLE IV
USE OF ENCYCLICALS AND PAPAL MESSAGES IN SOCIOLOGY COURSES IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956
<table>
<thead>
<tr>
<th>Teaching devices</th>
<th>Total number of schools</th>
<th>Number of boys' schools</th>
<th>Number of girls' schools</th>
<th>Number of coeducational schools</th>
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</thead>
<tbody>
<tr>
<td>Bulletin board materials</td>
<td>33</td>
<td>6</td>
<td>23</td>
<td>4</td>
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<tr>
<td>Movies</td>
<td>23</td>
<td>8</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>Field trips</td>
<td>22</td>
<td>5</td>
<td>12</td>
<td>5</td>
</tr>
<tr>
<td>Film strips</td>
<td>12</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Audio-visual aids</td>
<td>11</td>
<td>0</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Slides</td>
<td>8</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Newspaper clippings</td>
<td>8</td>
<td>1</td>
<td>5</td>
<td>2</td>
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<tr>
<td>General speakers</td>
<td>7</td>
<td>1</td>
<td>6</td>
<td>0</td>
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<tr>
<td>Community services</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>1</td>
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<tr>
<td>Panel discussions</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Attend interracial conferences and discussions</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Pamphlets</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Filing materials of current matter</td>
<td>2</td>
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<td>1</td>
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<tr>
<td>Charts</td>
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<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Maps</td>
<td>1</td>
<td>1</td>
<td>0</td>
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</tr>
<tr>
<td>None reported</td>
<td>6</td>
<td>3</td>
<td>2</td>
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</tbody>
</table>
mention using any special device in teaching the subject. All the 
other 56 schools (90 per cent) report to some devices within the 
classroom as well as outside in their attempt to make their teaching 
of sociology as effective as possible.

Leading in this matter is the use of bulletin board materials, 
and 33 schools (53 per cent) report having this device on their 
program. Use of movies and field trips come next. Movies are used 
in 23 schools and field trips in 22 schools, which percentagewise 
would be 37 and 35, respectively. The other devices are entered in 
Table V.

Comments received along with the answers to the query on hand may be summarized as follows:

1. Movies on interracial questions were found to be helpful in 
developing proper attitudes.

2. Visiting housing projects are worthwhile.

3. Place visited: Friendship House, China Town, old people's 
homes, court room, Maxwell Street, St. Collett's Home, orphanages, 
slum areas, County Jail, Catholic Labor Alliance discussions, Catholic 
Interracial Council sessions, National Conference of Christians 
and Jews events. Note: students were asked to prepare reports on 
these visits.

4. Clippings or brief reports pertaining to the lessons of the 
day are found to be interesting as well as instructive.
5. One picture is worth a thousand words. Right time is to be chosen; fifteen to twenty minutes will be educational, and if more time is used it may cease to be educational though entertaining.

6. Movies used: labor—"Productivity, Key to Plenty;" union—"Working Together with These Hands"; Christophers—"You Can Change the World."

7. Aims and objectives of the high school sociology courses.
In his attempt to probe into the objectives of introducing sociology courses on the high school level, the writer met with many and varied objectives often not too precise in their wording. Fifty-seven schools (92 per cent) have stated what their objectives are and the remaining five left this query unanswered. Proceeding with the schools that have answered the query, we may be permitted to group them under some categories.

Fourteen schools distinguish between their specific and general objectives, and the remaining forty-three have merely put down what their objectives are.

Nineteen schools agree in maintaining as their objective the awakening of a sense of responsibility in the student as a Catholic and as a citizen of the state, and to acquaint him or her with the social problems of the day. To quote the statement of a school, for instance:
The primary aim is to awaken the students to the role each individual has in society, as a citizen, as a Catholic, as a beneficiary of our American civilization and culture, and as debtor to present society. Also, to enable them to evaluate social problems, to teach them to distinguish between a real social problem and the minor evils sometimes publicized excessively by a frantic minority. Finally to protect them against the fallacy of thinking that utopia is possible on this earth.

Twelve schools state their objective as the training of students as good citizens with perfect understanding of the current social problems and a sense of responsibility to play their part in the society of which they are members. They do not emphasize their being a Catholic or Christian. The following may be considered as a sample from this group: "Character formation—that is, helping the students to become thoughtful men and women so that later in life they will be capable of taking their proper place in society as intelligent and enthusiastic leaders."

Five schools give social integration and removal of racial and other prejudices as their objectives.

One school aims to analyze each of the basic social institutions showing its general purpose from philosophy and revelation, and its organization in the United States from the viewpoint of sociology.

Another school lists an intelligent preparation for life after graduation as its objective.

Coming to the group of schools which have stated their general
aim as well as specific aim, the following may be noted. In stating the general aim all seem to agree in fundamentals, namely, to acquaint the students with the principles and problems of social living with a view to enable them to take their place in this complex society and develop their powers toward becoming intelligent, well-informed, unprejudiced, truly Catholic leaders. To this end different schools propose their specific aims differently, with emphasis on the practical aspects presumably in accordance with the needs of the community which each school serves.

As a sum-total of the specific aims which different schools have formulated in different words, the following may be noted, although, as it is, it is the verbatim statement of one school:

1. To develop in students respect for the human dignity of all men whatever their race, creed, nationality, or economic status.

2. To bring students to a right understanding of the nature of man and thus make harmonious adjustments with their fellowmen.

3. To alert students to the action of the forces of good and evil in their environment and culture.

4. To develop in students a sensitivity to social problems.

5. To lead students to recognize propaganda and to judge its worth.

6. To bring students to a realization of the decline of the American family and the challenge the Christian solution offers.
7. To develop in students a bed-rock conviction that peace is tranquility of order and to form the resolution to bring peace to the world by establishing and maintaining order in their own lives.

8. To give students the vision of the social mission of Christianity and to direct them to their places in the work of the Mystical Body.

9. To acquaint students with the social encyclicals.

10. To enable the students to recognize the importance of the basic institutions in society and their role in these institutions.

8. Course content. The findings on this topic may be summarized as given below. Forty-four schools follow the course contents of their textbook. To the course contents of the textbooks the teaching of the leading encyclicals are integrated. To give an example of the course contents of the group of schools that follow Cronin's Problems and Opportunities in a Democracy, it will be helpful to reproduce the answer of one of the schools which appears to be representative:

Part I: Sociology—family; education; racial and religious prejudice; immigration; problems such as mental illness, alcoholism, etc.

Part II: Economics—Catholic principles of justice; small vs. large business; installment buying; cooperative and credit unions; collective bargaining and unionism.

Part III: Government—federal, state, and local problems; legislative problems; police and court work; political parties.
Part IV: International Relations—Catholic principles; Fascism, Socialism, and Communism vs. our ideals of doctrine, Marshall Plan, etc. The UN; Vatican and World Organization; Communism in Russia; World Trade.

A sample of the course of the school that has Ross’s Sound Social Living is reflected in the following summary of contents:

1. Man as a social being. Human beings need the help of others; thus, they belong to social groups, i.e., family, school, etc. The Church was established to guide men to their destiny—thus, man is subject to unchanging moral laws. Man inherits his human body with its functions and instincts. Environment influence, transmission of culture and man’s development on earth completes the first unit.

2. Basic Social Organization. A study of the state and its functions. Private property, ownership, the work group, marriage, family organization, problems of family life and religion and the Church are discussed in Unit 2.

3. Economic Organization. This unit enables the students to make a thorough study of working conditions, occupational risks, unions, socialism and communism, and organized occupational groups.

4. Sound Social Living. Considers our certain human needs, the school group, recreation and the play group, relieving poverty, promoting health and well-being and reforming the delinquent.

5. National Organization. The people of the United States are a heterogeneous group. Unit V explains how they became citizens and who makes up the minority group. Our rural population is studied and we begin to realize how important they are to the welfare of the city population. We complete this unit with a consideration of our government.

The Ostheimer-Delaney Christian Principles and National Problems is another textbook base on which seven schools have planned
their sociology course. One such school gives the following syllabus:

1. The basic principles of justice, commutative, legal, social, distributive.

2. The Family, Church, State, International Society. This against a background of political, religious, cultural history of the United States and its immediate European origins.

One school mentions handling as many problems as possible, which presumably is the result of an attempt to acquaint the students--the future citizens--with all of the problems of the society in which they are the members.

Another school has this pertinent remark: "In view of the fact that our school has an exceptionally higher proportion of students that enter college--79 per cent--we endeavor to prepare them to meet with a solid Catholic background the challenge of glib sociologists in our state universities."

Similar endeavors to meet the problems of the community which the school serves would explain the inclusion of, and emphasis on, social prejudice, racialism, and minority problems in some of the course contents.

Seven schools have not made any attempt to answer this query. These invariably have one of the three mentioned textbooks in their list of textbooks. These textbooks having been prepared to suit the course requirements of sociology at the high school level, it is safe to conclude that these schools largely follow their textbooks.
CHAPTER III

SOCIOLOGY IN THE BOYS' HIGH SCHOOL

In the next three chapters we propose to focus our attention
on the boys', girls', and coeducational high school separately on
the basis of the answers to the questionnaire and the observation
of the classes in action in fifteen selected schools judged to be
representative of each group. First the writer will summarize the
findings based on the answers to the questionnaire concerning each
group and then proceed to assess the observation results.

Among the boys' high schools, fourteen high schools out of
seventeen (a percentage of 82) claim to offer sociology. Of these,
nine (64 per cent) title the course as sociology. The rest have
these titles: "Social Problems," "Current Social Problems," "Chris-
tian Principles and National Problems," "Problems and Opportunities
in a Democracy," and "Christian Family Living."

Sociology is an elective course for ten schools while for the
remaining four schools it is a required course. In the schools
where the course is elective, 24 per cent of the pupils were taking
it at the time of the response.

1. Textbooks. As for textbooks followed in the boys' high schools, eight schools (57 per cent) are using Cronin's *Problems and Opportunities in a Democracy*. Two schools list Ross's *Sociology and Social Problems* as their text, while one school follows Sound *Social Living* by the same author. The Ostheimer-Delaney Christian *Principles and National Problems* and Sister Mary Consilia O'Brien's *Catholic Sociology* are used as texts, each by a different school. One school does not specify any text. See Table II.

2. Supplementary texts. Twelve schools (86 per cent) do not list any supplementary texts. However, two of them mention having a program of assigning appropriate books for reports from time to time. The remaining two schools give Cronin's as their supplementary text. See Table III.

3. Encyclicals. Eleven schools (79 per cent) are using encyclicals in connection with the teaching of sociology. One of these, however, does not go beyond the references to the encyclicals made in the textbook. Three schools do not use any.

Of those schools using the encyclicals, one has the direct translation, another the outline, and a third the simplified form of Father Treacy. See Table IV.

4. Devices used to facilitate teaching sociology. Twelve schools (86 per cent) of the fourteen boys' schools under survey
use devices to facilitate teaching sociology, while the remaining two schools leave the query unanswered. Among the devices for directing the learning situation movies are the most widely used as we see from Table V. They are used by eight schools. Regarding the value of this device one school observes that ordinarily if the movies are longer than twenty minutes they may cease to be educational, although entertaining.

The next widely used device is bulletin board materials. This includes relevant clippings, pictures, assignments well done, etc. Field trips cover visits to Friendship House, participation in the Catholic Interracial Council, the National Conference of Christians and Jews events, etc.

5. Aims and objectives. Four schools leave this question unanswered. Of the remaining ten schools, two have distinguished between their general aim and specific aims. While one lays down as the general aim studying the structure of human society in order to make the students aware of social phenomena, the other tries to acquaint the students with the modern social problems. Both agree in holding as their specific aim the enabling of students to face the modern social problems from a Christian point of view.

Eight schools that have simply stated their aims without entering into any distinction between general and specific aims all agree in stating their intention of acquainting the students with the
social problems of the day and enabling them to seek their solutions from the Christian viewpoint. So it may be safely concluded that there is substantial agreement among the schools regarding their objectives in handling sociology.

6. Course contents. As we have observed above, from the group of boys high schools, eight schools follow Cronin's *Problems and Opportunities in a Democracy* as their text. Of these, seven schools give a bare outline of the contents of the textbook as their course content while the other remarks that as many problems as time would permit are covered. One school puts down as its course contents:

"The Full Year High School Course in Sociology--A Plan for Integrating the Papal Encyclicals with the Regular Materials," by Brother Jude Aloysius, F.S.C.¹

While following Ostheimer-Delaney's *Christian Principles and National Problems* as its text, another school has given the following as the course content:

1. Basic principles of justice, commutative, legal, social, distributive.

2. The Family, Church, State, International Society. This against a background of political, religious, cultural history of the United States and its immediate European origins.²

¹See p. 23 of this thesis.

²See p. 34 of this thesis.
Four schools have not answered this item.

BOYS HIGH SCHOOL "A"

This is a central high school for boys situated in a northern suburb of Chicago. It was opened in 1927 with four freshman classes under the care of five members of the Christian Brothers. This has the distinction of being the first high school in the Archdiocese in the northern suburban area. At present it has an enrollment of 1,250 students and a faculty of 45, of which 38 are Christian Brothers.

Sociology is offered as an elective. Of a total of 613 eligible 185 students take it in the current year.

Cronin's Problems and Opportunities in a Democracy serves as the basic text, while Catholic Social Principles by the same author and Ross's Sound Social Living are in the list of supplementary references.

This school follows a plan of integrating the five great encyclicals along with the regular materials.\(^3\) As a guide it has the simplified version of these encyclicals and the Discussion Club Outline by the Reverend Gerald C. Treacy, S.J.

Devices for rendering the teaching more effective in this school are many and varied. The following may be listed from among

\(^3\) See p. 23 of this thesis where a full program is given.
them: slides; 16 mm. films; film strips; tape recorder; records; bulletin board materials such as clippings, pictures, and assignments well done; field trips such as to hear Catholic Labor Alliance speakers; visits to Friendship House, Crime Bureau, etc.

The sociology teacher states that the course given on the high school level is primarily a "problems" course. Each problem is treated as a specific unit.

The use of the encyclicals is mainly on the line of application of their principles rather than by a direct study of them.

The sociology course in this school has as its general aim:
"To study human society, its customs, institutions, and the processes whereby man has arrived at these, in order that we may develop more intelligent Christians, i.e., citizens of two worlds." Specific aim: "To observe our human society in certain aspects, e.g., labor, government, etc., to judge these aspects or institutions in the light of Christian principles, and to elicit action on the basis of our judgment."

In this school two classes were observed. Each class had thirty-eight students. Both classes had the same topic, namely, Communism as a reason why non-communist countries are obliged to maintain a well-trained army as well as navy. In an attempt to make the students aware of the Communist menace, the teacher began with a quiz to see what their notions were about the basic facts about
Communism. This prepared the way for explaining the origin, progress, and nature of Communism and came to the point that it is a menace to the civilized world. 

Then followed the reasons for military services, the problems connected with life in the camp, the abuses, the moral principles that should help one avoid the dangers of army life. A mimeographed page containing suggestions to evoke correct thinking regarding the right use of leisure was circulated among the students. Then possible problems were pointed out. All these were given a view toward showing that in service the right use of leisure is an important point to be remembered.

As the observation occurred near Christmas time, this observer learned that one of the students was required to make an oral report every day concerning the Christmas customs that prevailed among the people of other countries. This item—about Christmas in Siberia—was interesting although the student who gave the report did not seem to have made a good study of the matter he was reporting.

The bulletin board had many newspaper clippings and a few "assignments well done."

The teacher was found to give care to make the lesson interesting and impressive to the students. And the students, too, appeared to be responsive and cooperative.
BOYS HIGH SCHOOL "B"

Opened in 1929 in the western suburb of Chicago under the care of the Dominican Fathers, this school, then with 269 boys from nearly forty different parishes in Chicago and suburbs, now has an enrollment of 1,080 students from ninety-five parishes. The faculty consists of thirty-seven priests of the Dominican Order and five laymen.

Sociology is a one-semester elective course for the senior class. Each semester the number of students taking it varies from thirty to seventy-five, from a class of two hundred ten students at the current year.

O'Brien's Catholic Sociology serves as the basic text. The sociology teacher, from his twenty years of teaching experience, maintains that it is not easy for the average high school student to understand the encyclicals. However, the text, Catholic Sociology, gets him interested in the encyclicals and gives the essence of each. Even though the teacher tried with other summaries of encyclicals, he has returned to the text as the best suited to give a satisfactory knowledge of the encyclicals.

The aim of this sociology course may be stated thus:

Making social-minded Catholics stressing the doctrines of the Church and St. Thomas on social teachings. Specifically the aim is to make the student aware of the solidarity of human society, (2) dignity of human
personality, (3) social justice, and (4) rights and responsibilities of family, state, parish, work and world society.

The course content is in conformity with the text, which expounds the basic ethical, social, and economic principles of Catholic philosophy, a synopsis of which is given on pages 337 to 361 of the text.

Along with this program, one day a week, called the Social Problem Day, is specially devoted to current problems. The Wall Street Journal's feature articles on the editorial page, according to the sociology teacher, supply an astonishing variety of pertinent problems relating to the occupational and international societies. These serve as a review for the classes.

Audio-visual aids, movies, bulletin board materials (like "Road Maps of Industry") are regularly used to make the teaching impressive.

In view of the fact that an exceptionally high proportion of students, nearly ninety per cent, of this school enter college, the teacher endeavors to prepare them to meet with a solid Catholic background the challenge of glib sociologists in the secular universities.

In this school two classes were observed. One class consisted of twelve students and the other, fourteen. The topic of discussion was the Federal Government in relation to the states. During the
discussion, which was the main feature of the class, the teacher checked the meaning of important terms they were handling by means of written quiz. While proceeding with the discussion many informational items from current events, history, political theory, as well as the papal teachings, were brought in to the notice of the students, and an attempt was made to contrast them with the idea of the totalitarian state such as now obtained in Communist states.

The class was interested and the discussions were enlightening. However, it was felt that some of these notions regarding the residual and delegated powers were unfamiliar to the students and at times above their purview. The practical references to the historical events were very helpful and appreciated.

BOYS HIGH SCHOOL "C"

This high school, started as early as 1879, has been serving as a college preparatory school. Its location near the center of Chicago enables it to receive students from all parts of the city and the suburbs. The students come from as many as 150 parishes and about 20 suburbs. At present it has 950 students on its rolls and a faculty of thirty-seven. Being under the care of the Jesuits and following the time-honored Jesuit system of education, thirty of its faculty are from the members of the Society of Jesus; the rest are laymen.
As the pivot of all its group activities, it has a very active Sodality of Our Lady ever trying to put the principles of Catholic Action into practice.

The sociology course, offered as an elective in this school, take the title "Christian Principles and National Problems," after the text followed, which is Ostheimer and Delaney's Christian Principles and National Problems. No supplementary reference has been recommended besides the selected library of books on sociology and allied subjects. Encyclicals on labor, Communism, and family are used along with the materials of the text.

Out of a junior class of 234, 69 are taking the course in the current year, while none from the senior class of 208 students takes it.

Being in his first year as a Social Science teacher, the teacher has not fully determined what type of teaching aids may be used. However, movies on local (Chicago) problems and surveys of community services are now being programmed.

The sociology course has as its primary aim the awakening of the students to the role of each person in society, as a citizen, as a Catholic, as a beneficiary of American civilization and culture, and as a debtor to present society. Also it aims to enable the students to evaluate social problems so that they may be able to dis-
tinguish between false propaganda and real problems.

The course content is outlined as follows: "Basic principles of justice, commutative, legal, social, distributive. The family, Church, State, International Society. This against a background of political, religious, cultural history of the United States and its immediate European origins."

In this school a class on the changing economic conditions affecting family life was observed. There were thirty-five students in this class. The entire unit on family life was organized around ten questions which were mimeographed and circulated in the class beforehand. Then questions were asked based on these mimeographed questions, gradually coming to the central issue: the changing economic conditions affecting family life. The answers were many and varied, which seemed to show a lack of preparation from the text on the part of the students. However, it may be interpreted as having helped the independent thinking of the students. Maybe owing to this situation the material covered in the class was not significant. But the mimeographed questions and their references to the text may serve as a guide for the students to find the answers once they have been stimulated regarding different aspects of the main question during their discussion time.
This high school is situated on the far south side of Chicago and serves as the central school for the southern suburbs as well. Opened in 1951 under the auspices of the Augustinian Fathers with 358 freshman students, this school has made rapid strides in the subsequent years, and at present it has an enrollment of 1,248 students. On the faculty twenty-one Augustinian priests and twenty-one lay teachers serve.

The sociology course is elective in this school, and eighty-five students are taking it in the current year, while the total number of students in the junior and senior classes is 512. Cronin's Problems and Opportunities in a Democracy is the basic text. There is a social science special library at the disposal of the students. No supplementary text is prescribed in particular. Among the encycloicals, Pius XI's Quadragesimo Anno and Divini Redemptoris and Leo XIII's Rerum Novarum are used in their simplified translations along with discussion outlines.

Movies, clippings, charts, various pamphlets, etc., are used as occasions arise to help out the teaching.

The sociology course aims to help students prepare themselves so that they can act effectively as Christian citizens in a democracy. It aims to acquaint the students with the social, economic,
political and international problems of America, and to aid them in applying their Christian ideals to these problems.

The course content follows the order of the book and consists in dividing the life in America along the (1) social, (2) economic, (3) political, and (4) international viewpoints.

In this school two sociology classes in action were observed. The first one was on choosing a career, given to a group of twenty-five students. All the students were very much interested in the discussion and explored the possibilities of hitting on the right job. The teacher, however, gave the general principles in any career, namely service to society and the furtherance of personal interests.

The second class was one of thirty-five students under the guidance of the teacher studying the most important forms of business organizations. The corporation was the specific topic for the day. By different examples which students themselves know the main factors concerning corporations were brought out. As this class proceeded with discussions and questions, it was obvious that the lack of carefully planned questions impedes progress and renders the issues less clear.
CHAPTER IV

SOCIOLOGY IN THE GIRLS' HIGH SCHOOLS

Thirty-six schools out of the group of forty-four girls' high schools under survey offer sociology (82 percent). However, only seventeen schools list the course as sociology. Other titles used are "Social Problems," "National Problems," "Modern Problems," "Sound Social Living," and "Problems in American Democracy."

Twenty-one schools (58 per cent) have sociology as a required course, and fifteen make it an elective. Thirty-eight per cent of the pupils take the course where it is offered as elective in these girls' schools.

1. Textbooks. As is clear from the complete list of textbooks given in Table II, Cronin's Problems and Opportunities in a Democracy and Ross's Sound Social Living are the most widely used texts. Ten schools are using each of these books as their text, respectively. But if we take Ross's Sociology and Social Problems together with her other book Sound Social Living, we get a total of fifteen schools using these two as textbooks. And as Sociology and Social
Problems is an abridged edition of *Sound Social Living* so as to fit into a one-semester course in sociology, it may be claimed that Ross has the greatest number of girls' schools following her book as their text.

2. Supplementary texts and references. The books of this category are listed in Table III. In the case of few schools the use of reviews, newspapers, and periodicals is emphasized. They maintain that recourse to these sources helps the students keep in touch with the current social problems and their solution from a Christian viewpoint. Their list of such materials includes publications like *America, Jubilee, Integrity, Work, The Catholic Worker, Action, Community, Social Order, Family Digest, Commonweal, Catholic Interracial Review, Colored Harvest, The Reporter, Catholic Digest, The New World*, and so on.

3. Encyclicals. Thirty-two of the thirty-six schools use various encyclicals as an aid to their courses of sociology, but all do not use the direct translation. While ten schools mention using the direct translation, there are nineteen instances of using the simplified version with discussion outlines.

The manner of using the encyclicals varies with the nature of the encyclicals as well as the learning situations. Three schools limit the use of this source to the references in their textbooks.

For the complete list of encyclicals studied in the schools
under survey; see Table IV.

4. Devices used in teaching sociology. Thirty-four of the thirty-six schools have listed the different devices they are using in teaching sociology. Table V gives the list of such devices. As is clear from Table V, 23 schools use bulletin board materials. This might include newspaper clippings, maps, charts, and so on, although the writer has listed some of these items separately since some of the schools reporting have made special mention of these separately.

Field trips include visits to slums, courts, social centers like Marillac House, House of Correction, House of the Good Shepherd, orphanages, Maxwell Street, Friendship House, St. Coletta's Home, homes for the aged, and so on.

One school has a special device of making the students look for pertinent materials and filing them. This file is kept at the disposal of the students for ready reference.

Community services include, according to the report of one school, regular trips three times a week with clothing and food to the poor, work at the Catholic Guild for the Blind, Cana conferences, Catholic Interracial Council events, and so on.

5. Aims and objectives. Thirty-four schools answered this query. Nine schools have separately stated their general aims as distinct
Both these groups of schools agree in their essential points, namely, to make the students well informed with regard to the basic institutions of social life, and to initiate them into a way of life that befits a member of the human society into which she is born—this means an awareness of one's duties and rights and a preparedness to share in them.

The same idea may be expressed in the words of one of the schools under survey:

**General aim:** Orientation towards intelligent Christian social living, with an appreciation of duties and responsibilities in the world.

**Specific aim:** The securing of a real understanding and knowledge of social organization in America today, its good features and shortcomings.

The knowledge of basic principles by which the students can judge events and proposed reforms.

The awareness to make use of factual knowledge, understanding and insight regarding our American way of life by taking their place in the adult world as intelligent citizens, capable not only of carrying weight at the polls, but also of expressing opinions and having an active and useful part in general social life as well as in the sphere of politics and economic organizations.

At all times to help the student to become intelligent, well informed, unprejudiced, truly Catholic persons, who in turn can help to guide others through the troublesome times in which we live. ¹

¹See pages 31-32 of this thesis for a similar statement of specific aims from the same group of schools.
Two schools mention the fact that they aim at acquainting the girls with the factors that go to make a successful married life, and two other schools lay emphasis on the removal of prejudice, especially of a racial character.

6. Course contents. Thirty-two schools give the outline of their course contents. They are invariably a brief synopsis of the contents of the textbook they follow. However, a few of them change the order of treatment and place the emphasis on problems like racial prejudice, family life, and so on, to meet the peculiar needs of the students in view of their special background.

**GIRLS HIGH SCHOOL "A"

This is a central high school for girls, opened in 1924 on the northwest side of Chicago with 126 students and a faculty of eleven, under the care of the School Sisters of St. Francis. It grew steadily and has at present on its rolls 1,165 students representing 58 parishes and a faculty of forty-four—forty nuns and four laywomen.

This school states that its aim is "to provide those experiences which with the assistance of divine grace are best calculated to develop in the young, the ideas, attitudes, habits that are demanded for Christ-like living in our American democratic society."

The Sociology course is offered as an upper-class elective,
and 200 students out of a total of 575 students in the junior and senior classes take it in the current year.

Ross's *Sound Social Living* is the textbook followed. As supplementary texts and references Cronin's *Problems and Opportunities in a Democracy*, Ostheimer and Delaney's *Christian Principles and National Problems*, and a number of other select books and periodicals are kept in the classroom itself.

The encyclical also form part of the school's sociology program. The following encyclicals are especially studied:

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pius XII</td>
<td><em>Sertum Laetitiae</em></td>
<td>direct</td>
</tr>
<tr>
<td>Leo XIII</td>
<td><em>Herum Novarum</em></td>
<td>simplified</td>
</tr>
<tr>
<td>Pius XI</td>
<td><em>Quadragesimo Anno</em></td>
<td>simplified</td>
</tr>
<tr>
<td>Pius XI</td>
<td><em>Casti Connubii</em></td>
<td>direct</td>
</tr>
<tr>
<td>Pius XI</td>
<td><em>Divini Redemptoris</em></td>
<td>direct</td>
</tr>
<tr>
<td>Pius XI</td>
<td><em>Divini Illius Magistri</em></td>
<td>simplified</td>
</tr>
<tr>
<td>Pius XI</td>
<td><em>Summi Pontificatus</em></td>
<td>direct</td>
</tr>
</tbody>
</table>

This school maintains a system of filing materials of current matter, pamphlets, and publications, such as *America*, *Jubilee*, *Integrity*, *Work*, *Catholic Worker*, *Action*, *Community*, *Social Order*, *Family Digest*, *Commonweal*, *Catholic Interracial Review*, *Colored Harvest*, *Reporter*, *Catholic Digest*. This is done by the students under the direction and supervision of the teacher, and the files are kept in the classroom for ready reference.

A class of 38 students of this school attending a lecture lesson on marriage and the family was observed for two days in succes-
sion. The classroom looked congenial and the seats comfortably arranged. On the bulletin board there were displayed about a dozen pieces of newspaper clippings, magazine articles, pictures, graphs, and so on, bearing on the subject in question, on the first day; on the following day there were twenty-five. This is done in accordance with the general rule that the students and the teacher are on the look-out for any material that relates to the subject in progress. Both teacher and student display relevant material on the bulletin board for the benefit of the entire class. These materials are ever on the increase.

Besides these, the students were required to read previously the chapter covering the specific portion to be discussed in the class the following day. The forty-five minute lecture lesson was on pre-marriage questions such as dating, courtship, and engagement. For this unit the teacher took as a guide Mihanovich, Schrepp, and Thomas's *Marriage and the Family*, and two additional references, Schmiedler's *Mother, the Heart of Home*, and his *Child. Problem of Today*.

From the outset the teacher gave a broad outline of the matter to be covered in forty-five minutes. In introducing the main problems relating to dating and other pre-marriage issues, this teacher drew up a vivid picture of the current customs contrasting them with those of the past tracing back to the colonial period, as well as
with the current customs in other countries and among different nationalities. These were enriched by apt quotations from popular poems and other literary pen-pictures.

About eight students brought in situations that needed clarifications and guidance. The teacher, while answering, gave in clear terms Catholic principles as safeguards against possible pitfalls in this matter.

All through the period a very friendly and cooperative attitude reigned in the entire class.

In the next class, in continuation of the present topic the encyclical letter on Christian marriage was proposed for discussion.

In directing the learning situations, group discussions and panel discussions are also made use of from time to time.

The assignments for the students fall into three categories:
(1) Daily reading of the related portions on the day's topic from the textbook and the supplementary texts. Collections of clippings and other bulletin board materials. (2) Book reports submitted at the end of the term. Each student is required to prepare a scrap book with newspaper clippings, charts, sketches, drawings, and any other material that has a bearing on the theme of study. (3) Each student is expected to make at least two field trips and submit a report regarding them. These trips are organized in groups at different times of the year.
Field trips are made to slums, courts, social centers (Marillac House, and so on), House of Correction, House of the Good Shepherd, orphanages, Maxwell Street, Friendship House, and so on.

Under the auspices of the sociology groups, community services are conducted. This consists in making regular weekly trips with clothing and food to the poor, work at Catholic Interracial Council, Cana, Catholic Guild for the Blind.

Through these different programs of the sociology course the school aims: "To lead students to a better understanding of God, man and society; to realize their obligations to all three and thereby develop a true social consciousness."

GIRLS HIGH SCHOOL "B"

This school was opened in September, 1921, with 235 freshmen and a faculty of twelve Sisters of Charity, B.V.M., on the north side of Chicago. It serves as central high school and has grown up to the current year, counting 1,025 students on its rolls and a faculty of forty-one Sisters of Charity, B.V.M., and eleven lay teachers.

With emphasis on character, efficiency, and culture, this school aims to "train girls for Catholic citizenship on earth and in heaven, following a balanced program of religious, cultural, and scholastic courses."
The sociology course is offered as an elective; 120 out of 450 students of the junior and senior classes have chosen to take it. As the textbook, Ross's Sound Social Living is accepted. This is being supplemented by the following encyclicals: Pius XI, Divini Redemptoris (direct translation with outline by Dr. F. J. Brown, Outline Press, Chicago); Pius XI, Casti Connubii (direct translation by G. C. Treacy, S.J.), Quadragesimo Anno, Divini Magistri Illius.

The sociology course for the year is divided into four units—one unit for each quarter. Each unit consists of certain chapters from the text supplemented by one encyclical letter.

In the classroom a small library of selected books on sociological subjects and current periodicals is provided for ready reference.

The assignments for the students include: (1) Daily preparation for the class by going through the text and other supplementary references recommended previously. (2) Reading and reporting on four novels with a direct bearing on the race question, Communism, the handicapped, the family, the worker, or any other social problem in which the student is interested.

The teacher is of the opinion that the reading of novels or stories about "real people" impresses the student much more than just talking about different problems. The sociology course of this
school is particularly directed at breaking down prejudice against
certain races and nationalities, encouraging Christian attitudes
toward social problems, and teaching the sanctity of marriage and
the home.

A lecture class on Communism was observed. Twenty-one students
of the senior class attended. The direct translation with outline
of the encyclical on atheistic Communism was followed as text for
this topic. Students were asked relevant questions to elicit their
ideas of the subject. The students were alive with pertinent ques-
tions. Along with this the basic ideas of the state and its func-
tions were meaningfully introduced. This, however, was the portion
from the main text, matched to go along with this unit. The students
showed marked interest and acquaintance with the contents of the
text, as a result of their previous preparation.

The teacher was found all along to dwell on common terms to
make sure that their contents were understood by the students. From
the years of her teaching experience, she thinks that many oft-
repeated terms are not properly understood by the students at large.

The students appeared to be interested in the subject and the
relation with their teacher friendly and happy as evident from the
spontaneous way they took part in the discussion.
GIRLS HIGH SCHOOL "C"

This is a school situated on the southwest side of Chicago, opened in 1911 under the care of the Sisters of St. Casimir. It has the distinction of being the first Lithuanian high school for girls in America.

The purpose of the school is twofold: first, to give girls a Catholic education in accordance with the aims of the encyclical of Pius XI on Christian education; second, to educate "girls of Lithuanian ancestry in the mother tongue and in the ideals and aspirations of their forefathers so that what they have held dearest may be perpetuated in their adopted motherland."

This school has made rapid progress in recent times and in the current year it has 1,509 students and a faculty of fifty-four, of which fifty are Sisters of St. Casimir.

Sociology is a required course for the seniors of this school, and 320 students take this course this year. Ostheimer and Delaney's Christian Principles and National Problems is the textbook used. As supplementary references no particular book is recommended, except that the library provides reading materials on sociological subjects. The encyclical of Casti Connubii by Pius XI is used in its direct translation with the outline.

One specific aim of the sociology course is to prepare the students for the life after graduation. And as the majority enter
the state of marriage, problems of marriage and family life are given greater attention. The course content runs as follows:

1. Marriage and the family
2. Work and labor problems
3. Government--true and false
4. Crime and delinquency
5. Race problem
6. Propaganda--true, false--its use

Two classes of thirty-eight students each were observed while a lecture lesson on duties of parents was in progress. The teacher tried to elucidate the diverse duties of the parents from the viewpoint of their position and in consideration of the various circumstances of modern life. This was supplemented by apt reference to the papal encyclicals, as well as other authors. The lecture was often interrupted by questions. Then the teacher showed the duties of parents in relation to the psychological needs of the children. The students appeared very much interested.

The two lectures, being on the same topic, did not differ much except to the extent of the diversity of the questions from the students.

The teacher permitted the class to ask questions to the author regarding the marriage customs of India. Many and varied questions were asked. Absence of dating among boys and girls, very rare
occurrence of divorces, and very low teen-age crime rate in India sounded almost unbelievable to the students.

As teaching devices, movies and bulletin board materials are used in this school. Group discussions are held occasionally on topics of greater interest.

GIRLS HIGH SCHOOL "D"

Six Sisters of Mercy started this school with ten boarders and forty day students on October 12, 1846. It claims to have the longest record of any private Catholic school for girls in Chicago and in the State of Illinois. Since its foundation there has been an increase in the number of students. This was interrupted by the Chicago fire in 1871, which destroyed the school. Thereupon the classes were continued in another place until a new building was erected.

The work of this school was brought into greater harmony with the requirements of the Chicago Public School Board during the 1880's in order to help the graduates to qualify as public school teachers. At present it serves more as a preparatory school for college.

There are 181 students in the high school classes, and the faculty consists of eleven Sisters of Mercy and two lay teachers.

Sociology is a required course and eighty students are taking it at present. The basic text followed is Ross's Sound Social Liv-
Supplementary references include Mihanovich and Schuyler's *Current Social Problems*. The encyclicals (Leo XIII's *Rerum Novarum* and Pius XI's *Quadragesimo Anno*) in their simplified translation with discussion club outline prepared by Reverend G. C. Tracy, S.J., are frequently consulted along with the main text. Graphs, charts, and other relevant information from current periodicals, newspapers, and other sources form the chief aids and devices to help direct the learning of sociology.

The course content may be summarized in its broad outlines as follows:

1. Man as a social being
2. Basic social organizations
3. Economic organizations
4. Sound social living
5. National and international organizations

Through this program of studies, this school aims to assist the student in securing a real understanding and knowledge of the social and economic organization in America today, so that she becomes an intelligent, well informed, unprejudiced, truly Catholic person.

In this school observation was made while one class of twelve students and another of thirty-two were having their revision lesson on "The state and its functions." Both the classes followed the same
procedure, which was as follows: one student was asked to read the questions at the end of the lesson covering the materials seen in the class. Answers to these questions were given by the students themselves, either voluntarily or when asked by the teacher. Often other students supplemented the answer given when necessary. If the answer still remained incomplete the teacher would ask pertinent questions to get the adequate answers. For the sake of completeness, students were also asked to read portions from the text for the benefit of the entire class.

The encyclical on human liberty of Leo XIII was extensively used during this revision to straighten the notions about liberty, its use and abuse, and so on, and all the students had a copy of the English version with them.

The students showed themselves well informed and interested in this revision lesson. The discussions were lively, and all took part in them. The questions relating to current events and the examples quoted spontaneously from other countries showed that the students were interested in finding out related problems and were open minded in their discussions. Probably this made the extensive use of the encyclical on human liberty both necessary and useful as clear from the revision lesson under observation.

The relation between the teacher and the pupils appeared to be happy and friendly. The classroom looked congenial with its
bulletin board and a select library of books on sociological subjects.

GIRLS HIGH SCHOOL "E"

This is situated within the city limits of Chicago on the north side. It became a full-fledged high school in 1923, although its history dates back to 1853. It serves as a central high school and has in the current year 430 girls from sixty-seven parishes studying in the high school classes. Fourteen members of the School Sisters of Notre Dame and a lay teacher form the faculty.

In the same school building on one side the high school classes for boys are conducted by the Brothers of Mary. This situation, unique in the Archdiocese, enables boys and girls to share extracurricular activities.

Sociology is a required course for the seniors, and 108 students take it in the present year. Ross's *Sound Social Living* is the textbook. The U. S. Constitution and the Illinois State Constitution are also taught.

Father Gerald C. Treacy's simplified edition of the following five encyclicals are studied along with the regular sociology course:

Pius XI, *Casti Connubii*

Pius XI, *Divini Redemptoris*

Pius XI, *Quadragesimo Anno*
Pius XI, *Divini Illius Magistri*

Leo XIII, *Rerum Novarum*

Course content:

1. Christian social principles
2. Governments—international, national, local
3. Labor problems—industries, organizations
4. Education—Catholic, special types
5. Communism
6. Institutions—organizations and accomplishments
7. Urban and rural life problems
8. Marriage and the family

Among the devices used in this school for facilitating the learning of sociology the following are included: film strips (types of government); newspaper and magazine articles; lectures by professionals in various fields; posters and other bulletin board materials from government departments and private companies; career days; interracial study days.

Through this program it is hoped that the students will acquire knowledge of facts, form correct attitudes of mind, develop thinking so that they understand the nature of group life and see the advantages of social cooperation over social conflicts, develop a toleration for members of other groups, see how government is run and can affect social life, and be able to evaluate proposed
reforms and schemes.

In this school observation was made while two groups of thirty-eight students each met for a lecture lesson on various forms of governments, in two successive periods, in the same classroom. The teacher and the topic being the same, the method of procedure was also the same except for the diversity of questions raised by the students in each class. The questions covered the different forms of government now prevailing in different countries. The teacher tried to bring out the good qualities as well as the dangers of each form, viewing the topic from the principle that the state is for the people. This topic was begun in the preceding class and the students were required to look for relevant problems.

The discussions were lively, and the whole class participated. The contributions from various students in the course of the discussions ably directed by the teacher helped clarify the pertinent notions on the topic in hand.

The whole discussion pointed towards making the students realize that the democratic form of government, best suited for any enlightened people, is a matter for everyone to support and preserve in its chaste form without being swayed by party politics.

The students were interested in knowing directly from the observer the form of government obtaining in present-day India.

The procedure of the class assures that the aim of their
sociology course (to acquire knowledge of facts, to form correct attitudes of mind and develop thinking) is well within their reach.

GIRLS HIGH SCHOOL "F"

Started as early as 1900, with seven Sisters of St. Joseph on the faculty, this school serves as central high school for the southwestern suburban district of Chicago. In the current year it has an enrollment of 980 students and a faculty of fifty teachers, thirty-two of whom are from the Sisters of St. Joseph.

The sociology course in this school is entitled "Problems in American Democracy" and is offered as an elective. Out of 405 students in the junior and senior classes, eighty-seven are taking it this year.

Rienow's American Problems Today is the textbook. However, Cronin's Problems and Opportunities in a Democracy, Leo XIII's Re- rum Novarum, and Pius XI's Quadragesimo Anno are extensively used as the teacher feels that the textbook is inadequate.

Besides these, the students have a regular weekly assignment consisting of reports on current articles relating to the problems handled in the class from magazines and newspapers, such as the New York Times, Time, U. S. News, Newsweek, Register, Catholic World, Today, Senior Scholastic, America, Commonweal, and so on. Audio-visual aids, bulletin board materials, and field trips are also
used to render teaching more effective.

The purpose of the sociology course is: "To give the students an intelligent understanding of Christian social principles and a zeal to further their application in adult life."

The course content covers the social, political, and economic aspects of America together with her foreign relations. The emphasis is on making the students intelligently follow the current issues and problems related to the topics of the course content. The assignments are chosen mainly to further this policy.

Observation was made while a class of thirty-five was given a lecture lesson on the Federal reserve system. The teacher proceeded with assigning articles from the latest issue of U.S. News and Newsweek for report. These articles were on different problems of federal finance.

Then the teacher with apt questions brought out the origin and working of the federal reserve system and its influence on the currency and the entire economy of the country. In this topic, as in others, the teacher did not follow or depend on the text. But she developed the topic quite independently, taking into consideration the current issues relating to the topic. The students showed remarkable familiarity with this procedure and the class raised spontaneous questions regarding the practical aspects of banking operations, price levels, and the economic life of the nation.
The teacher showed good ability and experience in directing the students and stimulating them to take intelligent interest in the topic in hand. Her assignments were particularly suited to this purpose.

GIKLS HIGH SCHOOL "G"

This school, opened in a western suburb of Chicago with fifteen students in 1918, under the care of the Dominican Sisters, has at present 940 students representing twenty parishes of the Archdiocese. The faculty consists of thirty-three Sisters of the Dominican Order and five lay teachers.

Sociology is an elective course in this school, and in the current year fifty-five students are taking it. Ross's Sociology and Social Problems is the basic text, which is prepared for a one semester course. In this school the course is given for one semester only.

In the list of supplementary texts the following works are mentioned, with direct translations of encyclicals specified:

Subard, The Church Today
Van der Meersch, Fishers of Men
Leo XIII, Rerum Novarum
Pius XI, Quadragesimo Anne
Pius XI, Casti Connubii
Pius XI, Divini Redemptoris
Movies and bulletin board materials are also used occasionally as teaching aids.

As its objective in the sociology course, this school claims that it tries to equip the students with the necessary skills and insights to understand and meet society and its problems, as well as to enable them to value the dignity of the human person. With this end in view the course has been outlined as follows:

1. Individual and society
2. Basic social organization
3. National social problems
4. World problems

Two classes were observed. One was a class of twenty-seven students and the lesson was on the circumstances that led to the issuance of the encyclical *Quadragesimo Anno*; the other, a class of twenty-two, covered a similar lesson on *Rerum Novarum*.

Both lessons followed the same method of procedure, namely the elucidation of the circumstances that led to the origin of these two great encyclicals. The emphasis was on the condition of labor as well as the need of reconstructing the social order. In this process the teacher and the students used the direct translation of these encyclicals with the Discussion Club Outline prepared by the Reverend Gerald C. Treacy, S.J.
The teacher, with a facile way of handling the encyclical
following their logical sequence, gave a very graphic picture of
the labor problems that demanded a constructive solution based on
the needs of the laborer befitting his dignity. From the students
themselves the teacher tried to get the main ideas to be developed
regarding the topic, for which she had already planned the assign-
ment. The discussion outline too proved very handy.

The students appeared to be interested in the lesson, for
which the teacher's presentation of the material helped a good deal,
and they were found to recognize the seriousness of the problem.

GIRLS HIGH SCHOOL "H"

This school began in September, 1921, with twenty-eight girls
as a central high school for girls. It is about forty miles north
of Chicago and yet within view of Lake Michigan. The Sisters of the
Holy Child Jesus conduct this school. Currently, ten Sisters of this
order, with the assistance of three lay teachers, form the faculty.
It has an enrollment of 236 students at present.

The sociology course is offered as a requirement, and "Prob-
lems of Democracy" is the title under which the course is known in
this school. There are ninety-six students in the junior and senior
classes this year. Cronin's Problems and Opportunities in a Demo-
ocracy is the prescribed text for this school. Ostheimer and Delaney's
Christian Principles and National Problems and the group of encyclicals published by the Paulist Press (Five Great Encyclicals) plus the Discussion Club Outline by the Reverend Gerald C. Treacy, S.J., are the main supplementary texts used. Besides, they have a number of books on sociological subjects in their library to which the students have easy access.

The course content is arranged according to the order of the textbook. As teaching devices, audio-visual aids, movies, and bulletin board materials are commonly used. Besides, regular weekly assignments chiefly consisting of reports and reviews of materials relating to the topics discussed in the class form part of the sociology program.

The objective of the sociology course is integrated into the general plan of the school which aims to "inculcate those principles in the formation of womanly character which are fundamental in all walks of life."

In this school, a class of thirty-eight students learning about the Taft-Hartley Act and its main provisions was observed. The teacher entered into discussion with the class on the main provisions of the Act and viewed them against those of the Wagner Act. The discussions were lively and students took an active part in them. The illustrations were taken from contemporary labor problems. The teacher ably directed the discussions keeping them within
limits of the topic. The C.I.O. and A.F. of L. merger also came into the picture.

In these discussions the teacher took care to evaluate the issues involved in the light of the papal teachings. Thus the interest and enthusiasm showed by the class was matched and guided by the principles from the teachings of the Church.

The class ended up with the assignment for the week, which was related to the problem discussed, namely "Labor Unions."
CHAPTER V

SOCIOLOGY IN THE COEDUCATIONAL HIGH SCHOOLS

In this group there are sixteen high schools of which twelve offer sociology. While nine of these schools actually entitle the course as sociology, the other three schools name it "Problems in American Democracy," "Social Problems," and "National Problems."

Nine of these schools require the course in the senior class. In the remaining three schools where it is an elective subject, fifty per cent have chosen to take it.

1. Basic and supplementary texts. Six of the twelve schools utilize Cronin's *Problems and Opportunities in a Democracy*. Tables II and III give the complete lists of textbooks and supplementary texts, respectively, that are in use in the coeducational schools.

2. Encyclicals. Three schools did not answer the query regarding the inclusion of the teaching of encyclicals as part of their sociology course, while one school limited itself to the references to the encyclicals that occur along the pages of the textbook used. For the titles of encyclicals that are used in this group of schools
and their frequency, see Table IV.

3. Devices used in teaching sociology. All except two schools report having recourse to different devices to facilitate their teaching of sociology in this group of schools. One school has a program of making the students prepare newspaper clippings, charts, posters, and so on, relating to class materials and filing them. Bulletin board materials drawing the students' attention to current events or materials of sociological interest, movies, field trips are some of the more frequently used devices. For a complete picture of these devices, see Table V.

4. Aims and objectives. Excepting one school, all eleven schools stated their aims in introducing sociology in their high school classes. Of these four schools have put down their general as well as specific aims.

Invariably the general aim is to acquaint the students with the basic social institutions and problems of social life. The specific aim varies from a training of the students to evaluate these problems from a Christian viewpoint to the breaking down of prejudices such as racial in view of the particular background of the students. Both work together to make the student an understanding Catholic who would willingly fulfill his or her responsibilities and appreciate his or her rights as it befits a member of the human society.

In fact, the above summary statement is the gist of the aims
which the other seven schools have given as their own. Perhaps one statement of aim may be cited here as being a little out of the common trend: "Personal and social integration."

5. Course contents. All except one have given their course contents more or less following their textbooks. The modification in few cases is on account of their attempt to integrate the encyclicals and the peculiar conditions obtained in each case. This, however, is a variation in the degree of emphasis. For an example of the integration of encyclicals into the sociology course, see pages 23-24, which one of the coeducational schools claim to follow in its entirety.

The following may be taken as another sample of course contents modelled on the textbook followed in that case:

1. Fundamentals of American life
2. The basis of social life (course on marriage)
3. Our political organization
4. Our economic organization
5. The individual in economic life
6. Community organization
7. World organization

COEDUCATIONAL SCHOOL "A"

The first coeducational parochial school to be considered is
located in the northern section of Chicago. This was opened in 1938 with 137 freshmen. In the current year there are 499 students, 191 boys and 308 girls. Of these, fifty-two boys and sixty-three girls are in the senior class. The faculty consists of fifteen Sisters of Christian Charity, three priests of the Viatorian Order, three diocesan priests, and seven lay teachers, twenty-eight members in all.

At present this school is the largest coeducational parochial school in the Chicago Archdiocese and serves as a central school for the local parishes.

Sociology is a required course for all the senior students of this school. At present 115 students in the senior class are in the process of fulfillment of their requirement.

Cronin's Problems and Opportunities in a Democracy is the basic textbook. The teacher finds the arrangement of this book satisfactory and as such does not use any supplementary texts. However, the students are required to do supplementary reading from magazines, books, encyclopedias, and reports bearing on the topic studied. Accordingly, a written report on each topic is the regular type of assignment given to the students.

The course content follows the sequence of the text: civics, economics, sociology, and international problems. The encyclicals are integrated into this sequence. Treacy's simplified version of the encyclicals on education, rebuilding society, atheistic communism,
and heaven's beginning are the main ones used.

As the chief aim of the course, "helping students to learn and appreciate our way of life" is proposed.

In this school, observation was made on two consecutive days while four classes were in session one after the other. The topic was "economic life" and the method followed was a well-planned group discussion. The general plan consisted in: (1) statement of the problem, (2) background, (3) exploration, (4) terms, (5) legislation, (6) evaluation. The students in groups of four or five, with a chairman for each group, discussed the topic. A report was given orally by the chairman while members of that group and all other groups gave their remarks as well as additional information. This method is followed for a week on the various aspects of "economic life" in accordance with the mimeographed work-sheet given to each student, at the beginning of each topic to be treated, and each student is required to give a fifteen-minute evaluation of the discussion summarizing its findings. And at the same time a two-thousand word assignment regarding the topic must be submitted on a definite day.

All the four classes observed were found to be lively, interested, and orderly. The students appeared to be well informed about the various aspects of the problem they discussed as a result of their reading, discussion, and thinking, and the timely directions
they got from their experienced teachers. A remarkable spirit of friendliness and sense of cooperation prevailed in the classroom. It was learned from the teacher that this is the method always followed. She does not find much time for visual aids and therefore their use is limited. However, the students make a field trip to the public library to acquaint themselves with the proper use of library sources. This is done with a view to aiding the students in their preparation of the term paper. Another field trip is made to a civic center. In groups under the direction of the teacher they work in the slums and study slum clearance. The sociology group provides eight poor families with food, clothing, furniture, and so on, of which they are in need. The classroom has a store where the students' contributions are regularly accepted and kept for distribution on days appointed for that.

Finally, the students were asked to express in writing what they thought of the sociology course. In the differently worded statements all agreed that the course has been helpful in making them aware of the various problems of group life and in preparing them to face these problems from a Christian point of view.

COEDUCATIONAL SCHOOL "B"

This is a parochial school that was started in 1941 on the west side of Chicago with forty boys and girls under the care of
the Sisters of Mercy. Although it is primarily intended for the Negro boys and girls regardless of creed, non-Negro students are admitted. The curriculum provides a general course of studies, modified to meet the needs of the underprivileged boys and girls from the impoverished homes of the area.

In the 1955-1956 school year one hundred girls and sixty boys attend this school. Of these, all except two Mexicans and five Puerto Ricans are Negroes. Sixty-six per cent are Catholics who represent seventeen parishes. The faculty consists of five Sisters of Mercy and three priests.

Sociology is a required course for the seniors and this year twenty-three are taking it. The basic textbook is Cronin's Problems and Opportunities in a Democracy and as a supplementary text Ross's Sound Social Living is used. As special devices for directing the learning situation, audio-visual aids, movies, slides, bulletin board materials, field trips are used and found worthwhile.

In view of the background of the students attending this school, the teacher takes special care to instill into the students the understanding that they have both rights and duties. Emphasis is also laid on the mutual understanding and right cooperation among the different groups such as the Negroes, Mexicans, and Puerto Ricans.

"Labor" was the topic of study on the day of the writer's visit.
The teacher had been drawing the attention of the students to the current issues of labor, such as the merging of the C.I.O. and A.F. of L., in order to make them interested in the various aspects of the labor problems. This seemed to stimulate them to study the subject with greater interest and diligence. They were found to collect clippings from newspapers as well as initiating discussions on aspects which have immediate bearing on their day-to-day life, as most of them belong to working class families. Although it was basically a lecture class, the teacher gave ample facilities for discussing the subject with the students to enable them to see the problems as well as the principles guiding them.

The students are also required to make reports of their readings. Special attention is given to the building up of a library of books on the sociological questions and a select group of books are kept in the classroom itself for the benefit of the whole class.

The teacher gets reports from her students that the knowledge they gain from the courses of sociology is helpful to them in their daily and practical life. This has made her lay special emphasis on the study of labor problems and the questions related to marriage and family life.

The use of encyclopedias is limited to the extent to which the text refers to them.
COEDUCATIONAL SCHOOL "C"

This is an institutional type of school founded in 1865 for dependent children. Although it was primarily meant for one nationality, it has now over seven hundred children representing about twenty nationalities. The educational program for adolescent boys and girls originally consisted of vocational training only. But in the course of time, in response to the changing social and economic needs, the school enlarged its curriculum to include a standard four-year program which was opened to the graduates of the eighth grade who remained at the institution. The teaching is directed by the Sisters of the Poor Handmaids of Jesus Christ.

Sociology is offered as a required course for the seniors. Fifteen students—four boys and eleven girls—are in the senior class.

Ross and Kelzer's American Democracy is the required textbook. For supplementary readings a select group of books and periodicals is kept in the classroom besides the facilities of the school library. However, for the preparation of the daily classes Cronin's Problems and Opportunities in a Democracy and three encyclicals (Casti Connubii, Quadragesimo Anno, and Rerum Novarum in their simplified version by Gerald Treacy) are specially recommended. As teaching aids, movies, bulletin board materials, field trips, and so on, are also being used.
In giving the course of sociology this school adjusts its program to the needs of the students most of whom are from broken homes. Marriage and family life, for instance, is one such subject.

The sociology course aims "to help the student in meeting the critical issues of our day in social, economic, and political life." To this end the course contents have been arranged in the following sequence:

1. Fundamentals of American life
2. The bases of social life
3. Our political organization
4. Our economic organization
5. The individual in economic life
6. Community organization
7. World organization

The class observed was of a lecture type on the economic preparation for marriage, which, however, is one of the units of lectures on the various aspects of marriage according to the program put out by the University of Ottawa in a booklet form. The contents are arranged under various topics in logical sequence with a list of questions at the end covering the content of each topic. In her lecture the teacher followed this order and the students appeared to be quite familiar with such a procedure.

Although the book was the main guide in directing this lesson,
the teacher supplemented the explanations by practical sidelights as well as by animated discussions with the students, who were found to be very much interested in the subject. From the teacher it was learned that this group of students, because of their peculiar background of broken homes, show great interest in knowing all that is needed to build a happy Christian family.

The students were interested to hear about the marriage customs in India from the writer. It evoked much surprise and excitement when they heard that in India practices such as dating, going steady, and so forth are not usually approved and that there is hardly any divorce, especially among Catholics.

All these students live in this institution. A family spirit and cheerfulness was easily noticeable among them, and their relation with the teacher too appeared to be happy.
CHAPTER VI

ACADEMIC QUALIFICATIONS OF THE SOCIOLOGY TEACHERS

A further inquiry was made by post card into the academic qualifications of the sociology teachers in the high schools under survey. The questionnaire to that effect consisted of the following items.

1. Degrees held.
2. Date of graduation.
3. University of graduation.
4. Additional hours of credit, if any.
5. Major for undergraduate work.
6. Major for graduate work.
7. Years of teaching experience.
8. Years of teaching sociology.

The questionnaire was answered by thirty-seven schools out of sixty-two (62 per cent). The findings disclosed that of the thirty-seven schools reporting, only one listed two teachers for sociology, and all the remaining schools had one teacher each. Regarding any
special training in teaching sociology, nineteen of these thirty-eight teachers stated that they had courses in sociology either at the graduate or undergraduate level. Five of the thirty-eight teachers held the Master's degree in sociology; six were working toward that degree. Others majored in history, education, economics, religion, languages, political science, and biology. Table VI gives further details.

Of the six teachers working for the Master's degree in sociology (see Table VI) four are taking their courses at Loyola University in Chicago and one at Notre Dame University. About the remaining teacher no report was received as to the university where the courses are being taken.

Although nineteen of the thirty-eight teachers reporting claim to have taken courses of sociology, from Table VI it may be seen that the total number of those with sociology as their major is thirteen. The remaining six teachers may be understood to have their training in sociology either at the undergraduate level or taken it as a minor at some level.
# TABLE VI

EDUCATIONAL BACKGROUND OF SOCIOLOGY TEACHERS IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Degree</th>
<th>Major</th>
<th>Number of teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A.</td>
<td>Sociology</td>
<td>5</td>
</tr>
<tr>
<td>Working for M.A.</td>
<td>Sociology</td>
<td>6</td>
</tr>
<tr>
<td>B.A.</td>
<td>Sociology</td>
<td>2</td>
</tr>
<tr>
<td>M.A.</td>
<td>History</td>
<td>10</td>
</tr>
<tr>
<td>M.A.</td>
<td>Education</td>
<td>5</td>
</tr>
<tr>
<td>B.A.</td>
<td>Education</td>
<td>5</td>
</tr>
<tr>
<td>M.A.</td>
<td>Political Science</td>
<td>1</td>
</tr>
<tr>
<td>M.A.</td>
<td>English</td>
<td>1</td>
</tr>
<tr>
<td>M.A.</td>
<td>Biology</td>
<td>1</td>
</tr>
<tr>
<td>B.A.</td>
<td>Home Economics</td>
<td>1</td>
</tr>
<tr>
<td>B.A.</td>
<td>Religion</td>
<td>1</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>Greek</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>38</strong></td>
</tr>
</tbody>
</table>
### TABLE VII

HIGH SCHOOL TEACHING EXPERIENCE OF SOCIOLOGY TEACHERS IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Years of High School Teaching</th>
<th>Number of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 or more</td>
<td>9</td>
</tr>
<tr>
<td>10-19</td>
<td>11</td>
</tr>
<tr>
<td>5-9</td>
<td>10</td>
</tr>
<tr>
<td>Less than 5</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong>*</td>
<td>37</td>
</tr>
</tbody>
</table>

*One teacher did not answer this question.

### TABLE VIII

EXPERIENCE IN TEACHING HIGH SCHOOL SOCIOLOGY AMONG SOCIOLOGY TEACHERS IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>Years of Teaching High School Sociology</th>
<th>Number of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 and over</td>
<td>7</td>
</tr>
<tr>
<td>5-9</td>
<td>14</td>
</tr>
<tr>
<td>Under 5</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong>*</td>
<td>36</td>
</tr>
</tbody>
</table>

*Two teachers have not reported on this point.
# TABLE IX

UNIVERSITY BACKGROUND OF SOCIOLOGY TEACHERS IN THE HIGH SCHOOLS OF THE ARCHDIOCESE OF CHICAGO, 1955-1956

<table>
<thead>
<tr>
<th>University</th>
<th>Number and highest degree of teachers</th>
<th>Total</th>
<th>Ph.D.</th>
<th>M.A.</th>
<th>B.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>De Paul University</td>
<td></td>
<td>14</td>
<td>10</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>The Catholic University of America</td>
<td></td>
<td>7</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Loyola University</td>
<td></td>
<td>5</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Fordham University</td>
<td></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Marquette University</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Villanova University</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University of Portland</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>University of Illinois</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University of Dayton</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Alverno College</td>
<td></td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mount Mary College</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>University not reported</td>
<td></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>38</td>
<td>1</td>
<td>23</td>
<td>14</td>
</tr>
</tbody>
</table>
CHAPTER VII

SUMMARY AND CONCLUSIONS

In this study the author made a survey of the sociology courses offered at the high school level in the Archdiocese of Chicago. Their contents, objectives, and the manner of directing the learning situations received principal attention.

In the introductory chapter an attempt was made to focus our attention on the meaning to be given to the term "sociology." It was brought out that sociology is a science which seeks the broadest possible generalizations applicable to society in its structural and functional aspects. And the writer added that in our consideration of society we should not fail to view human life from its rich historical background of divine revelation that actually animated and shaped the social life down the centuries. This warning was found necessary to ward off the dangers of materialistic positivism which often permeates the contemporary sociological approach.

Tracing the place of sociology in the high school level group
called "social studies," the writer found that "sociology" was frequently given a meaning that virtually embraced the entire range of the living process of human society on earth. This brings it into a very close relationship with religion courses in the high school—the more so in the light of the papal directive to bring the teachings of the Catholic Church on the obligations of justice and charity to all phases of human relations.

Coming to the actual field of investigation—the Archdiocesan high school system and its historical setting—the author found that there are four types of schools, namely, schools conducted by religious groups, parochial schools, institutional schools, and central schools. These different types work on a homogeneous pattern, at least regarding the broader issues, thanks to the coordinating agencies such as the Archdiocesan Superintendency, the Chicago Archdiocesan High School Principals' Associations, accrediting agencies, and the Board of Public Instruction.

Although there are eighty-nine Archdiocesan high schools, twelve schools of industrial, commercial, and technical type required that this investigation be limited to the remaining seventy-seven ordinary high schools. Of these, sixty-two (81 per cent) actually claim to offer sociology courses.

In the second chapter the findings of the questionnaire sent out to these sixty-two schools are presented and assessed. Thirty-
four schools (55 per cent) make sociology a requirement and the rest make it an elective. Where it is elective, 29 per cent of the eligible students were found to take it.

The textbooks followed, supplementary texts and references in use, and the various teaching devices were also inquired into and reported. Encyclopedias that are being taught as a complementary and corroborative part of the sociology course were also noted.

The next point of interest involved the aims and objectives sought in these courses. An attempt was made to find out general and specific aims and to group them into distinct categories.

In an endeavor to see what course contents are planned out to further the various objectives different schools have proposed, the writer found that forty-four schools (63 per cent) followed their chosen textbooks, both in their contents as well as in their sequence. Of the remaining, two schools have expressed their reasons for making their own changes in view of their milieu, in the order and emphasis of course content. Seven schools did not answer this point.

In Chapters II, IV, and V, boys', girls', and coeducational high schools, respectively, are grouped, and the findings on the questionnaire regarding each group are separately assessed with a view to discovering trends or characteristics, if any, peculiar to each group. The observation results of the classes in action,
belonging to each of these groups, are also reported as completing the findings on each group.

The sociology teachers' academic background was the subject in the next phase of this study. Their training in courses of sociology, their years of experience in teaching high-school sociology, and the universities where they studied were the points of interest in this inquiry. It was found that about one third of those reporting had sociology as an undergraduate or graduate major.

In an appendix to this thesis an evaluation of the four main textbooks used in teaching sociology in the high schools under survey is given to complete the entire picture.

CONCLUSIONS

In the Archdiocese of Chicago sixty-two high schools (81 per cent) claim to teach sociology, although only thirty-five schools (56 per cent) entitle their course as sociology. This claim to teach sociology regardless of the title is indicative of the awakening of the need of "guarding the natural and supernatural heritage of humanity" through the means of social sciences, following the papal directive.

It may be noted that 55 per cent of these sixty-two schools make the course a required subject. This may show that although
importance of the subject is acknowledged, still all are not equally prepared to emphasize it, perhaps for different reasons. However, where it is offered as an elective, 29 per cent of the eligible pupils take it. This does not necessarily show that sociology is less desired or less interesting. But in view of the more immediately utilitarian subjects, from the point of view of securing jobs or trying for financial gains, some students apparently feel obliged to prefer other subjects to sociology. For the same reason, it may be inferred that some schools were obliged to leave this subject as an elective.

Taking boys', girls', and coeducational schools separately, we find that 29 per cent of the boys' schools make this subject a required course, whereas 58 per cent of the girls' schools and 75 per cent of the coeducational schools have made it so. Again, boys' schools have the lowest percentage taking sociology when offered as an elective. Twenty-four per cent of the boys take sociology when offered as an elective while in the girls' schools and coeducational schools the percentage is 38 and 50, respectively.

From the study of the academic qualifications of sociology teachers, it becomes evident that 19 out of 37 schools reporting (with 38 teachers) or 51 per cent have teachers who have had some training in courses of sociology at the graduate or undergraduate level. The rest obviously have to depend almost entirely on the
textbooks and self-preparation for their teaching of sociology. This situation suggests some difficulties in regard to the quality of their teaching in the increasingly developing specialization of teaching sociology.

From the observations the author has made in fifteen schools while the sociology classes were under way, he is inclined to say that more social philosophy than actual sociology is being taught in the Archdiocesan high schools. And in fact one sociology teacher has stated in answering the questionnaire that the courses given are purely of a problem-type, namely, the social problems are treated from the Catholic point of view in order to set forth the true solutions to these problems. Dealing with these problems in a sociological frame of reference and utilizing sociological analysis can scarcely be expected.

This policy of imparting the social philosophy of the Catholic Church is to be commended as the Church has the right solutions for the social evils of the time. To do this minimum the teachers with a Catholic training may be competent. But at the same time if they have adequate training in scientific sociology, in their teaching they will prove equal to the task of applying the social philosophy of the Church to the deeply probed and understood actual social situations obtained here and now. Besides, they will be able to maintain the scientific character of sociology.
Hence the writer is of the opinion that there is more need of research in this field to see how a more precise sociology could be taught in the high schools by the help of well trained teachers. This might produce a situation of more students taking undergraduate and graduate courses of sociology so painstakingly offered at our various Catholic universities.
APPENDIX

I


Twenty-four (39 per cent) of the high schools under survey are using this book as their basic text, and 13 per cent as a supplementary text. Thus, in all, 52 per cent of the high schools that offer sociology may be considered as following this book.

In preparing this book for the seniors of the Catholic high schools, the author purports to supply them with the needed information about the concrete problems of our times and how Christian ideals may best be applied to meeting these problems. With this end in view the author presents the main social, economic, political, and international problems of the day. While presenting this information he also points out why conditions are wrong and what steps can be taken to remedy matters.

The author mentions having consulted with many teachers of long experience in each field and other specialists in order to enrich the content as well as to render it palatable to the senior
high school student. And the list of names, which includes twenty-three such persons, gives sufficient guarantee for the quality of the book.

Coming to the treatment of the various topics, the author, it may be noted, follows a general pattern of presentation of the real and ideal, the problems and their solutions, in the light of the faith and the democratic tradition of this country.

The procedure in the first chapter might well illustrate the general pattern referred to above. Here the author treats "The Individual and Society." After pointing out the four great areas of life—social, economic, political, and international—he gives a general picture of the sources of problems in these areas. Then he enters into more detailed questions such as the nature of society; the individual and society; what we inherit; the influence of environment, customs, and institutions; civilization and culture; reaction to social conditions; and personal reactions. Each of these smaller topics ends with an assignment to be worked up by the student to stimulate him to probe into the field discussed.

Father Cronin has inserted interesting photographic pictures of actual life situations relating to the subject at hand. At the end of the chapter, he lists a number of terms the meaning of which is likely to remain vague unless defined. Then he proposes a number of thought-provoking cases for discussion by the students. All
along he suggests the main lines of solutions and ideals from the


teaching of our faith and the principles of democracy. For further


study, a reading list of select bibliography is appended.


Thus in twenty-seven chapters, running to 755 pages, grouped


into four parts representing the four main areas of life, the


author presents a wealth of facts and figures, of men and events,


of ideals and traditions, pointing out at the same time what is


right and wrong in all these, with a view to stimulating the young


minds to accept the right to pursue happiness which American demo-


cracy does guarantee.


While observing the sociology classes in action there was oc-


casion to see how this text appealed to the students in about six


schools. In most of these cases the text was found to be followed


with advantage by the teachers. The type of discussion topics as


well as the assignments leave the teacher as well as the students


ample room for unfettered research on their own initiative along


the current problems. This obviously is a major advantage of this


book. It is to be expected, however, that, since Father Cronin is


an economist, rather than a sociologist, his treatment of economic


aspects of life will be stronger.


The format, the type, the arrangement of the materials, inter-


spersed with meaningful pictures—all these auger well for the suc-


cess of this text.
Whether or not all the matter that is covered by the book could be digested by the senior students within the span of one scholastic year is to be decided only after a few years of teaching experience.

II


Sound Social Living is the text for the sociology course in twelve of the high schools under survey, and in nine others it serves as a supplementary text. In all, twenty-one of sixty-two high schools (or 34 per cent of all the high schools we are surveying) use this book as a guide in the study of sociology.

Through this medium, the author aims to provide the students in our Catholic high schools, as well as adults in study clubs and elsewhere, with an introduction to social life and an integration of this theoretical study with a knowledge of actual conditions in the world today.

In the introduction to social life, the author carefully discusses the meaning of sociology and its place in the general categories of social sciences. After pointing out the importance of the method of induction, she explains its limitations and
introduces the place and function of two other vital sources of knowledge, namely, philosophical reasoning and divine revelation, in matters pertaining to man. This knowledge also should enter, the author insists, into any sociological findings.

On this basis the author makes a study of man, his place in the family, the church, the school, the work group, the state, national and international organizations.

The content is organized into six units consisting of twenty-eight chapters in all. Each unit has a brief introductory statement giving a gist of what is going to be treated. Then, chapter by chapter, the whole matter is discussed in a detailed fashion, with appropriate subtitles. Vocabulary drills, questions for discussion and review, projects and activities, and lists of references for both teachers and students are the other features of each chapter.

The presentation of the matter appears to be somewhat advanced and difficult for the high school student. However, special care is taken to define unknown words to clarify their import. The sequence of topics or problems is also explained by reference to the matter already covered to enable the students to see how the whole ties together.

The treatment of each topic coupled with projects and activities gives a positive approach to the understanding of social
organization and the Catholic social principles. The papal teachings and the instructions from the hierarchy are also studied along with the different topics and their application to solve the present-day problems is also suggested.

Vivid pictures from life situations, too, facilitate the learning to a great extent.

_Sociology and Social Problems_ is another book by the same author. This is used in nine schools as the text and in two others as a supplementary reference.

Being the work of the same author on the same subject and with almost the same purpose, this book differs from _Sound Social Living_ inasmuch as it is a one-semester text and as such is more condensed. The content briefly covers the whole range of sociology and Catholic social philosophy. It is organized into four parts:

1. Individual and society
2. Basic social organization
3. National social problems

The method of procedure of each topic is almost the same as in the other book, and the same pictures are used to illustrate the lessons. The only justification for this work, according to its author, is that from the actual conditions obtaining in most of the high schools it has been found difficult to allot one full
year to the teaching of sociology. However, the author plans this book with sufficient questions, projects, activities and outside readings indicated, to enable the material to be studied more thoroughly over a longer period if desired.

III


Seven of the sixty-two high schools under survey use this book as the text and seven others include it in the list of their supplementary readings. This text is intended to prepare the Catholic student to participate to his full capacity in the American living in all its aspects—political, social, economic, cultural, and religious—guided and strengthened by clear Catholic convictions on matters needing judgment and decision every day.

With such a noble purpose in view, the authors begin their book with a thought-provoking call to social action which consists of a brief review of the achievement of America in political, religious, cultural, social, and economic spheres and an invitation to cherish and maintain this proud heritage. The problems involved in this arduous task are pointed out; Catholic attitudes, obligations of justice, charity, and patriotism are carefully studied.
Within this framework of a general introduction, the authors place the wellsprings of Catholic social thought. This chapter is a running narrative of the history of the social principles of Christianity, with special emphasis upon the struggle of the Church for their reestablishment during the past centuries. In this connection the teachings of the great social encyclicals and the program of the American hierarchy for social reconstruction are aptly brought in and duly emphasized.

In the second section, under the general caption "The Pattern of Living," the authors discuss the nature of man, his rights and duties, the character of society, the rights and responsibilities of family life, the ethics of economic life, our religious heritage, and so on. In the subsequent sections, an enormous amount of factual material on man's social institutions; the processes of government, both national and local; the history and organization of American capitalistic society; trends, policies and problems of international relationships are considered.

In a section on the conservation of human elements, the various aspects of protecting human resources are treated. Minorities and prejudices, practice and promise in education, culture on the American scene are some of these topics. A look into the future of the senior in high school is also attempted. In this area the authors analyze the decisions a senior is ordinarily required to
made—the considerations that should precede marriage, religious vocation, going to college, or taking up some work.

Each unit is supplemented with different teaching devices, such as graphs, maps, pictures, vocabulary drills, review questions, thought questions, and enrichment exercises.

This large volume, running to more than 600 pages of double columned type, might look unattractive and a bit too congested to a high school student who is accustomed to books of better format, in spite of the wealth of information it treasures.

In view of the new 1950 Census, amendments to the Social Security Act, and other manifold reforms and changes in all phases of life, the fact that this book has not been revised since its first appearance in 1945 is indeed a drawback to this book as a text for a sociology course. However, in presenting to the students the Catholic view of the world and its problems, in inculcating in them the Catholic principles on which all society is founded, and in helping them understand the formation and workings of the different societies of which they will form a part, this book still remains a dependable guide. Perhaps that may be one of the reasons why as many as seven schools still keep it as their text in spite of the appearance of more modern texts in the field.
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