



1968

Integration in the Elementary Schools of the Chicago-Dekalb Province of the School Sisters of Notre Dame

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Recommended Citation

McBride, Judith Marie, "Integration in the Elementary Schools of the Chicago-Dekalb Province of the School Sisters of Notre Dame" (1968). *Master's Theses*. Paper 2400.
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INTEGRATION IN THE ELEMENTARY SCHOOLS OF THE
CHICAGO-DE KALB PROVINCE OF THE SCHOOL SISTERS OF NOTRE DAME

by

Sister Judith Marie McBride, S.S.N.D.

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

June

1968

LIFE

Sister Judith Marie McBride was born in Peoria, Illinois, on March 6, 1939.

She attended St. Patrick elementary grade school, Peoria, and was graduated from St. Mary Academy, Prairie du Chien, Wisconsin, in June, 1957. She was professed a School Sister of Notre Dame on July 14, 1959, and awarded a Bachelor of Arts degree, with a major in English, by Mount Mary College, Milwaukee, Wisconsin, in August of 1963.

Sister has taught first, fourth, fifth, sixth and seventh grades and has been stationed at four different schools, two of them being integrated, during her seven years of teaching. All of these seven were spent in the Chicago area.

The author began her graduate studies at Loyola University, Chicago, in September, 1965.

ACKNOWLEDGMENT

I gratefully and sincerely acknowledge the kind cooperation and openness of the principals of the De Kalb Province; the interest, cooperation and moral support of Provincial Superior, Mother Mary Elred; and the encouragement of many interested, fellow School Sisters of Notre Dame.

To my mother for many hours of typing and to Doctor Wozniak for his kind assurance -- my deepest gratitude.

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CHAPTER I

INTRODUCTION

Prejudice, which is a lack of objectivity, is learned; objectivity, too, can be learned. Therefore, insofar as inequality of opportunity is based on prejudice, it can be fought by education.¹

Segregated education may impart facts, but it also instills a false attitude toward, and concept of, society. The National Educational Association, Federal Government and some civil rights organizations concur on this. They say that the American Negro can become a productive, responsible, first class citizen only through integrated education.²

Archbishop Dearden observes another aspect of the problem:

The people of the inner city know that they are poor, but the white middle class people are simply not aware of their impoverishment.³

Segregated white children are given or confirmed in stereotype notions. Negroes do not share school experiences with them. In most cases, Negroes do not live close to them. These children know only what their families, friends and the news media tell them.

¹National Education Association, American Education and the Search for Equal Opportunity (Washington, D.C., 1965), p. 37.

²Gordon J. Klopff and Israel A. Laster, Integrating the Urban School (New York: Teachers College, Columbia University Press, 1963), p. 17.

³The New World (Chicago), August 25, 1967, p. 1.

Segregated schools fail to provide them with the experience necessary to form their own ideas and attitudes in one of the most vital social issues of our times.

These schools may well instruct reading, calculating, vocal students, but they fail to form Christians in the sense of the term used in the documents of Vatican Council II. According to the Council, Christians witness Christ's ideas and attitudes relevant in today's society.⁴ The relevancy of the civil rights problem in today's society is beyond question. In addition, it has been declared a fundamentally moral issue by the bishops of the United States.⁵

Many United States Catholics reject or ignore the bishops' statement. To all appearances, many Catholic children of our country will learn the Christian attitude toward the civil rights issue outside of their immediate family environment, or not at all. It would seem Catholic schools have a duty in this case.

If Catholic schools on the local level take no stand or even a negative stand on school integration, as prominent as the issue is today, what can our students learn when we say things like:

He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?⁶

⁴The Documents of Vatican II, Constitution on Education, Article 2.

⁵The New World (Chicago), August 25, 1967, p.1.

⁶I Jn. 3:17

Negro children of ghetto schools are given or confirmed in a poor self image. They are either stultified or embittered. They are aware that only, or mostly, black children go to their schools. Because of the negative connotation of the word and color "black," the children tend to think of their school as inferior to a white school.⁷

Education for the segregated, Negro child is the first prolonged experience with a demeaning, distant society, "White Power," "The Man," etcetera. In this atmosphere, few will find the determination or even encouragement to become respected citizens, making personal contributions to the great American society.⁸

The vast majority of Negroes attending a segregated school are likely to develop reactive traits, traits that will harm the nation either actively in the form of riots, etcetera, or passively in the form of inertia, etcetera.⁹

Chicago public schools have given serious consideration to the problem. Two respected studies made under Superintendent Willis pointed out injustices of the segregated system. As a result of the 1963 Havighurst study, Willis recommended to the board, among other things, that the standard of education in the Negro ghetto be raised by: employing a master teacher to work with each

⁷Guy H. Wells, "The Supreme Court Decision and Its Aftermath," Negro Education in America, ed. Virgil A. Clift, Archibald W. Anderson, and H. Gordon Hulfish (New York: Harper and Row, 1962), p. 201.

⁸Gordon W. Allport, The Nature of Prejudice (Garden City, N.Y.: Doubleday and Company, Inc., 1958), p. 464.

⁹Ibid.

twelve inexperienced teachers; have a twelve month school year; permit no more than fifteen children per classroom from kindergarten through grade three, no more than twenty children per classroom from grades four through eight.¹⁰

Philip M. Hauser headed a group of noted scholars to define problems and recommend solutions. His special concentration was on the Negro schools of Chicago in 1964. Early in his report to the Chicago School Board he states

The test of freedom in a pluralistic, democratic society lies not in whether any given group is integrated or segregated; it lies rather in whether each person is free to live in an integrated or segregated manner by his own choice.¹¹

Hauser seems to be implying here that segregated schools are not necessarily a restriction on a democratic society. After reviewing some conditions existing in Chicago's ghetto schools, however, Hauser proposed the following policy statement which was adopted by Chicago's Board of Education on February 13, 1964:

This city and this country would be healthier economically, educationally and morally if Chicago, Illinois and all sections of the country reflected the kind of racial and ethnic diversity characteristic of the nation as a whole.¹²

James F. Redmond, the present superintendent of Chicago's public schools, on August 23, 1967, proposed a daring and expensive plan to integrate

¹⁰Robert J. Havighurst, Recommendations and Statements Concerning the Chicago Public Schools, A Report to the Chicago Board of Education, (Chicago: Chicago Board of Education, 1964), pp. iii - XX31.

¹¹Philip M. Hauser, Integration of the Public Schools - Chicago, A Report to the Chicago Board of Education, (Chicago: Chicago Board of Education, 1964), p. 11.

¹²Ibid., p. 43.

Chicago's public schools by busing and by constructing new, vocational high schools on man-made peninsulas off Chicago's Lake Michigan shore.¹³

His proposal met much opposition. One of the first public figures to come to the support of the Superintendent was John Cardinal Cody, Archbishop of Chicago. The Cardinal not only gave public approval to the "Redmond Plan" but promised to initiate a similar plan in the Catholic Schools.¹⁴ Public opinion is in strong opposition to both proposals.

How much is this negative feeling reflected by teachers and administrators in Catholic Schools? How many of our policies support, or fail to attack these feelings? These are questions behind the present study. The study concentrates on schools staffed by the School Sisters of Notre Dame because this is the teaching association with which the author is most closely associated, toward which she feels the most responsibility, within which she is most hopeful of promoting a change of policy.

¹³Chicago Tribune, August 24, 1967, p. 1.

¹⁴The New World, (Chicago), January 26, 1968, p. 1.

CHAPTER II

REVIEW OF RELATED LITERATURE

Many school systems, notably the public school systems of the large cities, have themselves conducted studies, or have invited teams of experts in fields such as sociology, psychology, and education to conduct studies appraising the education their system provides for the culturally deprived. Few studies that have been made public, other than those conducted by federal agencies, are concerned directly with integration in elementary schools. The federal studies of integration in the schools are concerned only with the proportion of Negro students to white.

The scholarly Havighurst and Hauser studies go beyond the scope of this paper to recommend broad, educational programs. Yet neither of their studies defines integration nor considers the possibility of other interested organizations having a different definition of the term than their own.

Hilda Taba defined integration as "first of all, a careful study of the difficulties and problems, to discover their psychological and social causes."¹⁵ She goes on to develop a very specific concept of integration along these lines, but no survey of a school system followed the formulation of this definition, nor was it compared to that of other interested groups.

Gordon J. Klopf, Israel A. Laster and associates collected the results

¹⁵Hilda Taba, "Intergroup Relations," Reference Papers on Children and Youth (Washington: White House Conference on Children and Youth, Inc., 1960), p. 112.

of special conferences convoked to formulate a concept of integration for the New York City schools. Their recommendations were very similar to those of the Havighurst study in Chicago. One major difference between these studies and the present one is that neither of these studies includes reports on the existing degree of integration at that time found in the schools of their interest.

The study here presented differs from those mentioned above in two and sometimes three ways: (1) This paper is concerned with more than mere numerical integration; not just the percentage of black to white is considered, but atmosphere and attitudes are also studied. (2) The term "integration" is here explored. Interested and respected organizations were asked to define their understanding of the term. (3) These definitions were compared to the conditions existing in the elementary schools staffed by the School Sisters of Notre Dame of the De Kalb - Chicago Province.

In addition to the studies above named, the following were of capital value in providing background for this paper: The Nature of Prejudice, Allport, 1958; Slums and Suburbs, Conant, 1961; The Culturally Deprived Child, Riessman, 1962; Crisis in Black and White, Silberman, 1964.

Gordon Allport in The Nature of Prejudice¹⁶ brings his concept of the psychology of the individual to bear on the effects and causes of segregation. He repeatedly emphasizes the idea that a group of people consistently judged

¹⁶Gordon W. Allport, The Nature of Prejudice (Garden City, N.Y.: Doubleday and Company, Inc., 1958.

as inferior by the majority group of society is bound to believe that they are inferior, and that the rejecting group is bound to have a false self-image.

Allport's writing style is to make one scientific or philosophical observation and then develop the idea through practical examples. The book is logically developed. This is demonstrated by the titles of the major sections: (1) "Preferential Thinking," (2) "Group Differences," (3) "Perceiving and Thinking about Group Differences," (4) "Sociocultural Factors," (5) "Acquiring Prejudice," (6) "The Dynamics of Prejudice," (7) "Character Structure," (8) "Reducing Group Tensions."

Allport claims that the school can do much to present a higher code of life to children than that which they learn in their homes. Most probably the home environment will never be completely offset, but it can be much altered by teaching: the meaning of race; customs and their significance in various groups; nature of group differences; nature of tabloid thinking; scape-goating mechanisms; traits sometimes resulting from victimization; possibility of multiple loyalties.¹⁷

James B. Conant in Slums and Suburbs¹⁸ reviews some of the difficulties involved in trying to teach middle class standards with conventional instruments in an underprivileged socio-economic community.

¹⁷Ibid., p. 473.

¹⁸James B. Conant, Slums and Suburbs (New York: McGraw - Hill Book Company, Inc., 1961).

Primary teachers seem to be able to reach the students, to communicate ideas and attitudes, but, in the intermediate grades, the street gangs have an overwhelming influence.¹⁹ Truancy, theft and vandalism are common in these gangs.²⁰

Achievement in schools of these areas is often a full year under grade level.²¹ The intelligence tests usually show that children of these areas are incapable of average scholastic achievement. These tests are commonly not thought to be valid because of their dependence on experiences that most culturally deprived children have not had.²²

Most of the homes are without a father figure. The boys have no male image with which to identify.²³ Many unemployed adults, some of them qualified for jobs, but not accepted, loiter about the neighborhood. This condition tends to lessen the educational and general ambition of most boys and girls growing into adolescence.²⁴

Conant makes these observations to support his claim that slum schools must take a different approach to education than middle class schools can take.

¹⁹Ibid., p. 21.

²⁰Ibid., p. 18.

²¹Ibid., p. 15.

²²Ibid., p. 14.

²³Ibid., p. 19.

²⁴Ibid., p. 36.

While the present study is toward a different consideration, the observations are pertinent to this paper.

Frank Riessman concurs with Conant that the culturally deprived child must be instructed in a new way. Correcting papers and pointing out mistakes will have little or no meaning to him.²⁵ He is too insecure to respond well to challenge.²⁶

The most successful teachers of culturally deprived children are interested in the development of the individual child as opposed to meeting a standardized level of achievement. They tend to identify with the "underdog" rather than assume a condescending or superior attitude. As every successful person must be, the successful teacher of the culturally deprived child must be a dedicated teacher. Her dedication perhaps has to be firmer in order to keep her from losing heart in the face of difficulties and disappointments that abound for her.²⁷

Crisis in Black and White by Charles E. Silberman²⁸ was another excellent book to provide background for the present study. It points out that

²⁵ Frank Riessman, The Culturally Deprived Child (New York: Harper and Row, 1962), p. 4.

²⁶ Ibid., p. 86.

²⁷ Ibid., p. 81.

²⁸ Charles E. Silberman, Crisis in Black and White (New York: Random House, 1964),

discrimination is crippling to the nation as a whole not just to the underprivileged. In order to get our country functioning properly with the only consideration for a job being the applicant's qualifications, we must first give priority to the Negro to demonstrate in an undeniable way that jobs are open to them.²⁹

Some Negroes will resent this, others take advantage of it, but according to Silberman it is necessary. Before America can blend into one great society capitalizing on the natural abilities of all its citizens working together for a greater culture, the group in power must accept the minority groups and help them adjust to life in the mainstream of American society, without losing the desirable characteristics of their own culture.³⁰

The Hauser and Havighurst studies, merely mentioned here but given more consideration in the first chapter, are probably the most similar to the present study in their objectives. Both studies surveyed a given school system in the Chicago area to determine the effectiveness of teaching, especially regarding the culturally deprived areas. Some differences were pointed out between these two studies conducted for the Chicago School Board and the present study of twenty-four elementary schools staffed by religious women of a particular community but functioning under three different school boards.

Another study should also be mentioned here. Monsignor James C.

²⁹Ibid., pp. 68 - 79.

³⁰Ibid., p. 229.

Donohue, Director of the Department of Education of the United States Catholic Conference, is presently conducting a national survey of racial isolation in the Catholic schools. He expects his survey to be completed by the spring of 1968.³¹ Plans for this student's local survey were conceived before Monsignor announced his more far-reaching and more comprehensive study.

The student decided to continue her survey of the local condition in the hope that it would supplement the national study and add impetus on the local level.

³¹ Monsignor James C. Donohue, "Catholic Schools in the Inner City," Catholic School Journal, LXVII (September, 1967), p. 5.

CHAPTER III

OBJECTIVES AND PROCEDURE OF STUDY

Are the grade schools staffed by the School Sisters of Notre Dame in the Chicago - DeKalb area a force for or against school integration? This is the question behind this local study, a descriptive, survey study gathering pertinent facts in a scientific manner.

Information received in the study of these schools will be submitted to the Provincial School Board of the School Sisters of Notre Dame, Chicago - DeKalb Province. The writer hopes that presenting the Board with facts directly pertinent to the schools of the province may urge the board members to adopt a specific policy statement, in keeping with the more general statement already made by the School Sisters of Notre Dame Educational Conference held August sixteenth to twentieth, 1965. The Conference receives the allegiance of the seven thousand, seventy-six members of the congregation's eight North American provinces. These provinces include six hundred sixty-seven schools in the United States and Canada.

When, in March of 1967, the writer asked Mother Mary Elred, Provincial Superior of the local province, for the policy statement and definition of interracial integration of elementary schools of the Chicago - DeKalb Province, Mother sent the following press release of the interprovincial organization:

In a policy statement formulated here School Sisters of Notre Dame explicitly emphasized the education of culturally-deprived children as an area of special attention. Representatives of 7,000 sisters teaching in the United States and Canada agreed on the urgency of re-thinking educa-

tional procedures when serving 'students disadvantaged by race, national origin, or poverty.'

The statement was made at the close of the 11th annual School Sisters of Notre Dame Educational Conference, held August 16-20 at Notre Dame of Wilton and at Sacred Heart University, Bridgeport, Conn.

The School Sisters of Notre Dame staff numerous schools in deprived areas of such cities as New York, Chicago, Milwaukee, Baltimore, Philadelphia, St. Louis, Washington, and Pittsburgh, as well as in many smaller cities and rural sections.

The policy statement was in line with the constitutions of the Notre Dame Sisters which declare that sister privileged who has the opportunity to work with the poor. The directives were also motivated by the June, 1965, statement of Vice-President Hubert H. Humphrey at the White House Conference on Education: 'Let all levels of the American educational system--federal, state, and local; public and private--join hands to make slum schools centers of educational excellence in our country.'

The adaptation of policies and procedures stresses adjustment of curriculum, careful study of the community in which the school is located as a guide to formulation of educational philosophy and objectives. It emphasizes the need for special training of sisters serving the underprivileged, so that they will understand the children, value their cultural patterns, and be aware of their special needs.

Because the school population in these areas is often largely non-Catholic, the statement points out that 'in a spirit of love for God's poor, non-Catholic pupils should be welcomed into our schools, unless contrary to established diocesan or parochial policy.' The utilization of schools in this way can 'infuse new life into these schools and raise the level of the community,' if the school accepts pupils as they are.³²

The interprovincial organization of the School Sisters of Notre Dame has faced the special problems involved in teaching the culturally deprived. Apparently no official notice has been taken of the specific problem of integration.

It is hoped that the findings of this study may motivate the Provin-

³² School Sisters of Notre Dame Educational Conference. Press Release Wilton, Conn., August, 1965.

cial School Board to define and promote a policy of interracial justice in the schools under its influence. Such a policy statement might very well change the minds of some of the one hundred five out of two hundred twelve teachers and principals contacted who said they felt no personal obligation in the realm of school integration, and the six out of nineteen principals who said they did not want the S.S.N.D.'s to assume responsibility in this area.

Each principal will be sent the conclusions of this study regarding her school. This shall be in the form of tabulations of answers to questions included in the questionnaire as found in Chapter V. While each principal shall receive the information concerning all participating schools, she shall be notified of the identity only of her own school.

The most common and the quickest rule of thumb for judging integration is numbers. Ten to twenty percent Negro enrollment indicates an integrated school. There are those, however, who are not satisfied with stopping at a numerical consideration. They feel that special educational and social services must be provided, and a certain psychological milieu must be established in order to achieve total rather than token integration.

"School integration" is being demanded by many, but what is integration on the elementary school level? Just what is it that civil rights groups and professional educational organizations are demanding of our schools? To determine this, organizations representing civil rights movements and some representing the teaching profession were asked to define their specific goals in this area, and to define the term "integration of elementary schools" as they understood it.

Representing those Negro people who hope to obtain social justice through education, the Southern Christian Leadership Conference and the National Association for the Advancement of Colored People were contacted. Al Raby, chairman of the Chicago division of the S.C.L.C., made a personal response.³³ Roy Wilkins, national director of the N.A.A.C.P., answered the question: "What is integration of the elementary school?" in an interview published by School Management in April of 1965.³⁴

The Department of Health, Education and Welfare was contacted in the hope of obtaining a broad and objective view. Joshua B. Zatman, Director of Resources and Materials Center of the Equal Educational Opportunities Program, in answer sent pamphlets published by the Department of Health, Education and Welfare.³⁵ Mr. Zatman referred the student to specific passages in these pamphlets and offered any further assistance he might be able to give.

Professional educators were to be spoken for by the National Educational Association and the National Catholic Educational Association. The N.E.A. as the Department of Health, Education and Welfare, sent records of their meetings and pamphlets published by their organization, calling the researcher's attention to certain passages.³⁶ The N.C.E.A., however, after a series of exchanged letters, acknowledged through its Executive Secretary, Reverend C. A.

³³ See Appendix I.

³⁴ "What the Civil Rights Groups Want from Your Schools," School Management, April, 1965, pp. 76 - 83.

³⁵ See Appendix I.

³⁶ See Appendix I.

Koob that:

The N.C.E.A. has no stated policy on integration. This is in accord with the long accepted understanding that we are not a policy making organization. . . This is not to say that we do not encourage integration . . . But by our traditional manner of operation we cannot demand that any school become integrated any more than we can demand that it seek accreditation.³⁷

Complying with Father Koob's further recommendation:

Policy in regard to schools is made by the Ordinary in each diocese or by the major superior of the religious community which operates a school.³⁸

The student asked the Bishops of the three dioceses which the Chicago - DeKalb Province serves to state their official policy and definition of the term "integration of the elementary schools."

Bishops Lane of Rockford and Franz of Peoria felt no need of having an official statement.³⁹ Bishop, then Monsignor, William McManus replied for Cardinal, then Archbishop, John Cody that the statement of the late Cardinal Meyer was still the official policy statement of the archdiocese.⁴⁰

As was indicated previously, Mother Mary Elred, Provincial Superior of the School Sisters of Notre Dame, Chicago - DeKalb Province, replied with an official press release of the interprovincial S.S.N.D. Educational Conference of August, 1965. This release was concerned with education of the underprivileged. Integration was not mentioned in the statement.

³⁷Father Koob, personal letter. See Appendix I.

³⁸Ibid.

³⁹Personal letters. See Appendix I.

⁴⁰Monsignor McManus, personal letter. See Appendix I.

Another Catholic organization presumed to be interested in the problem of integrating elementary schools is the National Catholic Conference for Interracial Justice. Sister Mary Peter Traxler, S.S.N.D., at that time Director of Educational Services, sent a copy of her recommendations to Monsignor Donohue⁴¹ and some monographs recommended for the researcher's study.⁴² After reading this material, the student submitted a definition of elementary school integration which Sister Peter authorized in a phone call as acceptable to the National Catholic Conference for Interracial Justice.

The key points of all these definitions were identified and incorporated in questionnaires which were sent to all of the principals and through them to all of the teachers of the schools being studied. The demands of some organizations contradict those of others. Some organizations recommend policies that others ignore. All demands of all organizations contacted were included in the questionnaires. The researcher's personal concept of integration is not necessarily perfectly reflected by the questionnaires.

Matters of policy were referred to the principals because they seem to have the most, if not the sole or ultimate responsibility in setting school policy.⁴³ Teachers' questionnaires included a survey of attitudes and of classroom practice.

⁴¹Appendix I.

⁴²Appendix I.

⁴³Sixteen out of twenty-two principals acknowledge that they have a major role in setting the policy for their schools.

In an attempt to eliminate semantic difficulties and perfect the research instruments, convents not housing S.S.N.D.'s were randomly selected and the superiors asked if any of the sisters would be willing, on a given night, to read two questionnaires totaling forty-two questions and restate the questions in their own words.

The superiors were told that the questionnaires were to be used later to determine the influence of the School Sisters of Notre Dame in this vicinity on integration of elementary schools. Their cooperation was being asked in order to see if most sisters would understand the wording of the questions as the author intended the wording to be understood.

All superiors contacted invited the researcher to their convents, but did not pressure the sisters to cooperate. They, too, were told the purpose of the interview, and in each case, some volunteered to help out. Similarly, two lay teachers were contacted through their principal and visited in their school.

As a result of these fourteen interviews,⁴⁴ the researcher decided to reword numbers V, VI, 13, and 26 in order to communicate more exactly her meaning. In all four cases, the rewording was suggested by a sister interviewed and agreed upon by other sisters who indicated difficulty understanding the original phrasing.

These questionnaires were sent to principals who were asked to distribute the "Teachers' Survey" to their faculties, answer the "Principals' Survey" themselves, and name a day within a week's duration for an interview

with the researcher. All principals responded. One was unable to have the interview at the time requested. This principal also failed to return the two sets of questionnaires although a second request was sent to her to do so.

Typing errors were made on four sets of "Teachers' Survey." These were not detected until the surveys were distributed. The researcher contacted each of the principals involved in this mistake and all promised to distribute a corrected form to their faculties. Only one of these four failed to return the corrected "Teachers' Survey" filled out by her faculty. Nineteen of the twenty-one responding faculties responded eighty-five per cent strong or more.

Responses to the questions were matched with the definitions of the organizations. The final statement of this paper indicates how many requirements of each organization are satisfied and how many are not in the schools under consideration.

CHAPTER IV

ORGANIZATIONS RESPOND

DEFINITIONS OF SCHOOL INTEGRATION

Joshua B. Zatman, Director of Resources and Materials Center of the Department of Health, Education and Welfare, sent a number of pamphlets. He felt that the definition of "desegregation" given in the "Civil Rights Act of 1964" was the best answer he could make to the writer's appeal.⁴⁵

'Desegregation' means the assignment of students to public schools and within such schools without regard to their race, color, religion or national origin, but 'desegregation' shall not mean the assignment of students to public schools in order to overcome racial imbalance.⁴⁶

Roseana J. Willis, Assistant Secretary for Special Studies, responding for Dr. William G. Carr of the National Education Association recommended that certain monographs published by the Association be read "to ascertain the position of the United Profession on integration."⁴⁷ After careful study of these papers the following policy is gathered from the recommendations concluding the monographs:

1. Where de facto segregation exists, intensive efforts should be made to desegregate the schools.
2. It should be recognized that effective desegregation may be impossible for the schools to accomplish alone and that they must have

⁴⁵Joshua B. Zatman, personal letter. See Appendix I.

⁴⁶United States, Public Law 88-352 (July 2, 1964), p. 6.

⁴⁷Roseana J. Willis, personal letter. See Appendix I.

the intensive support of other public and private agencies to make it possible.

-
- 4. Provision should be made in every school, preferably with pupils and parents participating in the planning, for intensive intercultural activities. . .
- 5. Attendance district boundaries should be so established and modified as to avoid boundaries which contribute to racial separation.
- 6. Interracial experience should be provided even in places where the population of an entire school district is of one race...
-
- 7. Urban renewal should involve housing and social planning in cooperation. . .
- 8. Where it is impossible to put all children in a desegregated situation, that goal should still be sought for as many as possible. . .
- 9. School staffs should be racially integrated. . .⁴⁸

Our first step must be self-examination: What priorities have we set? How far are we willing to go to achieve clearly recognized goals? Are we willing to take immediate, personal responsibility, as individuals and groups? What are the strengths and weaknesses that we possess and what are the strengths and weaknesses of other members and groups of our profession? We must arm ourselves with information - through collecting and interpreting the facts of discriminatory practices in our own schools and communities, among our fellow teachers, among our pupils. Each of us must start right where we are, rather than on the far-removed theoretical scene. . .⁴⁹

The National Catholic Educational Association was slow to respond.

The first appeal was sent to Monsignor James Clyne, President of the Elementary School Department of the N.C.E.A. When he failed to respond, an appeal

⁴⁸ American Education and the Search for Equal Opportunity (Washington: The Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators), pp. 34 - 36.

⁴⁹ Second National NEA - PR&R Conference on Civil and Human Rights in Education (Washington: NEA Commission of Professional Rights and Responsibilities, 1965), p. 23.

was sent to Sister Mary Heffernan, C.N.D., the Associate Secretary of the Elementary Schools Department. Sister referred the writer to Monsignor James C. Donohue of the United States Catholic Conference. Although two appeals were made to him, Monsignor never answered.

The writer finally began to wonder if any specific recommendations were made by the N.C.E.A. She wrote to Reverend C. A. Koob, Executive Secretary, and stated her doubt, asking at the same time for the organization's definition of an integrated elementary school.

Father Koob replied:

You have concluded correctly. The N.C.E.A. has no stated policy on integration. This is in accord with the long accepted understanding that we are not a policy making organization. Policy in regards to schools is made by the Ordinary in each diocese, or by the major superior of the religious community which operates a school.

This is not to say that we do not encourage integration. . . ⁵⁰

In accord with Father Koob's directions, the writer wrote to the Ordinaries and the provincial superior in question. They were asked for their official definition of integration of an elementary school. Most Reverend John B. Franz of Peoria responded that:

The facts in our school statistics speak more eloquently than any text of official recommendation.

1. There is no racial discrimination in any of the schools of the Diocese of Peoria.

2. Where space is available, non-Catholics are admitted to our schools without racial discrimination.

3. We have no all negro school.

4. No school has more than a 50% ratio of negroes. ⁵¹

⁵⁰Reverend C. A. Koob, personal letter. See Appendix I.

⁵¹Most Reverend John B. Franz, personal letter. See Appendix I.

Right Reverend Monsignor William E. McManus responding for Archbishop John Patrick Cody said that the Archbishop has reaffirmed the policy stated by His Eminence Cardinal Meyer on September 20, 1960, at a clergy conference on the theme "Mantle of Leadership."⁵² The exact text quoted by the Monsignor follows:

The virtue of justice requires that we assume the mantle of leadership to insure that all our Catholics of the Negro race are integrated into the complete life of the Church. This obviously means that every Catholic child of the Negro race, whether his parents be Catholic or not, have free access to our schools as any other Catholic child on all the levels of our academic training, elementary and secondary, as well as the higher levels.

This acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of other Catholic children, whether in the schools of territorial or non-territorial parishes. In other words, pastors of territorial parishes as well as pastors of non-territorial parishes will accept these children, -- the pastors of territorial parishes for all Catholic children whose parents are domiciled within the parish boundaries, and pastors of non-territorial parishes in the same manner in which de facto they accept Catholic children who otherwise do not qualify because of the special language or national background which serves as the basis of the non-territorial parish. If it should be necessary for a pastor to have a further explanation of these points, I shall always be happy to discuss particular cases with him.

It follows from what has been said that Catholic Negro boys and girls should be accepted in our Catholic high schools.

In this connection, I wish to commend our school authorities, everywhere, for their cooperation with our efforts to establish a pattern of integration which has taught and will teach our young people lasting lessons of justice and charity, the two virtues which are the very heart of our leadership in this whole area of race relations.⁵³

Very Reverend Monsignor Raymond J. Wahl, Diocesan Director of Education, responded in the name of His Excellency, Bishop Lane of Rockford that:

⁵²Right Reverend Monsignor William E. McManus, personal letter, see Appendix I.

⁵³Ibid.

Because of our de facto integration in our schools, it has not been felt necessary to make a definite policy about integration.⁵⁴

Father Koob referred the writer to "the major superior of the religious community which operates [the schools]," as well as to the ordinaries of the dioceses in question.⁵⁵ Pages thirteen and fourteen contain the response of the provincial of the local province of the S.S.N.D.'s. It was pointed out there that while the policy statement makes a step toward integration, it is in terms general enough to guide all S.S.N.D. provinces of North America. Integrated education as such is not mentioned.

Sister Mary Peter Traxler, S.S.N.D., Director of Educational Services of the National Catholic Conference for Interracial Justice, answered the appeal by a phone call. Her first response was that a school is integrated if it has approximately ten per cent Negro children. When asked if this numerical consideration was the only criterion she uses, Sister promised to send some literature and to be available for future, personal consultation.

After study of the monographs and papers selected by Sister Mary Peter the following definition was composed by the researcher and accepted by Sister in the name of the N.C.C.I.J.:

The truly integrated school, one which accepts the child as he is, and educates him will:

- A. Have policies reflecting thoughtful consideration of:
1. the ability of the people of the neighborhood to pay educational fees.
 2. the possible desirability of Protestant children attending Catholic schools.

⁵⁴ Monsignor Raymond J. Wahl, personal letter. See Appendix I.

⁵⁵ Father Koob, personal letter. See Appendix I.

3. the role of the school as an institution influencing the local civic community.
- B. Have special programs when these seem desirable to make the school a relevant part of the child's life, providing:
 1. specially designed curriculum.
 2. proper nourishment.
 3. place for, and supervision of homework.
 - C. Have an integrated faculty.
 - D. Have a well planned Confraternity of Christian Doctrine program reaching all those children who cannot be included in the student body.⁵⁶

The Southern Christian Leadership Conference and the National Association for the Advancement of Colored People were asked to represent the Negro people who hope to obtain social justice through education.

The S.C.L.C., in the person of Al Raby responded that:

Our general position would be, however, that the Board of Education should strive to maximize the distribution of children by race everywhere beyond the 10% figure on which the Hauser committee based itself, and to continue after that to work for total integration of both faculties and pupils throughout the city.⁵⁷

The N.A.A.C.P. did not respond to the invitation to cooperate in this study.

School Management of April, 1965, however, featured an interview with Roy Wilkins on this topic. When Mr. Wilkins was asked to define school desegregation, he must have responded with the definition he would also give for "integrated schools." He included four points all of which he considered of the essence of a desegregated school:

- (1) total disregard of skin color during school regis-

⁵⁶ This definition was accepted by Sister Mary Peter in the name of the N.C.C.I.J. during a phone call in March of 1967.

⁵⁷ Al Raby, personal letter. See Appendix I.

tration and placement of children in rooms, (2) high educational standards meeting the educational needs of the pupils, (3) open door employment policy throughout the school system, (4) textbooks and materials that communicate the many contributions of American Negroes to American history.⁵⁸

QUESTIONNAIRE ITEMS FORMED

These definitions were put in question form. Those pertaining directly to individual classrooms or to teachers were included in the "Teachers' Survey." Those pertaining more to the general policy of the school administration were addressed to the principals either in their questionnaire or in their interview.

As indicated in a previous chapter, the semantics-test interviews indicated that some questions needed to be revised. Questions V and VI were originally worded:

- V. Do you intentionally group your Negro students when assigning desks or attending programs, etc.?
- VI. Do you intentionally separate Negro students from each other when assigning desks or attending programs, etc.?

Eleven out of fourteen test interviews proved that teachers understood these questions to ask the same thing. The questions were intended to ask if teachers followed opposite patterns of classroom management. They were accordingly reworded:

- V. Do you intentionally group your Negro students together when assigning desks or attending programs, etc.?

⁵⁸"What the Civil Rights Groups Want from Your Schools," School Management, April, 1965, pp. 76 - 83.

- VI. Do you intentionally separate Negro students from each other, mixing them among the other students, when assigning desks or attending programs, etc.?

The original wording of number thirteen was:

13. Have you made any major adjustments in the archdiocesan curriculum to meet the needs of your students?

Five of the fourteen Sisters and teachers did not know how to interpret "major," but felt they understood the question when this phrase was added:

...such as taking an extra reading period in place of teaching geography.

Four of the fourteen Sisters and teachers did not understand:

26. Do the children attending your school have a suitable place to do their homework?

Sisters confused on this question wondered if the author meant "a suitable place at home..." The question was reworded:

26. Do the children attending your school have a suitable place at home in which to study?

Questions 17, 18, and 19 are indicated as "problem questions" in Appendix B. A total of twelve comments were made on these three questions. All but one of these comments, however, were pertaining to their similarity. Since these questions are direct quotations from the S.S.N.D.E.C. policy statement, and since the points are indeed similar in meaning, the original wording of these questions was retained.

The number of Sisters and teachers having difficulty understanding other questions was considered too insignificant to warrant further changes in wording. This is demonstrated in Appendix B. The survey instruments were thus

completed, and were sent to the principals of the following schools: Chicago: St. Michael, 458 W. Eugenie; St. Anthony, 2834 S. Normal; All Saints, 3543 S. Wallace; St. Mary Incoronata, 259 W. Twenty-fifth Place; Santa Lucia, 3017 S. Wells; St. Stanislaus Kostka, 1255 N. Noble; St. Alphonsus, 1456 W. Oakdale; St. Paul, 2124 W. Twenty-second Place; St. Margaret of Scotland, 1209 W. Ninety-eighth Street; Holy Rosary, 11316 South Park; St. Ambrose, 4737 S. Ellis; St. Constance, 4910 N. Menard; St. Helena of the Cross, 10101 S. Parnell; St. John de La Salle, 10216 S. Vernon; Blue Island: St. Benedict, 12959 S. Gregory; Harwood Heights: St. Rosalie, 6750 W. Montrose; Peoria: St. Patrick, 1015 W. Mc Bean; Kickapoo: St. Mary, Box 55, Kickapoo; Morton: Blessed Sacrament, 1057 Lee; Rockford: St. Bernadette, 2323 N. Rockton; Galena: St. Mary, Elk and High Sts.; Belvidere: St. James, 554 S. Main; Amboy: St. Anne, 33 N. Jones; Dixon: St. Anne, 926 N. Brinton. These schools will not be referred to by name in this survey report out of respect for their privacy.

Principals received the following request:

Dear Sister N.

I'm about to mention an unpopular word - but honestly in this context it isn't nearly as repulsive as it can be. The word is "questionnaire" - a short one. It asks for only thirty-two "Yes," "No," or "Not Applicable" answers.

My M.A. thesis at Loyola is a study of integration of the SSND elementary schools of the Chicago - De Kalb province. Because it is of limited scope, it will hopefully achieve depth.

Questions included in the instrument were determined by definitions of integration given to me by the Dept. of Health, Education and Welfare, N.E.A., N.C.C.I.J., S.C.L.C. and N.A.A.C.P. The completed study will be presented to the Provincial School Board for their consideration.

May I ask you to distribute the smaller questionnaires on the colored paper to all of your teachers - religious and lay? Would you please fill out the white questionnaire yourself?

My thesis advisor requires interviews to corroborate the findings of the questionnaires. May I meet with you for a short period, fifteen to thirty minutes, to talk over such topics as: Are there special conditions at your parish which affect the answers to the questionnaire? Is there some reason or reasons why your school cannot change its inter-racial policy, if this change seems desirable? Is there anything that you can tell me that will broaden my vision of any problem in your area?

I will very much appreciate your cooperation. Could you meet me on Day, Date, Time at your convent? Would you rather suggest another time, or an evening during the week of Dates of the Monday and Friday of the week during which the interview is desired. Please respond on the enclosed post card. I would like to collect all of the questionnaires on the day I come to see you.

Thanks much for the cooperation I know you will give.

In Notre Dame,
Sister Judith Marie

Sister Judith Marie, SSND

P.S. May I assure you that no cooperating school will be identified?

The principals' survey read:

I. ENROLLMENT

- | | | | |
|---|-----|----|----------------|
| 1. Does your school have between five and fifteen per cent Negroes in the student body? | Yes | No | |
| 2. Does your school have between ten and thirty percent Negro students? | Yes | No | |
| 3. Do you limit the number of Negroes admitted to your school in order to keep their number proportionate to your other students? | Yes | No | Not applicable |

If your school has no Negro student at present, please answer the following two questions:

4. Would a Negro student be admitted to your school if he applied and he fulfilled your usual requirements for registration? Yes No Not sure

4 b. Is any effort being extended to attract Negroes to your school? Yes No

If your parish is a "national" parish, please answer the following question:

5. If a Catholic Negro child applied to your school satisfying all of the parish requirements other than nationality, would he be admitted? Yes No Not sure

If your parish is considered part of a culturally deprived area, please answer the following two questions:

6. Does your diocese permit non-Catholic children in culturally deprived areas to enroll in parochial schools? Yes No Not sure

7. Does your parish policy permit you to accept non-Catholic children? Yes No Not sure

8. Does your school admit non-Catholic students? Yes No

II. SCHOOL PERSONNEL

9. Do you have one or more Negro teachers on your staff? Yes No

10. Do you have one or more Negroes on your maintenance staff? Yes No

11. Are there Negroes on your Diocesan School Board? Yes No

12. Do you have Negroes on your Parish School Board? Yes No Not applicable
(Circle "Not applicable" only if you have no parish school board.)

III. ADJUSTMENT TO CIVIC COMMUNITY

13. Have you made any major adjustments in the diocesan curriculum to meet the needs of your students, such as taking an extra reading period in place of teaching geography? Yes No Not applicable

14. Do you use the official diocesan text books throughout your school? Yes No

If your students come from predominantly segregated neighborhoods, please answer the following questions:

15. Have you provided interracial experiences for your children? Yes No

16. Have you studied the community in which your school is located in order to formulate an appropriate school philosophy and set of objectives? Yes No

If your school is located in an underprivileged area, please answer the next questions:

17. Is there any special training available to your teachers to help them understand the children of your area better? Yes No Not sure

18. Is there any special training available to your teachers to help them value the cultural patterns of their students? Yes No Not sure

19. Is there any special training available to your teachers to help them be aware of the special needs of your students? Yes No Not sure

20. When assigning students to classrooms, do you attempt to place as many as possible in an integrated situation? Yes No Not applicable

21. When assigning students to classrooms, do you disregard the race of the children? Yes No Not applicable

22. Are children excluded from your school because they cannot pay school fees? Yes No Not sure

- | | | | | |
|-----|--|-----|----|----------|
| 23. | Do the children attending your school have proper nourishment? | Yes | No | Not sure |
| 24. | Do you think a school should be concerned with the proper nourishment of the students? | Yes | No | Not sure |
| 25. | Does your school have a daily, low cost, hot lunch program? | Yes | No | Not sure |
| 26. | Do the children attending your school have a suitable place at home in which to study? | Yes | No | Not sure |
| 27. | Do you think that the school should be concerned with providing a suitable place for children to do homework, if they would otherwise have none? | Yes | No | Not sure |
| 28. | Do you have an after school study period or homework period for all children who have no suitable place in which to do their homework? | Yes | No | Not sure |
| 29. | Does your C.C.D. program reach all of the Catholic children of your parish who do not attend your school? | Yes | No | Not sure |
| 30. | Do you think that the School Sisters of Notre Dame should assume the responsibility of integrating their schools? | Yes | No | Not sure |

If your school has less than ten per cent Negro children, please answer the next questions:

- | | | | |
|-----|--|-----|----|
| 31. | Have you previously given serious thought to the question of integration in your school? | Yes | No |
| 32. | Do you think that you have an obligation to work for interracial integration in your school? | Yes | No |

The "Teachers' Survey" follows. It is quoted just as it was stated to the teachers, complete with a brief explanation of the purpose of the study.

This questionnaire, together with one that your principal has received, will help the researcher determine if the SSND elementary schools of the DeKalb Province are integrated according to the definitions of the Dept. of Health, Education and Welfare, N.E.A., N.C.E.A., N.C.C.I.J., S.C.L.C. and N.A.A.C.P. The conclusions of this study will

be submitted to the Provincial School Board for their consideration.

This study is done in partial fulfillment of the requirements for the degree of Master of Arts in the field of Education at Loyola University.

TEACHER SURVEY

- I. Do you use any supplementary instructional material to make your students aware of the role of the Negro in American history and in contemporary society? Yes No

If you are working in a culturally deprived area, please answer the following questions:

- II. Have you attended a class or workshop that was specifically designed to help you teach in culturally deprived areas? Yes No
- III. Do you make use of such organizations as the Urban Apostolate for Sisters and the Center for Urban Education to help you understand and cope with the problems of the culturally deprived student? Yes No None available
- IV. Do you regularly attend one or more lectures a month which are designed to increase understanding of the culturally deprived child, awareness of his special needs or appreciation of his culture? Yes No None available

If you teach Negro students, please answer the following questions:

- V. Do you intentionally group your Negro students together when assigning desks or attending programs, etc.? Yes No
- VI. Do you intentionally separate Negro students from each other, mixing them among the other students, when assigning desks or attending programs, etc.? Yes No
- VII. Do you permit your students to do assignments in your classroom after school hours if they do not have a suitable place in their homes? Yes No Not applicable
- VIII. Do you feel that school integration deserves the serious concern of today's educators? Yes No Not sure

- | | | | |
|---|-----|----|----------|
| IX. Do you think that Negro students are likely to have different or more emotional and/or educational problems than white students? | Yes | No | Not sure |
| X. Do you think that: To deal with Negro children most effectively, the teacher should be aware of their sensitivities and cultural background? | Yes | No | Not sure |
| XI. Are you in the habit of thinking of the problems of school integration as a personal responsibility of yours? | Yes | No | |

As indicated in the letter to the principals, the researcher attempted to interview each elementary principal of the province. The researcher's advising professor suggested this in order to reaffirm or qualify the impression received by the response to the questionnaires. Of course it would have been desirable to speak personally to each teacher, also, but time would not allow this. Seven Sisters in three different convents indicated that they considered this wider interviewing procedure to be the better. It is hoped that the procedure followed is very nearly as valid as that suggested.

Questions asked in the interview were these: (1) What is your enrollment? (2) What is the maximum number of children you will permit in a classroom? (3) Are you aware of special conditions in your area that might have influenced responses made to the questionnaires? (4) What was the attitude of your faculty toward the questionnaire? (5) Do you feel it is impossible to change the interracial policy of your neighborhood? (6) Do you feel this is desirable? (7) In what aspects of our students' lives do you feel we should try to instill Christian virtues? (8) Is a positive attitude toward integration one of these virtues? (9) Did you find any question unclear? (10) Did you find any particularly annoying? (11) Does your pastor have complete con-

trol over this sort of policy? (12) If I find it desirable, would you mind if I spoke to him about this matter? (13) Do you have a parish school board? (14) Would you mind if I spoke to them about this matter? (15) Does any question seem to indicate that I don't understand the problems involved in integration for the administrator? (16) Are you aware of the 1965, S.S.N.D.E.C. policy statement regarding teaching of the culturally deprived? (17) Is there anything my questions haven't covered that you feel it would be good for me to note?

The next pages will demonstrate the fact that the instruments used did indeed ask the questions called for by the definitions received. Each definition and description quoted in the previous chapter will be matched to a question or questions from the "Teachers' Survey," "Principals' Survey" or the principals' interviews.

Questions are numbered as they are in the survey instruments. If an instrument item is preceded by an Arabic numeral, this indicates the item is taken from the "Principals' Survey." If it is preceded by a Roman numeral, this indicates that the item is taken from the "Teachers' Survey." If the item is preceded by an Arabic numeral dash capital I: 1-I, this indicates the item was included in the principals' interviews.

It will be noted that in a couple of instances the researcher took the liberty of restating a requirement of one of the organizations. For example, the fifth recommendation of the N.E.A. in its monograph, American Education and the Search for Equal Opportunity, is worded: "Attendance district boundaries should be so established and modified as to avoid boundaries which con-

tribute to racial separation."⁵⁹ The group of Sisters in question here has as one of their official criteria of judgment: "Does the Bishop approve?" The researcher therefore reworded the N.E.A.'s recommendation just mentioned in terms she believed to be more meaningful to the Sisters being surveyed. The questions put to them were: "Does your diocese permit non-Catholic children in culturally deprived areas to enroll in parochial schools?" and "Is any effort being extended to attract Negro students to your school?"

For the reader's convenience, the entire definition will be stated before matching its excerpts with questions from the survey instruments.

TABLE 1

DEMONSTRATION OF THE RELATIONSHIP OF THE DEFINITIONS
TO THE QUESTIONNAIRES AND INTERVIEW QUESTIONS

Definition of the Department of Health, Education and Welfare:

'Desegregation' means the assignment of students to public schools and within such schools without regard to their race, color, religion or national origin, but 'desegregation' shall not mean the assignment of students to public schools in order to overcome racial imbalance.⁶⁰

Excerpts from
Definitions

Corresponding Instru-
ment Items

..."assignment of students to public schools...without regard to their race..."

4. Would a Negro student be admitted to your school if he applied and he fulfilled your usual requirements for registration?

3. Do you limit the number of Negroes admitted to your school in order to keep their number proportionate to your other students?

⁵⁹ American Education and the Search for Equal Opportunity, p. 35.

⁶⁰ Joshua B. Zatman, personal letter. See Appendix I.

... "assignment of students within public schools without regard to their race, color..."

21. When assigning students to classrooms, do you disregard the race of the children?

V. Do you intentionally group your Negro students together when assigning desks or attending programs, etc.?

VI. Do you intentionally separate Negro students from each other, mixing them among the other students, when assigning desks or attending programs, etc.?

Definition of the National Education Association:

1. Where de facto segregation exists, intensive efforts should be made to desegregate the schools.

2. It should be recognized that effective desegregation may be impossible for the schools to accomplish alone and that they must have the intensive support of other public and private agencies to make it possible.

.....
4. Provision should be made in every school, preferably with pupils and parents participating in the planning, for intensive intercultural activities. . .

5. Attendance district boundaries should be so established and modified as to avoid boundaries which contribute to racial separation.

6. Interracial experiences should be provided even in places where the population of an entire school district is of one race. . .

.....
7. Urban renewal should involve housing and social planning in cooperation. . .

8. Where it is impossible to put all children in a desegregated situation, that goal should still be sought for as many as possible. . .

9. School staffs should be racially integrated. . .61

Our first step must be self-examination: What priorities have we set? How far are we willing to go to achieve clearly recognized goals? Are we willing to take immediate, personal responsibility, as individuals and groups? What are the strengths and weaknesses that we possess and what are the strengths and weaknesses of other members and groups of our profession? We must arm ourselves with information - through collecting and interpreting the facts of discrimination practices in our own schools and communities, among our fellow teachers, among our pupils. Each of us must start right where we are, rather than on the far-removed theoretical scene. . . .⁶²

Exerpts from
Definition

Corresponding Instru-
ment Items

"Our first step must be self-examination."

31. Have you previously given serious thought to the question of integration in your school?
- VIII. Do you feel that school integration deserves the serious concern of today's educators?
- 7-I. In what aspects of their lives do you feel we should try to influence our students?
24. Do you think a school should be concerned with the proper nourishment of the students?
27. Do you think that the school should be concerned with providing a suitable place for children to do homework, if they would otherwise have none?

*The first six requirements of the National Education Association are questions to be asked in a self-examination. If these questions have already been asked among the School Sisters of Notre Dame, the Sisters have fulfilled this requirement of self-examination. The questions included in the survey instruments are intended to determine if these questions have been in the minds of the principals and teachers of the Congregation.

"How far are we willing to go to achieve clearly recognized goals?

Are we willing to take immediate, personal responsibility, as individuals and groups?"

What are the strengths and weaknesses that we possess and what are the strengths and weaknesses of other members and groups in our profession?"

"We must arm ourselves with information - through collecting and interpreting the facts of discriminatory practices in our own schools and communities, among our fellow teachers, among our pupils. Each of us must start right where we are, rather than on the far-removed theoretical scene."

- XI. Are you in the habit of thinking of the problems of school integration as a personal responsibility of yours?
30. Do you think that the S.S.N.D.'s should assume the responsibility of integrating their schools?
32. Do you think that you have an obligation to work for inter-racial integration in your school?
13. Have you made any major adjustments in the diocesan curriculum to meet the needs of your students, such as taking an extra reading period in place of teaching geography?
16. Have you studied the community in which your school is located in order to formulate an appropriate school philosophy and set of objectives?
- 17-I. Is there anything that my questions haven't covered that you feel it would be well for me to note?
32. Do you think that you have an obligation to work for inter-racial integration in your school?
- XI. Are you in the habit of thinking of the problems of school integration as a personal responsibility of yours?
- VIII. Do you feel that school integration deserves the serious concern of today's educators?

"Where de facto segregation exists, intensive efforts should be made to desegregate the schools."

"It should be recognized that effective desegregation may be impossible for the schools to accomplish alone and that they must have the intensive support of other public and private agencies to make it possible."

"Provision should be made in every school, preferably with pupils and parents participating in the planning, for intensive inter-cultural activities."

"Attendance district boundaries should be so established and modified as to avoid boundaries which contribute to racial separation."

"Urban renewal should involve housing and school planning in cooperation."

"Where it is impossible to put all children in a desegregated situation

4b. If your school has no Negro student, is any effort being extended to attract Negro students to your school?

6-I. Do you think of an integrated school as a desirable thing?

5-I Do you feel it is impossible to change the interracial policy of your neighborhood?

14. Do you use the official diocesan text books throughout your school?

15. If your students come from predominantly segregated neighborhoods, have you provided interracial experiences for your students?

I. Do you use any supplementary instructional material to make your students aware of the rôle of the Negro in American history and in contemporary society?

4b. If your school has no Negro student, is any effort being extended to attract Negro students?

6 and 7 Do your diocesan and parish policies permit you to accept non-Catholic children?

16. Have you studied the community in which your school is located in order to formulate an appropriate school philosophy and set of objectives?

20. When assigning students to classrooms do you attempt to place as

that goal should be sought for as many as possible."

many students as possible in an integrated situation?

VI. Do you intentionally separate Negro students from each other, mixing them among the other students, when assigning desks or attending programs etc.?

"School staffs should be racially integrated." 9. Do you have one or more Negroes on your staff?

Excerpts from the policy statement of the S.S.N.D.E.C.:

The adaptation of policies and procedures stresses adjustment of curriculum, careful study of the community in which the school is located as a guide to formulation of educational philosophy and objectives. It emphasizes the need for special training of Sisters serving the underprivileged, so that they will understand the children, value their cultural patterns, and be aware of their special needs.

Because the school population in these areas is often largely non-Catholic, the statement points out that 'in a spirit of love for God's poor, non-Catholic pupils should be welcomed into our schools, unless contrary to established diocesan or parochial policy.' The utilization of schools in this way can 'infuse new life into these schools and raise the level of the community,' if the school accepts pupils as they are.⁶³

Excerpts from
Definition

Corresponding Instru-
ment Items

"Curriculum must be adjusted to the needs of the students."

13. Have you made any major adjustments in the diocesan curriculum to meet the needs of your students, such as taking an extra reading period in place of teaching geography?

"Educational philosophy and objectives of the schools must be formulated in accord with a careful study of the community in which the schools

16. Have you studied the community in which your school is located in order to formulate an appropriate school philosophy and set

are located.

"Sisters serving the underprivileged must be specially trained so that they will understand the children, value their cultural patterns, and be aware of their special needs.

"Non-Catholic pupils should be welcomed into our schools, unless contrary to established diocesan or parochial policy."

of objectives?

If you are working in a culturally deprived area, please answer the following questions:

- II. Have you attended a class or workshop that was specifically designed to help you teach in a culturally deprived area?
- III. Do you make use of such organizations as the Urban Apostolate for Sisters and the Center for Urban Education to help you understand and cope with the problems of the culturally deprived student?
- IV. Do you regularly attend one or more lectures a month which are designed to increase understanding of the culturally deprived child, awareness of his special needs or appreciation of his culture?
- 17. Is there any special training available to your teachers to help them understand the children of your area better?
- 18. ...to help them value the cultural patterns of their students?
- 19. ...to help them be aware of the special needs of your students?

If your parish is considered part of a culturally deprived area, please answer the following questions:

- 6. Does your diocese permit non-Catholic children in culturally deprived areas to enroll in parochial schools?
- 7. Does your parish policy permit you to accept non-Catholic children?

8. Does your school admit non-Catholic students?

Excerpt from Monsignor McManus's letter:

This acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of other Catholic children, whether in the schools of territorial or non-territorial parishes. In other words, pastors of territorial parishes as well as pastors of non-territorial parishes will accept these children, -- the pastors of territorial parishes for all Catholic children whose parents are domiciled within the parish boundaries, and pastors of non-territorial parishes in the same manner in which de facto they accept Catholic children who otherwise do not qualify because of the special language or national background which serves as the basis of the non-territorial parish. If it should be necessary for a pastor to have a further explanation of these points, I shall always be happy to discuss particular cases with him.⁶⁴

Excerpt from
Definitions

Corresponding Instru-
ment Items

"Pastors of territorial parishes as well as pastors of non-territorial parishes will accept these children. The acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of other Catholic children."

3. Do you limit the number of Negroes admitted to your school in order to keep their number proportionate to your other students?
4. Would a Negro student be admitted to your school if he applied and he fulfilled your usual requirements for registration?
5. If a Catholic Negro child applied to your school satisfying all of the parish requirements other than nationality, would the child be admitted?

Definition points of the National Catholic Conference for Interracial Justice:

The truly integrated school, one which accepts the child as he is, and educates him will:

A. Have policies reflecting thoughtful consideration of:

1. the ability of the people of the neighborhood to pay educational fees.
 2. the possible desirability of Protestant children attending Catholic schools.
 3. the role of the school as an instrument influencing the local civic community.
- B. Have special programs when these seem desirable to make the school a relevant part of the child's life, providing:
1. specially designed curriculum.
 2. proper nourishment.
 3. place for, and supervision of homework.
- C. Have an integrated faculty.
- D. Have a well planned Confraternity of Christian Doctrine program reaching all those children who cannot be included in the student body.⁶⁵

Excerpt from
Definition

Corresponding Instru-
ment Items

"Have policies reflecting: thoughtful consideration of the ability of the people of the neighborhood to pay educational fees. . .

. . .the possible desirability of Protestant children attending Catholic schools. . .

. . .the role of the school as an instrument influencing the local civic community."

"Have special programs when these seem desirable to make the school a relevant part of the child's life, providing: specially designed curriculum. . .

22. Are children excluded from your school because they cannot pay school fees?

7. Does your parish policy permit you to accept non-Catholic children?

16. Have you studied the community in which your school is located in order to formulate an appropriate school philosophy and set of objectives?

14. Do you use the official diocesan text books throughout your school?

13. Have you made any major adjustment in the diocesan curriculum to meet the needs of your students, such as

taking an extra reading period in place of teaching geography?

- I. Do you use any supplementary instructional material to make your students aware of the role of the Negro in American history and in contemporary society?
25. Do the children attending your school have proper nourishment?
24. Do you think a school should be concerned with the proper nourishment of the students?
23. Does your school have a daily, hot, low cost lunch program?
26. Do the children attending your school have a suitable place at home in which to study?
27. Do you think that a school should be concerned with providing a suitable place for children to do homework, if they otherwise would have none?
28. Do you have an after school study period for all children who have no suitable place in which to do their homework?
- VII. Do you permit students to do assignments in your classroom after school hours if they do not have a suitable place in their homes?
9. Do you have one or more Negroes on your staff?
29. Does your C.C.D. program reach all of the Catholic children of your parish who do not attend your school?
- ... proper nourishment. . .
- ... place for and supervision of homework."
- "Have an integrated faculty."
- "Have a well planned C.C.D. program reaching all those children who cannot be included in the student body?"

Response of the Southern Christian Leadership Conference:

Our general position would be, however, that the Board of Education should strive to maximize the distribution of children by race everywhere beyond the 10% figure on which the Hauser committee based itself, and to continue after that to work for total integration of both faculties and pupils throughout the city.⁶⁶

Excerpt from
Definition

Corresponding Instru-
ment Items

...The Board of Education should strive to maximize the distribution of children by race everywhere beyond the 10% figure on which the Hauser committee based itself."

1. Does your school have between five and fifteen per cent Negro students?
2. Does your school have between ten and thirty per cent Negro students?
3. Do you limit the number of Negroes admitted to your school in order to keep their number proportionate to your other students?
- 4b. If your school has no Negro student, is any effort being extended to attract Negro students to your school?

"The School Board should work for total integration of pupils throughout the city."

30. Do you think that the S.S.N.D.'s should assume the responsibility of integrating their schools?

"The School Board should work for total integration of faculties throughout the city."

9. Do you have one or more Negro teachers on your staff?

Points held by the National Association for the Advancement of Colored People:

(1) total disregard of skin color during school registration and placement of children in rooms, (2) high educational standards meeting the educational needs of the pupils, (3) open door employment policy throughout the school system, (4) textbooks and materials that communicate the many contributions of American Negroes to American history.⁶⁷

⁶⁶ Al Raby, personal letter, above p. 26

⁶⁷ "What the Civil Rights Groups Want from Your Schools," above p. 26.

Exerpts from
Definitions

Corresponding Instru-
ment Items

(1) total disregard of skin color during school registration and placement of children in rooms,

3. Do you limit the number of Negroes admitted to your school in order to keep their number proportionate to your other students?

4. Would a Negro student be admitted to your school if he applied and he fulfilled your usual requirements for registration?

(2) high educational standards meeting the educational needs of the pupils,

13. Have you made any major adjustment in the diocesan curriculum to meet the needs of your students, such as taking an extra reading period in place of teaching geography?

(3) open door employment policy throughout the school system,

9. Do you have one or more Negroes on your teaching staff?

10. Do you have one or more Negroes on your maintenance staff?

11. Are there Negroes on your diocesan School Board?

12. Do you have Negroes on your parish School Board?

(4) textbooks and materials that communicate the many contributions of American Negroes to American history.

14. Do you use the official diocesan text books throughout your school?

1. Do you use any supplementary instructional material to make your students aware of the role of the Negro in American history and in contemporary society?

CHAPTER V

QUESTIONNAIRE RESPONSES

As the reader may have noted, demands of the various organizations contradict each other in places. A "Yes" response to a given question of the questionnaire would be considered a positive response, that is one favoring integration, according to the thinking of one organization and a negative response according to the thinking of another.

These contradictions will be pointed out in the first section of this chapter. The second section will indicate significant impressions received during principals' interviews. Tables indicating the standings of integration of each school in comparison with the requirements of each representative organization comprise the third section. The chapter concludes with another table summary of the standings of each school in lieu of the definitions of the organizations.

The tables of the third section emphasize the standings of the schools individually and the province as a whole in relation to the requirements of the organizations considered separately. Emphasis in the last section will be on the individual schools and comparison of the different organizations' ratings of each school. For example, the rating of School A according to the N.E.A. will be compared to its rating by the N.C.C.I.J., etcetera.

CONTRADICTIONS BETWEEN ORGANIZATIONS

The only requirement made by the Department of Health, Education and Welfare was that students be assigned to, and within schools without regard to race, color, religion or national origin.⁶⁸ A similar position is espoused by the N.A.A.C.P.⁶⁹ The N.E.A.⁷⁰, however, concurs with S.C.L.C.⁷¹ and the Chicago Archdiocesan policy⁷² that segregated schools and school systems should actively seek to integrate. This, of course, does demand that administrators "regard"⁷³ the race of the individuals applying to the schools and being placed in various rooms of the schools.

The difference in these positions is a reflection of differences in points of philosophy. One group of civil rights advocates of today is saying: "Give us a chance and we'll make good. Just give us the opportunity to obtain decent housing and the freedom to live where we choose, good educational opportunities and a chance to get a job." Other leaders are asking for a bit more.

⁶⁸American Education and the Search for Equal Opportunity, p. 35.

⁶⁹"What the Civil Rights Groups Want from Your Schools," p. 26.

⁷⁰Second National NEA - PR&R Conference on Civil and Human Rights in Education, p.23.

⁷¹Raby, above p. 26.

⁷²During the composition of this paper, Cardinal Cody has introduced a bussing program in the Chicago parochial schools specifically to integrate these schools.

⁷³This is an allusion to the position of the two organizations previously mentioned.

They say a people oppressed for so many years should be assisted to enter the mainstream of American society. This assistance should include special educational programs and preferential job opportunities.

Integration of elementary schools means something different to each of the organizations contacted. Certainly the basic core, respect for the individual student as a person of dignity and potential, is present in each definition. In some statements this core attitude is more positively implied than in others, but it is present in all. Behind the most succinct statement of all, that of the Department of Health, Education, and Welfare, one can hear the legal basis of: "...that all men are created equal⁷⁴..."

While the contacted groups obviously agree on the basic dignity of each student, their requirements of a school based on this concept differ greatly. It may be possible for a school to rate high according to the stated standards of one of these organizations and fall far short of the requirements of another. The next section of the present chapter will focus on comparison of the individual schools and then the province as a whole to the requirements of each organization. Differences in the organizations' requirements will not be emphasized until the end of this chapter.

INTERVIEWS COMPARED TO QUESTIONNAIRE RESPONSE

Interviews with the principals were suggested by the advising professor to reaffirm or alter impressions given by the questionnaires. In accordance

⁷⁴"The Declaration of Independence."

with this reasoning, some of the questions that some principals failed to answer, or answered in a note jotted in the margin rather than by circling an unqualified "Yes" or "No," etcetera, omissions were filled in. Each occurrence of this changing of questionnaire response is described in the following paragraphs. Principals will be identified according to their schools' key letters so that the reader may refer to Table Two through Six below in this chapter, to see the general pattern of answers from these schools.

One Sister did not circle "Yes," "No," or "Not sure," in response to the question:

30. Do you think that the School Sisters of Notre Dame should assume the responsibility of integrating their schools?⁷⁵

Sister wrote this comment instead: "I think they should take those who apply regardless of race, providing they are Catholic and members of the parish."⁷⁶

During Sister's interview she made these statements:

We have mostly professional Negroes here. They're good considering that they are colored, but they're not of the caliber of our people. . . Colored are always fighting for no reason at all.⁷⁷

Based on these statements, the researcher counted Sister's answer to the above quoted question as being: "No."

Another principal responded to the above question by writing the fol-

⁷⁵Above, p. 33.

⁷⁶Notation written in the margin of the questionnaire from the Principal of School S.

⁷⁷Statement during interview with Principal of School S.

lowing comment, and by not circling the provided answers stated above. Sister wrote:

Their share of the responsibility - but no one group can accomplish such a task alone.⁷⁸

After considering the following statements, the researcher counted this principal's response as positive:

We are planning programs to provide social contact between races. . . . We should be concerned about Christian attitudes throughout the child's life, but we must realize that other adults have responsibility to inculcate Christian attitudes also. We may have to motivate parents to assume responsibility.⁷⁹

Question thirty again was not answered by the Principal of School F.

Statements in her interview included:

We have no control over the changing or maintenance of the inter-racial policy. . . . There's nothing we can do about the children who are admitted. Archdiocesan policy determines what one does in accepting or rejecting pupils.⁸⁰

Sister's response to question thirty was counted as negative.

Integration, meaning the mixing of Negro and Caucasian students, is not "desirable" because there is no prejudice in her area to overcome, said the Principal of School B. Later in the interview, Sister said that the people of her parish never put for sale signs in front of their homes because they want to keep the neighborhood up. Sister is sympathetic because she knows the

⁷⁸Notation jotted in margin of questionnaire of Principal of School N.

⁷⁹Statement during interview with Principal of School N.

⁸⁰Statements during interview with Principal of School F.

parishioners have worked hard for what they have. It was concluded that this school is making no effort to attract Negro students, although Sister gave no written answer to question 4 b.

Other interviews confirmed impressions gained from comments jotted in questionnaire margins, or the trend of the responses to questionnaire items.

One principal who answered, "No," to the question:

30. Do you think that the School Sisters of Notre Dame should assume the responsibility of integrating their schools?⁸¹

jotted this reason on her questionnaire: "Because as the situation arises, integration is taken care of in a natural way."⁸² During the interview, this Sister made the following statements:

The entire question is past history. The government has stepped in now. There's no reason to give them any more special attention.⁸³

Another Sister principal who scored rather consistently in the negative made this statement in the interview:

No, it's not desirable that we change the interracial policy of our schools. Other minority groups have made it. Why should this group be taken care of?

.....
 Christianity demands that we respect all people, but not that we mix with them. They're not ready yet. They're too destructive.⁸⁴

⁸¹Above, p. 33.

⁸²Notation jotted in margin of questionnaire by Principal of School O.

⁸³Statement during interview with Principal of School O.

⁸⁴Statement during interview with Principal of School A.

The Principal of School N stated in her interview that her faculty is not at all prejudiced in their integrated classrooms, but that they treat students of both races alike. She spontaneously admitted that their responses would indicate prejudice, but she attributed this to the constant bringing up of the topic in news media and studies. Her teachers are reacting, she suspected, as the majority of teachers react. The tables will indicate, however, that the answers of this group of teachers are significantly more negative than those of most cooperating faculties.

Another principal felt that her own responses seemed to indicate prejudice, but she feels a particular sympathy for the cause of the American Negro. Sister feels that the majority of her negative answers spring from her conviction that integration cannot be successfully forced by bussing or such "artificial"⁸⁵ programs.

Sister is Principal of School C. Her attitude toward bussing was shared by many principals of schools far removed from Negro communities, particularly those of farming communities or small towns. This latter group feels that they are not confronted by the issue of integration, neither as administrators nor as educators. In other words, unlike the Principal of School C, they feel no particular affection or obligation toward the Negro population, yet, for the most part, their answers coincide with hers.

⁸⁵Sister's own word.

INTEGRATION JUDGED ACCORDING TO EACH ORGANIZATION

The following tables group teachers' answers together with their principal's answers when this is possible. As has been demonstrated in Chapter IV, many questions were asked to determine the existence of some conditions. Some of these questions were addressed to the principals, others to the teachers. Where this was done, all of these responses were totaled and the per cent of positive and negative answers were figured on the basis of this total.

When a single mark indicates an existing condition, this means that only the principal was asked for this information. While she may have been asked two or three questions, these were usually not totaled and worked into a percentage. Rather her attitude or the prevailing condition was determined by the questionnaire responses and the interview combined, and so indicated in the table. When the table marking depends thus in part on the judgment of the researcher, the mark is enclosed in parentheses in the table.

There is one exception to this. The N.A.A.C.P. has as one of its conditions that the entire school system be integrated, or that it include Negroes on all levels. The principals' questionnaire carried several questions to determine this: Are there Negroes on your diocesan school board? Parish school board? Teaching staff? Maintenance staff?

These questions, contrary to any other group of questions addressed only to the principals were totaled and worked into per cent scores. This was done because it was thought more valid to speak in percentages in the broad question of: Is your school system integrated? than the more pointed question of: Do you consider the race of a student applying to your school? or Have we

thought of the strengths and weaknesses of our profession? which are more typical of the type of information asked only of the principals and not of the faculty.

Per cent ratios listed in the tables refer to proportions of those cooperating in this study. When the per cent figure 35% is listed behind a school's letter, this indicates that thirty-five per cent of those cooperating in the study state a particular position. The one hundred per cent figure for each school, then, is all those who returned their questionnaires, not necessarily all teachers of these schools.

Faculty participation was extremely good. In all but three of the twenty-two responding schools more than eighty-five percent of the faculty cooperated. One of those exceptional faculties responded thirty-eight per cent strong, the other fifty-four per cent.

The school having only thirty-eight per cent of its faculty respond will be represented on the table only when a response depends solely on the principal. It is not considered valid to give a school rating based on only thirty-eight per cent of the faculty. The probability of this per cent of the faculty representing the thinking of the whole faculty is too slight.

It might further be noted that the school in question is one of two schools of the province experiencing a quick "change over" of the neighborhood. The other school responded very well. The fact of a changing neighborhood might well eliminate a particular group of teachers from cooperation in this study, and thus invalidate conclusions drawn from the group that did choose to coop-

erate.

The other participating school in which less than eighty-five per cent of the faculty cooperated is the one in which the corrected set of Teachers' Survey questions was not returned. The principal of this school did, however, return her own survey questionnaire and did meet the researcher for an interview.

Whenever the tally table called for the combined responses of principal and faculty, this school was not listed. Such a listing would present the principal's thinking as that of the entire faculty. When the tally table refers solely to the principal's response, this school, of course, is represented. This same manner of listing is followed in the case of the school having only a thirty-eight per cent response.

One line is empty, that is to say no response is listed behind its letter, in all tabulation tables. Line T represents that single school of the Chicago - De Kalb Province which did not participate in the survey of the province. It should be noted that this school is far removed from a Negro population, not having Negroes within its civic boundaries. As was noted above, principals and teachers in such areas seem to tend to think that the problem of segregation does not confront them. Absence of Negroes being mistreated within their own community seems to mean the absence of the racial issue to minds of the principals and teachers of these areas.

The provincial mean for each column of percentage listings was derived from the averaging of the per cents listed in that column and comparing them to

to two thousand per cent, or the number of cooperating schools times one hundred per cent.

It was considered averaging the total raw scores rather than the percentages of responses of the teachers in the province. This idea was rejected for it dealt with teachers in isolation from their institutional environment. The object of this thesis is to determine whether the schools, not the individuals within the schools, are a force for or against elementary school integration. This is more clearly evident when considering the overall impact of individual schools rather than the figures based on teachers disbursed throughout the province.

In such a table, vehement "Yeses" and "Noes" show no more strongly than lightly held or wavering responses. Their count is further removed from the realm of the real and personal by transformation into per cent ratios. It is believed that this grouping of responses will give a valid general picture of each school and the province as a whole, for whenever generalizations can be used, acted upon, to form a new reality, significant in its broad reach, this must be done.

TABLE 2

PER CENT RATINGS OF EACH SCHOOL COMPARED TO THE RECOMMENDATIONS
OF THE DEPARTMENT OF HEALTH, EDUCATION AND WELFARE

'Desegregation' means the assignment of students to public schools. . .
without regard to their race, color. . .

Schools	Race would not be, or is not consid- ered at registration		Possible registration of a Negro student has not been considered		Members of the Negro race might be prevented from registering	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A					(1)	
B					(1)	
C			(1)			
D			(1)			
E	(1)					
F	(1)					
G	(1)					
H	(1)					
I	(1)					
J	(1)					
K	(1)					
L	(1)					
M			(1)			
N	(1)					
O	(1)					
P	(1)					
Q			(1)			
R	(1)					
S	(1)					
T						
U			(1)			
V	(1)					
W	(1)					
Provincial Standing:		64%		27%		9%

TABLE 2--Continued

'Desegregation means . . . the assignment of students within such schools without regard to their race, color . . .⁸⁷

Schools	Positive response		Not Applicable		Negative response	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A			16	100%		
B			12	100%		
C			8	100%		
D			3	100%		
E			6	100%		
F	24	77%			7	23%
G	28	85%			5	15%
H	15	88%			2	12%
I			6	100%		
J			11	100%		
K			16	100%		
L			10	100%		
M			6	100%		
N	24	89%			3	11%
O			9	100%		
P			5	100%		
Q			18	100%		
R						
S						
T						
U			10	100%		
V			8	100%		
W	10	77%			3	23%
Provincial Standing:		28%		66%		6%

⁸⁷ Above, p. 21.

TABLE 3

PER CENT RATINGS OF EACH SCHOOL
 COMPARED TO THE RECOMMENDATIONS OF THE N. E. A.

Our first step must be self-examination.⁸⁸

Schools	Have opinions favorable to recommendations considering school as a social force		Uncertain of the extent to which they favor school being a social force		Have opinions unfavorable to recommendations considering school as a social force	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	15	79%	4	21%		
B	7	57%	6	36%	1	7%
C	10	91%			1	9%
D	4	80%			1	20%
E	8	89%			1	11%
F	16	84%	1	5%	2	11%
G	16	84%	3	16%		
H	9	90%			1	10%
I	6	67%	1	11%	2	22%
J	12	80%	2	13%	1	7%
K	15	83%	2	11%	1	6%
L	12	100%				
M	5	63%	3	37%		
N	9	56%	3	19%	4	25%
O	9	82%	1	9%	1	9%
P						
Q	6	86%			1	14%
R	17	85%	2	10%	1	5%
S						
T						
U	8	67%	3	25%	1	8%
V	7	70%	2	20%	1	10%
W	8	80%	1	10%	1	10%
Provincial Standing:		79%		12%		9%

⁸⁸Above, p. 22.

TABLE 3--Continued

How far are we willing to go to achieve clearly recognizable goals? . . .
 Are we willing to take immediate, personal responsibility as individuals
 and groups?⁸⁹

Schools	Willing to take im- mediate and personal responsibility		Undecided		Unwilling to take immed- iate and personal respon- sibility	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	7	41%	1	6%	9	53%
B	3	23%	1	8%	9	69%
C	4	44%			5	56%
D	3	75%			1	25%
E	5	71%			2	29%
F	8	47%			9	53%
G	11	65%	1	6%	5	29%
H	6	67%			3	33%
I	8	63%			3	27%
J	9	77%			4	23%
K	12	75%	1	6%	3	19%
L	4	40%			6	60%
M					5	100%
N	7	50%			7	50%
O	5	56%			4	44%
P						
Q	1	20%			4	80%
R	4	22%	1	6%	13	72%
S						
T						
U			2	22%	7	78%
V	5	50%			5	50%
W	4	44%	3	33%	2	23%
Provincial Standing:		46%		5%		49%

⁸⁹ Above, p. 22.

TABLE 3--Continued

We must ask what are the strengths and weaknesses that we possess and what are the strengths and weaknesses of other members and groups in our profession.⁹⁰

Schools	School meets educational needs specific to its community.	School does not, or is uncertain of meeting needs specific to its community
A	(1)	
B	(1)	
C	(1)	
D		(1)
E	(1)	
F	(1)	
G	(1)	
H	(1)	
I	(1)	
J	(1)	
K	(1)	
L		(1)
M	(1)	
N	(1)	
O	(1)	
P		(1)
Q		(1)
R		(1)
S		(1)
T		
U		(1)
V		(1)
W	(1)	
Provincial Standing:	64%	36%

⁹⁰ Above, p. 22.

TABLE 3--Continued

We must arm ourselves with information through collecting and interpreting the facts of discrimination practiced by our fellow teachers, among our pupils. Each of us must start right where we are, rather than on the far-removed theoretical scene.⁹¹

Schools	Personally concerned about school integration		Undecided		Personally unconcerned about school integration	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	20	65%	2	6%	9	29%
B	9	39%	4	18%	10	43%
C	10	67%			5	33%
D	3	60%	1	20%	1	20%
E	8	73%	1	9%	2	18%
F	22	73%			8	27%
G	23	72%	4	12%	5	16%
H	12	67%			6	33%
I	8	67%	1	8%	3	25%
J	17	77%	2	9%	3	14%
K	23	80%	3	10%	3	10%
L	12	71%			5	29%
M	2	22%	2	22%	5	56%
N	12	46%	3	12%	11	42%
O	11	73%	1	7%	3	20%
P						
Q	3	50%			3	50%
R	18	55%	2	6%	13	39%
S						
T						
U	6	35%	3	18%	8	47%
V	7	54%	2	15%	4	31%
W	9	64%	3	21%	2	15%
Provincial Standing:		61%		9%		30%

⁹¹Above, p. 22.

TABLE 3--Continued

Where de facto segregation exists, intensive efforts should be made to desegregate the schools.⁹²

Schools	In favor of school integration	In opposition to or indifferent to school integration
A		(1)
B		(1)
C		(1)
D		(1)
E		(1)
F	(1)	
G	(1)	
H	(1)	
I	(1)	
J		(1)
K		(1)
L	(1)	
M		(1)
N	(1)	
O		(1)
P		(1)
Q		(1)
R	(1)	
S		(1)
T	(1)	
U		(1)
V	(1)	
W		(1)
Provincial Standing:	36%	64%

⁹² Above, p. 22.

TABLE 3--Continued

It should be recognized that effective desegregation may be impossible for the schools to accomplish alone and that they must have the intensive support of other public and private agencies to make it possible.⁹³

Schools	With cooperating groups, community interracial policy could be changed	It seems impossible to change interracial pol- icy of the local com- munity
A	1	
B		1
C		1
D		1
E		1
F		1
G	1	
H	1	
I	1	
J		1
K		1
L	1	
M		1
N	1	
O		1
P	1	
Q		1
R		1
S	1	
T		
U		1
V	1	
W	1	
Provincial Standing:	45%	55%

⁹³Above, p. 22.

TABLE 3--Continued

Provision should be made in every school, preferably with pupils and parents participating in the planning, for intensive inter-cultural activities.⁹⁴

Schools	Have had inter-cultural activities		No response		Have not had inter-cultural activities	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	3	18%	1	6%	13	76%
B	2	15%	1	8%	10	77%
C	5	56%			4	44%
D					7	100%
E	1	14%			6	86%
F	7	41%			10	59%
G	10	59%	2	12%	5	29%
H	4	44%			5	56%
I	7	88%			1	12%
J	1	7%	1	7%	11	86%
K	5	31%	1	6%	10	63%
L	5	50%			5	50%
M					6	100%
N	4	27%			11	73%
O	5	56%			4	44%
P						
Q	1	20%			4	80%
R	3	17%	2	11%	13	72%
S						
T						
U	9	90%			1	10%
V	4	50%			4	50%
W	1	12%			7	88%
Provincial Standing:		35%		2%		63%

⁹⁴ Above, p. 22.

TABLE 3--Continued

Attendance district boundaries should be so established and modified as to avoid boundaries which contribute to racial separation.⁹⁵

Schools	Negroes attend school or are being invited to attend		School has no authority to say who shall attend		Negroes do not attend and are not being encouraged to attend	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A					(1)	
B					(1)	
C					(1)	
D					(1)	
E					(1)	
F			(1)			
G	(1)					
H	(1)					
I	(1)					
J					(1)	
K					(1)	
L	(1)					
M					(1)	
N	(1)					
O					(1)	
P					(1)	
Q					(1)	
R					(1)	
S	(1)					
T						
U					(1)	
V					(1)	
W					(1)	
Provincial Standing:	22%		5%		73%	

⁹⁵ Above, p. 22.

TABLE 3--Continued

 Urban renewal should involve housing and school planning in cooperation.⁹⁶

Schools	Have studied local community	Have not studied local community
A	1	
B	1	
C	1	
D		
E	1	1
F	1	
G	1	
H	1	
I	1	
J	1	
K	1	
L	1	
M	1	
N	1	
O	1	
P		
Q	1	1
R	1	
S	1	
T		
U	1	
V	1	
W	1	
Provincial Standing:	91%	9%

⁹⁶ Above, p. 22.

TABLE 3--Continued

Where it is impossible to put all children in a desegregated situation that goal should still be sought for as many as possible.⁹⁷

Schools	Faculty consciously assigns places in an integrated manner		Impossible to assign students in an integrated manner		Faculty does not assign places in an integrated manner consciously	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A			16	100%		
B			12	100%		
C			8	100%		
D			3	100%		
E			6	100%		
F	6	37%			10	63%
G	3	18%			14	82%
H	1	11%	1	11%	7	78%
I			7	100%		
J			12	100%		
K			15	100%		
L			9	100%		
M			5	100%		
N	3	21%			11	79%
O			8	100%		
P						
Q			4	100%		
R			17	100%		
S						
T						
U			9	100%		
V			7	100%		
W	4	50%	1	12%	3	38%
Provincial Standing:		7%		76%		17%

⁹⁷ Above, p. 22.

TABLE 3--Continued

 Do you have one or more Negroes on your teaching staff?⁹⁸

Schools	<u>Positive</u>	<u>Negative</u>
A		1
B		1
C		1
D		1
E		1
F	1	
G	1	
H	1	
I	1	
J		1
K		1
L		1
M		1
N		1
O		1
P		1
Q		1
R		1
S		1
T		1
U		1
V		1
W		1
Provincial Standing:	18%	82%

⁹⁸ Above, p. 22.

TABLE 4

PER CENT RATINGS OF EACH SCHOOL COMPARED TO
THE RECOMMENDATIONS OF THE SCHOOL SISTERS OF NOTRE DAME
EDUCATIONAL CONFERENCE

Curriculum must be adjusted to the needs of the students.⁹⁹

Schools	Curriculum has been adjusted	Curriculum need not be adjusted	Curriculum has not been adjusted
A			1
B		1	
C	1		
D		1	
E		1	
F		1	
G	1		
H			1
I	1		
J			1
K	1		
L			1
M		1	
N	1		
O	1		
P			1
Q		1	
R		1	
S			1
T			
U		1	
V			1
W			1
Provincial Standing:	28%	36%	36%

⁹⁹ Above, p. 13.

TABLE 4--Continued

Educational philosophy and objectives of the schools must be formulated in accord with a careful study of the community in which the schools are located.¹⁰⁰

Schools	Had such a community study	Did not have such a community study
A	1	
B	1	
C	1	
D		1
E	1	
F	1	
G	1	
H	1	
I	1	
J	1	
K	1	
L	1	
M	1	
N	1	
O	1	
P		1
Q	1	
R	1	
S	1	
T		
U	1	
V	1	
W	1	
Provincial Standing:	91%	9%

¹⁰⁰Above, p. 13

TABLE 4--Continued

Sisters serving the underprivileged must be specially trained so that they will understand the children, value their cultural patterns, and be aware of their special needs.¹⁰¹

Schools	Have, or are receiving such training		Judge themselves not to be in underprivileged area		Do not have, and are not receiving such training	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	28	55%	9	18%	14	27%
B			36	100%		
C			24	100%		
D			9	100%		
E	10	56%	3	16%	5	28%
F			48	100%		
G	28	55%	2	4%	21	41%
H	8	30%	18	67%	1	3%
I	18	86%	1	4%	2	10%
J	16	44%	3	9%	17	47%
K	9	23%	17	44%	13	33%
L			27	100%		
M			15	100%		
N	7	17%	17	40%	18	43%
O	10	50%	7	35%	3	15%
P						
Q			12	100%		
R			51	100%		
S						
T						
U			27	100%		
V	13	62%	1	5%	7	33%
W	1	4%	17	65%	8	31%
Provincial Standing:		24%		60%		16%

¹⁰¹Above, p. 14.

TABLE 4--Continued

Non-Catholic pupils should be welcomed into our schools, unless contrary to established diocesan or parochial policy.¹⁰²

Schools	Do accept non-Catholics	Not sure of parish policy concerning non-Catholics
A		(1)
B		(1)
C		(1)
D		(1)
E	(1)	
F		(1)
G	(1)	
H	(1)	
I	(1)	
J	(1)	
K	(1)	
L		(1)
M		(1)
N	(1)	
O	(1)	
P		(1)
Q		(1)
R		(1)
S		(1)
T		
U		(1)
V		(1)
W		(1)
Provincial Standing:	36%	54%

¹⁰² Above, p. 14.

TABLE 5

PER CENT RATINGS OF EACH SCHOOL COMPARED TO THE
RECOMMENDATIONS OF THE CHICAGO ARCHDIOCESE

Pastors of territorial parishes as well as pastors of non territorial parishes will accept these children. The acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of the other Catholic children.¹⁰³

Schools	Parish would or does accept Negro students	Not sure if parish would accept Negroes
A		(1)
B		(1)
C	(1)	
D	(1)	
E	(1)	
F	(1)	
G	(1)	
H	(1)	
I	(1)	
J	(1)	
K	(1)	
L	(1)	
M	(1)	
N	(1)	
O	(1)	
P	(1)	
Q		(1)
R	(1)	
S	(1)	
T		
U	(1)	
V	(1)	
W	(1)	
Provincial Standing:	86%	14%

¹⁰³ Above, p. 24.

TABLE 6

PER CENT RATINGS OF EACH SCHOOL
 COMPARED TO THE RECOMMENDATIONS OF THE N. C. C. I. J.

Have policies reflecting thoughtful consideration of the ability of the people of the neighborhood to pay educational fees, . . . ¹⁰⁴

Schools	Students are not excluded because of inability to pay	Students are excluded if unable to pay fees
A	1	
B	1	
C	1	
D	1	
E	1	
F	1	
G	1	
H	1	
I	1	
J	1	
K	1	
L	1	
M	1	
N	1	
O	1	
P		1
Q	1	
R	1	
S	1	
T	1	
U		
V	1	1
W	1	
Provincial Standing:	91%	9%

¹⁰⁴ Above, p. 25.

TABLE 6--Continued

Have policies reflecting . . . the possible desirability of Protestant children attending Catholic schools, . . .¹⁰⁵

Schools	Non-Catholics are accepted	Not sure if Non-Catholics would be accepted	Non-Catholic are financially discouraged
A		1	
B		1	
C		1	
D		1	
E	1		
F		1	
G	1		
H	1		
I	1		
J	1		
K		1	
L		1	
M		1	
N	1		
O	1		
P		1	
Q		1	
R		1	
S		1	
T			
U		1	
V			1
W		1	
Provincial Standing:	32%	64%	4%

¹⁰⁵ Above, p. 25.

TABLE 6--Continued

Have policies reflecting. . . the role of the school as an instrument influencing the local civic community.¹⁰⁶

Schools	Have considered the role of the school in the lo- cal community	Have not considered the role of the school in the local community
A	1	
B	1	
C	1	
D		1
E	1	
F	1	
G	1	
H	1	
I	1	
J	1	
K	1	
L	1	
M	1	
N	1	
O	1	
P		1
Q	1	
R	1	
S	1	
T		
U	1	
V	1	
W	1	
Provincial Standing:	91%	9%

¹⁰⁶ Above, p. 26.

TABLE 6--Continued

Have special programs when these seem desirable to make the school a relevant part of the child's life, providing: specially designed curriculum.¹⁰⁷

Schools	Do provide specially designed curriculum		Do not need specially designed curriculum		Do not provide specially designed curriculum	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	3	20%	1	7%	11	73%
B	2	18%	1	9%	8	73%
C	5	63%	1	12%	2	25%
D			1	33%	2	67%
E			1	17%	5	83%
F	6	38%	1	6%	9	56%
G	11	73%			4	27%
H	4	44%			5	56%
I	6	86%			1	14%
J	1	9%			10	91%
K	5	36%			9	64%
L	6	67%			3	33%
M			1	20%	4	80%
N	3	21%	1	8%	10	71%
O	5	63%	1	12%	2	25%
P						
Q	1	25%			3	75%
R	3	20%	1	7%	11	73%
S						
T						
U	8	89%	1	11%		
V	3	43%	1	14%	3	43%
W	1	13%	1	13%	6	74%
Provincial Standing:		36%		65%		63%

¹⁰⁷ Above, p. 26.

TABLE 6--Continued

Have special programs when these seem desirable to make the school a relevant part of the child's life, providing: . . . proper nourishment. . .¹⁰⁸

Schools	Do have such programs	Do not need such programs	Do not have such programs
A		1	
B		1	
C		1	
D		1	
E		1	
F		1	
G	1		
H			1
I			1
J			1
K			1
L	1		
M		1	
N		1	
O		1	
P		1	
Q			1
R		1	
S		1	
T			
U		1	
V		1	
W		1	
Provincial Standing:	9%	68%	23%

¹⁰⁸ Above, p. 26.

TABLE 6--Continued

Have special programs when these seem desirable to make the school a relevant part of the child's life, providing: . . . place for and supervision of homework.¹⁰⁹

Schools	Do have such programs		Do not need such programs		Do not have such programs	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	2	13%	5	31%	9	56%
B			11	100%		
C			4	40%	6	60%
D	2	40%	1	20%	2	40%
E	1	17%	4	66%	1	17%
F	2	12%	10	59%	5	29%
G	3	19%	6	37%	7	44%
H	2	22%	7	67%	1	11%
I	2	25%	1	12%	5	63%
J	3	24%	5	38%	5	38%
K	4	25%	9	56%	3	19%
L	3	33%	6	67%		
M			6	100%		
N	4	31%	7	54%	2	15%
O	2	25%	6	75%		
P						
Q	2	40%	1	20%	2	40%
R	2	11%	15	83%	1	6%
S						
T						
U	1	9%	9	82%	1	9%
V	1	12%	4	44%	4	44%
W	2	20%	6	60%	2	20%
Provincial Standing:		19%		56%		25%

¹⁰⁹ Above, p. 26.

TABLE 6--Continued

 Have an integrated faculty.¹¹⁰

Schools	Have at least one Negro teacher	Have no Negro teacher
A		1
B		1
C		1
D		1
E		1
F	1	
G	1	
H	1	
I	1	
J		1
K		1
L		1
M		1
N		1
O		1
P		1
Q		1
R		1
S		1
T		1
U		1
V		1
W		1
Provincial Standing:	18%	82%

¹¹⁰ Above, p. 26.

TABLE 6--Continued

Have a well planned C. C. D. program reaching all those children who can not be included in the student body.¹¹¹

Schools	Do reach all of their public school children	Do not reach all of their public school children
A		1
B	1	
C	1	
D		1
E		1
F		1
G		1
H		1
I	1	
J	1	
K		1
L	1	
M		1
N		1
O	1	
P	1	
Q	1	
R	1	
S	1	
T		
U		1
V	1	
W	1	
Provincial Standing:	55%	45%

¹¹¹ Above, p. 26.

TABLE 7

PER CENT RATINGS OF EACH SCHOOL COMPARED TO THE RECOMMENDATIONS
OF THE SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE

The Board of Education should strive to maximize the distribution of children by race everywhere beyond the 10% figure on which the Hauser committee based itself.¹¹²

Schools	Schools representing this numerical inte- gration or attempting to integrate	Schools not reflecting this percentage and not attempting to integrate
A		1
B		1
C		1
D		1
E		1
F		1
G	1	
H	1	
I		1
J		1
K		1
L		1
M		1
N	1	
O		1
P		1
Q		1
R		1
S	1	
T		
U		1
V		1
W	1	
Provincial Standing:	23%	77%

¹¹² Above, p. 26.

TABLE 7--Continued

The School Board should work for total integration of pupils throughout the city.¹¹³

Schools	In agreement with statement	Undecided	Not in Agreement with statement
A			1
B			1
C	1		
D	1		
E	1		
F		1	
G	1		
H	1		
I	1		
J	1		
K	1		
L		1	
M			1
N	1		
O		1	
P		1	
Q		1	
R			1
S		1	
T			
U		1	
V	1		
W			1
Provincial Standing:	45%	32%	23%

¹¹³ Above, p. 26.

TABLE 7--Continued

The School Board should work for total integration of faculties throughout the city.¹¹⁴

Schools	<u>Integrated faculty</u>	<u>Non-integrated faculty</u>
A		1
B		1
C		1
D		1
E		1
F	1	
G	1	
H	1	
I	1	
J		1
K		1
L		1
M		1
N		1
O		1
P		1
Q		1
R		1
S		1
T		1
U		1
V		1
W		1
Provincial Standing:	18%	82%

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Above, p. 26.

TABLE 8

PER CENT RATINGS OF EACH SCHOOL COMPARED TO THE RECOMMENDATIONS
OF THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

Total disregard of skin color during school registration and placement of children in rooms.¹¹⁵

Schools	Open Door Policy	Undetermined policy	Opposition to integration
A			(1)
B			(1)
C		(1)	
D		(1)	
E	(1)		
F	(1)		
G	(1)		
H	(1)		
I	(1)		
J	(1)		
K	(1)		
L	(1)		
M		(1)	
N	(1)		
O	(1)		
P	(1)		
Q		(1)	
R	(1)		
S	(1)		
T			
U		(1)	
V	(1)		
W	(1)		
Provincial Standing:	64%	27%	9%

¹¹⁵Above, p. 27.

TABLE 8--Continued

 High educational standards meeting the educational needs of the pupils.¹¹⁶

Schools	<u>Positive responses</u>	<u>Negative responses</u>
A		1
B	1	
C	1	
D	1	
E	1	
F	1	
G	1	
H		1
I	1	
J		1
K	1	
L		1
M	1	
N	1	
O	1	
P		1
Q	1	
R	1	
S		1
T		
U	1	
V		1
W		1
Provincial Standing:	64%	36%

¹¹⁶Above, p. 27.

TABLE 8--Continued

Open door employment policy throughout the school system.¹¹⁷

Schools	Negro incorporated system		Non-Negro incorporated system	
	No.	Per Cent	No.	Per Cent
A	1	33%	2	67%
B			4	100%
C			4	100%
D			4	100%
E			4	100%
F	2	50%	2	50%
G	2	67%	1	33%
H	1	33%	2	67%
I	2	67%	1	33%
J	1	33%	2	67%
K	1	33%	2	67%
L			4	100%
M			4	100%
N	2	50%	2	50%
O	1	33%	2	67%
P			4	100%
Q			4	100%
R			4	100%
S			4	100%
T				
U				
V	1	33%	2	67%
W	1	33%	2	67%
	1	33%	2	67%
Provincial Standing:	25%		75%	

¹¹⁷ Above, p. 27.

TABLE 8--Continued

Textbooks and materials that communicate the many contributions of the American Negro to American history.¹¹⁸

Schools	<u>Use such materials</u>		<u>Do not use such materials</u>	
	No.	Per Cent	No.	Per Cent
A	3	20%	12	80%
B	2	18%	9	82%
C	5	63%	3	37%
D			3	100%
E			6	100%
F	6	38%	10	62%
G	10	71%	4	29%
H	4	44%	5	56%
I	6	86%	1	14%
J	1	9%	10	14%
K	5	36%	9	64%
L	5	50%	5	50%
M			5	100%
N	3	21%	11	79%
O	5	63%	3	37%
P				
Q	1	25%	3	75%
R	3	21%	11	79%
S				
T				
U	8	89%	1	11%
V	3	43%	4	57%
W	1	12%	7	88%
Provincial Standing:		35%		65%

¹¹⁸ Above, p. 27.

COMPARISON OF EACH SCHOOL'S RATING BY THE VARIOUS ORGANIZATIONS

The chief purpose of this study was to determine whether the School Sisters of Notre Dame elementary schools of the De Kalb Province are a force for or against integration. The author could have assigned her own definition to the term "integration." She chose, however, to find the meaning assigned to this term by organizations presumed to be interested in integration of schools, organizations which at the same time would be respected by policy makers and policy followers of the religious congregation in question.

It was hoped that this procedure would lend more influence to this study and increase its effect in calling for a new and forceful policy statement and plan of action by the De Kalb Provincial School Board, or, with the backing of the School Board, that a more vital leadership in this area be inspired in the Provincial Chapter.

The local province of the School Sisters of Notre Dame has recently been influenced by: the election of new Chapter delegates; serious, grass roots studies of the apostolate and community living; the working influence of the Second Vatican Council. These events together with outside influences, such as the growing awareness on all sides of the seriousness of the conditions under which the majority of black people live their lives in these United States of ours, are likely to be at least partial cause for recent communications from Mother Mary Elred, Provincial Superior, to the Sisters of her province.

Mother Elred has recently issued statements to all Sisters of the De Kalb Province indicating that she would gently lead the province toward at

least a sympathetic understanding of the problem, if not an active, personal participation in programs to alleviate the misery of the people of our city ghettos.

The following are two statements from Mother's recent circulars:¹¹⁹

Matthew Ahman of the National Catholic Conference for Interracial Justice has asked our help in initiating and continuing effective programs to remove racial injustice from our society. He has requested a contribution of \$1.00 per member of our province. We feel in conscience bound to respond. Consequently, will each superior please send in to us \$1.00 for each Sister in her convent. Our provincial needs are tremendous, but we cannot turn a deaf ear to a cause of such great importance.¹²⁰

We urge you, dear Sisters, to register for and attend the very important lecture by Dr. Paul Mundy of Loyola University on May 1 from 7:00 to 8:30 p.m. The content of the meeting is "A Sociologist's Interpretation of the Report of the National Advisory Commission on Civil Disorders (Kerner Report). This cannot wait! See you there!¹²¹

It is evident, then, that the Provincial Superior is exerting her influence in the cause of interracial justice. The conclusions drawn from this survey of the local province were arrived at prior to any such general statements by a provincial superior. The table on page ninety-six indicates how the De Kalb Province might have been judged by the organizations contacted.

¹¹⁹The word "circular" is used here in the sense of a notice to the general public, the public being: all School Sisters of Notre Dame of the De Kalb Province.

¹²⁰Mother Mary Elred, Circular No. 11, March 27, 1968.

¹²¹Mother Mary Elred, Circular No. 12, April 19, 1968.

Again it should be noted that priority was given to no recommendation of an organization because the organizations did not indicate their desire for such emphasis of any one point. In the averaging, then, responses to the question:

30. Do you think that the School Sisters of Notre Dame should assume the responsibility of integrating their schools?¹²²

were rated equally with responses to the question:

29. Does your C.C.D. program reach all of the Catholic children of your parish who do not attend your school?¹²³

Averaging for the following table was done by determining what per cent of the ratings for a given school by a given organization were positive, what per cent were negative, and what per cent fell in another category such as "Not Sure" or "Not Applicable."

The averages for all of the schools were totaled in each column and it was determined what per cent this sum was of one hundred (%) times the number of schools participating, which was twenty. The two schools whose faculties did not participate are not figured here.

¹²²Above, p. 33.

¹²³Above, p. 33.

TABLE 9

PERCENTAGE RATINGS OF POSITIVE AND NEGATIVE RESPONSES OF EACH SCHOOL TO EACH ORGANIZATION'S REQUIREMENTS OF AN INTEGRATED SCHOOL

Schools	Dept. of Health, Educ. and Welfare		N.E.A.			N.C.E.A.			N.C.C.I.J.			S.C.L.C.			N.A.A.C.P.			
	Pos.	Other	Neg.	Pos.	O.	Neg.	Pos.	O.	Neg.	Pos.	O.	Neg.	Pos.	O.	Neg.	Pos.	O.	Neg.
A	50%		50%	45%	14%	41%	31%	4%	65%	29%	30%	41%		100%	13%			87%
B	50%		50%	30%	16%	54%	20%	40%	40%	40%	39%	21%		100%	29%			71%
C	100%			41%	9%	50%	60%	20%	20%	45%	32%	23%	33%	67%	41%	25%		34%
D	100%			19%	10%	71%	20%	40%	40%	18%	32%	50%	33%	67%	25%	25%		50%
E	50%	50%		41%	10%	49%	71%	23%	6%	40%	23%	37%	33%	67%	50%			50%
F	89%		11%	62%	9%	29%	40%	40%	20%	43%	33%	24%	33%	33%	72%			28%
G	92%		8%	82%	4%	14%	91%	1%	8%	74%	5%	21%	100%		84%			16%
H	94%		6%	80%	1%	19%	66%	13%	21%	58%	8%	34%	100%		44%			56%
I	50%	50%		80%	11%	9%	97%	1%	2%	76%	2%	22%	67%	33%	88%			12%
J	50%	50%		40%	12%	48%	92%	2%	29%	54%	5%	41%	33%	67%	35%			65%
K	50%	50%		43%	12%	45%	85%	9%	6%	33%	19%	48%	33%	67%	67%			33%
L	50%	50%		60%	9%	31%	40%	20%	40%	64%	21%	15%	33%	67%	38%			62%
M		100%		26%	14%	60%	40%	40%	20%	25%	40%	35%		100%	25%	25%		50%
N	94%		6%	64%	3%	33%	83%	8%	9%	44%	20%	36%	67%	33%	68%			32%
O	50%	50%		42%	11%	47%	90%	7%	3%	61%	23%	16%		33%	67%	74%		26%
P																		
Q		100%		25%	9%	66%	20%	40%	40%	46%	15%	39%	33%	67%	31%	25%		44%
R	50%	50%		34%	12%	54%	40%	40%	20%	41%	36%	23%		100%	55%			45%
S																		
T																		
U		100%		26%	15%	59%	40%	40%	20%	36%	37%	27%	33%	67%	56%	25%		19%
V	50%	50%		48%	12%	40%	52%	1%	47%	32%	20%	48%	33%	67%	44%			56%
W	89%	11%		50%	7%	43%	41%	13%	46%	42%	34%	24%	33%	67%	36%			64%
Provincial Rating:	43%	51%	6%	50%	7%	43%	55%	20%	25%	45%	22%	33%	30%	8%	62%	49%	6%	45%

CHAPTER VI

INTEGRATED ?

It would seem that the School Sisters of Notre Dame of the DeKalb Province have far to go before they can be considered a force promoting integration on the elementary school level. True, many factors were introduced into this study which are not ordinarily considered essential elements of integration. Who is to say, however, that the ordinary consideration is more valid than the judgment of the organizations herein quoted?

RELATED SURVEY

For the sake of achieving some perspective while considering the figures of this survey, a related survey will here be considered. It was taken by Sister M. Anthony Claret, O.S.F. in partial fulfillment of the requirements for the degree of Master of Arts in the Sociology Department of Loyola University, June of 1966.

The title of Sister's thesis is: "Attitudes, Awareness and Involvement of Chicago's Teaching Sisters in Current Social Issues: A Study of Religious as Social Control." In her preface, Sister Anthony Claret states:

. . . In the social issues of the day one increasingly finds the Church no longer speaking softly in the churches but witnessing publicly to socio-religious beliefs. In the United States, the current struggle of the Negro for his human and civil rights has been the area where this commitment has been most apparent. For this reason the area of race has been chosen as the central socio-religious issue.¹²⁴

¹²⁴Sister M. Anthony Claret, O.S.F., "Attitudes, Awareness and Involvement of Chicago's Teaching Sisters in Current Social Issues: A Study of Religion as Social Control." (unpublished Master's thesis, Loyola, Chicago, 1966).

Certain of Sister's tables seem particularly pertinent to the present study. They are quoted here.

Table 11.--Comparison of percentages of Sisters in agreement with Church's social doctrine or social facts: arranged by attitudes toward discriminatory practices toward Negroes and attitudes toward basic equality of Negroes

Questions designed to probe respondents' attitudes toward discriminatory practices	Agree with Church N.	per cent
1. Do you think a private hospital is justified in refusing to serve colored persons because it will hurt their business? (No)	532	91.9
2. Do you think colored and white children should go to separate schools? (No)	526	90.8
3. Do you think middle class colored people should be allowed to buy or rent homes in middle class white neighborhoods? (Yes)	516	89.1
4. Do you think a private club has the right to exclude qualified colored people from membership? (No)	414	71.5
Questions designed to probe respondents' attitudes toward basic equality of Negroes	Agree with Church N.	per cent
1. Do you think that colored people are by nature prone to crime? (No)	471	81.3
2. Do you feel that no matter how many advantages the colored attain, they will, as a group, always remain inferior to whites? (No)	442	76.3
3. Do you think that colored people are by nature prone to ignorance? (No)	431	74.4
4. Do you think that colored people are by nature prone to illegitimacy? (No)	415	71.7
5. Do you think that colored people are by nature prone to poverty? (No)	409	70.6
6. Do you think that fundamentally most of the colored persons problems stem from their own basic inferiority? (No)	384	66.3
		125

While the percentages that Sister Anthony Claret arrives at are higher than

¹²⁵Ibid., p. 72.

those of the present study, they are considered to support it for Sister's figures are based on much more extreme positions than those of the present study.

The next of Sister's tables quoted here indicates that elementary school teachers, the only members of the present survey, espouse significantly more negative attitudes toward Negroes than teachers on other levels.

TABLE 17.--Comparison of the percentage of Sisters in entire sample to percentage of Sisters having scores at extreme ends of attitude continuum: arranged by teaching level¹²⁶

Teaching Level	Per cent in Sample		Highly Agree		Highly Disagree	
	N	per cent	N	per cent	N	per cent
Grade School	380	65.6	10	25.0	30	76.9
High School	154	26.6	19	47.5	6	15.4
College	45	7.8	9	22.5	0	0.0
No Answer	0	0.0	2	5.0	3	7.7
Total	579	100.0	40	100.0	39	100.0

In the above table, the column headings "Highly Agree" and "Highly Disagree" refer to Sisters' attitudes in comparison to the Church's pronouncements. In her concluding remarks, Sister states that:

The findings of this study support the hypothesis that while members of religious subcommunities publicly profess orthodoxy in Church teachings, they actually exhibit a wide range of attitudes from agreement to disagreement with socio-religious teachings of the Catholic Church. . . In varying degrees the individuals in a religious subcommunity (religious order or congregation) retain secular and/or family, ethic, and social class values brought with them when they entered this new group. These, in turn, reinforce or challenge the value system of the subcommunity. Ideally, the value system of the subcommunity should be that of the larger association (in this case, Catholic Church), but as Lenski points out, it is a social system having its own values in certain areas. Some of these values may be supported by secular, for example, social class, values of its members. In such cases, inconsistencies between professed principles and practice may arise.¹²⁷

¹²⁶Ibid., p. 82.

¹²⁷Ibid., p. 133.

The conclusions of Sister Anthony Claret's study cannot be directly applied to the population of the present study. Sister's conclusions are quoted here simply for the sake of seeing the present study of the School Sisters of Notre Dame of the Chicago - DeKalb Province in some perspective. The last table of Sister's that will be quoted in this study speculates on a possible source of extreme attitudes concerning racial issues.

TABLE 18.--Comparison of percentages of respondents with favorable attitudes and unfavorable attitudes at extreme ends of attitude continuum: arranged by social class

Social Class (Two Factor Index)	Most favorable attitudes (N=40)		Most unfavorable attitudes (N=39)		
	N	per cent	N	per cent	
Upper	4	10.0	1	2.6	
Middle	10	25.0	2	5.1	
Lower	24	60.0	29	74.4	
Insufficient Information	2	5.0	7	17.9	
Total	40	100.0	39	100.0	128

Sister Anthony Claret's concluding remarks alluded to the above table.

. . . Also substantiated is the second hypothesis which predicted that there would be a greater relationship between socio-religious attitudes and social class than between socio-religious attitudes and educational background. . . Social class is, therefore, concluded to be a more significant factor in socio-religious attitudes than type of educational background, defined as Catholic, public, or mixed.¹²⁹

The present study does not include a social classification of the population being surveyed. The present writer has been a professed member of the School Sisters of Notre Dame for nine years. Her casual observance leads her

¹²⁸ Ibid., p. 88.

¹²⁹ Ibid., p. 134

to believe that a significant number of Sisters from this congregation came from the lower and lower middle classes. It is noted here simply as a possible point in a follow-up study.

Sister's findings, especially those stating that grade school teaching Sisters are significantly more at variance with the Church's social teachings than teaching religious on higher educational levels, substantiate the high percent of negative responses from the population of the present study of the elementary schools of the School Sisters of Notre Dame in the Chicago - DeKalb Province. While not all of Sister's conclusions can apply to the congregation under present study, her findings do provide a background from which to view the figures tabulated here.

FINDINGS OF THE PRESENT STUDY

Seventeen teachers considered themselves to be in an underprivileged area while their principals and the majority of their fellow faculty members did not think of their school as one of an "underprivileged area." Ten out of these seventeen teachers do not make use of such facilities as the Center for Urban Education. Twelve of the seventeen do not attend lectures or workshops in order to become informed concerning the inner city child. Four of the five teachers who do attend workshops and lectures but hold a minority position that their school is in a "culturally deprived area," are members of a large minority. The majority position in this school was determined by one judgment.

Eleven teachers did not consider themselves to be in a "culturally deprived" area contrary to their principals and the majority of their fellow

faculty members, the majority of whom do attend lectures and workshops and make use of organizations such as the Center for Urban Education. Twenty-eight of the responding one hundred eighty-nine teachers, or seventeen per cent, hold minority judgments as to whether the students they teach are culturally deprived. This would suggest that seventeen per cent of our teachers are ignoring or misusing the many studies of education, psychology and sociology concerning the culturally deprived child.

It was earlier stated that statistics were so figured as to consider the individual teacher's influence as one aspect of the local institution of which she is one part. The following figures are quoted to indicate the percentage of diffused influence springing from philosophic differences among the administrators and staffs of some schools. Only nine faculties are in more than eighty-five per cent agreement among themselves. In only four schools do more than ninety per cent of the faculty unite on an opinion concerning the duty of educators toward integrating schools. Furthermore, in only five schools does the majority response of the faculty match the response of their principal.

Viewing the province as a whole it can be noted that one hundred forty-four out of one hundred seventy-eight teachers said educators should be seriously concerned; ten said they should not. Seven out of fourteen principals said they had not previously given serious thought to integration in their schools; four said they had; three did not respond. Forty-two teachers who answered in the affirmative on this question are working in schools whose principals answered negatively. One teacher who answered negatively is working in a school where the principal answered in the affirmative.

TABLE 10

DIFFUSED INFLUENCE
SPRINGING FROM PHILOSOPHIC DIFFERENCES

Schools	Teachers favoring educators' concern		Teachers claiming personal responsibility		Principals favoring SSND assumption of responsibility		Principals claiming personal responsibility	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
A	13	87%	7	51%				
B	6	55%	2	18%				
C	7	100%	3	43%				
D	1	50%	1	50%	1		1	
E	4	80%	3	60%	1		1	
F	14	94%	8	53%				
G	13	81%	10	63%				
H	7	88%	5	63%	1		1	
I	4	67%	4	67%	1		1	
J	9	82%	9	82%				
K	12	86%	10	71%	1		1	
L	8	100%	3	38%				
M	2	50%	0	00%				
N	6	46%	6	46%	1		1	
O	6	86%	5	71%				
P								
Q	3	100%	1	33%				
R	14	88%	4	25%				
S								
T								
U	6	75%	0	00%				
V	4	67%	2	34%	1		1	
W	5	71%	4	43%				

Sixty-three per cent of the principals do not feel the concern for school integration which eighty-one per cent of the teachers say educators should feel. Yet fifty-one per cent of those same teachers, themselves, do not feel the concern for school integration that eighty-one per cent of them said

educators should feel. This would seem to indicate some inconsistency, certainly a lack of personal responsibility. Thirty per cent of the answers to these two questions seem to contradict each other.

Responses to two other questions seem to contradict each other partially. Seventy-seven per cent of the principals said they had studied the local community in order to formulate an appropriate set of objectives for the school. Thirty-one per cent said that they did not know if the children attending their school had a suitable place at home in which to study. This would indicate that eight per cent of those principals who studied the local community did not include their students' homes.

There were, however, figures that tallied as logic would predict.

Three out of five of the principals concerned said that they try to place as many children as possible in an integrated situation; while two out of five said that they disregard race while determining classroom placement.

Teachers' figures in similar questions also tally as logic would predict. Two per cent said they intentionally group Negro students together; twenty-two said they intentionally separate Negro students, leaving seventy-five per cent who do not regard race while placing students. Ninety-nine per cent of the teachers, then, gave consistent answers to this question.

According to the ratings by all organizations, four schools are outstanding for their positive responses. All four of these schools have more than ten per cent black students. Three other schools have ten per cent or more Negro students. All three of these are in quickly changing neighborhoods. One, as was indicated before, had an insignificant percentage of faculty

response, and so was not tabulated. The following table indicates the percentage of positive response of all De Kalb-Chicago elementary schools with a black student population of ten per cent or more. The two schools with lower ratings are in changing areas.

TABLE 11
RATINGS OF NUMERICALLY INTEGRATED SCHOOLS

Schools	Dept. of Health Educ. and Welfare	NEA	NCEA	NCCIJ	SCLC	NAACP
F	89%	62%	40%	43%	33%	72%
G	92%	82%	91%	74%	100%	84%
H	94%	80%	66%	58%	100%	44%
I	50%	80%	97%	76%	67%	88%
N	94%	64%	83%	44%	67%	68%
W	89%	50%	41%	42%	33%	36%
Provincial Mean of Positive Scores	43%	50%	55%	45%	30%	49%

Two schools are rather consistently high in negative responses. They are two of the four schools of this study which are in what could be called national parishes. Their percentage of negative scores are listed below.

TABLE 12

RATINGS OF NATIONAL PARISHES

Schools	Dept. of Health, Educ. and Welfare	N.E.A.	N.C.E.A.	N.C.C.I.J.	S.C.L.C.	N.A.A.C.P.
A	50%	41%	65%	41%	100%	87%
B	50%	54%	40%	21%	100%	71%
Province Negative Mean	6%	43%	25%	33%	62%	45%

SUMMARY AND RECOMMENDATIONS

Most of the questions prompted by the Southern Christian Leadership Conference's recommendations dealt with the number of black children present in the schools and efforts to include new black students. This is the only organization which automatically gives a higher rating to schools of mixed enrolment. It would seem then, as Sister Anthony Claret's study indicated two years ago, that teachers' attitudes in the realm of the theoretical tend to be more harsh than those incorporated in a practical situation. This is not to brush aside the problem of prejudice in those whose profession it is to educate the next generation of Catholic citizens of these United States of ours. It is merely to hope that people dedicated to youth are childlike enough, pliable enough, to

fit the situation in which they find themselves.

The purpose of this paper was to provide survey information indicating whether the elementary schools of the Chicago-DeKalb Province of the School Sisters of Notre Dame are a force for or against integration. The position has been adopted that: the school or individual who does not take a stand is actually supporting the former condition in this country of segregation.

To determine this, respected organizations were asked to say what they expected of an integrated elementary school. Teachers and principals were asked questions prompted by the recommendations of these organizations. Findings of these questions were tabulated for each school. The summarizing table is found on page ninety-six.

Some comparisons seemed pertinent. These were pointed out in Chapter Six, and recommendations based on these comparisons and observations follow:

1. In order to avoid false assumptions and invalid application of educational and sociological research concerning the "culturally deprived" child any teacher or principal considering herself to be in a "culturally deprived" area should become informed concerning the usual application of this term and the conditions existing in her local neighborhood.¹³⁰

2. Likewise, those teachers or principals who hold contrary judgments of their school as being or not being in culturally deprived areas should become informed as to the meaning of the term and the corresponding conditions of their local neighborhoods.¹³¹

¹³⁰ Above, p. 102.

¹³¹ Ibid.

3. For the purpose of establishing schools with the strongest possible social influence, teachers and principals of like basic social and educational philosophies should be gathered in the same institutions.¹³²

4. The prudent assumption of personal responsibility in promoting racial integration needs to be promoted among the forty-four Sisters who said that educators should be concerned about school integration, but they themselves were not in the habit of thinking of the problems of school integration as a personal responsibility.¹³³

CONCLUSION

As these final pages are being written, Black Power groups are making demands in many areas of American life but especially universities of token integration; white people are still not quite over the shock that Martin Luther King, Jr. was murdered in our country; city officials and the public are arguing among themselves about how severely police should deal with demonstrators and with rioters; presidential candidates are openly seeking black votes; Chicago prepares for a "hot summer;" and in September, two way bussing on a voluntary basis is to begin in the Catholic elementary schools of Chicago.

The bishops of the United States are now meeting in St. Louis. One of their foremost statements is concerned with the national race crisis:

'First among these tasks of the unfinished business of the Catholic religious community. . . is total eradication of any elements of discrim-

¹³² Above, p. 103.

¹³³ Above, p. 103.

ination in our parishes, schools. . .Second, there is the Christian duty to use our resources responsibly and generously in view of urgent needs of the poor.'

.....
Catholic school systems must redouble efforts to meet the current social crisis which is 'of magnitude and peril far transcending and which the Church in America or the nation has previously confronted.'

.....
The Bishops' statement stressed that 'there is no place for complacency and inertia. The hour is late and the need is critical. Let us act while there is still time for collaborative peaceful solutions.'¹³⁴

¹³⁴ The New World, (Chicago), May 3, 1968, p. 1.

APPENDIX I

LETTERS FROM WHICH REQUIREMENTS
OF AN INTEGRATED SCHOOL WERE DERIVED

Dear Sir:

In partial fulfillment of the requirements for the Master of Arts degree in education at Loyola University, I would like to do a thesis study of the degree of true integration in the schools staffed by my community in the northern and central sections of Illinois. I am interested in this area because it encompasses the local division, or province, of my community, the School Sisters of Notre Dame.

With the approval of Dr. Wozniak, my advisor, and also chairman of Loyola's Education Department, I have decided to ask your kind cooperation.

You will note in the accompanying outline how I intend to use the information for which I am asking.

Would you please state your convictions concerning the value of integrating elementary schools. Will you also define the term "integration of elementary schools" as you understand it.

Needless to say, your cooperation means a great deal in the success or failure of my study. I would deeply appreciate your response - either directly, by way of stating your answers to the above questions, or indirectly by referring me to some printed material, or inviting me to confer with you or one of your representatives.

Sincerely,

Sister Judith Marie, SSND

Sister Judith Marie
St. Benedict Convent
12959 So. Gregory Street
Blue Island, Illinois 60406

Dear Sister Judith Marie:

Commissioner Howe has asked me to answer your recent letter concerning the desegregation of elementary schools. I am sending you materials connected with the subject, including Public Law 89-10, the "Elementary and Secondary Act of 1965" and Public Law 88-352, the "Civil Rights Act of 1964."

"Desegregation" is defined on page 6 of the latter. The word "integration" is not used.

I hope that as your work progresses you will feel free to write me again if you feel I can help you further.

Sincerely yours,

Joshua B. Zatman
Director
Resources & Materials Center
Equal Educational Opportunities Pro.

Enclosures

Incoming request and thesis outline
Public Law 89-10
Public Law 88-352
A Message to Parents about Desegregated Schools
Learning Together
Education, an Answer to Poverty
The First Work of These Times
Equality of Educational Opportunity

Sister Judith Marie McBride, S.S.N.D.
St. Benedict Convent
12959 S. Gregory Street
Blue Island, Illinois 60406

Dear Sister Judith:

You have concluded correctly. The NCEA has no stated policy on integration. This is in accord with the long accepted understanding that we are not a policy making organization. Policy in regards to schools is made by the Ordinary in each diocese, or by the major superior of the religious community which operates a school.

This is not to say that we do not encourage integration. By no means. We treat this matter in our teachers institutes, in regional meetings, and this year, at the National Convention. But by our traditional manner of operation we cannot demand that any school become integrated any more than we can demand that it seek accreditation.

You may be interested in knowing that we have worked quietly behind the scenes to improve our text books in matters that relate to racial, cultural, and religious bias.

I realize this doesn't add pages to your thesis, but it is the only answer I can give. In practice, we have signed all agreements relating to fair employment practices and things of that nature, and do in fact urge our schools to face up to the problems of integration.

Sincerely,

(Rev.) C.A. Koob
Executive Secretary

Sister Judith Marie McBride, SSND
School Sisters of Notre Dame
12959 South Gregory Street
Blue Island, Illinois

Dear Sister Judith Marie:

Under instructions from His Excellency, Archbishop Cody, I am replying to your letter of March 30 in reference to archdiocesan policy on racial integration in the Catholic schools of this Archdiocese.

The official policy was set forth in an address by His Eminence Cardinal Meyer on September 20, 1960, at a Clergy Conference on the theme, "Mantle of Leadership." His Excellency, Archbishop Cody, has reaffirmed this policy. The exact text of the policy follows:

"The virtue of justice requires that we assume the mantle of leadership to insure that all our Catholics of the Negro race are integrated into the complete life of the Church. This obviously means that every Catholic child of the Negro race, whether his parents be Catholic or not, have as free access to our schools as any other Catholic child on all the levels of our training, elementary and secondary, as well as the higher levels.

"This acceptance of Catholic children of the Negro race is based on the same policy which guides the acceptance of other Catholic children, whether in the schools of territorial or non-territorial parishes. In other words, pastors of territorial parishes as well as pastors of non-territorial parishes will accept these children,--the pastors of territorial parishes for all Catholic children whose parents are domiciled within the parish boundaries, and pastors of non-territorial parishes in the same manner in which de facto they accept Catholic children who otherwise do not qualify because of the special language or national background which serves as the basis of the non-territorial parish. If it should be necessary for a pastor to have a further explanation of these points, I shall always be happy to discuss particular cases with him.

"It follows from what has been said that Catholic Negro boys and girls should be accepted in our Catholic high schools.

"In this connection, I wish to commend our school authorities, everywhere, for their cooperation with our efforts to establish a pattern of integration which has taught and will teach our young people lasting lessons of justice and charity, the two virtues which are the very heart of our leadership in this whole area of race relations."

I hope that this letter satisfactorily answers your inquiry. If you should need additional information, please let me know.

William E. McManus

SSND POLICY STATEMENT

WILTON, CONN. --In a policy statement formulated here School Sisters of Notre Dame explicitly emphasized the education of culturally-deprived children as an area of special attention. Representatives of 7,000 sisters teaching in the United States and Canada agreed on the urgency of re-thinking educational procedures when serving "students disadvantaged by race, national origin, or poverty."

The statement was made at the close of the 11th annual School Sisters of Notre Dame Educational Conference, held August 16-20 at Notre Dame of Wilton and at Sacred Heart University, Bridgeport, Conn.

The School Sisters of Notre Dame staff numerous schools in deprived areas of such large cities as New York, Chicago, Milwaukee, Baltimore, Philadelphia, St. Louis, Washington, and Pittsburgh, as well as in many smaller cities and rural sections.

The policy statement was in line with the constitutions of the Notre Dame Sisters which declare that sister privileged who has the opportunity to work with the poor. The directives were also motivated by the June, 1965, statement of Vice-President Hubert H. Humphrey at the White House Conference on Education: "Let all levels of the American educational system--federal, state, and local; public and private--join hands to make slum schools centers of educational excellence in our country."

The adaptation of policies and procedures stresses adjustment of curriculum, careful study of the community in which the school is located as a guide to formulation of educational philosophy and objectives. It emphasizes the need for special training of sisters serving the underprivileged, so that they will understand the children, value their cultural patterns, and be aware of their special needs.

Because the school population in these areas is often largely non-Catholic, the statement points out that "in a spirit of love for God's poor, non-Catholic pupils should be welcomed into our schools, unless contrary to established diocesan or parochial policy." The utilization of schools in this way can "infuse new life into these schools and raise the level of the community if the school accepts pupils as they are.

Sister Judith Marie McBride, S.S.N.D.
School Sisters of Notre Dame
12959 South Gregory Street
Blue Island, Illinois

Dear Sister Judith Marie:

If my reply to your letter of March 30 is brief it is only because it becomes somewhat wearisome to answer the hundreds of questionnaires and inquiries from people who are making some sort of survey.

The facts in our school statistics speak more eloquently than any text of "official recommendation."

1. There is no racial discrimination in any of the schools of the Diocese of Peoria.
2. Where space is available, non-Catholics are admitted to our schools without racial discrimination.
3. We have no all Negro school.
4. No school has more than a 50% ratio of Negroes.

To achieve these results we have preached and observed the open door policy on all levels of parish life, without playing a spotlight on any single one of them.

With all good wishes and in union of prayer, I am

Faithfully yours,

+Most Rev. John B. Franz, D.D.
Bishop of Peoria

Sister Judith Marie McBride, S.S.N.D.
School Sisters of Notre Dame
12959 South Gregory Street
Blue Island, Illinois

Dear Sister Judith Marie:

His Excellency, Bishop Lane, has asked me to respond to the letter which you recently sent him about integration in the elementary schools of the Diocese of Rockford.

In some of our small rural areas there are no Negro children; most of our larger cities have some Negro children in them. In most of the Catholic schools of these areas there are Negro children enrolled. For example, I believe that almost every Catholic school in the city of Rockford has Negro children in it. Both high schools have Negro students.

Because of our de facto integration in our schools, it has not been felt necessary to make a definite policy about integration.

Trusting that this information will be of some help to you, I remain

Sincerely yours in Christ,

Very Rev. Msgr. Raymond J. Wahl, J.C.D.
Diocesan Director of Education

Sister Judith Marie McBride
 St. Benedict Convent
 12959 S. Gregory Street
 Blue Island, Illinois 60406

Dear Sister McBride:

Dr. William C. Carr has asked that I reply to your letter of March 20, 1967, requesting materials on school integration. It is regrettable that we did not receive your first letter.

You will find single copies of the materials listed below, enclosed.

Desegregating the Public Schools of New York City
 Civil Rights Under Federal Programs
 Federal Rights Under School Desegregation Law
 A Chance for Change
 A Bibliography of Multi-Ethnic Textbooks and Supplementary Materials
 Task Force Survey of Teacher Displacement in 17 States
 The Negro American in Paperback
 A Talk to Teachers
 Education: The Racial Gap
 Negro Americans - A Gallery of their Accomplishments
 Integration - Dade County Public Schools
 Report of the Second National NEA-PR&R Conference on Civil and Human
 Rights in Education
 School Racial Policy
 Report of the Third National NEA-RR&R Conference on Faculty Desegre-
 gation
 American Education and the Search for Equal Opportunity
 Summary of the Workshop Session on Treatment of Minorities in Textbooks

I recommend that you read NEA-PR&R Second National Conference Report on Equality of Educational Opportunity, School Racial Policy, NEA-PR&R Third National Conference Report on Faculty Desegregation, American Education and the Search for Equal Opportunity, to ascertain the position of the United Profession on integration.

Don't hesitate to write if you need additional assistance.

Cordially yours,

Rosana J. Willis
 Assistant Secretary for Spec. Studies

In re: Sister Judith Marie's questions:

1. Would you please state your convictions concerning the value of integrating elementary schools?

There is value for all children in integrating education at all levels, beginning with pre-school education. The Supreme Court said in its 1954 decision:

"To separate children...from others of similar age and qualification solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone...We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

The fight for full equality of opportunity in education as well as in the other pursuits of life which has ensued since that historic decision has added new dimensions to that basic judgment of the U.S. Supreme Court. While the court's opinion dwelt on the harmful effects on minority group children, we have witnessed, particularly in Chicago, the harmful effects on white children in whom segregated education (together with segregated housing and social life in general) can generate a notion of racial superiority. A statement recently adopted by the Coordinating Council of Community Organizations declares:

"Segregated education harms all children in Chicago. It has resulted in inferior education for Negro children. It has damaged white children, as evidenced in the Swastika-waving youth that shamed Chicago's streets this past summer."

It is tragic that the frustrations of the Negro people in their fight for integrated - that is, equal - educational opportunities has led some to "militant" separatist view which asserts that the goal should be quality education rather than integration. Segregationists have long maintained that Negroes can have quality education without integration. This theory, whether emanating from desperate Negroes or racist whites, has no substantiation in history - in our country or in any multiracial society anywhere in the world. History demonstrates rather that whenever there has been a separation of races, by written or unwritten laws and customs, it has been for reasons of discrimination and exploitation of one group by another. Thus, as the Court ruled: "Separate educational facilities are inherently unequal."

The value one places on integrated education must be directly proportionate to the value one places on a democratic society, and on freedom itself-

freedom from discrimination and exploitation.

2. Will you also define the term "integration of elementary schools" as you understand it?

We assume the reference here is to the ratio of racial distribution one would accept as a definition of "integration" in the schools. There is no standard definition of a "segregated" or "integrated" school. In March, 1964, the Advisory Panel on Integration of the Public Schools (known as the Hauser Committee) issued a report on Chicago's schools in which it made an enrollment of at least 10% white or Negro children its criterion of integration.

Ideally, the racial distribution in housing as well as education should reflect for each school and community a proportion of Negro and white that conforms to the proportions in the total population. Over 50% of Chicago's public school children are Negroes - yet over 90% attend schools that by the Hauser panel's definition are segregated - that is, where less than 10% of the enrollment is other than Negro - or, more rarely, where less than 10% are Negro.

The city of Evanston is attempting to integrate its schools by this means of equal distribution, and voted recently to close down one all-Negro school and assign Negro and white children to all the other public schools in some proportion equitable to the city's racial composition.

Chicago's civil rights movement - and the national civil rights movement as well, have refrained from posing a hard and fast ratio to define integration. Our general position would be, however, that the Board of Education should strive to maximize the distribution of children by race everywhere beyond the 10% figure on which the Hauser committee based itself, and to continue after that to work for total integration of both faculties and pupils throughout the city.

Any community seeking this goal must begin with a conscious, city-wide plan. This we have urged for a number of years in Chicago - and only last week, the U.S. Office of Education's report on segregation in Chicago underscored this approach by calling on the Chicago Board of Education to hire outside specialists to help develop a city-wide integration plan for the city.

For further information, write to the Chicago Board of Education or consult library for a copy of the Hauser Report mentioned above; and write to the Magazine, Integrated Education, 343 S. Dearborn St., Chicago 4, Ill., for citations of articles and reports.

Al Raby

TABLE 14

SEMANTICS TEST OF ORIGINAL QUESTIONNAIRES

Individual	Congregation	Location of school in Chicago	Age	Previous Experience	Present Grade	Questions not Understood
Sister A	Religious of the Insti- tute of the B.V.M.	1550 E., 6300 S.	27	inner city, middle class urban	7	IV, V, VI, 29
Miss B.		600 W., 4300 S.	45	inner city	3	V, VI, 17, 19
Mrs. C.		300 W., 2800 S.	50	Havana, Cuba	2	I, V, VI, 5, 6, 7, 17, 18
Sister D.	School Sisters of St. Francis	500 W., 2500 N.	27	suburban	8	III, IV, V, VI
Sister E.	School Sisters of St. Francis of Layton Blvd.	600 E., 3900 S.	72	Negro schools	6	V, VI, 13, 26
Sister F.	Sisters of St. Joseph of La Grange	1600 W., 2700 N.	43	inner city, suburbs	1	15, 18, 26
Sister G.	Sisters of St. Joseph of La Grange	1600 W., 2700 N.	48	suburbs, inner city	4	understood all
Sister H.	Religious of the Insti- tute of the B.V.M.	400 W., 6500 S.	30	suburbs, inner city	8	V, VI, X, XI
Sister I.	Congregation of St. Francis of Mary Immac.	3300 E., 10200 S.	55	country, inner city, urban middle class	6	V, VI, XI, 13, 20, 21, 30
Sister J.	Congregation of St. Francis of Mary Immac.	3300 E., 10200 S.	61	urban middle class	5	6, 26, V, VI
Sister K.	Congregation of St. Francis of Mary Immac.	3300 E., 10200 S.	50	urban professional, inner city	3	15, 18, 29, 30, V, VI
Sister L.	Congregation of St. Francis of Mary Immac.	3300 E., 10200 S.	49	urban middle Class	4	13, 17, 18, 30, V, VI, IX
Sister M.	Religious of the Sacred Heart	400 W., 6200 N.	33	middle, upper class, urban, suburban	8 and principall	V, VI, 5, 13, 17, 19, 23, 26
Sister N.	Religious of the Sacred Heart	400 W., 6200 N.	26	upper class, urban	6	13, 17, 19

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APPROVAL SHEET

The thesis submitted by Sister Judith Marie McBride, S.S.N.D. has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

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

June 5, 1968
Date

John M. Wozniak
Signature of Adviser