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CANADIAN THESES
ON MICROFICHE

THÈSES CANADIENNES
SUR MICROFICHE

NAME OF AUTHOR/NOM DE L'AUTEUR..... Sister Julianne Lattner

TITLE OF THESIS/TITRE DE LA THÈSE Seeking, longing, awakening; the adolescent
search for self in a boarding school.

UNIVERSITY/UNIVERSITÉ University of Windsor, Windsor, Ontario

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NAME OF SUPERVISOR/NOM DU DIRECTEUR DE THÈSE Dr. L. E. Buckley

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UNIVERSITY OF WINDSOR
The School of Social Work

SEEKING, LONGING, AWAKENING:
THE ADOLESCENT SEARCH FOR SELF
IN A BOARDING SCHOOL

by
Sister Julianne Lattner
Sister Kathleen Marie Pappert

A research project presented to the School of Social Work
of the University of Windsor in partial fulfillment
of the requirements for the degree of
Master of Social Work

August, 1975
Windsor, Ontario, CANADA

TO
THOSE WHO CARE

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UNIVERSITY OF WINDSOR
The School of Social Work

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Professor Robert Chandler, Member

Dr. Raymond Daly, Member

ABSTRACT

The purpose of this research project was to examine if the residential high school, Notre Dame Academy, was responding to the needs of the adolescent girls within its setting. Such a study was deemed significant at this particular time. Not only because it would clearly delineate the service offered by the religious community, School Sisters of Notre Dame, to these adolescent girls, but also the findings from such a research project could indicate possible new directions that the Academy might undertake. The importance of providing a relevant service to adolescent girls was further motivated by the closing of other residential boarding schools in the surrounding areas.

A questionnaire was developed to explore five areas of adolescent needs: identity, security and independence, acceptance and belonging, experience and spiritual pursuits. It was administered to the thirty-nine students residing in the Academy and mailed to forty-two former students. In all, fifty-seven students responded to the questionnaire providing an adequate sample for this research project.

Many of the findings were those that one would expect from a research project undertaken within such a setting. These included: the desire on the part of the residents for more independence, opportunities for responsible decision-making and the freedom to create a more personal atmosphere within the living quarters available to them.

The most significant findings were related to the girls' per-

ception of the staff. It was their experience that the staff was not aware of, nor understood their needs or personal problems. In addition, the girls felt an absence of models of womanhood and the personnel with whom to discuss feminine issues.

Recommendations were made by the researchers in the hopes of providing a more adequate and relevant service to the adolescents within the residential setting.

ACKNOWLEDGEMENTS

We wish to express our thanks to a number of people who made the completion of this research project a reality.

Appreciation is extended to the staff and students of Notre Dame Academy for their interest and cooperation in our project. Thanks is owing to Sister Joan Helm for her permission to collect data at the Academy. Special thanks is offered to both the former and current resident students of the school, who so willingly and enthusiastically shared of themselves in completing our questionnaires. We are grateful for the opportunity of meeting these students; and we wish them much success in the years to come.

Special recognition is owing to our Research Committee. We are most appreciative of the assistance and support given by Professor Robert Chandler of the School of Social Work and Dr. Raymond Daly of the Department of Psychology. To Dr. Lola Beth Buckley, whose warm and deep interest has been an ongoing source of support, encouragement and inspiration, we can only say a very sincere "thank you". Without her enthusiastic and untiring efforts this endeavour would not have been realized.

To the Sisters of our Religious Community goes a special acknowledgement. We are most grateful to, both those who directly assisted in the completion of various research tasks, as well as

those who encouraged us by their personal expressions of interest and concern. We can never adequately express to our Sisters what their community support in this educational experience has meant to us.

Finally, we wish to thank our families for the encouragement and support they have always provided throughout our educational endeavours.

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ADOLESCENCE

It is a time of seeking;
a SEEKING inward to find who one is;
a searching outward to locate one's place in life;
a LONGING for another with whom to satisfy
cravings for intimacy and fulfillment.

It is a time
of turbulent AWAKENING to love and beauty,
but also
of days darkened by loneliness and despair.

It is a time
of carefree wandering of the spirit
through realms of fantasy
and in pursuit of idealistic visions.
but also
of disillusionment and disgust
with the world and the self.

It is a time
of adventure with wonderful episodes
of wreckless folly,
but also
of shame and regret that linger.

Theodore Lidz, The Person

CHAPTER I

INTRODUCTION

Adolescence is often characterized as the "in-between" stage. The boy is not quite a man; the girl is not yet a woman. Childhood still envelops them; adulthood attracts them. They have not yet put away the things of a child, yet seek out the challenges of maturity. They set out to solve the mysteries of life when they can hardly solve the mystery of themselves. This conception of adolescence as a transitional stage characterizes it as a unique period of disruption and change. Adolescents--frustrated, confused, everchanging and paradoxical--search for new expression. Basic life needs are refashioned into the garment of the adolescent personality.

The researchers' interest in adolescence as a subject of inquiry developed from a growing awareness of this "unique and stormy developmental period".¹ They acknowledge the existence of certain and specific developmental needs appropriate to this age. Furthermore, they realize that, at this stage, a great part of the adolescent stress is shared in and through peer interaction. The peer group then becomes

¹Albert Bandura, "The Stormy Decade: Fact or Fiction?" in Selected Readings in Adolescent Psychology, ed., by Joseph Duffy and George Giuliani (California: McCutchan Publishing Corp., 1970), p. 2.

"a significant arena for the adolescent in which to struggle through the confused issues that adolescence typically creates."² The awareness of these realities, coupled with the researchers' interests in the group process, have served as the motivating force in pursuing this topic of adolescence as a research project.

As a background for this study, the researchers have selected a residential educational setting. It is their conviction that the boarding school has the potential of offering a group-living experience to its student population, as well as the responsibility of providing a meaningful living experience for them. In addition, the researchers entertain the belief that adolescents in such a setting offer a unique challenge to the institution, precisely because adolescence is a time of change, turmoil and concern. Prompted by these convictions, and stimulated by a belief in their significance, there arose an interest in studying the adolescent within the boarding school setting.

Over the years, the researchers have experienced the enigma of adolescence in a variety of situations. One, in her former position as child care worker, was involved with emotionally disturbed adolescents in a residential setting. This experience led her to the conviction that the emotional disturbance in those adolescents under her care was sorely compounded by the very realistic fact that certain basic needs, specific to the adolescent, had not been met.

²Irene M. Josselyn, "Adolescent Group Therapy: Why, When and a Caution," in Adolescents Grow in Groups, ed. by Irving H. Berkovitz (New York: Brunner/Mazel, 1972), p. 3.

The other researcher, in her position as educator, taught students at the early adolescent stage. For her, this experience led to the conviction that there are certain and specific developmental tasks which are age-appropriate. This same experience led to the realization that, as an adult, she found herself responsible for creating those situations which would facilitate the fulfilment of these basic adolescent needs.

Further to the above experiences, both researchers as students of social work at the University of Windsor, enjoyed field placement experiences which provided additional opportunities for working with adolescents. From these encounters evolved a two-fold realization: first, that adolescents both need and learn from group experiences; and second, that adolescents need and learn from adults who provide an understanding response to their individual as well as age-typical problems.

Both researchers are members of the same religious congregation whose orientation to service is focused on education. One such educational commitment has maintained itself through the operation of a day and residential High School for girls, Notre Dame Academy in Waterdown. Having at some point and for varied time periods attended this Academy, both researchers enjoy a mutual interest and common concern regarding the future of the school, both from an educational and social work perspective. Motivated by and operating from this vantage point, the researchers have then chosen this setting as the context for their study of adolescent needs.

The Study

In view of the experiences and common interests of the researchers, the purpose of this study is two-fold: first, to select through research of the literature, certain adolescent needs which are specific to their age and stage of development. It is here assumed that adolescence is a period of transition, a time of disruption and a period of change. Secondly, the study will assess whether or not these defined needs are being met in a given population of adolescents in residence at Notre Dame Academy in Waterdown, Ontario, Canada.

In order to ensure a more comprehensive analysis of the information gathered from the project participants, the researchers will present both a descriptive background to the study as well as a fairly comprehensive review of the literature concerning their scope of research.

Chapter II lays out an historical account of Notre Dame Academy's founding and development. This is presented in five selected sections: the setting; the philosophy of the school; the resident student; admissions policy and procedure; and the residential program. The chapter presents an overview which moves from Notre Dame Academy's past (origins) to its present, with implications for its future.

Chapter III reviews the available literature in a two-part focus. First, the chapter presents and discusses five selected adolescent developmental needs: identity, security and independence, acceptance and belonging, experience, spiritual pursuits. In the second part, the researchers examine the boarding school as an institution, with a

particular focus on the adolescent experience in relation to the school's organizational structure.

In Chapter IV the researchers outline their method of approach to studying the data gathered; and in Chapter V they attempt to analyse the information received, both by means of interview schedules (current students) and mailed questionnaires (former students).

The recommendations and conclusions of the study are presented in Chapter VI.

CHAPTER II

BACKGROUND OF STUDY

In order to provide a meaningful context for this study of adolescent needs, a residential setting that operates to meet current and relevant adolescent needs has been chosen. Chapter II, in outlining a descriptive background to the study, depicts an historical account of Notre Dame Academy's founding and development. This is presented in five selected sections: the setting; the philosophy of the school; the resident student; admission policy and procedures; and the residential program. Within this framework the chapter attempts to provide for the reader a meaningful background to the study of adolescent needs.

The Setting

Notre Dame Academy in Waterdown, Ontario is the context chosen for this study of adolescence. It is a day and residential high school for girls, founded in 1927 by the School Sisters of Notre Dame. Situated on fifty acres of the country hills of a small southwestern Ontario town, and located just five miles from the city of Hamilton, Notre Dame Academy enjoys both the advantages of rural living as well as the benefits of urban proximity.

The school operates, not only within a physical but also, within an historical setting. Notre Dame Academy, in its present operation, derives from a deep and rich heritage. The seeds of its beginnings were planted in 1907 when the School Sisters of Notre Dame opened a new school in Kitchener, then known as "Berlin", Ontario. The school was set up "according to the courses outlined by the Department of Education to give a classical, academic training."³ This was originally a high school program, Grades IX to XII, exclusively for girls and primarily for those who entertained the desire of becoming members of the Religious Congregation of School Sisters of Notre Dame. Except for this latter group, who resided in the adjacent convent, all students were enrolled in a day program of strictly academic education. Throughout the ensuing years the school grew and flourished, remaining the only Roman Catholic high school for girls in Waterloo County.

It was from the roots of this foundation that there sprouted in 1927 a new and central establishment for the School Sisters of Notre Dame in Canada. Records show that in the years following 1907 there had grown a pressuring enforcement of the Provincial Law which required all teachers engaged by Ontario Public and Separate School Boards, to obtain an Ontario Teacher's Certificate. This meant that the teaching Sisters, although teacher-trained and experienced in the United States of America from where they had emigrated, were

³Sister Antoinette McCarthy, S.S.N.D., Annotations and personal interview, April, 1975.

now obliged to acquire a year of Canadian training at one of the seven Teachers' Colleges in the Province. Since Kitchener belonged to the Hamilton Diocese the Teachers' college there seemed preferable to the one in Stratford which, although nearer, came under the religious jurisdiction of the London Diocese.

This decision to attend the Hamilton Teachers' College warranted establishment of a new and nearer centre of residence. The Congregation's leadership personnel would reside in this new centre which, by geographical location, gave easy access to the Bishop for settling business and religious matters. Also involved in the move to this new residence would be both the professed Sisters attending Hamilton Teachers' College, as well as those students aspiring to membership in the Congregation. The latter group, while preparing spiritually, were at the same time preparing academically and professionally for their future life and service. This meant that personnel and facilities for both aspects of preparation would continue to be essential components of their formation program. It was therefore considered necessary that these aspiring students be given "a good Catholic education"⁴ before attending the nearby Teachers' College. Within the vicinity however, there was at this time no Roman Catholic high school available.

All of the above reasons then, warranted the founding of a Roman Catholic high school for educating students who wished to enter

⁴Ibid.

the Congregation. Since this number would always be small, it was deemed advisable to make it both a day and residential school, built as part of the new foundation.

The building, completed in 1927 and set on the Waterdown hills close to Hamilton, was specially constructed to accommodate all personnel involved and specifically designed to encompass the varied aspects of their daily functioning. With its opening on February 14, 1927, this new and central establishment officially became the first Motherhouse of the School Sisters of Notre Dame in Canada. In September of the same year, its school section began functioning as Notre Dame Academy, a private Day and Boarding School.

Today in 1975 this same building, enriched by age and growth, still stands as sentinel over its fifty acre domain. True to its original purpose, it continues to serve as both the Canadian Motherhouse for the School Sisters of Notre Dame, and as an Academy for day and residential high school girls.

Philosophy of the School

In 1927, when Notre Dame Academy admitted its first students, the aim of the school was

... to develop the whole person: intellectually, psychologically, mentally and morally, in order to enable her to find her niche in the world; by continuing education for a professional career, secretarial work, or some sort of service for the good of her fellowman.⁵

⁵Ibid.

True to its original objectives, Notre Dame Academy today still endeavours to offer a program of total development for those it serves. This is particularly the case with its resident students who, in coming to Notre Dame, can expect to find more than mere academic training: "At Notre Dame we try to provide a 'home away from home' for our resident students."⁶ Based on this goal and motivated by its significance, the Academy attempts in all its policies and procedures to meet

... the needs of individuals both as persons and as students. In this way we hope to enable them to accept and meet the challenge of moral, social and emotional conflicts, and at the same time, encourage students in participation in the process of decision-making concerning their own education.⁷

Fundamental to all of its philosophical underpinnings is Notre Dame's orientation to Christianity. Although placing relatively less emphasis on the inculcation of a strictly Roman Catholic education, as it did in the beginning days, the Academy continues to uphold its enduring values of Christian theology, ethical validity and spiritual ideals. Christianity in this context is:

... not just a collection of truths to be accepted and professed; it is a way of life. At Notre Dame, we aspire to lead the student to a living faith in God, in herself and in her fellow man.⁸

All of these values, aims and ideals which are interwoven in a belief system, distinctive to Notre Dame Academy, find expression in the school motto "Virtue et Scientia," Virtue and Knowledge. Notre Dame attempts to provide, as it has through the years, an atmosphere and

⁶Notre Dame Academy, "Resident Information Sheet."

⁷Notre Dame Academy, Brochure.

⁸Notre Dame Academy, "Courses of Study" handbook, September, 1974 to June, 1975.

program that is not only conducive to the pursuit of intellectual knowledge, but also fundamental to an understanding of Christian morality and development of Christian maturity in the whole person.

The Resident Student

The resident student at Notre Dame Academy, more commonly known as the "boarder", is the girl who not only attends classes during the day, but also resides during after hours within the Academy building. Hers is more than an academic experience; it is a whole living experience.

Girls who apply for residence at the Academy converge from varied nearby as well as distant locales. There is always a high percentage of boarders who come from those areas in southwestern Ontario where the School Sisters of Notre Dame have gained recognition and respect. In addition, there usually resides a significant number of foreign students, coming chiefly from the West Indies, the major cities of Mexico and South America, and occasionally from the Oriental countries. This resident population of foreign students is one that has gradually increased in number over the years. It should be noted that "Students from a foreign country must speak English fluently so that they are able to participate fully in the regular classes."⁹

Unlike in the early beginnings when boarders ranged from Grades I to XII, the resident student today at Notre Dame must be within the high school Grades IX to XIII. The largest number of boarders ever

⁹Notre Dame Academy, Brochure.

was in 1927 when, for financial reasons, there were eighty students taken into residence.¹⁰ Since 1931, at which time the elementary grade students ceased to be admitted, the number of boarders has been limited to fifty. This usually represents approximately a third of the school's population. A break-down of resident and day student ratio, according to grade levels for the 1974-1975 school year, is presented in Table 1. It will be noted from Table 1 that no attempt is made to provide a balance between resident and day students in each grade, but that day students form the larger part of the enrollment.

TABLE 1
DISTRIBUTION OF RESIDENT AND DAY STUDENTS
IN NOTRE DAME ACADEMY, 1974-1975

<u>Grade</u>	<u>Resident Students</u>	<u>Day Students</u>	<u>Total</u>
9	11	28	39
10	3	25	28
11	7	25	32
12	8	18	26
13	10	3	13
Total	39	99	138

*Source: Notre Dame Academy, Statistics, 1974-1975.

The Academy has always accepted into residence girls of all faiths. This non-denominational approach has fostered an increasing

¹⁰Sister Antoinette McCarthy, Annotations, 1975.

number of non-Catholic students over the years, despite the school's strong Roman Catholic foundations.

The type of student which the Academy attracts seems to have changed over the years. Originally, when the tuition was quite low, there were many girls from broken homes and culturally-deprived backgrounds. As the facilities improved and the tuition rose, the type of student making application was coming from increasingly wealthy and socially respected families, where academic and behaviour standards were high. In the mid-sixties however, a growing number of students manifesting delinquent and disturbed behaviour began to populate the residence. This trend continued until 1972. Due to the lack of trained personnel and inadequate facilities for dealing with girls who were exhibiting behaviour, emotional or psychiatric problems, it was decided that the Academy should return to its original academic focus. This meant that in the ensuing years and to the present, admission procedures have operated under a more closely-defined policy.¹¹

Admission Policy and Procedure

Girls interested in attending Notre Dame Academy make formal application directly to the school in the name of the principal. Both an "Application for Admission" form and a "School Reference" form are completed and accompanied by the applicant's academic report

¹¹Compilation of information gathered from the annotations of Sister Antoinette McCarthy, April, 1975; personal interview with Sister Jean Hartleib, April, 1975; personal interview with Sister Jeannette Niedzwiedz, May, 1975.

from the school she has last attended. Each applicant is also asked to submit letters of recommendation, giving behaviour and personality references.

An additional and important aspect of the admission procedure is the personal interview required of each applicant and her parents. The principal does most of the interviewing, assisted by the vice-principal. Applicants who live at a distance, and are unable to come for a personal interview, are asked to write to the principal expressing in their words reasons for wanting to attend the Academy. The admissions interview also provides opportunity for discussion of residential concerns with those girls who are applying as resident students.

Applicants are assessed on the basis of several criteria, foremost being the applicant's academic potential and school performance. The Academy is reluctant to accept any student who is failing in the school she is currently attending. The strength of the applicant's reference is a strong deciding factor also, as is the principal's impression of the girl and her parent or parents from the interview. Race, creed and nationality are never barriers to admission. A major deciding factor is the student's desire to attend the Academy. The school rarely accepts students who give the impression that they do not wish to come.

We cannot stress too strongly, for the welfare of the individual student and of the school in general, that any girl who registers should have a positive attitude toward attending Notre Dame. If your daughter strongly desires to attend another school we feel we can do little to help her. On the other hand, with a positive attitude on the part of the student, we have great hopes of assisting her academically and personally.¹²

¹² Notre Dame Academy, Admission Information Sheet.

For the girls applying for residency, added consideration is given to whether or not she can fit into and benefit from the residential program. In the following section, a description and discussion of the residential program at Notre Dame Academy will be presented.

The Residential Program

The total service offered at Notre Dame Academy can be broadly divided into two programs: the academic and the residential. In view of the specific nature and purpose of the study, presentation in this section will focus on the residential program offered for the boarders at Notre Dame.

The residential sections of the school are located along the fourth floor of the main wing, and on the first, third and fourth floors of the northeast wing. These areas, although structurally adjacent to other sections of the building, are specially designated for the resident girls of the Academy. Their bedrooms occupy the northeast and main wings of the fourth floor, being boundaried on the northwest by a section of Sisters' bedrooms. Along the southeast wing of the same floor are located the lounge, a television room and a snack room for the boarders. The Study Hall, which covers the major portion of the northeast wing on the third floor, is situated beside the offices of the principal and vice-principal. It is also adjacent to the classroom area which runs the full length of the southeast and main wings on the same floor. The boarders' Dining Room occupies the northeast wing of the first floor, being within close proximity of both the "Day Hops" dining room and the central kitchen where all food planning and meal preparation takes place. The gymnasium, which is available to the

boarders after school, on nights and on weekends, is a separate wing extending from the centre of the main building. Figure 1 is a diagram of the building, showing the location of the residence areas for the boarders at Notre Dame Academy.

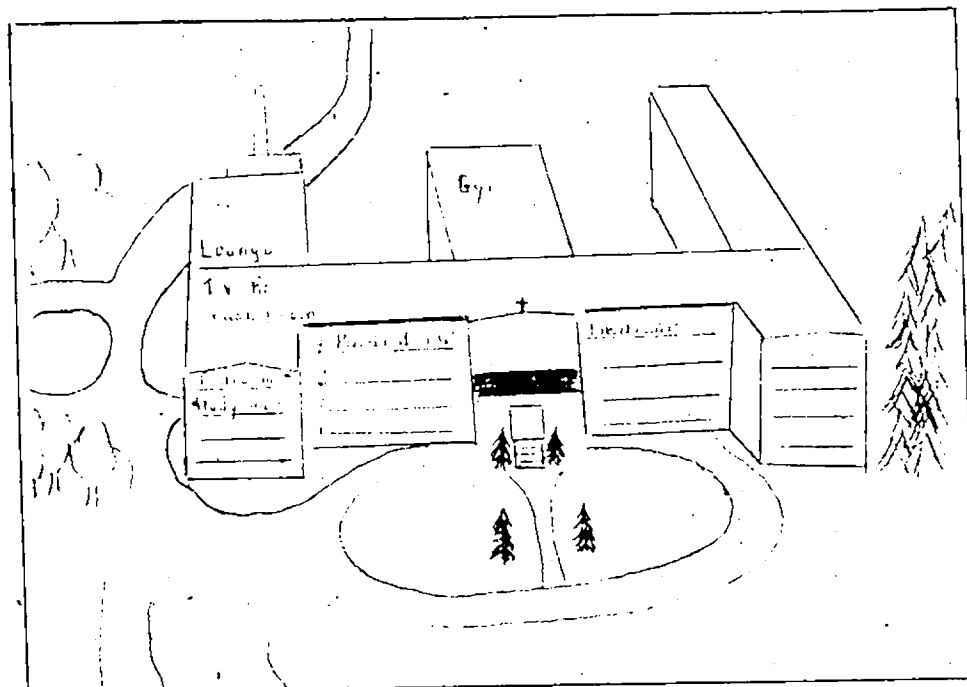


Figure 1. Diagram of the Building Showing Residence Areas for Boarders

The daily life of the boarders, who constitute approximately one-third of the total school enrollment, is administered by the principal, assisted by a vice-principal. Functional in the role of "House Mother", although not officially titled as such, is another Sister whose responsibility for the boarders is custodial and supervisory. Additional residence staff includes a Sister who takes charge of all food arrangements and dining room care. Selected other Sisters, who are on the Academy staff, rotate in "supervisory" shifts after school hours and on weekends.

The School uniform, although having undergone several changes since the beginning, still exists for students of Notre Dame Academy. It consists of a navy blue jumper worn with a light blue, long-sleeved blouse and navy knee socks or panty hose, and black shoes. Except for "Civics Day", which is always the Friday of each month's compulsory "home weekend", the school uniform must be worn during school hours. Insistence on the student's wearing of the uniform has the effect of eliminating visible signs of status differences originating outside of the school and thereby facilitating student identification with the Academy. Within the last few years, concession has been made for the boarders who no longer have to wear the uniform after school hours or on weekends. Blue jeans are restricted during meals in the dining room and during services in the chapel.

The daily schedule for the resident student at Notre Dame Academy (see Table 2) begins with rising at 7:30 A.M. At this time, the House Mother goes around to each of the rooms to ensure that all girls are awake and getting ready for the day. Any of the students who so desire, may arise earlier on their own to participate in the 7:00 A.M. Mass in the chapel, attended by the Sisters from the house.

Breakfast is served in the dining room from 7:45 to 8:30 A.M. Although breakfast attendance is encouraged, it is not compulsory, as the girls may remain in their bedrooms during this time. Those who eat breakfast come down to the dining room as they are ready and on their own. Like all meals, breakfast is a self-serve, buffet style affair; and students may sit at any table.

TABLE 2
BOARDERS' SCHEDULE

7:00 a.m.	- Mass in the chapel (optional)
7:30 a.m.	- Rising, Breakfast Clean-up
9:00 a.m.	- Morning Classes
11:50 a.m.	- Dinner and Noon Activities
12:55 p.m.	- Classes
3:30 p.m.	- Recreation (off grounds permitted)
4:30 p.m.	- Study Period Monday & Wednesday
5:30 p.m.	- Supper, Recreation
7:00 p.m.	- Study Period
9:00 p.m.	- Free Time
10:15 p.m.	- Lights Out

Morning classes which begin at 9:00 a.m. are completed by 11:50 a.m. At this time the boarders return to the dining room for dinner, which is separate from the day students who have their own lunch room. For the remainder of the noon hour resident students are free to participate in noon activities, or to socialize with the day students; but are not permitted to go into their bedroom area.

Afternoon classes which commence at 12:55 p.m. are completed by 3:30 p.m., which marks for the boarders the one time of day when they are permitted to go off grounds, either for a walk down the

10:15

country roads or into the nearby village of Waterdown. This opportunity is granted till 4:30 p.m. each day and extended on Thursdays till 5:15 p.m. Those boarders who choose to remain on grounds may use this period as free time each day.

An after-school study period is compulsory for all students on Monday and Wednesday from 4:30 to 5:30 p.m. This takes place in the quiet atmosphere of the Study Hall where each boarder has her own individual desk; and is expected to work quietly and independently. Study periods are supervised by an academic staff member who intervenes if a student becomes restless, noisy or distracting. A study period of similar nature is required in the evenings, Monday to Thursday, from 7:00 to 9:00 p.m. If a student completes her homework assignments before the termination of study period, she may read or write letters, but is obliged to remain quiet and within the Study Hall.

Supper is at 5:30 p.m. in the dining room, followed by a recreation period on grounds. Available facilities for a variety of sports include a tennis court, baseball diamond, bowling alley and a spacious gymnasium. Opportunities for other kinds of activities are provided for in such areas as the lounge and television room. There are no planned or organized games and events; and the adult "in charge" enacts a supervisory rather than participatory role. Any group games or activities are left to the initiative and arrangement of the students themselves.

The evening study period, which follows recreation, ends one hour and fifteen minutes before "lights out" time. During this period, students are free to spend their time as they choose. Much activity and interaction naturally occurs in the bedroom area during

this particular time of the day. The bedrooms of boarders in the same grade are usually adjacent to each other and located in the same sections of the corridors. Most residents share a room with two and in some cases three other girls. Once lights are turned out at 10:15 p.m. it is expected that there will be silence throughout the residence. The House Mother remains on the fourth floor till she is assured of this quiet.

The weekend for boarders commences at 3:30 p.m. on Friday. All resident students at Notre Dame are encouraged to spend weekends at home.

We strongly encourage girls to go home for weekends, so that they can enjoy the company of their families and friends. The routine of residential life can become confining and restrictive especially on the weekends when there are only a few girls around.¹³

Once a month there is a "home weekend" when all girls must leave the Academy. Where a student is from a great distance her parents must have arranged, prior to admission, accommodations for their daughter with nearby relatives or friends. This also applies to the Christmas holidays, mid-winter break and in cases of accident or illness. For those boarders who remain at the Academy on regular weekends, there is very little planned program or routine aside from the Saturday morning study period, 10:15 to 11:45 a.m. Saturday afternoon the girls are permitted to go to Hamilton for shopping. On Sunday morning they are required to attend the Roman Catholic liturgy held in the chapel and in the afternoon, they may go for a walk off grounds.

¹³Notre Dame Academy, Resident Student Information.

Contact with friends who are outside of the Academy, happens either through letters, visits or telephone calls. Letters can be received or sent out every day. Visits on weekdays, except for special occasions, are not permitted; and visits from boy friends are never allowed. All telephone calls are received or placed through the one and only student telephone. To ensure an equal opportunity for each student, this situation demands a restrictive schedule for use of the telephone.

Students may receive or place calls between 8:30 a.m. and 8:55 a.m. also from 3:30 to 4:25 p.m. In the evening, outgoing calls are permitted between 6:00 and 7:00 p.m.; incoming calls from 9:00 to 10:00 p.m. Students may not receive phone calls during study sessions, that is on Monday and Wednesday from 4:30 to 5:30 p.m.; also from Monday to Thursday inclusive from 7:00 to 9:00 p.m. Since the one phone is shared by many girls, we ask that conversations be kept brief.¹⁴

At Notre Dame Academy all resident proposals and resident complaints are voiced individually by those girls who possess the confidence and ability to speak on their behalf. There is no resident student council or representative. In similar manner, all resident problems are theoretically taken to the principal who, in her guidance role, attempts to establish helping relationships. Currently, there is no other guidance staff in either the academic or the residential programs.

Summary

This chapter has outlined a descriptive background to the study. It has presented Notre Dame Academy in Waterdown, Ontario as a current and relevant context within which to study adolescent needs.

¹⁴Notre Dame Academy, Resident Student Information.

To facilitate a comprehensive presentation, the chapter has focused on five selected areas of discussion: the setting, the philosophy of the school, the resident student, admission policy and procedure, and the residential program.

Within this framework, Chapter II has attempted to provide for the reader a meaningful background to this project's study of adolescent needs.

CHAPTER III

REVIEW OF THE LITERATURE

The study of adolescence is somewhat of a herculean task in view of the literature that abounds on the subject. One can look at adolescence from the perspective of many different authors, each characterizing it in a unique way. The researchers therefore, have chosen to consider adolescence as a transitional period, "a leave-taking of the dependencies of childhood and a precocious reach for adulthood,"¹⁵ wherein certain and specific adolescent needs arise in relation to developmental tasks appropriate to this transitional period. It is not the intent of the researchers to examine all of the possible adolescent needs, but rather to select for study only the following: the need for identity, security and independence, acceptance and belonging, experience, and spiritual pursuits. This decision was based on a personal conviction in their significance, especially in relation to residential living. In addition, it was felt that the presence or non presence of these specific needs could be recognized within the chosen setting, Notre Dame Academy.

It is significant to note that the adolescent resident students who attend the particular boarding school selected for this

¹⁵R. Sorenson, "Youth's Need for Challenge and Place in Society," Children, Vol. 9 (1962), p. 131.

research project, are female and primarily between the ages of fifteen and seventeen. Therefore the aforementioned adolescent needs are discussed in relation to the first two phases of adolescence: early adolescence, "the period of puberty, which lasts three years or more from about eleven or twelve until fourteen or fifteen";¹⁶ middle adolescence, "the period of identification, 'This is what I am' and self-realization which lasts from fourteen or fifteen to seventeen or eighteen."¹⁷ In addition, the pertinent literature is reviewed from the perspective of the adolescent girl.

For purposes of a more comprehensive analysis of the available literature, this chapter is divided into two parts. The first part will identify and develop specific adolescent needs. Attention will also be given to the different ways in which these needs are manifested during the two phases of adolescent development previously outlined. In the second part, the literature reviewed will relate to the residential care of adolescents rather than to treatment-oriented institutions. The apparent dearth of material in this area will permit only a limited discussion of the boarding school.

Adolescent Developmental Needs

The period of adolescence is a time when the individual experiences a number of marked physical, emotional, psychological and social changes which are different from those of childhood. This stage of life starts with puberty and ends when:

¹⁶ Derek Miller, Adolescence: Psychology, Psychopathology and Psychotherapy (New York: Jason Aronson, 1974), p.6.

¹⁷ Ibid.



... an individual attains emotional and social maturity and has acquired the requisite experience, ability and willingness to play consistently the role of an adult.¹⁸

It becomes apparent then that certain developmental tasks must be consistently mastered in order to ensure maturity or the completion of the passage from childhood to adulthood. Out of these developmental tasks arise specific and age-appropriate needs. It is precisely these adolescent needs, identified earlier in this chapter, that the researchers wish to examine. Each adolescent need will be discussed and where it is manifested differently in early and middle adolescence this will be noted.

Identity

Somewhere around the age of ten the young girl experiences the somatic transformations of puberty: namely, breast budding and the growth of pubic hair, constituting the principle characteristics of entry into adolescence and the motivation of the other changes of this age.¹⁹ In addition, the menarche or first menstruation which occurs at about eleven to thirteen years of age is the exclusive feature of female puberty. "The onset of menstruation in the girl signifies to her, her parents and her peers that she has become sexually mature."²⁰

¹⁸J. E. Horrocks, The Psychology of Adolescence (3rd. ed., Boston: Houghton Mifflin, 1969), p.5.

¹⁹Paul A Osterrieth, "Adolescence: Some Psychological Aspects" in Adolescence: Psychosocial Perspectives. Edited by Gerald Caplan and Serge Lebovici (New York: Basic Books, Inc. Publishers, 1969), p. 13

²⁰Report by the Committee on Adolescence, Group for the Advancement of Psychiatry. Calvin F. Settlege, Chairman (New York: Charles Scribner's Sons, 1968), p. 23.

Related to the fact that the time of onset varies greatly among girls, and also because the menstrual cycle commonly and normally is quite irregular for the first while, the adolescent girl's concern with menstruation is heightened. It is a very sensitive personal subject.

The adolescent girl is changing. Her whole body looks and feels different. It is therefore, quite natural that she needs to watch herself change, that she is attentive to her transformation.

Osterrieth describes this phenomenon aptly:

The fact of having a body that changes, of being a body in the process of change, cannot help drawing the attention of the individual toward this changing body and therefore toward the ego.²¹

The adolescent girl then, needs not only to accept her new body image but also to integrate this new self image into her life experiences. She needs time and opportunities to be preoccupied with her changing self. Frank discussion of the new physical changes with both peers and adults helps the adolescent girl relieve some of the anxiety that unfamiliarity with her body evokes. Adult feminine models help her accept and feel at ease with her emerging femininity. For the young adolescent girl, the bodily changes so noticeable to others are also the source of the most intense preoccupation. New sexual interests and impulses must be dealt with. Therefore, along with a marked increase in modesty and secretiveness about her body, the young adolescent girl wants to experiment with these new sexual urges in heterosexual relationships. In early adolescence, the greatest preoccupation

²¹Osterrieth, "Adolescence: Some Psychological Aspects"
Adolescence: Psychosocial Perspectives, p. 14

is with the physical aspects of sex rather than the emotional relationships.²²

However, for the middle adolescent, the regularity of the menstrual period provides for the girl the impetus toward the full acceptance of femininity. Qualities of softness, tender affection and passivity become evident in her personality. She becomes more inviting and receptive in her attitudes. Heterosexual relationships are now the necessary means for exploring her sexual identity in all its implications rather than that of seeking and finding one's sexual identity.²³

Not always in explicit terms, but with a nagging persistence, the adolescent girl searches for the answer to the question: who am I? The new concept of self introduces the adolescent girl to her need for an identity. She is thrust into the process of establishing her own identity. The identity which once revolved around home and family is now replaced for a set of styles that are exclusively her own. McAllister sums this up when he states:

Hair fashions, clothing fancies, dietary whims, dance fads, music manias—all take on the characteristics of a cult; and teenagers take on an identity as they follow the march of the Pied Piper who is the creation of their own need.²⁴

Therefore, it becomes apparent that the adolescent girl needs ~~time~~ and opportunities to try out or experience various "identities."

²² Report by the Committee on Adolescence. pp. 59-79.

²³ Ibid.

²⁴ Robert J. McAllister, "The Adolescent and His Problems, in Selected Readings in Adolescent Psychology, edited by Joseph Duffy and George Giuliani (California: McCutchan Publishing Co., 1970), p. 239.

Adult feminine models can be very influential in helping the adolescent girl define her individual identity. This is particularly true for the middle adolescent who is searching for a meaningful role in society. The younger adolescent is more likely to develop "crushes" upon a variety of adults, "usually someone very much like the self or someone whom the youth would like to be"²⁵ in an effort to formulate some identification. Whatever the trial identity, the adolescent's individuality is further delineated by the discovery of some modes that seem to suit her and others that are alien. Identity then, develops out of a gradual integration of all previous experimentation.

Security and Independence

In the process of achieving her own identity, the adolescent girl disengages herself from her family. This emancipation from emotional ties with the family is undertaken very reluctantly, for the adolescent girl is motivated at the same time by two contrary tendencies: the need for security and the need for independence. These two drives can cause considerable conflict and disturbance, not only in the mind of the adolescent but also in her parents. It is not so much that she is growing away; she is merely growing independent.

In early adolescence, the adolescent's life still revolves around the family. While trying to achieve an identity unto herself, and fitting hopefully into a peer group, the younger adolescent is still dependent upon her parents and emotionally tied to them.

²⁵Theodore Lidz, The Person, (New York: Basic Books, Inc., 1968), p. 318.

Separation is both desirable and painful at the same time. She is most inconsistent in her behaviour and ambivalent in her feelings. She is verbalizing vehemently her protests against the protective ruling of her parents, while at the same time making demands for dependence, demands which she has not made since she was a child. She thereby gains the reassurance she needs if this ambivalence is viewed as necessary by mature adults.²⁶

Also characteristic of the adolescent struggling with dependency is a "moodiness", "a kind of mourning reaction or episodes of depression",²⁷ caused from the withdrawal from her parents. The adolescent is in need of new supportive relationships and turns to others outside of the immediate family for limits on her behaviour, for guidance and for feelings of security attendant upon new emotional relationships.

Precisely because the young adolescent feels so insecure, caught between childhood and adulthood, she needs to experience a security rooted in herself, in her abilities, her own personal worth and in her achievements. Therefore, she must have opportunities not only to develop personal talents but also to exercise these in a meaningful way.

The need for independence is the "prerogative and the natural goal of the developing personality."²⁸ It is during adolescence that

²⁶ Irene Josselyn, The Happy Child (New York: Random House, 1955), pp. 124-133.

²⁷ Report by the Committee on Adolescence, p. 67.

²⁸ Alexander A. Schneiders, Personality Development and Adjustment in Adolescence (Milwaukee, Bruce Pub. Co., 1960), p. 179.

independence and emancipation must be achieved; therefore, the middle adolescent is seeking those opportunities which invite independent behaviour and ensure maturity. Necessarily so, there must be opportunity for the middle adolescent to make some decisions, the chance to make some choices. In other words, she must experience some independent action and some independent thought.

The adolescent wishes to be not only an individual, but an independent and grown-up one. Accepting the advice or direction of a parent is an acknowledgement of dependency which is intolerable. The only way to be an adult is to act like one. Therefore, decisions must be made, clothes must be purchased, hours must be controlled, independent of the parents who treat him 'like a child'. To agree with the parent—be it on the subject of friends, the colour of Mary's hair, a political situation, or the proper time to end a party—is to acknowledge one's status as a child. To disagree is to manifest one's strength as an adult.

In order to achieve independency, the adolescent girl must be permitted to think for herself, to make decisions and to govern her emotions.

Once she has achieved independence, the adolescent girl is ready to engage in healthy dependent relationships within society. She has found herself, for her behaviour is independent and self-initiated.

Acceptance and Belonging

Group membership and the associated feelings of acceptance and belonging are at no other time in life more important than they are in adolescence. The needs of acceptance and belonging previously attended to within the family setting are now met by the peer group.

To be accepted by one's group, however fleeting, provides the adolescent with emotional support and solidarity; and in this

²⁰ Irene Josselyn, "Growing to Adulthood" in Our Children Today: A Guide to Their Needs From Infancy Through Adolescence, ed. by Sidonie M. Gruenberg (New York: Viking, 1952) p. 182.

way substitutes for the closeness the nuclear family offered in latency.³⁰

For the adolescent, the peer group becomes the object of intense and incessant interest and absorption. The desire to be together or talk again together on the telephone, even after a short period of separation, seems to be an all-consuming urge. In effect, "the peer group dominates the adolescent's thinking and behaviour."³¹

In early adolescence, the beginning of an intense attachment to a contemporary of the same sex develops. Other girls represent the familiar and the known; therefore, the adolescent girl seeks out these others, most like herself, as companions, confidantes and models at a time when she is not yet sure of herself.

Moving toward boys, she is beset by uncertainties; and so she turns back to the familiar home ground to test her feelings and observations, ask for advice, or ventilate her grievances.³²

The young adolescent girls need time with one another to examine themselves; to share their experiences, their plans, their ambitions and their most intimate secrets. Through these mutual experiences, the girls not only explain themselves to each other but also, the adolescent girl becomes aware of herself.

The young adolescent manifests her need for affection, acceptance and belonging in the form of "crushes". Thus, it is not uncommon for the young adolescent girl to form transient and often intense

³⁰ Arthur Froese, "Adolescence," Canada's Mental Health, Vol. 23:1 (March, 1975), p. 11.

³¹ Irene M. Josselyn, The Adolescent and His World (New York: Family Service Association of America, 1952), p. 39.

³² Lillian Cohen Kovar, Faces of the Adolescent Girl (New Jersey: Prentice-Hall, Inc., 1968), p. 27.

attachments to a variety of adults, in particular, persons of the same sex.³³ Also, in her early adolescent years, a girl often engages in romantic fantasy. This may be expressed by plastering the walls of her bedroom with photographs of pop singers and movie actors, persons inaccessible, distant idols. Gradually, she participates in relations with boys of her own acquaintance.

For the middle adolescent, the peer group includes members from both sexes. The all-important task now is to achieve a healthy relationship with a member of the opposite sex. Heterosexual relationships become more precise; the exploration of others and of oneself is pursued by means of common undertakings, flirtations, and more or less transient relationships. Almost all girls want to date. To have a boyfriend then, has a reassuring and stabilizing effect; for it contributes to situating the adolescent girl with respect to her peers, and to giving her importance.³⁴

Dating for the middle adolescent, becomes an experimentation in emerging heterosexuality. The banter with boys, the dancing, and the riding around are not mere frivolity but the trial-and-error beginnings of relationships. Although many of these relationships are of a transient nature, they can be important learning experiences. Therefore,

³³Report by the Committee on Adolescence, p. 67.

³⁴Osterrieth, "Adolescence: Some Psychological Aspects," in Adolescence: Psychosocial Perspectives, p. 20.

it is in friendships that the adolescent girl experiences the affection, acceptance and belonging that she is seeking.

Experience

The need for experience has particular significance for the adolescent. The excitement, danger, adventure and novelty involved in adolescent explorations are both attractive and alluring. Employing the method of trial-and-error, these experiences become for the adolescent a way that resembles what adult life is really like. In addition, such experiences help the adolescent girl in her exploration of self. Who she is and how she views herself are important discoveries, resulting from such endeavours. Therefore, it is not uncommon that adolescent behaviour related to experiencing manifests itself in pranks, thrill-seeking, joy-riding, truancy and participation in outlawed or restricted activities such as smoking, drinking, drugs and sex.³⁵

For the young adolescent, the desire to try new things is often manifested in vicarious activities. These include conversations, movies, books, radio and television programs and games or sports. What more effective way to avoid the penalties of forbidden sex behaviour than by discussing sex. Identification with the character of a story or some rock or sports personality permits the adolescent girl to experience the emotions of excitement, anger, passion, fear and horror.

Also in early adolescence, there is an excess of physical energy which is often displayed in impulsive behaviour. Many of the craved experiences at this time are the result of impulsive

³⁵Schneiders, Personality Development and Adjustment in Adolescence, p. 183.

actions and may serve important constructive purposes in seeking the limits of external controls, ;in testing reality, and in the search for identity in measuring oneself against others.³⁶

In middle adolescence, this behaviour can be traced to experimental tryouts. Precisely because the experiences are unfamiliar, possibly unlawful and as well may be considered appropriate only as adult behaviour, they become alluring. The middle adolescent uses these experiences to "play" at being adult and as a means of self-exploration rather than for presumably appropriate functions.

An adolescent does not drink to relax or to get drunk as much as to discover just what kind of sensations drinking does produce; and in the process, to master these new experiences.³⁷

Therefore, these new experiences for the adolescent become food for thought, for spoken thought, for passionate discussion; and constitute, not only useful exploration, but also true discoveries. It is important to note that adolescents will secure experiences in one way or another. Adults therefore, have a significant role to play in providing adolescents with opportunities for experiences that are both socially and morally acceptable.

Spiritual Pursuits

Since all human striving is directed in some measure toward an adjustive or healthy relation to reality, the adolescent cannot ignore the existence of spiritual realities. Not only is the adolescent girl trying to find herself, to realize her own self-identity, but she is also searching to find her place in the total scheme of things.

³⁶G.A.P. p. 75.

³⁷G.A.P. p. 92.

She needs therefore, to explore the world of values, and through them achieve a meaningful orientation to spiritual realities.

In order to deal with these realities, the adolescent girl needs to develop an adequate philosophy of life, "a conceptual blueprint of what the good life—at least for her—should be."³⁸ Along with her attitudes and beliefs, the adolescent girl's morals, values and religion all contribute to her philosophy of life and represent a synthesis of her experiences throughout the years. It is therefore important that the adolescent girl have opportunities to explore and discuss her uncertainties, her "wonderings", her values. Adults who are willing to share their convictions, as well as provide direction for the searching adolescent, play a significant role in the adolescent's spiritual formation.

The adolescent girl also needs to

... define her relationships to God as well as to her fellow man; and to strive toward a system of beliefs and practices that will activate and enrich these relationships.³⁹

At times, solitude, quiet retreat from the feverish activities of the day, or some form of spiritual guidance may be the resources most helpful to the adolescent girl wanting to define her position in relation to the aforementioned spiritual realities. Once again, the availability of committed adults, specially designed programs, and adequate time become necessary if a meaningful encounter with spiritual realities is to occur.

³⁸Dorothy Rogers, Adolescence: A Psychological Perspective (California: Brooks/Cole Pub. Co., 1972), p. 86.

³⁹Schneiders, Personality Development and Adjustment in Adolescence, p. 188.

Summary

In the first part of this chapter, the researchers have presented a discussion of five selected adolescent needs: identity, security and independence, acceptance and belonging, experience, and spiritual pursuits. The different manifestations of these needs during early and middle adolescence were also noted in this presentation. In addition, pertinent information about what is meant by adolescence was shared in order to appreciate these adolescent needs and concerns.

In view of this presentation, the analogy by Irene Josselyn in relation to adolescence is most appropriate.

Early adolescence corresponds to time when the pieces of the jigsaw puzzle lie chaotically in a heap with no part fitted to another. As the reconstruction of the picture is undertaken, one piece is found to fit another. Several groups of three or four pieces then are joined together; but their relationship to the total picture is still obscure. Ultimately, these nuclei can be interlocked with others and finally, the total picture is produced. The adolescent, in the same way, finds patterns for joining small sections of his feelings together, finally combining all the islands of adjustment into a completed picture—his adult personality.⁴⁰

In the following part of this chapter, the researchers will examine the boarding school in relation to its operation, structural organization and impact on the adolescent resident student. A presentation of the various aspects of life in a boarding school also will be explored.

⁴⁰Irene Josselyn, The Adolescent and His World, p. 120.

Boarding Schools

Although the boarding school has a continuous history which reaches back hundreds of years, there exists an apparent dearth of material in this area. Much of what has been written about boarding schools relates to the educational system of Great Britain, where "boarding has been the style of education long favoured by the governing classes."⁴¹ Other available reference material is concerned with the private schools run primarily for the elite in the United States of America. The consequence of such a review of the available literature from three nearby universities, is a limited picture of the adolescent, particularly, the adolescent girl, in a residential educational setting. In fact, "it comes as a surprise that there has never been an objective study of the issue (the effects of boarding school education) until the research now reported in The Chance Of A Lifetime."⁴² Unfortunately this book cited in the article Put Out To Board, by Royston Lambert, is a study of sixty-six boys' boarding schools in England and Wales. It is an extremely recent publication and has not yet been purchased by any of the local libraries.

Boarding schools enjoy possible advantages in that they have freedoms unknown to other schools. They entertain a uniqueness that can challenge them to offer a superior education. In selecting their own student population, boarding schools are able to provide

⁴¹W. R. Fraser, Residential Education (London: Pergamon Press, 1968), pp. 3-18.

⁴²Royston Lambert, "Put Out To Board," The Times Educational Supplement, (February 14, 1975), p. 22.

individualized education and instruction programs that are personally satisfying to those students who pay for this type of educational experience.

Perhaps the boarding school's greatest asset as an instrument of education is that the whole life of its students is under control. "Every hour of the twenty-four is part of a general plan of activity and leisure; the relevance of each aspect of school life to all the others is predetermined rather than accidental."⁴³ The problem of how to allocate hours when one has taken over the whole living time of the enrolled student is therefore fundamental to residential education.

The boarding school of course, cannot provide the intimacies of home and family life. Nevertheless, it does become a significant place for the adolescent. Here, at a school away from home, the dependency—dependency struggle surfaces urging the adolescent to come to terms with its reality. The adolescent girl who now belongs to an independent and separate community, the boarding school, is free of the emotional implications surrounding parental admonitions. For her, this life style may enable her to mature faster or may simply give way to dependence upon the institution. For despite all the training in independence which residential education has to offer, there is a marked tendency to inculcate dependence.

The obligation to control one's time, to arrive punctually for meals or worship or study is largely removed by a series of signals

⁴³Allan V. Healy, Why The Private School?
(New York: Harper & Brothers, 1950), p. 94.

which invite residents to move all together and, therefore, in fairly well-ordered ranks.⁴⁴

Regularity is characteristic of institutional life; it relieves the strain of making decisions and life becomes reassuringly predictable.

Most students understand why they are at boarding school, parents having stressed the reasons. For some there is no alternative, some have chosen it themselves, and for others it is the normal pattern of things, ordained at birth. They almost all share the belief that there is something to be gained from the experience, but the move from home to board is not easy. Most students are anxious, have little idea of what to expect and are often homesick.

However varied the reasons for coming may be, they are lessened or obliterated by the commonality of experiences that are potentially possible within the boarding school setting. Games and activities usually are part of this experience and necessary to such a setting. They help to fill in time in a twenty-four-hour-day, seven-day-week community. They constructively use up energy and aggressive instincts; they harness loyalties to the school and to small groups; they cultivate the virtues of give-and-take and foster working as a team; and they are visible means of achieving status in the society; and finally, they are enjoyed for the sense of excitement, disciplined competition and exercise of skill, stamina and fitness.⁴⁵ It is through

⁴⁴Fraser, Residential Education, p. 233.

⁴⁵Royston, Lambert, The Hothouse Society (London: Weidenfeld & Nicolson, 1969), pp. 104-5.

such activities, outside of the classroom, that the students discover their own forms of self-expression, necessary for total personality growth.

Religion may also play a prominent part in boarding; "for many schools their religion purposes are central to their aims and way of life."⁴⁶ Religious practices may be compulsory, cold and remote or they may elicit a response from the student that is warm, spontaneous and positive. If we assume that the boarding school provides not only an education but also experiences usually handled by the family, it therefore accepts responsibility for presenting religious or moral issues, guidance, and as well provides for religious expressions. The difficult balance between the institution's aims and the individual's autonomy of conscience is difficult to achieve.

Within the structure of the boarding school setting there exists the potential for a group living experience. For the adolescent student this is particularly appropriate. At no other time is the group of such importance; it is in fact "a significant arena for the adolescent in which to struggle through the confused issues that adolescence typically creates."⁴⁷ United within the context of a total living experience, the resident students enjoy the possibility of a community or at least a group setting. It is not uncommon that

⁴⁶Ibid., p. 96.

⁴⁷Irene M. Josselyn, "Adolescent Group Therapy: Why, When and a Caution," in Adolescents Grow in Groups, ed. by Irving H. Berkovitz (New York: Brunner/Mazel, 1972), p. 3.

such a group have its own unwritten code of conduct and values; its own system of controls for enforcing these codes; its own "pecking order" of power and status and its own culture, secret language and rituals. Therefore, within the boarding school, groups form, change membership, merge and dissolve, grow and shrink thus providing the student with an opportunity for self-revelation, a testing of opinions and life styles and endless conversations.

Communal living is not easy; it involves tensions and anxieties. Thus, boarding structures can create problems for some students who cannot or will not conform to expected attitudes and behaviour. Sometimes the difficulties appear trivial. Living in a group setting and experiencing limited accommodations can cause considerable friction to develop and pressures to build up. At times even small inconveniences often become the focus of great discontents.

In boarding schools many problems become magnified and occasionally some student responses are extreme. A few run away, some develop eccentricities and there can even be a few rare suicides.

Many boarding schools have a counselling system, staff, and senior students to deal with problematic issues effectively. Some typical problems experienced within the boarding school situation are homesickness, isolation from home to avoid family tensions, deprivation of friends, homosexuality, personal anxieties, and those problems created by the school's structure, by the way it organizes itself to achieve certain goals.

To the adolescent, the question of sex is an extremely crucial issue.

The development, control, and fulfilment of their sexual energies

is a matter of overriding personal importance and a subject which pervades the talk, the imagery, the humour and the activity of the communal underlife as well as attracting the attention of the staff.⁴⁸

Many of the contacts with the opposite sex in a single-sex school are either not allowed, or are severely discouraged or are difficult to find. The schools often contend themselves with a few supervised formal meetings, dances and plays with students of the opposite sex from schools of similar social standing. Many of these attempts at socializing give evidence of "sex-starved boy and girl boarders (meeting) for three hours of artificial behaviour in an atmosphere of excitement."⁴⁹

Homosexuality may also be an area of concern within the boarding school. Research has indicated that "single-sex (as opposed to coeducational) boarding definitely stimulates the pupils' homosexual instincts, and their perception of it as a sexual response."⁵⁰

Having explored some of the various aspects of residential education, some assessment of the boarding experience is appropriate. Perhaps the boarding experience can best be described as an inextricable mixture of gain and loss. The most fundamental disadvantage of boarding is the sense of isolation, of being cut off from ordinary, everyday life and society in a small unnatural community. As part of this "cut-offness" comes the sense of isolation from the home with the resultant feeling of distance or "apartness" in relation to

⁴⁸ Lambert, The Hothouse Society, p. 301.

⁴⁹ Ibid., p. 305.

⁵⁰ Ibid., p. 317.

family members. For some, this enclosed community produces an almost palpable sense of being stifled or shaped and pressured by the subjection to a twenty-four hour, seven-days-a-week schedule.

The impact of boarding has benefits as well. Perhaps these can best be expressed in the simple words of a fourteen-year-old boarder. She states:

It took me about a week to get the position of the buildings, and at the end of the week I had about a week of homesickness and crying, but I now never cry for home. It is lovely here and I am never bored like I was at home: there are so many good things to do. You learn to live with everybody and enjoy small, almost childish things that you felt you had grown out of at home, such as running through fallen leaves. You tend to lose your being one separate person and become part of everyone else, their expressions of speech, the way they laugh, the things they do. You learn how much you love your parents and family. And you learn to fend for yourself.⁵¹

Summary

In this part of the chapter, the researchers have outlined what the boarding school has to offer along with a look at its structural organization. In addition, they have also explored some of the various aspects of the life in boarding schools. Chapter II presented an overview of the particular boarding school under study. Within the context of a historical and philosophical framework, unique to the Academy, the particular structures were described. In this chapter, certain and specific adolescent needs were selected for discussion. This was coupled with a view of the boarding experience. How the material discussed relates to the proposed research project becomes the subject of the following chapters.

⁵¹Lambert, The Hothouse Society, p. 394.

CHAPTER IV

RESEARCH DESIGN AND METHODOLOGY

Based on a mutual interest and common concern in adolescent development and behaviour, a number of questions arose in the researchers' minds. What are adolescent needs? Which needs are most significant? Are people aware of these needs? What is being done to meet these needs today?

This thinking led to another series of questions related to the researchers themselves. As members of the same religious congregation, whose orientation to service focuses on children and youth, they wondered what they specifically were doing for adolescents. What services did their Community offer? How effective were these services? Were there an adequate number of services being offered? How would an evaluation of these services be undertaken?

This questioning in turn, brought to focus one of the congregation's long-standing commitments to the education of youth, a day and residential Academy for high school girls. Subsequent discussion became specifically directed toward those girls who attended the Academy as residential students. This brought the researchers to consider a number of possible research questions, specifically related to Notre Dame Academy.

Is the Academy's service today relevant?

Are the girls in residence satisfied with their boarding experience?

If they are dissatisfied, in what ways?

How does their perception of the Academy compare with that of former resident students?

What kind of relationships exist between the staff and the students?

Is the atmosphere of the Academy too rigid?

Is it wise to maintain a boarding school within the same physical structure as the Motherhouse of a Religious Congregation of women?

Are there directions the Academy should be taking in order to meet adolescent needs more effectively?

Therefore, in this chapter the focus of discussion was that of examining the nature of the design and methodology which guided the research. Inherent in such a discussion were a number of factors; and these were dealt with in the following order: problem formulation, working definitions, classification of the research, description of the population, limitations of the study, data instruments, pretest, data collection, data analysis and dissemination of the research findings. In addition, all contacts with the Academy and the Religious Congregation in relation to permission and procedure were presented.

Problem Formulation

In view of the preceding thinking, the researchers formulated the following question as the basis of their research project. Is the residential program offered at Notre Dame Academy meeting adolescent needs? /

Working Definitions

The following working definitions were provided for the purpose of clearly conceptualizing what meaning was intended by the use of certain terms.

Adolescent, as used in this research, refers to those students who are between the approximate ages of thirteen and eighteen.

Five adolescent needs have been selected for investigation: identity, security and independence, acceptance and belonging, experience, and spiritual pursuits.

Classification of the Research

Of the three types of research, namely: experimental, quantitative-descriptive and exploratory, this research was classified as quantitative-descriptive. Based on the general purpose of this type of a study, either to test hypotheses or to describe quantitative relations among specified variables, this research project adopted the latter purpose, with the former being irrelevant to the researchers' concerns.⁵²

In conducting this type of research, the study had to include "variables which are amenable to measurement and, hence can provide quantitative descriptions."⁵³ Thus, quantitative-descriptive studies are defined as:

... empirical research investigations which have as their major

⁵²Tony Tripodi, Phillip Fellin and Henry J. Meyer, The Assessment of Social Research (Itasca, Illinois: F.E. Peacock Publishers, Inc., 1969), p. 34.

⁵³Phillip Fellin, Tony Tripodi and Henry J. Meyer, eds. Exemplars of Social Research (Itasca, Illinois: F.E. Peacock Publishers, Inc., 1969), p. 139.

purpose, the delineation or assessment of characteristics of phenomena, program evaluation or the isolation of key variables. ... All of these studies use quantitative devices for systematically collecting data from populations, programs or samples of populations or programs. They employ personal interviews, mailed questionnaires and/or other rigorous data gathering devices and survey sampling procedures.⁵⁴

Within the framework of this definition of quantitative-descriptive studies, there were four major sub-types of research which could be identified according to the primary purpose of the investigation. The sub-type pertinent to this research was that designated as population description studies, defined as:

... those quantitative-descriptive studies which have as their primary function, the accurate description of quantitative characteristics of selected populations, organizations or other collectivities.⁵⁵

Thus, using these criteria as guidelines, the research which was conducted may be classified as a quantitative-descriptive study, sub-type being population-description.

Population

The population consisted of all the residents of Notre Dame Academy as of April 28, 1975 and all the former resident students who graduated or withdrew from the Academy for the years 1972-1973 and 1973-1974. The total number of residents was thirty-nine and the former students numbered forty-two. This provided a total population of eighty-one.

No sampling was involved since the entire population was used in each category.

⁵⁴Tripodi, Assessment, p. 38.

⁵⁵Ibid., p. 42.

Limitations of the Study

It was recognized that the population was drawn from only one setting and therefore, predictions beyond this setting will not be possible.

Some loss of population will be evident since the Academy does not make a concerted effort to maintain an accurate list of addresses for former students and graduates.

It was also recognized that the list of former students did not include all students; and it was not possible for the researchers to know which names they lacked.

The loss of certain former students was evident when a decision was made to use a mailed questionnaire.

Possibly some contamination of the responses from the resident students occurred since the interviews were conducted over a two-day period.

Some possible differences will exist in the responses from former students as compared to present residents, since the interview provided opportunities for prodding while the mailed questionnaire did not.

Academy and Congregation Contacts

In order to secure permission and develop an understanding of the researchers' idea, a number of procedures were made in preparation for their research project. They began with a letter in November, 1974 to the Provincial Leader of the Religious Congregation, proposing that the Academy be used as the arena of research study. This proposal was then conveyed by the Provincial Leader to the principal of the Academy.

Early in December, 1974, a meeting was scheduled in order to present formally the research proposal to the principal and to secure her permission for an investigation of the Academy's residential living situation. In attendance at that meeting were the Provincial Leader, the educational coordinator within the Religious Congregation, the principal of the Academy, the vice-principal and one of the researchers.

During the Christmas vacation, the other researcher met with the principal. At this meeting specific questions relating to the purpose and procedure of the study were invited from the principal. In addition, all of the available written material regarding the school's philosophy, admission procedure and boarding program was obtained. A list of the names and addresses of former resident students for the years 1972-1973 and 1973-1974, as well as the names of the present boarding students were requested.

In mid-February, a visit was made to the Academy by the researchers and their thesis chairperson. The purpose of this visitation was to acquaint the latter with the study setting.

When the questionnaire was completely constructed, a copy was sent to the principal, inviting any feedback before the final draft was typed. Also, at this time the researchers confirmed the dates April 28 and 29 as the days on which their questionnaire would be administered to the boarders at the Academy.

On the day that the interviews were conducted, one of the researchers met with the principal to determine the mechanics of the interviewing process, in particular, the place, time and procedure to be followed. Prior to the actual administration of the questionnaire, the researchers conducted a group meeting with the principal

and all of the resident students in order to explain the purpose of their research project and to help create a relaxed atmosphere that would invite the students to participate enthusiastically and honestly in the study.

It also became necessary to make other contacts in order to gather some of the historical material not acknowledged in the official records of the Academy. These included interviews with the first principal of the Academy, the past Education Coordinator of the religious congregation and the former principal of the school.

Data Instruments

The Questionnaire (Appendix A) was used with both populations, the residents and the former students. It was devised to gather data from the girls, in relation to the five needs as defined by the researchers.

The Interview was chosen for the resident students since they were an accessible population. It was felt that an interview would provide opportunities, not only for direct contact with the girls but also would permit the use of a prod when and where useful.

It became impossible from both the financial standpoint and time available to use an interview with former students. Therefore, the mailed questionnaire was substituted.

This mailed questionnaire was accompanied by a Letter of Introduction (Appendix B), a Instructions for Completing the Questionnaire (Appendix C), and a stamped self addressed return envelope.

The questionnaire was standardized, meaning that "questions are presented with exactly the same wording, and in the same order to

all respondents." ⁵⁶ This method ensured "that all respondents are replying to the same questions." ⁵⁷ Furthermore, the questionnaire permitted either complete anonymity or the personal identification of the respondent.

Pretest

The questionnaire was pretested at Kingswood School for Girls in Bloomfield Hills, Michigan on April 3, 1975. Kingswood School is a girls' boarding school and part of the renowned Cranbrook Institutions. Ten resident students were chosen by the Headmaster and his staff. The girls selected were representative of the total school population. All grade levels were represented; different levels of intelligence acknowledged; varying degrees of adjustment noted; and boarding experience recognized.

The procedure for pretesting took the form of an interview. The girls were interviewed in groups of two or three due to extenuating circumstances beyond the control of the researchers. It was decided that this procedure would be used at the Academy as well, since it did not inhibit the responses of the girls nor reduce the effectiveness of the questionnaire.

The time taken by the pretest resident students to complete the questionnaire, ranged from forty-five to seventy minutes, the average being fifty-eight minutes. All of the ten girls willingly and

⁵⁶ Claire Selltiz, et al., Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1959), p. 255.

⁵⁷ Ibid.

enthusiastically completed the questionnaire.

In the pretest, four questions not applicable to the Kingswood setting were omitted. As a result of the pretest only minor revisions were made in the questionnaire. These revisions were not in content but rather in placement and wording.

In addition to the pretest, a copy of the questionnaire was sent to the present principal of the Academy, her immediate predecessor, the first principal of the Academy and a former leader within the religious congregation whose patronage of the Academy's functioning was well-known. Once again, the revisions on the questionnaire were minimal.

Collection of the Data

A group meeting was conducted by the researchers prior to the collection of the data. In attendance were all of the resident students thirty-nine in number, and the principal of the Academy. The relaxed atmosphere of the students' lounge was purposely chosen over a larger assembly room. In such an informal setting, the researchers attempted to convey to the students that their honest responses to the questionnaire would be most beneficial to the study and in turn most helpful to the future growth of the Academy. Precise reasons for undertaking this research project were presented along with possible implications for the future as a result of the investigation. The students were assured that every effort to ensure confidentiality would be employed. In view of the fact that the interviews had to be conducted over a two-day period, the students were asked not to reveal the contents of the questionnaire to those students awaiting their turn. Also, at this meeting, the rooms available for the interviewing process were identified and the researchers assigned the students to these allocated rooms at

scheduled time periods.

The interviews were conducted by the researchers themselves. They both had experience in interviewing prior to this research project, and each held a Bachelor of Social Work degree (hereafter B.S.W.) It was agreed that they divide the number of students; one researcher interviewed twenty-one resident students, the other eighteen. Furthermore, to insure student clarification and understanding of what was being asked, it was mutually decided that prodding would be employed in certain questions.

The residents were interviewed in groups of three. In total there were thirteen groups. At first, the interviews were conducted in two of the spare bedrooms in the resident section of the building. Since these rooms were small, without atmosphere and lacking comfortable seating arrangements, the researchers mutually decided after their first set of interviews to change the location. They selected two reception rooms on the first floor of the building in the Sisters' section, rooms not usually accessible to the resident students. It was felt that the spaciousness, the bright decor and the comfortable furniture created an atmosphere that was not only relaxed and cheerful but also inviting. This new location aided the researchers in their efforts to provide a friendly, informal setting which they felt would enable the girls to respond freely.

An explanation similar to what was presented on the Letter of Introduction and Instructions for Completing the Questionnaire mailed out to the former students was shared orally with each group of residents. The students then completed the personal data sheet on their

own. The researchers used one of two approaches to the interviewing process. In one approach, they read each question orally, waited for each student to respond and then proceeded to the next question. The second approach left the students free to respond at their own rate. In both instances, the students were invited and encouraged to request help from the interviewers, wherever and whenever clarification was needed.

The mailed questionnaire was distributed to forty-two former students during the week of April 21-25. The date of return was May 9, 1975. Due to a series of rotating postal strikes, it was decided to extend the time dead-line until May 30, 1975.

Data Analysis

Since this research consisted of two populations, current residents and former students, a comparison between these populations was made.

Additional analysis was made between younger and older students, Canadian students as compared to foreign students, Roman Catholic students and other denominations.

Where it was possible and where there was a sufficient number of respondents, the Chi square test of significance was applied.

Dissemination

The researchers have chosen a seminar presentation of their research as opposed to the oral examination. This means was selected since it provides the opportunity for those persons interested in the results to participate in such a presentation.

In addition to this required seminar, the researchers will

make a formal presentation to their Religious Community.

A copy of the research project will be deposited in the Notre Dame Academy Library.

The researchers will also be available to other Religious Communities who may wish to consult them in relation to similar programs within their Orders.

Summary

The study has been classified as quantitative descriptive and more specifically the sub-type of population description. The area of focus for the study was the adolescent girl within a boarding school. Notre Dame Academy was assessed in relation to the ways in which it meets the five adolescent needs of identity, security and independence, acceptance and belonging, experience, spiritual pursuits. Sixty-eight research questions were formulated in relation to this area of focus. Data were collected through the use of a standardized questionnaire and a scheduled interview. The questionnaire was pre-tested prior to being mailed to forty-two former resident students, and administered to thirty-nine resident students.

CHAPTER V

RESEARCH FINDINGS

In this chapter, the presentation of the data will be in three major sections, namely, characteristics of the respondents, discussion of the responses as they relate to the five adolescent needs previously outlined, and other relevant issues arising from the data. The data will be presented and analyzed, and in addition some inferences about their meaning will be drawn.

Characteristics of the Respondents

In the previous chapter the researchers pointed out that the collection of data involved not only all the current resident students but also all former students who had attended the Academy during the years 1972-1975. Former students refer to those girls who had been residents of Notre Dame Academy and had either withdrawn or graduated from the school.

All of the 39 current resident students were interviewed by the researchers. Of the 42 questionnaires which were sent to the former students, 18, or 42.8 percent, were returned within the extended time allotted. One additional respondent sent a letter in place of the questionnaire because she realized that her reply was late yet wanted to make some comments regarding her boarding experience at Notre Dame Academy. The researchers decided to telephone the remaining 23 to encourage them to respond despite the fact that it was past the due

date outlined in the initial letter. The follow-up telephone calls revealed that 12 former students no longer lived at the given addresses and no forwarding address was available. Effort was made on two other occasions to contact the remaining 11 but this was to no avail. There were no returns beyond the extended date of May 20, 1975.

Since there is no demographic material available for the total former student population, it should be noted that the researchers were unable to determine whether the respondents were representative of the total former student population.

For the purpose of this research project then, the 39 current students combined with 18 former students make a total sample and N of 57.

Grade and Age of Respondents

Over one-half, or 53.8 percent, of the current student population was at either end of the grade levels: 11, or 28.2 percent were in Grade 9, and 10, or 25.6 percent were in Grade 13. The remaining 18, or 46.2 percent were scattered throughout Grades 10, 11, and 12.

The ages of the current student population are indicated in Table 3. The mean age of the current students was 16 years, 9 months. The largest proportion of girls was between the ages of 15 to 17 years, representing 64.1 percent of the current student population.

The current students also were designated the early adolescent group (age 11-15), and the middle adolescent group (age 15-18). In an effort to maintain consistency, it was decided that any girl not having achieved her 16th birthday would be categorized as an early

adolescent. The early adolescent group constituted a total of 15, or 38.5 percent of the population, while the middle adolescents numbered 24, or 61.5 percent of the population.

TABLE 3
AGE OF CURRENT STUDENTS

<u>Age</u>	<u>Number</u>	<u>Percent</u>
13	1	2.6
14	3	7.7
15	11	28.2
16	6	15.4
17	8	20.5
18	6	15.4
19	4	10.2
Total	39	100.0

Families of Respondents

Since the family exerts so much influence on any child, it seemed important to examine some of the demographic information about the family.

Persons with whom the Adolescent lived

All of the respondents with the exception of 1 lived with at least one natural parent and 51, or 89.5 percent lived in a two-parent home. Of the 5 girls living with single parents, 2 such situations resulted from separation, both of which were former students and 3 girls had lost a parent by death, 2 a father and 1 a mother. Only 1 of the girls lived in an extended family situation. The data seems to indicate that the majority of resident students come from intact

family situations. This evidence could possibly reflect the decision made by the Academy's administration to admit only those girls who personally desire to reside as a boarder and who do not manifest emotional or behavioural problems.

The respondents were also asked to indicate their birth order within the family. The following table indicates the birth order that the girls represented.

TABLE 4
BIRTH ORDER OF RESPONDENTS

	<u>Number</u>	<u>Percent</u>
Youngest Child	17	31.5
Middle Child	20	37.0
Oldest Child	16	29.6
Only Child	1	1.9
Total	54*	100.0

*3 students did not indicate their birth order

Studies on birth order often indicate differences in children.⁵⁸ From Table 4 it can be seen that this research sample was fairly equally divided in all categories with the exception of the only child. This data seems reflective of today's resident student, for in a recent survey undertaken at Alma College, a girls' private school in St Thomas, Ontario, there findings were strikingly similar. They reported that the Alma girl was likely to be the youngest child

⁵⁸Walter Toman, Family Constellation: Its Effect On Personality and Social Behaviour (2nd ed.; New York: Springer Publishing Co., 1969.

(38 percent) and that the only child represented only 2.5 percent of their student population.⁵⁹

Size of Family

Family size varied. The mean number of children in the 49 families reporting siblings at home was 2.5. The table below indicates that over one-half of the students 37, or 64.9 percent came from families where 1 to 3 siblings still resided at home.

TABLE 5

SIBLINGS LIVING IN HOMES OF RESPONDENTS

<u>Number of Siblings</u>	<u>Number of Respondents</u>	<u>Percent</u>
0	9	15.8
1	11	19.3
2	14	24.6
3	12	21.0
4	7	12.3
5	4	7.0
Total	57	100.0

Slightly more than one-half of the girls, 30, also indicated that they had other brothers and sisters who were living away from home. This data along with the information provided in Table 5 would indicate a sample of medium sized families.

⁵⁹Joanne Turner, "The Private School: How Change Is Affecting Alma College," Orbit 25, 5:5 (December, 1974), p. 21.

Birthplace of Parents

Boarding schools can provide an opportunity to live with students of other cultures. The data obtained from the respondents indicated that 14, or 35.9 percent of the current students were themselves not born in Canada, while 48, or 63.1 percent of their parents, represented in the table below, supports the variety of cultural experiences that the resident students could possibly be exposed to.

TABLE 6
BIRTHPLACE OF PARENTS

	Mothers		Fathers	
	Number	Percent	Number	Percent
Canada	23	42.6	23	42.6
United States	4	7.4	5	9.2
Central America	2	3.7	1	1.9
West Indies	8	14.8	10	18.5
British Isles	3	5.6	1	1.9
Europe	9	16.7	10	18.5
Middle East	3	5.6	2	3.7
China	2	3.7	2	3.7
Total	54*	100.0	54*	100.0

* 3 students did not know the birthplace of their parents

From the above table it can be noted that one-half of the fathers and mothers were born outside of Canada or the United States.

Age of Parents

The age range for the fathers of the sample was from 36 years to 62 years, with a mean age of 47.7. The mothers' age range was 32 years to 52 years, with a mean age of 44.6. One might consider

the wide age range of the parents to be a corollary of some of the girls being the youngest children while others are the oldest of 5 children.

Occupations of Parents

Almost all of the girls' fathers, 50, or 90.9 percent were employed full-time. Only 3, or 5.5 percent, were unemployed, while 2 fathers, 3.6 percent, held part-time jobs. On the other hand, a larger proportion of the mothers 33, or 58.9 percent, were unemployed. Of the 23 mothers who were employed, 13, or 56.5 percent, were full-time employees, while 10, or 43.5 percent were part-time workers. Table 7 indicates the type of work of both parents

TABLE 7.

OCCUPATIONAL CATEGORY OF WORKING PARENTS

	<u>Mothers</u>	<u>Percent</u>	<u>Fathers</u>	<u>Percent</u>
Professional	6	26.1	10	19.2
Skilled	1	4.3	8	15.4
Clerical	12	52.2	7	13.5
Sales	4	17.4	18	34.6
Factory	0	0.0	4	7.7
Labourer	0	0.0	5	9.6
Total	23	100.0	52	100.0

The classification of "sales" received the greatest number of responses for the fathers. This category encompassed sales representatives as well as owners and operators of various businesses such as car dealers, shoe and furniture retailers. Almost one-third of the fathers either owned or were part owners in some business operation. Approximately one-third, 8, of the mothers who were employed on

either a part-time or full-time basis worked with their husbands in their businesses.

The Girls

Of the 57 respondents, there were 5 girls who had a sister who was also a resident student at the time of boarding; 2 of these girls were former students, 3 were current residents. Almost one-third of the girls, 15, indicated that another family member had attended Notre Dame Academy as a resident student at one time.

The majority of the girls, 46, were Caucasian. Of the remaining, 3 were Negro, 3 Oriental, 1 Indian and 3 of mixed race.

Over two-thirds, 46, of the resident students were Roman Catholic, while 9 or 15.8 percent indicated that they were Protestant.

Discussion of the Responses

In this section of the chapter, the girls' responses to the questionnaire will be reported. The questionnaire was divided into five parts: living situation, peer relationships, adult relationships, personal development and rules and regulations. The discussion of the data will follow the same divisions as in the questionnaire. When appropriate the following variables will be compared: current and former students, Canadian and foreign students, Protestant and Roman Catholic students and early and middle adolescent students. Wherever a comparison of these variables is statistically significant at .05 level or beyond, this will be noted.

Living Situation

The girls were asked how much they knew about Notre Dame

Academy before they came as a boarder. Of the 57 respondents, 34, or 59.6 percent reported that they knew little or nothing about the Academy prior to their coming. Approximately four-fifths of the students received their information about the Academy from family and friends. Other sources included the principal of the Academy, former teachers and religious Sisters. This data would seem to indicate that the decision to come to the Academy appears to be more of a family decision than the girl's decision.

In response to the question why the girls enrolled in the Academy, it was clearly evident that the parents were influential in this decision making. Although the question was directed towards the girls, almost 30 percent, 17, stated that their parents wanted them to board. An additional 3 mentioned that they were "forced" and 3 more indicated that they had enrolled because of home problems. Some of the other reasons for enrolment included a better education, an opportunity to upgrade marks, a chance to live away from home and a place to meet people of all cultures. Once again the data supports the speculation that for many of the girls the decision to enrol in the Academy is not simply a matter of personal choice but rather the result of influential circumstances.

For 45, or 78.9 percent of the respondents, coming to Notre Dame Academy was the first time that they had lived away from home. Perhaps the fact that many of these students dropped out of the residential program prior to their graduation might indicate that either the boarding experience was not good for them or that they were not prepared for a residential living situation.

When asked what they hoped the Academy would be like, the

following statement was illustrative of the majority of responses:

"an atmosphere of friendliness that would prevail--it would be an experience of fun, friendship along with an education". Many of the girls hoped that it would be "exciting", "a chance to be with and meet other girls", and a place where "people really care about you as an individual not as a group". A few responses entertained the hope that the boarding experience wouldn't be too strict and that it would be a "beautiful place with a playground around it and nice-looking bedrooms and classrooms".

In response to the question concerning the girls' expectations of the Academy, two-thirds, or 38, of them found that their experience was very or somewhat like what they had expected. Typical responses of these girls were: "I expected the people to be unfriendly and the nuns to be critical of my religion and rather stuck on themselves"; "It was like being in school 24 hours a day--too much of a schedule"; and "What can you do with 50 girls at a time?" Although these responses were what the girls thought it would be like, these expectations were consistently more negative than positive. A range of responses typical of those whose expectations differed a "little" or "not at all" were: "Scemed like a jail at first"; "It wasn't at all terrifying or something to be afraid of". Freedom, restrictions, routine, strictness and fear were all sentiments that seemed to dominate a number of responses.

Adjustments

Almost one-half, 25, of the respondents found the adjustment to living as a boarder in a residence hard. One illustrative state-

ment summarizes a large number of the responses: "I was a loner, shy, not out-going, found it hard to make friends, afraid, not very bright, had emotional problems, not used to being on my own—all of which were challenges". Other difficulties encountered included homesickness; language; customs; communication with friends, especially when put in a room of four; getting along with others; not enough outdoor extra-curricular activities and abiding by so many rules.

When these responses were compared according to Protestant and Roman Catholic students, a Chi Square of 8.33 was obtained. This was significant at the .01 level. This data revealed that the Roman Catholic girls found it more difficult to adjust than did the Protestant girls. No Protestant girl indicated it either to be "really hard" or "hard".

Four-fifths, or 46, of the girls found that being a part of the boarder's group was easy. Consistently, the girls mentioned the friendliness on the part of all the girls, along with the opportunities to interact with one another as those elements which helped make being a resident easy. The remaining one-fifth who found it difficult gave the following reasons for feeling this way: "Personalities varied extremely, I found it hard to get along with the girls", "Fear of at times not being accepted because it is inevitable that one's norms and ideas will differ", and "Many of the boarders my age had known each other at least a year so it was difficult breaking into the group".

Somewhat over three-quarters, 44, of the respondents liked sharing a room, while the remaining 13 did not like the experience. The most common response for liking it was "You weren't alone; you

always had someone close to talk to". This seemed to include a sharing of problems, ideas, clothes and secrets. The responses in connection with disliking it related more to the lack of privacy inherent in this situation rather than an inability to get along with one another. Typical responses were: "No privacy", "Like privacy and freedom to do what I desire in own room without roommates criticizing your beliefs and possessions", and "I felt closed in with a person on either side of me!".

Almost all of the girls shared a bedroom. The following table illustrates the type of arrangements that were possible within the residence.

TABLE 8

RESPONDENTS BEDROOM ARRANGEMENTS

	Current* Students N=38	Percent	Former* Students N=15	Percent
Same Age	22	57.8	14	93.3
Same Grade	26	68.4	11	73.3
Asked to Share	6	15.7	5	33.3
Lived Alone	2	5.2	0	0.0

* 1 current and 3 former students did not respond

From the above table it can be seen that more of the former students shared a bedroom with girls their own age, while more of the current students tended to share a room with girls who were in the same grade. Former students were permitted to choose their roommates twice as often as current students.

Examination of the data in relation to how free the girls felt to make their own rooms represent themselves revealed that 45,

or 78.9 percent did not feel they were able to make their rooms more personal. Some of the reasons were: "Can't move furniture, only so many posters, rule on the number of stuffed animals", "Posters can be ripped down", and "Worried about what impressions people would get when touring the place". The responses of the 12 who felt they "often" could make their rooms personal indicated that the limited number of posters and stuffed animals was acceptable to them but that they minded not being permitted to move the furniture. When this data was analyzed in relation to early and middle adolescence, 14 of the 15 early adolescents felt that they were unable to have their bedrooms represent themselves.

There were 43, or 75.4 percent of the students who felt that Notre Dame Academy was not a "home away from home". The remaining 14, or 24.6 percent felt Notre Dame Academy was a home in the sense that it was "a place to live", and provided you with the basic needs". Perhaps it was best summed up in the statement: "It is a place where my belongings are and where I sleep and have some good friends". For the majority however, nothing beat home and the girls expressed their feelings in the following way: "Don't have the trust and love your mother gives", "Not home because of the rules imposed on us so much", "Not as relaxing as home is", and "When you're in any kind of trouble there is no one to turn to—at home, it's mom!".

Feelings about Rooms

The girls were asked to rank the five most commonly used rooms in terms of their appeal. Clearly, 35 or 61.4 percent of the students "always" or "often" found the dining room most appealing.

Both the bedrooms and the T.V. room were "always" or "often" appeal-

ing for 22, or 38.6 percent of the respondents. The students were divided almost equally in half in relation to the lounge but the snack room was rated appealing by only 18, or 31.6 percent of the residents. The appeal of the dining room was possibly related to the adolescent's need for nourishment or oral gratification. Despite this need, the same attraction was not found in the snack room, where the only apparent difference was the lack of atmosphere. Although the bedrooms, T.V. room, and lounge were somewhat attractive to the girls, it can be speculated that the atmosphere created in these rooms is very limited. Clearly the data previously discussed in relation to decorating their bedrooms supports this speculation.

Opportunities for Privacy, small and large Groupings

The students were asked to examine the opportunities available at the Academy for privacy, small groupings and large groupings. Over one-half, or 31, of the residents felt that there were "little" or no opportunities for privacy; almost all, 52, of the girls indicated that there were "lots" or "some" opportunities for small groupings and approximately three-quarters, or 45, reported that there were "lots" or "some" opportunities for large groupings. It must be noted that small groupings according to the girls referred to informal get-togethers, usually in the bedrooms.

When asked whether the girls preferred a different amount of time for privacy 35, or 61.4 percent indicated that they would like to have either "lots more" or "more" time. Almost one-half, or 26, wanted more opportunities for small groups, while 41, or 71.9 percent indicated that they preferred less time for large groupings. There

was a statistically significant difference at the .05 level between current and former students in their desire for a different amount of time for small groupings. Former students desired more time while current students preferred less time.

Peer Relationships

Over 80 percent, or 54, of the residents developed either "lots" or "some" friendships while at Notre Dame Academy. For 85.7 percent, or 48, of the girls these friendships were described as close. Sixty percent, or 34, indicated that their closest friends were from within the Academy, while 16, or 28.0 percent, stated that they were outside of the Academy. A small number of girls, 7, indicated that their closest friends were from both sectors. Of the 41 students whose closest friends were from within the Academy, 37, or 90.2 percent, reported that they were boarders rather than day students.

All of the respondents, with the exception of one, felt that they had friends in the residence who had been helpful to them. Being helpful was expressed as: "Cheer you up", "Understand your thinking", "Share with you", "Lend you clothes", "Help with homework and personal problems" and "Help you adjust to being away from home".

Once again, all but one of the respondents felt that they in turn were able to be helpful to some of their friends in residence. The responses were similar to those listed above but perhaps the following statement summarizes what most of the girls stated: "Everyone needs someone to talk to and to share ideas, problems, joys, discomforts. Living with someone who is a friend helps".

What the Girls Did

The girls were asked to share the kinds of things that they did in the residence. Common remarks were: "Talk about home, boyfriends, and school", "homework", "play records and cards", "listen to the radio", "watch T.V.", "fool around, like have private parties after the lights go out", "walk", "go to Waterdown when we can", and "play tennis". The frequency with which these statements occurred gave indication that the choice of activities was rather limited and without the sense of large group gatherings. Possibly this informal type of activity shared in the residence was one kind that the girls felt was both permitted and possible.

When asked how satisfying these activities were, 54, or 94.7 percent, reported that the kinds of things that they did with the other girls were either "very" or "somewhat" satisfying.

As indicated by 38 respondents, the topic most likely to be discussed when the resident girls got together was boys. Conversations were typical of the adolescent: the girls' families; boarding problems; weekend activities, both real and imagined; relationships; fashions; school, teachers and homework; as well as the future. Several girls simply stated: "Anything and everything under the sun and I mean anything!".

The girls were asked to rank the places in residence where they most often experienced satisfying interactions with one another. The respondents selected their own bedrooms as first choice, followed by the T.V. room and then others' bedrooms. The dining room and classroom ranked fourth and fifth, with the snack room being the place

where the girls were least likely to experience satisfying interactions with one another. Although the data reported in a previous question indicated that most of the girls did not feel that their own bedrooms represented themselves, these rooms were none-the-less the place for meaningful peer interaction. On the other hand, the dining room chosen as the room most appealing was not rated high in terms of satisfying peer interaction.

Staff Encouragement of Friendships

Just over one-half, or 31, of the girls were positive in their statements concerning the staff's encouragement of friendships among the girls. These students felt that the staff didn't seem to mind friendships and did encourage the girls to get to know each other by sometimes providing parties or special days. However, 26, or 45.6 percent felt negative about the staff's perception of friendships. Common remarks were: "They hardly talk about friendships, they talk more about school work", "They picked who they thought should be your friend, not who you wanted".

Contact with Boys

Most of the girls, 49 or 85.9 percent seemed to be in agreement that there were "few" or "no" opportunities for contact with boys. Almost 79.0 percent, or 44, were not satisfied with the limited opportunities available to them stating that: "It's such a shame that the girls are not taught to behave among young men, when the world is full of them", "I don't have any idea why relationships with boys are avoided", and "There is no opportunity to go out and meet boys; they

are the 'no,nos' as far as the Academy is concerned". Of the 21.4 percent, or 12, who were satisfied their reasoning ranged from comments like: "Since this is an establishment for girls, and since this was made clear in the school brochure and I chose to come here, I see no reason why I should be dissatisfied", to "Don't like boys 11-16 years old and that's all that's available in Waterdown!".

Feeling accepted as a Person

When asked whether they felt accepted as a person by the girls in residence, 96.2 percent, or 52, responded positively. Common responses were: "We're all in the same situation, away from home, missing our parents, so we understand each other", and "I accepted myself, therefore, it was easier to be accepted as myself". Although all of the foreign students indicated that basically they felt accepted as a person, they did express the concern that if "you were not English, the other girls did not encourage you to join the group or try to understand you". Time seemed to be a related factor in the formation of these perceptions. The 2 students who did not feel accepted stated their reasons in the following way: "They say that they accept you but how do I know that. Some hate my race because they are prejudiced against Indians. Others think I'm stupid", and "Well, they treat me like dirt even when I try to get along".

Relationships with Adults

One-half of the girls were able to develop either "lots" or "some" meaningful relationships with adults, while the remaining were only able to develop "few" or "no" relationships. More of a difference existed in the comparison between the early and middle

adolescent's experience with adult relationships. Only 33.3 percent, or 8, of the middle adolescents had developed "lots" or "some" relationships in comparison to the 53.3 percent, or 8, of the early adolescents who had done so. When the current students were compared to the former students, the data revealed that all former students reported meaningful relationships with adults while only 23, or 60.6 percent, of the current students reported such relationships. This data produced a Chi Square of 8.74 which was significant at the .01 level. Seventy-two percent, or 39, of the respondents described their relationships with adults as meaningful.

The students' relationships with adults were then sub-divided into Lay Staff and Religious Staff members. In response to "How close do you feel to the Lay Staff?", 33 or 57.8 percent indicated that they felt either "very" or "somewhat" close. The exact same percentages were noted in relation to how close the girls felt to the Sisters. However, the foreign students did not entertain the same feelings toward both adult groups; 42.8 percent felt close to the Lay Staff while 64.2 percent felt close to the Sisters. Possibly the elements of dependency, close proximity and familiarity over an extended period of time were influential in the development of the relationships with the Sisters. Another difference was noted when the girls were grouped according to religious persuasion. Almost 78.0 percent, or 7, of the Protestant girls felt close to both the Lay Staff and the Sisters, while only 52.1 percent, or 24, and 56.5 percent, or 26, had similar feelings for the Lay Staff and the Sisters respectively. It might be speculated that more exposure to the Sisters prior to this encounter was influential in the Roman Catholic girls' feelings about the Sisters.

Finally, over two-thirds, or 38, of the respondents indicated that there were some opportunities available for the development of meaningful relationships with either the Lay or Religious Staff.

Once again, the students were asked to rank the available rooms according to meaningful interactions with adults. The classroom was selected as first choice, followed by the T.V. room, others' rooms, snack room and their own room. The dining room was listed as the least likely place for meaningful interaction with adults. Many of the students clearly stated that there were not many opportunities for interaction outside of the classroom and only indicated this as the one available room. Many of the students checked "other" listing the halls, the gym, and outside as the most likely possibilities.

Although over one-half, or 30, of the girls reported that there were opportunities to sit and talk with some adult as they might at home, three-fourths indicated that these interactions were not satisfying.

The girls perception of adult understanding of adolescent needs was divided between the Lay Staff and the Sisters. Tables 9 and 10 indicate how the different groupings viewed adult understanding of adolescent needs. Although there was a consistent pattern of perception difference between Lay and Sister understanding of adolescent needs, the only Chi Square that reached a level of significance beyond .05 was the comparison of the Protestant and Roman Catholic girls' views of the Sisters' understanding.

When asked about the opportunities to develop relationships within the Academy with other adults who were not members of the staff, 41 or 71.9 percent of the girls indicated few or no opportunities for such encounters.

TABLE 9
GIRLS' PERCEPTION OF
LAY STAFF'S UNDERSTANDING OF ADOLESCENT NEEDS

<u>Students</u>	<u>Lots or Some Lay Understanding</u>		<u>Few or None Lay Understanding</u>	
	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>
Current	27	71.1	11	28.9
Former	14	77.8	4	22.2
Foreign	10	76.9	3	23.1
Canadian	17	68.0	8	32.0
Protestant	7	87.5	1	12.5
Roman Catholic	32	69.6	14	30.4
Early Adolescent	9	60.0	6	40.0
Middle Adolescent	18	78.3	5	21.7

TABLE 10
GIRLS' PERCEPTION OF
SISTERS' UNDERSTANDING OF ADOLESCENT NEEDS

<u>Students</u>	<u>Lots or Some Sister Understanding</u>		<u>Few or None Sister Understanding</u>	
	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>
Current	13	34.2	25	65.8
Former	10	58.8	7	41.2
Foreign	5	38.5	8	61.5
Canadian	8	32.0	17	68.0
Protestant	6*	75.0	2*	25.0
Roman Catholic	17*	37.8	28*	62.2
Early Adolescent	6	40.0	9	60.0
Middle Adolescent	7	30.4	16	69.6

* Chi Square = 3.84, p = .05

Over one-half, or 29, thought they would like their relationships with adults to be different. Of great concern among the girls was the element of trust. Many expressed the fear that what they had shared in confidence would be told elsewhere. They wanted to be able to trust adults more as well as have them "trust you so you can be completely honest". A large number of girls expressed the desire for more openness, a chance to be close and a feeling of being at ease in their relationships with adults. The expectations of the girls were aptly summarized in the following statement: "I am looking for someone who appreciates me. I would like very much to relate to an adult who is willing to listen to me and has the patience. I sometimes get the feeling they just want to teach us and have it at that. It is rather discouraging". The remaining 25 students, or 46.3 percent, did not want their relationships with adults to be different. They gave the following reasons for feeling this way: "Wouldn't want them to know my whole life story, that's between my parents and myself", "You are free to contact them when you need them", and "I liked talking to whom I did on a personal basis. Others I liked just as teachers and it remained that way".

Of the current students, 64.1 percent wanted their relationship with adults to be different, while less than one-third, or 4, former students wished this. This data revealed a Chi Square of 6.11 significant at the .02 level of confidence.

All of the girls seemed to be quite clear about what qualities they would like to see in adults. These qualities were understanding, trustworthiness, acceptance, respect, honesty, sincerity, warmth, flexibility and genuineness. They hoped that the adults would be adults

themselves, meaning that they "possess some sign of maturity, be able to admit that they are wrong, act natural, and be able to give advice (not always holy)".

In describing their contact with the staff after the students had left the Academy, 47.1 percent, or 8, of the former students indicated that they maintained "some" contact, while 52.9 percent, or 9, stated that they had either "little" contact or "none at all". For one-half, or 9, of the former students, the nature of the contact was on a personal-friendly basis. One-sixth, or 3, of the contacts were for a professional reference and one student reported contact with the staff in relation to personal problems.

Feminine Models

When the girls were asked if there were woman within the Academy who provided for them an example of womanhood, over one-half, or 30, of the respondents reported that there were few or no examples of womanhood.

TABLE 11
ADOLESCENT PERCEPTION OF FEMININE MODELS

	Many - Some		Few - None		Chi Square
	Number	Percent	Number	Percent	
Early	12	80.0	3	20.0	3.64
Middle	10	41.7	14	58.3	
Current	22	56.4	17	43.6	4.05*
Former	5	27.8	13	72.2	

* Significant at .05

The sub-division of the girls into early and middle adolescence presented additional data. Eighty percent, or 12, of the early adolescents felt that there were "many" or "some" examples of womanhood, while only 41.7 percent, or 10, of the middle adolescents could support this feeling. The foreign students were divided equally in their perception of examples of womanhood, whereas 60.0 percent, or 15, of the Canadian students indicated that there were "many" or "some" feminine models.

Four-fifths, or 44, of the girls reported that there were few opportunities for them to talk with adult women about some of the questions they had about being a woman. This data was consistently validated in the comparison of the variables. The following table illustrates these findings.

TABLE 12
 ADOLESCENT PERCEPTION OF
 OPPORTUNITIES TO TALK WITH ADULT WOMEN

	Always/Often		Sometimes/Rarely/Never	
	Number	Percent	Number	Percent
Current	10	25.6	29	74.4
Former	1	6.3	15	93.7
Canadian	5	35.7	9	64.3
Foreign	5	20.0	20	80.0
Middle	5	20.8	19	79.2
Early	5	33.7	10	66.7

From the above table, it can be noted that almost all of the former students found few opportunities to talk with adult women concerning feminine matters. Although this percentage has been lowered

in relation to the current students, such data appears paradoxical in the light of the purpose of a girls' boarding school.

Despite the physical presence of numbers of adult women, somehow these staff members do not seem to project to the girls either examples of womanhood or women with whom they can discuss female issues.

Personal Interests and Hobbies

Almost 65.0 percent, or 37, of the girls indicated that they were free to pursue particular interests and hobbies. This perception was more equally divided in relation to the early adolescents and the Canadian students; 53.3 percent, or 8, of the early adolescents and 52.0 percent, or 13, of the Canadian students felt free to pursue their own interests and hobbies. Many of the girls reported that if their personal interests entertained something that was not possible within the Academy structures, it then became difficult to pursue such an interest. This perception appears to be supported by the 32 girls, or 58.2 percent, who felt only little encouragement to pursue their own particular interests and hobbies. Once again this feeling was most clearly evident in relation to both the early adolescents and the Canadian students, where almost 75.0 and 80.0 percent, respectively, indicated that they rarely received encouragement in this area. However, when a comparison was made between current and former students, there was a statistically significant difference as seen in Table 13. This table indicates that current students were less encouraged to pursue these interests and hobbies than were former students.

The opportunity to sit and think about life, family, friends, and "things too personal to discuss with anyone" was the activity most

often undertaken when the girls were alone. Over one-half of the girls reported that they also liked to listen to music, radio or records as well as read when alone. Approximately one-quarter of the girls indicated that being alone permitted them the opportunity not only to cry, largely in connection with homesickness, but also to "experience a sense of loneliness". Other activities engaged in when alone included the following: writing letters or in a diary, studying, walking in nature, watching T.V., singing, praying and knitting. Only 8 girls gave indication of some creative activity, such as, writing poems, drawing, or playing the guitar.

TABLE 13
STUDENT PERCEPTION OF ENCOURAGEMENT
TO PURSUE INTERESTS AND HOBBIES

	Always/Often		Sometimes/ Rarely/Never		Chi Square
	Number	Percent	Number	Percent	
Current	12	31.6	26	68.4	5.29*
Former	11	64.7	6	35.3	

* Significant at .05 level.

The students were asked to consider the times that they really wanted to do something with someone but they were not permitted to do so. Over 60.0 percent, or 35, indicated that this "sometimes" happens, stating that: "Sometimes a whole bunch of us want to get away from the school for an evening, maybe for dinner or something but usually we have to make up a lie or say it's someone's birthday".

"There are some things that I would enjoy doing with my friends but are restricted because the Sisters think that it is wrong"; and "Especially when we felt like 'raising hell' and were told 'young ladies of the Academy do not do such things'". For the majority of the students they simply would have liked to "continue a conversation, watch a movie or do assignments together at night".

Personal Problems

Assuming that all teenagers have some problems, the respondents were asked if there were opportunities to discuss these problems with adults, at the Academy. Almost 90.0 percent of the respondents felt that such opportunities were only "sometimes", "rarely", or "never" available. When perceptions of foreign and Canadian students were compared a Chi Square of 4.84 was obtained, statistically significant at the .05 level. Canadian students, 96.0 percent, felt there were opportunities to discuss teen problems. This compared to 71.4 percent for foreign students. The entire former student population, with the exception of one, very strongly supported the feeling of few opportunities. For the students who did use what opportunities were available, 80.9 percent, or 38, girls indicated that these adults had been helpful to them. It is interesting to note that 17.5 percent, or 10, students chose not to respond to this question, the only time such an absence of response occurred in the questionnaire. One could speculate that the girls either feared admitting that they had problems at all or were unwilling to declare themselves regarding how available the adults were to help.

The students who felt their encounter with the adults had been helpful gave the following explanation: "Although the problems

could not all be solved, the adults gave encouragement and hope for me to go through it", "Gave me patience, understanding and guidance", and "You get an older person's point of view and they usually know what they are talking about. They offered suggestions, helped me see things in perspective and all sides of the situation". Some negative remarks were: "They're just too busy; they set time limits which gives one the impression they don't want to listen", "impatient with teenage problems, simply don't understand you", and "They weren't at all qualified in that area, any of them".

TABLE 14

ADOLESCENTS WHO KEPT PROBLEMS TO THEMSELVES

	Always/Often		Sometimes/Rarely/Never	
	Number	Percent	Number	Percent
Current	23	60.0	16	40.0
Former	9	52.9	8	47.1
Canadian	15	60.0	10	40.0
Foreign	8	57.1	6	42.9
Middle	14	58.3	10	41.7
Early	9	60.0	6	40.0

Only 40.0 percent, or 23, of the respondents indicated that there "always" or "often" were times when some adult was available to talk to, while 59.6 percent, or 34, reported that these opportunities were only "sometimes", "rarely", or "never" available. The students were then asked if they would keep their problems to themselves, if they felt that no adult at the residence could be helpful to them. Fifty-seven percent, or 32, of the girls reported that they "always" or "often" did. For 42.9 percent, or 24, of the students this was not

the case. Table 14 compares the variables in relation to the girls who kept their problems to themselves because they felt no adult could be helpful. Clearly from this table, more of the girls in each category felt that there were many times when they had to keep their problems to themselves because they felt that there was no adult at the residence who could be helpful to them.

Some of the problems that the girls were unable to discuss with the staff members were: relationships, heterosexual as well as homosexual; puberty adjustments; family difficulties; homesickness; decisions regarding whether or not to board and religious issues. Many of the girls indicated that they had difficulty relating to the Sisters. The following statement was indicative of several of the girls' remarks: "I feel strongly that the Sisters are not aware of the outside world and due to this, I feel I cannot talk with them for fear they will not help me because they don't know what is happening in the world". Perhaps this data reflects the girls identity problems in relation to female role models. If the girls feel this way about the Sisters, they would be unlikely to perceive them as female role models.

Almost 75.0 percent, or 41, of the students felt that if a problem arose unexpectedly they would not feel free to ask for help at that time. Assuming that the problem was very important to them and arose unexpectedly, 52.6 percent, or 30, of the girls felt free to seek immediate help from adults. When asked whether or not they would receive a warm response to their request for help, although 20 or 36.4 percent of the girls responded "always" or "often", 35 or 63.6 percent indicated that a warm response would be forthcoming only "sometimes", "rarely", or "never". Those who expected a warm response made comments

like: "if they are as interested in us as they say they are, then I expect help and advice when needed", "I would probably receive a warm response if the problem was one that the member of staff is capable of dealing with", and "They really try to take an interest in us and try to seem willing to help". The students who did not expect a warm response explained that "Staff members are not always friendly and they always appear busy when you approach them in seeking help"; "Nobody wanted to care", "I guess it depends on the time. However, if you are really upset about something they don't consider important, you're stuck!". Clearly the girls expressed over and over their perception of a very busy staff, thus unapproachable as well as the fear identified in the following statement: "It didn't matter who you talked to, because all the Sisters would find out!".

Staff Contact

"When you left the Academy, were there problems with which you would have still liked some help?" To this question, one-third, or 6, of the former students replied "lots" or "some", while the remainder indicated "few" or "none". In response to the question what did you do with them, 6 girls talked to either their parents or friends, 2 entered a new school environment, 1 reported that she consulted a psychiatrist, and another "worked them out myself with some support".

To the question, "Are there problems you still have with which you would like some help?", 15 or 45.5 percent reported "lots" or "some", while 18 or 54.5 percent indicated "few" or "none". The girls reported that they would talk these problems over with their parents or friends, work them out themselves or wait and hope they

take care of themselves.

Personal Contributions

Assuming that everyone has the potential to make a unique contribution to something of which they are a part, the students were asked whether they were making a contribution to the Academy that was satisfying to them. Two-thirds, or 36, of the girls felt satisfied with their contribution. A similar positive percentage was noted in all but one of the variables. The former students were more evenly divided with 56.3 percent, or 9, acknowledging a satisfactory contribution and 43.7 percent, or 7, stating their contribution had been unsatisfactory. This data could possibly reflect a revision or updating of the kinds of opportunities made available to the students.

For many of the girls, their contribution took the form of participation in sports, clubs and committees, singing in the choir, and in drama. Typical responses were: "I was in many clubs and committees. I participated in all drama productions", or "helped out with odd jobs, monitor, yearbook, gym and classroom chores". Several of the girls comments reflected their own uniqueness in what they had to offer to the Academy. Some of these remarks were: "I am making life easier for the staff and students because I am not very rebellious and I sometimes get along good with many of them", "I was a good mixer; helped people, staff and girls and enjoyed education", "I usually openly air my views when worthwhile and at times that gets things (privileges) for us all", and "I'm trying to work, be a lady of Notre Dame and be honest".

Although the majority of girls acknowledged a specific contribution that they were making to the Academy, over one-half of the

respondents, 52.3 percent, felt that they were not encouraged to make their unique contribution. A striking reversal of perception occurred between the variables, current and former students. Almost two-thirds of the current students, or 61.3 percent, felt a lack of encouragement as compared to less than one-third or 30.8 percent of former students who felt this way.

Spiritual Pursuits

"The Academy hopes to provide an atmosphere wherein Christian attitudes and values can be developed." To this statement, 63.0 percent or 34, of the respondents indicated that this was "always" or "often" so. In relation to all the variables, the larger proportion of responses indicated that a Christian atmosphere did exist within the Academy. The highest percentage was recorded by the Protestant students: 75.0 percent, or 6, felt that such an atmosphere "always" or "often" pervaded the Academy, while only 63.6 percent, or 28, of the Roman Catholics were of this opinion.

In response to the question whether or not there were opportunities for the students to pursue their spiritual needs, 58.5 percent, or 31, felt positive, while 41.5 percent, or 22, indicated that such opportunities were not present. All of the variables were divided approximately into a 60.0 to 40.0 percent ratio, with the exception of the foreign students. They more equally distributed their responses; 53.8 percent felt there were opportunities, while 46.2 percent indicated otherwise.

For many of the girls, opportunities to pursue spiritual needs meant that Sunday Mass was provided, daily Mass was available

and the chapel was always open for use. The following statement summarizes many of the responses: "well we are always allowed to go to church and pray cause it's right in the school". In addition, some of the girls mentioned the availability of Bibles, retreats, and the Sisters who were "willing to explain anything for us regarding religion". Several responses indicated that a number of the students did not have an understanding or appreciation of spiritual needs. Typical remarks were: "I don't pursue my religion to any great extent", "Never tried to pursue these needs", and "I rarely have spiritual needs".

When the girls were asked whether or not they felt supported in their pursuit of these spiritual needs, one-half or 26, of the students indicated that they felt encouraged. Table 15 illustrates the perceptions recorded by the selected variables.

TABLE 15
ADOLESCENT PERCEPTION OF SUPPORT OF SPIRITUAL NEEDS

	Always/Often		Sometimes/Rarely/Never	
	Number	Percent	Number	Percent
Current	17	45.9	20	54.1
Former	9	60.0	6	40.0
Canadian	8	33.3	16	66.7*
Foreign	9	69.2	4	30.8*
Protestant	6	75.0	2	25.0
Roman Catholic	20	47.6	22	52.4

* Chi Square of 4.28, significant at the .05 level

From the above table it can be noted that 66.7 percent of the Canadian students did not expect to be supported in their spiritual needs while 69.2 percent of the foreign students did not expect this.

This data revealed a Chi Square of 4.28 significant at the .05 level. Possibly the Canadian girls had different expectations of a setting operated by a religious order.

Rules and Regulations

One-half or 29, of the girls reported that they were satisfied with the rules and regulations of residential living at Notre Dame Academy. When early adolescents were compared to middle adolescents the data revealed that 9 or 60.0 percent reported that they were not satisfied with the rules while 17 or 70.8 percent of the middle adolescents felt satisfied. This data produced a Chi Square of 6.56 which was significant at .02. This would seem to indicate the need for different input with the younger girls.

Typical responses of the girls dissatisfied were "more freedom", "older students should be treated as such", "rules give me the feeling that they are too strict and the adults don't have enough faith or trust in us", and "we always have to be accompanied by a nun if we go anywhere".

Almost 85.0 percent or 48, of the respondents indicated that they had no say in the rules that are made. When asked why they were unable to be a part of the rule-making, they gave the following as reasons: "The rules were told to us", "Not enough faith and trust in us", "No one has asked us or thought to make us part of their plans, seem to worry about appearance of the school to visitors or others". There is no effective representative student body. If there was, how they could change things, I don't know. The nuns are not apt to change", and "Because we are not yet mature enough and because there is the whole house concerned".

When asked whether the girls in residence should be free to go off grounds if and when they choose 47, or 82.5 percent, felt that this should be permitted only "sometimes", "rarely" or "never". When early adolescents were compared to middle adolescents the data revealed that 26.7 percent, or 4, reported that they would "always" or "often" like to be free to go off grounds if and when they choose while only 4.2 percent, or 1, of the middle adolescents felt this way. This data produced a chi square of 4.18 which was significant at .05. Again this difference would suggest either a more realistic view by the older girls or a resignation to the reality of what is possible in this setting.

The girls who felt that there should not be such freedom gave the following reasons: "Girls are sent here to get good marks not trouble", "Too many would take advantage and not know how to use it", and "It would make study harder to know others were out, would not be a school setting, too chaos with younger girls". Typical responses of the girls who felt they should be free were: "Sometimes at around 7 or 8 you would like to go for a walk with a friend to relieve the closed-in feeling", "Growing up is a responsibility and part of that responsibility is going out and knowing what is right and wrong if that is knowledge there should be no problems", and "Depending on the grade and age of the person I feel it should be that in the senior year and element of responsibility should be placed upon the individual so that when the student enters University they do not go wild as the saying goes".

"How do you feel about the 'lights out' time for going to bed?" To this question 51.8 percent, or 29, of the girls reported that it was "just right". Since no respondent indicated that the time was either "late" or "too late", the remaining 48.2, or 27, felt that the time set

was too early. When the current students were compared to the former students the data revealed that 24, or 63.2 percent, felt that the time for going to bed was "just right", while 13, or 72.2 percent, of the former students indicated that it was "too early". This data produced a chi square of 6.12 which was significant at .02. It must be noted however that the girls clearly indicated that on the weekends they preferred that the 'lights out' time be extended. When asked to suggest what time would be more desirable the girls indicated that on weekdays they preferred 10:30-11:00 p.m. while on weekends they requested that the time be left to the individual student.

Regarding the use of the telephone, 96.5 percent, or 55, of the students reported that they were able to use the phone only "sometimes", "rarely" or "never". Ninety-one percent, or 52, of the girls indicated that there was a time limit to their conversations. Some suggestions regarding the use of the telephone were as follows: "Should be more than 1 telephone for 50 students", "for long distance calls be able to talk longer or receive it at anytime" and "local night calls should be extended to 5 minutes".

For 84.2 percent, or 48, of the respondents, wearing a school uniform was no problem. They either liked it lots or liked it. When the foreign students were compared to the Canadian students, all preferred to wear the school uniform while only 6, or 24.0 percent, of the Canadian students did not like wearing a uniform. This data revealed a Chi Square of 3.97 which was significant at .05. Foreign students may come with a uniform model of school, while Canadian girls see other dress as possible. Some of the positives for wearing a school uniform were as follows: "It made the clothing decision easier. Fashion shows by richer girls were

avoided and less money was spent on the uniform than on a full-time wardrobe of school clothes", "It shows who we are. We are unique, we are different, we are the 'young ladies' of Notre Dame Academy.", and "I like it because if we didn't have a school uniform, I know the girls would judge others by their clothes whereas a uniform makes everyone equal and we cannot judge". The following statement summarizes the responses of the 9 students who preferred not to wear a uniform: "I get bored wearing the same thing all the time; I feel it stifles my individuality."

When asked whether or not the girls would like the dress regulations to be different, the respondents were divided equally. Those who favoured change suggested the following: "After school we should be able to wear what we feel like; for example, jeans, shorts, etc.", "I would like to see 'civies day' more often, like 2 or 3 times a month", and "If you're leaving the school grounds you should be free to wear what you please".

The girls were asked to indicate how many weekends during the year they stayed at the Academy. Over one-third, or 20, of the students stayed no weekends, another one-third, or 20, stayed only 1 to 4 weekends. The remaining one-third, or 19, spent 10 or more weekends at the Academy. Eight of these reported spending all their weekends at the Academy.

Despite the fact that only one-third of the girls indicated that they spend many weekends at the Academy, over three-fourths of the respondents stated that there were few or no planned or structured activities at the Academy if they stayed for a weekend. Typical responses which reflected the girls' feelings about this were: "Terrible!", "Very boring!", "Very dull, you tend to get so lonesome", "Lousy!", "There

should be activities, being able to stay out late, go to movies, play games," and "I feel that we should be taken out especially if we are away from home and don't know much about the country".

In response to the question whether or not there were opportunities for the girls to arrange events and activities, 63.8 percent, or 30, of the students reported that these opportunities were only "sometimes", "rarely" or "never" possible. The following remarks explain this feeling that the girls had: "We do have chances to arrange our own activities but again we are so closely supervised which makes it difficult to be yourself and have fun," "We are allowed to go into Hamilton Saturday afternoon but other than that we are pretty well confined", "Because they always say that someone has to go with you, we feel like we are not trusted" and "The Sister tends to be too concerned about supervising you so activities are restricted to a minimum."

"If you stay at the Academy for the weekend, are you permitted to date?" To this question, 96.2 percent of the girls responded "no". When asked how they felt about this restriction, their opinions were divided. Those who felt positively about not dating gave the following reasons: "I didn't care. If I wanted to date I left the Academy for the weekend. I didn't care to date the boys in close proximity to the Academy", "Felt it was right because of so many people involved, for example, 20 students out on dates, different times they would come in. Dates are something to be allowed at home", and "If I stay, I stay because I have chosen to do so, so this issue does not bother me." Typical responses of the girls who felt negatively about this restriction were: "I think this is terrible. I feel it's important to have a relationship with a boy during the teenage years", "I can understand

how the Academy feels about this, but if you have your parent's permission, I don't find anything wrong with it", and "Dating is a fact of life that must be faced and is a part of growing up".

Suggestions to Future Residents

The girls were asked if they knew someone who was considering coming to Notre Dame Academy, what kinds of positive things would they be sure to tell them. All but 3 of the girls responded to this question. The following statement was illustrative of all of the responses: "It was enlightening to share with other persons your personality and your concepts of life. It was a unique learning experience in getting along with people and the education is above average standard". Eight students did not indicate any negatives to be aware of in coming to the Academy. Undoubtedly, the following remark captures that negative most often recorded: "If the girl is used to freedom, I'd tell her to give it a second thought. The rules are very restrictive and it's very disciplined. You are constantly put to the test and it can be lonely and depressing".

Relevant Issues Related to Adolescent Needs

Many of the previously outlined adolescent needs are reflected in the various issues reported in the data and therefore, the researchers have decided to highlight those issues which arise out of these adolescent needs, rather than focus on the adolescent needs per se.

Clearly the girls felt that the adults at the Academy did not have an adequate understanding of their adolescent needs or behaviour. They indicated in their responses to several questions their desire to have the staff try and understand what it meant to an adolescent. This feeling was conveyed by such remarks as: "I just feel that they don't

fully understand what it is I'm saying and if they do, they don't show it", or "I feel they are too adult to come down to the level of a teenager who is trying to cope with life!".

This distance between staff and students was further delineated by a lack of trust perceived by the girls. Although many of the girls indicated that they wanted meaningful adult relationships, the possibilities for such experiences were coloured by the feeling that "they'll go tell someone else; they're not trustworthy!". Thus a number of the girls chose not to share their problems or concerns with any of the adults at the Academy. The following statement summarizes the concern identified by the girls. "I would like to see adults listen to you, though to a large extent what I like most is straightforwardness and to see their point of view as I do not try to change. I would like to preserve my individuality. Change is something one must come to by herself and it will not come through an imposition or forcing of values of the adult world upon the younger generation".

This lack of trust was again felt by the girls in relation to the rules and regulations that were a part of the Academy's structure. There was little evidence of decision-making! For example, there was no resident student representative and very little input into the rules that were made. As one girl put it, "They don't have enough faith and trust in us so all the rules are already made before we even come. We are not even asked our opinion on these rules".

For many of the girls, the Academy did not provide enough opportunities for responsible behaviour. Comments such as; "We have no responsibility to work where and when we want to", "Older students do not have responsibilities", and "Being 18 years old, I found that

we were treated far too young, in fact, babied", gave a clear indication that the girls were not only eager for such opportunities but in fact, resented the lack of such experiences.

The feeling of being restricted, confined and limited in the choice of exciting experiences was clearly identifiable in the girls' responses. Many reported that the minimal opportunities for contact with boys were not satisfying, the use of the telephone too limited, and the possible activities permitted on the weekends "very boring". Perhaps this feeling was best summarized in the following statement: "When I'm with someone else, I become daring and I like to do things I'm not ordinarily permitted to do. I like to see if I can get away with them. But to do these things, I need freedom and we do not have it here".

Although there was evidence that the residents had been granted more freedom, particularly in relation to their personal contributions to the Academy and the pursuit of particular interests and hobbies, the students consistently reported that they felt a lack of encouragement on the part of the adults. This was interestingly noted in the percentage of decrease for those feeling positive to the questions which asked, "Are you free to pursue —" or "Are there opportunities for —" as compared to that asking, "Are you encouraged —".

Participation in groups and a sense of belonging were very positive for the residents of Notre Dame Academy. Statements such as the following reflected the atmosphere of friendliness and acceptance that the girls found within the Academy. "Friendship here is very close", "Everyone is friendly", "I was quite prepared to accept people as they were and so it was quite easy for me to part of the group". "My many

friends here have added to my knowledge of the world, stimulated my thinking and even helped me with homework".

The struggle for acceptance was recognized by the girls as part of the boarding experience. Many of them expressed this initial concern in the following way: "I didn't know if I'd be accepted by others", and "It was hard at first". The girls' acceptance of one another as unique individuals was in time, a reality for all but 2 of the girls.

The girls indicated that they for the most part were satisfied with the peer interaction that they were permitted to enjoy. There appeared to be a great deal of sharing among the roommates, discussions typical of the adolescent, along with opportunities for practical jokes and serious confrontations. The responses of the girls did indicate however, that the kinds of things they were able to do were of a limited nature and without much encouragement or leeway from the adults. The following comments reflected this feeling: "Whatever I want to do is very limited", "Anything you wanted to do was against the rules, or not right", or "We were very restricted in extracurricular activities".

One other area of restriction was the choice of roommates. One got the impression that this was permitted very rarely and when permitted required defense.

The search for "who am I?" appeared to be difficult for a number of the girls. Many of them felt not only the absence of female models but also the lack of opportunities to discuss issues of womanhood. They openly expressed their concern in the following manner: "I would like someone who would help me to grow and be a woman". For some, being a resident invited a struggle for identity. Such struggles were identified as: "Having several (thousands) of others the same age—not

much personal attention", "Having to do what the group does, eat and sleep at specific times, you sometimes lose your freedom and some degree of individuality", or "Abiding by a timetable and bringing myself as a 15 year old to some sort of stand where I would be myself. This institution can make or break you and it was here that I found a great deal of myself and began to share my feeling and my individuality".

The inability to make their own bedrooms more personal also represented a loss of identity for the girls. Many indicated that they would have liked to have been able to rearrange their furniture, keep the radio on, have posters and wall hangings that spoke of adolescent fashions, fads, and idealism. "I wanted a room which had a homey atmosphere rather than a cold unpleasant room," and "If I tried to make my room represent me, it would be a mess!".

For a few of the residents, the dress regulations were seen as restrictive of personal identity. One girl expressed her feelings this way: "I think that they are a bit strict and are stopping you from expressing your own personality".

On the other hand, some girls became resident students in the hopes of finding their identity. Examples of such expectations were: "I enrolled at Notre Dame Academy because I was finding public high school too big; I was getting lost", or "I hoped the Academy would be a place where I could find myself, make friends and be guided by advice but not totally".

Although the setting and the philosophy of the Academy has the potential to explore spiritual pursuits, many of the girls were unaware of any other way in which their needs could be met outside the chapel. Remarks typical of the girls' perception of the opportunities

available to them were: "The chapel is there!" "going to church is about the only thing!", and "We can always go to Mass and the chapel is always open". One-half of the girls did not expect to be supported by the staff in their pursuit of some meaningful spiritual experience. They did indicate that there were retreats, reading material and knowledgeable persons if one wanted these types of experiences. However, the feeling that was revealed by most of the girls can be summarized in the following statement: "There are some opportunities, but since it is always put to us and practically shoved down our throats, a lot of us are turned off. My ideas are different from the Sisters and what is offered does not fulfill my need!".

Several different questions revealed that the girls would have liked more opportunities for privacy. For some, it was expressed in their desire to get away from the Academy: "Sometimes you want to get away from everything and be free. You need to let off some steam or just cry". For others, this need was simply a chance to be alone, to experience some privacy. Typical comments which reflected this desire were: "I needed privacy because it gave me time to myself to do what I wanted to do", "Discipline and a daily routine are important and a very necessary part of our lives, but too much can make you feel and become far too regimented. My senses of freedom and privacy were never allowed to surface."

Although the girls indicated that the rooms available for their use did have the potential for meaningful interaction, they did not find these rooms appealing and attractive. Possibly if these rooms had more of an adolescent atmosphere; such as, furnishings representative of this age group, along with the freedom to arrange and rearrange the

rooms, coupled with the responsibility for their upkeep, the girls would be able to create more of a homey atmosphere within the residence.

Summary

In this chapter, the researchers presented their research findings. They discussed the characteristics of the respondents, the responses obtained in the questionnaire and relevant issues related to adolescent needs arising from the data. The data was analyzed and some inferences about their meaning were also drawn.

CHAPTER VI

RECOMMENDATIONS AND CONCLUSIONS

This research project was prompted by the interest of the researchers to examine if a residential school situation operated by a religious order was responding to the adolescent girls living in its residential setting. This interest was explored by the use of a questionnaire to both current and former students of Notre Dame Academy. The questionnaire was designed to solicit from the respondents their attitudes and feelings in five areas of adolescent concern: identity, security and independence, acceptance and belonging, experience, and spiritual pursuits. From the sample of thirty-nine current students and and eighteen former students, questions were asked in five different areas reflective of their residential experience: living situation, relationships with peers, relationships with adults, personal development, and rules and regulations. These questions were analyzed and compared according to four variables: current and former students, Canadian and foreign students, Protestant and Roman Catholic students, and early and middle adolescence. When statistically significant differences occurred at the .05 level or beyond between the above groups, this was noted. This chapter will attempt to delineate some conclusions from the data as well as recommendations for the Academy that might enable it to respond more adequately to the adolescent needs experienced by the respondents. Although these recommendations are being made, some of them may appear idealistic and applicable on either a short or long term basis.

It must be noted that these recommendations do not mean that the present structure is inadequate but rather that a different student population might be attracted. In addition, more training for the staff could help them feel more content with their assignments at the Academy, and therefore result in a new and different focus to this type of educational environment.

Recommendations

One of the prime considerations for the staff who are selected and assigned to work at the Academy should be a built-in interest in adolescents. The needs and concerns of adolescents are such that they can be annoying and aggravating even to those who may be committed to working with adolescents. For those without such a commitment, normal adolescent behaviour can be seen as disruptive, illegitimate or even wrong. A further consideration is that the desire to work with adolescents does not always also assure one that it is coupled with the ability to work with adolescents. Therefore, staff development opportunities or a time for staff to examine adolescent needs along with their own personality blocks which surface and prevent them, both individually and collectively from carrying out their job effectively need to be explored. This suggestion demands that time and funds be allocated to provide for skill development on the part of the adults in order to respond adequately and effectively to the adolescent girl.

There seemed to be a specific defined need for a person who would be available to the girls for their exclusive use. Such a person should not be on the teaching staff, yet mature enough to respond to and meet the needs of the girls when and where they arise. In addition,

the person might also carry the responsibility for programming activities on week days and weekends, assist in an orientation program, work with a resident council and most importantly, be someone who the girls feel is available in the position of surrogate mother as well as a confidant. This person should not be affiliated with the school but rather responsible beyond the school structure yet understanding of, knowledgeable about and sensitive to the academic needs for which the girls are there.

Some consideration could be given to the girls' need for a clarification of academic counselling and how it may differ from personal problem counselling. Since some confusion seemed to exist on the part of the girls with this dual responsibility being within the job description of a single person, possibly a division of or the removal of this type of counselling service from the academic setting might be a consideration.

Some thought could be given to the staff's awareness of the changing role of women and their responsibility in this area to keep abreast of these changes and thus provide for the girls adequate role models of today's adult woman.

There was an obvious expression of a desire for more informal opportunities to share with staff. This seems to suggest a need to build in time, an environment and atmosphere that indicates to the girls that this is not only permissible but also desirable.

It was obvious in the response to various questions that the restrictions placed upon the girls created within them a feeling that they were not trustworthy. Maybe this, coupled with the rules and regulations of which they felt no part and had little understanding, created within the girls a resentment of having to comply. There was much expression on the part of the girls that they would like to be heard and be involved in the

process of rule making. Such involvement would provide the girls with a feeling of democratic decision-making and the staff an opportunity for boundary setting and interpretation of non-negotiable concerns. In addition, this process would relieve somewhat the behavior reported by the girls of their being deceitful or dishonest to satisfy expectations of the staff. It could also provide opportunity for group self-disciplining or group responsibility for the girls' behaviour. This might be accomplished by the institution of a student council, members of which would be elected by the girls. Such a council would have designated roles, functions, and responsibilities and within Academy boundaries could govern the operation of the residence.

Further, perhaps the girls' desire to have more opportunities to be responsible might be met by providing activities which do not require involvement by adults. Such an activity might be in relation to the evening snacks. Perhaps the girls themselves could be responsible for the menu as well as the maintenance of the room. This would necessitate equipping the snack room with such adolescent essentials as a popcorn maker, cookies, and peanut butter and jam. In addition, this might allow those students of a different cultural background an opportunity to share what is meaningful and culturally representative of them.

Although there were indications between current and former students that changes had been made in regard to areas of freedom, there continued to exist feelings that they were not being encouraged in personal pursuits. The data is not clear why this lack of encouragement is perceived. One could make the inference that changes were made but the staff may not have understood the real request for freedom or were not enthusiastic about these changes and therefore ceased to encourage the girls. Perhaps one step toward alleviating this discrepancy would be to

have a group of staff and students periodically examine their relationships and discuss openly misunderstandings and new ideas in a non-judgmental atmosphere.

In an effort to bring in people who are fresh and have an outside perspective, small friendly discussion groups might be conducted by students from nearby universities and colleges. This would give a different depth to what already exists in informal bedroom discussions. Depending on the success of such an endeavour these same groups might initiate other types of activities of interest to that group or a combination of such small discussion groups. The endeavour could satisfy the girls' desire for additional small group experiences.

Since the girls' bedrooms are reported to be the environment which they find most meaningful in terms of interaction, the opportunity to create an atmosphere most suitable to those living in them is essential to adolescent identity. Where restrictions and boundaries are necessary and are not girl initiated, a clear interpretation needs to be made if more freedom cannot be permitted in this area. Although the group decisions might be adhered to, the minority opinion of any girl would need to be supported in this process of decision making. This of necessity requires the time of some adult working with each of the bedroom groups until some acceptable agreement is achieved.

In a setting where a potential for the enhancement of one's spiritual life exists and the philosophy should encourage this, ways need to be explored in which this need can be represented by something in addition to the presence of a chapel. Possibly if girls were involved in the planning of retreats and the use of their skills in sculpture, art, music, or poetry this would enable them to feel the effects of a religious

experience to which they are making a contribution. Perhaps some girl planned morning and evening prayer times without the heavy influence of someone seen as "too experienced" might be considered. In addition, definitely some individual kinds of encouragements need to be provided so that the girls come to realize that formal services are only one way of achieving a spiritual experience. Some provision for experiences that are meaningful to them other than the formal services should be explored.

The need for privacy was expressed by many of the girls and it seems essential to provide such opportunities while at the same time there remains the concern of being alone or left out. Helping girls to deal with and accept these needs within themselves while not seeing them as negative or odd may at times require support and assistance. In addition, for the girls who require time away from the total resident atmosphere, the provision of a place or places on the grounds or in the building for such disengagement, should be available for the girls' use without too many procedures and permissions. Encouragement to girls in any kind of creative activity could be an aid to those seeing themselves as having such talents or wishing to pursue areas of interest.

The reported lack of knowledge about the Academy prior to the boarding experience, might suggest a revision of the intake or admission procedures. Possibly there could be more involvement on the part of the adolescents themselves. For if there is a belief in the necessity of creating opportunities for the development of adolescent independence, then perhaps the correspondence regarding admissions might be handled directly with the girl as well as with her parents. It might also be useful, particularly for foreign students, to provide some audio-visual presentation of the boarding experience. For example, a cassette record-

ing which would describe what it might be like boarding at Notre Dame Academy. Such a recording could be created by those presently involved in the residential living experience and should help clarify reasons for coming, thus making their expectations more realistic.

Conclusions

It was the researchers' intent to examine one of the educational commitments of the religious congregation, School Sisters of Notre Dame. This intent, although fulfilled with the completion of this research project continues to be supported by an interest in the future of the Academy and its operations. Although recommendations have been made, and the researchers feel committed to these on the basis of the data, in no way, however, should these recommendations be seen as sufficient for the concerns they represent. Rather it is hoped these will serve as a catalyst for the religious community to enable a re-examination of the philosophy of the Academy. This seems both appropriate and necessary in the light of the religious community's commitment to education in its broadest sense, and particularly its continuing service to this adolescent segment of our society.

Although many of the findings might be those that would be expected from any research project within such a setting, there were three which spoke dramatically. Specifically these were a lack of staff awareness of adolescent needs; a lack of existence of examples of womanhood, coupled with a lack of persons with whom the girls could discuss female issues; and an absence of persons within the Academy with whom the girls felt comfortable to discuss problems personal to themselves. A failure on the part of the religious community to respond to these findings, as

well as to examine some of the other pertinent data: would appear paradoxical to the community's focus of service.

Regardless of any outcomes, the researchers have found the project enlightening to them and would be willing to share in the implementation and support of any changes that might result from their research.

APPENDIX A

PERSONAL DATA

1. Race: White _____ Black _____ Other (specify) _____
2. Birthdate: _____ Present Age: _____
3. Grade (currently): _____
4. Name of School: _____
5. If you have completed your education, what are you doing at present?
- Employed _____
- Continued Education _____
- Other (specify) _____
6. Religion: Roman Catholic _____ Jewish _____
- Protestant _____ Other (specify) _____
7. a) Is your father or male legal guardian living?
- Yes _____ No _____
- b) If "yes" is he employed?
- Yes _____ No _____
- c) If "yes" check one of the following.
- Full-time _____ Part-time _____
- d) What kind of work does he do?
- _____
8. a) Is your mother or female legal guardian living?
- Yes _____ No _____
- b) If "yes" is she employed?
- Yes _____ No _____
- c) If "yes" check one of the following.
- Full-time _____ Part-time _____
- d) What kind of work does she do?
- _____

9. a) Birthplace of Mother: _____ Present Age: _____

b) Birthplace of Father: _____ Present Age: _____

10. Are your parents divorced or separated? _____

Yes _____ No _____

11. List all the people who live in your home.

Name:	Relationship:	Age:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

12. a) In your family are you (check one)

the youngest child _____

the middle child _____

the oldest child _____

the only child _____

b) Do you have any other brothers and sisters who are not living at home? Yes _____ No _____

c) If "yes" list all your brothers and sisters not living at home.

Sex:	Approximate Age:
_____	_____
_____	_____

13. Did any other members of your family ever attend N.D.A.? _____

Yes _____ No _____

If "yes" check the following appropriately.

as Resident Student _____

as Day Student _____

INTERVIEW SCHEDULE

Interviewer's Name: _____

Date of Interview: _____

Location of Interview: _____ Time Taken: _____

Respondent's Name: _____

PART 1

Sometime before you first came to Notre Dame Academy, you probably thought about what living in residence was going to be like. Pretend that you are back at home and thinking about coming to live as a boarder in the Academy.

1. How much did you know about the Academy before you came as a boarder?

/_____/_____/_____/_____
lots some little nothing

2. From whom did you get your information about the Academy?

3. Why did you enroll in this Academy?

4. Was coming to Notre Dame Academy the first time you've lived away from home as a boarder?

Yes _____ No _____

5. When you knew that you were coming, what did you hope the Academy would be like?

6. a) When you first came to the Academy, did you find that living there was what you had expected?

/_____/_____/_____/_____
very somewhat little not at all

- b) If living at the Academy differed from what you expected, can you explain how it differed?

Living as a boarder in a residence is different from living at home. A change is often accompanied by a period of adjustment. In answering these questions, try to recall what it was like when you first came to Notre Dame Academy.

7. a) How did you find the adjustment that you had to make?

/_____/_____/_____/_____/_____
 really quite okay quite really
 hard hard easy easy

- b) If you found the adjustment hard, would you tell us in what ways you experienced difficulty in adjusting?

8. a) As a boarder, you are asked to be a part of a group that consists of many different persons. Is being a part of the boarders' group really hard or is it easy?

/_____/_____/_____/_____/_____
 really quite okay quite really
 hard hard easy easy

- b) If "easy" what makes it easy? _____

- c) If "hard" what makes it hard? _____

9. Think about your bedroom arrangements. How do you feel about sharing a room?

/_____/_____/_____/_____
 like it like it don't hate it
 lots like it

- a) If you like sharing a room, what do you like about it? _____

- b) If you don't like sharing a room, what don't you like about it?

10. Were the girls with whom you shared a room (check all categories that apply) the same age as you ____; in the same grade as you ____; girls with whom you had asked to share a room ____; other (specify) _____.

11. Teenagers like to be free to make their rooms more personal. How free were you to make your room feel like it represented you?

/ _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

Explain your answer. _____

12. The brochure introducing you to the Academy states that: "at Notre Dame we try to provide a 'home away from home' for our resident students."

a) Did you feel that your stay at Notre Dame was a "home away from home?"

/ _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

b) Can you explain in what ways the Academy was "a home away from home?"

c) Can you explain in what ways the Academy was not "a home away from home?"

13. Think of all the rooms that were a part of your home at the Academy. Did you find these rooms appealing?

Your Bedroom / _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

Lounge / _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

T.V. Room / _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

Snack Room / _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

Dining Room / _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

14. a) In our lives we need opportunities to interact with others, as well as maintain some privacy. Were there opportunities at the Academy for

Privacy /_____/_____/_____/_____/_____
lots some little none

Small Groupings /_____/_____/_____/_____/_____
lots some little none

Large Groupings /_____/_____/_____/_____/_____
lots some little none

- b) Personally, would you have liked the schedule to permit a different amount of time for

Privacy /_____/_____/_____/_____/_____
lots more okay little less
more less

Small Groupings /_____/_____/_____/_____/_____
lots more okay little less
more less

Large Groupings /_____/_____/_____/_____/_____
lots more okay little less
more less

PART II

Everyone knows that during the teen years, friends and being part of a group are very important. Teens spend a great deal of time together; feel comfortable with one another; and together, engage in many an exciting adventure. In this section of the questionnaire, we'd like to know how you saw your peer relationships during your teen years at the Academy.

15. Did you develop friendships during your stay at Notre Dame Academy?

/_____/_____/_____/_____/_____
lots some few none

16. How would you describe most of these friendships?

/_____/_____/_____/_____/_____
very close distant very
close distant

17. a) Were your closest friends from:

within the Academy ____ or outside the Academy ____

17. b) If "within the Academy", were they: >

Day Students _____ or Boarders _____

18. a) Did you have friends in residence who had been helpful to you?

Yes _____ No _____

b) If "yes" in what ways? _____

19. a) Were you able to be helpful to some of your friends in residence?

Yes _____ No _____

b) If "yes" in what ways? _____

20. Think of the times you got together with the other girls in residence. What kinds of things did you do when you were together?

21. How satisfying to you were the things that you did with the other girls?

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

22. When you got together with the resident girls, what topics were you likely to discuss?

23. In what places in residence did you most often experience satisfying interactions with your peers? (Rank these rooms from 1-8, where 1 is the most satisfying and 8 is the least.)

- _____ Your own room
- _____ Others' rooms
- _____ Lounge
- _____ T.V. Room
- _____ Snack Room
- _____ Dining Room
- _____ Classroom
- _____ Other (specify)

24. Did you find that the staff encouraged friendships among the girls?

/ _____ / _____ / _____ / _____ / _____ /
always often sometimes rarely never

Explain your answer. _____

25. Were there opportunities for contact with boys?

/ _____ / _____ / _____ / _____ /
lots some few none

26. Were you satisfied with the opportunities for contact with boys that were available?

/ _____ / _____ / _____ / _____ /
very somewhat a little not at all

Explain your answer. _____

27. Did you feel accepted, as a person, by the other girls in residence?

Yes _____ No _____

Explain your answer. _____

PART III

In this section we would like to take a look at your relationships with adults. Not only are friends your own age important to you; but often you want and need an adult. You like adults who understand you as an individual, and who understand your problems as a teenager. We are asking you to share some of your thinking about these adult relationships, during your teen years at the Academy.

28. Did you develop meaningful relationships with any adults at Notre Dame Academy?

/ _____ / _____ / _____ / _____ /
lots some few none

29. How meaningful were these relationships?

/ _____ / _____ / _____ / _____ /
very somewhat a little not at all

30. How close did you feel to the Lay Staff?

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

31. How close did you feel to the Sisters?

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

32. Were there opportunities available for developing meaningful relationships with either the Lay or Religious Staff?

/ _____ / _____ / _____ / _____ /
 lots some few none

33. Outside of the classroom, where did you most often experience satisfying interactions with adults within the Academy? (Rank these rooms from 1-8, where 1 is the most satisfying and 8 is the least.)

- _____ Your own room
- _____ Others' rooms
- _____ Lounge
- _____ T.V. Room
- _____ Snack Room
- _____ Dining Room
- _____ Classroom
- _____ Other (specify)

34. In your own home you probably had access to family members (e.g. Mother, uncle, grandparents) with whom you could discuss various issues.

a) Were there opportunities at the Academy for you to sit and talk to some adult as you might have at home?

/ _____ / _____ / _____ / _____ /
 lots some few none

b) Were these opportunities satisfying?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

35. Did you feel that the Lay Staff had an understanding of your needs as a teenager?

/ _____ / _____ / _____ / _____ /
 lots some few none

Explain your answer. _____

36. Did you feel that the Sisters had an understanding of your needs as a teenager?

/ _____ / _____ / _____ / _____ /
lots some few none

Explain your answer. _____

37. Were there opportunities to develop relationships with other adults within the Academy, who were not members of the staff?

/ _____ / _____ / _____ / _____ /
lots some few none

38. a) Would you have liked your relationships with adults to have been different?

Yes _____ No _____

- b) If "yes" in what ways? _____

39. What qualities would you have liked to see in the adults who spent time with you?

40. (To be responded to only by those who have left the Academy.)

- a) Since you've been away from the Academy, did you keep up contact with any of the staff?

/ _____ / _____ / _____ / _____ /
lots some little none

- b) What has been the nature of this contact?

_____ Personal-problem oriented.
_____ Personal-friendly oriented.
_____ Professional reference.
_____ Other (specify).

PART IV

Your teen years are a unique time in your life, for you are no longer a child and not yet an adult. All kinds of changes are taking place within you. In this section of the questionnaire, we hope that you will share with us, some of thememories and feelings you experienced during this growing period.

41. Teenage girls are discovering what it means to be a woman. Were there women within the Academy who provided for you an example of womanhood?

/ _____ / _____ / _____ / _____ /
 many some few none

42. Were there opportunities for you to talk with adult woman about some of the questions you had about being a woman?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

43. a) Did you feel that you were free to pursue particular interests and hobbies you had? (e.g. music, art, science, sports)

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

- b) Were you encouraged to pursue these interests and hobbies?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

44. There are times when teenagers like to be alone. What kinds of things did you do when you were by yourself?

45. There are also times when teenagers like to be with others. Were there times when you really wanted to do something with someone and were not permitted to do so?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

Explain your answer. _____

46. Assuming that all teenagers have some problems, did you feel there were opportunities to discuss these problems with adults at the Academy?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

47. a) If you discussed problems with adults, were these persons helpful to you?

Yes _____ No _____

- b) If "yes" in what ways? _____

- c) If "no" in what ways? _____

48. Were there times when you wanted some adult to talk to, and there was no one available?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

49. Were there times when you kept a problem to yourself because you felt that no adult at the residence could be helpful to you?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

50. Would you be willing to share with us any specific problem that you were unable to discuss with staff members?

51. a) If a problem arose unexpectedly, do you feel you would ask for help at that time?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

- b) Assuming that your problem is very important to you, and arises unexpectedly, how free did you feel to seek immediate help from adults?

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

- c) As you perceived the Academy staff, would you have expected to receive a warm response to your request for help with a problem?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

Explain your answer. _____

52. a) When you left the Academy, were there problems with which you would have still liked some help?

/ _____ / _____ / _____ / _____ /
 lots some few none

b) What did you do about them? _____

53. (This question is for current students only.)

- a) Are there problems you still have with which you would like some help?

/ _____ / _____ / _____ / _____ /
 lots some few none

b) What do you think you will do about them? _____

54. Assuming that everyone has the potential to make a unique contribution to something of which they have been a part, did you feel that you made a contribution to the Academy that satisfied you?

/ _____ / _____ / _____ / _____ /
 very somewhat a little not at all

55. Can you share with us any specific contribution(s) you feel you made to the Academy?

If "yes" did the Academy provide an atmosphere in which you felt encouraged to make your contribution(s)?

/ _____ / _____ / _____ / _____ / _____ /
 always often sometimes rarely never

56. The brochure introducing you to the Academy states that: "The Academy hopes to provide an atmosphere wherein Christian attitudes and values can be developed."

a) Did you find that such an atmosphere "wherein Christian attitudes and values can be developed" existed in the Academy?

/ _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

b) Were there opportunities for you to pursue your own spiritual needs?

/ _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

Explain your answer. _____

c) As you perceived the Academy staff, would you expect to be supported in your pursuit of these spiritual needs?

/ _____ / _____ / _____ / _____ / _____
 always often sometimes rarely never

PART V

Living as boarders in a residence necessarily means that there will be some rules and regulations that you will be asked to follow. In this part of the questionnaire, we would like you to share some of your thinking about the rules and regulations at the Academy.

57. a) How satisfied were you with the rules and regulations of residential living at Notre Dame Academy?

/ _____ / _____ / _____ / _____
 very somewhat a little not at all

b) If you were not satisfied, in what ways were the rules and regulations unsatisfactory to you?

58. a) Did you have any say in the rules that were made?

/ _____ / _____ / _____ / _____
 lots somewhat a little not at all

- b) If you had no part, would you tell us why you were unable to be a part of the rule-making?

59. We are aware of some of the regulations that you were asked to follow. These next questions are related to those rules.

- a) Did you think girls in residence at Notre Dame should have been free to go off grounds if and when they chose?

/_____/_____/_____/_____/_____
 always often sometimes rarely never

- b) Would you share your reasons for answering in this way?

60. a) How did you feel about the "lights out" time for going to bed?

/_____/_____/_____/_____/_____
 too early just late too
 early right late

- b) If you found that you disagreed with this regulation, what time would you suggest as being most desirable?

61. a) Everyone knows that the telephone is pretty much a part of a teenager's life. Were you able to use the phone at any time?

/_____/_____/_____/_____/_____
 always often sometimes rarely never

- b) Was there a time limit to your conversation?

/_____/_____/_____/_____/_____
 always often sometimes rarely never

- c) Suppose you could have made the rules regarding use of the telephone. What kinds of rules would you suggest?

62. How did you feel about wearing a school uniform?

/	/	/	/
liked it lots	liked it	didn't like it	hated it

Explain your answer. _____

63. a) Would you have liked the dress regulations to have been different?

Yes _____ No _____

b) If "yes" in what ways? _____

64. The Academy encourages you to go home on weekends. How many week-ends during the year did you remain at the Academy? _____

65. a) Suppose you stayed at the Academy for a weekend. Were there any planned or structured activities?

/	/	/	/
many	some	few	none

b) How did you feel about this? _____

66. On weekends that you spent at the Academy, were there opportunities for you to arrange your own kinds of events and activities?

/	/	/	/	/
always	often	sometimes	rarely	never

Explain your answer. _____

67. a) If you stayed at the Academy for the weekend, were you permitted to date?

Yes _____ No _____

b) If you answered "no" would you share how you felt about not being permitted to date?

9

68. If you knew someone who was considering coming to Notre Dame Academy, what kinds of things would you be sure to tell them?

Positives: _____

Negatives: _____

ARE THERE OTHER EXPERIENCES OR IMPRESSIONS YOU HAVE OF THE ACADEMY WHICH YOU WISH TO SHARE WITH US IN THIS QUESTIONNAIRE?

APPENDIX B

Dear Former Resident of N.D.A.,

Let us introduce ourselves! We are two Master students enrolled in the School of Social Work at the University of Windsor. Presently we are involved in a research project that is part of the University requirement for our Master's Degree in Social Work. Our research project proposes to study two areas of personal interest: adolescence and residential High Schools. We are interested in determining how and in what ways Notre Dame Academy meets the needs of teenagers.

As members of the religious community, School Sisters of Notre Dame, we have a particular interest in the boarding school that our community operates, and in which you at one time resided. It is our hope that through this research project we will be able to take an honest look at Notre Dame Academy in an effort to provide adequate and meaningful life experiences for the students who come there to be educated.

Therefore, we need YOU! We are asking you to be part of our research project by completing the enclosed questionnaire. We would appreciate if you could fill out the questionnaire as soon as possible. It will take you about forty-five minutes to complete. We would like you to return the completed questionnaire to us in the envelope provided, no later than May 9, 1975.

Thanking you in advance for your time, interest and cooperation.

Sister Kathleen Pappert
Sister Julie Lattner

School of Social Work
University of Windsor

APPENDIX C

INSTRUCTIONS FOR COMPLETING THE QUESTIONNAIRE

As students in the School of Social Work, at the University of Windsor, we are interested in your opinions about your experience as a teenager in a boarding school. You can give your opinions by answering this questionnaire.

Read very carefully the statements prior to the actual questions. They will help to focus your thinking on what is being asked. Some questions will require that you check the response that best describes the way that you felt about the issue under consideration. For example:

Were there opportunities to have snacks in your room?

/ / / /
 always often sometimes rarely never

Other questions will simply require that you write an answer. We would encourage you to answer all the questions as thoughtfully as you can. Although the questionnaire looks lengthy, it will not take you long to complete it. We hope that you will be willing to share with us forty-five minutes of your time.

There are no right or wrong answers. Your opinions are what is important to us here.

You do not have to put your name on the questionnaire. All information that you give us is confidential.

Thank you for your time!

Sister Kathleen Pappert
Sister Julie Lattner

School of Social Work
University of Windsor

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VITA AUCTORIS

Sister Julianne A. Lattner was born August 27, 1946 in Kitchener, Ontario. She obtained her elementary school education at St. Anne's Separate School, Kitchener. The first four years of her secondary education were acquired at St. Mary's High School, Kitchener and completed at Notre Dame Academy in Waterdown in 1965.

In the fall of 1964 she entered the Religious Congregation of the School Sisters of Notre Dame. In July of 1966 she became a professed member of this Congregation.

Following her religious profession, she attended Hamilton Teachers' College for the academic year 1966-67. Upon graduation she was employed as an elementary school teacher, three years with Wentworth County Separate School Board, followed by two years with Welland County Separate School Board.

Her Bachelor of Arts degree was obtained from the University of Waterloo, from which she graduated in 1973. In July of 1973 she enrolled in the B.S.W. program at the University of Windsor, graduated in May of 1974 and was accepted into the M.S.W. program in September of 1974. She expects to graduate in the fall of 1975.

VITA AUCTORIS

Sister Kathleen Marie Pappert was born December 1, 1946 in Kitchener, Ontario. She obtained her elementary school education at St. Boniface School, Maryhill and St. Anne School, Kitchener. Secondary education, acquired at Notre Dame Academy in Waterdown, was completed in 1965.

In September, 1964 she entered the Religious Congregation of the School Sisters of Notre Dame and, in July of 1966, became a professed member of the Congregation.

The academic year 1966-67 found her in attendance at Hamilton Teachers' College with two subsequent years of employment by the Halton County Separate School Board.

In the fall of 1969 she began full-time studies at the University of Waterloo and graduated with a Bachelor of Arts degree in 1971. During the following year she was employed at Notre Dame Childrens' Village in St. Agatha as a child care worker.

In July, 1972 she enrolled in the B.S.W. program at the University of Windsor, graduated in May, 1973 and was accepted into the M.S.W. program in September, 1973. Having completed her master's year, except for thesis requirements, she returned in May, 1974 to full-time employment as child care supervisor at Notre Dame Childrens' Village. She has been undertaking thesis work on a part-time basis during this year, and expects to graduate in the fall of 1975.