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Signature *Leta May Dominic D. Mott, Ph.D.*

Date *May 21, 1970*

A SURVEY OF MONTANA PUBLIC SCHOOL SUPERINTENDENTS

ON THE EMPLOYMENT OF RELIGIOUS SISTERS

by

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Elementary Education

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ABSTRACT

In the 1960's Sisters began teaching in public schools. It was hypothesized that they might encounter the same kind of religious prejudice as the Catholic lay teachers applying for a teaching position experienced in a public school some twenty years ago and that the Sisters would have to make some adjustments.

In the spring of 1970, opinion survey forms were sent to all 107 superintendents in Class I and Class II districts in Montana. The forms surveyed the attitude of community acceptance of a teaching Sister in a public school and the adjustments she might have to make as seen by the superintendents. Within two weeks, a 90 percent return of the questionnaires was realized. As only the superintendents of the communities were surveyed, the results were based on their responses. Two Sisters who were teaching in Montana public schools were interviewed to see what problems of acceptance and of adjustment they encountered.

The results of the study indicated that the less populated areas of Eastern Montana and the smaller districts in both Eastern Montana and Western Montana were more conservative and apprehensive about hiring Sisters. The study also showed that there is a need for the public to understand the role of the teaching Sister and of parochial education.

It was recommended that the principals and/or the chairmen of the school boards of these same districts be surveyed and the results be compared. Another recommendation was to survey Class III districts.

Chapter 1

INTRODUCTION

Overview

During the mid 1960's, the enrollment of Catholic schools started on a steady decline, and each year more Catholic schools closed according to the National Catholic Directory (1960-69). Consequently, the enrollment of Catholic children in public schools was increasing.

Over the years, the Catholic Church supported its own schools so that children might be educated in a Christian atmosphere in conformity with the beliefs and morals of their parents. The Catholic schools were staffed by Sisters, women of Catholic religious communities dedicated to the work of the Church.

Since more than half of the Catholic children were in public schools, some individual Sisters and some religious communities felt the Sisters should continue to teach where the Catholic children were.

Statement of the Problem

The problem of this study was to survey the attitude of public school superintendents in Class I and Class II districts in Montana on having Sisters teach in their public school systems.

Purpose of this Study

This study was important because the enrollment of Catholic children in public schools was increasing. In keeping with the needs of the times, more Sisters were teaching in public schools. Formerly some school districts in Montana would not hire a Catholic lay teacher.

If Sisters would be going into public education, it would be helpful to know the problems of adjustment and of prejudice they might encounter from the viewpoints of both the administrators and the Sisters who were already teaching in public schools in Montana.

General Questions to be Answered

From this study the writer hoped to find out whether there was still religious prejudice in Montana.

General Procedure

In this paper the history of Catholic schools and the contributions of Sisters to the state were briefly presented. The beginning, growth, and trends in the number of Catholic schools in Montana and their enrollments were traced. The reason for the changing role of the Sisters was given. The results of a survey of opinions of Montana public school superintendents in Class I and Class II districts about hiring Sisters in their systems were given. An item

analysis of the same survey was presented in three different tables: one showing the number and percentage of total responses, of responses in Eastern Montana, and of responses in Western Montana; the second showing the number and percentage of total responses in Class I districts, of Class I responses in Eastern Montana, and of Class I responses in Western Montana; and a third showing the number and percentage of total responses in Class II districts, of Class II responses in Eastern Montana, and of Class II responses in Western Montana. The survey form was sent to all 107 superintendents in Class I and Class II districts in Montana. It contained opinions of two types of superintendents: (1) those who already had Sisters teaching in their systems, and (2) those who did not have Sisters teaching in their systems at that time but might receive an application from one in the future. The paper also included interviews with two Sisters who were teaching in Montana public schools, one in a high school and the other in an elementary school.

Limitations

The study was limited to only Class I and Class II districts and, therefore, did not represent the opinions of all public school superintendents in Montana. The survey form was sent to superintendents only. Possibly principals, being closer to the teaching situations, might have understood better the pulse of those concerned.

Only two Sisters teaching in public schools were interviewed. Both were in Class I districts in Western Montana and of the same religious community. This was the first year for both in public schools. The writer felt that the Sisters had not been teaching in the public schools long enough to make an accurate comparison of the two systems. Because the population was so small, their responses might or might not have been typical of other Sisters in public schools throughout the state.

The survey forms reflected the attitudes of the superintendents who filled them out. Their attitudes might or might not have stated the real situation a Sister would encounter.

Definition of Terms

Sister is a woman belonging to a Catholic religious community.

Class I District is a public school district with a population of eight thousand or more.

Class II District is a public school district with a population of more than one thousand and fewer than eight thousand.

Eastern Montana refers to the Great Falls Diocese. Roughly, it is a line running north and south and containing Great Falls, Billings, Livingston, and Red Lodge and the area east of the line.

Western Montana refers to the Helena Diocese. It contains the area not in Eastern Montana.

Summary

The trend was a decreased Catholic school enrollment and an increased Catholic enrollment in public schools in Montana. Teaching Sisters, in keeping with the needs of the times, were and perhaps will be applying to public schools for positions.

A survey form was sent to Montana public school superintendents to survey the problems and adjustments of Sisters teaching in a public school from an administrator's point of view.

Taped interviews were held with two Sisters, the total population of Sisters who were teaching in public schools, to survey the problems and adjustments from the Sister's point of view.

The next chapter cites literature that explains the history and purpose of Catholic education, the growth and decline of Catholic schools, and the changing role of Sisters.

Chapter 2

REVIEW OF THE LITERATURE

Introduction

The related literature was organized according to history and purpose of Catholic schools, their growth and trends, and the changing role of Sisters. The history presented the role and contributions of Catholic schools in history, the original purpose of Catholic schools, and the history of Catholic schools in Montana.

The growth and trends of Catholic schools in Montana, their population, and the number of teaching Sisters were presented in a table of ten-year intervals from 1885 to 1960. From 1960 to 1970 the data were charted by year.

The reason for the changing role of Sisters was discussed.

The writer felt those areas gave a perspective look at the contributions made by Sisters not only to the Church but also to education and to the history of our country and of the State of Montana.

History

"American Catholic education has made many contributions to our country that should not be forgotten," wrote Rev. Harold Buetow (1970). "Evidence for this lies with, for one thing, the many firsts

for Catholic education." Listed among the firsts are beginnings of various levels of schools for Indians, Negroes, and Whites and the writing, translating, and printing of textbooks and magazines.

As early as 1728, pioneer Sisters came to this country and not only helped to eradicate religious and secular illiteracy but also contributed to cultural enrichment and a fulness of life to this nation as to their Church in spite of hardships and deprivations.

Rev. Richard Walsh (1954) credited the pioneer Sisters to Montana with establishing and maintaining Indian boarding schools as early as 1864. As more Sisters came, they opened missions, academies, orphanages, and hospitals to take care of the temporal and spiritual needs of the people.

Growth and Trends

The first Indian boarding school that was started at St. Ignatius in 1864 by four Sisters of Providence from Montreal, Canada, was the seed of Catholic schools in Montana. In 1869, five Sisters of Charity of Leavenworth, Kansas, arrived in Helena and opened St. Vincent's Academy. In 1884, six Ursuline nuns from the Cleveland Diocese arrived in Miles City. Some opened a school there; the rest went overland to St. Labre's Mission on the Tongue River to open an Indian school. The Order of the Daughters of Jesus opened St. Joseph's Hospital in Lewistown in 1903. In 1906, the Sisters of the

Humility of Mary came to staff St. Mary's School in Great Falls.

In later years more congregations of Sisters entered Montana, following the example of these early pioneers. In 1970, eighteen religious communities had members working among the people of Montana. The number of Catholic schools increased and enrollments went up as more Sisters came. The number of schools, the enrollments, and the number of Sisters reached a peak in the middle 1960's. A general decline started in 1965.

Table 1 showed the number of Catholic schools, their enrollments, and the number of teaching Sisters for each ten-year period from 1885 through 1935. (National Catholic Directory, 1885-1935).

Table 2 continued to show the trends of Catholic education in Montana from 1945 through 1970. Academies were known as high schools, and parochial schools were known as elementary schools.

Table 1

Trends of Catholic Education in Montana, 1885-1935

Year	Dioc.	No. of acad- emies	No. of parochial schools	Total enroll- ment	No. of Indian schools	Enroll- ment	No. of teach. Sisters
1885	Mont.	6	6	270*	--	---	45
1895	Mont.	6	10	1415	15	997	126
1905	GF**	3	3	400	4	360	82*
	Hel.	5	9	3197	5	292	
1915	GF	4	9	1600	6	549	--
	Hel.	3					
		6 h.s.	14	5836	5	402	--
1925	GF	4	11	2342	7	640	363 tot.
	Hel.	4					
		7 h.s.	24	7141	4	338	
1935	GF	4	11	2350	5	440	--
	Hel.	4					
		7 h.s.	22	8022	3	198	107

*Some of these early records seem incomplete and inaccurate.

**Montana was divided into the Great Falls and Helena Dioceses in 1904.

Table 2

Trends in Catholic Education in Montana, 1945-1970

Year	Diocese	No. of h.s.	Enroll- ment	No. of elem. schools	Enroll- ment	No. of teaching Sisters
1945	GF	8	494	14	2204	130
	Hel.	6	914	20	3924	218
		<u>14</u>	<u>1408</u>	<u>34</u>	<u>6128</u>	<u>348</u>
1955	GF	7	1171	21	5064	158
	Hel.	7	1424	23	6184	228
		<u>14</u>	<u>2595</u>	<u>44</u>	<u>11248</u>	<u>386</u>
1960	GF	7	1614	24	6880	198
	Hel.	7	1798	24	7442	221
		<u>14</u>	<u>3412</u>	<u>48</u>	<u>14322</u>	<u>419</u>
1961	GF	7	1654	25	7304	190
	Hel.	7	1724	24	7530	206
		<u>14</u>	<u>3378</u>	<u>49</u>	<u>14834</u>	<u>396</u>
1962	GF	7	1854	25	7539	202
	Hel.	7	1838	25	7614	231
		<u>14</u>	<u>3692</u>	<u>50</u>	<u>15153</u>	<u>433</u>
1963	GF	7	1879	25	7945	186
	Hel.	7	1964	24	7121	253
		<u>14</u>	<u>3843</u>	<u>49</u>	<u>15066</u>	<u>439</u>
1964	GF	7	1957	26	7005	231
	Hel.	7	2035	24	7300	222
		<u>14</u>	<u>3992</u>	<u>50</u>	<u>14305</u>	<u>453</u>
1965	GF	7	2022	26	6959	205
	Hel.	7	2026	23	7213	214
		<u>14</u>	<u>4048</u>	<u>49</u>	<u>14172</u>	<u>419</u>

Table 2 (continued)

Year	Diocese	No. of h.s.	Enroll- ment	No. of elem. schools	Enroll- ment	No. of teaching Sisters
1966	GF	7	1952	26	6982	205
	Hel.	<u>7</u>	<u>2202</u>	<u>23</u>	<u>7157</u>	<u>216</u>
		14	4154	49	14139	421
1967	GF	7	1911	25	6539	189
	Hel.	<u>7</u>	<u>1959</u>	<u>22</u>	<u>6774</u>	<u>209</u>
		14	3870	47	13313	398
1968	GF	7	1796	25	6126	175
	Hel.	<u>7</u>	<u>1912</u>	<u>19</u>	<u>5345</u>	<u>174</u>
		14	3708	44	11571	349
1969	GF	6	1572	23	5079	133*
	Hel.	<u>7</u>	<u>1869</u>	<u>18</u>	<u>4577</u>	<u>145</u>
		13	3441	41	9656	278
1970	GF	6	1543	23	4792	165**
	Hel.	<u>5</u>	<u>1468</u>	<u>12</u>	<u>2406</u>	<u>98</u>
		11	3011	35	7198	263

*Of these 133, 10 are parttime.

**Of these 165, 25 are parttime.

In Table 2 the trends were given annually from 1960. High school enrollments dropped off in 1967, elementary enrollments in 1963, and the number of Sisters in 1965.

For Project Outreach, a study of education in the Diocese of Great Falls, the schools of the diocese projected their enrollment losses for secondary and elementary schools to 1979 (Diocese of Great Falls, 1969).

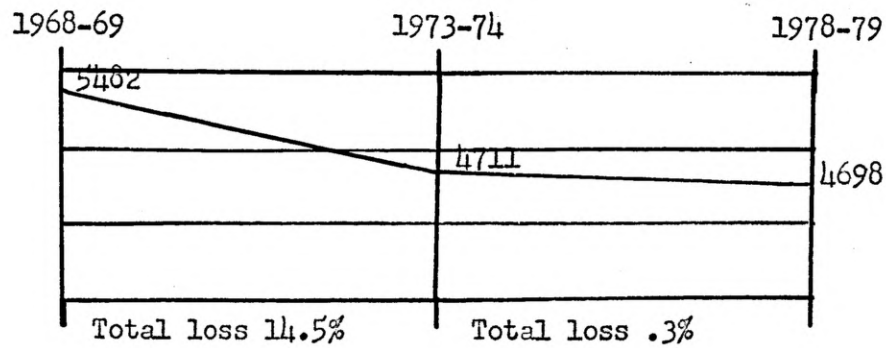


Figure 1

Projected Elementary Enrollment Loss
(made by schools)

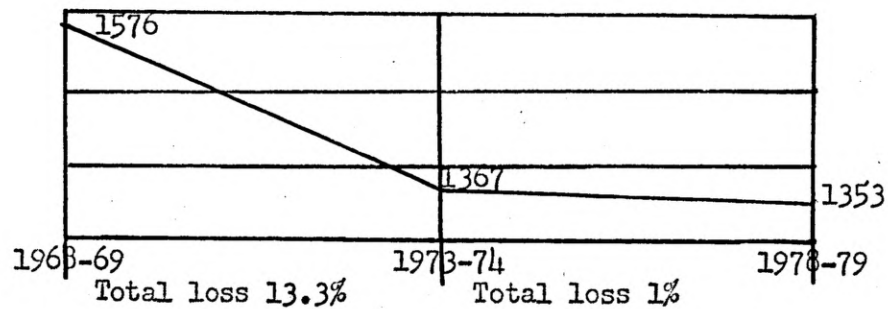


Figure 2

Projected High School Enrollment

The projection charts showed a dropping off of enrollment during the 1970's, but there also seemed to be a tapering off toward the end of the decade.

The Changing Role of the Sister

For over one hundred years Catholic parents in Montana sent their children to Catholic schools taught by the Sisters. They contributed to the support of two educational systems so that their children could be educated in a Christian atmosphere in conformity with their beliefs and morals.

About 1965, for complex reasons, enrollments of Catholic schools were down, and Catholic schools were closing.

About this same time, Pope John asked religious communities to go back to the spirit of their founders and evaluate their communities. As a result of these evaluative studies, many orders found that they were founded to fill a need for the times.

In the "Decree on the Appropriate Renewal of Religious Life," the Ecumenical Council stated:

Communities should faithfully maintain and fulfill their proper activities. Yet, they should make adjustments in them according to the needs of the times and place and in favor of what will benefit the universal Church and individual dioceses. To this end they should resort to suitable techniques, including modern ones, and abandon whatever activities are today less in keeping with the spirit of the community and its authentic character.

The missionary spirit should be thoroughly maintained in religious communities, and, according to the character of each one, given a modern expression. In this way the preaching of the gospel among all peoples can be done more successfully (1968).

With the decreasing enrollments in Catholic schools which caused the closing of many schools, religious orders asked themselves if parochial education was the only need of the times.

Summary

The Sisters made an important contribution to education on both a national and a state level. Under their direction and instruction, parochial schools in Montana flourished until the middle 1960's when enrollments started to decline.

In 1965, Pope John asked religious communities to study their orders to see if they were fulfilling the spirit of their founders. Many orders realized that their founders organized their communities to fill a need of the age. Sisters began to realize that parochial education was not the only need of the present age.

The Second Vatican Council also urged Sisters to update. Since then, religious communities had been changing their works to meet the needs of the time and place.

With an increase of Catholic children in public schools, some religious communities let their Sisters teach in public schools. This presented for the Sisters problems of possible adjustment and of acceptance.

Chapter 3 will describe a study that was done to find out what problems of adjustment and acceptance could be expected by Sisters going into public education.

Chapter 3

PROCEDURES

Introduction

In order for the writer to ascertain the possible adjustments a Sister might have to make to teach in a public school and to ascertain the attitudes of those among whom she would be working, an opinion survey form was sent to superintendents of Montana schools and taped interviews were conducted with Sisters now teaching in Montana public schools.

Population Description

The survey was sent to the entire population of superintendents in Class I and Class II districts in Montana.

The taped interviews were with the total population of two Sisters now teaching in Montana public schools,

Method of Collecting Data

The survey form was divided into two parts: (1) for those superintendents who had a Sister teaching in their systems and (2) for those superintendents who did not have a Sister teaching in their systems but might possibly receive an application from one in the future.

Transcriptions were made from the taped interviews with the two Sisters teaching in public schools and were included in Appendix D.

Analysis of Data

The form of the opinion survey was designed so that the responses could be key-punched into the computer. The surveys were coded for Eastern or Western Montana and for Class I or Class II districts. Each school had its own code number.

An item analysis was run for each item. It gave the number and the percentage of those not answering the question and the number and percentage of those answering each response.

The responses were sorted and analyzed nine different ways: (1) total responses, (2) Eastern Montana, (3) Western Montana, (4) Class I districts, (5) Class II districts, (6) Class I districts in Eastern Montana, (7) Class II districts in Eastern Montana, (8) Class I districts in Western Montana, and (9) Class II districts in Western Montana.

Precautions Taken for Accuracy

Each survey was coded by hand according to Eastern or Western Montana, Class I or Class II district, and school number.

The responses were key-punched into the computer and verified by the scoring machine operator at the computing center at Montana State University.

Summary

In order to find out how Montana superintendents felt about having Sisters teach in public schools and to find out what problems of adjustment and acceptance superintendents noticed or anticipated, a survey form was sent to superintendents in Montana in Class I and Class II districts. The responses were key-punched and verified. An item analysis was run on them. The generalized results were presented in the next chapter.

Chapter 4

DATA

Introduction

Narrative generalizations from the data received through the survey and the taped interviews were reported in this chapter.

The superintendents surveyed were asked to reply to only one section of the survey: to Part I if they presently had a Sister employed and to Part II if they did not have a Sister employed.

Of the 107 superintendents surveyed, ninety-six, or 90 percent, replied. Only one, or 1 percent, of those replying had a Sister employed. Those not having Sisters employed were ninety-five, or 99 percent of those replying.

Because only one of the superintendents who had the two Sisters employed replied, an item analysis was not run on Part I. The chosen responses and the verbatim comments of the one superintendent who replied can be found in Appendix A.

Survey Data

The data presented were taken from the item analyses of the survey. These were found in Appendixes A, B, and C.

Of the 89 percent who replied regarding their attitude toward hiring a Sister, ten replied negatively; seventy-nine positively. Of the ten, six were from Eastern Montana, two from Class I districts

and four from Class II districts. However, thirty-six of the forty-two districts in Eastern Montana were positive in regard to hiring a Sister while forty-three out of fifty-one in Western Montana reacted positively.

Reasons for reacting negatively to hiring a Sister were chiefly parental or community opposition and except for one response they all came from Class II districts.

Regarding acceptance of Sisters, all seventy responses thought students and administration would accept them very well or favorably. All the responses for poor acceptance of Sisters by the faculty, the parents, and the community were in Class II districts except for one response.

More than half the eighty-one superintendents who replied said they would let the Sister retain her religious title in the classroom in both Eastern and Western Montana. Of the five replies from Class I districts in Eastern Montana, four said they would not allow the Sister to retain her religious title.

About three-fourths of the eighty-two superintendents replying could foresee some personal adjustments the Sisters would have to make. Most of these replies were explained in their comments.

About three-fourths of the superintendents replying could not foresee any academic adjustments a Sister might have to make.

Of eighty-three superintendents replying, fifty-nine could foresee a negative reaction from the community. Each division showed a majority. Class II in the West showed a negative reaction of four to one.

Sixty-three of ninety-six superintendents surveyed expressed the desire to receive copies of the results of the survey. This showed an interest in the topic.

Because of the voluntary nature of the comments and the repetition of similar ideas in some of them, the writer considered the repeated ideas significant to report.

Conspicuous among personal adjustments the superintendents thought a Sister might have to make were the adjustments to secular dress, the title of Miss, no religious instruction in her teaching, and lack of social activities with the faculty or in the community.

Chief among academic adjustments was being careful not to let Church beliefs reflect in some teaching areas such as the social sciences, health (e.g., birth control), literature, and moral and religious issues. Others were looser discipline and being certified to teach. Some considered Sisters better prepared academically and thought coming down to the level of dedication of the other teachers and expecting too much of the students might be a problem.

Foremost among the problems the superintendents thought the administration might have were the justification of hiring a Sister to the community, the question of separation of Church and State, community acceptance of a Sister, and the Sister's being subject to more scrutiny by the community.

The superintendents thought negative reactions from the community might come from the prejudice of some and from those of other faiths who might resent not having equal opportunity. Some thought reaction would depend on whether the community was a Catholic or a Protestant one. Others thought the acceptance of the Sister would depend largely on her attitude, personality, and qualifications.

Taped Interviews

Interviews with the two Sisters now teaching in Montana public schools were taped. The cover letter and the transcriptions of these interviews were found in Appendix D. The only changes made in the transcriptions were the omissions of the names of the schools in the replies of Sister 1.

These two Sisters apparently found very few problems of adjustment. At first Sister 1 was subjected to close observation by the community, but that was short lived. The responses of Sister 1 in her interview and of her superintendent in his survey were in agreement in their evaluations.

Chapter 5 contains a summary of the study, conclusions drawn, and recommendations. The recommendations are based on the conclusions drawn from the study.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

In the late 1960's Sisters began going into public education. Contributing reasons might have been the declining enrollment in parochial schools, the increasing enrollment of Catholic children in public schools, the request of Pope John for religious communities to return to the spirit of their founders, and the request of the Vatican Council for religious communities to maintain activities according to the needs of the times and place.

Approximately twenty years ago some school districts refused to hire Catholic teachers. The study was done to see if, in the opinions of superintendents, school districts would display the same kind of prejudice toward Sisters seeking employment in public schools.

Conclusions

The conclusions presented were drawn from the data obtained from the survey. The recommendations follow the conclusions and are based on their results.

- a. All 107 superintendents of Class I and Class II districts Montana were contacted.
- b. Of those contacted, 90 percent replied.

CONCLUSION: Enough replies were received to draw valid conclusions.

- a. Of the ten superintendents who would not hire a Sister or was opposed to Sisters in the public schools, six replies came from Eastern Montana and four from Class II districts in Western Montana.
- b. Of the eight superintendents who said parents would accept a Sister poorly, all eight came from Class II districts, four from Eastern Montana and four from Western Montana.
- c. Of the thirteen superintendents who said the community would accept a Sister poorly, twelve came from Class II districts, seven from Eastern Montana and five from Western Montana. The other one came from a Class I district in Eastern Montana.

CONCLUSION: The writer subjectively detected an attitude of conservatism and apprehension about hiring Sisters in the less populated area of Eastern Montana and the smaller districts in both Eastern and Western Montana.

- a. Many Sisters are already in secular dress.
- b. In parochial schools religion as such is not taught all day.

- c. Most Sisters are certified and qualified to teach.
They are professional persons who are professionally prepared.
- d. Sisters are not adverse or opposed to social activities.
- e. Sisters are human persons with their own personalities, aptitudes, and qualifications.

CONCLUSION: The role of Sisters and of parochial education is not understood by the public.

- a. The writer knew from personal experience that some parochial and public schools in the same towns did have a good working relationship.
- b. The writer observed that the superintendents of those schools had less apprehension about hiring a Sister.

CONCLUSION: The degree of cooperation there was between public and parochial schools had an effect on the attitudes of superintendents towards Sisters.

Recommendations

It is recommended that a survey of the superintendents in Class III districts in Montana be conducted to see if those small towns show traces of conservatism and apprehension about hiring Sisters.

It is recommended that a survey of the principals and/or the chairmen of the school boards of Class I and Class II districts be taken and the results be compared.

It is recommended that a study be done that will reveal the amount of cooperation there is between public and parochial schools and the effect this has on the attitudes of superintendents toward Sisters.

APPENDIX A

—MONTANA STATE UNIVERSITY—

Bozeman, Montana 59715 Tel.

Dept. of Elem. Education

March 16, 1970

Dear Sir:

Under the direction of the Elementary Education Department of Montana State University I am surveying the opinions of superintendents in Class I and Class II districts in Montana on employing Sisters, members of Catholic religious orders, to teach in their schools. This information will be analyzed and used to fulfill one of the requirements toward my Master of Education degree.

Your responses will be kept confidential. The forms, however, are coded for purposes of analysis.

If you would like a copy of the results, please indicate this on the last page of the enclosed form.

Your cooperation in filling out the enclosed form will be appreciated. I would hope that it will take you no more than a few minutes to do so. After completing it, please place it in the enclosed envelope and return it to me by March 25.

Gratefully yours,

/s/ Sister Mary Dominic Pailliotet

OPINION SURVEY FORM OF MONTANA SUPERINTENDENTS

ABOUT SISTERS TEACHING IN PUBLIC SCHOOLS

Do you have a Sister, a member of a Catholic religious order, teaching in your public school system now?

X yes

 no

DIRECTIONS: IF THE ANSWER TO THE QUESTION ABOVE IS YES, PLEASE ENTER THE NUMBER OF THE RESPONSE THAT BEST ANSWERS THE QUESTION OR DESCRIBES YOUR FEELING ON THE SPACE IN FRONT OF THE ITEM NUMBERS IN PART I.

IF THE ANSWER TO THE ABOVE QUESTION IS NO, PLEASE SKIP PART I AND GO TO PART II.

PART I

3 1. In what level is she teaching?

1. elementary
2. junior high
3. senior high

3 2. How do you rate her teaching training as compared with other public school teachers in similar positions?

1. below average
2. average
3. above average

2 3. How do you rate her teaching performance as compared with other public school teachers in similar positions?

1. below average
2. average
3. above average

2 4. In the classroom, does she retain her religious title (e.g., Sister Susan Smith)?

1. yes
2. no

Opinion Survey Form (continued)

CHOOSE ONE RESPONSE THAT BEST DESCRIBES HER RELATIONSHIP WITH OTHERS.

5. How is she accepted by	1	2	3
<u>1</u> a. the students	Very well	Favorably	Poorly
<u>2</u> b. the faculty	Very well	Favorably	Poorly
<u>1</u> c. the staff	Very well	Favorably	Poorly
<u>1</u> d. the administration	Very well	Favorably	Poorly
<u>2</u> e. the parents	Very well	Favorably	Poorly

1 6. Have there been any noticeable adjustments she had to make to fit into the system?

1. yes

2. no

Comments: The public school is less rigidly structured.

1 7. Are there any administrative problems in having a Sister on the faculty?

1. yes

2. no

Comments: None of a serious nature.

1 8. Are there any advantages in having a Sister on the faculty?

1. yes

2. no

Comments: This was certainly true in our case--where this year we absorbed the entire Parochial System--and the Sister employed formerly taught in their High School.

1 9. Would you recommend that Sisters teach in public schools?

1. yes

2. no

Comments: If they are qualified, competent, and willing to adjust.

APPENDIX B

OPINION SURVEY FORM OF MONTANA SUPERINTENDENTS

ABOUT SISTERS TEACHING IN PUBLIC SCHOOLS

PART II

DIRECTIONS: IF YOU DO NOT HAVE A SISTER TEACHING IN YOUR SCHOOL SYSTEM, PLEASE ENTER THE NUMBER OF THE RESPONSE THAT BEST DESCRIBES YOUR FEELING ON THE SPACE IN FRONT OF THE ITEM.

	Total		Eastern		Western	
	Response		Mont.		Mont.	
Survey Item	No.	%	No.	%	No.	%
1. Check the response that best describes your attitude towards considering employing a Sister.	89	94	42	96	47	93
a. I would not hire a Sister.	6	6	5	11	1	1
b. I am opposed to Sisters in the public schools.	4	4	1	2	3	5
c. I would consider hiring a Sister.	38	39	19	43	19	36
d. I would hire a Sister.	2	2	2	4	0	0
e. I would hire a Sister if she was the best qualified applicant.	39	40	15	34	24	46
2. If you marked response <u>a</u> or <u>b</u> to the previous question, check your reasons for not hiring her.	10		6		4	
a. non-acceptance by the students	1	1	0	0	1	1
b. non-acceptance by the faculty	0	0	0	0	0	0
c. She would cause problems for the administration.	1	1	0	0	1	1
d. The parents would be opposed to the hiring of a Sister.	3	3	1	2	2	3
e. The community would be opposed to the hiring of a Sister.	10	10	6	13	4	7
f. non-acceptance by me	2	2	1	2	1	1
g. Sisters are too rigid.	0	0	0	0	0	0

PART II (continued)

Survey Item	Total Response		Eastern Mont.		Western Mont.	
	No.	%	No.	%	No.	%
3. If you marked response <u>c</u> , <u>d</u> , or <u>e</u> to Question 1, Part II, choose one response that you think best describes how a teaching Sister would be accepted by	79		36		43	
a. the students	70	74	33	75	37	84
1. very well	15	15	8	18	7	13
2. favorably	55	57	24	25	31	59
3. poorly	0	0	1	2	0	0
b. the faculty	72	77	33	75	39	77
1. very well	16	16	6	13	10	19
2. favorably	52	54	24	54	28	53
3. poorly	4	4	2	4	2	3
c. the administration	72	77	33	75	39	77
1. very well	33	34	16	36	17	32
2. favorably	39	40	16	36	23	44
3. poorly	0	0	0	0	0	0
d. the parents	66	70	30	69	36	72
1. very well	4	4	0	0	4	7
2. favorably	53	55	24	54	29	55
3. poorly	8	8	4	9	4	7
e. the community	68	72	31	71	37	84
1. very well	4	4	1	2	3	5
2. favorably	50	52	21	47	29	55
3. poorly	13	13	7	15	6	11
4. Would you allow her to retain her religious title in the classroom?	81	86	37	85	44	87
a. yes	46	47	22	50	24	46
b. no	35	36	15	34	20	38

PART II (continued)

Survey Item	Total Response		Eastern Mont.		Western Mont.	
	No.	%	No.	%	No.	%
5. Do you foresee any personal adjustments a Sister might have to make if she taught in your school?	82	87	38	87	44	87
a. yes	59	61	27	61	32	61
b. no	24	25	11	25	13	25
6. Do you foresee any academic adjustments a Sister might have to make if she taught in your school?	80	85	37	85	43	85
a. yes	22	23	9	20	14	26
b. no	58	60	28	63	30	57
7. Do you foresee any administrative problems in having a Sister on the faculty?	88	93	42	96	46	91
a. yes	28	30	15	34	14	26
b. no	60	62	27	61	33	63
8. Do you foresee any negative reaction from the community?	83	88	41	94	42	83
a. yes	59	61	25	56	34	65
b. no	23	23	14	31	9	17
Do you want a copy of the results of this study?	91	96	44	100	47	93
a. yes	63	65	36	81	27	51
b. no	29	30	8	18	21	40
Totals	95		44		51	

OPINION SURVEY FORM OF MONTANA SUPERINTENDENTS

ABOUT SISTERS TEACHING IN PUBLIC SCHOOLS

PART II

DIRECTIONS: IF YOU DO NOT HAVE A SISTER TEACHING IN YOUR SCHOOL SYSTEM, PLEASE ENTER THE NUMBER OF THE RESPONSE THAT BEST DESCRIBES YOUR FEELING ON THE SPACE IN FRONT OF THE ITEM.

Survey Item	Total		Class I			
			East		West	
	No.	%	No.	%	No.	%
1. Check the response that best describes your attitude towards considering employing a Sister.	12	93	6	100	5	86
a. I would not hire a Sister.	2	15	2	33	0	0
b. I am opposed to Sisters in the public schools.	0	0	0	0	0	0
c. I would consider hiring a Sister.	4	30	1	16	3	42
d. I would hire a Sister.	1	7	1	16	0	0
e. I would hire a Sister if she was the best qualified applicant.	5	38	2	33	3	42
2. If you marked response <u>a</u> or <u>b</u> to the previous question, check your reasons for not hiring her.	2		2			
a. non-acceptance by the students	0	0	0	0	0	0
b. non-acceptance by the faculty	0	0	0	0	0	0
c. She would cause problems for the administration.	0	0	0	0	0	0
d. The parents would be opposed to the hiring of a Sister.	0	0	0	0	0	0
e. The community would be opposed to the hiring of a Sister.	1	8	1	16	0	0
f. non-acceptance by me	0	0	0	0	0	0
g. Sisters are too rigid.	0	0	0	0	0	0

PART II (continued)

Survey Item	No.	%	No.	%	No.	%
3. If you marked response <u>c</u> , <u>d</u> , or <u>e</u> to Question 1, Part II, choose one response that you think best describes how a teaching Sister would be accepted by						
a. the students	9	70	3	50	6	84
1. very well	5	38	1	16	4	57
2. favorably	4	30	2	33	2	28
3. poorly	0	0	0	0	0	0
b. the faculty	9	70	3	50	6	86
1. very well	4	30	1	16	3	42
2. favorably	5	38	2	33	3	42
3. poorly	0	0	0	0	0	0
c. the administration	9	70	3	50	6	86
1. very well	4	30	1	33	2	28
2. favorably	5	38	2	16	4	57
3. poorly	0	0	0	0	0	0
d. the parents	9	70	3	50	6	86
1. very well	3	23	0	0	3	42
2. favorably	6	46	3	50	3	42
3. poorly	0	0	0	0	0	0
e. the community	9	70	3	50	6	86
1. very well	2	15	0	0	2	28
2. favorably	6	46	3	50	3	42
3. poorly	1	7	0	0	1	14
4. Would you allow her to retain her religious title in the classroom?	10	77	5	84	5	72
a. yes	4	30	1	16	3	42
b. no	6	46	4	66	2	28

PART II (continued)

Survey Item	Total		Class I		West	
	No.	%	No.	%	No.	%
5. Do you foresee any personal adjustments a Sister might have to make if she taught in your school?	10	77	4	67	6	86
a. yes	7	53	3	50	4	57
b. no	3	23	1	16	2	28
6. Do you foresee any academic adjustments a Sister might have to make if she taught in your school?	10	77	4	67	6	86
a. yes	3	23	1	16	2	28
b. no	7	53	3	50	4	57
7. Do you foresee any administration problems in having a Sister on the faculty?	12	93	6	100	6	86
a. yes	3	23	2	33	1	14
b. no	9	69	4	66	5	71
8. Do you foresee any negative reaction from the community?	10	77	5	84	5	72
a. yes	6	46	3	50	3	42
b. no	4	30	2	33	2	28
Totals	13		6		7	

APPENDIX C

OPINION SURVEY FORM OF MONTANA SUPERINTENDENTS

ABOUT SISTERS TEACHING IN PUBLIC SCHOOLS

PART II

DIRECTIONS: IF YOU DO NOT HAVE A SISTER TEACHING IN YOUR SCHOOL SYSTEM, PLEASE ENTER THE NUMBER OF THE RESPONSE THAT BEST DESCRIBES YOUR FEELING ON THE SPACE IN FRONT OF THE ITEM.

Survey Item	Total		Class II		West	
	No.	%	No.	%	No.	%
1. Check the response that best describes your attitude towards considering employing a Sister.	78	94	36	95	42	96
a. I would not hire a Sister.	4	4	3	7	1	2
b. I am opposed to Sisters in the public schools.	4	4	1	2	3	6
c. I would consider hiring a Sister.	34	40	18	47	16	35
d. I would hire a Sister.	1	1	1	2	0	0
e. I would hire a Sister if she was the best qualified applicant.	34	40	13	34	21	46
2. If you marked response <u>a</u> or <u>b</u> to the previous question, check your reasons for not hiring her.	8		4		4	
a. non-acceptance by the students	1	2	0	0	1	2
b. non-acceptance by the faculty	0	0	0	0	0	0
c. She would cause problems for the administration.	1	2	0	0	1	2
d. The parents would be opposed to the hiring of a Sister.	3	4	1	2	2	4
e. The community would be opposed to the hiring of a Sister.	9	11	5	13	4	8
f. non-acceptance by me	2	3	1	2	1	2
g. Sisters are too rigid.	0	0	0	0	0	0

PART II (continued)

Survey Item	Total		Class II		West	
	No.	%	No.	%	No.	%
3. If you marked response <u>c</u> , <u>d</u> , or <u>e</u> to Question 1, Part II, choose one response that you think best describes how a teaching Sister would be accepted by	69		32		37	
a. the students	62	75	30	79	13	28
1. very well	10	12	7	18	3	6
2. favorably	51	61	22	57	29	64
3. poorly	0	0	0	0	0	0
b. the faculty	64	78	30	79	34	76
1. very well	12	14	5	13	7	15
2. favorably	47	56	22	57	25	55
3. poorly	4	4	2	5	2	4
c. the administration	64	78	30	79	34	76
1. very well	29	34	14	36	15	33
2. favorably	34	40	15	39	19	42
3. poorly	0	0	0	0	0	0
d. the parents	58	70	27	72	31	69
1. very well	1	1	0	0	1	2
2. favorably	47	56	21	55	26	57
3. poorly	8	9	4	10	4	8
e. the community	60	73	28	74	32	72
1. very well	2	2	1	2	1	2
2. favorably	44	53	18	47	26	57
3. poorly	12	14	7	18	5	11
4. Would you allow her to retain her religious title in the classroom?	72	87	32	85	40	89
a. yes	42	50	21	55	21	46
b. no	29	34	11	28	18	40

APPENDIX D

PART II (continued)

Survey Item	Total		Class II		West	
	No.	%	No.	%	No.	%
5. Do you foresee any personal adjustments a Sister might have to make if she taught in your school?	73	88	34	90	39	87
a. yes	52	62	24	63	28	62
b. no	21	25	10	26	11	24
6. Do you foresee any academic adjustments a Sister might have to make if she taught in your school?	71	86	33	87	38	85
a. yes	20	24	8	21	12	26
b. no	51	61	25	65	26	57
7. Do you foresee any administrative problems in having a Sister on the faculty?	77	93	36	95	41	92
a. yes	26	31	13	34	13	28
b. no	51	61	23	60	28	62
8. Do you foresee any negative reaction from the community?	74	90	36	95	38	85
a. yes	53	63	22	57	31	68
b. no	19	22	12	31	7	15
Totals	83		38		45	

MONTANA STATE UNIVERSITY

Bozeman, Montana 59715

Dept. of Elem. Education

10 Hedges North
Montana State University
Bozeman, Montana
February, 1970

Dear Sister:

With this letter are a tape and a list of interview questions.

As I told you in our telephone conversation this morning, this research to find the opinions of public school superintendents in Montana on employing Sisters in their systems is being done for the Elementary Education Department. I plan to include in my paper the trends in growth in Catholic schools and the changing role of the Sister.

The help you give me through this information is greatly appreciated.

Gratefully yours,

/s/Sister Mary Dominic Pailliotet

INTERVIEW QUESTIONS

DIRECTIONS: PLEASE ANSWER THE FOLLOWING QUESTIONS AS COMPLETELY AS POSSIBLE, ELABORATING WHEREVER POSSIBLE. YOUR IDENTITY WILL REMAIN ANONYMOUS.

1. How many years did you teach in a parochial school?

Sister 1: Five. I taught two years in a Catholic high school for girls although I did work with some of the boys because of the fact that I was in drama. The school has since become coeducational. I taught three years at a coeducational high school that closed last year. Then I moved to the senior public high.

Sister 2: Nineteen years.

2. What degree do you have? What is your major?

Sister 1: I have a bachelor's degree with approximately forty additional hours in graduate work. I have a combined major, drama-speech. I also have a major in English and I have a minor in French. I also have the equivalent of a major in theology which doesn't do me a whole lot of good here.

Sister 2: At present I do not hold a degree. I have more than enough hours to graduate, but I lack about six hours of requirements. My major is in education.

3. In what subject area do you teach now?

Sister 1: I teach in the areas of speech, drama, and English. I also have full responsibility for the forensic program--that's competitive speech--and I also assist in the area of drama in the terms of production. I'm paid additional for that work.

Sister 2: I'm teaching all subjects in the fifth grade at present. This public school does not have grades one through six departmentalized.

4. Do you feel that you are adequately prepared for the position you now hold?

Sister 1: Yes, I think I am, although I would be much happier if I had a master's degree. It would also make salary differences. I have the equivalent of the next step on the program, but I need to be registered for a master's program. If there's any inadequacy in my background, I would say it's that I have done too many things instead of concentrating.

Sister 2: Yes, I feel adequately prepared for this position. However, I feel that as long as we live we can learn more.

5. How long have you taught in the present school system?

Sister 1: This is my first year.

Sister 2: I've been teaching in this system since September of 1969. After working in an office for a summer, I felt sure I was a teacher.

6. Why did you seek employment in this system?

Sister 1: There were several reasons. At that time we were closing our Catholic school. There was some pressure from some of the Catholic element in the community to see if some of us would be able to teach at the public high school. I suspect that their reason was feeling more security when their youngsters made the transition from the Catholic high school to the public high school. However, my reasons weren't all that, although I would say those reasons provided the opportunity for me to ask to move into a public school system. I've felt for a number of years there would be a place for us, and I thought this would be an opportunity for me to find out. Anyway, I broached this to my own community and asked if I possibly could do this. My community was not really very encouraging about it and felt there would not be much chance. There was a strong prevailing public opinion that I would not be hired. However, my qualifications are really quite good, and I didn't have any difficulty at all securing the position.

Sister 2: I found employment in this system because I wanted to teach, and this is where I lived. I had been wondering if I really was a teacher for some time. Although everyone told me I was, I had to find this out for myself.

7. Why are you teaching in a public school?

a. Is this the policy of your religious community?

Sister 1: No, it is not really the policy of my religious community, although at present we are engaged in a period of experimentation and along with other people in my community there is an opinion that we have a place in public education and so on an experimental basis I was allowed to teach here for a year. Again, I would not say I was supported enthusiastically, but I was permitted to do this.

Sister 2: I am teaching in the public school in order that I might make a living. At present I am on a leave of absence from my community and decided this is what I wanted to do.

7b. Was it your own idea? Why?

Sister 1: Yes, I think so. As I mentioned before, I think there are great needs in the public school probably because in a Catholic school we do not deal with as many youngsters who have the problems that you find in a public school. Despite what we say, the poorer student is not better off in our school because we can't help him academically, is not really going to get that much help from us, where in a public school such as this one there are really lots of opportunities for youngsters like that. I would say there is more help here than in our own schools.

Sister 2: Yes, it was my idea to do this. The Mother General also felt it would be a good idea.

8. Are others in your community teaching in public schools?
- a. In Montana?
 - b. Elsewhere?
 - c. How many?
 - d. In what teaching areas?

Sister 1: a. Not in Montana. b. Yes. There is a Sister teaching in an inner-city school in Denver. c. There's only one. She's on a grade school level. d. I don't know.

Sister 2: There are not too many of our community teaching in public school at present. One Sister is teaching in the _____ Public High School; one other is teaching in junior high in the Kansas City area. I do not know of any others except Sisters who are on leave of absence.

9. Were there any problems of adjusting to teaching in a public school?

Sister 1: There were a lot of changes. I suppose there are people who thought I might not be as well qualified. Surprisingly enough, I would say the prevailing opinion was that I would be less qualified than, say, another person. As a matter of fact, that wasn't true so I didn't have to worry about that much longer.

My schedule is quite different from what it would be if I were teaching in one of our own schools. We have a great deal more to do, say, for example in the evening. Again, I have to point out that I am in the arts. I teach in drama and speech, and we do a great deal of practicing. We have a very heavy schedule. We do six major productions a year. We travel ten times on speech competition, and so it demands a great deal of outside work which I don't think we have, or I didn't have, anyway, before.

Sister 2: During the first week or two there were a few minor problems of adjustment. The first day of school a parent came to me informing me that her religion did not permit her child to take part in any patriotic plays or religious activities at Christmastime. The child was to remain in his seat when we saluted the flag. Such a request seemed so strange to me.

10. What adjustments did you have to make?

Sister 1: I'd say this is an adjustment (referring back to question 9). Possibly there is psychological adjustment. I don't know. I felt that I think more strongly earlier in the year than I do now.

Sister 2: The only thing I found difficult was not teaching religion. I had always incorporated my religion into all the subjects I taught. It seemed so much a part of everything. Now I had to be careful not to teach of God. However, the children took care of that. They frequently bring God into the classroom, and at this time I add to it. I do feel that example is very important when you are teaching children, and it says much more than any words you could say.

11. Did you have any problems that a lay teacher would not have?

Sister 1: I can't honestly think that I do. Again, there might have been some questioning going on earlier in the year, but that's pretty well died away now and so I don't think I have any problems

that are different at all. Maybe people expect things of me--that's possible--but I don't really feel any pressure from this kind of thing at the present time. I would say that I have some advantages that a lay teacher does not have in that I have a certain amount of more free time than many of our lay teachers do, which is really necessary in the kind of work we're in.

Sister 2: No, I don't feel I had any problem that any other lay teacher would not have had, save what I mentioned just previous to this regarding religion. Most normal people have small adjustments to make when they move from district to district, from school to school. I don't feel mine were any different.

12. What differences do you notice between Catholic and public school teaching?

Sister 1: Surprisingly enough, in this school system we have an extremely high freedom of the faculty to teach in their own areas and to do the kind of work that they feel they are best qualified to do. We have a great deal of academic freedom which we didn't have in the Catholic schools that I taught in, although the Catholic school I taught in was rather progressive, say, in terms of modular scheduling and this kind of thing which we have on a very limited basis here partly because of room and budget and that kind of problem. I have a great deal more to work with here than I had in a Catholic school in terms of equipment, in terms of budget, in terms of real cooperation. The school I taught in did not look favorably on the arts. Here the arts are extremely important and we get a great deal of support for almost all the programs we present.

The discipline here is excellent although it is a great deal freer here than it was where I taught before. In the course of the five years that I taught before, I experienced four different administrations, which I think makes a difference, too.

There's a difference in the level of youngsters I teach. In the Catholic school we tended to deal only with a certain element which was pretty limited. I think it's a much more realistic situation here, although I notice some differences academically. For example, an average class in English at the Catholic high school would not be nearly as poor as an average class here because we just did not have the numbers of the poorer students here. I think there's a difference also in what's expected in a public school. I think, to be quite frank, that we permitted a great number of things in our Catholic schools that are not permitted in a public school. There's a different work orientation here. You have a job to do, and the job

of teaching comes before everything else you have to do. In a Catholic school, I, at least, experienced people's whims and things like that have a great deal more influence than they do here. Because of the number of people, it is quite a great deal more businesslike. You can't all agree to take off, and then take off or close school or anything like that. There's a certain schedule that we follow and it's followed.

I also find that I am less supervised in a public school than I was in a Catholic school, and I mean this in a positive sense. The administration is very much aware of what's going on in this school, but they're not interfering and they assume that you know more about your subject area than anyone else does.

Sister 2: There's very little difference between Catholic and public school teaching aside from religion. I find things very much the same.

13. How have the works of your religious community changed since Vatican II? (E.g., our community has adopted the policy of self-determination. This means that we do the work that we are trained for or have the natural talent to do so long as it is in keeping with the goals of the community.)

Sister 1: Yes, indeed, they have. Great deal in terms of self-determination which is one of the reasons why I was allowed to do this because they felt it might be keeping within the goals of our community. My community's goals are to work with those who are poor, and I think this can be accomplished better by teaching in a public school than in the institutions that we have. Our works have also changed in the areas of religious education, and some of the social service apostolates have become increasingly important. We have also moved into work in the inner cities and the slum areas, which is a change and very much in keeping with Vatican II. We have a new policy of self-determination in which we submit requests for changes and also requests for education.

Sister 2: Yes, the works of the community have changed since Vatican II. Many of the parochial schools have closed; Sisters are involved in works of their choice; some are social work, religious education, adult education, and inner-city work. Each Sister may choose what she wants to do and where she wishes to be. This was unheard of a few years back.

14. What is your relationship to others since you have taken this position?

- a. Acceptance? Rejection? Other?
- b. By the school board? administration? faculty? staff?
students? parents? community? your order? others?

Sister 1: I have less time for community. Some rejection by those who did not approve. I suppose there has been a great deal of watching; I've been observed a great deal more than I think is even fair but I suppose that goes with it.

With the school board, I've had no problems at all. I had to straighten out how my money was to be paid, and they requested that as a favor it be deposited in Helena rather than be sent directly to my community and then sent. I think simply from the standpoint of looking as if it would aid religious education.

My administration have been unusually fair and seems very anxious to have me and have been tremendously supportive. I have been treated, I would think, like any other person on the faculty.

The faculty, the staff--the same thing holds true. I've been treated just like any other member of the staff. I happen to be working in a very fine department, and the head of my department and I happen to see eye to eye on philosophy and this has made it easy.

The students have accepted me very well. I know many of them. Most of them know that I am a Sister because of the fact that so many came from the Catholic high school.

A number of the parents have been very much for the experiment; a number of the parents have been very much against it, so I think I have experienced both of these elements.

In the community again I think I am watched and I would say this is somewhat of a negative element. I think there has been a different expectation than what I have actually come through with.

My order--in general, I would say that my order has not been in favor of this experiment although in the particular area in which I live there has been a great deal of support.

Sister 2: My relationship with others is very much the same. I have met with some opposition with some in this particular area. People are very traditional here and find it hard to accept change. Generally speaking, I have been accepted very well.

The school board was very kind to me; the faculty, the staff in general, the students and parents and all have been very kind to me, have accepted me graciously. Many know I have been a

religious teacher and others do not. The parents know, but many of the children still do not know that I was a religious teacher.

I do have good rapport with the children and feel that I have made a very good adjustment.

15. Do you like teaching in a public school? What do you or do you not like?

Sister 1: Yes, I like it very much. I mostly like it. I don't not like anything. It's a great improvement over where I taught before.

Sister 2: Yes, I like the teaching in the public school. I like children and enjoy working with them regardless of where it is. I can't say I dislike anything. I am very satisfied.

16. Do you plan to continue to do so?

Sister 1: Yes, I do.

Sister 2: As to my future, it is undecided. I have until spring to make the decision as to what I will do.

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