

1995

Diversity Deprivation Overcome: A Predominately Caucasian Catholic High School Addresses Societal Racial Prejudice

Michele Ray Campbell

Follow this and additional works at: <https://scholarworks.waldenu.edu/dissertations>

This Dissertation is brought to you for free and open access by the Walden Dissertations and Doctoral Studies Collection at ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact ScholarWorks@waldenu.edu.

ABSTRACT

**DIVERSITY DEPRIVATION OVERCOME: A PREDOMINATELY CAUCASIAN
CATHOLIC HIGH SCHOOL ADDRESSES SOCIETAL RACIAL PREJUDICE**

by
Michele Ray Campbell

**B.S., Seton Hall University 1983
M.A., Georgian Court College 1988**

**Barry Persky, Ph.D., Advisor
Professor of Education**

**Dissertation Submitted in Partial Fulfillment of
the Requirements for The Degree of
Doctor of Philosophy**

**Walden University
July 1995**

ABSTRACT

This study examines Monsignor Donovan High School, Toms River, Trenton Diocese, New Jersey's situation as a predominately Caucasian environment seeking to prepare students to adapt successfully to an increasingly diverse society. The author identifies the need for the students to gain a broader view of the world than evidenced by their school's population, examines the societal situations that led to the problem of prejudice in American society, explores the role of Catholic education in addressing prejudice and reports on polls of the MDHS Classes of 1994 and 1997 relative to their racial attitudes. Through a qualitative case study, the researcher reveals the objective and subjective results of student surveys and their implications. The entire study includes suggestions for improving students' views of minorities through multicultural literature and concludes with two annotated bibliographies designed for Catholic school educators striving (1) to learn more about their educational system and (2) to improve their schools' social atmosphere through multicultural studies.

DIVERSITY DEPRIVATION OVERCOME

**DIVERSITY DEPRIVATION OVERCOME: A PREDOMINATELY CAUCASIAN
CATHOLIC HIGH SCHOOL ADDRESSES SOCIETAL RACIAL PREJUDICE**
by
Michele Ray Campbell

**B.S., Seton Hall University 1983
M.A., Georgian Court College 1988**

**Barry Persky, Ph.D., Advisor
Professor of Education**

**Dissertation Submitted in Partial Fulfillment of
the Requirements for The Degree of
Doctor of Philosophy**

**Walden University
July 1995**

DIVERSITY DEPRIVATION OVERCOME

DEDICATION

I tell my students that, just as we are what we eat, we are also a reflection of those who have influenced us. From my early school days at Holy Trinity in California, to Seton Hall University, to my Walden University doctoral experience, I owe much to my teachers.

My mentor and advisor, Dr. Barry Persky, encouraged my efforts and afforded me the latitude to explore my options. Dr. Irving Buchen and Dr. Martin Gerstein's advice enhanced the project. Monsignor Donovan High School Principal, Edward Gere, along with faculty and administrative colleagues encouraged my doctoral studies, critiqued my writings, and support my curricular goals.

My parents gave me a wonderful gift. They chose to stop prejudice from spreading to new generations by instilling in me an appreciation of diversity. Husband Donald, daughters and their spouses: Laura & Tom, Eileen & Paul, Melissa & Eric, son Donald, and surrogate daughter Veronica sustained me when I thought homemaking, nurturing, teaching, and researching might be too much.

Above all, I dedicate this work to my students: those I have taught, those I now teach, and those I yet hope to influence.

TABLE OF CONTENTS

Table Of Tables.....	page v
Table of Figures.....	page v
<u>CHAPTER I INTRODUCTION</u>	
(R) Introduction.....	page 1
(B) Statement of Problem.....	pages 1 - 2
(C) Background.....	pages 2 - 4
(D) Purpose.....	pages 4 - 5
(E) Significance.....	pages 5 - 8
(F) Definition of Terms.....	pages 8 - 14
(G) Nature of the Study.....	pages 14 - 15
<u>CHAPTER II REVIEW OF LITERATURE RELATIVE TO ADDRESSING RACISM</u>	
(A) Regarding education.....	pages 16 - 35
(B) Regarding Catholic education.....	pages 35 - 60
<u>CHAPTER III METHODOLOGY</u>	
(A) Hypothesis.....	pages 61 - 64
(B) Theoretical Support.....	page 61
(C) Procedure.....	pages 64 - 67
(D) Instrumentation.....	pages 68 - 70
(E) Data Sources	pages 70 - 73

TABLE OF CONTENTS (CONTINUED)

(F) Data Analysis.....page	73
(G) Research Questions.....page	74
(H) Assumptions.....page	74
(I) Scope and Limitations.....page	74
 <u>CHAPTER IV RESULTS AND ANALYSIS</u>	
(A) Specific Data.....pages	75 - 80
(B) Response Examples.....pages	80 - 87
 <u>CHAPTER V SUMMARY, CONCLUSIONS, AND SUGGESTIONS</u>	
(A) Conclusion and Ramifications.....pages	88 - 90
(B) Recommendations.....page	91
(C) Concluding Remarks.....pages	91 - 94
<u>REFERENCES.....pages</u>	95 - 111
 <u>APPENDIXES</u>	
(A) Survey Instrument Class of 1997.....page	112
(B) Survey Instrument Class of 1994.....page	113
(C) Scripted Responses: Class of 1994...pages	114-194
(D) Annotated Bibliographies	
(1) Regarding Catholic Schools.....pages	195-201
(2) Regarding Multicultural Readings.....pages	202-220

TABLE OF TABLES

**Table 1. Review of Literature Search Regarding
Ethnographic Case Studies of Catholic
High Schools from 1966 to 1993.....page 5**

**Table 2. Monsignor Donovan High School
Enrollment from 1989 to 1995
According to Ethnicity.....page 15**

**Table 3. Representative Survey Responses in
Percentages.....page 75**

TABLE OF FIGURES

**Figure 1. Schematization of the Relationship
between Monsignor Donovan High
School Students Survey Replies and
Monsignor Donovan High School's
Educational Practices Relative to
Racial Prejudices.....page 63**

**Figure 2. Schematization, Based on Yin's Case
Study Method, of Long Range Plans and
Methods to Address Racial Attitudes at
Monsignor Donovan High School.....page 89**

CHAPTER I INTRODUCTION

• Introduction

In 1594, Robert Southwell penned the poem *Times Go By Turn* in which he states "...chances change by course/ From foul to fair..." This researcher submits that change in racially prejudicial attitudes will come not simply by *chance* but rather can more successfully progress by design. The learned behavior of racial prejudice (Allport, 1954; Katz, 1978; Banks, 1993) affects the entire structure of the United States' democracy. Most acknowledge that, while children develop stereotypes about ethnicity, race, and religion by the time they enter high school, those attitudes can either solidify or alter dependent upon their schooling and life experiences.

Statement of Problem

Racial problems that tear at the fabric of American society may seem so overwhelming that individuals may throw up their hands in despair. Yet, just as mathematicians reduce complex numerical questions to simple formula, a societal enigma may

benefit from reducing an entire society's efforts to attack an immense problem to the exertion of a few at a limited location.

This work addresses *individual racism* that encompass attitudes, behaviors, socialization, self-interest, and interaction, as opposed to *institutional racism* that exists within economics, health services, politics, housing, music, religion, standards, needs, in addition to the norms, aesthetics, and language, in the hope that students' realization of the former will influence the demise of the latter (Katz, 1978).

Background

Monsignor Donovan High School, Toms River, Diocese of Trenton, New Jersey is a predominately white school: 97% of the students and 100% of the administrators, the teachers, and the support staff members are Caucasians; so why does this researcher propose a multicultural curriculum? Precisely because of its homogeneous nature, the school suffers from diversity deprivation. Samuel Johnson, who said in *The Idler* (1758) that "The joy of life is variety," borrowed from Publilius Syrus' *Maxim* in the First Century BC that states "No pleasure

endures unseasoned by variety.” New York harbor’s Statue of Liberty proclaims the welcomed mixture of the American melting pot, yet ethnic division threatens to cleave this country irrevocably. Monsignor Donovan High School’s homogeneous situation reflects the school’s Eurocentric educational roots (Wilson and Justiz, 1987), however this researcher believes that the school’s authorities must lead its student population into a more ethnically diverse twenty-first century. Why?

Ninety-eight percent of its graduates continue on to college--colleges that have made concerted efforts to recruit and retain minority students (Carnegie Foundation, 1990) who may become Monsignor Donovan High School graduates’ potential roommates, classmates, and co-workers. Colleges report a rise in racially motivated incidents (Farrell and Jones, 1988), and the Monsignor Donovan High School staff must prepare the students to be a part of the solution not contributors to the disharmony.

“Isn’t this the role of the home?” One would hope, but educators know that they spend more time with students than do their parents; these preceptors understand the power of

their influence. Some educators contend that education reflects and reinforces social inequities (Farley, 1982); Monsignor Donovan's faculty, administrators, and staff contend that education affords a source for social mobility (Gordon, 1972). The school provides the ladder allowing escape from ignorance.

- **Purposes**

A descriptive study of students' self-evaluations of racial attitudes of Class of 1994 students of Monsignor Donovan High School, juxtaposed with a more limited survey of Class of 1997 students, fulfills the following:

- 1. identifies the racial composition of Monsignor Donovan High School**

- a) students**

- b) faculty and staff**

- 2. hypothesizes that its homogenous nature fails to prepare its students for successful inclusion within American and global reality**

- 3. projects students' cultural understanding requirements beyond graduation**

4. surveys senior and freshman students' racial attitudes
5. assesses attitudinal changes brought on by curriculum
6. proposes remedies to overcome the limited complexion of Monsignor Donovan High School 's student body and faculty
7. offers extensive annotated bibliographies of recent applicable readings designed to rectify obstacles to students' future success as citizens of the world beyond parochial secondary school.

- **Significance**

The necessity for this study relative to general knowledge became clear after searching two Educational Resource Information Center CD-ROM databases with the following requests:

1966-1981

1982-1993

<u>Search term</u>	<u>Number of records</u>	<u>Search term</u>	<u>Number of records</u>
secondary education	374 673	secondary education	366518
case study	95712	case study	86296
ethnography	0	ethnography*	20

Table 1.

Of the twenty ethnographic case studies* conducted and reported from 1982-1993, one addresses a parochial school; none deliberates the question of a homogeneously Caucasian school striving to afford students an understanding of multicultural environment within their potential colleges or workplaces.

On a more local front, publication of this research provides professionals within New Jersey's eleven Trenton Diocesan high schools with a viable tool as they choose to encourage students to pursue citizenship in the global community. The study will encourage others beyond these eleven, who find themselves in similar demographic circumstances to: (a) institute programs that will challenge all students, (b) seek a common ground for building positive relationships among residents in a shrinking world, (c) instill a sense of commitment among school administrators and teachers, and (c) provide programs that will prepare students for existence beyond the classroom.

Schools, like Monsignor Donovan High School, that now find themselves limited in diversity, due not to choice but to demographic population, must address emergent broad-based multiculturalism beyond the schoolroom into the boardroom. Dr.

Thomas, President of the American Institute for Managing Diversity, a national educational research institute at Morehouse College, notes that by 2015 the work force will have shifted from present white male dominion to a 60% majority of women and minorities (Johnson, 1994).

The two years this researcher has spent pursuing active scrutiny in this area has already borne professional “fruit.” Monsignor Donovan’s Principal encourages this researcher’s efforts to address societal prejudices that, though they rarely evidence themselves within the school’s walls, certainly will face students when they venture beyond high school.

Superintendent of School for the Diocese of Trenton, supports the research efforts and has put this researcher’s name forward to the New Jersey Catholic Conference. The director of that office has facilitated the appointment of this researcher as the single non-public school representative on a committee formed by the New Jersey State Attorney, which will adapt the “PREP” (Prejudice Reduction Educational Program) curriculum for state-wide adoption.

The bulk of this researcher's present inquiries has addressed the pernicious nature of racial prejudice. Each completed portion of the research has been passed along to the school's principal who, in turn, has supported immediate application and curricular inclusion of each. Education is a paper-work business; change in public school curriculum and related textbooks moves slowly through committees and Boards of Education. A Catholic high school, by virtue of its autonomous nature, may immediately institute programs.

• Definition of Terms

At the outset of any study of racial division, readers must agree on and become more familiar with terminology; often people think they know common terms, but in the ensuing in-depth discussion, each must appreciate the exact meanings of the language; for this is an emotional subject with which educators must deal professionally and knowledgeably.

***Prejudice*, in social behavior, is a negative pre-judgment of the members of a race or group, maintained in the face of facts that contradict such a judgment. A prejudiced person tends to**

believe that his or her own group is superior to others in intelligence, character, or behavior.

Psychologists have sought the origins of prejudice in personality disorders; causative factors in the social environment; and attributes of normal thought processes. Prejudice often exists together with social institutions such as segregation, apartheid, or other forms of discrimination. It does not exist among children under 3 or 4 years of age (Davidio and Gaertner, 1986).

A denotative term that holds opposite connotative meaning is *discrimination*. Popular usage defines this as the unequal treatment of equals or the lack of commensurate opportunity for reasons unrelated to the task at hand. Ethnic minorities may experience discrimination; the term *ethnic* encompasses race and religion as well as national and cultural traditions. However, discrimination also connotatively suggests that one possesses good taste as in a “discriminating eye’ relative to art.

A distinction exists between discrimination and prejudice. *Discrimination* is expressed in overt, concrete behavior, while *prejudice* is expressed in attitude. Some may assume that the

person who discriminates does so because of prejudice, but this may not necessarily be true.

In the contemporary United States, discrimination in employment can be especially damaging; further, discrimination manifests itself in unequal treatment regarding housing, education, and other areas. Ethnic discrimination in the United States relates closely to historic patterns of immigration and migration. The earlier arrivals would typically rise upward onto a higher economic and social level forced by the next wave of newcomers. Eventually, the process leads to integration, although for some groups factors such as readily visible differences in skin color have complicated the assimilation process (Simpson and Yinger, 1985).

Efforts to combat racial discrimination and racism have figured prominently in post-World War II U.S. history. The Civil Rights Movement of the 1950s and 1960s won the passage of important legislation such as the Civil Rights Acts. Progress toward integration among blacks and whites has been especially dramatic in the South. The proponents of *affirmative action*, a

practice of including proportionate numbers of minorities, aspired to correct past patterns of discrimination (Levin, 1982).

***Racism* refers to any theory or doctrine stating that inherited physical characteristics, such as skin color, facial features, hair texture, and the like, determine behavior patterns, personality traits, or intellectual abilities. In practice, racism typically takes the form of a claim that some human “races” are superior to others. An abuse of the notion of differences among peoples, this belief has contributed to prejudice and discrimination between and among groups in many parts of the world.**

The overwhelming bulk of scientific opinion in both the social and the biological sciences, however, now rejects the notion that large human populations, such as the so-called white, black, and yellow races, behave differently because of their physical appearance, or that one is genetically superior or inferior to another. Genetic differences between population groups do exist, of course. None of these group differences, however, has yet been shown to affect personality, intelligence,

or, indeed, any ability that significantly relates to social behavior.

The concept of race as representing separate subspecies of *Homo Sapiens* has little if any biological significance, and today many scientists reject the use of the term in the human context. In common usage, race is a socially defined term, and the definition differs from society to society. For example, many people who are socially defined as blacks in the United States, because they have one or more black ancestors, would be called whites in Brazil. Accordingly, the social significance of race, then, finds limits within what people make of it: a society is racist to the extent that its members draw unwarranted conclusions from the physical differences among peoples.

In recent years the term *racism* has been at times misapplied to various related but distinct social attitudes and occurrences. For example, feelings of cultural superiority based on language, religion, morality, manners, or some other aspect of culture are sometimes labeled racist, but the proper term for such feelings is *ethnocentrism*. Another loose usage of the term is the notion of *institutional racism*--meaning any practice that

results, intentionally or otherwise, in differential representation of different human groups. For example, some classify a college entrance examination as institutionally racist if it results in a low admission rate of certain minority groups, irrespective of its intention. A more appropriate usage would be to say that such a test is *discriminatory* in its results.

When one considers the emergence of a multi-ethnic society in the United States in a relatively brief historical period, one must stand in awe; no other culture has done anything like this country has--legislated all (wo)men equal. The American democratic experiment has broadened into a model for a shrinking globe (Greeley, 1971).

The causes of racism, although their complexity nullifies their reduction to a single factor, follow a pattern often linked with real conflicts of interest and competition for scarce resources. Historically, racism has commonly accompanied slavery, colonialism, and other forms of exploitation and gross inequality. In other cases, relatively powerless groups that have felt threatened by oppressed and economic instability have blamed other embattled groups for their predicament. The

insecure white working class and lower middle class of industrial societies, for example, have often expressed racist attitudes toward defenseless minorities, such as blacks in the United States.

- **Nature of the Study**

The characteristics of the ethnographic study fit this researcher's needs and fulfill what Guba and Lincoln (1981) term the *responsiveness* and *adaptability* necessary under the circumstances. The holistic nature of the research allows for consideration of the dissertation's data in its totality rather than by segmenting the results.

This researcher documents findings relative to the students' attitudes about prejudice and racism based on the results of the surveys. The study assesses viewpoints of both classes through multiple-choice objective survey. This researcher has further queried The Class 1994 subjectively by way of brief essays to determine if any change in attitude has arisen or, according to their perceptions, could arise through the Monsignor Donovan High School curriculum.

Germane to this dissertation, the school's enrollment for some recent years relative to ethnicity reads as follows:

School Year	Total	Afro-American	Asian	Hispanic	Other
1994-1995	940	10	37	35	860
1993-1994	880	9	22	43	806
1992-1993	864	10	24	36	794
1991-1992	852	12	34	31	775
1990-1991	816	11	29	26	750
1989-1990	839	11	34	17	777

Table 2.

Although these numbers do closely reflect the minority populations enrolled in sending districts' parochial elementary schools, part of this study's recommendations will address methods by which the school can overcome this disparity.

CHAPTER 11: LITERATURE REVIEW

- **Relative to Education's Function in Combating Racism**

"Black people are the magical faces at the bottom of the well. Even the poorest whites, those who must live their lives only a few levels above, gain their self-esteem by gazing down on us. Surely, they must know that their deliverance depends on letting down their ropes."

Bell, Faces at the Bottom of The Well

To effect a positive future, one must comprehend the past.

Has the United States of America become what John Friedmann (1979) and Robert Bellah (1991) have each entitled *the good society*; maybe even more profound, *how* has this country striven to become a good society and does it move in the right direction?

If Aristotle spoke truth in claiming that humans "live through institutions," (Bellah, 1991, p. 170) then the schools certainly qualify as agents for reflection and for change. Reading Bellah's *The Good Society* provides insight into the relativity of observing history while planning for the future. Of course humans do not live here in the moment or in a bubble, Bellah also points out that humans have a relationship to other past and present cultures (p. 178).

As the world continues to shrink, major concern for the success of all cultures may lie within the disenfranchised Third World where Brazilian Paulo Freire recognized that a lack of education produces the waste of minds. He also noted that those societies require a theory of action toward personal freedom through education (1970).

Ornstein and Ehrlich (1989), who published *New World, New Mind: Moving Toward Conscious Evolution*, challenge all to realize that many fail to comprehend the modern world wherein humans suffer from a paradox: minds curse with recalcitrance yet provide potential salvation. These authors remark that most see the world myopically because the vast amount of information daunts all but the most advanced thinkers. They also note that racial and ethnic stereotypes arise from “in-group/out-of-group hostility” (p. 111) and as a means of organizing the “unorganizable.” They claim humans require a new mind set or must rely on the old ideas that lead mankind to focus on short term goals.

Generally, classrooms become cultural mosaics, yet they often reflect cultural discord rather than the creative cultural

diversity many Civil Rights workers in the 1960s desired. Though often most seem to concentrate on cultural diversity of this earth, many also recognize the need to look beyond the strictly human problem and to look into the future, into the cosmos humans will desire as inter-planetary travel may force people to live among others not-quite-human. Dr. Eric Chaisson encourages humanity to examine powerful new technological advances as a means of addressing fundamental problems. In *The Life Era* (1987), he invites readers to investigate the concept of transformation and how change has produced all seen in the universe; then to bring that notion down to a personal level to aid in identifying human beginnings, purpose, and amity within the cosmic scheme.

American society is good and it, as Reinhold Niebuhr espouses, possesses strength of a giant nation that strives to maintain a heroic moral balancing act. Most Americans aspire to do great things, that dares to use power constructively, and that willingly opens itself up to assessment by transcendent standards to maintain perspective (Bellah, 1991).

As Shakespeare notes in *Henry IV*, 'past is prologue;' and American society must stand ever vigilant to avoid succumbing to the fate of other historically great powers. How do those in a school environment plan for a future based on society's view of 'good?' Educators, deeply concerned about man as a social being who lives by means of a culture dependent on social relationships, contend that societies must be mindful of the past as mankind forges the future. Of course, the recently popular Mr. Bellah (1991) has made a passionate plea concerning the search to regain America's soul in a struggle toward a renewed democratic spirit that now rushes in to fill the vacuum left by the USSR's demise. All may not wax as rosy as those authors prophesy, but without a positive, morally committed vision, the future stands on shaky ground.

Concentrate for a few moments on Ramos' translation of Paulo Freire's 1970 Third World revelation *Pedagogy of the Oppressed* that identifies education as a subversive force for change. Freire's words 'as long as to be is to be like, and to be like is to be like the oppressor' (p. 33) then true liberation is not possible.

Considering The Third World a sleeping giant, some become depressed by the expansive waste of minds and, because the cure requires cooperation between the oppressors and the oppressed, some have grave doubts about educators there being anything but indoctrinators. In the journal *Writing Instructor*, Freire (1991) notes that one cannot teach about freedom without allowing freedom to exist. Technically, he asserts, teachers are not champions of civil rights, freedom, and democracy but they will necessarily take on the role of advocate in the future, for other groups will exert their power to affect change (pp. 116-20).

The Club of Rome, which published *Limits to Growth* in 1972, is a rather informal international association of one-hundred scientists, businesspersons, authors, scholars, and public officials. That report warns of ecological limits and that impact on societal development (Hughes, 1985). The 1979 OECD's (Organization for Economic Cooperation and Development) Interfutures project emphasizes great diversity between Third World countries and present industrialized nations based on technological, financial, and managerial problems of the former

countries (p. 20). They first gathered in Rome in 1968 to search for solutions to global difficulties utilizing a computerized model. They released their gloomy, lengthy forecast in 1972.

The 1976 authors of a computer model-based futures analysis, dubbed the “Bariloche model” because they met in Bariloche, Argentina, selected economic, social, and political structures. They argued that reduction of population fertility would follow improved living standards and did not deem control policies necessary (Hughes, 1985).

What about Naisbitt’s 1990’s view in *Megatrends 2000* concerning predictions of backlash and a resulting assertion of culturalism that runs counter to some modernist’s vision of a “global community (p. 119).” Naisbitt identifies the related trends of homogeneous lifestyle will conflict with the deeper values of religion, language, art, and literature. He notes, “As our outer worlds grow more similar, we will increasingly treasure the traditions that spring within (p. 120).”

Previously many schools have confined assigned literary works to Anglo-Western selections (Banks, 1993). Obviously, this practice must change if schools plan to concentrate on the

possibilities of “un-learning” or modifying behavior regarding students’ racial prejudice through employment of a new canon of assigned in-class and supplementary readings. Even a homogeneously white institution must lead its student population into a more ethnically diverse twenty-first century.

Why? Because if Caucasian high school graduates continue on to college, those colleges have made resolute efforts to recruit and retain minority students (Carnegie Foundation, 1990) who will be those white graduates’ potential roommates, classmates, and eventual co-workers. Colleges report a rise in racially motivated incidents (Farrell and Jones, 1988) and schools must prepare students to be a part of the solution not contributors to the disharmony.

Some educators contend that education reflects and reinforces social inequities (Farley, 1982); hopefully leaning environments contend that education provides a source for social mobility (Gordon, 1972). Schools can provide the ladder allowing escape from ignorance. In a 1987 article for the *Journal of Educational Equity and Leadership* entitled “The impact of school as a social system on the formation of student

inter-group attitudes and behaviors,” Aviram states that “the formation of student inter-group attitudes and behaviors appears to be influenced by management and organizational processes that take place in the school” (p. 99). Another study by Sleeter and Grant (1985) concluded that “although students enter with many beliefs about race, class, and gender, the school environment can influence and redirect those beliefs” (p. 48).

Psychologists have sought the origins of prejudice in personality disorders causative factors in the social environment, and attributes of normal thought processes. Prejudice often exists together with social institutions such as segregation, apartheid, or other forms of discrimination, which does not abide among children under 3 or 4 years of age (Davidio, 1986).

Given the present social direction in the United States, what is it the job of the teacher?—“teaching morality can promote social justice.” (Townstead, 1990, p. 233). In her 1990 article “Not Just Read and Write but Right and Wrong,” published in *The Washington Journal* , Kathleen Townstead noted that

legality-bound public schools cannot get into discussions on values.

The teacher is a key catalyst in the motivational climate of the classroom, yet an organization does not “motivate” its people; it can, however, establish favorable conditions wherein self motivation will occur. Practically speaking, a working knowledge of current motivation theory and principles assists the motivation-oriented faculty and community members reach their educational goals with a minimum of distraction

From his essay, *Our Age Among the Ages*, John Crowe Ransom (1955) speaks on student motivation and teachers' literature selections states:

Now, I am in the education business, and I can report my observations on that. It is as if a sudden invasion of barbarians had overrun the educational institution.... We should not fear them; they are not foreigners, nor our enemies. But in the last resort education is a democratic process, in which the courses are subject to the election of the applicants, and a course even when it has been elected can never rise above the intellectual passion of its pupils, or their comparative indifference.

So, with the new generation of students, Milton declines in the curriculum; even Shakespeare has lost heavily; Homer and Virgil are practically gone. The literary interest of the students today is 90% in the literature of their own age; more often than not it is found in books that do not find entry into the curriculum, and are beneath the

standard that your humble servants, the teachers of literature, are trying to maintain.

Chaucer and Spenser and Milton, with their respective contemporaries, will have their existence henceforth in the library, and of course in the love and intimate acquaintance of a certain academic community, and there they will stay except for possible periods when there is a revival of the literature of our own antiquity. Our literary culture for a long time is going to exist in a sprawling fashion, with minority pockets of old-style culture, and some sort of majority culture of a new and indeterminate style. It is a free society, and I should expect that the rights of minorities will be as secure as the rights of individuals (Ransom, 1955).

Exactly what direction and outcome should educators, therefore, perceive? Multicultural education practices prepare people for an existence in a multicultural world, to “participate intellectually and responsibly in the pluralistic society that surrounds him/her, rather than in a mythological and sheltered subculture not truly representative of the nation as a whole, then a culturally aware, or multicultural education is necessary” (Hughes, 1985, p. 26).

According to Boyer (1990), multicultural education moves “American thought and action from a posture of cultural deficit to one of multicultural perspective” (p. 62). Boyer own words best describe multicultural education as a process that

...moves education from a monocultural, Anglo-dominant perspective to a multiculturally diverse mentality, framework and foundation; endorses the identification of culturally different people and promotes the recognition of their contributions; is a people oriented and relationships study; confronts patterns of thought, beliefs and belief systems that impede the attainment of a more equitable America; attempts to reflect the totality of America's population; and is as important, if not more so, for the majority culture than for the minority (p. 62) .

Suzuki (1979) suggests

...a program that helps students develop a better understanding of their own backgrounds and of other groups that compose our society. Through this process the program should help students to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the sociological, historical, economic and psychological factors that have produced the contemporary conditions of ethnic polarization, inequity and alienation. It should also foster their ability to critically analyze and make intelligent decisions about real-life problems and issues through a process of democratic inquiry (p. 47).

Further, The National Council for the Accreditation of Teacher Education (1982) defines multicultural education as "preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters... this preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in different cultural settings (p. 14)."

Banks (1987) and others (Boyer, 1990; Cardova and Love, 1987; Gollnick and Chinn, 1990) have argued that multicultural education must not only reach out to the total school environment, but permeate the total school environment as well. This implies a process by which the total school environment modifies to accommodate cultural differences as well as teach the role culture plays in how all view society (Spears, et al., 1990).

Multicultural education should be an integrated practice, more than merely an add-on, more than just special courses or linguistic accommodations (Foerster, 1982). This orientation, therefore, suggests that teachers, learners, administrators, staff and all others involved in education partnership a growth movement of education that is multicultural (Grant, Boyle, and Sleeter, 1980).

Cardova and Love (1987) espouse the belief that multicultural education begins in the school's mission that, both stated and implied, becomes the basis for the norms and processes developed and implemented in the school. Therefore, the mission of the school should behave as the logical medium in

setting the tone for multicultural practice (Gollnick and Chinn, 1990; Spears, et al., 1990).

Since textbooks account for regulating ninety percent of all classroom activities (Gollnick and Chinn, 1990), they and their usage are a powerful multicultural education practice. The curriculum and curriculum presentation must reflect multicultural education practice. Katz (1978) regards the development of multicultural curricula as a “significant approach to combating racism (p. 18).” The curriculum represents the single most agreed upon practice with regard to multicultural education (Banks, 1993; Spears, et al., 1990).

Attitude formation through direct experience does not involve borrowing attitudes from others, but rather engages one in the actual event that results in the attitude. Attitudes that people form from direct experience tend to be the strongest and easiest to remember (Davidio, 1986). Therefore, they exert the most consistent influence over behavior.

Many elements formulate the process of attitude change. Halloran (1976) believes that attitudes are most likely to change “1) when a message is presented in such a way and at such a

time that it is reinforced by related events, 2) when the change has social support, and, 3) when channels of action or obstacles to action are pointed out” (p. 59).

The school can influence both attitude formation and change. The presence, or absence, of phases of racial awareness or orientation in school can influence a child’s racial attitude development (Milner, 1983). According to Allport (1979) and Ijar (1981), an education that postures a positive orientation of racial awareness is likely to result in gain in tolerance and in attitudinal change regarding ethnic and racial diversity.

Relative to a predominantly white homogenous student body situation, Minatoya and Sedlacek (1979) looked at how experiences and attitudes, of both white and black freshmen, had influenced students’ tendency toward interracial contact in college. The majority of the white students in the study had come from predominantly white neighborhoods, attended predominantly white schools, and had very little exposure to teachers of another race. Conversely, the black students in the study had had substantially more exposure to races different from their own both in their schools and neighborhoods.

The results of the study indicate that blacks had, in fact, experienced more interracial contact, regarded race relations as a pressing social problem, and they expressed positive feelings toward increased contact with different races. White students, on the other hand, reported “little sustained contact with other races, no active need to alter that pattern, and less inclination to view race relations as a pressing social problem” (Minatoya and Sedlacek, 1979, p. 44).

Claney and Parker (1989) studied the relationship between whites' racial consciousness development, of which interracial contact is a component, and perceived comfort with black individuals. They found that as whites progress through the stages of racial consciousness, they experience different levels of comfort in certain situations with blacks. Whites who had had very little or no contact with blacks were similarly comfortable in situations as whites who had developed a mature level of racial consciousness. Whereas, whites who had experienced some contact, but not at the same level as those who had reached a mature racial consciousness level, showed greater uneasiness and higher levels of prejudice with blacks

(Claney and Parker 1989). Therefore, the authors advocate environments where whites can develop mature levels of racial consciousness.

Further, the authors express concern with the implications of their results regarding the potential for increased racial prejudice if whites have just a little knowledge of and limited experiences with blacks. Several other studies attempted to measure attitudes and interracial contact. Longshore (1982) examined the racial composition of a school as that fact influenced interracial contact. Though his results indicated that school racial composition did not contribute to the prediction of whites' attitudes towards contact, composition does "contribute positively to the prediction of whites' attitudes towards friendliness towards blacks" (p. 78).

Damico and Scott (1984) attempted to predict whether secondary school environments may influence interracial contact in higher education. Although they only examined extra-curricular activities of students, they found that interracial contact in high school did predict interracial contact in the university setting. They acknowledged the limited focus of their

study and recommended that schools pay more attention to the potential within other aspects of the school program and environment that may facilitate positive interracial contact.

Patchen (1982) found that friendly, early interracial contact in school had a positive, indirect effect on later behavior and attitudes. The findings showed, however, that in order for this to be true, the proximity (or environment) must manifest management through, for example, planned activities that promote and allow for friendly contact opportunities.

A study cited by Allport (1979) examines education as a determinant of social distance. The study observed white students in a mid-western college who took the Bogardus Social Distance Scale, a measure of attitudes regarding friendliness toward ethnic groups. A portion of the students responding to this instrument had graduated from a secondary school that had an intercultural education program in the school. The remainder of the respondents had no exposure to an intercultural program. The results of the study showed that the students exposed to the intercultural education program demonstrated less social distance toward ethnic groups. Results of a study conducted by

Ichilov and Shacham (1984) indicate that “multiethnic classes produced greater social acceptance and less social distance” (p. 187).

In another exploration, Patchen (1982) looked at a number of factors as they affected white and black students' racial attitudes. One of the factors Patchen considered was the school. Among white students, the greater their perception that the school administration was making efforts to solve racial problems, the more positive were their racial attitudes.

Regarding the school administrators' roles, Bennett (1990) quotes President James Madison, “Knowledge will forever govern ignorance. And a people who would be their own governors, must arm themselves with the power that knowledge gives.” Administrators must ensure the passing-on of this power, and Bennett suggests that the core curriculum is the star by which we are guided. It is a “goal and an ideal, not a monolithic program” (p. 9).

Further, in 1989 Sizer notes that “...one of the common principles rests primarily on ideology--that of a democratic faith (p. 2)” and asserts that an effective school's staff members

recognize that the place stands *for* something--must have a mission (p. 51).

Bacon's aphorism, "Knowledge is power" took on an educational bent when turn of the century educational philosopher John Dewey (1972) evoked those words (p. 28) as he philosophized about teaching. He went all the way back to refute the Aristotelian method of "teaching the already known" (p. 31). Better schools should champion Adlerian philosophy as put forth in Adler's 1982 *The Paideia Proposal* and the Socratic method; after all, educators are great ones for philosophizing. In a humorous monograph, English (1989) describes the "school" of 2088 as one more like Disney's EPCOT center--"walless," fluid. Schools should seek creative schedules and a curriculum that flows from subject to subject to establish educational environments without *walls*.

Gardner (1988) asks: Are schools filled with leaders like the Pied Piper or Napoleon or maybe a cross between the two? He also recognizes the vast difference between merely "managing" and leading" (p. 11). Yet understanding that change

must come will not satisfy the needs of the students for Gainey (1994) reports that change can be an disconcerting process.

- **Literature Review Relative to Catholic Schools' Function in Combating Racism**

Educators can not “start fresh;” they must begin within the settings and with the students and staff that they have. Yet some situations are more fortunate than others; take, for instance, educators in Central New Jersey’s Catholic Diocese of Trenton whose educational philosophy, policies, and practices stand ready to address social change.

The Diocese of Trenton’s (1992) written Philosophy for Catholic Schools, *Catholic Practice*, proclaims the Church, “an instrument of salvation and a sign of Christ in the world today. His mission is the Church’s mission; His message is the Church’s message. Jesus became incarnate to reveal the deepest truth about God and at the same time reveal man to himself and make his supreme calling clear. He commissioned His Church to do the same; to teach men and women about God and themselves, to foster their love of God and one another” (p. 1).

Those who teach within the Catholic school system understand that, in the Christian family, children require direction in order to know and worship God and to love their neighbor. Therefore, the school will reinforce and expanded upon the Christian/Catholic principles taught in the home. It is within the Catholic school that children can experience learning and living fully integrated in the light of faith. Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education: teach Christ's message, form community, provide opportunities for service--among children and young people.

Each school's principal oversees the integration of religious truth and values within the curriculum through the presence of administrators and teachers who express this integrated approach in their private and professional lives. Therefore, the mission of the Catholic schools in the Diocese of Trenton dedicates itself to the development of programs that more fully convey the message of Christ and create a climate supportive of academic excellence.

Within the Diocese, Monsignor Donovan High School's written *Philosophy (1994-1995 Curriculum Guide)* bares out its parallel commitment. In spite of the many social, economic, and political changes over the past thirty years, the fundamental philosophy of the school has remained unchanged. Its “educational system derives from a deep commitment to the spiritual, intellectual, and moral values of the Christian tradition. The faculty and administration firmly believe that each student has the ability to learn and has the right to an educational experience that will help to develop his or her natural talents. To achieve this goal, staff members review and update the curriculum, and engage in continual professional self-evaluation” (p. 1).

Proclaiming the Gospel is a perennial task, the educational mission of the Church, and the joy for the Church of Jesus Christ. Catholic Education is an expression of the mission entrusted by Jesus to the Church He founded. The Catholic school strives to relate all human culture to the news of salvation, so that the life of faith will illumine the knowledge that students gain of the world, of life and of humanity. In the *Diocese of Trenton*

***Handbook* the following quote appears from *Declaration on Christian Education* that expresses the role of the educator in the Catholic school: “Beautiful indeed and of great importance is the vocation of all those who undertake the task of education in Catholic schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt (p. 4).”**

The Catholic school fulfills an authentic ministry. Therefore, to work in this apostolate means rendering a unique, challenging, and invaluable work for the Church. The nobility of the position to which teachers and administrators in the Catholic School respond requires that they communicate the message of Christ not only in their teaching and their participation in the sacramental life of the Church but also in every expression of their behavior. In truth herein lies the difference between a school whose education illuminates with the Christian spirit and one in which *religion* is an academic subject like any other. By their witness and their behavior all school personnel are of major importance “to impart a distinctive character to Catholic schools (Buetow, 1988, p. 78).”

As the United States Catholic Bishops (1992) have stated:

“...the special function of the Catholic school (is) to develop in the school community an atmosphere animated by a spirit of liberty and charity based on the Gospel. It enables young people, while developing their own personality, to grow at the same time in that new life that has been given them in baptism (*Gravissimum Educationis*, p. 732).”

For, only in such a school can students experience learning and living fully integrated in the light of faith (National Conference of Catholic Bishops, 1972, p. 103). Nine-tenths of the responsibility for shaping the actual purpose of the philosophy of a school rests with the teachers. The school’s philosophy is largely a matter of what they really believe and actually do (*Developing Philosophy* , 1992, p. 26). Without the faculty in agreement, a principal can do little in this area, for the faculty must envision their education-faith goals. If there should be any opposition or resistance, then further communication is essential. For, “one of the requirements in the community of faith approach is that the entire faculty, including lay and

religious teachers, must become a 'religious community'

(*Catholic Practice* , 1992, p. 35)."

In this area one realizes the tremendous responsibility that rests upon the shoulders of not only the faculty as a whole but also on each individual member of that faculty. It is a responsibility "...to pass on the faith-life of our community of which we are a part. And this faith that we are to pass on cannot be my idea only - or yours - but the ideas and religious experience of the entire community called the Church" (*Fashion Me A People*, 1992).

By virtue of its function ,the faculty assists the principal and its individual members in establishing and maintaining a Christian atmosphere wherein students may learn by example, by precept, and by practice, the intellectual and moral virtues that will enable them to take their place in society as Christians. In Catholic schools, the principal and the faculty accept the obligation of the Christian education for all children. The close and cooperative relationship between principal and faculty is a necessary ingredient to the complete and proper functioning of the school. The teacher is a professional person and an integral

part of the Catholic school. Each teacher is to conduct himself/herself in a manner that shall reflect the highest goals of Catholic education.

A teacher's responsibilities are: 1. To seek, to understand, and to implement the educational philosophy set forth by the Diocese and that set forth by the school employing the teacher. 2. To be deeply committed to the goals of the school's Faith Community and so evaluated in light of these goals since the attitudes, values, and personal lives of teachers have a great effect upon the Faith Community of the school. 3. To cooperate and work in close collaboration with the administrative staff, other school personnel, and parents so that they may effectively accomplish the goals set by the school. 4. To fulfill contractual obligations and observe all other school and diocesan policies (*Diocese of Trenton: Handbook, 1992, p. 25*).

Obviously, the principal has little function without a faculty--as (in the biblical sense) a shepherd has little function without sheep. In the public education sector Doctor Edmonds (1979), author of *Effective Schools for the Urban Poor*, suggests in a 1983 conversation, that effective schools' principals

preoccupy themselves with instructional issues, which are the principal's number-one concerns and where he/she devotes the most time and thought. Edmonds identifies the following five characteristics that correlate with effective schools: Style and leadership of the principal, instructional focus, climate, expectation level, pupils' standardized test performance (*Trenton Diocese Handbook*, 1992, p. 35).

The Catholic school principal, however, takes a broader view, a further mission, and bears greater responsibility. The public school counterparts concern themselves relatively little with physical plant, budget, acquiring or firing non-instructional personnel other than their impact on instruction. In truth, Catholic school principals' functions equate more to public schools' district "superintendents' roles," for in the Trenton Diocese they enjoy comparative autonomy, coupled with encouraged assistance, when it comes to what research identifies as school effects (what facilitates learning). Other factors include teacher effects (employment, direction of teaching staff, and supervision of classroom practices), instructional leadership (behaviors that support learning),

curriculum alignment (choosing, organizing, and managing subjects studied), program coupling (integrating academics, religious, and community requirements) and educational change (*Onward to Excellence*, 1984).

Research on effective schools emphasizes the importance of the principal as the instructional leader of the school (Purkey and Smith, 1985). Other research shows that the principal's leadership has a positive influence on teachers' sense of efficacy (Lee, et al., 1981). Effective Catholic schools, however, must have principals who exercise strong leadership in the creation of the schools' faith community, who "cheerlead" for the school for students, parents, and staff as well as within the community or communities served by the school.

The results of Helm's (1990) research on leadership have practical implications for the hiring and training of Catholic school principals. Further, research on the leadership of the principal in a Catholic school will be increasingly more important in the 1990s as schools strive to offer a quality academic and religious education in the face of increasing costs and a

diminishing presence of administrators and faculty members from religious communities.

Some of the relevant research questions concerning the leadership of the principal are: How does the principal of a Catholic school facilitate the establishment and maintenance of the faith community of the school? How do effective principals deal with the faculty, students, and parents? What are the characteristics of those principals recognized as effective leaders? Why are some principals effective leaders while others are not? How does the training of principals influence their style of leadership?

Another area of research on leadership concerns the development of student leaders. One goal of Catholic schools is to produce leaders for the Church and for the community. What do Catholic schools do to nurture the leadership potential of their students, to encourage their involvement in their parishes and in their communities, and to foster vocations? Carroll's (1985) research for *High School and Beyond* indicates that Catholic school students often place a higher value on community leadership as a life goal than do public school

students; however, the research also shows that leadership generally receives a low priority from students. What do Catholic schools do to foster leadership in students while the students are still in school and to prepare them for future leadership roles? Are leadership skills and academic skills related? What are the qualities of a good student leader? The following list acknowledges the place of research applicable to planning:

1) The major studies on Catholic schools between 1965 and 1990 focus on a variety of religious, academic, social, and personal outcomes of Catholic schools. The early studies, those prior to 1978, concentrated mostly on the religious outcomes of Catholic schools. *Catholic Schools in Action* (Neuwien, 1966), helped Catholic educators to understand more about students' religious understanding, attitudes, and opinions. The studies by Greeley and his colleagues produced convincing evidence concerning the beneficial effects of Catholic schools on the religious attitudes and practices of their graduates.

2) The studies after 1978 concerned the academic, social, and personal outcomes of Catholic schools, as well as their

organizational effectiveness, more so than their religious outcomes. The few studies that did examine values and religious outcomes, particularly *The Heart of the Matter* (Guerra, 1990), continued to find that Catholic students in Catholic schools fared better than did Catholic students who attended other schools. The Catholic-school effectiveness appeared to be due not totally to selection factors or out-of-school experiences.

(3) The most convincing results of these later studies concerned academic outcomes and organizational effectiveness. The studies by Coleman (1987) and his colleagues, as well as those of other researchers who used the data from *High School and Beyond*, showed that Catholic schools had better academic outcomes, more effective discipline, a more structured curriculum, a greater sense of collegiality among faculty, and a higher sense of community than did public schools. Moreover, Catholic schools were particularly effective for students from disadvantaged backgrounds.

(4) Several studies documented the contribution of Catholic schools to the students of the inner city, particularly minority students that offset the data concerning the special

problems of inner city schools, such as declining enrollments, difficulties experienced by parishes in financially supporting the schools, and older facilities were many positive findings. Other generalities include the egalitarian nature of the schools, their strong communities, their high expectations, and their ability to produce higher quality results than the public schools in their areas. These studies also showed the children in inner-city Catholic schools typically had responsive parents who sought sound educational placements for their children and the reinforcement of the values they stressed at home.

5. National Catholic Education Association (NCEA) studies described the condition of Catholic high schools, the beliefs and values of Catholic high school teachers, and the support of Catholic schools by bishops and priests. *The Catholic High School: A National Portrait* (NCEA, 1985) and the study on low-income-serving Catholic high schools established a comprehensive database for Catholic high schools. Catholic schools attracted lay teachers because of the schools' religious mission and the teachers' commitment to Catholic education. Many teachers considered teaching as ministry and desired to participate in the

spiritual development of their students. Finally, priests and bishops strongly affirmed the value of Catholic schools and rated their quality as high (p. 9).

Remaining cognizant of current research assists principals in planning. A number of studies involving Catholic schools have included some measures of what some may term *social values*. One such measure included a general index of concern for others. *Catholic Schools in Action* (Neuwien, 1966) contains several questions regarding the necessity of helping others. In their responses to these questions, most students demonstrated high levels of concern for others. Overall, girls showed more concern for others than did boys, and elementary school students showed more concern than did high school students.

In Kraushaar's (1972) survey, almost half the students from Catholic high schools selected "working for the improvement of society and the benefit of others" (p. 129) as one of their two most important life goals. This finding led Kraushaar to remark that students in Church-related schools appeared to be somewhat more altruistically inclined than the

independent school students who were more status and success-oriented.

In *The Heart of the Matter*, Guerra and Benson (1990) analyze the results of several items cataloging concern for people. One set of items directly assessed concern for others by asking students whether they rejected attitudes that reflected a self-centered and selfish point of view, Catholic seniors from Catholic schools rather than Catholic seniors in public schools, and girls rather than boys, were stronger in their rejection of these attitudes. Once they isolated demographic variables and the importance of religion, the students from Catholic schools were more likely than students from other schools to acknowledge the importance of making a contribution to society as a way of making a difference in life. Finally, girls more than boys felt it was important that their careers offer opportunities to be directly helpful to others.

The students in a National Catholic Education Association (1985) study of low-income-serving schools, however, did not accord similar measures of concern such a high priority (Benson 1985). Consistent with a healthy personality and Maslow's

(1970) hierarchy of needs, the goals that received the highest proportion of very important ratings dealt with the students' own lives: "have a happy family life;" "get a good job;" "be happy;" "have God at center of my life;" and "feel good about myself." However, compared with the life goals of concern for others, the higher priority accorded to two rather hedonistic life goals was somewhat disconcerting, although perhaps understandable considering the age of the students and the individualism that was rampant in the 1980's. The students ranked "have a lot of money someday" as 9th in importance and "have lots of fun and good times" as 11th in importance. The lower rankings of 15 "for the life goals of for others," however, did not necessarily imply that all or even the majority of the students in the low-income-serving schools lacked concern for the welfare of others. For example, more than half the students indicated their willingness to make financial sacrifices help the poor in other countries (Benson, 1986).

A second measure of social values concerned community involvement. Greeley and Rossi (1966) found little difference in the community involvement, measured by community activity

and interest in community affairs, of students with different amounts of Catholic schooling, so much so that Greeley and Rossi argued that no evidence of social consciousness among Catholic school students was present. Although Guerra and his associates (1990) found that Catholic seniors from Catholic high schools indicated they participated in community affairs and volunteer work more than did Catholic seniors from public high schools most students indicated low participation.

A final measure of social values, used by some studies on Catholic schools, concerned another aspect of social justice. With regard to individuals from different racial and ethnic backgrounds, the support of Catholic school students for equal opportunity varied from study to study, perhaps partly a function of exactly what questions the questioners asked the students to answer.

In Neuwien's (1966) *Catholic Schools in Action*, between a half and two-thirds of the students rejected prejudicial statements concerning blacks; however, enough of the students responded in an apparently prejudicial manner to prompt Neuwien (p. 223) to challenge the leadership of Catholic schools

to examine how the schools presented the principles of racial equality. Greeley and Rossi (1966) found that Catholic school students and adults who had attended Catholic schools did not differ in their racial attitudes from Catholics who did not attend Catholic schools; however, sadly, only about one in four of the Catholics interviewed responded in an unbiased manner to statements measuring their racial attitudes.

Later surveys (Fee, 1981; Guerra, 1990) revealed that Catholics educated in Catholic schools improved in their racial attitudes; however, still only about half the students in the Benson's National Catholic Education Association study rejected statements that represented racial prejudice. On the whole, the research indicated more racial prejudice among boys than girls (Guerra, 1976; Benson, 1986), and among students from families of lower social class and less education than from families of high social class and more education (Benson, 1986; Greeley, 1976; Greeley and Rossi, 1966; Neuwien, 1966).

The second aspect of social justice concerned sentiments toward actually working to correct social and economic inequalities as a life goal. The data available to examine this

social justice aspect arose from 1980 to 1985 figures of high school students, as part of several different studies. Most students in these studies, including those in Catholic high schools, assigned a very low priority to working to correct inequalities (Convey, 1992). In particular, these studies indicated that: (1) fewer than half of all seniors (Benson, 1986) and only about one of every 12 students (Thompson, 1982) who attended Catholic high schools reported actually working on a social service project in school; (2) almost half of the male Catholic seniors in Catholic schools from the base year of *High School and Beyond* responded that working to correct social and economic inequalities was not important (Convey, 1989); (3) Catholic seniors not in Catholic high schools, especially girls, gave higher priority to correcting inequalities than did Catholic seniors in Catholic high schools (Convey, 1989); (4) no evidence existed that attending a Catholic high school had any influence on Catholics regarding their willingness to work to correct inequalities (Guerra, 1990).

The low priority that Catholic school students had assigned to social justice issues could cause discouragement in light of

the emphasis that Catholic high schools place on the topic of social justice. One of the important goals of religious education in Catholic schools is to make the students more sensitive to injustice and more committed to improving the welfare of those less fortunate than they. *The Catholic High School: A National Portrait* (National Catholic Education Association, 1985) reports that 93% of Catholic high school principals claimed that the social teachings of the Church formed the bases of their school's philosophy, goals, or yearly objectives (Yeager, 1985, pp. 68-69).

In the same survey, the principals reported that the following changes occurred in the previous five years to reflect better the Church's social doctrines: (1) addition of service projects (81%); (2) development of activities that infuse justice-related values, concepts, and skills into the curriculum (71%); (3) addition of new courses (70%); and (4) staff development programs on the social teachings of the Church (69%).

Teachers in Catholic high schools also, for the most part, promoted the development of appropriate social justice attitudes in their students and thought their schools were doing a good job in emphasizing social justice. However, helping to

work for social justice stands among the top personal priorities of only a minority of the teachers. More than half the teachers indicated that helping students develop a commitment to promoting social justice and encouraging students to participate in service projects were extremely important or very important goals, and slightly less than half the teachers indicated they frequently or very frequently talked in their classrooms about social justice. Again, over half the teachers thought their schools were doing at least a good job and, in some cases, an outstanding job, in presenting the church's teaching on important social issues and in helping students understand that mature religious faith includes the commitment to social justice; however, less than half thought their schools were doing a good job in developing an understanding of the structural roots of injustice. Finally, only about one in 10 teachers indicate that helping to promote economic and social justice, combat racism, and promote world peace were extremely important priorities in their personal lives (Benson, 1986).

On the basis of these studies' results regarding social values, Catholic schools should further increase efforts to teach

the principles of social justice and to help their students become more oriented toward community service. Twenty years ago and still today, the American bishops have emphasized that one measure of the effectiveness of a Catholic school is its ability to enable its students “to address with Christian insight the multiple problems which face individuals and society today” (National Conference of Catholic Bishops, p. 29).

Rather than sit around pointing fingers at the social and educational problems highlighted since the 1983 publication of *A Nation At Risk*, educators must acknowledge responsibility as citizens of, and nurturers of future citizens of, the only global “super-power” left. Some may dally with the question “Why must schools a reform?” All must look at human history, learn, and move forward. Apparently, the purpose of education has expanded from the 3 R’s basics and, in the Catholic education’s case the Baltimore catechism’s view of the Church, to promotion of the common good. As the United States leaves the industrial society and readies for the leap into the information age (Bethaney, 1990), innovation and diversification will allow our society to prevail.

Given the aforementioned chronicle of Catholic school students and staff's attention to the racial conflict situation, and of the obvious societal need to resolve racial conflict, encouraging appreciation for the culture of others will become a visible goal. Objectives become perceptible because research shows that "The impact of school as a social system on the formation of student inter-group attitudes and behaviors," wherein Aviram (1987) also states that "the formation of student inter-group attitudes and behaviors appears to be influenced by management and organizational processes that take place in the school" (p. 99). Another study by Sleeter and Grant (1985) concluded that "although students enter with many beliefs about race, class, and gender, the school environment can influence and redirect those beliefs (p. 48)."

Granted, a heated debate rages between the conservative who cries for "assimilation in the melting pot" and the inviolable ethnic separatist who "doesn't want to be melted down," but consider a third, centrist, approach termed "critical pluralism" (Johnson, 1994). "The major pedagogical strategy for critical pluralism is critical dialogue (p. 341)" both intrinsic and

extrinsic. The impact on curriculum becomes obvious, for one can not discuss what one does not know.

Thomas Ogletree's (1965) "hospitality" philosophy supports the "... readiness to welcome the other into my world must be balanced by my readiness to enter the world of the other..." and this hospitality leaves us open to appreciate and to change. Indeed, this practice reflects the teachings of Christ as he speaks of the "many rooms" in his Father's house. How then does the principal's role encourage this hospitality?

The educational model concordant with Catholic educational philosophy springs from Mortimer Adler's *Paideia Proposal* (1982) wherein he advocated strengthening America's democratic institutions through a single track program dedicated to liberal education for all students. Adler's three goals encompass: (1) mental, moral, and spiritual growth and improvement, (2) effective enfranchised citizen in a healthy democracy, and (3) the capacity for every adult to earn a living. He would have these goals accomplished through giving all students opportunities for (1) acquiring information and organized knowledge through didactic instruction and lecturing,

(2) developing intellectual skills through demonstration and coaching, (3) enlarging students' understanding and appreciation of values and human culture through Socratic dialogue and discussion.

As Gainey (1994) states, "Symbolically, principals reflect and shape the culture of the schools. Who they are, what they do, what they attend to, and what they reward receive scrutiny by all school community members. Virtually any task, idea, or belief is likely to take on new meaning when principals demonstrate sincere concern" (p. 54). Since schools are *value driven*, clearly a need and a benefit exist in placing *value* on the *value* of each person's cultural heritage. Some Catholic schools' populations reflect the white suburbia that physically surrounds them, but this should not limit the need, desire, or opportunities to learn from and about those from diverse ethnicity.

If one views the Catholic school as a reflection of the Catholic Church, one must look to appropriate modern Church writings to find a struggle concerning "change" within the latter body. Historically, the Pope holds the authoritarian reins as stated in the 1898 document *Testem Benevolentiae* that stands

against change of any kind. Yet the principles of Catholic teaching are at the core of civil liberty. Vatican II, through (1966) documents *Dignitatis Humanae* and *Lumen Gentium*, expressed appreciation for and emphasis on freedom, the role of the laity, and movements away from hierarchical centrality (Reher, 1989, p. 87).

Likewise, Blanshard's (1950) assault on the Church as an "aristocratic moral monarchy" has little meaning today as the modern Church encourages laity to become "the paradigm of the good Catholic (O'Brien, 1989, p. 252)." As public Catholicism strengthens in the United States, those in authority must learn to share the power previously held by only a few, and society must help its emerging members (i.e., students) learn to overcome "those things that plainly subvert the good order of society" (O'Brien, 1989, p. 208) including racial conflict.

CHAPTER III: METHODOLOGY**• Hypotheses**

The researcher hypothesized that (1) a Catholic high school's lack of ethnic diversity, due to an enrollment of 92% Caucasians, deprives students of a socialization necessary for their entry into a culturally diverse society. The researcher further hypothesized that (2) a positive instructional environment can help open-minded students to overcome the learned, pejorative attitude of racial prejudice.

• Theoretical Support

A plethora of recent texts from Bennett's (1990) *Comprehensive Multicultural Education: Theory and Practice* and Nieto's (1992) *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, to Bank's (1993) *Multicultural Education: Issues and Perspectives* affirm the research that addresses learned prejudice through educational theory and practice.

If prejudice is an undesirable learned behavior (Banks, 1993 p. 359) and if Catholic schools seek to prepare students for life

in a diverse society (Neuwien, 1966), then even in predominantly Caucasian high school environments, educational experiences can positively influence disposition relative to perception of races other than one's own through student and staff awareness and employment of a multicultural curriculum.

This researcher examined the racial attitudes of Monsignor Donovan High School students Classes of 1997 and 1994 in the spring of 1994. The following flow chart represents an *a priori* hypothesis of the relationship between the student survey replies and Monsignor Donovan High School's educational practices relative to racial prejudice:

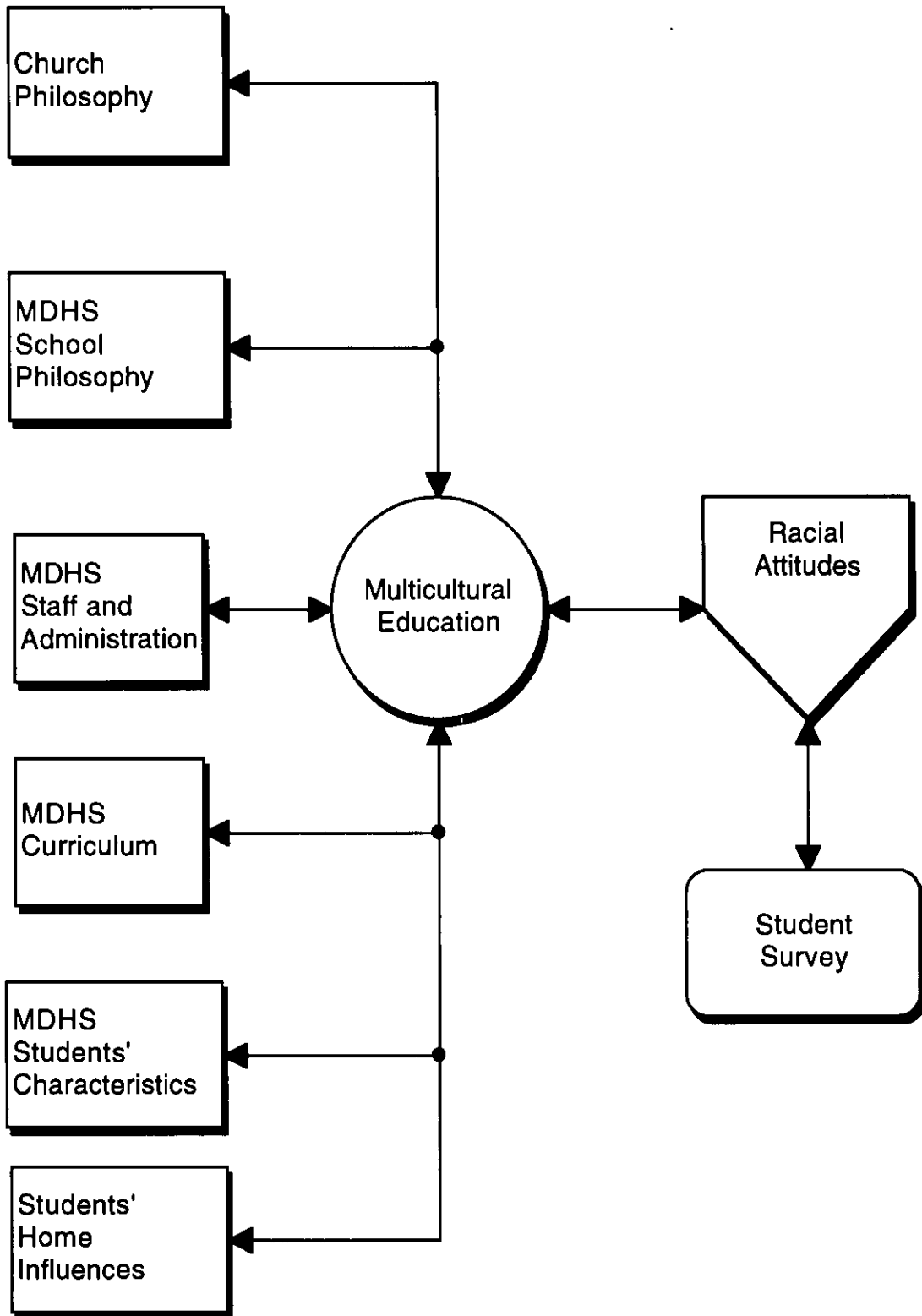


Figure 1.

Behaviors of teens can be changed through heightened awareness as reported through statistics employed by SADD (Students Against Driving Drunk). The percentage of drinking and driving teens has appreciably decreased according to The Roper Organization for the All-Industry Research Advisory Council, National Highway Traffic Safety Administration, and the National Commission on Drunk Driving (*A Decade of Change*, 1991, p.1)

Certainly , repercussions from prejudice can also irrevocably damage the teens of today, those adults of tomorrow. “What is more important than teaching children to live in the multicultural society we are building?’ said Campbell. ‘We can educate them in computers, we can educate them in English. But if we can’t teach them to live together, what difference does it make?’ (Hooker, 1994, p.1).”

- **Procedure**

The ethnographic study's characteristics fit the study's needs and fulfill what Guba and Lincoln (1981) termed the *responsiveness* and *adaptability* necessary under the circumstances. The holistic nature of the research allows for

consideration of the dissertation's data in its totality rather than by segmenting the results.

Because anthropologists designed the research methodology, they termed *ethnography* as a tool to study human society and culture. That method's techniques of data collection and written recorded product lend themselves perfectly to the researcher's field of interest. The five procedures employed in this style of research include: participant observation, in-depth interviews, life history, documentary analysis, and investigator's chronicle. The recording of research experiences and perceptions lend themselves to my theme and to my literary style (Merriam, 1989, pp. 91-2).

According to Junker (1960), participant observation acts as the cornerstone of this technique and one can carry on one of a number of roles for instance (1) complete participant, (2) participant/observer, (3) observer as participant, or (4) complete observer (pp. 35-38). The researcher's position of English Department Chair and teacher within Monsignor Donovan High School has allowed the field worker the opportunity to

address the study's needs. As identified by Guba and Lincoln (1981), open-ended, loosely structured interviews adds a human factor to what otherwise could have been cold, clinical numbers.

The school's demography of 93% white students and 100% Caucasian faculty and staff evidenced a desperate need for the study and implementation of changes. Many policy and social science issues test best by survey and questionnaire methods (Sternberg, 1981, p. 113), therefore the activities included the following:

- 1. documentation of the need for the study**
- 2. exploration of survey methods**
- 3. choice of a suitable method**
- 4. adaptation of the mode for the needs of Monsignor**

Donovan High School

- 5. discovery of a suitable (and economic) way of gaining parental permission to survey the students**
- 6. performance of the survey(s) in a timely manner**
- 7. assessment of the survey(s)**
- 8. notification of the Principal and to the Superintendent of Schools, Diocese of Trenton, NJ. regarding the findings**

Sternberg (1981) stresses the futility of “fishing expedition” style surveys, yet a set of hypotheses and procedures may alter within the process requiring a certain amount of flexibility from the questioner (p. 114).

In the ensuing ethnographic qualitative study, information-gathering resulted from general questions about attitude resulting in data not transferable to statistics, as opposed to data coded and represented by numerical scores typical of quantitative or statistical figures (Merriam and Simpson, 1989, p. 129). A major decision arose as the researcher chose among three options of information gathering identified by Merriam asking questions through a survey, observing, and/or testing. The survey technique, a broad category to say the least, uses questioning as a tactic to elude information. Of course the real issue required the construction and application of a questionnaire since the issue to be studied needed to be carried on with full anonymity of the student participants. Of the two types of questionnaires, open and closed (forced-choice) ballots, the closed afforded the more easily analyzed (p. 130).

- **Instrumentation**

Because no single instrument accomplished all the needs, the researcher adapted several to fit the criteria. The formal instruments that appealed most are the Situational Attitude Scale (SAS) developed by Sedlacek and Brooks (1970), and the Multicultural Report of Practices and Experiences (MCROPE) developed by Oliver (1991).

Proponent of the case study format, Yin (1992), notes that the following elements bear importance within the case study mode:

- (1) a study's questions**
- (2) its propositions**
- (3) its units of analysis**
- (4) the logic linking the data to the propositions**
- (5) the criteria for interpreting the findings (p. 29).**

Those criteria met, the next concern dealt with the issue of veracity: what could assure that the students would answer the questions truthfully. That answer appeared as the researcher developed an objective test for English classes-- employment of a Scantron (ballot/survey format would assure students of

complete anonymity. Neither their teachers nor the examiner could identify them from handwriting nor possibly recognizable idiosyncratic writing habits.

Since the researcher taught no underclass students, she expected no “personality” interference since they neither knew her, or her philosophies, nor had they formed any allegiances to her. On the other hand, the researcher did teach four of the school’s eight senior classes, the four did know her and her philosophies; hopefully those fundamental principles and the literature curriculum she had installed will have affected them and their outlooks.

Cook and Campbell (1979) put to rest some validity concerns in their *Quasi-experimentation: Design and analysis issues for field settings* in their identification of internal validity wherein a researcher endeavors to find out if an initial event led to a secondary event. Here, a researcher fails to acknowledge external factors. The second definition, external validity, identifies with the problem of the researcher endeavoring to apply the case study too broadly beyond the immediate domain of the study’s field (p. 43). Because the

outcome of this study relies on inferences derived from the researcher's own investigations, the questions of validity, though important, does not prohibit this research from proving beneficial.

Also, the groupings were observed both separately and as a whole to afford a further potentiality of comparison because the freshmen at Monsignor Donovan High School divide into eight classroom English assemblages as follows: one academic (those requiring extra help in basic skills), four college prep, and three honors sections. This matrix of sub-unit study within a single case led to an imbedded case study design. Because most of the high schools within the Diocesan of Trenton compare with Monsignor Donovan High School in "complexion," this study provides a realistic basis for curriculum planning throughout. This return to the larger unit of analysis focuses the study and avoids a pitfall of the embedded design identified by Yin (1992. p. 50).

- **Data Sources**

The unique nature of Monsignor Donovan High School

requires a *caveat* and some introductory questions. Monsignor Donovan High School draws 830 to 900 students from 23 to 27 sending districts encompassing 25 to 30 grammar and junior high schools feeding into its ninth grade. Part of the underclass survey determines sending school type because knowing from where the surveyed students came not only clarify planning of curriculum, it will allow the school to understand what it confronts regarding freshman students' racial perceptions. A solicitation took place with the senior class in the latter part of the same school year to note attitudinal changes those students may have recognized within their own attitudes following a recent (three years) curriculum change to address a previous lack of multicultural literature.

Because of the relative increase in maturity of the seniors over the freshmen, an open-ended survey was given to the upper-class students to allow them the opportunity to assess the reasons for their (potential) change in attitude. To some degree the senior student survey *replicated* the freshman sampling to predict similar results in years.

The best and financially most appropriate vehicle for

asking parental permission for surveying students was through the school newspaper, THE WORD, for which the researcher serves as faculty moderator. The following letter from the researcher appeared in the November edition and evoked only positive commentary from parents and colleagues:

Dear Monsignor Donovan High School Parents:

As a ten-year faculty member and the parent of four alumni ('84, '87, '90, '92), I have a deep commitment to Monsignor Donovan High School students. In an effort to provide the best possible education for them, I am pursuing my Ph.D. while continuing my teaching and English Department Chair positions.

My undergraduate studies at Seton Hall University in the early Sixties made me acutely aware of societal strife brought on by cultural and racial discord. Our nation has made strides, yet the harmony we envisioned then has not been realized. Employing my doctoral dissertation as a tool for discovering curricular impact on students' cultural awareness, I hope to understand our students' vision of their place in a multicultural society that will assist us in long range curricular planning here at Monsignor Donovan High School and in the Diocese.

For the past year, I have read and written about human and societal development, multiculturalism, and literature curriculum in preparation for an intense study of their interconnection and of their impact on high school students. As I reach the culmination of my investigations, I request the school's assistance.

I wish to conduct a qualitative ethnographic case study involving Monsignor Donovan High School students. The study will involve the Classes of 1997 and 1994. Freshmen will answer a multiple choice Scantron survey of their attitudes concerning racial and cultural issues. As a comparative tool, I will repeat the process with Seniors adding inquiries designed to discover if (1) a change in

attitude has occurred and (2) if the change may have resulted from the curriculum.

Because of the anonymous nature of the questionnaire, teachers nor I will know a responder's identity. Polls will occur in the late spring.

If you have any concerns or comments please phone or write me at school, and I will respond as soon as possible.

- **Data Analysis**

Having received no negative comments to the letter and a plethora of positive parental phone calls and remarks, the researcher distributed the questionnaire to the Class of 1997 (Appendix A) in the third quarter of 1994 school year, and collected the results on Scantron survey results tally sheets. The classes received blank Scantron forms that allowed for calculation based upon level, male/female, grade school (public/private). On the same day, the researcher distributed a questionnaire (Appendix B) to the Class of 1994. Beyond the freshman survey, seniors responded to two questions in essay form to elaborate on their responses. Calculation variations provided information necessary for long range curriculum planning based upon freshman and senior attitudes gleaned from the surveys.

• Research Questions

Can effective educational programs bring about attitudinal change? Can a school's staff, curriculum, and environment change prejudicial racial attitudes through reeducation?

• Assumptions

The researcher presupposed that, given the college preparatory nature of Monsignor Donovan High School, all respondents could read and could understand the questions without teacher intervention. The veracity of the students' responses and the clarity of the handwriting were assumed.

• Scope and Limitations

In limiting the research to only two classes within a single high school, the analyst risks a narrow sampling and by omission of the middle grades of sophomore and junior years. However, by choosing to query students within a school that possesses the desired sampling and by polling those at the beginning and the end of their high school experience, a broader range answer the researcher's questions.

CHAPTER IV: RESULTS AND ANALYSIS

Specific Data

The following table delineates some significant results of the two surveys (Appendixes A and B):

Class	Question	Response A	Response B	Response C	Response D
'94	#2 grade school	.78 Catholic	.05 private	.15 public	
'97	#2 grade school	.82 Catholic	.06 private	.12 public	
'94	#3 racial self-description	.027 African-American	.05 Asian-American	.90 Caucasian	.02 other
'97	#3 racial self-description	.3 African-American	.039 Asian-American	.85 Caucasian	.061 other
'94	#9 re white superiority	.05 yes	.84 no	.107 unsure	
'97	#11 re white superiority	.084 yes	.79 no	.126 unsure	
'94	#17 complained about ethnic joking	.14 always	.70 sometimes	.21 never	
'97	#18 complained about ethnic joking	.20 always	.35 sometimes	.44 never	
'94	#19 re need to address racism at MDHS	.38 yes	.49 somewhat	.10 no	
'97	#20 re need to address racism at MDHS	.40 yes	.31 somewhat	.22 no	
Class	Question	Positive	Moderate (+)	Moderate (-)	Negative
'94	#s12-17 re cultural comfort	.57	.33	.02	.06
'97	#s13-18 re cultural comfort	.45	.42	.04	.13
Class	Question	Positive	Moderate (+)	Moderate (-)	Negative
'94	#s18 re attitude change	.21	.52	.08	.17

Table 3.

Of the total of 228 respondents responding to the Class of 1997 (Appendix A) survey Question #3, 194 identified themselves as Caucasian, 14 as “other,” 9 as Asian-American, 7 as African-American, and 4 as Hispanic. The vast majority attended parochial elementary schools with predominantly Caucasian classmates consistent with their neighborhoods. One-hundred and forty-four had grade school friends of races other than their own.

Answering question #11 regarding Caucasian superiority, 8% affirmed supremacy, 12% were “unsure,” and 79% answered in the negative; some choose not to respond. Narrowing further of those who specified to the affirmative, 90% were male; of the affirming males, three had claimed minority status. Of freshmen and women, 82% claim friends from various racial groups and 87% claim they would “feel comfortable” in the cafeteria sitting with students from any racial group.” These response averages seem to refute previous studies (Carter, 1987 and Oliver, 1991) that show students rather “neutral” in their attitudes toward minorities. Those studies report “comfort levels” of 1.42% to 2.21% of those surveyed with tools employing similar Situational

Attitude Scale queries (Sedlack, 1970).

Among the Class of 1997, females consistently responded with greater cultural comfort than did males. This is consistent with several studies (Carter, 1987; Greeley, 1990; Oliver, 1991). Regarding Question #12, (*Do you consider yourself a racist?*) 8 white male said "yes," as did 2 males who claimed minority status. Of female underclass members only three chose a "racist" definition.

Moving to the areas of educational atmosphere and situational comfort, Question #15 asks if the student would choose to read about a member of another race; 48% responded "sometimes," 38% "often," and 17% "rarely or never." Question #16 queries minority representation in present text books and 80% note multicultural references. When asked about the school's general racial "attitude about minority students," 47% said "good," 29% "fair," and 20% "bad to very bad." Finally, when asked if a need exists to change "attitudes about race in this school?" 40% of the freshmen said "yes," 31% chose middle ground, .8% selected the 4th lowest of 5 possible responses, and 22% said "no."

Within the constraints of this model, one can observe that no strong racial bias exists among Monsignor Donovan High School freshman students. Therefore any proposed curriculum inclusive of multiethnic readings would meet no strong resistance and could result in swaying those “unsure” students relative to “white superiority” and “racist” philosophies.

The researcher surveyed the freshmen in order to form a comparative bases for the Class of ‘94’s survey. The comparison has merit in that the surveys identify (question #2, Appendix A and Appendix B) similar backgrounds for all students relative to the grammar schools attended by the freshmen and the seniors (vastly parochial) resulting in curriculum designed for the entire Diocese of Trenton that had gone little overt district-wide revision to address racism within the period from the late 1980s through the period of this research. A diocesan-wide meeting for English and language arts teachers in 1992 brought forth evidence that most texts presently employed in the grammar and high schools featured white children in suburban settings. In 1993–1994, curricular and resulting text changes by the MDHS English Department had encouraged multicultural readings and

topics designed to introduce reading, writing and discussion about racial issues. Ninety-eight percent of Monsignor Donovan High School graduates continue immediately on to college and the Department sought to acquaint graduates with cultures beyond the school's walls.

The Class of '94 survey polled 180 student 55% of whom were female. Of them, 78% had attended Catholic grammar school, 90% identified themselves as Caucasian, and 85% as Catholic. Asked about their high school courses, 73% were college prep and 27% took honors classes. Regarding interracial friendships, only three claimed "never" to socialize outside of their race. Asked if they believed whites superior 83% said "no," 11% were unsure, and 6% said "yes." Responses were the same regarding the "racist" self-identification (1/2 the percentage of freshmen responding "yes" to the same question).

As far as the questions testing the Situational Attitude (#s 12-17), few expressed discomfort with mixed race situations. For instance only 5 would "never" attend a party given by someone of a race different than their own, and 84% might complain about an ethnic joke as compared to 55% of freshmen.

Granted, seniors predictably become more socially mature and assertive.

More telling, 73% believed their attitude about race had changed “a great deal” to “somewhat” during their high school years, though 26% expressed little or no change in attitude. When asked what courses had most influenced their view of race they could chose more than one: English, religion, and social studies garnered approximately the same percentages.

- **Response Examples**

The most provocative material rests in the strong qualitative component of the surveys' essay responses. Although lengthy, the value of “listening” to and analyzing what the students have to say (Appendix C), transcends the question of including them unabridged and unedited. This procedure satisfies those (Gitlin, 1992) who call for a researcher to become involved, not removed from the research process. Of the eight senior English classes, this researcher taught four sections: one College Prep, two honors, and one Advanced Placement.

The senior college prep students' comments often refer to *The Prentice Hall Reader*, a paperback text of 63 selections,

ranging from classic to contemporary essays divided by purpose or themes. The fourteen overlapping themes include “Minority Experience” and “Discrimination.” The latter includes readings and writing prompts about African-Americans, Hispanics, Latinos, Arabs, etc. These seniors also read African-American writer August Wilson’s play *Fences* and Shakespeare’s drama of interracial marriage, *Othello*.

The Advanced Placement course prepares students to compete in a nation-wide exam for receipt of college credit. Students read copiously from all genres and concentrate on “minority” literature for one quarter. They also read Haley’s *Malcolm X* and Tan’s *The Joy Luck Club* during the summer before senior year.

English IV Honors: Literature and the Humanities’ students occasionally allude to their readings that included Haley’s *Malcolm X*, Tan’s *Joy Luck Club*, Achebe’s Nigerian classic *Things Fall Apart*, and their quarterly portfolio reports chosen from a quadrant of the globe other than the United States or Western Europe. Their text, Prentice Hall’s *World Masterpieces* provides myriad opportunities for multicultural exploration. Their single

“Western” concentration begins with Montaigne’s “On Cannibals” in preparation for Shakespeare’s *The Tempest* wherein the author questions the enslaving of indigenous peoples.

Students’ essay comments give excellent insight into their observations of their high school’s curricular attention to multiculturalism. Although lengthy, the students’ responses (Appendix C) at the end of this document provides invaluable understanding of young people’s views regarding a school’s responsibility regarding racism. *The Book of Psalms* (8:2) declares, “Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightiest still the enemy and the avenger.” A few representative comments by the adults of the future set the tone for a reading curriculum attentive to cultural exploration. The following key notations precede responses:

R1 indicates a student’s response to the following Class of ‘94 questionnaire prompt:

Please write a brief essay specifically noting the subjects and years in which you studied about racial groups other than your own.

R2 indicates a student's response to the following Class of '94 questionnaire queries:

Have you experienced racial discrimination at the school; how and to what degree? What has been done, should be done, or could have been done to improve the situation? or Please explain your racial attitude and the circumstances that you believe formed these feelings. Has any course or school activity encouraged you to re-think your attitude or prejudices? If so specifically detail the particulars or curriculum. Freely write any suggestions relative to steps the administration and faculty can take to eliminate or reduce racial disharmony at Monsignor Donovan High School.

indicates a random anonymous identification number assigned to student essays. Scripted responses reflect the exact writings of the students. Spelling errors have been left unedited and have been noted (sic) for spelling in context. The following student comments support various contentions of educational and anthropological experts:

R1 #43 notes: Before my senior year my classes focused on WASP "his-story" which was just that, the story of the white Anglo-Saxon male's travails through the world. A perfunctory paragraph or two delineated the roles of women or African Americans.

But my senior year in English we began reading multicultural literature such as Achebe's *Things Fall Apart* and Tan's *The Joy Luck Club*. As well we had to discover a minority poet. Countee Cullen is now my favorite versifier. I researched China this year and found it fascinating -- the parameters of the world are opening and "our-story" in every sense of the word is being told.

Students did not hold back in their recommendations to the school in methods of addressing racial prejudice as exemplified by the following:

R1 #163: The only year I remember studying different racial groups would be senior year in English. During Black History Month, we read about Dr. Martin Luther King in the PHR. Rll through my four years of high school, I believe we studied blacks during that appropriate month.

In some history classes we have touched on topics about other races, I think we should do more. We have not had any discussions on racism today. Although, when we did a chapter on racism in Sociology, many people had many things to say. I would recommend offering courses on racial prejudices and discrimination.”

R2 #12 comments:

In my four years at Monsignor Donovan High School my racial attitude has changed tremendously especially this year. I used to believe that racism only existed in other places but I have found that exists here – even in a Catholic school. I believe that ignorance forms this racism because before I learned anything about other races I didn't know what offended others or how sensitive people are to their race. English class this year has changed my attitude through discussions and projects. I no longer think I'm completely ignorant but know I have a long way to go. I work hard to stop racism when I hear or see it but I want to do more. I think a class just about other races should be mandatory because I think being forced to learn about it this year changed my perception and will change theirs.

This comment endorses Claney and Parker's (1989) claim that an

environment that positively raises consciousness produces a comfortable, mature attitude.

R2 #10 notes:

I have never considered myself to be a racist. I still do not. Over the course of my high school years I have become much more socially aware, especially in areas of oppression and environmental injuries. I owe this awakening not so much to a specific course, friend, book, etc., but to a rite of passage and a small cultish sect of my generation as successors to the protesting hippie generation of the 1960s. Politically correct is now adopted not because it was taught, but because I chose to concern myself with it.

My ideas have changed not only concerning racism but also homo-sexuality (as discussed in sociology) and cliques (jocks, etc.). If anything I think our problem is our tendency to group people and not see them as the individuals they are. Here however Monsignor Donovan High School faces a serious threat in its racial minority's almost nil presence. Until more students come into personal contact, little can be solved. Plus, I'm not altogether sure affirmative action will tidy that problem, as it causes problems on both sides. Monsignor Donovan High School must find new ways to get a minority population without monetary enticements.

Student (R2 #11) refers to the "code" word *vulture* for a small group of "skin-head" type students who graduated the year before this study in the following response: "As for some helpful hints - start the interracial literature in earlier classes (frosh and soph year) so any racism can be squelched out as soon as possible before it festers into a *vulture*."

Student R2 #14 reminds the administration to “Tell teachers not to tolerate any form of this (racial epithets).” and that “Silence is our worst enemy.” Here educators must remember Patchen (1982) whose studies found that among white students, the greater their perception that a school’s administration took visible strides to address racial problems, the more positive the students’ racial attitudes appeared.

Student R2 #164 reflects the goal of the school through the comments:

When I first came to this school, I was prejudice. It was not because that was what I believed, it was what I learned at home that made me afraid of other groups but mine. When I first entered school I felt that the whites were the ruling race, but through my years here at Monsignor Donovan High School especially in my senior year I realized how stupid and how unCatholic I have really been.

The vast majority of Freshmen (71%) and Seniors (87%) believed that at least some change in racial attitudes within the school was necessary. The larger percentage of Senior awareness could arise from having attended school for three additional years or from increased social awareness; essay responses communicate the latter as stated by R1 #85 “The English Department allows us to learn from works by different

racial groups. Although this is not apparent until Senior year due to a heavy concentration on American and British literature.”

Student R2 #78 displays growth in the following comment:

I hope that at Monsignor Donovan High School the administration and staff begin to touch more on racism (sic). My brother will be coming to Monsignor Donovan High School next year and I hope that he can realize (sic) how being racist can hurt people. He happens to be racist to a degree. He makes comments and I constantly yell at him for that. My only hope is that next year and the years that follow him at Monsignor Donovan High School he learns how to love others for their personality and who they are instead of what you see.

This student recognizes the fact that, as Patchen notes, the greater the perception that the school's administration places a high priority on eliminating racial prejudice, the more likely that the students will react positively. This student looks to the leadership of the principal and the other role models to create an impact on a future student.

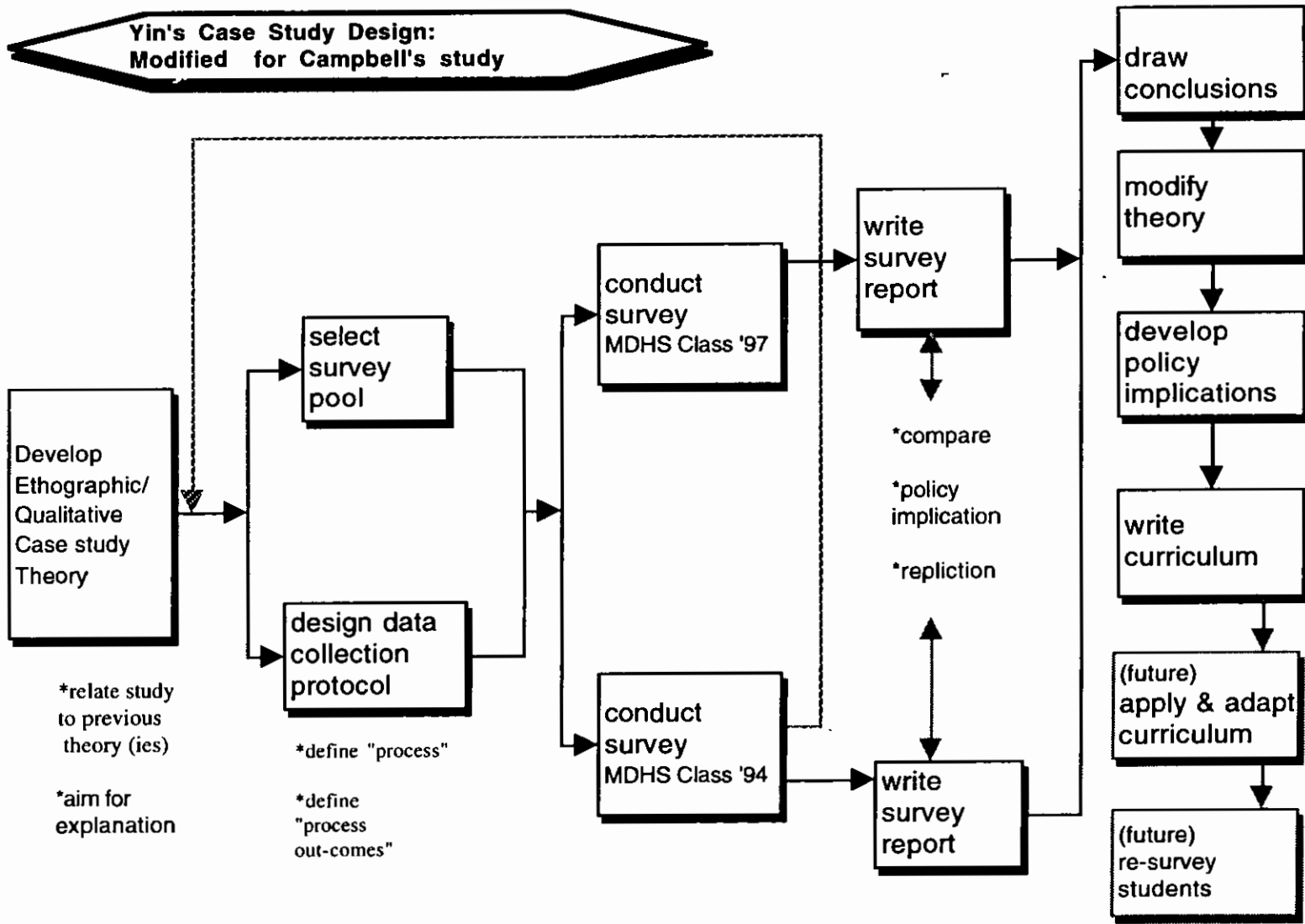
Educational professionals within the literature review suggest that the administration, the teachers and the staff stand for the principles that need attention. Students' essay replies affirm their desire for direction from the adults in their lives.

CHAPTER V: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS**• Conclusion and Ramifications**

From the students' comments, their readings, writings, and class discussions had great impact on their racial attitudes. Their enthusiastic, occasionally protracted, and "thought full" responses (Appendix C) support and expand upon the numerical data collected in the surveys. As stated by Student #149 educators must "Keep up the good work." In order to do that, those in charge of curriculum development must reassess student textbooks and supplementary readings relative to their inclusion of ethnically diverse selections.

Through the study, this researcher plans to monitor the Class of 1997, to incorporate multicultural literature within the English Department curriculum, and to survey the students in their senior year with the intention of comparing their freshman surveys, their senior surveys, and the surveys of the Class of 1994. The following schematic provides a modified visualization based on Yin's (1989, p.56) case study method of long range plans and goals based on these initial surveys:

**Yin's Case Study Design:
Modified for Campbell's study**



Regarding the “develop policy implications” portion of the preceding design, the high school’s principal, after having read the “case report” and the student comments, encouraged specific and visible actions including: funding and giving teachers release time” for the Essex Catholic Exchange requested of the campus minister that one of the four school full-day class retreats focus on the topic of prejudice, encouraged a variety of student groups (Foreign Language Club, Amnesty International, Christian Service Club, etc.) to incorporate cultural awareness projects.

Most particularly, administrators and curriculum developers should take the study into account when choosing texts for the underclass as well as upper-class students. A number of Class of 1994 members remarked (Appendix C) that they had studied little about cultures other than their own until their senior year. This study supports the contention that text books from all curricular areas should depict representatives of all races and surroundings so that students in the sheltered environment of MDHS will view the world through educated, realistic eyes.

- **Recommendations**

In the future, similar studies involving prejudice reduction within schools carried on in environments comparable to Monsignor Donovan High School, could strengthen the data and information gathered through this study. A longitudinal study of Catholic high school students into early college years over the course of several years may track the relationship of multicultural studies to racial attitudes and comfort levels.

The staff of Monsignor Donovan might utilize this study as a pilot study for the planning and implementation of educational research for the school and as a pilot study for collaboration with other high schools within the Diocese of Trenton during yearly professional convocations.

- **Concluding Remarks**

Since embarking on this exploratory study, the depth of the problem of generation-passing-to-generation racial prejudice has become even more clear. Equally apparent, the existence of youthful optimism and passion when students come to

comprehension about prejudice makes education “the place to be” when it comes to influencing students.

Can attitudes change? If American society decides to address racism as deleterious to its progress into the Third Millennium, then results of racial prejudice can decline. But change can come one person at a time and can expand dramatically and geometrically.

In an effort to put into practice some of the lessons learned through this study, many changes have and will occur at Monsignor Donovan High School. The faculty has renewed its commitment to address the subtleties of prejudice by discouraging behavior that supports bias. Many Monsignor Donovan High School faculty and administrators, as well as educators from sister schools, have requested copies of the researcher’s two annotated bibliographies that address Catholic education and pro-active assault on of racism (Appendix D). As new textbooks and supplementary paperback texts replace older editions, all Department Chairs seek and choose series that include multicultural selections and that picture a more diverse society. Four student exchanges involving about 100 students

have taken place this year between Essex Catholic, a Catholic high school with a nearly 100% African-American population, in Newark and Monsignor Donovan High School with highly positive results as evidenced by student follow-up surveys. Students and teachers have attended workshops on prejudice reduction including the CHEER (Civility, Harmony, Education, Environment, and Respect) Conference II at Stockton College.

As modern educators Allan Bloom and William Bennett contend: "The English teacher is the master of cultural literacy and an ambassador of the higher truths and universal values..." (Howland, 1995, p. 35). The Monsignor Donovan High School English Department has restructured the Department's curriculum to include multicultural literature for summer reading lists and for classroom instruction at all levels. In particular response to R1 #19: "A little more is needed for Latin American studies(Appendix C);" one quarter of the Senior Honors English: Literature and the Humanities course now focuses on Central and Latin American literature and culture.

Further areas need attention as noted by several students (Students #10, #16, #110, etc.) Student #74 and others suggest

a “culture” group. As staff openings occur, an effort to encourage minorities to send resumes may come about by a want ad that states *Minorities Encouraged to Apply* , which goes a step beyond the typical *Equal Opportunity Employer* tag.

Overall, this consciousness raising study and survey experience for the students, the teachers, and the administrators of Monsignor Donovan High School has fulfilled the researcher’s primary aim: To teach.

REFERENCES

- 1994-1995 Curriculum Guide.* (1994, February). Monsignor Donovan High School .**
- A Decade Of Change.* (1991). *The Sadd Resource Manual.* MA: Students Against Driving Drunk.**
- A Nation at Risk: The Imperative for Educational Reform.* (1983). The National Commission for Excellence in Education.**
- Adler, M. J. (1982). *The Paideia Proposal: an educational manifesto.* NY: Macmillian.**
- Alley, M. (1987). *The Craft of Scientific Writing.* NJ: Prentice Hall.**
- Allport, G. A. (1954). *The Nature of Prejudice.* MA: Addison-Wesley.**
- Allport, G. A. (1979). *ABC's of Scapegoating.* NY: Anti-Defamation League of B'nai B'rith.**
- Amato, J. (1982). *Guilt and Gratitude: a study of the origins of contemporary conscience.* CN: Greenwood Press.**
- Angus, L. (1986). *Class Culture and Curriculum: A Study in Continuity and Change.* Australia: Deakin University.**
- Atkinson, R. C. & Jackson, G. B. (1992). *Research and Education Reform: Roles for the Office of Educational Research and Improvement.* Washington, DC: Committee on the Federal Role in Educational Research Commission on Behavioral and Social Sciences and Education National Research Council.**
- Aviram, O. (1987). The Impact of School as a Social System on the Formation of the Student Intergroup Attitudes and Behaviors, *Journal of Educational Equity and Leadership*, 7 (2). 93-108.**

Baker, R. L. & Schultz, R. E. (eds.). (1971). *Instructional product research*. NY: Van Norstrand Reinhold.

Balin, E. (1988). *How to Design, Analyze, and Write Doctoral or Master's Research. (2nd edition)*. NY: University Press.

Banks, J. A. & Banks, C. M. (1993). *Multicultural Education: Issues and Perspectives*. MA: Allyn and Bacon.

Bell, D. A. (1992). *Faces At The Bottom of the Well*. NY: Basic Books.

Bellah, R. N. et al. (1991). *The Good Society*. NY: Rlfred A. Knopf.

Bennett, C. I. (1990). *Beyond Learning Style: An Overview of Other Key Individual Differences, Comprehensive Multicultural Education: Theory and Practice, Second Edition*, 175–208.

Benson, P. L., et al. (1986). *Catholic Schools: Their Impact*. Washington DC: National Catholic Education Association.

Bethaney, B. (1990). *Designing Schools for the Global Village, Educators Around the World Share Their Vision of a School Design for the Year 2020*. MO: Mid-Continent Regional Laboratory, 35–37.

Blalock, B. & Archibald, J. (4 April 1993). *Drunk and Driving*. *Birmingham News*. p. A2.

Boulding, K. (1985). *The World As A Total System*. CA: Sage Publications.

Boyer, J. B. (1990). *Barriers and Bridges to Multicultural Education in American Education, Accommodating Change and Diversity: Multicultural Practices in Rural Schools*. KS: The Rural Clearinghouse for Lifelong Education and Development, 59–66.

Brown, R. M. ed. (1986). *The Essential Reinhold Niebuhr: selected essays*. CT: Yale University Press.

Buetow, H. R. (1988). *The Catholic School: Its Roots Identity, and Future*. NY: The Crossroad Publishing Company.

Campbell, M. (ed.). (1994, Fall). *Monsignor Donovan High School: 30 Years of History*. Compiled by E. McCullion's 1992-93 Advanced Placement History Class.

Cardova, I. R. & Love, R. (1987, Winter). *Multicultural Education: Issues, Concerns and Commitments*, *North Central Association Quarterly*, 61, 391-398.

Carlo, U. (1992, September). *In Search Of Multicultural Education: One School's Response (School Culture)*. MS: Boston University.

Carnap, R. (1956). *Meaning and Necessity: a study in semantics and modal logic*. IL: University of Chicago Press.

Carnegie Foundation for the Advancement of Teaching. (1990). *Campus Life: In Search of Community (A Special Report)*. NJ: Princeton.

Carroll, C. D. (1985). *High School and Beyond: Background Characteristics of High School Teachers*. Washington DC: National Center for Education Statistics.

Carter, R. T., White, T. & Sedlack, W. (1987). *White Students Attitude towards Blacks: Implications for black students recruitment and retention*. *Journal of Social and Behavioral Sciences*. 33 (3).

Catholic Practice (1992, October). In *Diocese of Trenton: Handbook of Policies and Practices for Elementary Schools and Secondary Schools*. NJ: Diocese of Trenton

Chaisson, E. (1987). *The Life Era: Cosmic Selection & Cosmic Evolution*. NY: The Atlantic Monthly Press.

Chamley, J. & Caprio, E. (1994, March). The Principal as a Catalyst and Facilitator of Planned Change, *NRSSP Bulletin*, 78 (560). National Association of Secondary School Principals, 1-7.

Claney, D. & Parker, W. M. (1989). Assessing White Racial Consciousness and Perceived Comfort With Black Individuals: A Preliminary Study, *Journal of Counseling and Development*, 67, 449-451.

Coleman, J. S. & Hoffer, T. (1987). *Public and Private High Schools: The Impact on Communities*. NY: Basic Books.

Conner, C. P. (1983, Fall-Winter). Archbishop Hughes and Mid-century Politics 1844-1860, *U. S. Catholic Historian*, 3.

Convey, J. J. (1989). Catholic Schools, Research on. In B. Marthaler (Ed.). *The New Catholic Encyclopedia, 1873-78*. IL: Jack Heraty and Associates.

Convey, J. J. (1992). *Catholic Schools Make A Difference: Twenty-five Year of Research*. Washington, DC: National Catholic Educational Association.

Cook, T. D. & Campbell, D. T. (1979). *Quasi-Experimental Design and Analysis Issues for Field Setting*. Chicago: Rand McNally.

Damico, S. B. & Scott, E. (1984). Role of Extracurricular Activities in the Promotion of Crossrace Contact by White Students from High School to College, *The Urban Review*, 16 (3). 165-167.

Davis, B. D. (1968, September). Some Themes of Counter-Subversion, *Mississippi Historical Review*, 47, 205-224.

Declaration on Catholic Education. In Grant, M. (1992). *Catholic Education in the United States: Development and Current Concerns*. NY: Garland Publishers.

Developing Philosophy. (1992, October). In *Diocese of Trenton: Handbook of Policies and Practices for Elementary Schools and Secondary Schools*. NJ: Diocese of Trenton

Dewey, J. (1972). *Reconstruction in Philosophy*. MA: Beacon Press.

***Diocese of Trenton: Handbook of Policies and Practices for Elementary Schools and Secondary Schools*. (1992, October). NJ: Diocese of Trenton.**

Dovidio, J. D. & Gaertner, S. L. (1986) *Prejudice, Discrimination, and Racism*. FL: Academic Press.

Drucker, P. (1986). *The Frontiers of Management: Where Tomorrow's Decisions are being shaped today*. NY: Truman Talley Books.

Edmonds, E. (1979, October) *Effective Schools for the Urban Poor. Educational Leadership*.

Edson, L. (1970). jensenism, n.-the theory that I.Q. is largely determined by genes. In R. W. Mack (Ed.). *Prejudice and Race Relations*. IL: Quadrangle Books, 35-55.

English, F. (1989). A School for 2088. In Walberg (Ed.). *Organizing for Learning Toward the 21st Century*. National Association of Secondary School Principals, 89-97.

English, F. & Hill, J. (1990). *Restructuring: The Principal and Curricular Change*. National Association of Secondary School Principals.

Farley, J. E. (1982). *Majority-Minority Relations*. NJ: Prentice-Hall.

Farrell, W. C. & Jones, C. K. (1988, Fall). Recent Racial Incidents in Higher Education: A Preliminary Perspective, *The Urban Review*, 20 (2). 211-226.

***Fashion Me R People*. (1992, October). In *Diocese of Trenton: Handbook of Policies and Practices for Elementary Schools and Secondary Schools*. NJ: Diocese of Trenton**

Fee, J. L. (1981). *Young Catholics: A Report to the Knights of Columbus*. NY: Sadlier.

Fetterman, D. M. (ed.). (1988). *Qualitative Approaches to Evaluation in Education: the silent scientific revolution*. New York: Praeger.

Flynn, J. M. (1984). *The Catholic Church in New Jersey*. Morristown.

Foerster, L. (1982). Moving from Ethnic Studies to Multicultural Education, *The Urban Review*, 14 (2). 121-127.

Fox, R. (1970). Chinese Have Bigger Brains—Are They Superior? In R. W. Mack (Ed.). *Prejudice and Race Relations*. IL: Quadrangle Books, 18-34.

Fraenkel, J. R. & Wallen, N. E. (1993). *How to Design and Evaluate Research in Education: Second Edition*. New York: McGraw-Hill Inc.

Franklin, J. H. (1993). *The Color Line: Legacy for the Twenty-First Century*. Columbia: University of Missouri Press.

Freire, P. (1970). In M. B. Ramos, trans. (Ed.). *Pedagogy of the Oppressed*. NY: The Seabury Press.

Freire, P. (1991, Spring). On Education and the Taste for Democracy, *Writing Instructor*, 10 (3). 116-20.

Friedman, J. (1979). *The Good Society: a personal account of its struggle with the world of social planning and a dialectical inquiry into the roots of radical practice*. Cambridge: MIT Press.

Gainey, D. D. (1994, March). The American High School and Change: An Unsettling Process, *NRSSP Bulletin*, 78 (560). National Association of Secondary School Principals, 26-35.

Gardner J. (1988,September). *On Leadership*, UI: National Association of Secondary School Principals.

Gert, B. (1973). *The Moral Rules: a new rational foundation of morality*. NY: Harper and Row.

Gitlin, A. & Bringhurst, K. , et al. (1992). *Teachers' Voices for School Change: An Introduction to Educative Research*. NY: Teachers College Press, Columbia University.

Glock, C. Y. & Siegelman, E. (1962). *Prejudice U. S. A.* NY: Frederick R. Praeger, Publishers.

Goldberg, D. (1990). *The Anatomy of Racism*. (n. p.)

Gollnick, D. & Chinn, P. (1990, May). Multicultural Education for Exceptional Children, *ERIC Digest*.

Goodlad, J. (1983). *A Place Called School*. NY: McGraw-Hill Book Company.

Gordon, E. W. (1972). Toward Defining Equality of Educational Opportunity. In F. Mosteller (Ed.). *On Equality of Educational Opportunity*. NY: Random House, 423-434.

Grant, C. (ed.). (1992). *Research and Multicultural Education: from Margins to the Mainstream*. The Falmer Press.

Grant, C., Boyle, M. & Sleeter, C. (1980). *The Public School and The Challenge of Ethnic Pluralism*. NY: The Pilgrim Press.

Greeley, A. M. (1976). The Ethnic Miracle, *The Public Interest* (45). 20-36.

Greeley, A. M. (1971). *Why Can't They Be Like Us?* NY: E. P. Dutton and Co., Inc.

Greeley, A. M. & Rossi, P. B. (1966). *The Education of Catholic Americans*. IL: Aldine Publishing Company.

Guba, E. (1978). *Toward Methodology of Naturalistic Inquiry in Educational Evaluation* (8). Los Angeles: CSE Monograph Series in Evaluation, University of California.

Guba, E. (ed.). (1990). *The Paradigm Dialogue*. Newbury Park: Sage Publications.

Guba, E. & Lincoln, Y. (1981). *Effective Evaluation*. CA: Jossey-Bass.

Guerra, M. J. & Benson, P. (1990). *The Heart of the Matter: Effects of Catholic High Schools on Student Values, Beliefs, and Behaviors*. Washington, D. C.: NCEA.

Halloran, J. D. (1976). *Attitude Formation and Change*, 2nd Edition, *Working Paper #2*. CN: Greenwood Press.

Helm, C. M. (1990). *Cultural and Symbolic Leadership in Catholic Elementary Schools: An Ethnographic Study, Doctoral Dissertations, The Catholic University of America, 1989, 50 (1156A)*. Dissertation Abstracts International.

Heyink, J. W. (1993, July). The function of Qualitative Research., *Social Indicators Research*, 29 (3). 291.

Hirsch, S. C. (1974). *Racism In America, the Seventies and After: Are You Part of the Problem?*. *Contemporary Concerns*. IL: McDougal, Little and Company.

Hogan, Sister Loretta. Superintendent of Schools: Diocese of Trenton. (1994, February 10). (personal communication).

Hooker, J. (1994, 10 December). *Schools Take Aim at Prejudice*, *Asbury Park Press*, NJ, page 1.

Hopkins, D. (1985). *A Teacher's Guide to Classroom Research*. Philadelphia: Open University Press.

Howland, J. (1995, March). *Attentive Reading in the Age of Canon Clamor*. *The English Journal*. 84 (3), pp. 33-38.

- Hughes, B. (1985). *World Futures: a critical analysis of alternatives*. Baltimore: Johns Hopkins University Press.
- Hunter, M. (1983). *Mastery Teaching*. CA: TIP Publications.
- Ichilov, O. & Shacham, M. (1984). Interethnic Contacts with Gifted, disadvantaged students: Effects on Ethnic Attitudes, *Urban Education*, 19 (3). 187-200.
- Ijar, M. A. (1981). Study On Ethnic Attitudes of Elementary School Children Toward Black and East Indians, *Report to the Scarborough Board of Education*.
- Jamison, W. N. (1964). Religion in New Jersey: A Brief History, *Volume 13: The New Jersey Historical Series*. NY: D. Van Nostrand Company, Inc.
- Johnson, S. (1993). Reshaping Religious and Theological Education in the 90's: Toward Critical Pluralism, *Religious Education: The Journal of the Religious Education Association of Professors and Researchers in Religious Education*, 88 (3). 335-349.
- Johnson, S. (ed.) (1994). The Diversity Challenge. *The New York Times, Supplement*. 23 October (6).
- Junker, B. H. (1960). *Field Work*. Chicago: The University of Chicago Press.
- Kaplan, A. (1965). *The Conduct of Inquiry: methodology for behavioral sciences*. NY: Harper and Row.
- Karier, C. J. (1986). *The Individual, Society and Education: A History of American Educational Ideas, 2nd Edition*. IL: University of Illinois Press.
- Katz, J. H. (1978). *White Awareness*. OK: University of Oklahoma Press.

Kazoleans, D. C. (1993, Winter). A comparison of the persuasive effectiveness of qualitative versus quantitative evidence: a test of explanatory hypothesis. *Communication*, 41 (1). 40.

Kraushaar, R. B. (1972). *American Nonpublic Schools: Patterns of Diversity*. MD: The Johns Hopkins University Press.

Lee, U. E. & R. F. Dedrick, and J. B. Smith. (1991). The Effect of the Social Organization of School on Teachers' Efficacy and Satisfaction, *Sociology of Education* (64). 190-208.

Leedy, P. D. (1974). *Practical Research: planning and design*. NY: Macmillan Publishing Co., Inc.

Levin, J. & Levin, W. (1982). *The Functions of Discrimination and Prejudice, 2d ed.* CA: Pineforge Press.

Levin, M. (1990). Teaching Morality in Schools Cannot Promote Social Justice. In D. Bender (Ed.). *Social Justice: Opposing Viewpoints*. CA: Greenhaven Press, Inc., 238-241.

Licon, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. NY: Bantam Books.

Lincoln, Y. S. & Guba, E. G. (1985). *Naturalistic Research*. Newbury Park: Sage Publications.

Locke, L. & Spirduso, W. W. (1987). *Proposals That Work: a guide for planning dissertations and grant proposals*. Newbury Park: Sage Publications.

Longshore, D. (1982). Race composition and white hostility: A research note on the problem of control in desegregated schools. *Social Forces*, 61 (1). 73-78.

Mack, R. W. (1970). *Prejudice and Race Relations*. IL: Quadrangle Books.

Marshall, C. (1993). In P. George (Ed.) *The Unsung Role of the Assistant Principal*. National Association of Secondary Principals.

Maslow, A. (1971). *The Further Reaches of Human Nature*. NY: Viking Press.

Maruyama, G. & Dena, S. (1992). Research in Educational Settings, *Applied Social Research Methods Series, 29*. Newbury Park: Sage Publications.

Merriam, S. B. (1988). *Case Study Research in Education: A Quantitative Approach*. San Francisco: Jossey-Bass Publishers.

Merriam, S. B. & Simpson, E. L. (1989). *A Guide to Research for Educators and Trainers of Adults, Updated Edition*. Florida: Krieger Publishing.

Miles, M. B. & Huberman, A. M. (1984). *Qualitative data analysis: A sourcebook for new methods*. Beverly Hills: Sage.

Miller, E. (1991). *Future Vision: the 189 Most Important Trends of the 1990's*. IL: Sourcebooks Trade.

Milner, D. (1983). *Children and Race: Ten Years On*. London: Finland Printers.

Minatoya L. Y. & Sedlacek, W. (1979). Attitudes of Whites toward Blacks: A Revision of the Situational Attitude Scale, *Research Report #7-79*. MD: University of Maryland, Counseling Center.

Murphy, J. (1994, March). Redefining the Principalsip in Restructuring Schools, *NASSP Bulletin*, 78 (560). National Association of Secondary School Principals, 94-100.

Murphy, J. W. (1989). *Postmodern Social Analysis and Criticism*. NY: Greenwood Press.

Naisbitt, J. & Aburdene, P. (1990). *Megatrends 2000: Ten New Directions for the 1990's*. NY: William Morrow and Company, Inc.

National Academy of Education. (1991). *Research and the Renewal of Education*. California: Stanford University School of Education.

National Catholic Education Association. (1985). *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers*. Washington, DC: NCEA .

National Catholic Education Association. (1985). *The Catholic High School: A National Portrait*. Washington, DC: NCEA .

National Conference of Catholic Bishops. (1972). *To Teach as Jesus Did: A Report by the National Conference of Catholic Bishops*. Washington, DC: National Catholic Conference.

National Council for the Accreditation of Teacher Education. (1982). *Standards for the Accreditation of Teacher Education: The Accreditation of Basic and Advanced Preparation Programs for Professional School Personnel*. Washington, DC: NCATE.

Neuwien, R. (Ed.). (1966). *Catholic Schools in Action*. IN: Notre Dame University Press.

Nieto, S. (1992). *Affirming Diversity: The Sociopolitical Context of Multicultural Education*. NY: Longman.

O'Brien, D. (1989). Public Catholicism. In Kauffman (Ed.). *The Bicentennial History of the Catholic Church in America*. NY: Macmillan Publishing Company.

Office of Catholic Education. (1993). *Handbook of Policies and Procedures for Elementary and Secondary Schools*. NJ: Diocese of Trenton.

Ogletree, T. (1965). *Christian Faith and History*. NY: Abington Press.

Oliver, J. (1991). *The Relationship Between the Racial Attitudes of White College Freshmen and Sophomores as Influenced by Exposure to Multicultural Education Practices*. MI: U.M.I.

One Hundred Years Together in Christ. (1983). *Saint Joseph Parish: Toms River, New Jersey.* New Jersey: Custombook, Inc.

***Onward to Excellence: Making Schools More Effective.* (1984). OR: Northwest Regional Educational Laboratory .**

Ornstein, R. & Ehrlich, P. (1989). *New World, New Mind: Moving Toward Conscious Evolution.* NY: Simon & Schuster.

Patchen, M. (1982). *Black-White Contact in Schools: Its Social and Academic Effects.* IN: Purdue University Press.

Peters, T. (1987). *Thriving on Chaos: Handbook for a Management Revolution.* NY: Alfred A. Knopf.

Peters, T. & Austin, N. (1985). *For Achieving Excellence, A Passion for Excellence.* NY: Warner Books, Inc.

Purkey S. C. & Smith, M. S. (1985). Educational Policy and School Effectiveness. In G. R. Austin et al (Ed.). *Research on Exemplary Schools.* NY: Academic Press.

Ransom, J. C. (1955). *Poems and Essays, 1941--1970.* NY: Vintage Books.

Reed, I. (1990). Culture Does Not Prevent Minorities From Overcoming Poverty. In D. Bender (Ed.). *Social Justice: Opposing Viewpoints.* CA: Greenhaven Press, Inc., 130-138.

Reher, M. (1989). Catholic Intellectual Life in America. In Kauffman (Ed.). *The Bicentennial History of the Catholic Church in America.* NY: Macmillan Publishing Company.

Reynolds, P. D. (1979). *Ethical Dilemma and Social Science Research.* San Francisco: Jossey-Bass.

Rippa, S. A. (ND) *Educational Ideas in America: A Documentary History.* NY: David McKay Company, Inc., 259-383.

Rokeach, M. (1971). Long-range Experimental Modification of Values, Attitude, and Behavior. *American Psychologist*, 26.

Ruchlis, H. & Sharefkin, B. (1975). *Reality-centered Learning*. NY: Citation Press.

Schwartz, J. (1992). *The Creative Moment: How Science Made Itself Alien to Modern Culture*. New York: Harper Collins.

Sedlacek, W. E. & Brooks, Jr., G. C. (1970). Measuring racial attitudes in a situational context. *Psychological Reports*, 27, 971-980.

Sergiovanni, T. (1989). Value-Driven Schools. In Walberg (Ed.). *Organizing for Learning Toward the 21st Century*. National Association of Secondary School Principals, 31-40.

Shaffer, Father S. (1993). First Bishop: Michael J. O'Farrell, 1881-1894. In Rev. Monsignor Joseph C. Shenrock (Ed.). *Upon this Rock: A New History of the Trenton Diocese*. Princeton, NJ: Cardinal Publishing Company, 57-103.

Shenrock, Rev. Msgr. J. C. (ed.). (1993). Colonial Days: 1665-1776 and Dioceses of Baltimore, Philadelphia, and New York, 1788-1853, *Upon This Rock: A New History of the Trenton Diocese*. New Jersey: Cardinal Publishing Company, 3-30.

Siejk, K. (1993, Summer). An Aspect of Multicultural Religious Education: Re-visioning Our Epistemological Foundations, *Religious Education: The Journal for Religious Education Association and the Association of Professors and Research in Education*, 88 (3).

Simpson, G. E. & Yinger, J. M. (1985). *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination*, 5th ed. NY: Plenum Press.

Singer, M. (1981). *Generalization in Ethics: an essay in logic of ethics, with rudiments of a system of moral philosophy*. NY: Knoph.

- Singer, P. (1993). *Practical Ethics, 2nd ed.* NY: Cambridge University Press.
- Sizer, T. (1989). Diversified Practice, Shared Ideas: The Essential School. In Walberg (Ed.). *Organizing for Learning Toward the 21st Century*. National Association of Secondary School Principals, 1-8.
- Sleeter, W. E. (1985). Race, Class, Gender in an Urban School, *Urban Education, 20* (1). 37-59.
- Smith, B. M. (1969). The Schools and Prejudice: Findings. In Glock (Ed.). *Prejudice U. S. A.* NY: Frederick R. Praeger, Publishers.
- Spears, J. D. & Oliver, P. (1990). Accommodating Change and Diversity: Multicultural Practices in Rural Schools, *The Rural Clearinghouse for Lifelong Education and Development*.
- Steller, R. (1989). One Model for Effective Educational Reform. In Walberg (Ed.). *Organizing for Learning Toward the 21st Century*. National Association of Secondary School Principals, 21-3.
- Sternberg, D. (1981). *How to Complete and Survive a Doctoral Dissertation*. NY: St. Martin's Press.
- Stevenson, C. L. (1975). *Ethics and Language*. NY: (n. p.).
- Suzuki, B. H. (1979). Multicultural Education: What's It All About, *Integrated Education, 43-50*.
- Thompson, A. D. (1982). *That They May Know You...* Washington, DC: National Catholic Educational Association.
- Townsend, K. K. (1990). Teaching Morality in Schools Can Promote Social Justice. In D. Bender (Ed.). *Social Justice: Opposing Viewpoints*. CA: Greenhaven Press, Inc., 233-237.

Travers, R. M. W. (1978). *An Introduction to Educational Research (Fourth Edition)*. New York: Macmillan Publishing Co., Inc.

Tuckman, B. W. (1978). *Conducting Educational Research, Second Edition*. NY: Harcourt Brace Jovanovich, Inc.

United States Catholic Bishops. (1992, October). *Gravissium Educationis*. In *Diocese of Trenton: Handbook of Policies and Practices for Elementary Schools and Secondary Schools*. NJ: Diocese of Trenton

Walker de Felix, J. (1990). *Introduction: Research on Equity in Learning Environments., Leadership, Equity and School Effectiveness*. CA: Sage, 79-82.

Watkins, B. T. (1990 , February 28). Reform of primary and secondary education linked to renewal of teacher training, education school-deans are told, *Chronicle of Higher Education*, A17-R18.

Wellman, C. (1988). *Morals and Ethics, 2nd ed*. IL: Scott Foresman.

Wiener, M. (1964). *Cybernetics*, NY: Random House.

Wilson, R. & Justiz, M. J. (1987-88). *Minorities in Higher Education: Confronting a Time Bomb*, Educational Record, Fall-Winter, 9-14.

Wycliffe, D. (1990). Culture Prevents Minorities From Overcoming Poverty. In D. Bender (Ed.). *Social Justice: Opposing Viewpoints*. CA: Greenhaven Press, Inc., 138-142.

Yeager, R. et al. (1985). The Catholic High School: A National Portrait. In Search Institute (Ed.). *National Catholic Education Association*. Washington, DC: Ford Foundation.

Yin, R. K. (1989). *Case Study Research: design and methods*. Newbury Park: Sage Publications.

Yin, R. K. (1992, Spring). The Case Study Method as a Tool for Doing Evaluation. (The Case Study Method in Sociology/ La methode de cas en sociologie). *Current Sociology*, 40 (1). 121.

APPENDIX A

Class of '87 QUESTIONNAIRE

Please assist Mrs. Campbell's research by filling out the following questionnaire on the Scantron survey form.

Fill in the answer choice that BEST fits your response to the question or statement. Your answers will be strictly confidential and anonymous—it is very important that you answer HOW you feel, not how you think you SHOULD answer.

1. Are you
A) female B) male
2. Did you graduate from a
A) Catholic grade school
B) private grade school
C) public grade/middle school
D) other
3. Do you consider yourself
A. African American (Black)
B. Asian American
C. Caucasian (White)
D. Hispanic (Spanish surname)
E. Other
4. Do you consider yourself
A) Catholic
B) Jewish
C) Protestant
D) other
E) non-religious
5. Was your grammar school
A) almost all Caucasian
B) mostly Caucasian
C) racially balanced
D) heavily African American and/or Hispanic
E) unsure
6. In grade school, were you friendly with students from racial groups other than your own?
A) often
B) never
C) sometimes
7. In your neighborhood, are you friendly with students from racial groups other than your own?
A) often
B) never
C) sometimes
8. In grade school, were you ever taught by someone of a racial group other than your own?
A) no B) yes
9. During grade school, had you ever read stories about racial groups other than your own?
A) often
B) never
C) sometimes
10. At this time, do you have friends of a racial group other than your own?
A) no B) yes

11. Do you believe that the white race is superior to all other races?
A) yes B) no C) unsure
12. Do you consider yourself a racist?
A) yes B) no C) unsure

Respond to the next group of questions as well as you can.
EXAMPLE I like chocolate ice cream.

A	B	C	D	E
most				least

Choose "A" if you like chocolate best of all; choose "E" if you do not like it at all.
Choose a letter in-between to indicate a level of like or dislike.

13. When entering our school cafeteria, I would feel comfortable sitting with anyone from any racial group.

A	B	C	D	E
most				least

14. You are shopping at the mall; a group of black students your age approaches, do you feel comfortable?

A	B	C	D	E
most				least

15. Your English teacher assigns a biography of your choice; will you choose to read about someone of a race other than your own?

A	B	C	D	E
always				never

16. How many of your present text books contain information about races other than yours?

A	B	C	D	E
most				least

17. A person of a race different from yours invites you to a party; will you attend?

A	B	C	D	E
always				never

18. A friend tells a joke that insults someone of a different race; do you complain?

A	B	C	D	E
always				never

19. How do you rate the general attitude about minority students among your classmates? [A=good // E=very bad]

A	B	C	D	E
---	---	---	---	---

20. Do you believe a need exist for changing attitudes about race in this school? [A=yes // E=no]

A	B	C	D	E
---	---	---	---	---

THANKS FOR YOUR HELP!!

APPENDIX B

Class of '94 QUESTIONNAIRE

Please assist Mrs. Campbell's research by filling out the following questionnaire on the Scantron survey form. Only she will read your Scantron handwritten responses; she may transcribe into type as research data.

Fill in the answer choice that BEST fits your response to the question or statement. Answers will be strictly confidential and anonymous—it is very important that you answer HOW you feel, not how you think you SHOULD answer. Please write the 2 essays neatly.

1. Are you
A) female B) male
2. Did you graduate from a
A) Catholic grade school
B) private grade school
C) public grade/middle school
D) other
3. Do you consider yourself
A. African American (Black)
B. Caucasian (White)
C. Asian American
D. Hispanic (Spanish surname)
E. Other
4. Do you consider yourself
A) Catholic
B) Jewish
C) Protestant
D) none
E) other
5. Are the majority of your high school classes
A) college prep
B) honors
6. In high school, have you been friendly with students from racial groups other than your own?
A) often
B) never
C) sometimes
7. In your neighborhood, are you friendly with students from racial groups other than your own?
A) often
B) never
C) sometimes
8. At this time, do you have friends of a racial group other than your own?
A) no B) yes
9. Do you believe that the white race is superior to all other races?
A) yes B) no C) unsure
10. Do you consider yourself a racist?
A) yes B) no C) unsure
11. During high school, have you ever read stories or articles about racial groups other than your own?
A) often
B) never
C) sometimes

If you answer "A" or "C," on your Scantron (side # 1) please write a brief essay specifically noting the subjects and years in which you studied about racial groups other than your own)

Respond to the next group of questions as well as you can.
EXAMPLE: Do you like chocolate ice cream?

A	B	C	D	E
most				least

Choose "A" if you like chocolate ice cream best of all; choose "E" if you do not like it at all.
Choose a letter in-between to indicate a level of like or dislike.

12. When entering the school cafeteria, would you feel comfortable sitting with anyone from any racial group?

A	B	C	D	E
yes				no
13. You are shopping at the mall; a group of black students your age approaches. do you feel comfortable?

A	B	C	D	E
yes				no
14. Your teacher assigns a biography of your choice; will you choose to read about someone of a race other than your own?

A	B	C	D	E
yes				no
15. If you plan to attend college and will live in a dorm, would you prefer a roommate from a race other than your own? Respond with letters "A" to "D." If you plan to live at home next year, respond by filling-in letter "E."

A	B	C	D	E
yes				no
16. A person of a race different from yours invites you to a party; will you attend?

A	B	C	D	E
always				never
17. A friend tells a joke that insults someone of a different race; do you complain?

A	B	C	D	E
always				never
18. Has your attitude about race changed during your high school years?

A	B	C	D	E
---	---	---	---	---
19. Do you believe that MDHS needs to address racism as a serious social problem?

A	B	C	D	E
yes				no
20. What subject(s) at MDHS has (have) influenced your view of race? You may choose more than one or none.
A) English B) foreign language C) religion
D) science E) social studies

On side #2 of your Scantron, if you responded "A," "C," "D," or "E" to Question #3, please address the following: Have you experienced racial discrimination at MDHS; how and to what degree? What has been done, should have been done, or could be done to improve the situation?
On side #2 of your Scantron, if you responded "B" to Question #3, please explain your racial attitude and the circumstances that you believe formed these feelings. Has any course or school activity encouraged you to re-think your attitude or prejudices? If so specifically detail the particulars or curriculum. Freely write any suggestions relative to steps the administration and faculty can take to eliminate or reduce racial disharmony at MDHS.

THANKS FOR YOUR HELP!!

APPENDIX C

Class of 1994 Response Script

Key to notations preceeding responses:

R1 indicates a student's response to the following Class of '94

questionnaire prompt:

Please write a brief essay specifically noting the subjects and years in which you studied about racial groups other than your own.

R2 indicates a student's response to the following Class of '94

questionnaire queries:

Have you experienced racial discrimination at the school; how and to what degree? What has been done, should be done, or could have been done to improve the situation? or Please explain your racial attitude and the circumstances that you believe formed these feelings. Has any course or school activity encouraged you to re-think your attitude or prejudices? If so specifically detail the particulars or curriculum. Freely write any suggestions relative to steps the administration and faculty can take to eliminate or reduce racial disharmony at Monsignor Donovan High School.

indicates a random anonymous identification number assigned to student essays. Scripted responses reflect the exact writings of the students. Spelling errors have been left unedited and have been noted (sic) for spelling in context.

STUDENT RESPONSES

R1 #1: No response.

R2 #1:

I don't really mind minorities as long as they stay away from me. I could get along with them but I would prefer them to leave me alone. I don't have a problem living with Jews but I don't think I could take living around the one's that wear suits all day. I think I would also have a problem living with any large group's of minorities. My neighborhood is mostly all white, and that's the way I would like it to stay. One way to have racial harmony at Monsignor Donovan High School is to get rid of all the minorities.

R1 #2 When studying the Civil War, it is impossible not to discuss the plight of the African Americans. Of course, that is only history and not present day struggle. The only other time I recall delving into minority issues was this year. In English AP, many cultures and points of view were examined through various types of minority literature.

R2 #2: I cringe to think of how enormous the racial problems would mount upon this school if it suddenly became diverse. The comments and epitaphs put into constant use have placed me into many a battle over the years. I consider myself a completely accepting individual only interested in the innate goodness found inside each person, not on their skin. I'm not exactly sure how I developed my feelings because my other family members do not always share my opinions on the subject. I walked into Monsignor Donovan High School without any prejudices. However, I am still grateful for such programs as the employment of minority literature for those who lack the understanding and compassion to get past skin and accept.

A1 #3: During Senior year 1993-1994 in English IU AP, I have

read works by minorities and articles about minorities. I read *Malcolm X*, poems and stories by Alice Walker and multicultural seasonal literature. I have not learned enough about minorities in any other class to make me remember anything.

A2 #3: I believe I'm basically unprejudiced to other races. However I cannot say I'm not racist at all. I know that if I do pass a gang of black teenagers my age in the mall I do become uncomfortable but I'm not sure why. On the most part I have not been exposed to close interaction with minorities except Asian minorities because I go to school with a lot of Asian minorities.

I think sports has made me re-think my feelings. When first playing soccer and basketball I would definitely notice if my opponent was black but after playing for a while I do not tend to notice the race of my opponent. I realize that they play and compete the same way that everyone else does.

The fact that the media always segregates the races influences my thought on racism. I wouldn't think about the race of others as much if the media was always pointing out the race of their news subjects. I'm not trying to make an excuse but I do find it disturbing when the news says that a "black man" was killed today when saying a "man" would suffice.

A1 #4: Having attended Monsignor Donovan High School for four full years I can honestly say that the studying of racial groups began my senior year. Freshman, sophomore and junior years the subject seemed overlooked. However this year, my senses and feelings became overloaded with cultural information.

Various works and subject discussed were:

Joy Luck Club (Japanese Culture)

Malcolm X (African American autobiography)

"'Amos A Man" (Richard Wright) & Louis Reed (African Poet)

- Religion Class - Junior Year

- Social Justice/Morality (Mr. Courtney) spoke to great extents about differences in culture/race.

- History Class - Junior Year

- US History II (Mrs. McCullion) Tried to explore other cultures, yet the book was aimed toward the white culture.

R2 #4: Response even though my answer was “B” -- While I have attended school at Monsignor Donovan High School I have experienced minor discrimination. I do consider myself white yet I have strong Colombian genes which make others believe that I am of another race or culture. My self-esteem is rather high so this ignorance didn't hurt me yet I would be lying if I said I didn't think about it.

Others say things so quickly without realizing that they may hurt people's feelings. It seems sad to say yet it seems as though those people who are closest to me are the one's who make fun of my dark skin color, my mother's accent, and other “jokes” that accompany it.

R1 #5: During my high school experience I have been encouraged to explore other racial groups specifically senior year English and religion. Both classes incorporate a lot of beliefs based upon equality. Previously I don't recall any accent on racism. However, in some cases I do remember certain English assignments for all 4 years that specifically dealt with other cultures but not many of these assignments were given - maybe 2 a year.

R2 #5: I, personally, don't believe that I am racist. I am indeed white but no better or less than anyone else. Yet, I think there are other problems (i.e., sexism). I know for a fact that many students have complained about sexist comments from a certain person). Maybe someday it will be noticed and fought against but probably in order of importance racism should be battled first.

I was raised with a non-racist attitude. Therefore I owe this attitude to my mom and brother. However sports encounters and other extra curricular activities have really had an impact on me to be able to respect and admire black and Asian students. Their strengths and intelligence really shine through on the track and at basketball games. Also at academic challenge - chess.

R1 #6: No response.

R2 #6: My parents have always taught me that everyone is equal. I don't believe I am racist or prejudice but I also don't feel totally comfortable with my own attitude towards other races. On the whole, I think my only flaw is my outlook on black people. My town is an all white society and most of my schooling has been under the same conditions. I think my leeriness, I guess you would call it, comes from the attitude of my grade school peers. I have made friends with different races and don't experience my weariness with them or with black people. Just when I am in South Orange or New York I know I have unjustified feelings towards them. English 10 AP is one of few courses that strongly pushes education of other races and cultures. Along with my social studies classes, where I learned of the holocaust more in depth, slavery, and the Japanese internment, my eyes have been opened. I think education at a young age is necessary to have racial harmony. Perhaps the school could have a social studies course mandatory to study the history of other races and cultures not just the white man.

R1 #7: While studying other religions throughout my years in grade school (St. Mary's), I have become accustomed to other's beliefs and customs. This learning period slowed down through the course of high school maybe reading a novel concerning toleration toward other races or nationalities (i.e., Huck Finn), but most education on this subject has come through the course of Eng. 3 and Eng. 4 (no kissing up there) with the studies of poetry ("We real cool") and I think Malcolm X really opened my mind.

R2 #7: I think that prejudice or intolerance to other races has never encountered my way of thinking because I have been in contact for long periods of time with these peoples of other cultures.

I lived for 6 1/2 years in a country neighboring Saudi Arabia - we had many Arab acquaintances and I had a very mixed population in my school. When we moved back here I went to St.

Mary's which was engulfed in a black/Hesitic (sic) Jew neighborhood of downtown Lakewood - so it became a natural part of life - we even had a Passover meal in 8th grade. I guess my own beliefs came from deductive reasoning and a well rounded childhood rather than the effect of others opinions - or maybe I just never listened to them.

As for some helpful hints - start the interracial literature in earlier classes (frosh and soph year) so any racism can be squelched out as soon as possible before it festers into a culture.

R1 #8: Throughout my life my travels into other countries initiated my studies of other countries. By reading literature and taking courses in high school; namely English, history, humanities, religion, Spanish, French, and Philippine Culture, I have become acquainted with different cultures than my own. In 8th grade I studied Philippine Culture through an Ethnic Community group. I studied Spanish throughout 4 years of high school, French for a few weeks during the summer of '91. Religion has taught me the similarities and the differences between races, Christian or other, that influence the religion I practice. History and humanity showed me how biased and unfair the retelling of history is in the popular favor, discounting many beautiful aspects of other racial groups.

English has brought to mind both the celebrated and the oppressed. We have studied different races through literature.

R2 #8: No, I have not experienced racial discrimination at Monsignor Donovan High School. Compared to other minorities my experience during my high school career has been a very good one. Teachers, staff, students and all others involved have tolerated my ethnicity without malice.

R1 #9: Freshmen year in World History, we studied Egypt and Africa; Sophomore, US I we studied North and South American Indians. In US II Junior year we studied North American Indians, and Senior year in Eng. IIV AP we studied minority short stories and Malcolm X.

R2 #9: My attitude towards race is that it is about as important as hair or eye color in judging a person. Unless forced to make judgements (sic) about people, for example if nominating someone for a Student Council Scholarship, I only judge whether I can be friends with a person. I don't care to judge people. Race, racial jokes, racial slurs, hair color, ethnicity, handedness do not mean anything to me; words are nothing but vibrations in a medium. The racist is not to be hated, she or he is to be pitied. I consider my degree of enlightenment an end in itself, not a source of pride. To me, people are people, plain and simple.

R1 #10: In Sister Kathleen's Spanish class I learned a lot about Latin Americans (in particular Peru and Honduras). I had to research the countries and uncovered interesting interest appreciating material. In English multi-ethnic literature was read and often discussed.

R2 #10: I have never considered myself to be a racist. I still do not. Over the course of my high school years I have become much more socially aware, especially in areas of oppression and environmental injuries. I owe this awakening not so much to a specific course, friend, book, etc., but to a rite of passage and a small cultish sect of my generation as successors to the protesting hippie generation of the 1960s. Politically correct is now adopted not because it was taught, but because I chose to concern myself with it. My ideas have changed not only concerning racism but also homo-sexuality (as discussed in sociology) and cliques (jocks, etc.). If anything I think our problem is our tendency to group people and not see them as the individuals they are. Here however Monsignor Donovan High School faces a serious threat in its racial minority's almost nil presence. Until more students come into personal contact, little can be solved. Plus, I'm not altogether sure affirmative action will tidy that problem, as it causes problems on both sides. Monsignor Donovan High School must find new ways to get a minority population without monetary enticements.

R1 #11: I would have to say that Senior year is the only year in which touched upon literature from other racial groups. My contact with such literature has been specifically through English. Of course we did discuss African Americans in History last year. This year we read *Malcolm X* which was an enlightening work. At first *Malcolm X's* rebellious attitude was detestable, yet it wasn't his beliefs that caused dissension, it was his way of appropriating those beliefs. Initially I disliked the man, yet upon completion I learned to respect him and what he fought for.

R2 #11: I'd like to believe that I am personally open to all people regardless of their color. Growing up in grammar school I had close friendships with African Americans as well as all others. I was friends with the person within not the exterior. At times I wonder how I formed such beliefs because my mother is completely opposite. She isn't racist but she is more "pre-cautious" to say the least. She always told me not to date with an African American. Needless to say, the opportunity never presented itself, but if it had I would have had no qualms about getting involved with someone I was attracted to. As for question #13, I'd like to point out that I would be apprehensive even if a "white" group of strangers approached me in the mall. You must be careful in all respects, not just societal stereo types. And if a person of another race is a friend, I will definitely go, but I do not frequent parties of strangers.

R1 #12: I would have to say that senior year is the only year during which I have learned about other races. My English class this year opened my eyes to the literature written about other races. My religion class, also in this year, discussed other races, such as the Jewish race (comparitive (sic) religion). My Christian service class discussed attitudes toward other races. In public speaking I, personally, did speeches concerning other races but it was not required. My contempary (sic) World Problems class also touched on certain race issues. Although I took Latin I learned little about either the Greek or Italian cultures. My sociology class studied discrimination but not other racial groups

specifically in culture or tradition.

R2 #12: In my four years at Monsignor Donovan High School my racial attitude has changed tremendously especially this year. I used to believe that racism only existed in other places but I have found that exists here - even in a Catholic school. I believe that ignorance forms this racism because before I learned anything about other races I didn't know what offended others or how sensitive people are to their race. English class this year has changed my attitude through discussions and projects. I no longer think I'm completely ignorant but know I have a long way to go. I work hard to stop racism when I hear or see it but I want to do more. I think a class just about other races should be mandatory because I think being forced to learn about it this year changed my perception and will change theirs.

R1 #13: Predominantly I have only intensely studied about other racial groups in my senior year. After receiving an assignment to read minority literature I have read some magazine articles, also some poetry that was written by a person of diverse race. My study of other races has been limited to my English class. However we have touched upon the subject of racism, discussing problems and possible solutions.

R2 #13: I have never experience racial discrimination at Monsignor Donovan High School. But I have witnessed others experience it. I never realized the extent of the problem until the past two years. On the outside it is only evident in the form of jokes and slanders. But sometimes you can tell a person's feelings from their words. I think those people share deep hatred for others.

I think the problem lies in the isolationism. Not only in the Catholic schools (although it is greatly done here) but also in life we tend to isolate within "our own kind" and people tend to pass judgment on "outsiders" without ever seriously meeting and speaking to them. I have spent some time in a situation where I am the minority (i.e., a basketball camp cabin full of blacks). And once we got to know each other we all got along. Therefore I think all we need to do is let people get to know

people of other races, without forcing them to do so. This must be done before any stereotypes or ill feelings are formed within the person. So we must start early. Like at Birth.

R1 #14: English IU AP Senior Year. Multicultural literature/poems/writers.

R2 #14: Yes, directly and indirectly. Freshman year racial epithet yelled down the hall towards me or my race, not sure.

Attitudes - stereotypes about academic performance like - It is not me who is earning the good grades, it is the fact I am Asian.

Rude jokes, not all Asians are manical (sic) board-breaking, high pitched sounding freaks.

And the usual "No offense to you, but...."

What could have been done - well, I should have opened my mouth sooner instead of helping the attitudes worsen with my silence. Encourage people of culturally diverse backgrounds to talk about their experiences good and bad. Tell teachers not to tolerate any form of this. It's crazy anyway. No more silence. Silence is our worst enemy. A multicultural day once a year is not going to solve our problems, especially if we don't hear about it again until the next year. Put something in the curriculum. I do not know what, I'm not an educator but we have to rid ourselves from this silence. No one knows what's really been accomplished so far. No one shares.

R1 #15: In all my years as a student, I have always read stories and articles about racial groups other than my own.

Freshman year, I studied about various peoples in World History and English. These two classes have provided almost all my exposure to different races and cultures in my four years as a Monsignor Donovan High School student.

R2 #15: I have experienced subtle forms of racial discrimination here at Monsignor Donovan High School. The incidents have definitely been few and far between. I have never been maliciously taunted or physically assaulted for my ethnic origin.

I have been the victim of stereotypes and pre-conceived notions but who isn't. The racial discrimination I have experienced comes down to a couple of slanderous names thrown my way.

I have seen many programs and religion courses try to address this problem. Unfortunately, I feel discrimination will always be a problem. In order to change one's view at this late stage seems to me as being quite improbable. Racial awareness starts at home and is greatly affected by one's choice in friends.

R1 #16: During my high school years I have read numerous stories and articles about various racial groups. Starting with freshman year, I studied World History in which Africa and Egypt were viewed. Also I began Latin, the first foreign language class which was novel. Sophomore (sic) year I continued my study of Latin furthering my knowledge of Greek and Roman culture. Religion class this year studied Jewish lifestyles in ancient times. English covered various British works and stories.

Junior year Latin class intrigued me as we read the Labors of Hercules and other Greek and Roman myths. I studied the after-life of Greek and Egyptian mythology in my term paper for English.

Finally, my senior year tied everything together. Beginning with History of Great Thought, I broadened my intellect on architecture, sculpture, painting and literature of Europe. In Latin 4 we focused mainly on poets and literature as I translated such works as Renild (sic) and other excerpts. English class united all my classes it seems as we focused on the here and now aspects of racism and discrimination. In religion we studied cultures of Hindu's, Jews and Muslims.

R2 #16: No, I have been fortunate enough to not experience racial discrimination at Monsignor Donovan High School. Being white, I represent the dominating race in the school. I am not the minority. However, throughout the last four years I have watched the school grow. We now have more minorities. I find it inspiring to see the continuing increase of various races.

I feel to increase the number of minorities in school will aid in the fight to end discrimination.

R1 #17: I think it is safe to say that junior year was the first time I was introduced to stories about other racial groups. Junior English class presented me with African-American poetry for the first time. The AP History course I took that year thoroughly discussed the plight of the American-Indians, the time when Asian-Americans were abused in this country following the attack on Pearl Harbor and the tragic story of the immigrants in general. That same year I took a humanities class that, although, did not provide me with literature from other races, discussions on equality, racism and bigotry were addressed.

R2 #17: I grew up in a very conservative-minded yet moral house with an open mind towards other people. I can not say my house was prejudice-free however freedom of mind was encouraged. I feel I'm very open-minded. One experience in school made me think about prejudice. A few friends of mine from outside of school came with me to attend a wrestling match. The boys I brought had long hair and looked different (they looked like real surfers). We were ridiculed and made fun of. I was so angry. Just because we looked different it made me wonder how people of other races must feel. It truly made me think twice about racism.

R1 # 18: No response:

R2 #18: I feel that all races are equal. It is obvious that certain races are known to cause a specific problem in society, but every race makes something occur, and we must face the problems together. No school activity has ever influenced me. I gather my feelings by just thinking that we are all creatures of God.

In order to address the school in a more powerful manner I think the school should say this:

Nobody has control of what race, family, or country you are born in, except God. Imagine yourself with the same feelings you have now in the shoes of a race that you are prejudice about. I am sure you would not want people to think

different about you.

R1 #19: Truthfully, Monsignor Donovan High School practiced a narrow and close-minded curriculum until a student reaches his/her senior year. One doesn't have the opportunity to experience multi-culturalism. Granted, the student body consists of a white majority but tremendous strides have to be made in order to reach ethnic equilibrium (sic).

The only two departments with a trace of ethnicity are the English and Social Studies departments. Many teachers in this school frown about expanding their teaching ways towards racial groups. Mrs. Campbell was the only one in my four years who really opened up to the four corners of the globe (A little more is needed for Latin American studies.). You were very informative about the ethnic groups which we studied. My suggestion to the Administration includes the reevaluating of many teachers and if not willing to adapt then relinquish their contracts.

R2 #19: Unfortunately, some of the students here at Monsignor Donovan High School don't practice what they preach. I have not really experienced anything too bad but with the exception of an incident freshman year. Word got back to me, that some fellow student called me a spic. An ensuing fight materialized and we were both suspended. Not much was done about that except concentrating on the fight rather than on the racial issue... I think the administration needs to pound out the importance of racial harmony and eradicate racial problems. This is a serious issue.

R1 #20: I have learned about other racial groups since the beginning of school. Throughout grade school, other social and cultural structures were touched in social studies and world history. With school projects and reports, also allowed me to learn of different lifestyles.

The beginning of high school really portrayed the start of an in depth look into other cultures. Through four years of Spanish and one of Latin, I have learned not only the language,

but also cultural facts.

English, though, has introduced me to a kaleidoscope of cultures, especially my last year here. I feel Literature and the Humanities displays a useful and interesting course for college and also for knowledge into the lives of others.

R2 #20: I have not experienced racial discrimination at Monsignor Donovan High School, maybe because I am of the majority, which doesn't make it right anyway.

I do not think anything can be done about this situation. Social prejudices begin at home, at an early age. It may virtually be impossible to change the ideas and views of at our age, but we should never give up in trying.

R1 #21: The only time I recall reading stories about racial groups other than my own was the present year. In theology we have read about other religion practiced by other races. In English, I have read "Things Fall Apart" which depicted the Nigerian race. I have read Chinese poetry and works, and have partaken in several projects praising ethnic diversity and the pursuit to further our knowledge in their backgrounds.. Thanks Mrs. Campbell.

R2 #21: I have generally been naive in nature throughout my childhood to things such as racism, religion, sex, etc. I could depict the differences among races, but I have never been intimidated by any particular race. Sure I may feel uncomfortable if a group of black people approached me, but that would depend on their appearance. In the same respect, I would feel uncomfortable of a group of white skinheads or grungy kids approached me. People in general do not bother me, but rude people do. My parents played a great role in shaping this view.

However, I have had many experiences with rude people who have happened to be so rude, such as Japanese of Chinese people, Spanish people, and other nationalities. This is do to working in retail and dealing with customers each day. There are many rude white people also. However, if the rude person is foreign, I do see that I lose my patience quickly. This however

does not create a stereotype for the whole race. I just am prejudice towards rude and uncleanly individuals.

There hasn't been a course which has encouraged me to re-think my attitude or prejudices. I think our school should introduce programs courses, or special presentations to encourage ethnic diversity.

R1 #22: To be completely honest, this year, my senior year, is the only time I have been thoroughly introduced to cultures other than my own. English IV and World History are the only two classes that contribute to my new awareness. Although over the past four years little tid-bits about other cultures have been mentioned; the present is the only chance I have had to actually study them.

Most of my new found knowledge has come through class presentations, papers, readings and projects. Other than this my only door to cultural awareness comes from television, movies, and music.

Overall I feel that all high school curriculums should include studies of foreign cultures; this may be the key to America's future.

S2 #22: Biased? As much as I hate to admit it, I am probably a little bit racist. Honestly I do not hold any kind of grudges or problems against races other than my own; I just seem to have a mental stereotype for every race. I am guilty, no matter how hard I try I always prejudge people. Once I know them however, it is as if race differences do not exist.

I feel that most of my negative influences derive from media, movies, and the people around me while I was growing up.

Still, I feel that new classes in high school (as well as grade school) curriculum will help squash prejudices before they bloom. If we all have a better understanding, knowledge of likenesses and differences, it will help with many social problems.

R1 #23: Yes, it was basically my last two years when I began to

read about racial groups. I went crazy searching for an autobiography and I finally discovered Fidel Castro. This opportunity enabled me to learn about the social and political aspects of Cuba. If I hadn't needed that book I would still be uninformed about that country. I've really enjoyed this year's English though I hated doing all the research. I enjoyed the outcome and the abundance of knowledge that I will leave with. I also read many poems and short stories which helped me to understand the problems other people face and that we're all here together. Wouldn't it be nice if we could live in racial harmony?

R2 #23: My racial attitude is mostly positive towards others different from me yet I realize that I have been influenced greatly by my family and friends who do not possess my attitude. I know that I have been influenced by media and it's portrayal of society and the ghetto. I am more reserved and suspicious of a group of young black men then I am of a group of white but I do realize this is wrong; I've tried to overcome this yet I still need work.

As for courses, I became aware of the problems others face in my English classes, junior and senior year were the most influential. I especially enjoyed the quarter of poetry junior year; it was helpful to understand what the authors were leading to if by race was the interpretation correct. This year I actually enjoyed the oral presentations which presented new ideas and cultures to us in a positive informative way.

R1 #24: English has been the class that has opened my eyes to different racial groups and cultures. Some articles and ideas have been discussed in religion and social studies classes as well. Things Fall Apart, Joy Luck Club, and various other stories have been taught in class. They offer a valuable view into a different race. Most recently, these have been taught during senior year.

R2 #24: No large aspect of the high school curriculum has helped me to re-think my attitude. sometimes, discussions by teachers and students come up about racism, but not often enough. I

believe my attitude came from my parents and past experiences. I am not really a racist, but I still do not feel totally comfortable around other races most likely due to society's stereotypes. I do admit that I would probably not be totally comfortable if myself or a friend was in a situation to date someone of a different race, most likely black race, though. I do not know what that makes me.

R1 #25: During high school, I haven't learned an over-abundance about other cultures throughout the years, but in my senior year English and Sociology class I've learned of many different races. The different races I've learned about not only include different races according to skin color, but races of different social classes and mental capabilities.

R2 #25: I truly feel that anyone who says "I'm color blind" lacks interest in the other races of the world, which are so vital to providing education and uniqueness in life. My family raised me to respect everyone, of all races, and I heard Oprah Winfrey answer a guest who said, "I don't see you as black and different from me," (he was white) by saying, "well, open your eyes, I'm black." By saying something to that effect she made a strong statement that differences do matter and that really stuck with me.

My English class challenged me to respect other cultures and to be open-minded towards their lifestyles, even if they seem uncultured and barbaric.

The administrators in Monsignor Donovan High School need to get some smart minority race kids into Monsignor Donovan High School their freshmen year. Although I don't agree with quotas, Monsignor Donovan High School needs one. Maybe scholarships would help kids of minority races to receive the money they need for academic or sports excellence. We seem to take all the white kids who get kicked out of public school, and our school is slowly becoming a reform school. If Monsignor Donovan High School wants to be an academic school of excellence, minority teachers and kids truly need to be recruited, along with the smart "white" kids.

R1 #26: Throughout my high school years, I have studied, and read about some different cultures and different racial groups. The years in which I remember studying more about these subjects were junior and senior year.

During Freshman and Sophomore year I was a bit more narrow minded. I had mutual feelings about other races. I would read things only as they were assigned. I feel this was mostly because I seperated (sic) myself from the reality of racism.

As I progressed in my school years, I became aware of problems even in our school. As near as I can recall I have read stories and articles about other ethnic groups, i.e., Africans, Asians, Native Rmericans, Hispanics and Jews.

R2 #26: I do not see myself as a racist. I admit that once in a while I pre-judge, but I am working on this flaw. I don't see other racial groups as different, but interesting and unique. I find no problems if people choose to interracially marry as long as they can handle society's pressures. I have friends from all different backgrounds, and I never even think to look at or treat them any different than someone who is the same color, race, or ethnicity as myself.

I believe I've developed these attitudes from my parents, my Catholic upbringing, and my education. I think the reason I am prejudice at times is because I have not had the opportunity to be in contact with large numbers of different races since my schooling is predominately white. I do think Monsignor Donovan High School should address the issue of racism - education cures ignorance.

R1 #27: During high school my studies of other races includes Literature and Humanities this year, World Cultures, freshman year, Sociology last year, and freshman year religion. Although religious beliefs do not coincide with racial differences , most people of different racial or ethnic backgrounds are of different religions, so studying other religions does give a different aspect of other races.

R2 #27: I have never had racial discrimination directed towards me directly; however, I have heard many other people tell jokes, and I have told jokes. I have also heard many people refer to people of other races with slang or defaming words. One thing to do would be to intervene when things are being said and tell the person that they are wrong to do so. Another thing to do would be to have more courses that educate us about different races so we can better understand each other.

R1 #28: The last two years I have read about and works from authors of different races and the opposite sex. More so in my senior year have I read about different authors like Achebe. English was the only class in which I have been exposed to authors of a different race.

Learning about racial groups other than my own opens me to the fact that all humans are the same and that skin pigment does not make me better or some less inferior, we are all human with the same attributes and faults.

R2 #28: My racial attitude is that Caucasians are no better than any other race. All humans are equal in my mind. I judge people on what I think of them and not what race they are. My parents taught me to be respectful of all people, black or white, Chinese or Hispanic. I understand my faults and see how racism is stupid in America.

The school should address the students who make racial comments freely at school and reprimand them.

R1 #29: During my high school years, I have been introduced to a variety of stories and articles about other races. In religion we have touched upon other races and their beliefs. English is a subject that exposes us to different races and cultures. Junior year I can recall reading many poems written by African Americans about their culture or their feelings about their place in society.

I have never seen it as much as I do this year. English has opened my eyes to many new and interesting races and cultures. I find it to be enjoyable as well as educational.

I wish we would be exposed to different races in more classes. It is important as well as interesting.

R2 #29: No response.

R1 #30: During my freshman year I read and learned about ancient culture from Asia, Middle East, and Central and South America. My senior year has been filled with multicultural reading experiences. Things Fall Apart was the most prominent reading I completed from another culture. Although I believe my senior year has been sufficiently supplied with diverse cultural reading (especially English assignments and projects). But up until this year I have not been subjected to an overabundance of readings from other cultures.

Specifics: Sophomore year term paper: Malcolm X

Sociology: Project on discrimination vs. Jews -- Chapters of study on discrimination and racism.

Humanities: Several readings on other cultures.

R2 #30: My beliefs pertaining to other races has mostly been formed by input from my family and friends. When I arrived at Monsignor Donovan High School I was a bit close minded and maybe a bit racist but my experiences here have allowed me to open up my mind and broadened my horizon. I have come to accept others for what they are and not discriminate against others based on what others think. No specific person or course has drastically changed me but the Monsignor Donovan High School community has allowed me to become more open minded. If anyone Mr. Courtney has shown how to be strong and stand up against racism.

R1 #31: While there were a few times in previous years when I read stories or articles about racial groups other than my own, this year I have had more exposure to the cultures of other races than ever before. Many of my classes have introduced me to history other than that of the U.S. which I have always been taught. In history we covered ancient Greece and Rome. In English we read numerous stories about cultures that most

school subject aren't concerned with -- Chinese, African, Japanese.

R2 #31: I think I really do tend to see people for who they are before I consider their race. Sometimes I do not even understand racial stereotypes so they don't play a part in what I think of someone of another race. I do not tell racial jokes or anything but I did not realize until recently how much these types of things hurt the people that they victimize. I feel bad about this and now always try to discourage it around me.

R1 #32: Racial discrimination in Monsignor Donovan High School isn't a terrible problem. There aren't very many problems with my race. I have never been discriminated against due to my race.

R2 #32: My attitude toward specific races changed when I was in eighth grade. My mother was mugged by two black men. Then freshman year my boyfriend at the time was assaulted (sic) and mugged by three black teenagers. Such incidents caused me to be leery but not racist (sic) until last year when I was chased by three blacks in my car. Then and from now on I don't hate black men I'm just scared of them. Prejudging every black male isn't right I know but I can't help it. Learning more about specific cultures in English has educated me more but I continue to be scared. English 10 H.

R1 #33: I did not study different racial groups until my senior year. During my first assignment I chose to do a report on India. We also read the Joy Luck Club and watched The Last Emperor (sic) and The Empire of the Sun. Most recently I researched and reported on North Korea.

R2 #33: There was once a time when I looked down on some other races but that all changed after I had the opportunity of becoming friends with two Afro Americans and an Iranian while at a summer program last year. Learning about different races and religions mostly in English class has also opened my mind. I

think it would greatly benefit the school if we could set up a program where students had an opportunity to meet a minority and maybe even walk a mile in their shoes.

R1 #34: During my freshman year, I began studying different racial groups in World History. This continued in all of my religion classes, though not all the time. In my senior year English class, I studied the most on this subject. We read books from other cultures such as the Chinese and Ibo, and we saw life from their points of view.

R2 #34: I try o not be racist, but I guess I am to a certain extent. When I meet someone of a different race, I usually think and treat that person the same as I would a white person. When I now someone one-on-one, I have no racial attitudes or beliefs. However, because of how my mother raised me, I sometimes look down on blacks, in particular, those who live in depressed areas. I distrust them and become scared if I am in an uncomfortable situation with them. It's not so much the person, but how the person lives and behaves. It just so happens that there are a lot of poor blacks. I feel the same way about whites living in a similar area.

My English and Religion classes have encouraged me to rethink my beliefs. Also, the lock-in and leadership conference I attended have helped. Group discussions are what mainly helped me, and they should be used more often.

R1 #35: In freshman year I studied about races and cultures from all around the world in World Cultures. Racism has been a popular subject of discussion in all of my religion classes. Attempts have been made to bring light onto other cultures. English Honors, Senior year has most definetely (sic) opened my eyes to many other cultures and I'm glad I've had the experience. I honestly think that most teachers don't know how to handle racism.

R2 #35: When people ask me what race I am I say Caucasian but I really don't like to because it segregates people into groups

like crayons. I don't think it is fair to ask what race you are. I consider myself a very open minded person with few prejudices so the classes I've had and friends I have made have broadened my horizons even more. I think the only thing that the administration could do to produce racial harmony would be to have discussions in class to try to ease the tensions that people hold.

R1 #36 Junior religion was a course on social injustices and a few chapters dealt with discrimination and racism. Also, in Sociology this year, a chapter was devoted to the issue.

R2 #36: I do not have any racial prejudices towards any minority groups. Though during my upbringing I feel my parents namely my father did have prejudices towards minorities. I feel that I have not let that persuade (sic) my own judgments and I hope I remain open-minded to all of the races. My sociology class this year really gave me an inside look into the degree of the racial problem here at Monsignor Donovan High School. There are many people in this school who are racists by the comments they make there is a definite problem that needs to be addressed.

The kids who are racists will always be that way if they are not educated about the other races which is not done enough in this school. also, if a role reversal program could be set up to make racist kids truly feel what it's like to be discriminated against, this could aide in the solotion (sic) to the problem.

R1 #37: I feel I can accept anyone of any race as long as they do not put me down and blame me and my race for what has happened to them i.e., oppression. My parents are very accepting of all races and I know that is why I am. Humanities, Religion and English have helped to continue opening my mind to all races and cultures. I feel we need more culturally related things such as celebrating not only Christmas but Chinese New Year, Hannuka (sic) -- at least we could acknowledge other cultures religious celebrations -- Catholicism/Christianity aren't

the only cultures which exist. Teachers I feel should also watch their “jokes” and comments because not everyone is laughing.

R2 #37: In my English 4 Honors class – our entire year has been devoted to learning about other cultures and races so as to eliminate the ignorance which leads to discrimination which festers and becomes racism. Also – my Contemporary World Problems class is studying Japan and the feelings from both countries towards each other. My Humanities class has also helped to show different cultures and races to me; it has made me more apt to think for myself and open my mind to other things.

R1 #38: No response:

R2 #38: I do not believe I contain any racist viewpoints within my level of thinking. I may be white, but I did not choose to be that way. I shouldn't be crucified for it and neither should anyone else of another racial background. We had no choice, and the color of our skin does not decide what kind of person we will be. I don't believe, either, that we should be held responsible for the wrong doings of our ancestors.

I don't think there are too many subjects alluding to other races or cultures, except the foreign languages. They basically teach us how to speak the language and understand the culture, not learn to ignore prejudices and racial jokes.

How can we learn to treat everyone equally when we attend a 95% white, Catholic H.S.? That is not being too open to a cultural diversity. I feel we are sheltered, and know no better of what we do or say.

R1 #39: Throughout my high school years, the class that I have studied about racial groups most has been my senior year of English. Books like, The Joy Luck Club and Things Fall Apart have been discussed greatly. These books gave an insight to black culture as well as Chinese culture. In addition I have read other stories dealing with a race other than my own. For example, “Snapshots of a Wedding”, explored the African Culture.

Unfortunately, I have not done this type of reading to any extent, in other classes.

R2 #39: I consider my self Caucasian because I was always told that was how to describe myself. My parents were first, I am sure to tell me this and influenced me for the future. What is really strange is that I never considered the fact that I said I was white was actually a prejudice attitude.

In general, I would have to say that no class has encouraged me to re-think this particular idea. However, racism has been discussed. One way to include this more is to design a course that would specifically deal with different cultures. In this way, maybe we would not be prejudice toward other groups.

R1 #40: Throughout my four years at Monsignor Donovan High School, I haven't noticed a great deal of racial discrimination. I felt that I was an open-minded person though when asked the question about the school dorm I would prefer a Caucasian roommate rather than another race, so I am more prejudice than I thought I was. My religion class, Spirituality and my English class has definitely caused me to alter some of my racial attitudes. Mr. Courtney's class centers on free thought, love and kindness to all human beings, black, white yellow and green.

I think a lot of the students in this school feel they are superior to other people and races because the majority of the student are Caucasian. When a student uses a racial slur it hurts not just the mocked race but his own race because he looks like a fool.

R2 #40: No response.

R1 #41: Before beginning my senior year I have to say that my experience with literature concerning racial groups other than my own was extremely limited. Perhaps once or twice we studied a different race in religion class. Outside of school I read several books concerning Africa and its culture, the main one being Roots.

This year, however, English lit class has expanded this field greatly. We have dealt with several different world cultures other than the typical Anglo Saxon literature read in my prior three years of high school. Specifically, we read Things Fall Apart and The Joy Luck Club.

R2 #41: There has been no particular reason that I can think of which has shaped my racial attitude. I simply believe all people are equal and deserving of the same respect. Perhaps my mother, who raised me alone, had something to do with it, because of her completely unbiased personality. Monsignor Donovan High School has a serious racial problem, although I don't believe faculty completely realize the extent of it. As for solving the problem, I feel it will take an enormous amount of open communication and education of ignorance. Education is the key.

R1 #42: My senior year of English has opened us all up to vast cultures. This year in English we have studied other cultures more in depth than any other year here. I believe that other classes touch upon other races but do not do enough for students to understand and respect these cultures.

R2 #42: I have not noticed any outstanding remarks or actions that would fall under racial discrimination. I do not believe that much racist discrimination occurs here except for the joke, and stereotypes about blacks. Otherwise, I feel that Monsignor Donovan High School has little racial tension and discrimination. However, if I did notice an extensive amount, I believe that teachers should educate students more about other cultures and show them that they are not bad at all.

R1 #43: Before my senior year my classes focused on WASP "his-story" which was just that, the story of the white Anglo-Saxon male's travails through the world. A perfunctory paragraph or two delineated the roles of women or African Americans.

But my senior year in English we began reading multi-

cultural literature such as Achebe's Things Fall Apart and Tan's The Joy Luck Club. As well we had to discover a minority poet. Countee Cullen is now my favorite versifier. I researched China this year and found it fascinating -- the parameters of the world are opening and "our-story" in every sense of the word is being told.

R2 #43: Being white in a white environment I had never been encouraged to explore the issue of my race. I understood that bigotry was wrong and discussion was pointless since none of us were. Most of my classes are honors, and I truly believe that intelligence levels parallel one's race philosophies. I don't think I've ever heard more than one racist statement in an honor's class, and the boy who made it was demoted to college prep. My friends in college prep speak constantly about the bitter race relations in classes like sociology or history.

Racist Halloween costumes this year and last don't help anything either. Maybe honors classes command higher character, maybe they simply raise the level of consciousness. This year we delved deeply into race relations, and one girl who is Asian was moved almost to tears. I had never thought of her as a minority, just as "Aileen." But culture blindness isn't the answer either. Only with full knowledge of another race of culture can we say, "okay, but we're both human, and that's the important thing."

R1 #44: Freshman year, World History, English 3 and 4.

R2 #44: I hold a very liberal racial attitude. People of all colors and nations deserve equal rights and privileges. I think most of the racist attitudes which exist at Monsignor Donovan High School stem from the Republican middle class/upper middle class background most students have. They are some of the most bitter, narrow minded people. But...I myself have no use for Ireland. Growing up going to a most horrific catholic school where Irish was the be all and end all made me a very annoyed child. I believe the Irish have made no substantial contributions to the world beside James Joyce and Daniel Day-Lewis. Saint

Patrick's Day makes me sick. If the Irish, who constantly boast that they are "God's chosen people," are such, why is the Vatican in Italy? I think many Irish-Americans have to think their the best because really their culture is nothing. I would not every marry and Irish person, or want any children to d such.

R1 #45: No response.

R2 #45: Essay: Awareness is the Answer. Since I am a white female I find that while I have not been subjected to racial discrimination as a white person I however have been discriminated because of my sex. This discrimination was conveyed through sexual harassment. It was through this experience that I was able to fully comprehend what discrimination is an how it feels to be the victim of it. Any discrimination in my opinion is wrong and it should not be tolerated. Monsignor Donovan High School could solve problems of discrimination through awareness programs. These programs should include ways to celebrate our differences. If people are made aware they are less likely to show their ignorance through discrimination.

R1 #46: No response:

R2 #46: I have always been pretty open-minded about people of other races because we are all human beings. I am of the Caucasian race, but I do not believe that the white race is the supreme race.

Learning about other cultures in English and Religion class has broadened my views even more. Before my English course this year I was somewhat oblivious to the fact that other races were so important to our culture and society. I may have had a few minor prejudices about certain ethnic groups before, but I now realize that I cannot stereotype one race by the actions of a handful of its people. for example, I used to believe that all Mexicans were dirty and perverted because it seemed to me that every Mexican I passed by on the street or in my car would

scream out vulgar suggestions or make obscene gestures. Also, they usually appeared to be dirty all the time. I think after I began working in a diner, with a very kind, clean-cut Mexican as a dishwasher, I finally realized that my perception was wrong.

R1 #47: Senior year English different cultures and racial groups. We read stories and books. Senior year Spanish learning about Spanish cultures. Freshman year World Cultures we learned about the difference races of the world.

R2 #47: Yes, many courses have encouraged me to re-think my attitude and prejudices. They have allowed me to view some circumstances other races must overcome. Knowing and being educated of their culture has helped me to better understand where they are coming from. Also if we were the minority we would not like to be treated as they are in many cases. In many of my classes we learn why things happen and how the different cultures and races came about.

Ways an individual can do to reduce racial disharmony would be to educate them of how they started and many obstacles they must overcome. Making the students research on all the different races then presenting them also educates them well of the races.

R1 #48: In senior English, I have read about different racial groups and cultures. We constantly develop an awareness of different races through research and assignments. Senior Sociology with Mr. E. also goes into detail about different social groups and explores various attitudes towards these groups.

R2 #48: My racial attitude is sort of indifferent. I have friends who are Hispanic and Asian and different races. There aren't too many black students of Monsignor Donovan High School but I've had black friends from the neighborhood. In my experiences, the race doesn't necessarily make the person. Hearing people who are racist in Sociology class make me laugh because they are so ridiculous and so ignorant that whenever they open their mouths, they say something stupid. There isn't much to do

because people who are racist are usually stubborn to begin with, education on the subject has to begin at an earlier age.

R1 #49: During high school, we occasionally read stories or articles about racial groups other than my own. personally, I am not sure why so few but I believe it is because it is not really focused upon. I have probably read more and studied more about racial groups this year in English class than any other class throughout my high school experience. However, my religion class this year, Great Religions of the World with Mr. Taris, deals with different racial groups also.

R2 #49: Growing up my parents never said that people of different racial groups were different, everyone is the same. My entire life I have grown up believing everyone is equal, we were all created equally and we will all die equally regardless of racial heritage. I do not believe any course or school activity has encouraged me to re-think my attitudes, maybe simply expand upon them.

R1 #50: I really do not have a racial philosophy. I believe all people are created equally in the likeness of God. Some may be more advanced in society due to education.

If a group of black students approached me in the mall, I, of course, get a feeling of discomfort and caution. But I would also receive the same feelings if a group of white students approached me. My way of thinking is - if I don't know you, then what do you want with me. I think this makes me a cautious person, not racist. By this though I am prejudiced.

One of the events at Monsignor Donovan High School that took place last year was International Night which I found culturally beneficial. More activities such as this could help reduce racial tension. Also a more diverse curriculum will help.

This year I found my English and Spanish classes culturally stimulating. In the past years it was just my foreign language classes. Even World History was boring and uninteresting.

R2 #50: No response.

R1 #51: The subjects in which I have learned about other races are Religion, English, and History. As I have grown older I realize that the study of different races has become more prevalent.

In my fourth year of high school English I am finally reading and studying works by authors, other than American and British. I think this is too late. In my sophomore year History class Mr. S. helped us explore different races and taught us the struggles of the slaves before the civil war. This year I am taking the Comparative Religion course and this teaches me a great deal about many ethnic backgrounds.

S 2 #51: Sometimes I believe that I am not racist or prejudice in any way, but I know I do have some prejudices within. In my short life, I have tried to keep an open mind in meeting anyone from a different race and I believe most of the time I am successful, but if I do fail it is due to ignorance or stereotypes. When I am successful I think it is due to the fact that my sister is Asian and I am sensitive whenever she may be the punch-line to a joke. I believe my dealings with my sister had educated me a great deal. One course in this school helped me a great deal and this was the Junior Morality Course taught to me by Mr. Courtney. He helped me open my eyes when he expressed his views. In this school I think a class that could teach the kids about the history of a culture could help alleviate the problem.

R1 #52: I know I've studied about racial groups other than my own all throughout high school. I do not recall all but, I know I've studied Africans, Chinese, Koreans, Japanese, Vietnamese, and Indians in this year alone.

R2 #52: I don't consider myself racist at all. Unfortunately I do find myself influenced by prejudice. I get annoyed at racist remarks by my parents and other people. I usually don't offend people of other races, but I don't usually defend them either. School activities and courses really haven't affected my attitude or prejudices. I've always followed my own beliefs and values. I used to live in North Jersey when I was younger. The majority

of my friends were black. I used to them. They are no different than I am. I am not scared of them. Kids at Monsignor Donovan High School seem so oblivious to the outside world. Most of them have never really known a black person, yet they're the first ones to discriminate. This really bothers me.

R1 #53: As a junior in high school I studied about other racial groups in my U.S. History II Honors class. Our Portrait of America book offered what I thought was a realistic look at slavery, the holocaust, and the struggle for equal rights on the part of blacks during the 1960's.

As a senior, my Contemporary Problem's class addressed the problem of racism in today's society.

R2 #53: Having been raised in a primarily white atmosphere I think most of my attitudes toward people of other races comes from my background. My parents have always tried to teach me to think of others based on the individual not on their race or religion.

However several incidents in my life have challenged my belief. For example, last summer a close friend of mine was killed in a hate crime by four black students as he walked out of a Seven Eleven near his campus. My cousin who lives in an inner city has to run home from school everyday simply because she is white.

While these incidents sometimes shade my feelings I try to be as fair as possible with all people. You should not be judged based on your race but rather by your actions as an individual human being.

R1 #54: Most of my history courses throughout all four years of high school have introduced me to other cultures, many of different races. This year's English class also has given me some knowledge of other races through our various projects and reports. This year's Theology course dealt with religions of other countries with other races, but really was not based on racial issues.

R2 #54: As a Caucasian, I like to believe that I do not have any racist attitudes towards people of other backgrounds. Basically, I attribute this to my upbringing, as my parents have never been racist. While growing up, I had friends of other racial backgrounds and never felt any attitudes towards them. It really never occurred to me that they were any different, and they aren't.

High school has not changed my view of other races. We, however, are a mostly white school, so some racism does exist. However, I don't think the school can really do anything to overcome it. It comes from outside of the school from various factors. I'm sure that most people who are racist would not change their views no matter what the school says.

R1 #55: No response.

R2 #55: I have not experienced racial discrimination at Monsignor Donovan High School. To improve the situation we should get rid of the white people who want to be black. I must say the black people in our school are all right, it's the wiggers who must go. I don't understand why white people want to act and dress like black people. What's wrong with being white. I feel the wiggers are a disgrace to our race, they should be taught a lesson in dress code and manners. I personally hate people like that. I feel they are a waste of life. They are confused people with an identity crisis. I'm sure I am not the only one who feels like this. The way to get rid of discrimination is to lose all the minorities.

R1 #56: The only year I can recall reading about racial groups was this year as a senior. We read about blacks and Asians in our Prentice Hall Reader which gave me a look at their racial group. I can only say that there should be more multicultural essays in our English classes.

R2 #56: My racial attitude is a fair one. I enjoy being with people from different races because they make my viewpoints of life more varied. They explain what they have gone through

and I can attempt to understand. I have become a much more multicultural person due to the fact that I have friends of a different race.

In my sociology class we discussed racism, discrimination and prejudice on minorities and I felt so bad for those who are victims. I feel all the bad things I have listed just stem from ignorance. Both my English and Sociology classes have given me the views and education I needed to become the person I am. I feel by discussing other races, people will become less ignorant and accept those who are different from them.

I thank my teachers for the insight and education I received because without them I would be ignorant also.

R1 #57: No response:

R2 #57: I don't think I have faced any racial discrimination during my years at Monsignor Donovan High School. I don't really believe anyone thinks or acts like I am any different from them. The reasons for this may be because I am light skinned and I don't look Puerto Rican, so I am pretty much friends with the people I want to be friends with.

R1 #58: I have done reports on many different racial groups over my later grade school years and throughout high school. Thus, I would have to obtain research materials about other groups. This year alone I have done reports on the cultures of Europe and China, and an oral presentation on Native Americans.

R1 #58: I have no feelings of hatred or anger towards any race or culture. I believe that racist individuals are nothing more than ignorant, and even stupid. Classes such as Sociology and Psychology use pure facts to discourage racism. Monsignor Donovan High School is basically an all-white school, so racial tension is very obvious among white students and students of other races. I suggest serious disciplinary action towards anyone who exhibits detrimental racist behavior.

'R1 #59: No response.

R2 #59: I think there is racism at Monsignor Donovan High School, but not to the extent where I think it is a problem. There are other problems that need to be taken care of first, like stealing, cheating, and fighting. If we eliminate these problems then maybe the small problem of racism could be addressed. I don't think racism will ever end. Even if we were taught about it, once we leave school people aren't going to use what we were taught if they get picked on. If a black person called me a "honkey" I would not laugh and walk away, I would retaliate (sic). I think they would do the same if I called one of them a "dumb nigger," "spear chucker," or "jungle bunny."

R1 #60: In history class my freshman, junior and senior year. In English class my senior year. In sociology class my junior year.

R2 #60: During all these years at Monsignor Donovan High School, I have not experienced any racial discrimination. Perhaps, the reason for this is that many people think I am Italian. Whenever I have told them that I am Hispanic, they have never changed their attitude toward me.

R1 #61: During the past four years I have studied about other races in many of my classes. History and English are two classes in which this took place. I've studied the history of the blacks, Indians, Hispanics, etc. I feel my knowledge of other races has broadened. Now I can understand what each race has gone through, and will continue to go through unless people wake up.

R2 #61: Luckily I have never experienced racial discrimination at Monsignor Donovan High School. Unfortunately I've heard stories of how some students are treated by others due to their race. I'm not sure what a good solution would be to end this problem. there is so much hatred in some people's heart. I would love to see it end but I know it would take a lot of hard work. People have to start seeing everyone as equal. We're all one race under god. I don't understand why more people can't

think this way.

R1 #62: I studied about blacks in Political Science, this year and right now in Contemporary World Problems I am studying about Japanese and we are going to study the people in the middle east.

R2 #62: No, I really have not experienced racial discrimination in Monsignor Donovan High School other than someone calling me a kraut once because I'm 100% German. I don't really worry about racial discrimination with the schools but what they do outside of school is what the administrators should be worried about.

R1 #63: Throughout high school I have heard and read about racial groups quite a lot. The subjects that have addressed this the most would be in social studies and religion. I would say that for the three years of social studies and four years of religion I have heard and discussed many other racial groups other than my own.

R2 #63: Although the world is full of racism I think that many people realize that racism is wrong. I think that racism is formed by the publicity that comes out of it. Almost everyday when you watch the news there is always something about different races. I think that if a segment comes on the news about a black group.

R1 #64: Sociology, History (U.S.), Media Rcts.

R2 #64: My racial attitude is so that I hate the quota system, it is reverse discrimination. I refuse to suffer for something that happened one hundred years ago. If one is a minority and knows his stuff, I settled that he or she gets the job. Otherwise it is wrong. Courses have tried to get me to have sympathy but I see not, there is equal opportunity, but blacks are not happy with that, they want to take over and be the majority. I don't

feel there is much racism in Monsignor Donovan High School. There are only a handful of blacks, no Jews, some Chinese or Asians and the rest are white. This is a white school therefore it's not as bad as public school where there are so many races. That's not a fair questions. I might think my race is better, but that doesn't mean I look down upon other races, it just means I have more faith and pride in the white race than any others. So if you think I'm a racist than call me one but I don't believe I am.

A1 #65: My racial attitude is that I have no right to judge others from my position. I have lived in the same small town, white, catholic community my whole life. I don't even know a person of a different race so how could I discriminate or be prejudiced toward them.

I really don't think at this point, that we have a problem with racism. How could we, when we have only seven black students. I really think that if there is a problem with racism it starts at home anyway. I believe that most of our students are educated enough to know that racism is just ignorance.

A2 #65: No response.

R1 #66: Of course in subjects such as history and religion you learn about how the world used to be and about black slaves, and blacks equality and wars with other countries. In religion you learn about the religions of the world.

I was never taught not to be racist or why racism is wrong in high school. You have to learn on your own.

A2 #66: I believe that blacks get discriminated against because of the part of the black race that commit crimes. Many people think that all black people are just like those you see in Lakewood dealing drugs and in handcuffs. But, that's not true.

I know when I go through an all-black town, I get scared and lock the doors, but that's not being racist, that's just being safe. This group of blacks that hang out on the streets are just

asking for trouble, just as if white guys were hanging out in the street.

But if a white man says something that means he's racist. But if a black man says something about the white race, it's just a joke.

Nothing in school really taught me to change my ways but outside of school I learn on my own that it's not right to be racist, but just for being white, your racist against blacks.

R1 #67: In English class we have read stories of different races and have talked about it. In sociology we have gone over racism and talked about different groups, other than the white race. My history classes have also gone through the treatment of different races and their lifestyles during certain periods of time.

R2 #67: I think there is a lot of prejudice in this school. Most of the people are so close-minded to other races because they don't have to deal with other races. Most students come from upper or middle class parents and live in nice areas. They have been at private schools since they were young and have been going to school with kids mostly of their own race. There are very few minorities in our school. If some of these kids went to public school they would realize a lot more and would keep their mouths shut more as well.

R1 #68: I have studied European in both Spanish and French classes. Also in Spanish we studied South and Latin American cultures. In English, we have touched a few cultures and discussed them also. I think that since I travel so much, I love other cultures too much to be considered a racist.

R2 #68: A few times I have felt racism here at Monsignor Donovan High School. Perhaps because I speak Spanish, people believe that I am, but I am not. Even if I was, I do not think it would make me any less important.

My nationality is Hawaiian or South Pacific Islander. Some people confuse this with Asian but it is Polynesian.

People have a lot of curiosity about Hawaiians so people ask odd questions, but never really express much racism.

Only when people think I'm Hispanic, which they often do, do I encounter racism.

R1 #69: No response.

R2 #69: My racial attitude is that it is wrong to make racist remarks about anyone. I think you must be insecure to be making remarks about people you do not know. I have a lot of friends that are from different races. And I feel each one is no different from the other one. No, the school did not help me think about racism. I've seen it and what it can do, so I try to be free from racist remarks and attitudes. I feel that we can avoid racism by teaching it, hands on projects or by putting you in their shoes and see how they are treated. People think there is no problem but there is one and it is racism. The problem is that people do not want to hear the problem, they just want to leave it alone or just solve it as fast as you can.

R1 #70: Recently, actually yesterday, I read in the newspaper about a young black girl from Lakewood who got stabbed to death on her way home back to Lakewood to see her mother for Mother's Day.

The newspaper is where I find most of my sources on racial groups. However, it seems like they are all negative, which I believe causes us to prejudge all blacks. Media causes stereotypes and society is gullible to take it in.

On the other hand, my Miller PHR book gives me an experience to help understand the view point from their outlook of the world. It makes one open their minds to realization that people are equal.

R2 #70: Being white can be just as bad as being black. We're both wrong. Not one side is guilty. We're in it together. Personally I feel that sometimes blacks can give it out too. I've been in a few situations in which I was considered a minority. I found people who called "Hey, look it's a white girly," laughing

and making fun of my clothes. Yet, there were times when they acted as if they were my best friend. Pleasant, nice -- that's where environment and different levels of minorities set in. People in the ghetto are examples of dwelling on racism. Then there are those who go to college and become one.

Sometimes, I think blacks go out of their way to look for trouble. They wait for a slur or comment. Whites aren't always the problems. Sometimes its within their own social group.

R1 #71: I have studied about the history of many cultures in World Culture freshman year. We have also addressed topics on Jews, Blacks, Gays, and a couple of other groups in History II, junior year. I took Spanish I and II freshman and sophomore year and was able to learn a brief background on the Spanish heritage.

R2 #71: I am not a racist person. I feel that all people are given a chance. I look pass the color of a person's skin, each person is the same with their own individual personalities. I feel that my upbringing has given me the basis of my values. My parents have tried to teach me to be equal and fair to all people. I have never discriminated against a person of another race. I was brought up with parents who had friends of many races, as well as myself.

R1 #72: Stories and articles have been brought about many times during my high school career. Many times the topic of Jewish (Religion, Social Studies) people has been brought about. More or less in my last two years such subjects have been brought to my attention in psychology, sociology, English, and religion. I have personally done a study on a black organization this year.

R2 #72: I have not really experienced racial discrimination myself at Monsignor Donovan High School. However, it was brought to my attention that some boys would not go out with a Hispanic girl. Then again some people do not look as being "Hispanic." I feel that simply because of my last name people

may not want to become close with me. It is not fair. If I did not tell someone my last name they would never know I was Spanish. I think those who discriminate simply have an insecurity in themselves.

I also feel that Monsignor Donovan High School (students) is not aware of things. It seems sometimes they are in their own little world. We should teach more about discrimination.

R1 #73: No response.

R2 #73: My racial attitude is really non-existent. I am not prejudice against anybody of any race. The only thing that I could say I am quite indifferent on is the group of blacks my age approaching me while I am by myself. I don't know if this is being prejudice or not but that is the only time I would have prejudice tendencies.

No course or school activity helped my to reflect my feelings on prejudice or that of the prejudice of our society.

I think that our school can eliminate prejudice by having a "culture" course. A course educating us on different racial groups. There is prejudice in Monsignor Donovan High School but I think that it's mainly because we really don't have that many different races in our "little society." Most of us are just ignorant.

R1 #74: I have studied Asian and Arabs in World Culture freshman year.

R2 #74: No, I have not experienced a racial discrimination at Monsignor Donovan High School.

R1 #75: No response.

R1 #75: No, I have never been the subject of racial discrimination.

R1 #76: I studied about different races in social studies and religion classes. I studied these courses throughout my four years.

R2 #76: I believe all races are equal and each race has good and bad people. One thing that I do not agree with is that the majority of racists are white people. Many times, minority groups start racism towards whites and are able to get away with it because they are a minority.

R1 #77: I live in a mostly if not all white area and being in a private school I only know the couple of kids in my imidate(sic) area who are white.

R2 #77: I feel everyone should be treated as if they were gray. If a white person calls another person a racial name it's a problem yet if another group calls a white person white trash, honkey, cracker or anything else it is just laughed at and ignored.

I feel by over achessing (sic) the problem and creating all of these groups and things. Racial harmony club we over emphasize the problem (which there really isn't) one and cause a tense atmosphere.

I also feel it is way out of hand. If you don't like a black persons clothes because they are hanging around their ankles you are labeled a bigot. I don't want people to go and stir things up and cause reverse discrimination.

R1 #78: During my freshman year we studied all different races and cultures. Then my sophmore (sic) and junior year I studied American History. We touched on the subjects of racisum (sic) and how black became equal to whites.

Also my sophmore (sic) year in my English class we watched and read To Kill a Mocking Bird. In our school we have talked about racisum (sic) but not as much as we should have.

As we get ready to graduate we leave our sheltered and protected life at Monsignor Donovan High School. We have to

prepare ourselves for what we will encounter. I feel most of us are not ready for what lies ahead.

R2 #78: I am not a racist person. I feel we are all the same and our skin color has nothing to do with our attitude. No one deserves to be discriminated because of their race.

No one has the choice of their heritage. They are born into it. No matter what we want we can not change that. I hope that at Monsignor Donovan High School the administration and staff begin to touch more on racism (sic).

My brother will be coming to Monsignor Donovan High School next year and I hope that he can realize (sic) how being racist can hurt people. He happens to be racist to a degree. He makes comments and I constantly yell at him for that. My only hope is that next year and the years that follow him at Monsignor Donovan High School he learns how to love others for their personality and who they are instead of what you see.

R1 #79: In history our freshman year we talked about people of different race and culture. And sophomore (sic) year we read in English To Kill a Mockingbird and learned about black people and how they were discriminated against.

I do think though that we as a school should talk more about racism and possibly (sic) get more black, Hispanic and all different types of cultures in the school. If we could do that then the student would grow up with people like that and will learn to except them and maybe we could have a peiceful (sic) world.

R2 #79: In my upbringing I was taught that people are all the same. So with that I basicly (sic) treat everyone the same. The only thing that gets me is that when people of a different race goes off and says (sic) stuff like we owe them because their grandparents were slaves. I personally don't think we owe them anything. It wasn't us personly (sic) we enslaved their ancestors (sic) and they now have equal rights.

R1 #80: No response:

R2 #80: I really do not think that there has been any specific activity in school that changed my thoughts on racism. I came into this school very open minded about different races, and I still feel that way.

R1 #81: No response.

R2 #81: No, I haven't experienced racial discrimination since I've been at Monsignor Donovan High School.

R1 #82: No response.

R2 #82: My attitude towards racial problems started when I was little. I have always been afraid of other races approaching me from a distance. I thought that they might hurt me or say something to me that I would be offended of.

I think that learning about these different races made me think twice about what these people were like. I have studied and believed that everybody is equal in their own rights. At the present time, I am still a little skeptical with other races.

R1 #83: Throughout the years at Monsignor Donovan High School, the history courses have addressed the racially significant historical figures. Comtemporany (sic) World Problems is a fine example of addressing the reasons and causes of racial problems. Dur problems are no different than other schools (high schools). But we must be leaders. We must take action and initiative to bring racial discrimination to an end whether it exists in Monsignor Donovan High School or not.

R2 #83: No response.

R1 #84: No response.

R2 #84: I believe that in most cases I do not have a racist attitude. I always try to be open minded about people and if I find that we do not get along it is not because of their race. I feel that I have this attitude because both of my parents have encouraged me to feel this way. I also believe it has a lot to do with the fact that for the first eleven years of my life my best friend was a black girl. I don't see any difference between the races, at least not anything that would make me treat them differently.

R1 #85: Throughout high school we have been educated about other racial groups. History greatly portrays different racial groups, and World Culture allowed us to learn about different racial groups, customs and how they function. Every student of Monsignor Donovan High School must take two years of History and one year of World Culture.

The English department allows us to learn from different works by different racial groups. Although this is not apparent until senior year due to a heavy concentration on American and British literature. The Prentice Hall Reader has several selections by minority groups and thus we learn about them.

R2 #85: I do not care what race people are. I respect them, the, hopefully, respect myself. School has not influenced my views upon other races directly. I was always this way. Although work with the Liturgical drama club has allowed my previously sexist views to conform to what it should be.

The world is full of jerks. School can help, but grade school more so than high school. Grade school is where our moral fabric is stitched. Mostly by parents and teachers, but in part by us. By high school it most likely is too late.

R1 #86: No response.

R2 #86: I feel that we are all on the earth together and that racial discrimination just gets in the way of having fun.

R1 #87: No response.

R2 #87: I feel that here at Monsignor Donovan High School that there are not too many problems at all with racial discrimination. Therefore, no I have not experienced any racial problems. I would imagine, that if there were any types of racial prejudices that they would be handled through the guidance department. I'm sure that once the problem is noticed that people will have the courage to ask of help and assistance as to how they should come to a solution on how to deal with such a problem.

R1 #88: No response.

R2 #88: My religion course with Mr. Courtney helped me to realize how pig headed people can be. Just because a person is of a different race does not give me the right to discriminate against someone of either great, equal or less intelligence. It is sad that this type of stuff happens everyday but we have to live with it and try to decrease the amount of cause and effect that is used.

R1 #89: Basically I've studied about racial groups in History, because they teach that type of thing. I've been taught not to be racist in religion because that's their job. In English class we read the book "To Kill a Mockingbird," which basically was all about racism. All in all though every teacher has said something about it.

R2 #89: I'm not racist. I just can't stand when blacks, etc. say that they're treated so bad when they're saying the same things about us. I have nothing wrong with a black businessman but I do have something against the black man who won't go out and get a job and then cry that we treat them so badly.

R1 #90: No response.

R2 #90: I am only racist against racism. I am not against any type of person except gays, for religious reasons. I am the type of person to only dislike someone for a reason not because of what they look like. I, personally, have not experienced any racism towards me, but my friends have. My opinion is that Monsignor Donovan High School should instead of worrying about what people are wearing, of how short our skirts are or are not, they should start looking at social problems like racism. Also, instead of worrying about our business on the weekends, deal with drug problems and racism.

R1 #91: Throughout my high school years there are many classes that involve racial education. When I took World Culture, U.S. History I and II and Sociology, I have read about and have heard much about racial groups, which has taught me more about the subject. It has brought my attention to it and opened my eyes to things I was unaware of.

R2 #91: I have never (been a victim of racism at Monsignor Donovan High School).

R1 #92: In Freshman year when I took World Culture, I learned about a lot of different race groups. Most of the articles or stories that I read about other races are in Sports Illustrated or in the newspaper. I read a lot about discrimination against blacks for my sociology report on that subject.

R2 #92: I really don't have prejudices against other races. It's more or less against certain individuals. I grew up with many different race groups in my town and where I go to school. I don't think that I have had any problems with them. When I hear people tell jokes it doesn't bother me even when they talk about my ancestry (Italian-Irish). I don't think that harm is meant. They just want to have fun. Some of the jokes do get out of line and then I voice my opinion.

**R1 #93: Freshman year: World Culture and French
Sophomore year: French and History**

Junior year: Nothing

Senior year: some black studies in the PHR

R2 #93: I am unsure about being racist because I've had some racial trouble in the past. In the mall, I've had like real ghetto blacks start with me. In Seaside my friends and I were jumped by three blacks and a Puerto Rican. No, not at all. Just a question -- Why are there only a few blacks in the school?

R1 #94: No response.

R2 #94: My racial attitude was prompted by the correct guidance of my parents. They helped shape my opinions along with the circumstances I have come under. I have never directly had a bad experience with a minority and I hope it continues. No school has not taught me much about racism but the peers I have do shape my feelings. Since the group of people I associate with are not racist nor am I.

R1 #95: Racial discrimination has not been a part of my life and I hope it never will be. I have been surrounded by it from kids who think that the white race is the superior one. At high school level I don't think there is much that can be done. I think we should start in younger grades with multicultural education.

R2 #95: No response.

R1 #96: No response.

R2 #96: I think that all racial attitudes are wrong. There should be equal rights to all racial groups. There are no examples I can give of myself being racially discriminated against. In my school, I don't really see anybody being discriminated against either. I believe that God made us all differently so we can be loved differently, that's what makes everyone of us so special.

R1 #97: No response.

R2 #97: To me there are no truly evident racial discrimination problems in our school. In my eyes our school is a white dominated community; therefore, there are not many instances of racial tension.

R1 #98: Senior year in English we read Fences and The _____ World which showed other races than my own which is white.

R2 #98: I grew up in a basically all white small town. I went to grade school with as far as I remember, except for a couple of people, all white students and there is not much diversity in high school now. But I was taught to love everyone and I do not consider myself a strong racist. Of course I have my negative attitude but I have them based on the person primarily not the race.

R1 #99: No response.

R2 #99: I personally have never been discriminated against nor have I discriminated. No one here has made me think or rethink my views on racism, but I do feel teachers in this school can be prejudice toward races.

R1 #100: No response.

R2 #100: For question 3# I respond I feel always comfortable. Why, because I can see no difference in me and the black students. What by the color of their skin I am spose (sic) to hate them? Well their skin color is just a chemical called mellonen (sic), nothing more.

R1 #101: In English and history all years.

R2 #101: I like everybody and all races.

R1 #102: No response.

R2 #102: I feel everyone is human. I don't see people as black , or Japanese, or white, or purple, for that matter. Everyone has feelings, everyone has a heart, two legs, etc. Just because of a different color doesn't change who they are inside. If I like someone, I like them because who they are and not what they look like or where they are from.

In school certain classes have taught me more education on how racism effects people but I have always felt that people are all the same. I feel this is because of the way my parents brought me up.

For 14: I would choose a biography or whatever I felt like reading about not depending on race.

R1 #103: No response.

R2 #103: I am not a racist, but I am prejudice. Mr. Courtney's religion class has made me re-think about the races and I feel that I am less prejudiced that I was before.

R1 #104: My religion class for this semester has changed a few ways in which I used to think. Courtney usually has some pretty good ideas which can be discussed in class and on your own.

R2 #104: My racial attitude has changed over the past four years. I've met friends at work that are black, Hispanic, and oriental. We have no problems, we've learned to work together and look past the color of our skin or what we believe. Most of the time I hang out with a few black kids and go over their houses. It's no big deal, but a few years ago, I probably would have never done it. I'm glad I've changed for the better, because we always have such a great time when we hang out.

R1 #105: No response.

R2 #105: I have not experienced any racial discrimination here at Monsignor Donovan High School. I believe there is some, but, not so much as public schools. Most of these problems start at home. Prejudice is learned. You aren't born prejudice, so maybe if you found out about attitudes at home you can solve some problems there.

R1 #106: No response.

R2 #106: I'm not racist and my feelings toward other races is equal. I may feel uncomfortable in certain situations but I'm not a racist. I don't think there's racism in Monsignor Donovan High School because the majority is white.

R1 #107: No response.

R2 #107: I don't have a problem with black people. I just don't trust people in general. There are a lot of white people I don't trust either and there are a lot of black people and Hispanic that I don't trust. But I don't feel threatened by Asians or American Indians.

R1 #108: Fences and a couple of newspaper articles were read. I found them educational and interesting.

R2 #108: I have never experienced racial discrimination here at Monsignor Donovan High School. Religion classes are most helpful to the equality factor in that they tell us that everyone is our brother.

I have no racial attitude. If I like someone, I like them unconditionally. I base who I like on who they are, not what they are. No courses because I have a good attitude.

R1 #109: I have learned a lot about other races in my freshman, sophomore, and junior years. I studied them in History I, II, III

Honors.

R2 #109: I have learned over the years from others not to be racist. I see others that are and it upsets me. I look at everyone as equal. I know and recognize the fact that we are all different but I think that is what makes us all unique. We are all humans, big or small, tall or short, skinny or fat, blond haired or brown haired, white or black. I have never thought of anyone as less than me because of their background or race.

R1 #110: No response.

R2 #110: I think there should be more blacks admitted to this school. this school is dominant in whites. If there were more blacks I don't think that there will be anymore racial discrimination because I will have more black or any other race of friends.

R1 #111: In my World History class, freshman year, we studied a variety of areas including Asia and Africa. In my English classes we often read and studied literature and the Hispanic and black cultures.

R2 #111: I think that the English course in this school has had a great effect on my change of attitude for other races. Reading stories such as Huckleberry Finn, Fences and Othello, I can get a different view of how people of other races are treated.

The administration should communicate more with the student body to find out what the individual problems really are.

R1 #112: No response.

R2 #112: I personally have never experienced racial discrimination, but I know others who have at this school. This certain individual has been and is, just about every day insulted. Beside teachers giving boring lectures about right and wrong, nothing has been done. I agree education in racism. I don't

think understanding other cultures can be completely done by studying multicultural literature. Though I think its good to some degree. We must find some way to not let race be a difference. I am sad to say that apart from God, I really don't know any other way to help solve this problem.

R1 #113: No response:

R2 #113: I'm the type of person who does not at any time hate another person from a race or even the whole race. I am not saying that I'm not racist, because at times I believe we all are. I sometimes find myself putting down other races because one person from that race did something indirectly to me. Even though I do this, I do not know the entire group or even have the right to make such a remark. Religion class has changed my attitude about prejudices. I really think Monsignor Donovan High School has to have open discussion on racism and prejudice. It is in our schools, and it is an issue that must be faced.

R1 #114: Just this year in high school I have done projects on racial segregation. In my English class we've done projects on cultures in other countries, and in Religion, we've done projects researching racism.

R2 #114: Yes, I have been racially discriminated to a certain degree. The situation was an application for a scholarship for Negro-Americans. The fact of the matter was that many people are trying to end racism and the Negro-Americans are not helping any. If we made a White-American foundation fund the blacks would picket and say, "that's racism." We could do the same about this scholarship application, but however, I think we do better leaving it alone, and showing that we can take it.

R1 #115: The only essay or article of stories we have read for school have been the play Fences, which we read this year. On my own I have read Alex Haley's Roots and a book about Dr. Martin Luther King.

R2 #115: I do not form opinions of people before I know them. I believe that growing up in Elizabeth for a number of years before high school formed my racial attitudes. The school I attended had an almost equal number of Hispanic, black and white students. Being in such a mixed environment I learned that no one race was better. There were people who I didn't go along with because they were jerks, not because of the color of their skin. There are good and bad people in every race, we just tend to categorize everyone as being like the one or two people we may know from that race.

R1 #116: No response.

R2 #116: My racial attitude (sic) is that of indifference. I do not personally care what color a person is or where they came from. Everyone has a heart, is my philosophy. I feel that my attitude (sic) stems from my parents upbringing. However, they are not a liberal as I. They still have some quirks about my having black friends. I would have to say though, this is only in the case of males because of their fear I might one day want to date a black man. All in all, I would never classify myself as a racist.

R1 #117: No response.

R2 #117: No response

R1 #118: No response.

R2 #118: I personally do not feel I am a racist. I have black friends, oriental, Indian, all different kinds of friends. I do not have a problem with them. As for blacks with "attitudes," who think they're being suppressed still, the ones who riot and think everything is racist against them and never think that they are racist. I prefer not to be around that sort of crowd. No courses have influenced my decisions.

R1 #119: Senior year in the Prentice Hall Reader. Many of the works were about blacks. I do not like these essays. It is one thing to read them for enjoyment, but I do not need to be taught a lesson. I am not bothered by "racism." It is a part of life. I am a white male and we are discriminated against the most. It is more difficult for us to get into college and receive grants from colleges. But you don't see me on any talk shows. It's a part of life. DERL WITH IT.

R2 #119: No one has influenced my outlook on prejudices. People blow things way out of proportion. Stereotypes and prejudices are earned. If blacks feel they are being prejudged they are right. However, they shouldn't blame it on us. They should talk to those blacks who do bad things to give the whole race a bad name.

R1 #120: I have studied in History last year about other groups. In Religion this year and also we talked a little about other races in my English class.

R2 #120: Yes, the very few Negroes we have in this school have made comments before. It was not directed toward me but I took it as that. The racial problem is a little bit more than most people understand. To me, if I talk to a black or Hispanic person they are so much nicer one on one. When they are with their friends, like most teenagers, problems arise. I don't think the person who said something would have if her friends weren't there.

My racial attitude has somewhat grown in high school. I never would think bad about other races until things started happening around where I live. My friends have been hurt by many Negro people and I shouldn't think a certain way about all of them but I do. One on one people are fine, when they get together you have to watch out.

Our school has to approach it for what it is, that it is not that the person is black or Hispanic etc., it is their attitudes. Their personality is what gets me. They act different, very different and people do not understand this.

R1 #121: No response.

R2 #121: I feel that I am not prejudice against anyone based on color, race, religion, etc. I give everyone a fair chance to prove themselves to me. If I don't like what someone of a different race says or does, then it is that person I don't like, not the entire race. Racism and prejudice bother me a lot and I don't think everyone has to agree with me because everyone has their own opinions, but I don't see how people can be so ignorant. I strongly feel that racism has to be addressed in this school.

R1 #122: No response.

R2 #122: My racial attitude is very free. I am willing to accept many different people for who they are. I try to do my best not to take into consideration people's race when I have to make judgments on people, which I feel is very hard to do when trying to deal with the society we're being put in to live. Curriculums at our school have helped to open my eyes, English and History have helped me to better understand.

R1 #123: My experience involved one summer when I read the autobiography of Malcolm X, during my sophomore (sic) year. *Malcolm X* was an African American (black), who fought his way through a prejudice society to realize that it was unjust (sic).

R2 #123: I have not experienced any degree of racism. I just consider myself to be "other," because I am Portuguese.

R1 #124: No response.

R2 #124: I consider myself not to be prejudice. I formed these feelings during high school. I have friends of various ethnic groups and I don't see a problem with it what so ever. I have looked more into it by taking religion courses like morality and

injustices in the world. I think that opened my eyes also.

R1 #126: I had read many stories about other racial groups in high school. During my Freshman year I learned a lot about Hispanics in my Spanish class. I read articles in my U.S. History classes during sophomore and junior year. I also read many articles this year in English. I learned a lot about other races from my subjects in high school.

R2 #126: My racial attitude is that I feel all people are equal. People should be judged by their own behavior and not their races.

R1 #127: In History classes, we studied other races for every year. English class, especially this year, emphasis is on multiculturalism. The subject has come up many times.

R2 #127: My beliefs have been shaped mostly by personal experiences. I do not consider myself a racist because a "racist" believe that their race is clearly superior over others. I believe that all races are equal. However, that does not mean I like every race; blacks and Jews.

My personal experiences with blacks shaped my feelings now. A friend of mine was carjacked in New York State with another friend, The nigger promised them that if they gave up the car, no harm would be done. Well that nigger lied. After going to the woods he shot both of them in the head. Greg died, Mike didn't. I use the word nigger because I feel there are two types, blacks and niggers, just like white people. This man is a nigger.

About Jews, the only reason why - stepmother is Jewish - hated Jews for awhile untill (sic) my mother got a job at Marlboro H.S. - 80% Jewish. Realized not every Jew is bad.

R1 #128: In my English IU CP class I've learned through stories and class discussion and the viewing of Schindler's List about racism and how wrong it is.

I've also learned about racism in my senior Religion classes with Mr. Courtney -- Spirituality and the Arts and Christian Lifestyles. I have also learned of racial discrimination and values of particular groups in my History classes. Mrs. P. - U.S. History I, Mr. R. - U. S. History II, Mrs. L. - World Culture. This is the big extent of where I had my most exposure to the topic, no where else I can recall.

R2 #128: I have never experienced racial discrimination myself, though I have seen it an even done myself but not hurtful, but more naively -- more ignorantly without the intentions to hurt others. Though I myself have experienced social discrimination and rejection for my whole school career.

I think you have some who refuse to change, some who have changed, and really the only thing you can do is let everyone fall flat on their face and see their wrong stupidity and ignorance. Being a racist I really don't know the answer. I try to influence and I think I help. Let's hope that everyone opens their minds -- that's the only way.

R1 #129: No response.

R2 #129: I remember when a black reporter went to Bosnia and got beat up just for being there. No, I have received none. I don't think it's a problem in this school.

R1 #130: The only time that race has come to my attention in a story or essay was in Mrs. Campbell's English class with PHR. Two or three essays contain information on races other than my own. This subject has come up before in other classes but not as or in a story or essay.

R2 #130: I consider myself a Caucasian. I would rather say an American. As a freshman I dressed somewhat different from most people. They thought I was a black want-to-be or I dressed like a black man. People said things -- racial jokes, a fight or two.

R1 #131: The years I have studied about different races were Freshman and Senior years. Freshman year in World Culture that is all we studied about, were different cultures. Then Senior year in Contemporary World Problems and Recent American History, Sociology and English. History we talked about Middle Eastern and Asian cultures and Sociology we did projects on different cultures and English we had different essays and a play.

R2 #131: I do not discriminate against anyone unless I have met them already. Well I try not to discriminate and I feel that everyone deserves a chance before passing judgement (sic). I have some discriminatory actions when I am alone because of just things I have heard of just believe without a true experience. Christian Lifestyles has helped, English and sociology have changed my opinions of other races because of class discussions.

R1 #132: My answer to question #11 is yes, often in English class I've read essays on the black history and German people. Only junior and senior year I have read essays about different races. In history I've read about black people.

R2 #132: I am not racist. I can admit this even though my father is very racist but has reasons why. In this school there is not much racism in our school because there aren't many races in this school. I have always been taught to be open-minded and I am and I also will give everyone half a chance.

R1 #133: Through most of high school, I have read stories and articles about various racial groups. As a freshman, in religion, we studied Middle Eastern groups. In history classes, I also studied about people who were persecuted for their religion or race. But the most studying I have done, was in senior year, and the majority of it was in English. Through essays in the PHR book to movies and culture projects, I have developed a new respect for people and my interest in culture and religion is growing.

R2 #133: I have never found myself to be prejudice or being discriminating. I try to be open about everyone. I have also strengthened my views through English and Sociology. I feel the curriculum in the English department has helped people re-shape their views, especially after "Schindler's List."

R1 #134: Read stories or articles about racial groups:

A.) Freshman year - World Culture (project on another country-heritage, eating habits, culture etc.).

B.) Sophomore year - U.S. History I - Stories on slavery, included on a debate based on prejudice and racism.

C.) Junior year - Sociology (articles based on discrimination within same race due to lighter and darker shades).

- English (lectures on particular poets and writers).

- U. S. History II (stories based on ending of slavery - civil rights movement, *Malcolm X* - Martin Luther King Jr.).

D.) Senior year - Spirituality/Arts and Christian Lifestyles - group discussion racism, discrimination, etc.

- English (essays and poetry based on black writers - journal entries based on racial discrimination and so forth).

- Comparative government (discussions on different cultures, ethnic groups, etc.).

R2 #134: I always had an open-mind. Freshman year I made jokes and duragtory (sic) comments often (most likely due to my immaturity). Since my parent's changed religions I learned even twenty times more to be open mined (sic) to races, religions, creeds, etc. Honestly, my mother helped more on being proud of my race but respecting others as humans not as races or ethnic groups. She shaped my values but school (with group discussion) strengthened my viewpoints. I do not discriminate anyone but if I have a problem with someone outside my race I may throw a duragtory (sic) comment towards them but not the entire race.

R1 #135: No response.

R2 #135: I grew up in a black neighborhood, so I don't discriminate because I was always equal, no better nor were they.

R1 #136: I studied a lot of groups in all the histories I have had (Asians, blacks, Hispanics, Aborigines).

R2 #136: I don't recall. No.

R1 #137: I have read many articles in my spirituality class, English classes, Contemporary World Problems classes. Recently, in American History we have studied many different groups.

R2 #137: I feel I am very far from racist. I do have some prejudices but everyone does. Some yes. I sometimes get mad at myself for the way I feel, I think it needs to be addressed that just because these kids have money doesn't mean they are better than anyone else.

R1 #138: This year in English I did a study Africa.

R2 #138: I believe that I am not prejudiced, I just have pride in my race. I have changed my views by looking at a person for himself and not for what race they are.

R1 #139: Senior year - Political Science and Comparative Government, Religion class, English class. Junior year - Religion, History. Sophomore year - History. Freshman year - World Culture.

R2 #139: Well, one reason is because my family came from Ireland and Germany. No school activity has made me think differently, I know I am white. I feel that there is not enough of different races in the school. One of the reasons is probably because not all racial groups can afford the tuition. I feel the

tuition is based mainly upon the rich Shoretown communities. More people should be able to have the option of a catholic high school.

R1 #140: Since high school I have been taught many things regarding racism. The most prevalent year is this one. Especially English class with essays from PHR and discussions.

R2 #140: No response.

R1 #141: No response.

R2 #141: I feel that I am a full breaded (sic) Italian, white man. Of the other choices, I am not in their categories. Some school activities with friends and classes helped me re-think prejudices. Sometimes I feel prejudice because of certain crime rates and situations. But I know that is just stereotyping. English classes have helped me to realize the importance of a non-prejudice society. Also Religion and Social Studies have also helped.

R1 #142: In history we read about civil rights and slavery. This educates us on the struggle of the Negro in the U.S. In English we saw Schindler's List which taught us about the holocaust and the Jews in W. W. II. We also read a story about aliens who wanted all our blacks. It was about the price we put on smaller races lives.

R2 #142: In school you know who your friends are. It would depend on how they acted and looked, prejudice as it may be. It would not matter for a report. It does not matter to me. If they invite you to a party they must like you, so why not. It's only a joke. If its in good taste, who cares? No change has occurred. There are not enough minorities for whites to become acquainted with. Schindler's List and History Lessons.

R1 #143: U. S. History II - learning about the civil rights movement. English - Reading stories from a black person's view - ex., Naylor.

R2 #143: My additude (sic) toward members of other races is basically if the people are cool the race will never enter into the picture. I mean, if I'm not into their interests, then it's not important for me to bother to look down on them because of their race.

The only activity that made me think about racism as a problem in Monsignor Donovan High School was at the Student Council/NHS lock-in. Here a few minorities raised the need for concern in the area of racism. Personally, I did not see it so it didn't bother me too much. I mean, I feel that the upbringing of a kid shapes their racial views, not a school situation. Fortunately, I believe I was raised open-minded.

R1 #144: English Class - We have been exposed to reading material about other races, the play Fences. We also attended the movie Schindler's List. Religion - we were taught to keep an open mind. Years: English - Junior, Senior; Religion - Junior, mostly Senior.

R2 #144: Since I've been attending high school I have seen people being mistreated because they are different. I feel everyone should be treated equally. Just because you're white doesn't mean you're better.

R1 #145: I have studied about other cultures in Contemporary World Problems and Political Science.

R2 #145: I like myself and I am white.

R1 #146: We studied many different races in World Cultures my freshman year. Also this year we studied other groups of people in contemporary Government. But there have been many times throughout my high school career that we have talked about

these things in different classes.

R2 #146: I have never experienced racial discrimination at Monsignor Donovan High School. I don't practice any form of discrimination either.

R1 #147: Well, I learned a little bit about the Indians when I learned about Columbus. A page on Martin Luther King, Jr., and a bit on 1965 with all the race riots. Not enough is taught because I really don't know much about any other races except for what I've learned on my own.

R2 #147: I really am not a racist at all. I have no time for ignorance or ignorant people. This school should teach more about other races, and I do see a lot of racism in this school. It's a shame but I feel you'll always have bigots.

R1 #148: When I began high school I started reading about different groups of people in my Social Studies class. During all of my years in History I have heard lots about blacks, Indians, Mexicans, Spanish and Puerto Ricans. History class seems to go into deep depth about the ways different races feel about certain things and how they were treated in the past. This year in English class I read a few essays on how blacks felt years ago and how they feel today.

R2 #148: I am not a racial person. Sometimes I'm stereotypical (sic), because if people look dirty or scary I will not want to be around them. But I will be around any types of races. Sometimes English class and my English teacher has helped me to change my ideas.

R1 #149: The only courses that I can recall as far as teaching me about racism is English IV and Spirituality and the Arts/Christian Lifestyles. I am sure that I have heard about other groups in other classes but none that ever went into great detail, except Contemporary World Problems. Nothing more.

R2 #149: My racial attitude was formed as a child from my mother and father. The reason I am so in the middle is my mom was not at all racist and my father was a racist, so I got different views from both my parents. That is why I'm so indecisive on my views. None have really changed but my views are undecided still so I guess that is better than being a full fledged (sic) racist. Keep up the good work.

R1 #150: No response.

R2 #150: I believe I am somewhat racist because of experiences in the past and partly because of what I have been taught at home and society.

I am prejudice because I often think black people feel sorry for themselves and make excuses for their present life because of the way they have been treated in the past. They have the same opportunities if not more and I think we cry racism over anything. My religion and English courses this year have made me re-evaluate my prejudices and try to see the best in everyone.

I don't think we really have a problem here at school as far as minorities go because a lot of our good friends in the senior class are of different minorities and are very much liked.

English -- an some of the stories (Fences) we have read in class have also taught me about the culture and families -- the familiar and unfamiliar -- it made me think.

R1 #151: I live in a neighborhood of many different races. I went to a public grammar school until third grade, then for the remainder of my school years, I have attended catholic schools.

I am use to all races and in high school have learned more about each race. In World Culture we studied Chinese, Japanese, Indians, Africans, and European races. I find the different lifestyles put on different races interesting. Some people do not know the difference between races and ethnic groups. This is a problem.

R2 #151: Through my years at Monsignor Donovan High School I have seen a great deal of prejudice. I think it is because most of the students here are caucation (sic). I have seen black students get severely ridiculed, even when they are part of a team. In the locker room I was surprised by the amount of prejudice.

R1 #152: These feelings were formed from my parents and friends and me. We can have more people of a different race come to our school and talk to us. We need to encourage the students to become friends with other people than their own race.

R2 #152: No, I have not, but other people I know have. they left the school or some went to the principal. They told him what happened to them and how they experienced this.

R1 #153: I have read about different racial groups in many of my classes from the earliest days of grade school, at least as far back as I can remember. A lot of the stories were in my Religion and Social Studies classes. In my Religion class we discussed the racial groups and their feelings, attitudes and ways they have been treated and how we should treat them. In the Social Studies class it just told us the historical aspects of the groups.

R2 #153: My attitude about the whole racial subject is that I think it is ignorant to be a racist. There is no reason to be racist against someone or some group. I think people are just scared about a certain group of people and they do not know them so they prejudice them on what they think they are like. I think that my religion classes have helped shape my views on this subject. I think bringing more people of a minority group into our school.

R1 #154: I've studied about different kinds of people in Religion. But I believe more people understand it if they study History because then you understand what people of other races went

through something, maybe not something themselves but possibly their ancestors.

R2 #154: I believe that religion explains and defines racism the best. I believe maybe people who have been racially discriminated in this school should get up in front of the school and tell people of their experiences.

R1 #155: During high school I have begun to read a number of novels pertaining to people of the African American race. My mind has been open to their heritage, mainly beginning this year. After seeing Malcolm X in all movies, I decided to read more in depth into his life so I borrowed the Malcolm X autobiography. I have recently read A Time to Kill by John Grishom, which told of the struggle of one particular African American family. Recently I have purchased Uncle Tom's Cabin in order to enhance my knowledge of the black slave.

R2 #155: I have never experienced racial discrimination but I have been with friends of other races where I have witnessed it. In this school, we do not do too much to address the racism problem and we have a big problem in this school with racism. We should have classes that address the situation because racism is hardly addressed in type of class.

R1 #156: Two years of Spanish, English, studies of various racially diverse literature.

R2 #156: I'm not an outright verbal racist but I feel racism inside. It may or may not be right but it's how I truly feel. I grew up with society and family giving me racist innuendoes and that is how I formed my ideas plus the bad experiences I had with races other than my own (%age wise).

R1 #157: During my four years here at Monsignor Donovan High School I have read some stories and articles about different races. In our English classes we have been assigned cultural projects which included people from other races. Especially in

all of my History classes we have read or talked about different types of people and their backgrounds.

Religion classes also tell you about different groups. I think that it is more talked about in the junior and senior Religion.

R2 #157: No response.

R1 #158: During my four years of high school I have read many articles and stories on races other than my own. One class that I have learned a lot from was history. I have become aware of what their ancestors had been put through. I have learned the struggles they had and obstacles they had to overcome to be accepted. I learned what other cultures went through -- like Spanish people. I learned a lot of information about them in my freshman and sophomore Spanish classes. I learned about racism in Sociology. I found it very interesting learning about other races and their cultures. It has taught me not to be such a close-minded person.

R2 #158: I am Caucasian. I am proud of my race just as I would be proud of being any other. I am fortunate enough not to have much discrimination against me in school. That doesn't mean I'm not. I have been treated unfairly for being a girl and going to Catholic school. We all have something put against us. People all want to be treated equal. We are all one, yet people want their race to stand above the rest. I am not prejudice. I do feel that the African Americans have great opportunities. When I went to turn on television I saw Black Entertainment Channel. When I went to apply for scholarships, I was qualified for the majority of them except for the fact that I am Caucasian. If that's how people want it then it should go both ways. That would cause too many problems though. I think to end racism we all need to end this separation. We are all equal and we should remember that.

R1 #159: While in high school I can remember no other occasion except senior year when my class was required to read

literature about a specific ethnic minority -- this was "Fences" in English.

However, on my own, I've read "The Joy Luck Club" and "The Year I Found My Voice" about Asians; "The Chosen," about Jews; "Blue Eyes," "I Know Why the Caged Bird Sings", about African Americans; "Like Water for Chocolate" about Hispanics.

R2 #159: If there has been any sort of discrimination against me at Monsignor Donovan High School, I probably never picked it up because it was so subtle. Being quite a fair skinned Latino, I've not encountered as much prejudice as a darker skinned Latino most likely would. There have been times when remarks had been made that I didn't really appreciate. But otherwise, I've assimilated into this white bred community to the point where I don't think many people actually realize that I am a minority. I am a Latino.

On the other hand, I have noticed attitudes towards other races that could be considered prejudiced or even racist. Unhealthy ignorance that needs to be aired before students graduate. Many of the students at this school live sheltered lives and haven't been exposed to other aspects of American culture. With the large influx of immigrants in this country, it will be virtually impossible for a person to survive without any factual knowledge about other cultures and lifestyles. This includes the severe homophobia that exists within our school and within our society.

It is about time somebody on the faculty noticed the lack of cultural knowledge and is willing to take the time to repair it.

R1 #160: During my high school career I have studied other races in my junior year History II CP class. I learned about several Indian tribes and how they were discriminated and kicked out of our country. I also learned in history about World War II and how Hitler discriminated the Jews. My class only touched up on this subject a little.

In my senior year of high school I have studied other races in my Sociology class. We learned about all kinds of people but also about blacks, Hispanics, Jews and many others. My class recently did oral presentations on discrimination of all kinds of

races.

My freshman year in high school I remember learning about different cultures in World Culture. I find other races and cultures very interesting and I try to learn more about them.

R2 #160: I believe that I do not have a negative racial attitude. I do not mind at all sitting with people at lunch that are a different race than I. I do not get startled when a group of blacks pass by me in the mall. I strongly believe that all people are equal. I do not discriminate people because of their skin color. My best friend is Hispanic and that does not bother me at all. I hate it when people discriminate.

Sociology is a course that made me re-think prejudice. It made me realize that prejudice really stinks. There were a lot of people in my class that would scream out little comments and it would get me mad. I think that a lot of people in our school need a lesson on discrimination. Some people need a slap in the face and need to wake up and be a little more open-minded. It's sad to see people that are racists. I wish there was something we could do.

R1 #161: We did our culture project, where we had to research a different culture from our own. This is the only time, that I can remember, that I really ever studied a different culture in high school.

R2 #161: I am Caucasian, therefore, I have never felt the sting of racism. In Monsignor Donovan High School there are many people with prejudice beliefs. This is something that should be addressed -- even though we are a mostly white high school. Students should be told that there is a whole other world out there -- where not everybody has two cars, and go on vacation every summer. Monsignor Donovan High School should open their doors to new possibilities of classes about another race, and have trips to black or Chinese museums. Monsignor Donovan High School should try to teach kids about life, and how to survive in today's society.

R1 #162: No response.

R2 #162: I think there are two types of people, uneducated and educated. These divisions produce the lower class and upper class. The uneducated people are know to us as "white trash," "niggers," "spics," etc. Just because a person is a certain color doesn't, for me, determine their value. The way they speak and handle themselves determines that. I think there is a lot of racism in the world, but it is not just being exhibited by whites to others. White people are big receivers of racism by blacks. Turn on the TV -- every show predominately black blames "the whiteman" for all oppression their forefathers once faced. Now the have equal opportunity acts and legislation passed to provide them with the education and advancement they feel they deserve, but what about the middle/lower class whites. They are as well deserving, but we are the scapegoats for their problems and I don't think it's right.

At this school there aren't enough minorities to receive racism. I mean it isn't a problem that I've ever seen. Most racism is done harmlessly with jokes but never taken physically with violence.

I don't think Monsignor Donovan High School staff can do something about a problem that hasn't really surfaced yet.

R1 #163: The only year I remember studying different racial groups would be senior year in English. During Black History Month, we read about Dr. Martin Luther King in the PHA. All through my four years of high school, I believe we studied blacks during that appropriate month.

In some history classes we have touched on topics about other races, I think we should do more. We have not had any discussions on racism today. Although, when we did a chapter on racism in Sociology, many people had many things to say. I would recommend offering courses on racial prejudices and discrimination.

R2 #163: I am Caucasian (white). These feelings have been formed from birth. If any course encouraged me to re-think my attitudes or prejudices I would say Sociology. We have had

interesting discussions on other races. Most of the discussions I agreed with but some really made you think.

Here at Monsignor Donovan High School, I do not really think racism is a huge social problem. I believe there are other bigger problems that should be taken care of first. I think we should address the issue itself in school more because there are many racist people out in the "world." There are not that many people in this school who are much different anyway. Of course, I would not know because I would not experience it.

We should have a course for racism and prejudice problems. We are not necessarily exposed to it in this school. It is a fact of life so it should be dealt with, especially in today's world.

R1 #164: Yes, during high school I have read stories and articles about other racial groups. all through English these four years we have read works by some of the greatest authors and poets of all time, and they were different races. During social studies we have learned about the slaves and Harriet Truman, Martin Luther King, *Malcolm X*, and of course Nelson Mandela. So yes, through high school we have learned about other races culture.

R2 #164: When I first came to this school, I was prejudice. It was not because that was what I believed, it was what I learned at home that made me afraid of other groups but mine. When I first entered school I felt that the whites were the ruling race, but through my years here at Monsignor Donovan High School especially in my senior year I realized how stupid and how unCatholic I have really been.

I don't feel that one course changed my attitude. I feel the chance to meet new people helped change my attitude about racism. Now, I have some good friends that are black, Hispanic. My second cousin in Hispanic and we are like best friends.

I feel that everyone is different and not just one suggestion is enough to rescue racism here. I feel everyone must search their own feelings and find their own suggestions. Thanks for listening.

R1 #165: No response.

R2 #165: In dealing with my own racial attitude, I consider myself a Caucasian female. The reason I feel this way is because obviously, I am. I have never been prejudice to anyone of another race. Although I will admit that I have my stereotypes, but I have to overcome them. I am not the kind of person to not talk to someone just because he is black of Chinese or whatever. I'll talk to anyone regardless of race or color. We have Filipinos, Spanish people, Mexican people, Chinese people, black people, all kinds of people. We also have many different religions, but I think in the aspect Monsignor Donovan High School approaches it very well by means of the religion classes. We study not just the Catholic religion, but many others. We not only learn the basics of them, but we also compare them. All anyone needs from each other is just a little respect, then we should all be able to get along.

R1 #166: I studied about other racial groups my freshman year. I studied World Culture -- it dealt with various races. I also read about racial groups in Spanish class. I studied Spanish for three years.

R2 #166: My racial attitude is pretty open. I do not look down on other races. I do sometimes place stereotypes based on race. I do not have a problem interacting with other races. I do notice their differences when I approach them but that does not reflect in my actions.

I have these feelings based on my upbringing. Society has also influenced me. I think that if we all come together and discuss our feeling in a calm manner it would help.

R1 #167: No response.

R2 #167: Question #3 says What I consider myself. I answered it Caucasian because, my parents are white and therefore, so am I. There is no course of study or anything that has caused me to feel this way or change my mind. I think that history and

religion helped me become more aware of it, but other than that I base my emotions on interactions and occurrences with that type of people.

I think that, before we're going to address racism here at Monsignor Donovan High School, we must have more minorities instead of majorities here. We are a simple community made up of many ethnic and cultural backgrounds, but we don't have enough of the "different" or "minority" type people to have racial problems.

There are a few blacks, a few Orientals and a few dark (Indian) skinned people here. Nobody really will tell them off or are biased because we're a "family" at Monsignor Donovan High School. Now if you were to go to a local public school, you'd find a greater difference.

R1 #168: No response.

R2 #168: I have answered letter "D" for number 3 and yes I have experienced a very minute form of racial discrimination. There were situations where people had stereotyped me as being poor, on welfare and living in an apartment. They would also call me names sometimes. These situations mainly took place when I was a freshman and sophomore. Now no one treats me like that anymore.

The classes of Religion and Social Studies should put just a little bit more emphasis on racial harmony because there are many kids out there that just don't pay attention.

R1 #169: No response.

R2 #169: Yes, I have experienced racial discrimination at Monsignor Donovan High School. However, it was in the slightest degree of harm. It was simply name calling between an African American and a Caucasian.

I do feel this was a minor offense between the two, however, I do feel it's wrong and always will be. Racism is complete stupidity and ignorance acted out in childish behavior. There is no need to be unequal from your brothers and sisters. I

believe in what Jesus said, "Do unto others, as you wish they do to you."

I think our society should stop their ignorant behaviors and join together to prove to the rest of society it's all right to be nice. Perhaps have some more talk shows on prejudice and TV shows. The majority of the people watch TV. Another thing we could do is form a People Against Prejudice group, fighting prejudices.

R1 #170: No response.

R2 #170: I feel that everyone has their own opinion on the subject of racism. People are put into different circumstances that they might have a reason for discriminating against a race. Personally I like everyone until they give me a reason not to like them. It doesn't matter what race they are if I don't like them, I don't like them, but not because of their race. I think I have friends of every race and hanging out with them does not bother me at all. I really don't have much to write about the subject because it really doesn't take up a big part of my life.

I think some teachers are very racist and should watch what they say and when they say it.

R1 #171: I think that the main place where I have read specific articles on different ethnic groups was in World Cultures class in my sophomore year. We basically studied how these different people lived and got to know their lifestyles. I feel that if we were to learn more and become more familiar with different groups outside my own, we would feel more comfortable around them.

R2 #171: The way that I was brought up has much to do with the way I act. I believe that races should not intertwine, such as interracial marriages and relationships. I feel this way because that was the way I was brought up. Nothing to this point has changed it and I do not consider myself a racist as long as they stay within their own race.

R1 #172: All four years of high school I was taught about racism. I was mostly taught in my history classes and Sociology. In Sociology we did a whole chapter on racism and discrimination.

R2 #172: I personally have never experienced racial discrimination but have witnessed it. I have seen and heard races making fun of each other because they are different. The main thing that has to be done is education about the races. People make fun of other, and half of the time, they don't know why or they don't understand what they are saying. People have to learn that difference is good and that if we were all alike life would be boring and incomplete.

R1 #173: Freshman year we learned a lot about different cultures in Mr. S.'s World Culture class. I also learned about other cultures in Sociology. This year we had to do an English paper on different cultures customs. I think we should have more classes in which you learn of other cultures. I find it very interesting.

R2 #173: I do not take race into consideration when it comes to people. I believe that you treat people with respect until they show that they do not deserve it. What race they are doesn't matter. That is the way I was brought up. I normally put everything in perspective. You have to have a sense of humor. I am Italian (sic). If somebody makes an Italian (sic) joke, I laugh. You can tell if the person is just telling jokes or if he is trying to get to you. If he is purposely (sic) being mean that it is a different story. I think people are too sensitive about that sort of thing. People have to learn to lighten up and relax. No courses that I have taken have changed my mind about other races. They have educated me about them so I understand more. To me it is what is on the inside that counts. To each his own.

R1 #174: The subject of racial groups in school is always an

issue. The most that I have studied about in my four years at Monsignor Donovan High School, would probably be this past year.

Sociology has really helped me to understand many more different groups that I never really knew about. We really got into many different groups this year and they were quite interesting to me.

Another time that I could remember learning about different racial groups would be back when I was a Freshman. I took World Cultures. Throughout the year we learned about the many cultures that exist in the world. That class also opened up my eyes to the different cultures, that I may not have given a chance to learn about, if it was not for that class.

R2 #174: Monsignor Donovan High School, to me has never given me any problems of discrimination. At times though, my friends would make fun of me, but I know that they are only joking around, and they don't really mean what they say. I may be totally naive, and not notice that discrimination is going on in our school, but it has never happened to me, that I would be hurt by it or scared for life.

Though, I think Monsignor Donovan High School, is not really filled with many different racial groups. At least not as many as some schools. I really don't think that the problem of discrimination, is such a big issue in our school, but then again I could be wrong.

R1 #175: No response.

R2 #175: Personally, I have never been discriminated against at Monsignor Donovan High School, but I do know of people that at one time were discriminated against and are now no longer students of Monsignor Donovan High School because they did not feel comfortable here.

Maybe because I do not look Puerto Rican because they did not bother me. Those that were discriminated against had very rude and discriminatory letters left in their lockers. People said rude comments behind their backs, as well as to their faces. I feel Monsignor Donovan High School needs more cultural

diversity in the school. The school needs to be made up of more than white rich snobs, unfortunately those are my true feelings, and it is a fact. You can count the number of blacks, Hispanics and other minorities on one or maybe two hands, and that is a shame. If I ran this school I would not be able to look at it with as much pride as I would like to.

R1 #176: We have read many stories and articles about racial groups other than our own. These have been primarily in English and Social Studies classes. Example of these include “ Fences” and the speech, “I Have A Dream” by Martin Luther King.

R2 #176: My racial attitude is one of fairness and equality. I believe that there is good and bad in all things. Therefore stereotyping one group as having certain characteristics is not very accurate. I believe that all people should be treated as individuals and on the basis of their personal merit and not on their racial or ethnic heritage.

R1 #177: I have read articles and stories about racial groups in World Culture during freshman year.

R2 #177: I do not consider myself a prejudice person. I have friends who are of different races than I am, and I have nothing against people of different races. I believe that if you are a good person inside, it does not matter which race you are in. I am nice to and respect everyone, unless they do something that would make me change my opinion of them.

I am a very sensitive person, and therefore I understand that other people have feelings too, and do not like to be made fun of. I do not like racist jokes, and I always stick up for anyone, whether or not they are of another race.

R1 #178: No response.

R2 #178: Racism is a serious problem that our world has. People are prejudice against people they do not even know. Most

people are racists because their parents put it in their heads. Most people are prejudice because of something that has happened to them once before by a person of another race. The media does not help matters at all. The news shows how people of another race has committed (sic) some kind of crime. When people see this on the television this makes them believe that all this is true about these people. On the news you also see how all people of all different races fight with each other. This shows that there is always going to be hate in the world.

I do not believe that I am a racist but if someone of another race is mean to me then they are going to get a little of it back from me. One course that has helped me re-think my attitudes is religion. In my class we sit there and give our own opinions in what we think. The teacher does not sit there and tells what he thinks but gives us a chance to give our own opinions of what we think. This is a way that we learn without being lectured by our teacher.

R1 #179: We have studied other racial groups in Sociology, English, and Religion class. This year in Sociology we talked a lot about racism and prejudice. We even did projects on minority groups. In English, this year, we read PHR stories about different racial groups. Some of the stories were written by minorities. In religion classes we always talk about racism and ways to stop it.

R2 #179: I do not consider myself a racist. I do "prejudge" people sometimes. I think we all do that, but people think if you prejudice a black person you are a racist. I admit if I see a group of black guys walking toward me, and I am alone, I feel uncomfortable. I would also feel uncomfortable if a group of white guys was walking toward me and I was alone.

R1 #180: In United States History my junior year we learned about the slaves and the racism they were faced with. I also talked about racism in Religion this year with Mr. Courtney in Spirituality and the Arts. I feel this class is good for seniors because he teaches us that it is wrong to hate for such stupid

reasons.

R2 #180: I do not think that the white man is superior to other races. I was brought up to believe that God created all men equal, and I still believe this. If I am in the mall and a group of black people approach me of course I'll be scared, however it is not because they are black, it is because I do not know who they are.

Usually in some classes teachers will talk about racism however I do not think it is enough. People still call each other slang names that refer to another's race. Monsignor Donovan High School really needs to educate more on racism. Perhaps through the History classes one week should be set aside for discussion of racism.

R1 #181: No response.

R2 #181: I feel that I mostly accept other races and do not show discrimination against them. Blacks, Hispanics and everyone else are human just like me, and are the same as any other person.

Religion and History have probably had the most effect on me to help change the way I think about other races. Although I have never discriminated against them, I have however learned more about other races, how they live and sometimes how they are treated.

R1 #182: No response.

R2 #182: The faculty and administration of Monsignor Donovan High School should handle racial problems by instilling a code of manner which would be followed by students. The community of Monsignor Donovan High School is primarily white. I see very few blacks and Hispanic students at Monsignor Donovan High School. I think they should try and draw from other social backgrounds.

The conduct of teachers and how they run their classrooms, are sometimes prejudice. For example, racial jokes or opinions

will be give by teachers, when the class is filled only with whites. The main problem with racism at Monsignor Donovan High School is that teachers and students are tolerant of people who voice racism opinions when it is uncalled for. We put up with people making fun of other races, until it happens to us.

R1 #183: Monsignor Donovan High School is one school in our area that does not have as many different races as other public high schools. Because of this I feel there is more racism in other schools, but there is still some here also. My feelings as I grew older from being a freshman to now a senior have changed a great deal. English class this year has probably been the only year I have actually enjoyed going to. We learned a great deal about other cultures. Our religion classes have also addressed these subjects more in the last two years. Racism in our school, in my feelings, has declined from when I was a freshman.

R2 #183: No response.

ANNOTATED BIBLIOGRAPHY REGARDING CATHOLIC SCHOOLS

Burns, A. E. (1993, September). Catholics Can't Afford to Fail Our Schools, *U. S. CATHOLIC*.

This lengthy editorial calls practicing Catholics to task for allowing Catholic school to fall prey to hard economic times. Burns points to the studies that reaffirm the positive results of parochial education as he chastises respondents to a previous editorial wherein he asks Catholics to review their contributory habits. He reminds readers of this specified genre that, though religious orders wane, dedicated lay administrators and teachers continue to maintain grammar and secondary schools with little support from the parishes as a whole. He notes that Catholic universities flourish with strong financial support but warns that *maintenance* is less expensive than *re-establishment* should the grade and high school systems fall into abandonment.

Convey, J. (November 1991). Catholic Schools In A Changing Society: Past Accomplishments and Future Challenges. *National Congress Report: Catholic Schools For The 21st Century: The Catholic School and Society*. Washington, DC: National Catholic Educational Association, 23-43.

The Catholic University of America professor begins this 1991 report with references to the National Catholic Education Association's 1967 Washington Symposium in the midst of the (1) largest number of Catholic schools in the nation's history contrasted with (2) the obvious future epoch of transition. He continues on to cite research studies over the next four decades, much of it by the University of Notre Dame and by Andrew Greeley and associates. He traces academics, religious and values outcomes, and school climates. He concludes with 10 pointed challenges and suggestions for instituting them. The report includes a lengthy (53) recent reference listing.

Convey, J. (June 1992) *Catholic Schools Make A Difference*. Washington, DC: National Catholic Education Association.

The author aptly identifies this as a “study of studies on Catholic schools.” The 220 page, 8x10 paperback addresses those presently involved in the Catholic school system and for those researching the system out of consideration for future attendance or strictly for the sake of curiosity. Nine chapters introduce the text; report on major research from 1965- to the present; provide demographics; account outcomes: academic, religious, and value; depict the environment; describe the faculties, the parents, the students; and conclude with a futuristic report of research and priorities. Twenty pages reflect the references utilized within the volume.

Davis, C. (O.S.B.). (1992), *The History of Black Catholics in the United States*. New York: Crossroads.

Encouraging appreciation for the diversity possible within the Catholic Church, Father Davis, professor of church history at St. Meinrad School of Theology, gathered stories of and comments on lives of black Catholics. He reminds those who view Catholicism as a “white religion” that, in the beginning, there were black Catholics whose contributions to the Church are still visible today. He encourages readers to reevaluate the Church’s historical “color-blindness” and to destroy any vestige of racism and intolerance that may have crept into their prayerful environments.

Davis, C. (O.S.B.). (1993, May). Don’t Close Inner City Schools, *U. S. CATHOLIC*, 22-24.

Father Davis opens with some startling statistics gathered in a 1991 City University of New York study: black Catholics are more likely than any group, besides white Catholics, to graduate from high school and college. The reporting professors credit the private schools with educating the “rich, middle class, and poor

the same way with the same curriculum...” Davis (1968) also points to the availability of choice for inner-city parents seeking a more disciplined, values-based environment. He also notes that, because statistics show that many non-Catholics attend parochial schools, they become centers for evangelization. He encourages ALL Catholics to support these schools that presently flounder for lack of financial means; for the Catholic Church will be multicultural and multicolored and they will draw upon their educational past and ensure a future for the Church in America.

Education Commission of the States. (1992), *Introduction to Systemic Education Reform: Restructuring the Education System*. Colorado: Education Commission of the States.

The commission’s studies resulted in the decision to replace the current factory systems model of public education with a learning organizational system based on the general systems theory. The commission dedicates itself to sweeping change for the entire state’s educational systems from pre-K through university with the aid of parents, teachers, and the community. The plan’s three-pronged approach includes creating a vision, developing policies, and implementing strategies. Increased teacher education institutions’ involvement will uphold new standards as well as increased accountability. Instead of looking at one or two aspects of the educational scheme, the commission chose the systems approach to address the issue with broad sweeping change.

Fowler, J. W. (1991), *Weaving the New Creation: Stages of Faith and the Public Church*. San Francisco: Harper.

Continuously turning the “inward” allows the Christian to engage the public with “outward” motion encircling the world with diversity and individualism. With this image, Fowler identifies his view of the *public church*. The author sees a public church as shaping a pattern of *paideia* for children, youth, and adults through formal education programs, worship, communal discernment all sustained in public and open to view. Fowler

asks readers to view the large picture--the long range goals--and the obvious reality of a pluralistic society as a body grounded in tradition with arms reaching toward an uncertain future.

Greeley, A. (1990). *The Touchstone: Catholic Schools, The Catholic Myth: The Behavior and Beliefs of American Catholics, Chapter 9.* New York: Macmillan Publishing.

Andrew Greeley, popularized for his best-selling novels, speaks on the research pointing to a positive correlation between attendance at parochial school for more than eight years and the propensity of weekly Mass attendance, future involvement in parish life, and adherence to dogmatic doctrine.

Guerra, M. J., and M. J. Donahue (1990) *The Heart of the Matter: Effects of Catholic High Schools on Student values, beliefs and behaviors.* Washington, D. C: National Catholic Education Association.

Guerra, Donahue, and Benson analyze the results of studies in high school systems that assess concern for others. Students were eventually categorized as Catholic high school seniors from non-Catholic schools, Catholic high school seniors from Catholic schools, and further separated into males and females. Demographic variables and importance in religious beliefs were controlled as part of the studies' data. Catholic school students were more likely to acknowledge the importance of making societal contributions as a way of living life. Girls more than boys would seek careers of service.

Hafner, R. S. Ingels, et al. (1991). *A Profile of the American Eighth Grader: NELS:88 Students' Descriptive Summary.* Washington, DC: National Center for Education.

This report attempt to discover the percentage of graduates from Catholic elementary schools who remain in the parochial school system into high school. They surmise that approximately 60%

continue though they acknowledge that documentation is lacking. They rely on National Catholic Education Association (National Catholic Education Association) Data Bank material and a 1972-1973 base-line study. These feeder patterns from elementary to secondary schools have raised the consciousness toward keeping better records in the future.

Jones, M. and L. Paterson. (1992), *Preventing Chaos in Times of Crisis*. California: Southwest Regional Lab.

These teacher/authors have applied von Bertalanffy's *general systems theory* instead of traditional *staff training* to a body of suggestions compiled to aid school administrators' approaches to site crisis through a series of check lists developed through lengthy research. The systems theory was successfully adjusted to situations including suicide, homicide, rape, riots, and accidental death; the administrative responses were observed and reported on herein. This full treatment within seven sections is complemented by a lengthy topical reference list.

Kealey, R. J., Ed.D. (ed.). (1992, Fall). The Vocation of a Student in a Catholic School, *Pastors' Education Digest*, 4 (1). Washington, DC: National Catholic Educational Association.

Taking a lead from the 1988 document produced by the Vatican congregation for Catholic Education: *The Religious Dimensions of Education in a Catholic School*, this journal's author/editor makes a firm distinction between the terms *religious education* and *catechesis* (the passing on of the Gospel message). He espouses a "systematic presentation of the Christian method" and points to the Catholic schools as fertile ground tilled and prepared for the seeds of faith education.

O'Brien, M. R. (1993). The First Task: The Education of Disciple-Citizens in *The Public Church as a Model, Religious Education*, 88 (3), 400-6.

Ms. O'Brien divides this paper, which elucidates the "public church" model, into three sections: 1) *communal context for formulation and transformation in moral identity* as a means to break from secretive worn organized religious structures toward an open forum wherein religious educators challenge students to prepare for societal transformations; (2) *critical and imaginative interweaving of elements* for moral choice through a systematic methodology of education for moral choices; (3) *in preparation for, and in, the midst of, public engagement* through encouraging educators to move from communal reflection to resolute action. Her goal is to have Christians move from *what they believe--to what they do*.

Reck, C. Ph.D. (January 1991) Catholic Identity. *National Congress Report, Catholic Schools for the 21st Century: The Catholic Identity of Catholic Schools, Volume Six*. Washington DC: National Catholic Education Association, 21-38.

As Superintendent of Schools, Diocese of Jefferson City, Missouri, Sister Reck neatly displays the early years, the identity, environs, population, staffing, and the future of American Catholic Schools in this 1991 report to the National Congress. Rather than merely relying on observation, Sr. Reck introduces a topic with a definition and cites recent research as support for her contentions. She aspires to move the public image of Catholic schools as the exclusive property of those identified with "fish on Fridays" and the Latin Mass to the reality of Catholic schools as "productive and cost-effective investments" for those parents who deserve the right of choosing.

Savage, F. X. (November 1993). Diocesan Leadership: Looking Toward the Future. *National Catholic Educational Association "Notes": A Newsletter for Catholic Schools*, 4 (2).

This executive director in the Department of Chief Administrators of Catholic Education warns principals of "the erosion of diocesan educational and catechetical leadership." He

lists the problems, enumerates goals and objectives, includes specific suggestions to re-establish or to maintain communication with diocesan level administrators, and provides a phone number to his office if all else fails.

Sebring, P. and E. M. Camburn. (1992). *A Profile of Eighth Graders in Catholic Schools: Based on the Longitudinal Study of 1988*. Washington, DC: National Catholic Educational Association.

This 55 page booklet prepared for the Association profiles 225,000 eighth graders attending Catholic schools in 1988 in a two-stage random sample and compares them with their public school counterparts. The three-part document begins with a student profile, continuing with a view of student experiences, and concluding with an account of academic performance. The study notes that “students appear to have average achievement levels higher than those of public school students”--though pains are made to acknowledge the “school limited” nature of the studies that do no take into account prior educational experiences, home, or social factors. Evidence also exists of exhibitions of a deeper sense community within Catholic schools. An appendix describing methodology including variables follows a strong mixed reference list reflecting predominantly non-religiously affiliated sources.

ANNOTATED BIBLIOGRAPHY REGARDING MULTICULTURAL LITERATURE

Angus, L. (1986). *Class Culture and Curriculum: A Study in Continuity and Change*. Australia: Deakin University.

This monograph presents a fictionalized study of a real Catholic school in Australian society, Christian Brothers College (CBC). which illustrates the manner in which “forces” for both continuity and change are negotiated at CBC. After a brief introduction, the volume opens with four thematic papers by separate authors, followed by an extensive ethnographic study of the CBC situation. The four papers are as follows: (1) “Christian Brothers College: A View from Overseas,” by Louis M. Smith; (2) “Continuity and Change in the Brothers’ Educational Mission,” by Lawrence Angus; (3) “Cultural Reproduction of the Labor Market: Work Experience at CBC.,” by Peter Watkins; and (4) “Reproduction and Contestation: Class, Religion, Gender, and Control a Christian Brothers College,” by Richard J. Bates. The subsequent ethnographic study first identifies three main themes: CBC and religious education: administration, authority relations, and pupil control; and education and social mobility. Subsequent topics, analyzed in depth, include reproduction and transformation at CBC, social mobility, CBC schooling and access to the job market, CBC and the competitive academic curriculum, the hegemonic curriculum and cultural politics, individual autonomy within institutional control, authority and autonomy at CBC, and confronting the future. An annotated bibliography is included.

Applebee, A. (1990, MAY). *Book-Length Works Taught in High School English Courses*, *ERIC Digest* (CS212324).

This digest excerpt discusses the highlights of a study that surveyed (in 1988) the book-length works taught in high school English programs in public, parochial, and independent schools and then compared the survey results with results of a similar survey in 1963. The digest reports that the 10 titles most frequently taught in public, Catholic, and independent schools for Grades 9-12 are remarkable for their consistency more than their differences: the titles included in the top 10 are identical in the public and Catholic school samples, and nearly so in the independent schools. Additionally, the digest reports that the

lists of most frequently required texts show little recognition of the works of women or of minority authors and have changed only minimally since 1963.

Ascher, C. (1984, May). The 1983 Educational Reform Reports, *ERIC/CUE Digest* (22).

In contrast to the educational reform reports of the 1970's, which criticized schools' irrelevance, inequality, and authoritarianism, the flood of reports that appeared in 1983 focus on the danger to the nation's global preeminence and military defense caused by mediocre education. Although most reports uphold a commitment to equity, this is overshadowed by the emphasis placed on excellence (as in the Sputnik era) and the raising of academic standards. The new reform reports generally agree that the purposes of education have become too diffuse: literacy should become a priority, with personal growth skills, work skills, and social and civic skills as secondary goals.

Rubry, L. (1991, November 1991). History and American Diversity, *Los Angeles Sentinel*, LVII (31). 6A.

On the wings of "political correctness," the author delves into the literary canon taught in schools: "great books" v. multicultural literature. The article strives to give two sides of this controversial issue and results in opening Pandora's Box. At least the question will force traditionalists and liberals to "duke it out" in the open. This type of discussion bears greatly on the introduction of a multicultural awareness within a school's curriculum.

Axelsson, J. A. (1985). *How Do I Relate, Counseling and Development in a Multicultural Society*. Wadsworth, Inc.

This work includes a number of self-assessment tools to help determine how one might respond at different levels to different persons. The author defines levels of responses and request respondents to answer honestly, not as they *think* others may consider socially or professionally desirable. Answers evaluate initial reactions toward different people. Respondents should take one level of response at a time and follow it through the complete list of individuals in the left column. The questionnaire's object requires flex answers, not

pondered ones.

The broad number of individual categories includes: 1. Italian American, 2. Child abuser, 3. Jew, 4. Amputee, 5. Neo-Nazi, 6. Mexican American, 7. Divorcee, 8. Catholic, 9. Senile Elderly Person, 10. Teamster Union Member, 11. Native American, 12. Prostitute, 13. Buddhist, 14. Cerebral Palsied person, 15. E. A. A. Proponent, 16. Vietnamese American, 17. Gay/Lesbian, 18. Atheist, 19. Blind Person, 20. Communist, 21. Black American, 22. Unmarried Expectant Mother, 23. Protestant, 24. Person with Cancer, 25. Ku Klux Klansman, 26. White Anglo-Saxon American, 27. Alcoholic, 28. Black Muslim, 29. Person with facial Disfigurement, 30. Nuclear Armament Proponent

Levels of Response include: 1. I feel I can greet the person with sincerity; 2. I feel I can accept this person as he/she is; 3. I feel I would try to help this person; 4. I feel I have the background of knowledge to help; 5. I feel I could be an advocate for this person. The relatively unusual nature of this operation may prove helpful in heightening awareness of any conflicts that could hinder effective professionalism in dealing with various groups. Used as an "ice-breaker," the tool could lead to important class and/or faculty in-service discussion.

Barth, J. (1993, Winter). Around the Globe: Shaping a Sense of Common Citizenship, *Kappa Delta Pi Record*, 29 (2). 48-50.

Barth, Professor of Social Studies at Purdue, identifies a "country's sense of citizenship" as "the glue that holds it together." This writing describes a citizenship education program in Africa launched in 1990. The study will continue for at least a decade and will provide an "impetus" for student and faculty exchanges along with promotion of multicultural understanding.

Beswick, R. (1990). Racism in America's Schools, *ERIC Digest* (EA 49).

Schools play an important role in combating racism. This report offers solutions including public declarations of repugnance for racism; multicultural educational programs; use of teachers as role-models; and effective use of tolerance-generating resources. Several other motivational and confrontational strategies used by educators to change racist

behaviors are discussed. Schools can preserve ethnic identity without sacrificing social integration by offering programs that recognize the distinction between the meanings of culture and ethnicity. Multicultural education must distinguish between culture and ethnicity if it is to preserve ethnic identity while facilitating social integration. Multicultural education offers excellent ways to uncover prejudice and to stimulate appreciation for racial and ethnic differences. Twelve contemporary references conclude the monograph.

Blair, L. (1991, December). *Developing Student Voices with Multicultural Literature*, *The English Journal*, 24-28.

This journal article provides a list of guided reading topics for student incorporation into required "reading logs." The follow-ups include panel discussions, modeled writings, and autobiographical writing. An annotated bibliography of appropriate multicultural readings under a heading of "Alienation, Assimilation, and Acculturation" and a few personal student stories flesh-out the article.

Carlo, V. (1992, September). *In Search Of Multicultural Education: One School's Response (School Culture)*. MS: Boston University.

This monograph reports on the qualitative research employed in an observational case study approach in order to obtain in-depth data concerning the experiences of teachers in a diversifying urban public high school. The study examined the interpersonal relationships that define the culture of the school and how this culture affects teachers' utilization and implementation of multicultural education initiatives in their courses and in the school.

A policy of multiculturalism mandates a number of specific changes: A critical mass of support must be engendered; a school-wide, comprehensive multicultural curriculum must be developed, and an atmosphere of communication, collaboration, and cooperation must be established. In order for multicultural education to thrive in a school, it cannot be limited to the isolated actions of a few individuals. A concerted effort for implementation must evolve, inspired by the vision of its leaders, with the goal in mind to learn from the actions of the

few to promote and compel school-wide change to occur.

Chandler, E. (1993, Fall). Focusing on Multiculturalism. In R. Evans (Ed.). *New Jersey School Counselors Association, IX* (1). American School Counselor Association, 3-6.

This article arises from a Pensaulken NJ faculty in-service of Multicultural Education. Faculty grew to appreciate Asian and Asian-American traditions and concerns about being "lumped" into the "politically incorrect" *Oriental* groups. The work includes a US News and World Report statistical listing of the %age of Asian students in some US colleges. The author encourages other faculties to "expose" themselves to this type of in-service.

Child Welfare League of America. (1993). *Valuing Diversity, Cultural Competence Self-Assessment*.

The included self-evaluation forms allow agencies to assess the philosophy held by individuals within the group concerning the dynamics of ethnic and cultural differences and provides a framework for eliminating bias. Agencies, including schools, would do well to utilize assessment tools rather than to depend on "guessing" how the faculty "feels," and, based on the outcomes, should strive to use concepts of culture to empower the group. A variety of questionnaires assess the progress of the individual toward acknowledging a variety of customs, beliefs, and practices that lend diversity to the American society through responding with 0= no progress; 1= some progress; or 2= substantial progress. Assessments such as these heighten awareness and sensitivity among the group.

Copeland, L. (1988, November). *Valuing Workplace Diversity, Personnel Administrator*.

Regarding national demographics this article includes information important to curricular planning including the following facts: (1) In the next 10 years, ethnic and racial minority populations in the United States will grow seven times faster than the Euro-American Population. (2) By the year 2000, one third of the population will be ethnic/racial minorities. (3) In California alone, the number of Euro-Americans will drop from 64% to 48% of the state's population by the year 2010. (4) In

the next century, African-Americans, Asians, and Hispanics will outnumber Euro-Americans in the United States. (5) By 1990, 75% of the new entrants into the American workforce will be minorities and women. Educators must look to other than strictly "educational" sources when planning for the 21st Century. These demographic changes will require preparation for the schools that will house students, and the schools that will prepare students for a more diverse population.

Cornbleth, C. (1990). Curriculum in Content. In U. Gajendra (Ed.). *Education for All: A Landmark in Pluralism*. NY: The Falmer Press.

The author addresses racial inequality by presenting specific curricula suggestions to overcome narrow, Anglo-based ones. Each content area: English, social studies, science, mathematics, foreign language receives attention. This monograph forms an ideal basis for those presently planning curricular change or enhancement.

Dorney, J. (1987). Booklists on Young Adult Literature, *Journal of Reading*, 31 (2). 182-85.

This annotated list contains the usual topics: fantasy, science-fiction, death and war, love and sexuality, sports. It does highlight American and world culture, as well as Black culture. Works as these provide invaluable service to the classroom teacher endeavoring to overcome a limited knowledge of multicultural literary supplementary literature to be suggested to students.

Duke, L. (1991, January 9). Survey Shows Most Whites Believe Racial Stereotypes, *The Oregonian*, A9.

This factual newspaper article reports that a majority of whites questioned in a nationwide survey conducted by The National Opinion Research Center at the University of Chicago said they believe blacks and Hispanics are likely to prefer welfare to hard work and tend to be lazier than whites, more prone to violence, less intelligent and less patriotic. The research data, collected randomly from households in 300 communities, documents attitudes about behavioral and personal characteristics of whites, Jews, African-Americans, Hispanic-Americans, Asian-Americans, and Southern whites.

Of 1372 survey respondents, about 170 were black, 50 Hispanic, 30 Jewish, fewer than 10 Asian, and the remainder were white including 330 Southern whites. Over all, each group rated itself significantly more positively than did the white respondents. The article quotes the pollster saying, "Since the beginning of the civil rights movement, there was a great emphasis on ending segregation" through creating a series of laws in hope that society would intermingle and stereotypes would "drop away." Articles such as these support the need for reassessment of direction within racial consciousness.

Editors. (1992, June). Multicultural Education: Contemporary Perspectives and Orientations for Teachers and Counselors, *Journal of Multicultural Counseling and Development*, 20 (3). 132-142.

The editors of this journal present interpretation of multicultural education and propose feasible approaches for emphasis in professional education programs for teachers and counselors. The editorial identifies multicultural features with special emphasis in professional education, including cross-cultural and ethnolinguistic student characteristics, educational equity and civil rights. It questions biases and academic placement, academic expectations, personal problems, cross-cultural communications and learning styles, and racial and ethnic prejudice.

Etzioni, A. (1991, November-December). Social Science as a Multicultural Canon, *Society*, 29 (1). 14-18.

Although the current debate over multicultural education largely involves the disciplines of history and literature, this author suggests that the social sciences hold the key to a multicultural society with a common supraculture. The author also supports the contention that the social sciences are willing and more able than the humanities to confront issues central to pluralism within unity.

Fetterman, D. M. Ed. and A. Pitman, Ed. (1986). *Educational Evaluation: Ethnography in Theory, Practice, and Politics*. CA: Sage, 234.

Drs. Fetterman and Pitman present ten essays on the use

of ethnography in educational assessment. Overview essays include: (1) "Beyond the Status Quo in Ethnographic Educational Evaluation" (D. Fetterman) and (2) "The Ethnographic Evaluator" (D. Fetterman). Theoretical papers include: (3) "Theory in Education Evaluation: Or, What's Wrong with Generic-Brand Anthropology" (E. Simon); (4) "The Use of Explicit Anthropological Theory in Educational Evaluation: A Case Study" (M. Pitman and S. Dobbert); and (5) "Attrition in Zairian Secondary Schools: Ethnographic Evaluation and Sociocultural Systems" (J. D. Studstill). Practical papers include: (6) "Combining Ethnographic and Experimental Methods in Educational Evaluation: A Case Study" (J. Maxwell and others) and (7) "Qualitative Methodology in the Evaluation of Early Childhood Bilingual Curriculum Models" (R. A. Chesterfield). Political considerations are addressed in: (8) "Use of Ethnographic Techniques for Evaluation in a Large School District: The Vanguard Case" (B. G. Ferrell and D. W. Compton); and (9) "'Posin' to be Chosen': An Ethnographic Study of In-School Truancy" (R. A. Marotto) and a concluding paper: (10) "The Evolution of a Discipline" (D. Fetterman). This compilation provides an overview of contemporary positions of interest to educational practitioners.

Gollnick, D. and P. Chinn. (1991, May). Multicultural Education for Exceptional Children, *ERIC Digest*.

This digest examines the demographic composition of the U.S. school-age population, and derives an estimate of 1.4 million children with disabilities who are minority group members. The digest notes the purposes of multicultural education for all students and stresses the teacher's role in recognizing forms of bias in textbooks and other instructional materials. Forms of bias include invisibility, stereotyping, selectivity and imbalance, unreality, fragmentation and isolation, and language usage. The digest also discusses the importance of making the curriculum multicultural, recognizing subtle and unintentional biases in teaching behavior, organizing learning environments conducive to individual student's cognitive styles, and creating a positive school climate.

Hall, S. (1981). Teaching Race. In R. James and R. Jeffcoate (Ed.). *The School in a Multicultural Society*. NY: Harper and Row,

58-69.

Over a decade ago, when educators first moved toward multicultural education on tip-toes, Hall abundantly wrote on the subject. This chapter addresses the touchy issue of discussing "race" in the classroom. Avoiding the issue leads to too many unresolved problems, notes the author--so the classroom provides the obvious forum for airing false beliefs and fostering knowledgeable conclusions.

Horning and Kruse. (1992). *One Hundred and One Recommended Books*. In L. Miller-Lachmann (Ed.). *Our Family, Our Friends, Our World: An Annotated Guide to Significant Multicultural Books for Children and Teenagers*. Bowker.

All items in this compilation were published in 1990 and 1991. Their annotations are far more extensive than in many such references (usually 200 to 300 words) and considerably more critical (some titles are annotated but not recommended). For example, Bruce Brooks' highly acclaimed *Moves Make the Man*, the annotation reports, "... the book is full of demeaning racist slurs, almost all of them directed at the black characters. Most are used by one black character against another, in situations that are often inappropriate" (58). The twenty-four page introduction is itself a valuable essay. The work develops an appreciation of the need for multicultural and global perspectives in children's literature and traces recent available works.

Ingram, R. (1992, June 4). *Media Must Share the Blame for the Polarization of Our Nation*, *Miami Times*, 69 (40). 5A.

Two tragedies have recently unfolded in Los Angeles, one involving Rodney King and the other, Reginald Denny. Media reports of both events played down the individual acts of humanity without regard of race, creed or color by the white man who recorded the first event on a camcorder and by the black men who came to the aid of the latter. This manipulation of public opinion distresses the author who questions the media distortion resulting in contrived racism. This author highlights the certitude that readers must learn to question motivations of journalists and struggle against sublimation.

Klauke, A. (1989). *Coping with Changing Demographics Demographics, ERIC Digest (EA45).*

Studying local and national population distribution, as well as economic and social patterns, becomes crucial for educators who serve rapidly changing communities. School officials should take into consideration the tremendous diversity in cultures, economic and family situations, and educational levels existing within an ethnic group. Several social and economic patterns characterize today's student population: (1) low income, two-income, single-parent, and homeless families are all on the rise; further (2) drug and alcohol abuse, pregnancy, suicide, and teenage dropout rates continue to challenge school districts. School officials can investigate demographic changes in their district in several ways, but it is recommended to compare enrollment by grade level to establish migration rates. As a result of shifting cultural makeup of student enrollment, the nation's schools will have to create productive, multicultural environments and address issues of racism and ethnicity. Comprehensive help to at-risk and low-achieving students is recommended. Included in this monograph are eleven current references.

Kumufu, J., (n.d.) *Lessons From History: A Celebration in Blackness*. IL: African American Images.

This work contains many interesting facts regarding global demographics i.e., of the 5 billion people in the world, nine of every ten are yellow, red, brown, or black; therefore, only 10% of the world's population are people of European descent. Asians lead the world in population with 1.2 billion alone living in China. People of African descent are the second largest group in the world with 700 million. When viewing the world globally, figures like these become acicular.

Lindgren, M. and P. Highsmith (Eds.). (1991). *The Multicolored Mirror: Cultural Substance in Literature for Children and Young Adults*. Cooperative Children's Book Center.

This work evolved from an April 1991 conference sponsored in part by the Cooperative Children's Book Center (CCBC) in Madison, Wisconsin. Most of the twelve essays grew out of talks delivered there. The introductory chapter provides historical

perspective “documenting the situation” and examining the recently renewed attention to multicultural literature for children and youth. Other chapters represent the views of authors and illustrators.

Lynch, J. (1990). *Multicultural Education in a Global Society*. In U. Gajendra (Ed.). *Education for All: A Landmark in Pluralism*. NY: The Falmer Press.

Lynch points to the shrinking world as he encourages a broadened education through curricular change. In keeping with the theme of the entire text, this offering suggests departing from safe, familiar ground and expanding the horizons of teaching beyond the old favorites. The world changes, so must the readings and directions of literature.

Madden, Kate. (1991, October). The Dilemma of Incorporating Intercultural Perspectives of Underrepresented Groups, *ACA-Bulletin* (78). *ACA Bulletin*, 62-71.

This bulletin discusses some of the dilemmas of dealing with multicultural issues and examining underrepresented groups at predominantly white colleges to students who have had little contact with individuals outside their own group. Obvious benefit arises for secondary school planners.

Marable, M. (1991, September 7). Affirmative Action for Whites, *New Pittsburgh Courier*, 82 (72). 7.

Affirmative action programs were initiated two decades ago to address the legacy of racial discrimination that permeated American society. The author suggests that a shift in liberal governmental policy from race-based remedies to economic, class-based programs is therefore required. Replace affirmative action programs with education that will equip members of all races with the ability to get and hold jobs. The out-growth could be lessened racial tension.

McCarthy, C. (1990). *Race and Curriculum: Social Inequality and the Theories and Politics of Difference In Contemporary Research on Schooling*. In U. Gajendra (Ed.). *Education for All: A Landmark in Pluralism*. NY: The Falmer Press.

This work puts into a broader theoretical and political

perspective the thorny issues of racial inequality and minority under achievement that faces educators in schools and universities across the United States. After presenting a critical survey of mainstream and radical accounts and programmatic resolutions to racial inequality in education, McCarthy offers an alternative approach that stresses the importance of understanding the social content and nuance in the dynamics of race relations in order to help better formulate policies and strategies of reform in race relations in American schools.

McDiarmid, G. (1990). *What to do about differences? A study of multicultural education for teacher trainees in the Los Angeles Unified School District*. MI: National Center for Research on Teacher Learning.

Teachers need to recognize significant cultural differences, yet need to be made aware of students' individual differences and be sure not to over-generalize them into stereotypical roles. "A necessary first step in helping teachers and prospective teachers work with students culturally different from themselves is getting the teachers to view and respond to their students as individuals rather than as representatives of a particular group," notes G. Williamson McDiarmid in an this report for the National Center for Research on Teacher Education. The author suggests celebration of a multicultural week to: (1) influence trainees' attitudes; (2) inform them about various ethnic groups' histories, culture, family life, and values; (3) make teachers aware of the effects of teacher expectations on student achievement; and (4) demonstrate how teachers can incorporate information on various cultures into daily lessons and how they can encourage cooperative learning.

Miller-Lachmann, L. (1992). *Our Family, Our Friends, Our World: An Annotated Guide to Significant Multicultural Books for Children and Teenagers*. Bowker.

This massive compendium of eighteen chapters consists of critical commentary and annotated lists of works of multicultural literature from the United States (four chapters, one each on African Americans, Asian Americans, Hispanic Americans, and Native Americans) and fourteen other regions, such as: Canada, Central and South America, the Middle East and

North Africa, Southeast Asia, and so on, all around the globe. Together some 1037 annotated items include both fiction and nonfiction, mostly fairly recent with scattering of significant older titles. Items are numbered, and indexed by author, title, and subject. Within each chapter, readings divide by grade level (P-3, 4-6, 8-9, 10-12) with many items cross-listed at more than one level. A map of the region precedes each chapter.

Mitchell, U. *Majority-Minority Relations*. (1990, April). *Curriculum and Instruction To Reduce Racial Conflict, ERIC Digest* (64).

This monograph asserts that multicultural education, anti-racist education, and conflict resolution are curriculum based approaches to reducing racial conflict. It identifies attempts made to develop curricula to change negative racial attitudes and encourage appreciation for people of all races. The paper recommends specific actions for policy makers and practitioners. It concludes with reference and resource lists.

NCCJ. (1992). *A Calendar of Religious Holidays and Ethnic Festivals*. NY: National Conference of Christians and Jews.

This unique calendar, designed to encourage Americans to be aware of and to learn about the great mixture of religious and ethnic groups that comprise the United States, is a tool for civic, corporate, religious and educational organizations. Holidays and festivals are broadly selected to include both large and small religious or ethnic communities. The list is not exhaustive of the observances of any religion. Teachers may find the calendar particularly helpful because it contains festivals that can be occasions for objective, non-credal instruction on particular cultures and because it will alert them to religious observances that may result in student absences. Rn (*) asterisk indicates days on which members of a faith group may be absent if those days are not general holidays. Following the calendars for the 1992-93 and 1993-94 academic years, an alphabetical listing gives brief explanations of the days. A key to the religious groups, indicated by dark capital letters in the calendar, appears.

Patrick, J. (1991, April). *Teaching the Responsibilities of*

Citizenship, *ERIC Digest* (S0021409).

Education for citizenship in a constitutional democracy has been a long-standing goal of schools: the United States. To achieve this goal, students must learn their civil rights and responsibilities in a free society. This *ERIC Digest* discusses: (1) the importance of teaching about the responsibilities of citizenship; (2) deficiencies in learning about responsible citizenship, (3) how to improve learning about responsible citizenship at home; (4) how to improve learning about responsible citizenship at school; or (5) where to obtain information and materials about how to teach responsible citizenship.

Pederson, P. (1988). *Handbook For Developing Multicultural Awareness*. American Association for Counseling and Development.

Herein, Pederson highlights the following eight frequent examples of biased assumptions--that: (1) all share a universal definition of "normal" behavior that cuts across social, cultural, economic or political backgrounds. (2) "individuals" are the basic building blocks of society. (3) others will understand our abstractions. (4) independence is desirable and dependence is undesirable. (5) individuals are helped more by formal counseling than by their natural support systems. (6) families/individuals need to change to fit the system and not the system to fit the individual. (7) history is not too relevant for a proper understanding of contemporary events. (8) we already know all of our assumptions.

This handbook provides the classroom teacher, as well as the administrator who guides curricular decisions, with a "jumping in place" for classroom discussion and for in-service opportunities. The author asserts that "Until we learn to ask the right questions, we will never discover the right answers, and until we have the right answers, we will never know the right actions required of us."

Perez-Selles, M. and N. Barra-Zuma. (1990). *Building bridges of learning and understanding: A collection of classroom activities on Puerto Rican culture*. MA: Regional Laboratory for Educational Improvement of the Northeast & Islands

Organization.

The authors accent curriculum improvements and other programs and rate the program a success if it reduces racial tension. The report district has tried to foster diversity at special events In Waterloo, Nebraska, where nearly all students are white, the curriculum and numerous extracurricular activities. The study identified relatively little reform was occurring in all-Anglo schools, yet they found extensive reforms underway at Washington and Nebraska.

Rosenberg, D. (Ed). (1992). Instructor's Manual, *World Literature*. National Textbook Company.

Textbook companies have answered the teacher's call for classroom materials in support of multicultural literature. This bulky anthology, though a traditional, no-frills textbook, comprises sections on Africa, the Far East, and Latin America; in fact, provide some of the most exciting elections in the book from such well-known authors as Chinua Achebe, Soyinka, Doris Lessing, Nadine Gordimer, Li Po, Tagore, R. K. Narayan, Pablo Neruda, Gabriel Garcia Marquez, and the like. Though Western literature still predominates, enough raw material exists good course; a versatile, knowledgeable teacher must enhance the text, but something is better than the "nothing" previously available.

Smith, G. (1979). Cultural Sight and Insight: Dealing with Diverse Viewpoint and Values, *Global Perspectives in Education Series*. Washington, D.C.: National Endowment for the Humanities.

Intended to provide students in grades 6-12 with a global perspective, these ready-to-use activities deal with the concept of cultural differences. The materials fit into courses dealing with cultures, American cultural diversity, and human relations. Divided into five parts, the activities in Part 1 will help sensitize students to a multicultural world and help them to understand that the particular culture they live in has molded their own ways of acting and thinking. In Part 2, students explore the ways we perceive and misperceive others. In Part 3 they learn how and why many label people in certain ways. Students examine the cultural influences in their daily lives that often

operate on a subconscious level in the activities of Part 4, "The Power of Culture." Part 5 focuses on the roles students play now in their own interactions with others. Examples of activities include having students respond to a series of statements about cultural groups, analyze readings, judge photographs, and dissect a Grimm fairy tale for sex role, stereotypes, and discuss case studies.

Spears, J.; P. Oliver, and S. Maes. (1990). *Recommending change and diversity: Multicultural practices In rural schools*. KS: Kansas State University, Rural Clearinghouse for Lifelong Education and Development.

For rural schools, a commitment to multicultural education requires strong, steady community support and an integrated curriculum that builds bridges across different cultures, says this report from the Rural Clearinghouse for Lifelong Education. Schools also face a challenge when trying to evaluate the success of multicultural programs. Some educators consider the program a success if it reduces racial tension. The authors describe curriculum improvements and other programs offered by schools that responded to the survey. They also list contacts and resources for educators seeking more information.

Taxel, J. (1983). The American Revolution in Children's Fiction: Analysis of Literary Content, form, and ideology. In M. Apple and L. Weis (Ed.). *Ideology and Practice in Schooling*. PR: Temple University Press, 61-68.

The monograph's author traces changes in the works children read and those assigned for them to read. Noted among the choices are more ethnic works and diversified readings scattered among the "favorites." Rather than suggest change, this article observes adaptation taking place sporadically across the nation.

The Italian Voice. (1992, August 27). Ethnic News Watch Available for Classroom Use, *The Italian Voice*, 61 (14). 1.

Dade County schools, in Miami, Florida, have acquired "Ethnic New Watch" (ENW), a multicultural CDROM database published by SoftLin Information, Inc., Stanford, CT. This full text database of newspapers and magazines from the ethnic and

minority presses in America will furnish students and their teachers with information from a greater number of sources. The service will allow schools to comply with the Four Corner View Florida state program that mandates that schools acquire more multicultural materials.

Tran, M. (1990, April/May). Building Cross-Cultural Bridges, *SOCIAL EDUCATION*. CA: San Diego State University.

The author of this journal article asserts that cultural values are learned and shared concepts within a social community. These values become ingrained in the behaviors, attitudes, and beliefs of students. Sometimes these values prevent students from being objective observers of other cultures. In order for them to understand, accept, and appreciate others' cultural values, it is important for the students to reflect upon their own values.

The article includes an activity wherein the teacher asks the students to prepare a list of cultural values important to them, draw a grid, and list their values in rank-order. After the sheet has been completed, have students work in pairs and share their responses. They compare and contrast their values with those of their classmates, discussing similarities and differences. Most should discover that cultural differences occur not only between ethnic groups but also among people within the same cultural, ethnic, and socio-economic communities. The students can then be directed to list factors that can affect their cultural differences by asking them to reflect upon factors such as environment, culture, religion, geographical regions, socio-economic factors, ethnicity, class, lifestyle, and tradition. Included are a number of possible questions that may be discussed or responded to in a personal journal.

United States Catholic Conference Staff (Eds.). (1980). Brothers and Sisters to Us: The U.S. Bishops' Pastoral Letter on Racism "Brothers and Sisters to Us," *Today's Faith in Focus*, CU0380. OH: St. Anthony Messenger Press.

In 1979 US Catholic bishops take a strong stand terming "racism a sin that divides the human family, blots out the image of God, ... makes human characteristics the determining factor

for the exercise of human rights” within a pastoral letter. This condensed version appeared nation-wide in parish Roman Catholic church bulletins and employs biblical references and modern examples. The letter cautions those who may feel superior by virtue of birth and encourages an honest look at the past.

Valencia, R. (1992, July). Multicultural Education: Contemporary Perspectives and Orientation for Teachers and Counselors, *Journal of Multicultural Counseling and Development*, 20 (3).

Valencia describes a social work model of culture-competent group practice, outlines an approach that teaches ethnocultural content to social work students, helps students evaluate their own world views and ethnocentric attitudes, and develops in students the sensitivity leadership skills necessary to effective group work with diverse populations.

Webb, M. (1990, July). Multicultural Education In Elementary and Secondary Schools, *ERIC Digest* (71).

The author identifies activities to remedy ethnocentrism, to build understanding, to defuse interracial conflict, and to make curriculum relevant. Outlined within are (1) needs assessment, (2) goals, (3) curriculum development, and (4) staff development. A list of references and resources is appended.

Wilson, K. (1992, June 12). By 2060, non-whites will be majority, says Dr. Watson, *The Philadelphia Tribune*, 109 (52). 3-A.

This article highlights the findings of Dr. Bernard Watson, president and CEO of the William Penn Foundation as he addressed the Philadelphia Leadership Forum of the Urban League. He noted that the United States is fast becoming “the first multi-racial, multi-ethnic nation of (non-whites).” He stresses the importance of various racial groups to learn to understand each other. He says that language and education will be the two most important factors in assimilating all into a peaceful workable society.

Wood, G. (1985). Schooling in a Democracy: Transformation or Reproduction. In F. Rizvi (Ed.). *Multiculturalism as an*

***Educational Policy.* Victoria: Deakin University, 91-111.**

From the Canadian perspective, remaining with the traditional courses of studies has not led students into the world in which they find themselves. The author suggests serious re-evaluation of the Euro-based literature and the insistence of more global offerings.