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A SURVEY OF LAY OPINION OF TEACHERS CONDUCT AND OBLIGATIONS
IN CLEMMONS, NORTH CAROLINA

by

M. JACK SMITH

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Franklin H. McE. Hunt

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CHAPTER I

INTRODUCTION

The Importance of the Problem

There is a general need for teachers to know what people of the community expect of them. The term community, as used here, includes parents, citizens, taxpayers, and all people who live within the boundary lines of the community itself--those people, in fact, whose support helps to make a good school system.

Bowsher says:

Public opinion in a community will determine whether that community will have a good school or a poor one. Any community can have the type of school system which it desires and is willing to support. The community has a definite obligation in providing educational opportunity for its children, and the personnel of the school system has a definite obligation to its community.¹

Inasmuch as the school needs the support of this vast group of people, teachers certainly cannot be insensitive to its wishes. It is also needless to say teachers cannot comply with standards of a community unless they know what the standards are.

It is very important for seasoned, as well as beginning, teachers to know what is expected of them in the community. For the former, even though they might know what the customs of the community are and what is expected of teachers, "it is well for them to stay in touch with the

1. L. E. Bowsher, "Do Teachers Participate Sufficiently in Community Activities"? School and Society, 56:108-9, August, 1942.

people² that they serve and with the community of which they are a part. For beginning teachers it is as important to know what the community expects as to find a place in the community.

DeZafra writes:

I know from experience that singing in or conducting a choir gets one into the midst of many interesting personal contacts. Organizing a Public Forum, A Rod and Gun Club, or a local Red Cross Chapter puts one among the leaders of community life. Or if that is too ambitious, show a farmer that you can milk a cow, or want to learn how to milk a cow and that farmer will be favorably impressed even by a city slicker.³

Some communities still have the idea that the teacher is somewhat of a freak or an oddity.

Crambs states:

The behavior of teachers as members of a minority group is an outgrowth of other aspects of the role of the teacher in the community. The teacher in the small community is conspicuous. Everyone knows who the teacher is; children are everywhere and seem to be--reporting on what the teacher is doing. The typical reaction is that of the young teacher who remarked, 'I feel as if I lived in a goldfish bowl.' Although neighbors and friends observe each other casually in their daily routines, teachers are subjected to many more such observations since their range of acquaintances is wider than for most others in the community. All 500 children of a school will eventually know Miss Smith is the 5th grade teacher. Many of the parents will know her. What she wears, what she does, and whom she is seen with is commented on by many people. Most teachers who enter the profession are unprepared for this kind of public living. To be suddenly the object of general scrutiny is acceptable and may even be pleasant for a few months; thereafter it often becomes a burden, and to many individuals a constant source of irritation. The insistent demand by teachers that they be allowed to live "normal" private lives stems as much from this feeling of being watched as from actual interferences with teachers' lives. The pressure to behave discreetly, while overt in some communities, is a subjective impression on the part of the teacher as well; he knows he is being watched. It is thus difficult to throw off a feeling of

2. From a lecture by Dr. Franklin H. McNutt, February, 1948.

3. C. DeZafra, Jr. "Teachers in Rural Community Life," Clearing House, 20:282-4, January, 1946.

self-consciousness and the pressure of acting "properly"; this in turn frustrates the spontaneous reactions of the teacher as an individual and often may be the cause that turns the teacher into an irritable, defensive, rigid person.⁴

If such a traditional attitude exists in the community, it necessarily will have to be broken down by definite action on the part of the teachers. Perhaps this attitude will disappear when they prove that they can participate in community activities as respected personalities, with definite contributions to make to the progress and to the well-being of the community.

It follows that the responsibility of both teacher and citizen is great. As McCuskey writes:

Citizen responsibility is a primary one, and their stake, the future of their children--is indeed great. On the other hand, citizens have come to rely on teachers and school workers for professional guidance. Indeed, in some instances, citizens, impressed by the technical difficulty of the teaching process, have withdrawn from exercising their basic responsibility of knowing what goes on in this institution that exists by their will--their money.⁵

Nearly all teachers are church members or have church preferences and usually can find that church in the community. Some rural districts have a community church for all. Other communities, where the congregations are small and where they have services only once each month, alternate their services so that it is possible for those interested to attend some church each Sunday. It is not asking too much that the teacher attend. Often this is an excellent place to meet the parents and leaders of the community.

4. J. D. Crambs, "Teachers as a Minority Group," Journal of Educational Sociology, 22:400-5, February, 1949.

5. D. McCuskey, "Teacher-Community Cooperation," Journal of The National Education Association, 37:596-7, December, 1948.

According to Malcom:

If you are in a town or city of many churches, you might be interested in attending programs, cantatas, or lectures at various churches. The children or the parents may invite you and it will give them pleasure to see you in the audience. Remember that later on you will wish to invite the parents and citizens to entertainments and parents' meeting at school. You will find them much more likely to come, if you in turn have accepted their invitations.⁶

It is taken for granted that it is not as easy to measure the effectiveness of teaching as it is to measure the effectiveness of the work of the average industrial worker. For example, it is easy to see what the piece worker is doing. The overall accomplishment of the teacher cannot be measured as easily. On the other hand, nowhere in the governmental structure of our country is a board of directors closer to the people than is the board of education. The citizens need to keep the board informed as much as the board needs to inform the citizens. Some of the best teachers of all time are those who have passed on to their students a part of themselves, thereby making better citizens of the youngsters with whom they come in contact.

Diettert writes:

The teacher usually is more interested in his own improvement than anyone else in the community is. This fact is too often overlooked. The teacher is his own severe critic and does not need more criticism from others. Rather he needs sympathetic understanding of his problems. With co-operation and encouragement from the communities they serve, they will do a better job.⁷

A community acts and thinks as it does, has its own peculiar

6. Edith Malcom, "Beginning Teacher," Teacher's College Journal, 12:93-110, May, 1941.

7. C. Diettert, "How Communities can get Better Teachers," Nation's Schools, 43:56, April, 1949.

customs, traditions, patterns of attitude and general character, because of the activities, aims, and interests of its community organizations. It is to the disadvantage of the teacher not to join some of these community organizations. Better teachers are usually better by having a knowledge of, and by having participated in, these organizations.

Statement of the Problem

This work is a study of the lay opinion of teachers and their activities conducted in a typical Piedmont, North Carolina village and the contiguous rural area. Sub-problems:

- I. What can be found in the professional literature bearing on teacher-community relations?
- II. What are the opinions of the school clientele in this district?
- III. What recommendations to teachers can be based on the study?

Scope of the Study

This study is limited to Clemmons, North Carolina, and the attached district.

The village of Clemmons is located eleven miles west of Winston-Salem, North Carolina, on United States Highway 158. It is approximately half way between the Yadkin River and Muddy Creek. It is not incorporated; therefore exact figures are not available. However, the population is thought not to exceed 200.

Clemmons takes its name from its founder, Peter Clemmons, who

came here from Delaware in 1777.⁸ He bought some 530 acres of land where the village now stands and built a home, a store, and a church. He offered encouragement to others to settle here. The village that sprang up was then called Clemmons ville, but was later changed to Clemmons.

The school itself is located in the east end of town, just off United States Highway 158. The present building, which was completed in 1925, had its beginning⁹ as an academy. Then a one-room log school was built near the present school site. Later a larger building was constructed on the west side of the village. In 1900 a Moravian School was started, but the county took this over in 1901. In 1915 a farm-life school was started in connection with the high school and was successful for years. In 1925 the schools of the district were consolidated, and the present building was put to use. This structure is made up of twenty-five classrooms, an auditorium, a science laboratory, a home economics laboratory, an elementary library, a high school library, and the cafeteria. The gymnasium was built in 1933. The agriculture and shop building was completed and put into use in 1949.

The school district is roughly bounded on the east by Winston-Salem, on the south by Griffith School District and the Yadkin River, on the west by Lewisville School District, and on the north by South Fork School District. Within this district, where 825 students live, are found many small farms and some large grain and dairy farms, where less than 50 per cent of the people who live here are employed. Since

8. This information was secured from the Wachovia Land Papers.

9. This information was obtained from the Diary and notes of Mrs. Lena Cooper, Clemmons, North Carolina.

there is no industry in the village of Clemmons at the present time, the remainder of the people who work are employed in Winston-Salem and commute to and from their work.

In the village of Clemmons are found many good homes, with no slum sections; the same thing is true of the district as a whole. The village as well as the farm houses are well kept. The Clemmons School District, taken as a whole, is among the more prosperous sections of Forsyth County.

There are four churches in Clemmons: the Methodist, which is one of the oldest Methodist Churches in the State, the Baptist, the Mennonite, and the Moravian. In the school district there are some twelve churches, all of the above denominations. Also there are three grocery stores, four service stations, two hardware stores, one general merchandise store, one barber shop, one beauty shop, a hosiery mill, which is not in operation at the present time, the United States Post Office, and the Southern Railway Depot.

Perhaps the most active organizations of Clemmons are the Men's Civic Club, which has a membership of 86, and the Woman's Club. Other organizations of the community are the 4-H Club and the Grange. Those organizations connected with the school are the Parent-Teachers Association and the Community Council. Student organizations within the school itself are the Student Council, Future Farmers of America, Future Homemakers of America, and The Key Club.

From a review of the scope of the problem just given and a review of the community, the scene can now be shifted to a survey of the literature. This survey was confined to the years since 1930.

METHOD

To avoid duplication and find related studies, the following references were used:

Doctoral Dissertations Accepted by American Universities.

Compiled for the National Research Council and the American Council of Learned Societies by the Association of Research Libraries. New York: The H. H. Wilson Company, 1934-1948.

United States Library of Congress. A List of American Doctoral Dissertations. Washington, D. C.: Government Printing Office, 1930-1940.

Good, Carter Victor. "Doctors' Theses Under Way in Education," Journal of Educational Research, January Issue, 1930-1949.

Education Index: A Cumulative Author and Subject Index to A Selected List of Educational Periodicals, Books and Pamphlets. New York: The H. W. Wilson Company, 1930-1948.

To determine reasonable standards of teacher-community relations, a survey of the professional literature, 1930-1949, was made. A thesis by Glen Gordon Eye was examined. It was concerned with Lay attitudes toward Education as expressed in relationship of beliefs, facts, and sources of authority. Eye's study was similar to this one in that a survey method was used. It was dissimilar to this study in that Eye was trying to establish a valid method of sampling public opinion of education. No study was found which seemed to duplicate this one, Lay Opinion of Teachers in a Typical Piedmont Community.

To determine the opinion of the clientele of the school, a questionnaire was constructed, tested, and used.

CHAPTER II

TEACHER-COMMUNITY RELATIONS AS REVEALED BY THE LITERATURE 1930-1949

That the teacher can establish better relations with the community by doing the best possible job in the classroom is a basic assumption which seems to be held by most of the writers of the period on this subject.

Frisbie, for instance, presents the idea that students are the future citizens, parents, and taxpayers of the community school, and, as such, will remember the school by the teachers under whom they have studied.

He asserts:

We must admit however, children's judgments are on the whole sincere and fair. They are quick to pick up our peculiarities and weaknesses, but they are just as quick to respond to a teacher who likes and trusts them. They are equally quick to recognize and appreciate a teacher who "explains things so we can understand them."¹

Lyons² reports the results compiled by the sponsors of a nationwide radio contest, "The Teacher Who Has Helped Me Most." They were convinced that the qualities of a good teacher are not always found on the rating sheet kept in the office of the principal or superintendent. Twelve thousand pupils in frank, serious letters listed the qualities of a good teacher in the order of their importance, and the results are most

1. J. Frisbie, "How Will They Remember You"? Clearing House, 16:362-3, February, 1942.

2. W. J. Lyons, "What the Community Expects of Its Teachers," School Life, 30:18-19, November, 1947.

revealing. Co-operation, democratic attitude, kindness and consideration for the individual, patience, good disposition, and consistence in behavior head the list. One pupil wrote "(My Teacher) has a smiling face, a kind manner and a pleasing voice. She is a human being and not a nagging, driving bunch of nerves". In those two simple sentences this pupil has thrown down the gauntlet to the teaching profession of America.

The same writer also lists the standards a community may use in judging teachers as: First and foremost, the community expects its teachers to do a good, thorough and sincere job of teaching in the classroom. The job is not an easy one, as any one who has taught will know. It requires the exercise of great patience and the employment of real teaching skills. To do a good job requires that teachers be professionally trained and that they continue a program of professional improvement during their teaching careers.

The community has the right to expect that its teachers be well-rounded personable human beings. Youth has stated its preference in no uncertain terms, and to put teachers with twisted and warped personalities in the classroom is little short of criminal.

The community has a right to expect that every public school teacher exercise scrupulous fairness and justice in handling all the children of all the people. Teachers should have a natural sympathy for, and understanding of, the problems of the minority groups and a willingness to appreciate different points of view expressed by pupils. Nothing short of this standard is acceptable. Persons with racial, religious, political, or social prejudices, bigots, and vindictive autocrats have no place in the classroom.

And finally, the community has a right to expect of its teachers

a willingness to co-operate with character-building community agencies and service organization in the development of recreational and extra-curricular programs for youth. The services of teachers, therefore, are not always to be confined between the hours of eight and three five days per week.

Lyons seems justified in making the following statement:

A teacher who measures up to all these expectations becomes automatically the finest possible public relations agent. The community must be kept continuously aware of what is being done in our schools, and as teachers, we are expected to interpret the schools correctly to our community. The teacher who does a good conscientious job daily in the classroom does more to sell education to the community than any other single public relations device. It is true that the end product of teaching is not easily measurable as is possible with office and factory worker and certain other professions. But the skilled enthusiastic teacher is an education to his pupils and is discussed favorably in the homes of most of them, thereby selling schools to the parents and to the neighbors as well.³

Schaughency,⁴ in a discussion of faculty responsibility to community life, mentions the following four principles which teachers may use as a guide. They are:

1. Faculty responsibility begins in the classrooms but does not end there.
2. A philosophy, with a program to realize it, is the only basis of enthusiasm for faculties and students alike.
3. The faculty has responsibility, not to community life, but in community life.
4. Any student will intuitively follow leadership that does not serve an interest, group, or a section but is directed toward the

3. Ibid., p. 19.

4. H. W. Schaughency, "Faculty Responsibility to Community Life," Junior College Journal, 17:324-9, April, 1947.

welfare of all communities, nations, and the world.

O'Donnell,⁵ in his study of teacher-public relations, became convinced that it is not the sharpness of reason taught, not the grades recorded, or even the volumes of facts taught that measure the worth of a teacher. Rather, he thinks, it is the ability of the teacher to enlist the co-operation and to influence the lives of those entrusted to his care that mark him with the true seal of the greatest of all professions. The great teacher is the one who leaves much of himself with the young who depart from him, extending his good influence into future generations by sympathetic personal contacts that result in lasting influence and indelible impressions.

O'Donnell⁶ assumes that, as active participants in the life of the community, teachers through their various contacts in civic, social, religious, professional, and fraternal groups can give the various persons they meet a clear conception of the values of public education. This sort of participation in the social affairs of the neighborhood does not impair the efficiency or professional dignity of the teacher in the least. On the contrary, by giving the teacher a better understanding of the environment and practical aspects of life, this social activity provides a sound basis for adjusting teaching to the actual problems of the district. The teacher with a high and fine sense of sociability, a keen and sympathetic understanding of the problems of youth, and a character capable of inspiring others to enrich their lives can do more

5. W. G. O'Donnell, "As Far as the Public is Concerned the Teacher is the School," Nation's School, 30:36-37, September, 1942.

6. Ibid., p. 326.

in one day to insure a lasting appreciation of the public school than a dozen highly paid publicity agents using every trick of the trade.

Moreover O'Donnell suggests that:

Of all professional people, the teacher exerts the least direct influence in shaping of contemporary social policies of the community. Yet no professional group is better qualified to give direction to the course of policy. If parents are willing to entrust the development of their children to the teacher, they cannot reasonably distrust or ignore the counsel of the teacher in other important phases of their lives.

Every teacher has a leading role in this important task. In the homes of most people the teacher is the school. Long after the pupil has left school, it is the teacher he remembers when he registers his approval or disapproval of the public school.

Any teacher who ignores this phase of education is to that extent a less efficient teacher and a definite liability to a public school system that must maintain favorable relations with the public.

After all is said and done, the classroom teacher is "it".⁷

O'Donnell⁸ also mentions some benefits a teacher derives from wholesome relations with the public when he expresses the opinion that the teacher's own personality becomes better balanced as a result of her participation in various activities. The respect of the community is bound to follow her friendly, intelligent, sympathetic relationship with the parents, and, out of this, will come security in her position and profession.

For example, the teacher, with a well-rounded personality creates a spirit of enthusiasm in the classroom that stimulates the children because she is more alert, better informed, and has developed an

7. Ibid., pp. 326-7.

8. Ibid., p. 327.

encouraging, cheerful manner toward them.

The teacher acquires a better knowledge of her school program and becomes recognized as a specialist in the age level that she directs. This develops a confidence among parents that nothing else will.

The teacher gains the privilege of living in a community which respects and appreciates her for her ability, her versatility, her well-balanced personality rather than living in one which labels her as a minor public servant.

McKinney,⁹ in a study of teacher-community relations, suggests ways by which a teacher can break down the traditional attitude some communities have toward the teacher. He thinks that the instructor should take an active part in many activities of the community. The easiest way for her to know her community better is to play, think, and work with the people who live there. Participation in discussion forums, sports, and work in the school shop creates a natural situation for better understanding. If the teacher's interests lie in some already formed organizations in the community, it should be made possible for her to attend its meetings as a person and not as a teacher.

Granted that such a program of developing better understanding and co-operation between the school and the community is a big order and that it demands a great deal of time and effort, it is still one that pays big dividends in the game of public relations. The rules for the game are friendliness, alertness, efficiency, co-operation, and a willingness to give of oneself and one's time.

9. L. McKinney, "Classroom Teacher-Community Relations Specialist," Nation's School, 28:19-20, November, 1942.

Rice,¹⁰ in a review of the role of the teacher in a public relations program, thinks there is too much enthusiasm about the teacher being a joiner--a member of clubs and of this and that is a case of putting the cart before the horse. From the public relations point of view, it is more important that the individual first be permitted to be a good teacher. This means that the teachers' work load must be reasonable and that administrative routine be reduced to a minimum. It means that the teacher shall have security and a comfortable working environment.

Such a teacher has reasonable freedom from financial worries. She has the time and the desire to be a teacher of children, to be a friend and counselor of parents. Then she is ready to be a joiner. Then she can be encouraged to participate in the life of the community in so far as it is her natural interest and desire to do so.

He sums all this up in the following statement:

As a public relations agent the teacher is most valuable if she has the time to do a good job with her own classroom, her own pupil public. Then if there is time, she can attend programs, serve on committees, plan picnics, give speeches, or go anywhere she pleases to influence citizens and win taxpayers. But if all these "extra duties" take time that is more urgently needed for sleep or for preparation for teaching, if it means that a tired, irritated teacher meets the public--the contacts may do more harm than good.

The old saying that everybody's business is nobody's business never was truer than in the arena of public relations. Teaching is the teacher's business. In her contacts with pupil and parent and in her normal circle of acquaintances, she is by far the most important factor in any school public relations program.¹¹

10. Arthur H. Rice, "Don't Misinterpret the Teacher's Role," Education, 69:235-6, December, 1948.

11. Ibid., p. 236.

Elliot,¹² in a study of teacher-community relations, found that the school is constantly being called upon to supplement the work of the community. Teachers can no longer barricade themselves within the narrow confines of their profession, for modern education demands that the teacher be a part of society.

Good, wholesome teacher-community relationships are the only basis for the integration of the school and the community. Such an integration demands that the teacher become a participant in the daily life of the community. Too long have teachers been pictured as long-faced, somber-eyed individuals. This may have been true several years ago, and, as a result, the community will retain the picture it gets from the fiction and cartoon pages as long as teachers refuse to circulate among the citizens. The respect in which any individual holds a given profession or group of workers necessarily depends upon his mental retention of personal contacts with individuals of that group.

Elliot stresses the idea that:

The social standards which the teacher sets for herself can be no lower than those set by the community. The beginning teacher will quickly realize that the standards which the community set for themselves may not be the same standards which they set for the teacher. Social standards differ in each community, but it will be found universally true that the standards demanded of the teacher will be higher than is generally accepted in the community.

Such an attitude is really not unfair, for it seems that the community has every right to dictate the standards of behavior for those to whom it would entrust the training of its children.¹³

12. Godfrey M. Elliot, "Teacher-Community Relationships", The School Executive, 55:440-441, August, 1936.

13. Ibid., p. 441.

McPherson,¹⁴ a school executive, found that people are apt to regard teachers as especially talented in many lines. Teachers dislike to refuse any reasonable request that they take part in community work with the result that often teachers carry a heavy part of the burden of social activities in the community. In general it might be said that a community should expect no more of its teachers than it does of other people of the same educational attainment and of the same abilities. Others should not be allowed to make the teacher bear the burden of their shirking.

However, communities do have the right to expect teachers, as well as others, to use special talents for community benefit. The teacher who is a good singer but refuses reasonable requests that she appear in public or the teacher who can teach Sunday-School but refuses to do so are not being fair to the community of which they are a part. The teacher has no right to shirk her share of public duties.

In thinking along this line, McPherson declares:

A community has the right to expect teachers to be as active in community affairs as are others of the same ability. Teachers have the right to the same freedom in participations in social affairs as others enjoy. The school has the right to expect that there will be no interference from community organizations in its selection of teachers and that community affairs will be held secondary to school work by its teachers.¹⁵

Briston¹⁶ found, in a study of teacher-community relations, that there are two major premises in teacher-community relations. The first

14. W. B. McPherson, "Teacher-Community Relationship," School and Society, 39:14-15, January, 1934.

15. Ibid., p. 15.

16. W. H. Briston, "The Teacher and His Community," Childhood Education, 13:199-200, January, 1937.

one is that the school is only one factor in the educational process. The second one is that parents have obligations, responsibilities, and, if you please, opportunities and privileges in connection with the education of children. The teacher is selected to give major attention to organized education in the schools. The parent needs to give just as much attention to education in home and community. The teacher who is effective will give much attention to home and community environment, for the community forces affect, either for good or ill, the work of the teacher in the school. In some cases these forces are to be used; in others, they must be counteracted or all of the work of the teacher will go for aught.

According to a summary by Briston, the community which desires to provide an effective education for its children and youth must expect from the teacher:

1. That he be a student of child life and have an intimate knowledge of how growth takes place.
2. That he himself develop the emotional stability so essential to a well-integrated personality.
3. That he know community environment through participation in community life and community living.
4. That he provide opportunities where children may have meaningful and significant experiences of importance to them and to the society of which they are a part.
5. That his every action exemplify the principles of democratic, cooperative living.

Among other things it is necessary for a community to:

1. Provide economic security for the teacher so that he may devote himself whole-heartedly to the cause of education.
2. Respect the personality of the teacher, recognize his professional skill, protect him in his time-honored position, accept him as a member of that community.
3. Create a community environment which will strengthen rather than break down the ideals of the school.
4. Recognize that every influence playing upon the child, movies, playground, housing, have an effect upon his education, and take steps to see that conditions prevail which provide a favorable educational climate.

5. Recognize that the education of parents for changing conditions is an important factor in guaranteeing to children equality of educational opportunity.¹⁷

Davis¹⁸ found of local communities, that all of them have something in common and that all American communities are monotonously alike in that they are loud in proclaiming the interest in education. All communities believe in democracy of educational opportunity.

On the other hand, long-standing customs differentiate communities in relation to their school practices and expectations. In some school systems, teachers have grown up in the community and outsiders are seldom even considered. In another, half of the teachers are from the outside, while, in some, all teachers are brought in from the outside.

From his discussion, Davis presents the following ideas:

The right kind of teacher does not need restrictions. However, the teacher needs to respect community modes, with their interesting minor diversities. Success does not demand that the teacher shall sanction all the standards which the community sets for itself, but the teacher does well to think through the entire situation before too lightly flaunting community expectations. One is free to choose his community as he does a vocation, accepting both its advantages and disadvantages. Once chosen, some of the freedom has been mortgaged to the ambition for success.¹⁹

Van Hoose,²⁰ in a study of teacher's conduct as compared with that of others, found that there is existing among teachers a feeling that they are being constantly observed by the keen eye of the

17. Ibid., p. 200.

18. Shelton E. Davis, "The Teacher Relation to the Community," Teachers Relationship. New York: Appleton, 1930. pp. 58-9.

19. Ibid., p. 59.

20. Richard Van Hoose, "Should Teachers' Conduct Be Different from That of Other People?" Kentucky School Journal, 23:11-12, February, 1945.

constituents they are trying to serve. This condition is somewhat improved generally throughout the country and particularly in the large populated areas where teachers are lost from the public eye; yet if it were possible to talk with all teachers concerning their experiences with people relative to their conduct both in and out of school, there is no doubt that some revealing stories would be told.

Perhaps many teachers are too sensitive to gossip, too ready to believe that they are being watched whether they are or not. Yet there is ample proof to justify the feeling on the part of a great many teachers that they are unnecessarily supervised. Bridge-table gossip is the beginning of many whispering campaigns that do great harm. Some people are too greatly concerned with what they consider to be misconduct on the part of the teachers. It is a strange commentary on human nature that parents will, in some instances, attempt to have a teacher dismissed for conduct of the precise nature as their own.

Van Hoose summarizes all this in the following statement:

If a teacher does not take the initiative, she is said to be too dull and too lacking in inspiration to guide the children of the community; on the other hand, if she does express her opinion she is a dangerous person to have around, she is spreading pernicious ideas. If she doesn't go to church and prayer meetings regularly, shadows of doubt surround. She must be careful of Sunday movies. She must consider the company she keeps, and how she receives them, particularly if she is a young woman and not married. If she wears finger nail polish and dresses up too much she is likely to be gossiped about; on the other hand, if she doesn't she is sure to attract unfavorable attention. Regardless of the fact that she teaches all week she is still the logical person to teach the Sunday School Class on Sunday morning, and if she doesn't she is a slacker. Furthermore, smoking and dancing, recreation involving no great moral issues, are still matters of indignation. The problems represent just a few of the many problems that teachers are confronted with daily.

It is true that teachers are targets all the time, but they do not belong to the only professional group that must stand unfair or harsh criticisms. Ministers, doctors, lawyers, social

workers, in fact, anyone who commands the good will of the public regardless of the vocation he chooses must heed his conduct. Since teachers are dealing with the most precious property that people own, it is reasonable to assume that they, as a group, are naturally subject to more attention than most professional people.²¹

Van Hoose²² assumes that it doesn't matter whether the teachers have accepted the fact or not, it still remains true that, next to the parents and the home, the teacher and the school are the most influential elements in a child's life. The evidence that teachers have before them constantly in the form of broken homes and ungovernable children should spur them to exercise greater care in their conduct rather than to encourage them to lower their standards. In choosing their profession, teachers have accepted the greatest of responsibilities. If they are going to do a good job, they are going to pitch their way of living on a higher plane than that maintained by many other people. They should not be different from that great body of people who fight for the right and are striving to promote the Christian way of living.

In his study of the range of teachers' activities, Keller²³ comments that among teachers there seemed to be a wide difference of opinion. Some maintain that the school room limits their obligation and consequently they focus all of their attention there. On the other hand, most teachers recognize the wider opportunity and challenge they face. To them, the school is only part of their responsibility, the most part to be sure, but still only a part.

21. Ibid., p. 11.

22. Ibid., p. 12.

23. I. C. Keller, "Teachers Community Relations," School and Society, 50:566-70, October, 1939.

He tells of a brilliant young teacher whose field was science, and in that field he did an excellent job. He had a splendid voice and was gifted in many ways. Unfortunately for him, he did not realize that in such a school there are varied demands made on those who are capable of fulfilling them. He refused to do anything but teach his classes. This he did well. In spite of this, at the end of the year, he was not re-employed. That school needed teachers who were willing to put their time and effort where it would count the most.

In developing this theme, Keller further remarks:

Our modern life makes it more difficult for the average teacher to move effectively into activities. In spite of the difficulties the keen ambitious teacher finds ways of introducing himself inoffensively into the activities of the community. In tying himself up with the homes, he serves as a link binding together the school activities which the school is attempting to perform or direct. As he comes into the home, and learns conditions there, he adds greatly to the possible effectiveness of his work with the boys and girls who come from those homes. The parents immediately feel a more direct interest in the work of the school because they have become acquainted with the teacher and his work.

There are several desirable tie-ups; social, athletic and religious, all of which should serve to strengthen teacher-parent as well as school-community relations.²⁴

In conclusion, a summary of the findings of Jacobs,²⁵ who made a study of public relations, reveals that authorities in the field of social interpretation have come to realize that one of the most effective agents in the promotion of a sound and sensible policy of public relations is the classroom teacher. By working successfully with children the teacher creates in the home an interest in, and good will toward, the school and its program. The average American parent's estimate of the

24. Ibid., p. 567.

25. L. B. Jacobs, "Making Friends for the School," Nation's Schools, 18:27-28, July, 1936.

effectiveness of the educative process in his community is based upon his child's reaction to school environment. That children are happy in their school contacts, that they are growing intellectually and socially, and that they exhibit an interest in the school's activities seem to be the parents' chief concern in their relations with the school. Bulletins, meetings, talks, lectures, exhibits, and all such other stunts or devices fade from importance when compared thoughtfully with the genuinely wholesome home school relations established by the teacher's good work in the classroom.

CHAPTER III

LAY OPINION OF THE CLIENTELE CONCERNING TEACHERS IN CLEMMONS AND THE ATTACHED DISTRICT

The village of Clemmons is located in the western end of Forsyth County, North Carolina, and borders Davie County on the west. It may be considered as a typical small village of the Carolina Piedmont. In the Clemmons School District, the population is perhaps more dense than for most rural and farming areas since somewhat more than 50 per cent of the people work in Winston-Salem or in the suburban areas of the above city. In the village of Clemmons and in the Clemmons School District, as can best be determined from the more reliable sources, there are some 1500 parents.

In order to determine the attitude of the parents toward teachers and in order to know what they endorse as being the obligations of teachers, a questionnaire was constructed,¹ tested, and used. Copies of the questionnaire² were sent³ to the parents of the district who are represented in school. These parents were requested to complete the questionnaires and to return them.

Somewhat less than the anticipated number returned were in usable form. However, enough completed returns were secured by personal

1. This questionnaire was constructed by Dr. Franklin H. McNutt, T. Ray Gibbs, Principal of Clemmons Consolidated School, and the writer.

2. See Appendix.

3. These questionnaires were distributed through the office of T. Ray Gibbs, Principal, Clemmons Consolidated School.

interview to make the total somewhat over 500. After sorting out the less complete returns, 500 of the more nearly completed ones were used.

The questionnaires were filled out and signed by the clientele, which included people from all walks of life and all ages--from last years graduates, to some of the older parents of the community.

The grouping of the clientele is six-fold according to occupation, and is arranged in order from the largest to the smallest; the distribution represents the following range: housewives 179, business and industry 106, factory and mill workers 81, farmers, 77, professional 34, and office and clerical workers 23. With the exception of the housewives and farmers whose duties are confined to the home and farm and a few who are in business for themselves in Clemmons and the district, these people work in Winston-Salem or in the suburban area thereof.

For the convenience of reader and writer and in order to make for ease in comparisons, each client is referred to as a case in the tables.

In the fourteen tables that follow, the number and per cent of members of the clientele endorsing teachers' privileges and obligations are given. There is a table for each group of the clientele on teacher privileges and one for the whole clientele. In addition there is one for each group of the clientele on teacher obligation and one for the whole clientele.

Attitude of the Business Clientele

The business clientele made up of 106 members varies from the people who own and operate a small business of their own to painters, carpenters, contractors and to management of departments in some of the

larger factories in Winston-Salem, North Carolina.

TABLE I
Opinions of Teachers' Behavior As Expressed by
106 Members of the Business Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	92	88
Drinking moderately in appropriate places	24	22
Using profanity off the school grounds	16	15
Dancing in approved places	79	75
Attending movies of theater	87	83
Being a member of the Protestant Church	89	84
Being a member of the Jewish faith	46	43
Being a member of the Catholic faith	44	42
Being an unbeliever	10	9
Engaging in politics	68	64
Being a Socialist	12	11
Being a Communist	4	4
Being a member of a labor union	61	58
Operating a business on the side	74	70
Teaching the doctrine of evolution	13	12

Among the things of note here is the liberality in the attitude of the business clientele on personal habits where no great moral issue is at stake. A few years ago the percentage favoring smoking would have been much lower than 88 per cent. Twenty two per cent think it all right to use alcohol, while 15 per cent tolerate the use of mild profanity.

The total favoring teachers' participation in dances is 75 per cent, with 82 per cent of the clientele saying teachers may attend movies. Nine per cent will tolerate unbelief among teachers. The lowest endorsement is that of being a Communist, with only 4 per cent tolerating it.

TABLE II
Teachers' Obligations As Viewed by
106 Members of the Business Clientele

Obligation	Number endorsing	Per cent endorsing
Be an active church member	99	94
Teach in Sunday or Church School	60	57
Attend church in the community	66	62
Reside in the community	49	46
Trade in the community	48	45
Have a standard of living equal to that of others	96	91
Have job tenure in keeping with satisfactory service	88	83
Be included in Social Security Act	93	88
Retire at 60 years of age	84	80
More married men enter the profession	63	60
Married women give up the profession	23	22
Married women have leave of absence to raise a family	78	74

In Table II, 94 per cent of the clientele think that a teacher should be an active church member, while only 57 per cent think that the teacher should teach the Sunday School lesson. Forty six per cent of the clientele think that teachers should reside in the community, and closely

correlated is the fact that 45 per cent believe that teachers should trade in the community. Also closely related are equal standard of living with 91 per cent, job tenure with 83 per cent, and teachers in Social Security Act with 88 per cent favoring that. Only 22 per cent thought that married women teachers should not remain in the profession.

Attitude of the Factory and Mill-Worker Clientele

The factory and mill-worker clientele is made up of people who work in the knitting and hosiery mills, tobacco factories, cloth and garment factories, furniture factories, electric companies, or in storage warehouses. With few exceptions these people work in Winston-Salem, North Carolina, or in the suburban area of the same.

TABLE III

Opinion of Teachers' Behavior Expressed by 81 Members
of the Factory and Mill-Worker Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	64	79
Drinking moderately in appropriate places	11	14
Using mild profanity off the school grounds	12	15
Dancing in approved places	57	70
Attending movies or theater	61	75
Being a member of a Protestant Church	68	84
Being a member of a Jewish faith	33	41
Being a member of the Catholic faith	30	37
Being an unbeliever	7	9
Engaging in politics	59	73

TABLE III (Continued)

Opinion of Teachers' Behavior Expressed by 81 Members
of the Factory and Mill-Worker Clientele

Behavior	Number endorsing	Per cent endorsing
Being a Socialist	10	12
Being a Communist	3	4
Being a member of a labor union	44	54
Operating a business on the side	58	72
Teaching doctrine of evolution in science	16	20

As is shown in table III, a high percentage, 79 per cent, of the factory and mill-worker clientele endorses smoking off the school grounds. An interesting thing to note here is the close correlation of drinking moderately and using mild profanity, within 14 and 15 per cent endorsing each respectively. A relatively high per cent, 70, of this clientele endorses dancing in approved places and attending movies, with 75 per cent favoring it. Eighty four per cent endorse a teacher being a member of the Protestant church, while only 41 per cent think a teacher should be a member of the Jewish faith as compared with 37 per cent who think a teacher may be a member of the Catholic faith. Nine per cent of the clientele endorse teachers being unbelievers. The lowest endorsement registered was 4 per cent who would tolerate teachers being Communists. Seventy two per cent think it all right for a teacher to operate a business on the side. In this connection, 54 per cent think a teacher may be a member of a labor union.

TABLE IV
 Teachers' Obligation as Viewed by the 81 Members
 of the Factory and Mill-Worker Clientele

Obligation	Number endorsing	Per cent endorsing
Be an active church member	76	94
Teach in Sunday or Church School	47	60
Attend church in the community	57	70
Reside in the community	38	50
Trade in the community	33	41
Have a standard of living equal to that of others	76	94
Have job tenure in keeping with satisfactory service	71	90
Be included in Social Security Act	71	90
Retire at 60 years of age	67	83
More married men enter the profession	52	64
Married women give up the profession	9	11
Married women have leave of absence to raise a family	62	77

From the findings in Table IV, it is seen that 94 per cent of the factory-mill worker clientele think a teacher should be an active church member, while 60 per cent think teachers should attend church in the community. Closely related are the 50 per cent who think teachers should reside in the community as compared with 41 per cent that think teachers should trade in the community. Ninety per cent of the factory-worker clientele think that teachers should have job tenure in keeping with

satisfactory service and the same percentage think teachers should be included in the Social Security Act.

Attitudes of Farmer Clientele

The farmer clientele is made up of some 77 members. These people are scattered all over the district. The size of the farms vary from small tobacco tracts to the large grain and dairy farms.

TABLE V

Opinion of Teachers' Behavior As Expressed by
77 Members of Farmer Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	66	86
Drinking moderately in appropriate places	7	9
Using profanity off the school grounds	12	15
Dancing in approved places	50	65
Attending movies or theater	66	86
Being a member of the Protestant Church	61	80
Being a member of the Jewish faith	16	21
Being a member of the Catholic faith	15	20
Being an unbeliever	4	5
Engaging in politics	53	69
Being a Socialist	11	14
Being a Communist	4	5
Being a member of a labor union	36	47
Operating a business on the side	47	61
Teaching the doctrine of evolution	12	15

In the expressed opinion of the farmer clientele of Table V, 86 per cent endorse teachers smoking off the school ground. Nine per cent endorse drinking moderately in appropriate places, whereas 15 per cent endorse the use of mild profanity. The per cent endorsing dancing is 65, while 86 per cent think it all right to attend movies. Eighty per cent endorse teachers being members of the Protestant church, 21 per cent endorse their being members of the Jewish faith, and 20 per cent endorse teachers being members of the Catholic faith. Only 5 per cent think it all right for teachers to be unbelievers and 5 per cent endorse teachers being Communists. Fourteen per cent say a teacher may be a Socialist. A like percentage, 15, say the doctrine of evolution may be taught in science.

TABLE VI

Teachers' Obligations As Viewed by
77 Members of the Farmer Clientele

Obligation	Number endorsing	Per cent endorsing
Be an active church member	74	96
Teach in Sunday or Church School	46	60
Attend church in the community	66	86
Reside in the community	42	55
Trade in the community	32	42
Have a standard of living equal to that of others	74	96
Have job tenure in keeping with satisfactory service	63	82
Be included in Social Security Act	55	71
Retire at 60 years of age	56	73

TABLE VI (Continued)
 Teachers' Obligations As Viewed by
 77 Members of the Farmer Clientele

Obligation	Number endorsing	Per cent endorsing
More married men enter the profession	49	64
Married women give up the profession	11	14
Married women have leave of absence to raise a family	53	69

In Table VI according to expressed opinion, 96 per cent of the clientele endorse teachers being active church members. Sixty per cent think teachers should teach in the Sunday School, while 86 per cent register the opinion that teachers should attend church in the community. Ninety six per cent think a teacher should have a standard of living equal to that of others in the community. Only 14 per cent of the farmer clientele are of the opinion that married women teachers should leave the profession, while 69 per cent think that married women teachers should be given a leave of absence to raise a family.

Attitude of the Housewife Clientele

The housewife clientele is made up of some 179 members. These people live in homes scattered all over the school district. The number of children in school varies from 1 to 5 from each home. The number of children in each home varies from 1 to 10. It might also be noted that some members of the housewife clientele are former teachers.

TABLE VII
 Opinions of Teachers' Behavior As Expressed by
 179 Members of the Housewife Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	135	75
Drinking moderately in appropriate places	15	8
Using profanity off the school grounds	16	9
Dancing in approved places	144	81
Attending movies or theater	167	93
Being a member of the Protestant Church	161	90
Being a member of the Jewish faith	75	42
Being a member of the Catholic faith	74	41
Being an unbeliever	10	9
Engaging in politics	117	65
Being a Socialist	27	15
Being a Communist	8	4
Being a member of a labor union	86	48
Operating a business on the side	120	65
Teaching the doctrine of evolution	24	13

In the expressed opinion of the housewife clientele in Table VII, 75 per cent approve smoking off the school ground, 8 per cent approve moderate drinking, while 9 per cent endorse mild profanity off the school ground. Approving dancing in appropriate places are 81 per cent. Ninety three per cent of the clientele approve of attending movies. Ninety per cent approve teachers being members of the Protestant Church, while 42

per cent think it all right to be a member of the Jewish faith, and 41 per cent approve of teachers being members of the Catholic faith. The lowest endorsement of the housewife clientele is the 4 per cent who think it all right to be a Communist.

TABLE VIII
Teachers' Obligation As Viewed by
the Housewife Clientele

Obligation	Number endorsing	Per cent endorsing
Be an active church member	174	98
Teach in Sunday or Church School	96	54
Attend church in the community	118	65
Reside in the community	68	38
Trade in the community	61	34
Have a standard of living equal to that of others	163	91
Have job tenure in keeping with satisfactory service	145	82
Be included in Social Security Act	145	82
Retire at 60 years of age	128	72
More married men enter the profession	111	62
Married women give up the profession	29	16
Married women have leave of absence to raise a family	123	69

From Table VIII it is seen that 98 per cent of the housewife clientele think teachers should be active church members, while 54 per cent think teachers should teach in the Sunday School, and 65 per cent

think they should attend church in the community. Seventy two per cent think retirement age should be lowered to 60 years of age. Only 16 per cent of the housewife clientele think married women teachers should leave the profession.

The Attitude of the Office Worker Clientele

The office worker clientele is made up of 23 members. Without exception these people work in the village of Clemmons or in offices in Winston-Salem, North Carolina.

TABLE IX

Opinions of Teachers' Behavior As Expressed by
23 Members of the Office Worker Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school grounds	21	91
Drinking in appropriate places	2	9
Using mild profanity off the school grounds	5	22
Dancing in appropriate places	18	78
Attending movies or theater	22	96
Being a member of the Protestant Church	21	91
Being a member of the Jewish faith	13	57
Being a member of the Catholic faith	13	57
Being an unbeliever	1	4
Engaging in politics	19	83
Being a Socialist	2	9
Being a Communist	0	0

TABLE IX (Continued)
 Opinions of Teachers' Behavior As Expressed by
 23 Members of the Office Worker Clientele

Behavior	Number endorsing	Per cent endorsing
Being a member of a labor union	12	52
Operating a business on the side	15	65
Teaching the doctrine of evolution	3	13

According to the expressed opinion of the office worker clientele found in Table IX, 91 per cent think teachers may smoke off the school grounds. Nine per cent approve drinking moderately in appropriate places, as compared with 22 per cent favoring use of mild profanity off the school grounds. Seventy eight per cent say that teachers may dance in appropriate places, while 96 per cent approve teachers attending movies. Ninety one per cent think that teachers may be members of the Protestant Church, while 57 per cent have no objection to teachers being of the Jewish faith, and the same percentage endorse teachers being of the Catholic faith. Four per cent think teachers may be unbelievers. No per cent of the clientele approve teachers being Communists. Only 13 per cent say the doctrine of evolution may be taught in science.

TABLE X
 Teachers' Obligations As Viewed by 23 Members
 of the Office Worker Clientele

Obligations	Number endorsing	Per cent endorsing
Be an active church member	21	91
Teach in the Sunday or Church School	10	43
Attend church in the community	15	65
Reside in the community	11	48
Trade in the community	7	30
Have a standard of living equal to that of others	18	80
Have job tenure in keeping with satisfactory service	18	80
Be included in the Social Security Act	17	74
Retire at 60 years of age	13	57
More married men enter the profession	14	61
Married women give up the profession	1	4
Married women have leave of absence to raise a family	12	52

From the findings in Table X, it is seen that 91 per cent believe that it is an obligation of teachers to be active church members. Forty three per cent think teachers should teach Sunday School. Sixty five per cent of the office worker clientele think teachers should reside in the community, while 30 per cent think they should trade in the community. Only 4 per cent of the clientele think married women teachers should leave the profession.

Attitudes of the Professional Clientele

The professional clientele is made up of 34 members, who are Ministers, medical doctors, nurses, engineers, and teachers. For the most part these people work in Clemmons or in the district.

TABLE XI
Opinions of Teachers' Behavior As Expressed by
34 Members of the Professional Clientele

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	28	82
Drinking moderately in appropriate places	4	12
Using mild profanity off the school grounds	3	9
Dancing in appropriate places	27	80
Attending movies or theater	31	91
Being a member of the Protestant Church	31	91
Being a member of the Jewish faith	22	65
Being a member of the Catholic faith	21	62
Being an unbeliever	3	9
Engaging in politics	24	71
Being a Socialist	4	12
Being a Communist	3	9
Being a member of a labor union	16	47
Operating a business on the side	24	71
Teaching the doctrine of evolution	14	41

From the findings in Table XI, 82 per cent of the professional clientele say that teachers may smoke off the school ground. Twelve per

cent say that it is all right for teachers to drink moderately, while nine per cent endorse use of mild profanity off the school grounds. Ninety one per cent endorse movie attendance by teachers. Also 91 per cent think teachers may be members of a protestant church, while 65 would permit teachers to be a member of the Jewish faith. Nine per cent say a teacher may be an unbeliever. Three per cent of the professional clientele think it all right for teachers to be Communists.

TABLE XII

Teachers' Obligations As Viewed by 34 Members
of the Professional Clientele

Obligations	Number endorsing	Per cent endorsing
Be an active church member	28	82
Teach in the Sunday or Church School	12	35
Attend church in the community	21	62
Reside in the community	12	35
Trade in the community	8	24
Have a standard of living equal to that of others	27	80
Have job tenure in keeping with satisfactory service	28	82
Be included in the Social Security Act	20	59
Retire at 60 years of age	24	71
More married men enter the profession	18	53
Married women give up the profession	3	9
Married women have leave of absence to raise a family	27	80

According to Table XII, 82 per cent of the professional clientele think it the obligation of teachers to be active church members, while only 35 per cent think teachers should teach Sunday School. Thirty five per cent think teachers should reside in the community, while 24 per cent say teachers should trade in the community. Eighty per cent of the professional clientele say teachers should have a standard of living equal to that of others. Eighty two per cent think job tenure should be in keeping with satisfactory service.

TABLE XIII
 Opinions Concerning Teachers As Expressed
 by the Clientele as a Whole

Behavior	Number endorsing	Per cent endorsing
Smoking off the school ground	406	81
Drinking moderately in appropriate places	63	13
Using mild profanity off the school grounds	64	13
Dancing in appropriate places	375	75
Attending movies or theater	434	87
Being a member of the Protestant Church	431	86
Being a member of the Jewish faith	205	41
Being a member of the Catholic faith	197	39
Being an unbeliever	34	7
Engaging in politics	340	68
Being a Socialist	66	13
Being a Communist	20	4
Being a member of a labor union	255	51
Operating a business on the side	338	68
Teaching the doctrine of evolution	82	16

From the results obtained in Table XIII concerning the attitude of the clientele as a whole, it was found that 81 per cent approve smoking off the school ground. Only 13 per cent, however, would tolerate drinking moderately in appropriate places, and the same percentage would tolerate the use of mild profanity off the school grounds by teachers. Seventy five per cent of the clientele would endorse dancing in appropriate places. Eighty seven per cent would allow teachers to attend movies or theater. Eighty six per cent of the clientele think teachers may be members of the protestant church, while 41 per cent endorse teachers being of the Jewish faith, and 39 per cent endorse those of the Catholic faith. The lowest single endorsement is the 4 per cent who register their toleration of teachers being communists; the second lowest endorsement is that of teachers being unbelievers, with only 7 per cent of the whole clientele sanctioning this.

TABLE XIV

Teachers' Obligations As Viewed by
the Clientele as a Whole

Obligations	Number endorsing	Per cent endorsing
Be an active church member	472	94
Teach in Sunday or Church School	271	54
Attend church in the community	343	69
Reside in the community	220	44
Trade in the community	189	38
Have a standard of living equal to that of others	456	93
Have job tenure in keeping with satisfactory service	413	83

TABLE XIV (Continued)
 Teachers' Obligations As Viewed by
 the Clientele as a Whole

Obligations	Number endorsing	Per cent endorsing
Be included in Social Security Act	401	80
Retire at 60 years of age	372	74
More married men enter the profession	307	61
Married women leave the profession	76	15
Married women have leave of absence to raise a family	355	71

According to the findings of Table XIV, the obligations of teachers as viewed by the clientele as a whole show that 94 per cent think teachers should be active church members, while 54 per cent say that teachers should teach in the Sunday School. A larger percentage than the latter, 69 per cent, think that teachers should attend church in the community; 44 per cent of the clientele say teachers should reside in the community, while 38 per cent think teachers should trade in the community. Some 88 per cent think teachers should have a standard of living equal to that of others in the community. Only 15 per cent of the clientele think married women teachers should leave the profession. Seventy four per cent of the clientele as a whole think that teachers should retire at 60 years of age.

Summary

Table XV represents a summary of the percentage of each category expressing approval or toleration of the behavior of teachers. This is

TABLE XV
Comparisons
Per Cent of Each Category of the Clientele Indicating
Approval or Toleration as to the Practices of Teachers

Item	Housewife Clientele	Business and Industry Clientele	Mill and Factory Clientele	Farmer Clientele	Professional Clientele	Office Worker Clientele	Whole Clientele
Smoking appropriately	75	92	79	86	82	91	81
Drinking moderately	8	22	14	9	12	9	13
Using mild profanity	9	15	15	15	9	22	13
Dancing	81	75	70	65	80	78	75
Attending movies	93	83	75	86	91	96	87
Being of Protestant faith	90	84	84	80	91	91	86
Being of Jewish faith	42	43	41	21	65	57	41
Being of Catholic faith	41	42	37	20	62	57	39
Being an unbeliever	9	9	9	5	9	4	7
Engaging in politics	65	64	73	69	71	83	68
Being a Socialist	15	11	12	14	12	9	13
Being a Communist	4	4	4	5	2	0	4
Being a member of labor union	48	58	54	47	47	52	51
Engaging in other business	65	70	72	61	71	65	68
Teaching evolution	13	12	20	15	41	13	16

shown in column one through six. Column seven shows the percentage of the clientele as a whole expressing approval or toleration of the same. In Table XVI, columns one through six show in percentage the opinions of each category concerning teachers' obligation in the community. Column seven shows the opinion as a whole on these same points. The per cent of each category, together with that of the whole clientele responding to the two questions found in the questionnaire, is given. Perhaps it is in order to explain here that in each group, with the exception of that of the office workers, no response was registered on some of the returns. Also some were marked "yes" and "no". It was decided that these double answers could not be used since it might elevate the total percentage far out of proportion.

From the findings in Table XV, it is seen that there is no great variation of any one group from that of the average for the whole clientele. However, there is enough difference in the expressed opinion of some groups to justify decisions in favor of what the group expects. An example of this is found in the farmer clientele's recommendation on dancing. Nevertheless, as high a percentage as 80 register their approval of the practice. It seems that smoking in appropriate places is almost accepted by all groups. Drinking moderately and using mild profanity away from the school are not accepted. Attending movies or the theater is almost accepted by all groups. The lowest endorsement on the above item is made by the factory-worker clientele, that of 75 per cent. The teacher who is a protestant is accepted by all clienteles, however the Jewish teacher and the Catholic teacher would not be accepted by any, unless it is the professional with 65 per cent endorsing the former and 62 per cent endorsing the latter.

TABLE XVI
Comparisons
Per Cent of Each Category Indicating Endorsement
of Teachers' Obligation in the Community

Item	Housewife Clientele	Business and Industry Clientele	Mill and Factory Clientele	Farmer Clientele	Professional Clientele	Office Worker Clientele	Whole Clientele
Be an active church member	98	94	94	96	82	91	94
Teach Sunday School	54	57	60	60	35	43	54
Attend church in community	65	62	70	86	62	65	69
Reside in community	38	46	50	55	35	48	44
Trade in community	34	45	41	42	24	30	38
Have standard of living equal to others	91	91	94	96	80	80	88
Have job tenure as long as satisfactory service is rendered	82	83	90	82	82	80	83
Be included in Social Security Act	82	88	90	71	59	74	80
Retire at age of 60	72	80	83	73	71	57	74
More married men teachers	62	60	64	64	53	61	61
Married women teachers leave the profession	16	22	11	14	9	4	15
Married women teachers have leave of absence to raise a family	69	74	77	69	80	52	71

Fifty-seven per cent of the professional and the same percentage of the office worker clienteles endorse both the Jewish and Catholic teachers. The teacher who is an unbeliever has a very low endorsement of 7 per cent from the whole clientele. However, teachers might participate in politics as far as the office worker clientele is concerned. This group endorses the practice by 83 per cent, while 73 per cent of the factory-worker clientele tolerate it. Among those not accepted are the socialist and communist teachers. Also no clientele endorses teachers being members of a labor union. Sixty-eight per cent of the clientele endorses teachers operating a business on the side. It appears that it would be better if the teacher refrained from teaching evolution, since all endorsements on this point are relatively low.

From the comparisons in Table XVI, it can be seen that there are some differences of opinion among the clientele, but generally speaking no great differences are expressed by any of the groups. The widest variety of expressed opinion is seen in the matter of teachers being included in the Social Security Act. Eighty eight per cent of the business clientele endorse this item, while only 59 per cent of the professional clientele endorse the same. All groups endorse teachers being active church members. Over one-half of all groups say that teachers should teach in the Sunday or Church School. There is some difference of opinion on teachers attending church in the community, but on the average more than 69 per cent think that teachers should do so.

In the matter of residing in the community, some 44 per cent of all clienteles think teachers should do so, while 38 per cent say that teachers should trade in the community. Eighty three per cent of the groups think that job tenure should exist for those who are rendering

satisfactory service. Seventy four per cent of the group think that teachers should retire at age 60. More than 61 per cent of all clienteles think more married men should enter the profession, while only 15 per cent think that married women teachers should leave the profession. Seventy one per cent of all groups endorse leaves of absences to married women teachers to raise a family.

Table XVII is a comparison of the percentage of the categories responding to the questions found in the questionnaires. There were two questions used in this table, and both of these required an answer of "yes" or "no".

The first question was Do you think that teachers are sufficiently well paid? No group as a whole is of the opinion that teachers are, although there were some people in each group who thought that teachers are sufficiently well paid. At the same time, some groups registered a relatively low endorsement of the above item. For example, the factory worker clientele registered only 59 per cent who think that teachers are not sufficiently well paid. The clientele as a whole registered 23 per cent as "yes" and 72 per cent as "no".

The second question was Are you satisfied with the educational services now offered in your school? All groups register their satisfaction, except the professional. Seventy one per cent of the above group registered "no" to the question. Fifty two per cent of the clientele as a whole answered "yes", and 35 per cent answered "no" to the question.

The third question was What criticism, good or bad, do you have for teachers in general? With few exceptions the criticism was positive. Most of the parents were of the opinion that teachers are doing a good

TABLE XVII
 Comparisons
 Per Cent of Each Category Responding
 to the Questions

Questions	Housewife Clientele		Business and Industry Clientele		Mill and Factory Clientele		Farmer Clientele		Professional Clientele		Office Worker Clientele		Whole Clientele	
	yes	no	yes	no	yes	no	yes	no	yes	no	yes	no	yes	no
Do you think teachers are sufficiently well paid?	22	71	20	75	28	59	32	64	9	88	22	78	23	72
Are you satisfied with the educational services now offered in your community schools?	56	31	63	28	57	32	48	40	17	71	61	39	52	35

job and deserve praise of all the people of the community. The negative criticism offered varied from the old and familiar complaints of teachers having "pets" to teachers having standards that are too low. Other criticisms mentioned were too lax discipline and the fact that teachers devoted too little time to actual teaching.

CHAPTER IV

SUMMARY AND RECOMMENDATIONS

Summary

In summarizing the findings of this study, the reader should keep in mind the original problem of determining lay opinion of teachers. Also it must be remembered that as a general rule it is not professional for teachers to act against the desires and wishes of a majority of the people whom they serve. Below is a summary of the conclusions drawn from the study of the professional literature on the subject, from what people in one community approve or will tolerate, and from what this community thinks the obligations of teachers are.

1. Good work in the classroom is the very basis of good teacher-community relations, since the students are the future patrons, and since next to the parents and the home, the teacher and the school are the most influential elements in a child's life.
2. Teacher responsibility begins in the classroom, but extends into the community of which teachers and the school are a part.
3. Some of the better teacher-community tie-ups come from good teacher-pupil relations and good teacher-parent relations, educational, religious, social, and athletic.
4. The teacher's personality is better balanced as a result of having participated in some of the activities of the community.

5. The watch-words of the game of good teacher-community relationship are friendliness, alertness, efficiency, co-operation, and willingness to give of oneself and one's time.
6. The average American parent's estimate of the effectiveness of the teaching and learning process is based upon his child's reaction to school environment. That children are happy in their social contacts, that they are developing intellectually and socially, and that they exhibit an interest in the school's activities are the parents' chief concerns.
7. All communities are somewhat alike, in that they believe in democracy of education and equality of opportunity.
8. Teachers should be given time and opportunity first to become the best possible teachers that they can be.
9. Teachers should have freedom from economic worry and a good working environment.
10. Teachers exert very little influence on shaping the policy of the community. Since they are perhaps better qualified to do this than others, there is a resulting loss to society.
11. Teachers as a group must pattern their behavior on a plane much higher than that on which many other people dwell.
12. Teachers should exercise scrupulous fairness and justice in handling all the children of all the people. Teachers should have a natural sympathy and understanding of the problems of the minority groups and a willingness to

appreciate different points of view expressed by pupils.

Recommendations

The teacher who is interested in improving relations with the community should be aware of the above suggestions.

In addition to this, if the community in which the teacher is located, is similar to the one in this study, it might be of benefit to note the following points. It is recommended that:

1. Teachers smoke in approved places only.
2. If the teacher drinks, he must realize that he is doing so at the expense of great hazard to his professional career.
3. Teachers who use mild profanity should do so with discretion.
4. Teachers dance in appropriate places only. The teacher in rural or farm areas should probably refrain from this practice.
5. Teachers feel safe in attending movies in all areas, especially the better ones. Teachers have an opportunity here of requesting better types of pictures since movies influence the life of the child.
6. Teachers remember that members of the Protestant faith are more acceptable in the community.
7. The Jewish and Catholic teacher seek employment in schools in professional areas or in their own denominational schools.
8. The unbeliever seek employment in some other field, since

the majority of the members of the community under discussion believe he has no place in the public school.

9. Teachers should not take an active part in politics; however this might be done in a factory district school.
10. The teacher who is a socialist seek employment elsewhere, since the clients of the school feel that he has no place in the school system.
11. The communist teacher seek employment elsewhere , since he is not accepted in the school community.
12. Teachers should refrain from joining labor unions.
13. Teachers may operate a business on the side in a mill or factory district without fear of criticism, but this should be done with caution in rural areas.
14. Science teachers be careful in their presentation of evolution, since in many communities similar to the one under study, it is not approved by the school clientele.
15. Teachers be active church members.
16. The qualified teacher teach in the Sunday or Church School.
17. The teacher find opportunity to attend church in the community, especially in the rural, farm, and factory areas.
18. Teachers trade in the community, in so far as this is possible.
19. Teachers reside in the community.
20. Teachers have a standard of living equal to that of others in the community.
21. Teachers have job tenure as long as teaching services are satisfactory.

22. Teachers retire at age 60.
23. More married men teachers enter the profession.
24. Married women teachers stay in the profession.
25. Married women teachers have a leave of absence to raise a family.

While these recommendations may not hold true in all situations, the writer is led to believe that they are worthy of the consideration, thought, and study of anyone who may be in, or may be entering, the teaching profession or who may be trying to improve teacher-community relations.

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APPENDIX

APPENDIX A

Name _____ Address _____
 Occupation _____ Age _____ Marital Status _____
 Number of Children _____ Number of Children in School _____

The purpose of this checklist is to learn what a typical community thinks of teachers in general and their activities. There is nothing personal involved. The writer believes that he and all other teachers, here and elsewhere, would be benefitted by a knowledge of the standards a community applies to teachers.

Please check (v) any item to which you have no pronounced objection in teachers.

- () May smoke off the school ground.
- () May drink moderately in appropriate places.
- () May use mild profanity off the school grounds.
- () May dance in appropriate places.
- () May attend movies or theater.
- () May be a member of a Protestant church.
- () May be a member of the Jewish faith.
- () May be a member of the Catholic faith.
- () May be an unbeliever.
- () May engage in politics.
- () May be a Socialist.
- () May be a Communist.
- () May be a member of a labor union.
- () May operate a business on the side.
- () May teach doctrine of evolution in science.

Please check (v) those items which you think should apply to teachers.

- () Be an active church member.
- () Teach in Sunday or Church School.
- () Attend Church in the community.
- () Reside in the community.
- () Trade in the community.
- () Have a standard of living equal to that of other people in the community.
- () Have job tenure as long as teaching services are satisfactory.
- () Be included in Social Security Act.
- () The present retirement age be lowered to 60 years of age.
- () Have more married men in the profession.
- () Married women teachers not remain in the profession.
- () Married women teachers have a leave of absence to raise a family.

Questions:

1. Do you believe teachers are now sufficiently well paid?
Yes () No ()
2. Are you satisfied with the educational services now offered in your
community? Yes () No ()
3. What criticisms, good or bad, do you have for teachers in general?