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## A Descriptive Study of Certain Attitudes and Practices of Some Eighth Grade Students of Different Educational Backgrounds

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A DESCRIPTIVE STUDY OF CERTAIN ATTITUDES AND PRACTICES  
OF SOME EIGHTH GRADE STUDENTS OF DIFFERENT  
EDUCATIONAL BACKGROUNDS

by

Sister Patrick Maureen Ace, O.P.

A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of  
Master of Arts

June  
1967

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## CHAPTER 1

### INTRODUCTION TO THE RESEARCH

Perhaps one of the most outstanding characteristics of the age in which we live is the tendency to carefully scrutinize and re-evaluate some of the basic principles shaping the fundamental socio-religious institutions of our society. This tendency to scrutinize is evidenced in many ways: in the spirit of ecumenism, which quite frankly admits that Catholics have failed, on occasion, to comprehend and sympathize with the position of their Protestant brethren; in the current existential approaches to religion, which indicate that our knowledge of God, of man, and of man's position in this world cannot be as certain as we, with our neat and precise definitions, may have wished them to seem; in the recent liturgical renewals within the Church; and in the modern concept of the role of the priest, sister, and lay apostle; in the fields of education and the sociology of religion, where the parochial schools have been criticized sharply for apparently failing to fill a modern day need. Evidence of this fact can be seen in the writings of many earnest and sincere persons, both lay and religious, whose objective is to see that the emphasis of religious training is placed in the most vital area for the present time in history. One of the most recent of these writings is the book, Are Parochial Schools the Answer? by Mary Perkins Ryan, in which she states:

In trying to provide a total Catholic education for many of our young people as possible, we have been neglecting to provide anything like adequate religious formation for all those not in Catholic schools, and we have been neglecting the religious

formation of adults. Yet to give religious formation, not only to children and young people but to all its members, is part of the Church's essential mission: 'Go, make disciples of all nations' -- a disciple being by definition a learner. <sup>1</sup>

And along these same lines Father Dennis Geaney, O.S.A., a popular lecturer and writer on social and religious conditions, states:

Seldom does the debate get to the heart of the matter and address itself to questions that are more difficult to answer: Is the Catholic school system responding to the basic need of forming Christians for our times? Are we focusing too much attention on children at the expense of adults? Do our efforts at building and maintaining our school system force us to give secondary place to the developing of a worshipping community? . . . Has it produced generations of Catholics with the Christian spirit suggested by Pius XI or have we mass-produced generations of practicing Catholics who lack the Christian spirit and, who in spite of their religious posturings, fail to give witness to Christ as adults in the many faceted and fascinating world of change in which God has lovingly placed us? <sup>2</sup>

Methods of religious instruction are being revamped. Increasing problems of juvenile delinquency and school drop-outs, as well as difficulties in other areas related to education and sociology, have necessitated a re-thinking of the exact nature of the relationships existing among the school, family, and child.

In general, then, today's problems and aspirations of society cause men to look very carefully at the basic ideas behind the institutions and practices that are a vital part of their daily life. It is the intention of this researcher to look closely at one of the facets of our 20th Century Catholic life, the religious formation of the young.

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<sup>1</sup>Mary Perkins Ryan, Are Catholic Schools the Answer? (New York: Holt, Rinehart, Winston Co., 1964), p. 28.

<sup>2</sup>Rev. Dennis Geaney, O.S.A., "Catholic Schools/Sacred Cow...or Sacred?" Our Sunday Visitor, LII, (January 26, 1964), p. 8.

This study concerned itself with the attitudes and practices of eighth grade students in the areas of religious doctrine, religious practices, authority, certain moral issues, and the importance of the Catholic Church in the world today.

The study was carried out in a mid-western community of about one hundred twenty thousand people. Throughout this community are located eight Catholic schools, each having a corresponding Confraternity of Christian Doctrine program. A written questionnaire was distributed to all the eighth grade students in the parochial schools and in the C.C.D. classes and it is the responses from these questionnaires that form the basis of this study. After the questionnaires were returned an attempt was made to compile two groups of students, one group having attended the parochial school for eight years and the other group having attended the public school for eight years, whose background matched as closely as possible, for example -- all children are thirteen or fourteen years old, the parents of the children are both Catholic, both parents are living together, the children and their parents were born in the United States, if the child attended the parochial school his father also had to attend parochial school, at least for the eight years of elementary school and the same for the father of the public school child -- his elementary school education had to be in a public school. The final sample used in the study consisted of forty students -- twenty boys and twenty girls -- from the parochial schools and forty students from the public schools. Chapter Two will go into more detail on the description of the sample and the methodology used in the study.

When looking at the religious formation of youth, we are doing so as

it is brought about in the home and school, for these are the principal educating factors in the life of the child. Pope Leo XIII saw the need for correlating religious and secular instruction in the total education of every man when he said:

It is absolutely necessary that those who study sciences and letters should receive timely instruction in the knowledge and cult of religion, since nature both obliges and binds them not only to serve the country, but also, and in far greater degree, to serve God. This is why they were created, in order that, serving the nation, they might direct their steps toward that country which awaits them in heaven, and make every effort to reach that goal.<sup>3</sup>

According to Pope Pius XII, the aim of all education is to make the students into "Perfect men here below, in the intellectual, moral, scientific, social and artistic sphere of culture, according to the condition, the aptitudes and legitimate ambitions of each, so that no one may turn out to be poorly adjusted or incapable, and also so that no one may find the road to the heights closed to him."<sup>4</sup>

This thesis seeks some clues to these questions: "What are the strongest influencing factors in the formation of a Catholic child's ethical values and religious practices?" "Is a youngster attending a Catholic school more likely to respond in a positive way to religious values than a Catholic child in a public institution?" Or is the home environment perhaps the deciding factor in the manner to which he responds to religious motivation?" This particular study is concerned with attitudes that reflect

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<sup>3</sup> The Benedictine Monks of Solesmes, Papal Teachings - Education (Boston: The Daughters of St. Paul, 1960), p. 128.

<sup>4</sup>Ibid., p. 368.

the influence of the home and type of school attended, sex differences, socio-economic background, and will describe the results of an attempt to deal with these questions.

Because of the extraordinary number of influences which play their part in the socialization of the child -- the home, church, school, peer groups magazines, movies, television and the like -- it is impossible in a study of this type to treat all of these or to attempt to isolate the most important factor in developing the child's attitude and behavior patterns. For this reason, the descriptive type study was used in an attempt to focus on selected variables -- differences in sex, type of school, and socio-economic background of family. No attempt is made to identify the cause for the variations. The descriptive study has its place in sociological research insofar as "the accurate and adequate definition and description of sociological phenomena are probably the most important tasks." <sup>5</sup> "For the description of groups in regard to enumerable or measurable characteristics, with respect to which the units of a group show variation, descriptive statistics affords the most concise and adequate methods available." <sup>6</sup>

Hyman also defends this type of research when he states:

Out of the findings of such surveys often comes the basis for the formulation of fruitful hypotheses about phenomena, or at least for some reduction in theorizing about a phenomenon... The descriptive... survey can be conceived of as an inquiry into the uniformity or regularity of some phenomenon. It

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<sup>5</sup>Margaret J. Hagood, Statistics for Sociologists (New York: Reynal and Hitchcock, Inc., 1941), p. 103.

<sup>6</sup>Ibid., pp. 104-5.



permits a better decision as to the wisdom of undertaking an explanatory inquiry at all.<sup>7</sup>

Theoretical Considerations and Definition of Terms: The most relevant approach in terms of this problem would appear to be that of the socialization of the child as it takes place in the home, church, and school. Socialization is defined as "the process of developing a personality; it refers to the way that people learn the habits, attitudes, social roles, self-conceptions, group norms, and universes of discourse that enable them to interact with other people in their society."<sup>8</sup> Or more simply the term can be defined as "the process whereby the social and cultural heritage is transmitted."<sup>9</sup>

According to Frederic LePlay, "The family is the first social environment which surrounds, trains, and educates the new born child."<sup>10</sup> Bossard defines the family as "a society, the first in which the child lives, and the most powerful in changing original nature into the socialized personality."<sup>11</sup> Kingsley Davis states, "Very early in life the infant learns to take the role of the other; it plays at assuming family roles. 'As time goes on... the child increasingly adopts the attitudes of others towards himself,' acquiring

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<sup>7</sup>Herbert Hiram Hyman, Survey, Design and Analysis (Glencoe, Illinois: The Free Press, 1959), p. 160.

<sup>8</sup>John T. Zadrozny, Dictionary of Social Science (Washington: Public Affairs Press, 1959), p. 312.

<sup>9</sup>Charles P. Loomis and Zona K. Loomis, Modern Social Theories (Princeton, New Jersey: D. VanNostrand Company, Inc., 1961), p. 17.

<sup>10</sup>Pitirim Sorokin, Contemporary Sociological Theories (New York: Harper and Brothers, 1928), p. 67.

<sup>11</sup>James H. S. Bossard, The Sociology of Child Development (New York: Harper, 1954), p. 52.

these from those who are in authority over him, and those who are his equals." <sup>12</sup> Havighurst and Neugarten in Society and Education, point out that there are at least three factors that highlight the family setting as a crucial one for socialization. The first of these is the immaturity of the child which makes him easily influenced and easily molded. A second factor has to do with the nature of the learning tasks set by the family, which because they deal with the most basic of life processes reach to the core of the personality of the individual. And the third factor is the highly charged emotional setting of the family. <sup>13</sup> The family teaches the child the culture and the sub-culture to which he belongs. He learns the social, moral, and economic values of the culture.

The school also teaches the child his culture in both formal and informal ways. It furnishes the setting in which the child learns a whole new set of social roles, how he is expected to behave towards age mates and adults.

Through its varied curriculum the school teaches the history of the society, the scientific and cultural achievements of the past and the opportunities of the future. It orients the child to the culture in which he lives, and attempts to provide him with the social, civic, and vocational competencies he will need to be a productive adult member of the group. In a host of subtle and indirect ways, it trains the child in the ways of the society -- cultural and moral values, goals and aspirations, patterns of cooperative and competitive behavior. <sup>14</sup>

<sup>12</sup>Loomis, p. 154.

<sup>13</sup>Robert J. Havighurst and Bernice L. Neugarten, Society and Education (Boston: Allyn and Bacon, 1957), pp. 86-87.

<sup>14</sup>Ibid., pp. 95-96.

"This school world is a social world relatively complete in itself, with its own population, social structure, network of social relationships, culture and group consciousness." <sup>15</sup> And it is within the framework of these characteristics that the school serves as a socializing agent for the child.

Though the child spends more time in his home and school, than in his Church, the Church, nevertheless, holds an important position in the socialization process of the child. According to J. Milton Yinger, "There may be sharp disagreement with respect to the nature of religious influence and even a great deal of debate over what religion actually is; but few will question the statement that the forces of religion have been of great importance in the relations of men." <sup>16</sup>

Up until recent years, religion or religious training seemed to hold little importance to most sociologists as a factor in the socialization of the child even though "religion has always been one of the most important instruments in the social control of man and society." <sup>17</sup> The Church enters into the socialization process of the child by teaching him the supernatural ideals and values of his religious group. Havighurst relates that:

the church has several functions in relation to children.  
One is to prepare the child to become a church member.  
This is done by teaching children the religious beliefs and

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<sup>15</sup>•Bossard, p. 507

<sup>16</sup> J. Milton Yinger, Religion in the Struggle for Power (Durham, North Carolina: Drake University Press, 1946), p. 3.

<sup>17</sup>•Sorokin, p. 665

practices of the church. ...A second function is to teach the child moral behavior and moral principles. ...Another function of the church is to provide models for character development. <sup>18</sup>

"From a sociological point of view, social roles are among the most important 'objects' that are internalized in the course of socialization." <sup>19</sup> Children at the age level of those used in this study are just beginning to be aware of the new roles that are theirs as they approach adult life. They desire more independence, yet are not fully capable of handling it. Their principal role in life is no longer that of a dependent child but that of an adolescent, the period of transition before adulthood, characterized by much insecurity and in need of great understanding and direction. Their roles in the family are changing as they encounter less parental control and this seems to be the area where most of the difficulty of adolescence arises. The child experiences a lessening of parental control over certain aspects of his life but not in those activities in which he would like greater freedom. This creates a certain amount of "ambivalence with which the adolescent approaches adulthood -- impatience of restriction, desiring independence, yet, fearing freedom at the same time." <sup>20</sup>

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<sup>18</sup>Havighurst, p. 130.

<sup>19</sup>Harry M. Johnson, Sociology: A Systematic Introduction (New York: 1960), p. 117.

<sup>20</sup>Ibid., p. 130

Allport believes the child is socialized into the social system and accepts and takes for granted many religious beliefs and customs. However, it is during

the stress of puberty that serious reverses occur in the evolution of the religious sentiment, at this period of development the youth is compelled to transform his religious attitude -- indeed all his attitudes from second-hand fittings to first-hand fittings of his personality... He can no longer let his parents do his thinking for him. Although in some cases the transition is fluent and imperceptible, more often there is a period of rebellion.<sup>21</sup>

Adolescence is a period of unrest, uncertainty, and instability in which the influence of the peer group has come to be of so much importance. Edgar Friedenberg, in his book, The Vanishing Adolescent, states that, "adolescence is the period during which a young person learns who he is and what he really feels. It is the time during which he differentiates himself from his culture, though on the cultures terms. It is the age at which, by becoming a person in his own right, he becomes capable of deeply felt relationships to other individuals perceived clearly as such..."<sup>22</sup>

Havighurst and Neugarten tell us in Society and Education that the peer group helps the child achieve independence from adults, bolsters him in his dealings with adults, gives him a feeling of strength and solidarity with

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<sup>21</sup>Gordon W. Allport, The Individual and His Religion (New York, 1950), p. 32.

<sup>22</sup>Edgar Friedenberg, The Vanishing Adolescent (Boston: Beacon Press, 1959), p. 43.

others like himself and provides new models for him to model his behavior after.<sup>23</sup>

Kingsley Davis tells us:

even though the child cannot learn as much in one sense from another child as he can from an adult, there are types of learning that the adult cannot give him, but which come to him in interaction with other children. He learns rules as part of cooperation, he learns 'to stand up for his rights' without protection and without dependence.<sup>24</sup>

Also relevant to this study would be the reference group theories and the theories on social control. With what groups does the child refer his attitudes and behavior patterns -- the home, school, religious affiliation, or his peer group? To what extent do these reference groups exert social control over their members? The Catholic Church and school teach a definite set of values and ideals to their members. To what extent do these values and ideals become inculcated in the students and become controlling agents through interiorization over the behavior patterns which they exhibit?

Zadrozny defines reference groups as those groups "whose values and points of view serve as a social frame of reference (or world-outlook) for a particular person."<sup>25</sup> According to Johnson:

the concept of 'reference group' arises essentially from

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<sup>23</sup>Havighurst, p. 114.

<sup>24</sup>Loomis, p. 155.

<sup>25</sup>Zadrozny, p. 280.

the fact that any person acting in any situation may be influenced, not only by the positions he occupies in one or more inter-action groups or status groups and by his conceptions and expectations of the group or groups with which he may be interacting, but also by his conception of still other groups of which he is not a member and apart from any interaction he may be having with them. <sup>26</sup>

Reference groups act as a type of social control in that they mold, restrain, and discipline the behavior of the members of the group. According to Ogburn and Nimkoff, "the pattern of pressure which a society exerts to maintain order and establish rules of conduct is known as its system of social control." <sup>27</sup> To Durkheim "the essence of group life is that it exercises constraint or coercive power upon the individual, and thereby acts as a conservative force limiting variations." <sup>28</sup>

The educational system of the Catholic schools can be considered a social control situation because:

there is a controlling agency which 1) has the intention of controlling behavior (if Catholic principles are not reduced to act they are meaningless); 2) this agency has the ability to control because it has a complex system of communication strengthened by sufficient authority and media (e.g., the classrooms); 3) the agency has subjects of control, the students, who learn the reified ideology (in the ideal order) and accept the ideology -- that is, they internalize the value system; 4) the agency of the Catholic schools controls both formally and informally; it controls formally by the rules of the Church, and all official mandates; informally by operating as a reference group for the students -- a total milieu wherein sub-cultural mores are taken for granted; 5) the agency also controls externally and internally; externally by the daily regime

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<sup>26</sup>Johnson, p. 39.

<sup>27</sup>William F. Ogburn and Meyer F. Nimkoff, Sociology (New York: Houghton-Mifflin Company, 1950), p. 114.

<sup>28</sup>Ibid., p. 103

(prayer-time, etc.), presence of authorities and teachers; and internally by the usual motives of fear, pride, love, etc. <sup>29</sup>

One of the most influencing factors in this study is that of social class, as the responses of the questionnaire are being considered not only from the aspect of sex and type of school attended, but also according to the variations in social class. Social class is defined by Fairchild as:

a stratum in society composed of groups of families of equal standing. Family backgrounds and connections, friendships, moral attitudes, amount and kinds of education, success in occupation, taste in consumption, possession of usable wealth, type of vocation, degree of prestige of one's political, religious, and racial affiliation all contribute to fixing or identifying one's social class status. <sup>30</sup>

It has been found that families of different social classes tend to have different attitudes toward education and its importance to their lives. Havighurst relates that upper-class and upper-middle-class adults are themselves better educated than adults in other classes; and they put greater value upon education for education's sake. Lower-middle and upper-lower classes, the "common man" group, tend to regard education as important, but mainly as it prepares their children for vocational success. The lower-lower class tends to regard education with skepticism and to view the school and its methods as being either contrary to its own values or of little worth. <sup>31</sup>

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<sup>29</sup>Paul T. Schindler, "An Evaluation of Factors Related to Attitudinal Internalization of the Catholic Value System," Unpublished Master's Thesis (Loyola University, Chicago, 1962), p. 8

<sup>30</sup>Henry Pratt Fairchild, Dictionary of Sociology (New York: Philosophical Library, 1944), p. 278.

<sup>31</sup>Havighurst, p. 99.



As this is an attitude study, it is important that we have some idea of what is being referred to through the use of this term, attitude. Generally speaking we could say that an attitude is a:

conscious or unconscious bent, or inclination, predisposing an individual or group toward a given act or habitual mode of behavior. An attitude is an acquired and established tendency to act with reference to some person or environmental object or matter. Attitudes arise out of experiences, either direct or derivative. <sup>32</sup>

Kimball Young relates:

likes, dislikes, avoidances, approaches, withdrawals, appreciations, hatreds and loves are fundamentally the core of attitudes, as these are directed to various situations. The attitude marks the inception of behavior toward situations. It gives direction to it. For the prediction of his behavior, therefore, it is more important to know the attitude of a person than to know his mental images or verbal opinions. <sup>33</sup>

Turning to another source we find very much the same idea. An Introduction to Sociology by Sellev, Furfey and Gaughan, relates:

a person's attitudes account for the motivation behind the behavior patterns that we observe in him. Attitudes are socio-culturally inspired and they are necessary to the adjustment of the individual to his or her environment.

...Attitudes are learned. We are not born with any specific attitude toward any objects, persons, places, or situations. Our attitudes have been acquired through a series of experiences, even though it is not necessary to have had direct, face-to-face contact with persons or objects or issues... Attitudes are not in themselves directly evident because only

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<sup>32</sup>Constantine Panunzio, A Student's Dictionary of Sociological Terms (Berkeley, California: University of California Press, 1937) p.3.

<sup>33</sup>Ibid.

overt behavior is observable, For the most part attitudes are inferred bases for consistency in the behavior of individuals. In many instances attitudes are based on observations of either verbal or nonverbal behavior. Attitudes express themselves in what people do or refrain from doing and in the manner in which they do things, as well as in what they say. <sup>34</sup>

Since attitudes are learned, and the subjects in this study are at a very important learning period of their life, the responses to the questionnaire should give an indication of present existing attitudinal and behavior patterns in the lives of these children. This age level, thirteen and fourteen years old, is highly impressionable and very much influenced by the groups to which they belong and this fact could account for any similarity of response within the different school systems. For as Sellow, Furfey, and Gaughan state:

Our attitudes stem from the group or groups to which we belong. They are rarely individual affairs, but are largely borrowed from groups to which we owe the strongest allegiance. In any study of attitudes we must take cognizance of any one individual's attitudes, and that involves learning something about his multiple group membership. This gives us some account of his complete mental development. We must consider the home with its prejudices, even perhaps its hatreds, or the fact that the parents might have been thoughtless and inconsiderate of the rights of others. On the other hand, there would be the school with its teaching of respect of law, order, and discipline, as well as its interest in cooperative endeavors and obedience to authority. Then, there would be the media of mass communication, such as the radio, press, television, house organs of business, and prop

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<sup>34</sup> Gladys Sellow, Paul H. Furfey, and William T. Gaughan, C.M., An Introduction to Sociology (New York: Harper and Brothers, 1958) p. 168

agenda of all different types. All these instruments can build healthy or unhealthy attitudes in the life of the individual. <sup>35</sup>

Other terms which are of importance to this study are: opinion, belief, and value. "Opinions represent passing judgment or justification for a given attitude, or they are a defense of an attitude." <sup>36</sup>

A belief is a stronger state of mind than either an attitude or an opinion. A belief is "the mental acceptance of a principle, proposition, or statement, unproved or incapable of proof by scientific investigation." <sup>37</sup>

The attitudes, opinions, and beliefs which an individual possesses result from the values which that person holds and which he has derived from the society in which he lives.

"A value is a combination of idea and attitude which gives a scale of preference or priority to motives and goals as well as to a course of action from motive to goal. ...The individual seldom determines his value system unaided by others. The culture usually sets up ideal values which are passed on to the growing child and adolescent by parents, teachers, preachers, and other carriers of culture." <sup>38</sup>

Besides looking at the attitudes of a sample of eighth grade students, an attempt is also being made to see if their religious practices seem consistent with the attitudes expressed. By definition, a behavior pattern is "a relatively uniform mode of action believed to result from uniform responses to the same stimuli". <sup>39</sup>

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<sup>35</sup> Ibid., pp. 172-173.

<sup>36</sup> Ibid., p. 171.

<sup>37</sup> Panunzio, p. 3.

<sup>38</sup> Kimball Young, Sociology: A Study of Society and Culture (New York: American Book Company, 1949), p. 11.

<sup>39</sup> Panunzio, p. 3.

A person's actions should be motivated by his attitudes and value systems but it does not necessarily follow that there will always be consistency of one with the other. For example, an individual could give a certain verbal response to a question dealing with racial segregation and act differently in a concrete situation where his own personal life would be involved.

The Survey of the Literature: Religion is widely accepted as an essential part of our total heritage. But empty response to the symbols of religion is one thing, while the deeply moving personal experience of religion that motivates people to lead better, ethical lives is another. A child's religious participation is primarily formal, imposed upon him by Sunday school attendance and worship in the church and in the home. The ultimate effectiveness of such formal experience depends upon the internalization of standards during the critical formative periods of childhood.<sup>40</sup> Religious experience must have a direct bearing on the moral decisions a child makes, and it is one of the purposes of this paper to note any similarity of response between the children's attitudes toward certain moral issues and their participation in the religious practices of the Catholic Church.

Since this research treats Catholic children in both Catholic and public schools, the philosophies of education of these institutions should be briefly stated. In general, both the parochial and the public schools aim

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<sup>40</sup>Herbert A. Bloch and Frank T. Flynn, Delinquency: The Juvenile Offender in America Today (New York: Random House, 1956), p. 231

to instill both the knowledge and skills which will prepare the child to make his way in later life, and also to provide him with attitudes and values which are considered important in a democratic society.<sup>41</sup>

To clarify specifically the Catholic philosophy of education, we cite the observations of several authorities. P. S. Collins writes that, "The parochial school perpetuates the conviction that all aspects of Christian development, education above all, should be Church-centered; it proposes to regain for mankind that Christo-centric community which a state-sponsored system of education cannot attain, but which a Church-sponsored one can."<sup>42</sup>

In McGucken's book on Catholic education, we find the following: "Education is the organized development and equipment of all the power of a human being, moral, intellectual and physical, by and for their individual and social uses, directed towards the union of these activities, with their Creator as their final end."<sup>43</sup>

George Johnson states that Catholic educators recognize that the primary purpose of the elementary school is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciation and habits, as will yield a character equal to the contingencies of fundamen-

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<sup>41</sup>William J. McGucken, S.J., Catholic Education (New York: The American Press, N.D.), p. 6.

<sup>42</sup>Brother Patrick S. Collins, F.S.C.H., "Militency in Catholic Education", Catholic Educator, XXIX (November, 1958), p. 192

<sup>43</sup>McGucken, Catholic Education, p. 6.

tal Christian living in an American democratic society.<sup>44</sup>

When studying the secular philosophy of education as it exists in the public schools, we do not find thinking completely devoid of any religious background. In fact "the initial impetus through the efforts by figures such as Horace Mann was to make religious instruction nonsectarian rather than to eliminate it from public schools altogether."<sup>45</sup> However, the public school system tends toward becoming more and more secularized in its philosophy as time goes on.

Horace Mann probably had more influence on the development of the public school philosophy of education than any other person in the field. His whole idea as stated by McCluskey was based upon "the assumption of Christian unity around the Bible."<sup>46</sup> "...Mann appealed to the classical Protestant principle that 'the Bible is the acknowledge expositor of Christianity', and 'in strictness, Christianity has no other authoritative expounder.'" <sup>47</sup> He kept the Bible in the schools but there was to be a free interpretation of it. No specific sectarian interpretation was to be allowed. However, he did favor a general Christian influence throughout the schools.<sup>48</sup>

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<sup>44</sup>George Johnson, National Catholic Educational Association Bulletin, XXII (November, 1925), 485

<sup>45</sup>Purnell H. Benson, Religion In Contemporary Culture (New York: Harper and Brothers, 1960), p. 673.

<sup>46</sup>Neil G. McCluskey, S.J., Catholic Viewpoint on Education (Garden City, New York: Doubleday and Company, Inc., 1962), p. 10.

<sup>47</sup>Ibid., p. 9.

<sup>48</sup>Ibid., p. 10

It has always been the desire of the American people that the schools play their part in the character formation of our youth. Schools have a heavy responsibility in directing the lives of their children, to prepare them to achieve their goals as individuals and as members of society.

McCluskey relates that the American people:

insist that the common school assume a certain responsibility for character education, but they do not agree on what should comprise character education. The people have given the common school a moral mandate whose subject is forever in dispute among the different groups served by the school. The central problem is the contradiction inherent in the very idea of one common school attempting to serve a religiously pluralistic society. ...The coexistence within the same society of groups holding fundamental differences regarding the nature and destiny of man makes for an impasse in the approach to the moral side of education. ...It is plain that only in a society in which men agree on the substance of ultimate values can there be an acceptable program of character training.<sup>49</sup>

Mercer relates a variety of forms which the place of religion in education has taken among different aspects of society. He states:

Some believe that the solution is simply doctrinaire, sectarian religion. Very few of these individuals advocate such a program for the public schools. ...Others...reject sectarianism, but nevertheless believe religion has a place in the school. ...Still others believe that since religious experience is a part of total experience, any educational program which does not allow for it cannot contribute to the development of the 'whole man'.

A very large number of people, favorably disposed toward religion, believe nevertheless, that any religious teaching in

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<sup>49</sup>Ibid., pp. 34-35.

the school is inappropriate, that such instruction should be left to home and church. The school should teach the basic values of the democratic way of life, and it should teach about religion -- about the varieties of religious belief, about religion as a social force, and about the historical development of religion and the place it has played in the culture. This is perhaps the opinion held by the majority of people who have given the question serious thought. <sup>50</sup>

Vivian Thayer states that the secular method in education "insists merely that what one finds indispensable for himself be not imposed as a condition for the moral education of another." <sup>51</sup>

The policy which seems to be most extensively followed in heterogeneous religious communities in the public schools today is that of an avoidance of religion, but not "in the sense of a studied attempt to exclude any and all reference to religion." <sup>52</sup>

In summary, we might quote Father McCluskey's brief explanation as to why the Church and the State both enter into the field of educating and training youth:

The state enters into education because it wants these persons as citizens to possess the necessary knowledge of their civic duties and privileges, as well as a certain level of physical, intellectual, and moral culture commensurate with the common good.

...The Church founds schools so that these persons as her

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<sup>50</sup>Blaine E. Mercer and Edwin Carr, Education and the Social Order (New York: Rinehart and Company, 1957), pp. 460-461.

<sup>51</sup>Ibid., p. 468.

<sup>52</sup>Ibid., p. 485



communicants will better acquire the supreme integrating principle of supernatural wisdom in ordering the knowledge, skills, and attitudes they learn. <sup>53</sup>

Sociologists have attempted, over the years, to determine which are the most influential factors in the formation of a child's religious and behavioral attitudes. Some of their studies have dealt with the question of the alleged superiority, from the standpoint of religious training, of attitude formation and impact on behavior of a parochial school education.

Fichter observes that since the parochial school employs the sanction of religion, permeates the whole system with a supernatural climate, and also instills the same general cultural motivation used in any other elementary school, it might be supposed that both patterns of behavior and norms of conduct would be higher than those in a non-religious school. He claims however, that this assumption has never actually been demonstrated through known research techniques in social science. He says, "There is no solid evidence that would lead us to conclude that the transfer of religious knowledge to ethical practice is more likely to be found among parochial school children than among public school children nurtured in religion in the church and home." <sup>54</sup>

Fichter is now working on the analysis of a survey of 2,216 Catholic

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<sup>53</sup>McCluskey, Catholic Viewpoint on Education, p. 60

<sup>54</sup>Joseph H. Fichter, S.J., Parochial School (Notre Dame, Ind.: University of Notre Dame Press, 1959), p. 109

adults, some of whom attended public high schools, others of whom attended Catholic high schools. According to his comments in a recent article, the public school products consistently rank higher than the Catholic school alumni in realization of the problems facing the Church on the parish level, in social alertness, and in interest in international affairs, labor-management relations, civic and community organizations. And they have shown increased interest in religious issues during the past ten years. <sup>55</sup>

A study conducted by Miller M. Cragon, Jr., in the third grade of the St. Michael School in Dallas, Texas, during the 1959-60 school year, seems to support this view, for it indicates that, even among very young children, regular religious instruction, although it generally results in superior religious knowledge, does not necessarily produce higher behavior standards or improved attitudes. <sup>56</sup>

To Catholic educators, Gerhard Lenski's findings are disturbing in some areas and reassuring in others. He found that among Detroiters who had received more than half their education in the Catholic schools, 86 per cent attended Mass at least once a week, while 67 per cent of the Catholics who had received over half their education in the public schools reported weekly Mass attendance. In testing for doctrinal orthodoxy, he found that 68 per

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<sup>55</sup>Joseph H. Fichter, S.J., "Catholics and High School," America CVII (September 15, 1962), 719-721

<sup>56</sup>Miller M. Cragon, Jr., "The Religious Influence of the Parochial School," Religious Education, LVI (May-June, 1961), 180-184.

cent of those who had received a Catholic education were classified as doctrinally orthodox compared with 56 per cent of those with a public school education. Fifty-two per cent of those who had received a Catholic education ranked high on Lenski's measure of devotionism, compared with 44 per cent of those educated in public schools. And 78 per cent of those with a Catholic education believed that the Catholic Church is the only true Church established by God, and that other churches were established by men, while 61 per cent of public school Catholics shared this belief. In the area of family life and bonds of kinship, those who had received a Catholic education were a little more likely to value ties with relatives over ties with friends. Lenski also found that attendance at Catholic schools was correlated with a belief that is more important for children to learn to obey than to think for themselves. <sup>57</sup>

Sister Mary Leander Dell, O.P. carried out a study similar to that of Lenski using high school Sophomores from the parish high schools located in the area of Detroit defined by Lenski in his study. One of her purposes was to compare and contrast her findings with those of Lenski in certain areas. Her findings "substantiate Lenski's conclusion that Catholic education does seem to strengthen the commitment, at least verbal commitment,

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<sup>57</sup>Gerhard Lenski, The Religious Factor (New York; Garden City: Doubleday and Company, Inc., 1961), p. 2.

of individuals to Catholic teachings particularly in the area of family life." <sup>58</sup>

Novicky, in an attitude study of fraternal charity, which dealt with Catholic students attending Catholic schools and Catholic students attending public schools, found that pupils attending parochial schools excelled their nonparochial peers on each grade level studied - fifth, seventh, ninth, and twelfth grades. <sup>59</sup>

Schindler's research, based on the responses of 300 engaged couples, indicated that students who had all their education in Catholic schools scored significantly higher in Catholic attitudes and values than did Catholics who had received all their education in public school, or those who had attended a Catholic grade school and public high school. <sup>60</sup>

The findings of a study carried out by Sister Ignatius Staley, IBVM, in two Catholic high schools in Chicago for the purpose of studying the presence or absence of moral advertence (referring to Catholic moral principles) in the replies of the students to a number of questions relating primarily to the area of racial prejudice, show that students of all

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<sup>58</sup>Sister Mary Leander Dell, O.P., "A Descriptive Analysis and Comparison of Some Catholic Sophomores With Different Types of Education", Unpublished Master's Thesis (Loyola University, Chicago, 1964), p. 152

<sup>59</sup>Reverend William N. Novicky, "A Study of the Attitudes of Fraternal Charity in Catholic Children Differing in Educational Background" (Unpublished Doctoral Dissertation, Fordham University, New York, 1959).

<sup>60</sup>Paul T. Schindler, S.J., "An Evaluation of Factors Related to Attitudinal Internalization of the Catholic Value System" (Unpublished Master's Thesis, Loyola University, Chicago, Illinois, 1962).

parochial grade school education gave the morally acceptable replies on the race question more frequently than did those with all public school or those who had both public and parochial school background. However, students who reported both parents Catholic, showed less moral advertance and higher prejudice than the children of mixed marriages or marriages where neither parent was Catholic. <sup>61</sup>

Other sociologists interested in determining which factors are the most influential in the formation of religious attitudes and behavioral patterns have tried to discover whether it is the school or home environment which is most responsible for children's attitudes and standards of behavior.

The studies made in the 1920's by Hartshorne and May concluded that the chief influence on a child in matters of ethics is the home rather than the school or Sunday school. In Cragon's study at St. Michael's school, one factor in the pairing of the two groups tested was a matching of the home influence in religious practices. Perhaps there is a relationship between the close similarity of the two groups in behavior and attitudes and the similarity of the home influence. However, this point, as such, was not investigated in the Cragon study. The influence of the school and the pupil's superior religious knowledge do not, according to these studies, outweigh the influence of the home.

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<sup>61</sup>Sister Ignatius Staley, IBVM., "An Inquiry into the Absence of Moral Advertance in a Sample of Catholic High School Students with Specific Focus upon Racial Prejudice" (Unpublished Master's Theses, Loyola University, Chicago, 1962), pp. 130, 147.

Charles H. Cooley supports this view and claims that the family is the most important socializing agent in society, because it is fundamental in forming the social nature and ideals of the individual. It is in the family group, Cooley states, that the child learns important social ideals such as faith, obedience, loyalty, and freedom. <sup>62</sup>

In her book, Are Parochial Schools the Answer?, Mary Perkins Ryan defends her thesis that the primary agents of religious education, the Church and the home, can indeed educate children in their religion without the help of schools, whose function, she maintains, is formal education. The heart of the solution, as she sees it, involves shifting the emphasis of parish life away from the classroom in order to provide religious training for all the members of the Church, not just the children. <sup>63</sup>

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<sup>62</sup>Charles H. Cooley, Social Organization (New York: Charles Scribner's Sons, 1920), pp. 23-24.

<sup>63</sup>Francis Canavan, "The School: Whose Is It?", America, CXI (August 15, 1964), 153-154.

## CHAPTER 2

## THE METHODOLOGY AND DESCRIPTION OF THE SAMPLE USED

The Methodology: Through the administration of a written questionnaire, this research attempted to study and compare the religious attitudes and values of Catholic eighth grade students attending a parochial school with the values of those Catholic eighth grade students who attended a public school and also Confraternity of Christian Doctrine classes. The study centered upon an analysis of those values possessed by the children in the areas of religious doctrine, participation in religious services, attitudes towards certain ethical values, the importance of the Church, and authority as it exhibits itself in the home and school.

This study was prompted by the study done by Sister Mary Leander Dell, O.P., along somewhat similar lines; an attempt was made to explore some of the similar problems using a younger age group. Sister Leander's research was done at the Sophomore high school level and was a comparison with the study done by Gerhard Lenski entitled, The Religious Factor.<sup>64</sup>

The group tested in this study consisted of eighth grade Catholic students thirteen and fourteen years of age. Lenski's study and Sister

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<sup>64</sup>Sister Mary Leander Dell, O.P., "A Descriptive Analysis and Comparison of Some Catholic Sophomores With Different Types of Education" (Unpublished Master's Thesis, Loyola University, Chicago, Illinois, 1964).

Leander's were carried on in Detroit, while the present study was located in a smaller Michigan community -- one of about one-hundred twenty thousand people. As there are only eight Catholic schools in this community, the questionnaires were distributed to the eighth grade students in each of these schools and to the corresponding C.C.D. eighth grade classes of the eight schools. One-half of the group attended a Catholic parochial school for the entire eight years of their elementary school education; the other half have received their eight years of elementary school education in a public school. This latter group consists of those public school children who also attend the Confraternity of Christian Doctrine classes in their respective parishes.

During the summer of 1963 a letter was sent to the Superintendent of Schools in the community from which the sample was to be taken requesting his permission to carry out this study. As the study was to include students from the Confraternity of Christian Doctrine classes of the eight parishes in the community, a similar letter was sent to the Director of the C.C.D. program, and permission was enthusiastically given in both instances. This was followed by a letter to the pastor of each of the eight parishes in this city and the principals of each of the eight Catholic Schools to be used in the study asking for their cooperation. A copy of the questionnaire was also sent to the pastors and principals to assure them that this was an entirely anonymous study and that no reference would be made to the parish or the children participating in the study. Because this community consists of only eight Catholic grade schools, each having a C.C.D. program, questionnaires



were distributed to the eighth grade parochial and C.C.D. classes in each of the eight schools. This was done in an attempt to reach all social class levels in the city. In all, seven hundred sixty three questionnaires were completed by the students--418 by the parochial school students and 345 by the C.C.D. children. Because the researcher distributed and picked up the questionnaires herself, a one hundred per cent return was received.

The questionnaire was administered in February, 1964, to the students in their respective schools in an ordinary classroom situation by their regular teacher, who in every case was a nun. The teachers had previously been instructed not to discuss the questionnaire with the whole room, but to answer individual questions privately if there were any. On the cover sheet of the questionnaire was a set of directions for the students in which the children were told that there were no right or wrong answers as such, but that their honest opinion was the thing of importance. In no way did they have to reveal their identity. The remarks of individual students on the reverse side of the questionnaire indicated a sincerity on the part of the students completing the form. The general consensus was a feeling of importance over the fact that someone was interested in what this age group thought about certain items. Several of the students indicated a desire for more studies of this type in the various areas in which this age group is involved.

Prior to the actual administration of the questionnaire to the sample being studied, a pre-test was given in two different localities for the purpose of achieving comprehension of the questionnaire for the

studied age level. One of the pre-tests was administered to a group of predominantly middle class suburban children and the other to a group of children attending a school bordering the inner city section of a large metropolitan area. These children were of predominantly lower and lower-middle class backgrounds. As a result of the pre-test, the questionnaire was revised for greater understanding on the part of the children.

The principal method of sampling used in this study was that of matched pairs. After the revised questionnaire had been distributed to the sample being used in the study and returned, an attempt was made to compile two groups matched by age, sex, and family background, in the differing types of schools.

In matching the family background of these students, the researcher used the following items: both parents were Catholic, living together, and were born in the United States; the father of the parochial school child had to have at least eight years of elementary school in a parochial school, while the father of the public school child had to receive his elementary education in the public school.

In order to have two groups truly matched, the social class distributions for both groups should have been the same, but due to the small sample able to be used in the study, this was not possible. A description of the social classes will be given later in this chapter.

Because the students from the public schools constituted the smallest group, they were compiled first, and the parochial school students were then matched to them. The matched pairs used in the study were formed on the basis

of information given in questions 1-5, 7, 8, 11, and 26. The final sample consists of forty students from the Catholic schools and forty students from the public school group matched as closely as possible with regard to family background. Both groups are composed of twenty white boys and twenty white girls. An attempt was made to include Negro children in both groups. However, when compiling the group of matched pairs, it was found that only two of the Negro children were from homes where both the mother and the father were Catholics, and where there had not been a mixture in the type of education received by the children. Since this figure would be of little significance, the racial difference was omitted.

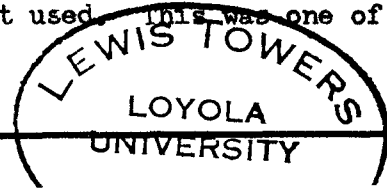
Description of the Sample Used: As a group, these children are matched in the following ways: all of the children in the study are white, thirteen or fourteen year old eighth graders who have attended either a Catholic school for eight years or a public school for eight years. In all cases their parents are both Catholic, born in the United States, and are living together in a stable home situation. Among fifty-five of the students all four grandparents had been born in this country. Of the remaining twenty-five, fifteen had three grandparents born in the United States and ten had two of their grandparents born here. Consequently, there is probably little "old world" influence in the families of these children.

In matching the educational background of the fathers of these students care was taken to be sure that the education of the father resembles that of the child as to type. If the child is a parochial school student, then his or her father was also educated in a parochial school and the same

pattern is followed for the public school student. In this way we have a rather definite parochial school background contrasted against a public school background. This control, in terms of type of education, was used only for the fathers as the number of questionnaires able to be used in the study would have been even smaller if a similar control had been placed on the education of the mother.

The educational level of the fathers of these students is relatively high with thirty-four of them having gone to college for at least one full year, thirty-two others having graduated from high school, and five having had at least two years of high school. Five of the students' fathers completed elementary school and four went to school for less than eight years. All of these last-mentioned four are parents whose children at present attend the public school.

The social class backgrounds of the two groups were also matched as closely as possible, though as previously mentioned, they are not identical because of the small number of questionnaires available. The social class of each child was determined through the use of the Hollingshead Two Factor Index of Social Position. This index uses the factors of father's occupation and the amount of father's education in determining the social class status of an individual. It was found that some of the students had a great deal of difficulty explaining the father's occupation. A vague title such as "office worker" would be given, and upon investigation the child didn't really know what his father did for his living. Because this information was so vital to the study, questionnaires with such responses were not used. This was one of



the reasons why the final sample was so small. The lower class grouping included such occupations as factory workers, manual laborers, and service of public utility workmen. The middle class included such positions as foreman, owner of small businesses, insurance salesmen, and district managers. The upper class consisted of the professional positions such as college professors, executives of large industrial businesses, physicians, and lawyers.

The lower class grouping comprised 46.3 per cent of the sample with 51.4 per cent of these students attending a parochial school and 48.6 per cent going to the public school. Among the middle class students, who made up 31.2 per cent of the total sample, the parochial school children were also in greater number. Fifty-two per cent of the middle class attended the parochial school and 48.0 per cent were enrolled in the public school. The upper class distribution was somewhat different. As could be expected they represented the smallest of the groupings, consisting of 22.5 per cent of the sample. In this selection, the public school population, 55.6 per cent, was the largest, as opposed to 44.4 per cent of the parochial school students. This irregularity in the size of the social class groupings detracts from the authenticity of the matched pairs, but due to the smallness of the sample, this was as close to a matched grouping according to social class levels as could be achieved.

The family size from which the children of this study came seemed to be exceptionally large, particularly so in the upper class. The Catholic school child in the upper class came from a family with a 6.6 mean number of children; for the upper class public school child, the mean number was 4.9

Among the middle class children, the parochial school child came from a family whose average was 6.0 as compared to 5.0 for the public school child. The lower class families followed a similar pattern with the mean number of children in the parochial school family, 5.3, and that of the public school family, 4.3. In all of the comparisons we can see a greater difference in family size between the type of school attended than among the different social classes. Surprisingly, fertility is directly associated with social class in the sample on an overall basis.

In seeking the mode of the sample, we find that four children most frequently occur; only 16 children in the entire sample are from families of less than four children.

The nationality background of the sample is grouped into Old Immigration (England, Ireland, Belgium, Scotland, and Germany), New Immigration (Poland and Italy), Contemporary Migration (Mexico), Western Europe (France and Sweden), and American. There is one student of French Canadian background and six who gave no response to their nationality background.

The Old Immigrant group comprises the largest proportion of the sample with the greater number of its members coming from Irish or German background. These students are fairly well distributed among the three social classes, but are largely attending the parochial schools. The New Immigrant group is primarily a middle and lower class grouping having no members in the upper class. These students are evenly distributed between the parochial and public schools.

The Contemporary Migration group consists wholly of lower class

students attending the public school. Of those students who gave "America" for their nationality background, seven of the eight attend the public school and belong to the middle and lower classes.

The variable, nationality background, was not emphasized at all in the comparison of the students' responses because the breakdown of the sample into the different nationality groups presented numbers which were too small to be significant in the final analysis of the students' responses.

The Questionnaire: The questionnaire is composed of fifty-five questions, the first eleven of which are for the purpose of achieving personal data on each of the students used in the study. These first eleven plus a few others seek factual data on the students' family group, nationality descent and generation in America, amount and type of education of the parents, social class based on father's occupation and amount of education, religious affiliation of the parents, and parents' religious commitment as determined by their attendance at religious services. Questions 3 - 8, 11, 24, 26, 31, and 32 were used to obtain this information.

The remaining forty-four questions in the research instrument are taken from other studies along with some original questions composed by the researcher. A clear identification of the source for each question used in the study is given in Appendix A. Outside sources used in the compilation of the questionnaire are:

1. Sister Mary Leander Dell, O.P., "A Descriptive Analysis and Comparison of Some Catholic Sophomores With Different Types of Education" (Unpublished Master's Thesis, Loyola University, Chicago, 1964).

2. A study of 7th and 8th grade attitudes carried out by Dr. Frank Cizon and a group of students at Loyola University, Chicago, in 1963.

3. Martin Miller, "An Evaluation of Religious and Related Attitude Changes of Institutionalized Delinquent Boys" (Unpublished Master's Thesis, Michigan State University, East Lansing, Michigan, 1963).

The questionnaire compiled by Miller in turn was adapted from the following sources:

1. Dorothy E. Levenseller, "The Relation of Religious Influence and Spiritual Attitudes in Delinquency Control" (Unpublished Master's Thesis, Boston University, Boston Massachusetts, 1953).

2. William E. Broen, Jr., "A Factor-Analytic Study of Religious Attitudes" (Unpublished Ph.D. dissertation, University of Minnesota, Minneapolis, 1956).

3. John Charles Ball, "A Scale and Factorial Analysis of Delinquent Attitudes" (Unpublished Ph.D. dissertation, Vanderbilt University, Nashville, Tennessee, 1955).

Some of the questions used were taken verbatim from one of the above sources. Others, when they were found to be difficult for the students to understand in the pre-test, were re-worded for this age level of students. Also there are original questions added to the questionnaire which arose as a result of the researcher's interest and experience with this age level of children.

The questionnaire was put together for the purpose of investigating the attitudes and practices of this age group in the following areas: their attitudes towards authority as it is seen by the child in the home, school, and church; attitudes towards basic doctrinal facts taught by the Catholic Church; their attitudes toward moral issues such as lying, cheating, stealing, and racial minorities; and finally patterns of attendance of religious



practices, e.g., the reception of the sacraments, saying of prayers, etc.

Questions 12 - 19, and 22 were used to obtain the children's attitudes toward some of the major doctrinal beliefs held by the Catholic Church. It has been the practice in the Catholic school system almost from its beginnings to teach religion from specifically the viewpoint of doctrine, with the hope that the application of this doctrine to the individual's daily life would be carried out in daily living. This section was designed to see if any differences would occur among students who have had a concentrated study of these areas of their religion and those students who have had only an hour a week study over a specified period of time.

The greatest number of questions center on the area of authority. What are the child's attitudes towards authority in the home, school, and church? Questions 20, 23, 48, and 49 seek information regarding the individual's attitudes towards those persons associated with the church, e.g., priests, sisters, and brothers. For the purpose of investigating the children's outlook on parental authority Questions 28 and 35 were used. Attitudes towards authority in the school system are shown in Questions 23, 29, 36, 39, and 50. The importance of the Church in the world and the individuals right to question the teachings of the Church can be seen in the response to Questions 51 - 55.

An attempt was also made to investigate and compare the religious practices of the children with their parents. This area of the questionnaire was designed to look into the frequency with which the children and their parents went to Mass, Holy Communion, and Confession, and private

prayers such as the rosary, morning and evening prayers, prayers before and after meals, and attended evening devotions such as the Stations of the Cross. Questions 24, 25, 30 - 33 were used to obtain this information. The questions relating to the child's practices were given a time sequence, over the summer months, to avoid the bias that would appear among the Catholic school children as a result of their accessibility to Mass and the sacraments throughout the school year.

The final section of the questionnaire was designed to seek information on the attitudes of these children toward certain moral issues such as lying, cheating, stealing, and race prejudice. This was done through the use of Questions 41 - 47. In all of these questions a statement was made with reference to one of these moral issues and the child was to indicate whether he agreed, disagreed, or was not sure of the solution that was given to the problem.

Questions 9, 27, and 34, though not belonging to any one of the four major areas being investigated, were inserted in the questionnaire because the matter they refer to was considered to be of value to the study as a whole and might be of some importance to the interpretation of other questions. These questions refer to how happy the child considers his own home life as compared with others, what he thinks is most important for a child to learn to prepare him for life, and his own attitude toward school.

A copy of the questionnaire indicating the source from which the questions came and the changes that were made is presented in Appendix A.

Limitations of the study: Because many people prefer to know "why" children think as they do and behave in the manner that they do, we might say the primary limitation of this study is its type, that of a descriptive nature rather than a casual one, as was explained in Chapter One.

Also the lack of maturity in the sample used is a definite limitation. Children at this age, 13, and 14 years old, are just beginning to venture out on their own as far as attitudes and opinions go. In a study of this kind, they are very likely to be presenting a picture of the attitudes present within their home -- significant in itself -- rather than their own as individuals. It is well recognized that the family is the basic socializing agent in society, the center from which the child receives his most basic principles and values to direct him through life. The age group being studied is at the point in life where they are just beginning to think these principles and values through and decide whether to make them a part of themselves or to reject them; the influence of the family is still very dominant.

Another limiting factor of the study was the inability of the students to interpret the questionnaire as easily as a researcher would like and to answer accurately. This would be particularly true for the poor readers and very slow students in the group.

Social class is an important variable in the study and the two pre-tests showed considerable lack of knowledge concerning the father's occupation on the part of the students. Very general answers were given at times, but difficulty was encountered when the student was asked to describe precisely

his father's position. This could be due to simple unawareness; efforts to "hide" lower status occupations by parent(s), child, or both; intelligence difference of children; etc. Social class factors were probably at work here.

In many cases also the child was not certain about the amount or type of education received by his parents. In compiling the matched pairs to be used in the study, care was taken to use those questionnaires which presented what seemed to be the most accurate information in these two areas. However, because of the immaturity of the group there is always the possibility of guesswork, especially regarding the amount of education the parents received.

Another limitation to be considered is the administration of the questionnaire. Though the children in no way had to identify themselves and were told in the page of directions that this questionnaire was not to be used by their teachers or parents, the setting in an ordinary classroom situation with a sister administering the questionnaire, could create a bias toward giving positive responses. However, remarks made by the children on the questionnaire itself about many of the questions would tend to indicate a high degree of their own personal feelings in the responses made.

Hypotheses: Through the questionnaire described and appended, an attempt was made to investigate selected attitudes and practices of a group of Catholic eighth grade students who have attended either the Catholic school system or the Public school system for eight years. How do the values of the children in these two groups compare? What are the similarities between the two groups? In what ways are they different? Is there a relationship of the

similarities and differences which present themselves in the study to the type of educational background of the students, the sex of the students, or their social class background? Because the family and the school are the principal educating forces of the child and because the Catholic school has a definite commitment to the development of religious principles in its students, it would seem that differences between the two groups would show themselves in the children's responses. Parochial School by Joseph H. Fichter is a comparative study of students in a Catholic and public school.<sup>66</sup> He found that, "While the differences are not great, they seem sufficient to allow the general conclusion that the parochial school succeeds in developing a deeper social awareness among the children than does the public school, and that St. Luke's children have a readier acceptance of the highest value norms of the American culture than do the public school pupils."<sup>67</sup>

Because of the differences in the educational background of this study's sampled children, Hypothesis One will read as follows: Students with a completely Catholic educational background will respond more closely to committed religious values in the areas of religious doctrine, ethical values, the importance of the Church and authority than will students from a public

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<sup>66</sup>Joseph H. Fichter, S.J., Parochial School, (Notre Dame, Indiana: The University of Notre Dame Press, 1958).

<sup>67</sup>Ibid., p. 400.

institution.

Due to the predominant influence that parents have in the socialization process of their children and in the development of attitudes, values, and opinions, we would also expect Hypothesis Two to be supported: Differences in responses concerning religious practices will vary more according to the religious practices of parents than to type of school attended.

Since the peer group is known to be a very significant factor in the lives of children at this age level the writer would also expect to find confirmation of Hypothesis Three: Differences in attitudes and practices will vary more according to sex than to type of school attended.

And because the socio-economic level of the student is so concretely connected to the children's home life and because of the recognized importance of the parents in the socialization process of the child, Hypothesis Four will be stated as follows: Differences among students' responses will vary more according to socio-economic background than to the type of education of the student.

## CHAPTER 3

### THE FINDINGS RELATED TO RELIGIOUS DOCTRINE

In all of the questions concerning religious doctrine, the tendency on the part of the majority of the students was to agree with the teaching as presented by the Church. There was very little expressed disagreement with any one of the questions individually, or with them as a whole. However, although it is often expected that by the time a student is in the eighth grade, he should have formed rather definite ideas in the area of religious doctrine, there was a considerable amount of uncertainty evidenced. This uncertainty was greater among public school students, which might be accounted for by the fact that these children have received less formal education in the area of religious doctrine than have the parochial school students.

All of the questions used in this area of religious doctrine were evaluated according to sex and type of school attended, as well as according to social class and type of school attended. In discussing the findings we will stress those areas where the greatest differences occur.

The responses to the statement, "The most important thing on earth man has to do is save his soul", indicate 90.0 per cent of the entire sample agreeing, 2.5 per cent disagreeing, and 7.5 per cent not sure. The two children who disagreed with this statement were lower class girls. As

IMPORTANCE IN LIFE OF SAVING SOUL BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

45.  
45.

Quest. 12: The most important thing on earth man has to do is save his soul.

TABLE 1	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
Agree	87.5	100.0	92.3	91.7	89.4	83.3	90.0
Disagree	--	--	--	--	5.3	5.6	2.5
Not Sure	12.5	--	7.7	8.3	5.3	11.1	7.5
Total number in the sample	8	10	13	12	19	18	80

can be seen in Table 1, the uncertainty within the group increases as the social class decreases. Four (66.7 per cent) of the students expressing a response of "Not Sure" to this statement were girls, whereas, two boys, (33.3 per cent), gave a similar response.

All of the students except three responded positively to the statement, "God is always with us". These students indicated a response of "Not Sure". All three were boys, one attending the Catholic school and two attending the public school. They were from the lower and middle classes, respectively.



## BELIEF IN MIRACLES, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 15: Miracles are performed by the power of God even today.

TABLE 2	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	#	%
Agree	80.0	95.0	85.0	65.0	81.3	87.5	75.0
Disagree	5.0	--	--	5.0	2.5	2.5	2.5
Not Sure	15.0	5.0	15.0	30.0	16.2	10.0	22.5
Total number in the sample	20	20	20	20	80	40	40

Question 14 asked, "Do you believe that God listens to and hears people's prayers?". These responses also followed a highly doctrinal pattern with the majority of the students answering "yes". There was only one negative response from a lower class parochial school girl. Four students, (5.0 per cent), responded "Not sure", with three of these students coming from the public school.

The responses to the statement, "Miracles are performed by the power of God even today", show a variation according to type of school

BELIEF IN MIRACLES BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

Quest. 15: Miracles are performed by the power of God even today.

TABLE 3	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Agree	82.5	80.0	92.3	83.3	94.8	66.7	81.3
Disagree	25.0	--	--	--	--	5.5	3.7
Not Sure	12.5	20.0	7.7	16.7	5.2	27.8	15.0
Total number in the sample	8	10	13	12	19	18	80

attended and social class. Table 2 shows more uncertainty among the public school students in this area than is found in the parochial school sample. "Not sure" received 10.0 per cent of the responses from the parochial school children compared to 22.5 per cent from the public school group.

Table 3 shows the responses to this statement according to social class. Here an increase in the belief in God's performance of miracles can be seen as the social class levels decrease for the parochial school children. With the exception of the upper class sample, there is a greater percentage

of belief in miracles found among the parochial school children than among the public school students. However, the smallest group to express itself in agreement with this statement is the parochial school upper class sample, (62.5 per cent). Only 3.7 per cent of the entire sample actually do not believe that miracles are performed by God today. However, here, as in several of the other questions dealing with religious doctrine, there is a considerable amount of uncertainty (15.0 per cent). Tables 2 and 3 show that this uncertainty is predominantly among the public school children, especially the public school boys of lower class backgrounds.

The responses to the question, "Do you believe in life after death, that is, heaven or hell?" are all affirmative except for two children who were not sure - an upper class public school girl and a lower class public school boy.

Question 17, "Do you believe that in the next life some people will be punished and others rewarded by God?", brought about responses which were also affirmative except for one negative answer given by a Catholic school girl and two uncertain responses given by public school boys. These children were from the middle and lower classes.

With the exception of one public school boy's indication of "Not Sure", the responses to question 18, "Do you believe that, when they are able, people ought to worship God in their churches every week?", are all affirmative.

Indifferentism seems to show itself in the responses to the

ONE RELIGION IS GOOD AS ANOTHER BY SEX AND TYPE OF SCHOOL ATTENDED  
 Quest. 19: One religion is as good as another.

TABLE 4	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Agree	25.0	15.0	25.0	30.0	23.7	20.0	27.5
Disagree	75.0	85.0	70.0	70.0	75.0	80.0	70.0
Not Sure	--	--	5.0	--	1.3	--	2.5
Total number in the sample	20	20	20	20	80	40	40

statement that one religion is as good as another. For this 75.0 per cent of the sample disagreed with the statement, while 23.7 per cent agreed and 1.3 per cent were not sure. There is little variation of response in terms of type of school attended. The greatest difference appears between the sexes. As can be seen in Table 4, the public school boys show the largest amount of indifferentism (30.0 per cent), followed by both public and parochial school girls (25.0 per cent.)

ONE RELIGION IS AS GOOD AS ANOTHER, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 19: One religion is as good as another.

TABLE 5	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
Agree	62.5	--	15.4	16.7	26.3	50.0	28.7
Disagree	37.5	100.0	84.6	75.0	73.7	50.0	70.0
Not Sure	--	--	--	8.3	--	--	1.3
Total number in the sample	8	10	13	12	19	18	80

When these same responses are broken down in terms of social class as seen in Table 5, an interesting picture presents itself. Within the upper class parochial school sample, over half the group agree that "one religion is as good as another", while the entire upper class public school sample disagrees with the statement. Within the middle class sample there is little difference in response according to type of school attended and there is less agreement with the statement by these students than in either of the other two social classes. The lower class public school group shows a larger degree of indifference than the lower class parochial school group, but

still less than the upper class parochial school group.

The question concerning the students' belief about Jesus Christ received the same response from all eighty students used in the study; namely, that Jesus Christ was God's only Son sent into the world by God to save mankind.

From the discussion of the questions relating to religious doctrine it can be seen that in almost all cases, a greater variation in the responses of the students occurs according to the difference in social class and sex rather than according to the type of school attended. A major factor which shows itself in this area of the study is the considerable degree of uncertainty indicated by both public and parochial school students at this age level.

When comparing the child's view of his family life with the family life of his peers, it was found that most of the students (61.3 per cent) consider their life at home just as happy as that enjoyed by others. Of the others, 28.7 per cent look upon their home as happier than others, while a small group (10.0 per cent) consider their home life not as happy as others. Breaking down responses according to social class and type of school attended, a greater degree of difference was found among the social classes than between the two types of schools attended for those students considering their homes happier than others. Table 6 shows, for example, that there is greater difference of response between upper and middle class parochial school students than between upper class parochial and public school students. The largest percentage of students considering life in their home happier than that in others can be found in the upper class parochial school group.

CHILD'S VIEW OF FAMILY LIFE, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED  
 Quest. 9 : Would you say life in your home is:

TABLE 6	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
Happier than others	62.5	30.0	23.1	33.3	21.1	22.2	28.7
Just as happy	25.0	70.0	61.5	50.0	78.9	61.1	61.3
Not as happy	12.5	--	15.4	16.7	--	16.7	10.0
Total number in the sample	8	10	13	12	19	18	80

Among those students looking upon their home life as just as happy as others, it is again found that a greater difference of response occurs between social classes than between the types of school attended. However, the largest percentage of students responding in this manner is the lower class parochial school group and the lowest percentage belongs to the upper class parochial school sample.

When students are considered who think their home life "not as happy" as others, the middle and lower class public school students appear the least content. In this response we find a greater degree of variance between

CHILD'S VIEW OF FAMILY LIFE BY SEX AND TYPE OF SCHOOL ATTENDED  
 Quest. 9 : Would you say life in your home is:

TABLE 7	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch	Public
	%	%	%	%	Per Cent	%	%
Happier than others	35.0	25.0	25.0	30.0	28.7	30.0	27.5
Just as happy	60.0	65.0	60.0	60.0	61.3	62.5	60.0
Not as happy	5.0	10.0	15.0	10.0	10.0	7.5	12.5
Total number in the sample	20	20	20	20	80	40	40

the two types of schools than among the social classes.

Using sex differences as the variable in Table 7, some variation is found, though not as much as when this question is seen from the viewpoint of social class differences. The largest group of students considering their homes happier than others is the parochial school girls' sample. Among the public school students the boys are the most optimistic about their home situation, while the public school girls show the greatest dissatisfaction with their homes when comparing them with the homes of their peers.



ATTITUDE TOWARD SCHOOL BY SEX AND TYPE OF SCHOOL ATTENDED

Quest. 34: Many students say that they hate school, but many others like it very much. On the whole, what would you say your attitude would be?

TABLE 8	Parochial School		Public School		Total Per Cent	Total	
	Girls	Boys	Girls	Boys		Parochial	Public
	%	%	%	%		%	%
Like school all the time	15.0	5.0	--	25.0	11.3	10.0	12.5
Like school most of the time	60.0	35.0	75.0	35.0	51.2	47.5	55.0
Neither like nor dislike school	20.0	30.0	20.0	40.0	27.5	25.0	30.0
Dislike school most of the time	5.0	15.0	5.0	--	6.2	10.0	2.5
Dislike school all of the time	--	15.0	--	--	3.8	7.5	--
Total number in the sample	20	20	20	20	80	40	40

Another question which the students were asked, which is related to their opinion of their home life, was that dealing with their attitude toward school (Table 8). The majority (51.2 per cent) of the sample "like school most of the time", and of this group the public school students held the highest percentage (55.0); of those students indicating a liking for school all the time, the public school boys showed a greater response than any of the others, whereas three parochial school boys were the only group to indicate a dislike for school all the time. So there seems to be a definite relationship between type of school attended and the responses given to this question.

As Table 8 shows, the parochial school boys show the greatest dislike for school as contrasted with the public school boys who indicate a much more favorable attitude. Among the girls the type of school attended seems to be of little significance as their responses are very similar. No public school girl stated that she liked school all the time, however.

From the viewpoint of social class, there appears to be a direct relationship between the student's social class position and his attitude toward school. The more favorable attitudes were found among the upper class students and the less favorable responses came from the lower class sample. However, two-thirds of the parochial school group, the only group indicating a dislike for school all of the time, were located in the upper class. The other one-third consisted of lower class students.

Question 27 asked the students, "If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life? To obey, To be well liked or popular, To think for himself, To work hard, To help others when they need help." They were asked to mark their choices 1st, 2nd, and 3rd. The students' responses were then weighted according to this scale - 1st choice=3; 2nd choice = 2; and 3rd choice=1. The scores in Table 9 and 10 represent the totals and the highest totals represent the most valued ideas as necessary for future life. "To obey," seems to hold the most value for both public and parochial school students, with more emphasis being

IMPORTANT LESSON TO LEARN IN LIFE - BY SEX AND TYPE OF SCHOOL ATTENDED  
 Quest. 27: If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life?

TABLE 9	Parochial School		Total	Public School		Total	Total	
	Girls	Boys		Girls	Boys		Girls	Boys
To obey	53	43	96	49	48	97	102	91
To be well liked..	0	6	6	7	2	9	7	8
To think for himself	21	24	45	14	13	27	35	37
To work hard	21	16	37	16	27	43	37	43
To help others...	25	31	56	34	30	64	59	61
The scores for the above responses were obtained by weighing the choices according to the following scale - 1st choice = 3; 2nd choice = 2; and 3rd choice = 1.								

placed on this factor by girls than by boys in both types of schools.

From the standpoint of social class this emphasis on the importance of obedience comes from the lower class students with the least emphasis on the importance of obedience comes from the lower class students with the least emphasis coming from the upper class sample.

Following obedience in importance to these students is the idea of helping others. The public school girls and the parochial school boys lead the way in emphasizing this factor as important to one's future life. Social class differences are also present with the lower class student

IMPORTANT LESSON TO LEARN IN LIFE - BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 27: If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life?

TABLE 10	Upper Class		Middle Class		Lower Class	
	Paroch.	Public	Paroch.	Public	Paroch.	Public
To obey	14	24	36	24	47	44
To be well liked or popular	4	1	0	3	3	5
To think for himself	11	6	17	10	17	13
To work hard	6	9	9	15	20	22
To help others when they need help	13	20	16	20	27	24
The scores for the above responses were obtained by weighting the choices according to the following scale - 1st choice = 3; 2nd choice = 2; and 3rd choice = 1.						

placing the greatest value on helping others.

A variation in response according to type of school attended is evident with regard to that factor which is next in importance to obedience and helping others. The parochial school children chose "To work hard". Social class is also an important variable in this selection. As we can see in Table 10, the upper and middle class students follow a similar pattern to that mentioned above, with the upper and middle class parochial school students indicating "To think for himself" as the 3rd most important

factor in one's life, and the upper and middle class public school students responding to the idea of hard work. In the lower classes, however, both the parochial and public school students selected "To work hard" as the 3rd most highly valued idea important to one's future life.

SUMMARY: In this chapter the students' responses to certain questions centering on religious doctrine were evaluated in terms of sex differences, social class differences, and type of school attended. The first hypothesis stated that students with a completely Catholic educational background will respond more closely to committed religious values in the areas of religious doctrine, ethical values, the importance of the church and authority than will students from a public school. In the area of religious doctrine it was not found that this hypothesis held true as the comparison of the responses according to this variable of type of school attended showed little variation. The responses of the children from the parochial school followed much the same pattern as those of the public school children with relation to basic religious doctrine. The differences occurred when these responses were broken down according to sex differences and social class. And even in these areas, the variation in responses was not great, which might lead to the conclusion that the child from the public school with a Confraternity of Christian Doctrine background receives as good training in learning the basic truths of his faith as does the child with the parochial school background.

Differences in responses to the questions were considered to be of value in either supporting or not supporting the hypothesis if the differences

amounted to ten percentage points or higher.

Though in the area of religious doctrine we did not find the type of school attended to be an important variable, the responses indicated do verify hypotheses three and four which were stated as follows: Differences in attitudes and practices will vary more according to sex than to type of school attended. And fourth: Differences among student's responses will vary more according to socio-economic background than according to the type of education of the student.

## CHAPTER 4

### THE FINDINGS RELATED TO RELIGIOUS PRACTICES

Tables 11 through 13 indicate the Mass attendance patterns for the mothers, fathers, and children of the study. The findings indicated that among the three groups, the greatest tendency is to attend Mass once a week, with the children performing this act a bit more frequently than the parents. However, the children also indicated the largest percentage of complete lack of attendance at Mass (3.7 per cent). There was no indication of this among the mothers and only one public school girl indicated "Never" for her father. There were three children giving this response for themselves and of the three, two are upper class parochial school children.

Using type of school as the variable, we find that among the fathers, Mass attendance patterns are the same for the parochial and public school students. The child's attendance at Mass corresponds very closely to that of his mother and parochial school children and their mothers attend Mass more frequently than do public school children and their mothers.

Among the indicated responses for the fathers, sex difference is apparently important. Among the parochial school children the girls indicated a more frequent Mass attendance pattern for their fathers than did the boys, whereas the public school boys indicated a more regular Mass

## FATHER'S ATTENDANCE AT MASS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 24: About how often, if ever, does your Father attend religious services or Mass in his church or synagogue?

TABLE 11	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Once a week	95.0	80.0	85.0	90.0	87.5	87.5	87.5
Two or more times a week	5.0	5.0	--	5.0	3.7	5.0	2.5
Once a month	--	5.0	5.0	--	2.5	2.5	2.5
A few times a year	--	10.0	5.0	5.0	5.0	5.0	5.0
Never	--	--	5.0	--	1.3	--	2.5
Total number in the sample	20	20	20	20	80	40	40

attendance pattern for their fathers.

From Table 12 we see that the mothers' Mass attendance pattern differs more according to type of school attended than by sex difference. The mothers of parochial school children show a greater frequency of Mass attendance than those of public school children. Within the children's responses for their own Mass attendance sex difference is found to be more important than type of school attended. All the parochial school girls state that they attend Mass "once a week"; 85.0 per cent (17 of 20) of the boys do so. The same percentage difference applies for the public school students.



## MOTHERS' ATTENDANCE AT MASS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 24: About how often, if ever, does your Mother attend religious services or Mass in her church or synagogue?

TABLE 12	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Once a week	95.0	90.0	80.0	85.0	87.5	92.5	82.5
Two or more times a week	5.0	--	10.0	5.0	5.0	2.5	7.5
Once a month	--	5.0	--	5.0	2.5	2.5	2.5
A few times a year	--	5.0	10.0	5.0	5.0	2.5	7.5
Never	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

Using social class and type of school attended as variables, it appears that there is greater irregularity of Mass attendance on the part of the parochial school upper class sample of children than in any other group. Sixty-two and one-half per cent of these children indicated attendance at Mass once a week, as compared to a one hundred per cent weekly attendance for the mothers and fathers of the upper class children from the parochial and public school. Within the public school group, the middle class parents show the highest percentage of irregular Mass attendance, with the mothers being a bit more infrequent than the fathers. The findings for the lower class

## CHILD'S ATTENDANCE AT MASS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 25: Looking back to the summer months, about how often, if ever, did you attend Mass in your church?

TABLE 13	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Once a week	100.0	85.0	95.0	80.0	90.0	92.5	87.5
Two or more times a week	--	5.0	--	15.0	5.0	2.5	7.5
Once a month	--	--	--	--	--	--	--
A few times a year	--	--	--	5.0	1.3	--	2.5
Never	--	10.0	5.0	--	3.7	5.0	2.5
Total number in sample	20	20	20	20	80	40	40

sample show little difference in the Mass attendance of the mothers and fathers of the children from this socio-economic background. However, the responses also show 17.8 per cent more lower class parochial school children attending Mass than their public school counterparts.

In Chapter Three it was noted that with the exception of one student, the entire sample believed that when possible everyone should attend Mass at least once a week. Nevertheless, the children's responses indicate that they do not always put this attitude into practice.

When evaluating responses to parents' and children's reception of

## RECEPTION OF HOLY COMMUNION, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 30: Could you indicate with a check how often you do the following:  
Receive Holy Communion

TABLE 14	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
<u>Child</u> Twice a month or more	100.0	95.0	60.0	55.0	77.6	97.5	57.0
Less than above	--	5.0	40.0	45.0	22.4	2.5	43.0
<u>Mother</u> Twice a month or more	90.0	75.0	50.0	40.0	63.8	82.5	44.5
Less than above	10.0	25.0	50.0	60.0	36.2	17.5	55.5
<u>Father</u> Twice a month or more	80.0	65.0	40.0	40.0	56.2	72.5	40.0
Less than above	20.0	35.0	60.0	60.0	43.8	27.5	60.0
Total number in the sample	20	20	20	20	80	40	40

the two important sacraments of Holy Communion and Confession, it was found that both type of school attended and social class showed interesting differences. Comparing mothers and fathers as a whole, the largest percentage in each group was found to receive Holy Communion weekly and the sacrament of Penance monthly. However, in both cases these percentages are less than fifty per cent of the group. Among the children, 63.9 per cent of the sample receive Holy Communion daily or weekly and 87.4 per cent go to Confession at least once a month. For the reception of Holy Communion, there is

## RECEPTION OF PENANCE, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 30: Could you indicate with a check how often you do the following:  
Go to Confession.

TABLE 15	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
<u>Child</u> Monthly or more	100.0	90.0	90.0	70.0	87.4	95.0	80.0
Less than above	--	10.0	10.0	30.0	12.6	5.0	20.0
<u>Mother</u> Monthly or more	75.0	60.0	50.0	55.0	60.0	67.5	52.5
Less than above	25.0	40.0	50.0	45.0	40.0	32.5	47.5
<u>Father</u> Monthly or more	75.0	60.0	45.0	50.0	57.5	67.5	47.5
Less than above	25.0	40.0	55.0	50.0	42.5	32.5	52.5
Total number in the sample	20	20	20	20	80	40	40

an extraordinarily high percentage of daily communicants among the parochial school girls (70.0 per cent) which leads the writer to believe that these young ladies based their responses on their practices during the school year rather than during the summer months as the directions requested.

From an overall viewpoint, illustrated by Tables 14 and 15, it can be seen that the parochial school parents and children were the more frequent receivers of Holy Communion and Penance, and that the children in both public and parochial schools receive more frequently than do either their mother or their father. Also, the parochial school child participates more frequently

RECEPTION OF HOLY COMMUNION, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.  
 Quest. 30: Could you indicate with a check how often you do the following:  
 Receive Holy Communion

TABLE 16	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
<u>Child</u>							
Twice a month or more	100.0	60.0	100.0	66.7	94.7	50.0	77.4
Less than above	--	40.0	--	33.3	5.3	50.0	22.6
<u>Mother</u>							
Twice a month or more	87.5	60.0	76.9	25.0	84.2	50.0	63.8
Less than above	12.5	40.0	23.1	75.0	15.8	50.0	36.2
<u>Father</u>							
Twice a month or more	75.0	60.0	61.5	25.0	79.0	38.9	56.2
Less than above	25.0	40.0	38.5	75.0	21.0	61.1	43.8
Total number in the sample	8	10	13	12	19	18	80

in the reception of the sacraments than does his public school counterpart. In both types of schools the child is most frequently present at the sacraments, followed by the mothers and then by fathers who have the lowest percentage rate of the three groups.

As far as sex difference is concerned, Table 14 also shows that the girls in both parochial and public schools, as well as the mothers and fathers of these girls, receive Communion more frequently than do the boys or the mothers and Fathers of the boys. This same pattern holds with regard to Confession, as seen in Table 15, among the Catholic school children. However,

the mothers and fathers of public school boys receive the sacrament of Penance more frequently than do the parents of the public school girls.

Table 16 shows that when these facts are considered according to social class and type of school attended, the largest percentage of weekly communicants falls among the parents in the upper class parochial school group - 87.5 per cent of the mothers and 75.0 per cent of the fathers. In the same social class, the public school parents represent a much smaller percentage - 40.0 per cent of the mothers and 30.0 per cent of the fathers receive Holy Communion weekly. The response "once in awhile" was most frequently indicated by the middle class mothers and fathers of public school children - 50.0 per cent of the fathers and 58.4 per cent of the mothers so indicated with reference to the reception of Holy Communion. Mass attendance on the part of these parents seems to be greater than their reception of the sacraments. There was an indication of only one father never attending Mass as compared to a response of ten fathers who never receive Holy Communion and nine who never approach the sacrament of Penance. Of these, six of the ten and six of the nine are fathers of middle and lower class public school children.

Among the mothers there was a one hundred per cent attendance at weekly Mass, while there are seven mothers indicated as never receiving Communion and eight who never receive the sacrament of Penance. Again, half of each of these groups comes from the middle and lower class samples. Part and perhaps even all of this variation in the parents' Mass attendance patterns and their nonfrequency in the reception of the sacraments could be

## RECEPTION OF PENANCE, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 30: Could you indicate with a check how often you do the following:  
Go to Confession.

TABLE 17	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
<u>Child</u>							
Monthly or more	87.5	90.0	100.0	75.0	94.7	77.8	87.4
Less than above	12.5	10.0	--	25.0	5.3	22.2	12.6
<u>Mother</u>							
Monthly or more	62.5	70.0	76.9	25.0	63.2	61.0	60.0
Less than above	37.5	30.0	23.1	75.0	36.8	39.0	40.0
<u>Father</u>							
Monthly or more	100.0	80.0	53.9	25.0	63.2	44.4	57.4
Less than above	--	20.0	46.1	75.0	36.8	55.6	42.6
Total number in the sample	8	10	13	12	19	18	80

accounted for by the fact that the child may not see the parents receiving, or not receiving, the sacraments, because he may not be attending the same Mass as his parents or going to Confession with them and therefore the child may have concluded that the parents do not take part in these two sacraments.

As can be seen from Table 17, the responses for the reception of the sacrament of Penance among mothers and fathers follow much the same overall pattern as for Communion. The parochial school parents are reported to go to Confession more frequently than do the public school parents with the exception

of the upper class mothers.

As with the attendance at Mass and the reception of Holy Communion, there is a closer correlation of the child's patterns for the reception of the Sacrament of Penance with the behavioral patterns of his mother than with those of his father. This is clearly illustrated within the upper class sample. Among the middle and lower class children and parents, the parochial school children show a greater frequenting of the confessional than do their parents or the public school children and their parents. In the upper class, the responses for the father show a large socio-economic difference, with the upper class parochial school fathers receiving the sacrament of Penance more frequently than any of the fathers in the other social classes. But among the responses for the upper class mothers and children, the public school sample indicated the largest percentage of Confessions at least "once a month or more".

After the Mass, Holy Communion, and the sacrament of Penance, probably the next most valued religious practice among Catholics is the recitation of the rosary. The children of this study were asked two questions relating to this practice. The first was: "How often do you say the rosary in your home as a family unit?". The other question was, "How often do you say the rosary on your own?". Of the children, 93.6 per cent indicated that the rosary was said in their homes by the family as a unit at least "once in awhile", and 6.3 per cent said "Never" to this query. Three students, two parochial school and one public school, indicated that the rosary was said in their homes several times a week and three other students, one parochial



## SAY THE ROSARY ON OWN, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 33: Indicate with a check how often you do the following: Say the Rosary.

TABLE 18	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Daily	20.0	5.0	5.0	--	7.5	12.5	2.5
Several times a week	30.0	15.0	5.0	5.0	13.7	22.5	5.0
Weekly	15.0	10.0	30.0	--	13.7	12.5	15.0
Once in awhile	35.0	65.0	60.0	75.0	58.7	50.0	67.5
Never	--	5.0	--	20.0	6.3	2.5	10.0
Total number in the sample	20	20	20	20	80	40	40

school and two public school, responded to a weekly saying of the rosary in their homes. Among the "once in awhile" respondents, the girls outnumbered the boys, with type of school attended seemingly making little difference. This response was fairly evenly divided among the social classes, while the "never" response was found most frequently in the lower classes, there again being little variation according to type of school and boys responding in such a manner more often than girls.

Table 18 shows that when asked how often they said the rosary on their own, the largest percentage of the entire sample (58.7 per cent)

indicated, "once in awhile". Sex differences and type of school attended showed a result perhaps different from what would have been the expected one. The largest percentage of those indicating "once in awhile" were public school children and in both types of schools the boys answered this way more often than the girls. From a social class viewpoint the response, "once in awhile" was given more frequently as the social class level decreased with the smallest percentage (4.3 per cent) found among the upper class parochial school sample and the largest (21.3) per cent among the middle class public school and lower class parochial and public school groups. There were five students indicating "never" to saying the rosary on their own and all five were boys, one from the parochial school and four from the public school. The one parochial school boy was in the upper class, while the four public school boys were all lower class students. A little over one-fourth of the sample claimed that they said the rosary on their own, weekly or more frequently. Of this group, there is a definite variation according to type of school, the parochial school students showing a much more frequent use of the rosary than the public school students. Sex differences and social class differences are also shown here with the largest percentage being found among the girls and the lower class members of the sample.

Question 32 referred to two other practices which might be performed as a unit by a Catholic family; the saying of prayers before meals and attending evening services such as the Stations of the Cross. In analyzing the responses to these practices, it was found that there is more participation on the part of the student individually than by his family as a unit. Prayers before meals are said daily by 66.3 per cent of the sample as a family

unit, whereas, on their own, 73.7 per cent of the sample say prayers before meals every day. Within the sample responding to the question as a family unit, type of school attended shows a large variation between the groups. Seventy-two and one-half percent of the parochial school group performs this religious exercise daily as opposed to 35.0 per cent of the public school students. Using sex differences as a variable, there is some variation in the responses but it is slight. The differences in type of school attended show themselves again when combined with the social class variable. Table 19 shows a much higher percentage of daily recitation of meal prayers by the upper class parochial school students than by either the middle or lower class students from the same schools. However, when studying the patterns within the public school group, the situation reverses itself and we find greater participation on the part of the middle and lower class students than among the upper class group in the public schools.

The saying of prayers before meals by these students on their own does not show as great a variation according to type of school attended as did the performing of this act by the family as a unit (77.5 per cent for parochial students; 70.0 per cent for public school group). Sex differences again are minimal. However, the social class differences present an interesting variation, since in the parochial school sample a lessening in the performance of this religious practice is observed as the social class level decreases. Among the public school students there is an increase in the frequency of saying one's prayers before meals by the middle and lower class members over the upper class.

PRAYERS BEFORE MEALS AS A FAMILY, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED  
 Quest. 33: Indicate with a check how often you do the following in your home  
 as a family unit.

TABLE 19	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Daily	87.5	50.0	69.3	66.7	68.4	61.2	66.3
Several times a week	--	10.0	7.7	33.3	15.8	5.5	8.7
Weekly	--	--	15.3	--	--	5.5	3.7
Once in awhile	--	20.0	--	--	15.8	22.3	11.3
Never	12.5	20.0	7.7	25.0	--	5.5	10.0
Total number in the sample	8	10	13	12	19	18	80

The "never" responses to this practice were slight, whether performed as a family unit or individually, with eight students indicating "never" for the family unit and four similar responses about personal behavior.

The responses to Question 32 also showed that the students are more apt to attend evening services on their own (20.0 per cent) than are their families as a unit (8.7 per cent). On their own, the largest percentage of the sample (51.2 per cent) attend evening services "once in awhile",

## ATTEND EVENING SERVICES AS A FAMILY, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 32: Indicate with a check how often the following are done in your home by the whole family as a unit. Attend evening services such as The Stations.

TABLE 20	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Weekly	--	15.0	20.0	--	8.7	7.5	10.0
Once in awhile	40.0	25.0	45.0	50.0	40.0	32.5	47.5
Never	60.0	60.0	35.0	50.0	57.3	60.0	42.5

## ATTEND EVENING SERVICES ON OWN, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 33: Indicate with a check how often you do the following: Attend evening devotions such as the Stations.

Weekly	25.0	25.0	15.0	15.0	20.0	25.0	15.0
Once in awhile	55.0	45.0	50.0	55.0	51.2	50.0	52.5
Never	20.0	30.0	35.0	30.0	28.8	25.0	32.5
Total number in the sample	20	20	20	20	80	40	40

whereas as a family unit the majority (51.3 per cent) never attend. Table 20 also shows that the public school sample is more likely to attend evening services as a family unit, whereas the parochial school students have the highest percentages for attending these services by themselves. From both viewpoints, as a family or individually, the girls rank higher than the boys, except among the public school boys attending by themselves. In this group the boys hold a few percentage points more than the girls.

Using social class as variable, we see from Table 21 that the vast

ATTEND EVENING SERVICES AS A FAMILY, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTEND.  
 Quest. 32: Indicate with a check how often the following are done in your home by the whole family as a unit: Attend evening services such as The Stations.

TABLE 21	Upper Class		Middle Class		Lower Class		Total Per Cent
	Private	Public	Private	Public	Private	Public	
	%	%	%	%	%	%	
Weekly	--	--	15.3	--	5.3	22.2	8.7
Once in awhile	37.5	60.0	30.8	58.3	52.6	33.3	45.0
Never	62.5	40.0	53.9	41.7	42.1	44.5	46.3
ATTEND EVENING SERVICES ON OWN, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED. Quest. 33: Indicate with a check how often you do the following: Attend evening devotions such as the Stations.							
Weekly	12.5	10.0	23.0	8.3	31.6	22.2	20.0
Once in awhile	62.5	60.9	46.2	58.4	47.4	44.5	51.2
Never	25.0	30.0	30.8	33.3	21.0	33.3	28.8
Total number in the sample	8	10	13	12	19	18	80

majority of the sample attends evening services as a family only "once in awhile" or "never". Among the parochial school students the frequency of attending evening services as a family unit increases as the social class level decreases, while among the public school sample, as the social class level rises so does the frequency of attending evening services with the entire family. The attendance at these exercises by the students on their own follows much the same pattern from the social class viewpoint as does attendance as a family unit.

Another religious practice which Catholic children are recommended to adopt from the very beginning of their formal schooling -- and in many cases by their parents long before that -- is the saying of morning and evening prayers. Question 33 asked the children to indicate how frequently they performed these two acts of worship. Answers indicated that the entire sampling says evening prayers twice as often as morning prayers. Over half of the group (60.0 per cent) indicated the saying of morning prayers only "once in awhile" or "never", with the public school sample composing the larger portion of this group. Sex differences show very little variation among these children. There were six students indicating "never" to the saying of evening prayers as compared with seventeen for morning prayers.

Among those students saying morning prayers daily or several times a week, large differences were found between types of school attended, and between boys and girls. More parochial school students (47.5 per cent) perform this act than do public school students (17.5 per cent); girls (35.0 per cent) are somewhat more prayerful in the morning than are the boys (30.0 per cent). The saying of evening prayers daily or several times a week also varies widely according to type of school attended, with more of the parochial school students (77.5 per cent) indicating a "yes" than did the public school pupils (52.5 per cent). Also within each of the two types of schools the girls seem to say evening prayers more often than the boys. Many of the students commented on their questionnaire regarding saying their morning prayers. In general, these comments indicate that in the morning the students don't feel they have time to say their prayers before going off to school or beginning their daily routine.

From the standpoint of social class differences it was found that in both types of school the frequency of saying morning prayers is directly related to social class. As the social class increases so does the percentage of children who say morning prayers. This same pattern is followed with regard to the saying of evening prayers by these students. For those students indicating morning and evening prayers "once in awhile" or "never" the largest percentages are found among the lower class samples in both parochial and public schools.

The last question which these students were asked in relation to religious practices was, "How often do you make a visit to Church?" The largest responses were received for "once in awhile" (38.7 per cent) and "weekly" (31.2 per cent). There was a sharp difference in the "weekly" response according to type of school -- 5.0 per cent for the parochial sample and 57.5 per cent for the public school group. The "weekly" response came primarily from the public school sample, while the parochial school students most often indicated "once in awhile". This might be accounted for by the fact that the public school children may have considered their attendance at Sunday Mass as a "visit to Church".

Using social class as the variable, the responses receiving the largest percentage of students referring to them were: 42.9 per cent of the parochial school middle class students responded "several times a week" to the practice of making a visit to Church, 36.0 per cent of the public school lower class children indicated "weekly", and 32.3 per cent of the lower class parochial school sample responded "once in awhile".



SUMMARY: In Chapter 4 we have analyzed the responses to Questions 24, 25, 30, 31, 32, and 33 for the purpose of finding the predominant variations that occur according to the variables: type of school attended, sex, and social class. The principal emphasis of the chapter is upon the second hypothesis which states that: Differences in responses concerning religious practices will vary according to the religious practices of parents than according to type of school attended. In the area of Mass attendance this hypothesis has held true. However, it was also found that sex differences and social class differences appeared to be important variables in the matter of Mass Attendance. The girls from both public and parochial schools attend Mass more frequently than do the boys. Among the mothers and fathers of these children, the upper class sample had the most regular patterns of attendance at Mass, while the middle and lower class children were more regular in their Mass attendance than were the upper class students.

Considering the hypothesis from the viewpoint of the reception of the sacraments of Holy Communion and Penance, the findings do not support the hypothesis, as there is claimed to be a much greater participation in these two religious exercises by the children than by their parents. Type of school attended is also an important variable in these two areas, but there is greater variation in the children's responses for themselves and their parents along the lines of sex and social class differences than according to type of school attended.

The other religious practices used in the study (saying prayers before meals, attending evening devotions, saying the rosary, saying morning

and evening prayers, and making a visit to Church) were not compared to the performance of these same acts by the children's parents. However, the saying of the rosary, prayers before meals, and attending evening services such as the Stations of the Cross, were compared according to whether they were performed by the family as a unit or by the child on his own. If these findings could be correlated to hypothesis two, they would tend to disprove the hypothesis as the children are more active in each of these areas as individuals than are their families as units.

Those findings which show a difference of at least ten percentage points according to type of school attended are: the saying of the rosary by students on their own, attendance at evening services on their own, saying morning prayers, saying prayers before meals, and saying evening prayers. These differences would be expected in these areas as the parochial school children have almost daily reminders during the school year to be active in these religious exercises.

Differences in response vary more by sex than by type of school attended only in the area of saying the rosary, both individually and as a family unit.

Socio-economic differences of at least ten percentage points between the social class levels, either as the social class level increases or as it decreases, are found in the practice of saying the rosary as a family unit, saying the rosary on one's own, attending evening services on one's own, saying morning and evening prayers, and saying prayers before meals.

In Chapter 5 the responses will be studied to find the variations that are present among the students' viewpoints on certain moral issues.

Sex difference, type of school attended, and socio-economic background will again be the variables against which these will be compared.

## CHAPTER 5

### THE FINDINGS RELATED TO SELECTED MORAL ISSUES

In this chapter, the findings of the questionnaire relating to such issues as lying, cheating, stealing, racial prejudice and discrimination will be examined. Many religious people tend to identify religion with high ethical behavior; it would seem to be expected that those children attending a religiously motivated school would respond more favorably to those questions of an ethical nature than would children from a secular educational atmosphere.

The first question asked of the children, leading into the area of moral issues was, "How many people do you think are honest?" The responses to this question show almost no difference between the attitudes of the children from both the parochial and public schools. Fifty six and three tenths per cent of the sample considered "most" of the people or "almost all of them" as honest. Tables 22 and 23 show the findings related to this question according to sex, social class, and type of school attended. We can see from Table 22 that though there is almost no variation according to type of school, there is considerable difference on the basis of sex. The girls in both schools are much more inclined to look upon people as basically honest than are the boys. There were two parochial school boys from the entire sample who

ESTIMATED HONESTY OF PEOPLE, BY SEX AND TYPE OF SCHOOL ATTENDED.  
 Quest. 21: How many people do you think are honest?

TABLE 22	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Almost all of them	5.0	--	5.0	10.0	5.0	2.5	7.5
Most of them	60.0	45.0	60.0	40.0	51.3	52.5	50.0
Some of them	25.0	20.0	25.0	30.0	25.0	22.5	27.5
A few of them	10.0	25.0	10.0	20.0	16.2	17.5	15.0
None of them	--	10.0	--	--	2.5	5.0	--
Total number in the sample	20	20	20	20	80	40	40

considered "none" of the people honest.

Table 23 shows us that when the type of school variable is placed with the social class variable, rather striking differences can be found in both variables among those responding "most of them". Within the parochial school sample the tendency to respond in this way lessens by ten percentage points or more as the social class level decreases, going from 75.0 per cent in the upper class to 42.1 per cent in the lower class. Within the public school sample the pattern is not the same, as the middle class students have the highest percentage (66.7) responding in this manner and the upper

Quest. 21: How many people do you think are honest?

TABLE 23	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent.
Almost all of them	--	10.0	--	8.3	5.3	5.6	5.0
Most of them	75.0	40.0	53.8	66.7	42.1	44.4	51.2
Some of them	--	30.0	15.4	8.3	36.8	38.9	25.0
A few of them	12.5	20.0	30.8	16.7	10.5	11.1	16.3
None of them	12.5	--	--	--	5.3	--	2.5
Total number in the sample	8	10	13	12	19	18	80

class public school students have the lowest percentage (40.0). The two parochial school boys responding "none of them" are from the upper and lower classes, respectively. It is interesting to note that when comparing the attitudes of these two boys in other areas discussed in Chapter 3, we find rather divergent patterns. Both boys consider no one really honest. One of them believes his home to be "happier than others", but he "dislikes school all of the time" and thinks that "to be well liked or popular" is the most important item for a child to learn to prepare him for life. The other boy considers his home "just as happy as others," also "dislikes school most of the

VIEW OF LYING TO AVOID PUNISHMENT, BY SEX AND TYPE OF SCHOOL ATTENDED. 83  
 Quest. 41: Peter had been out with some fellows that his parents had warned him not to hang around with. It was all right for him to tell his parents that he had not seen these fellows, because he knew that he would be punished severely.

TABLE 24	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Parochial	Public
	%	%	%	%	Per Cent	%	%
Agree	5.0	5.0	5.0	20.0	8.8	5.0	12.5
Disagree	95.0	90.0	90.0	80.0	88.7	92.5	85.0
Not Sure	--	5.0	5.0	--	2.5	2.5	2.5
Total number in the sample	20	20	20	20	80	40	40

time" and thinks "to help others when they need help" the most important item for later life.

Regarding the issue of lying, the children were presented with a situation in which a child might or might not tell a lie, and were asked to agree or disagree with the statement as given. The problem was: "Peter had been out with some fellows that his parents had warned him not to hang around with. It was all right for him to tell his parents that he had not seen these fellows, because he knew that he would be punished severely." The findings, as shown in Table 24, indicate a very positive attitude against lying on the

VIEW OF LYING TO AVOID PUNISHMENT, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 41: Peter had been out with some fellows that his parents had warned him not to hang around with. It was all right for him to tell his parents that he had not seen these fellows, because he knew that he would be punished severely.

TABLE 25	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Agree	12.5	--	--	16.7	5.3	16.7	8.8
Disagree	87.5	100.0	100.0	83.3	89.4	77.8	88.7
Not Sure	--	--	--	--	5.3	5.5	2.5
Total number in the sample	8	10	13	12	19	18	80

part of 88.7 per cent of the sample with a minimal difference between types of schools, and a 10.0 per cent difference between the boys and girls in the public school (girls more opposed to lying). Among the 8.8 per cent who agreed with the situation, 71.4 per cent were public school students and 28.6 per cent from the Catholic schools. Five of these seven students were boys--four of them from the public school.

Table 25 shows the social class differences to be small. Of those disagreeing with the statement, the largest percentage (23.9) is found among the lower class parochial school sample and the lowest percentage (9.9) belong



VIEW OF CHEATING ON TEST - HAVING STUDIED, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 43: If you have studied for an examination and an answer has slipped your mind, getting that answer during the test from another person is not so bad.

TABLE 26	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Agree	10.0	15.0	5.0	5.0	8.7	12.5	5.0
Disagree	85.0	80.0	90.0	85.0	85.0	82.5	87.5
Not Sure	5.0	5.0	5.0	10.0	6.3	5.0	7.5
VIEW OF CHEATING ON TEST - <u>NOT HAVING STUDIED</u> , BY SEX AND TYPE OF SCHOOL ATTENDED.							
Quest. 47. If you have not studied for an examination and an answer has slipped your mind, getting that answer during the test from another person is not so bad.							
Agree	--	15.0	--	--	3.7	7.5	--
Disagree	100.0	85.0	100.0	100.0	96.3	92.5	100.0
Not Sure	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

to the upper class parochial school sample. The remaining responses are rather evenly divided among the other social class groups. Among the seven students agreeing with the issue, 42.8 per cent are lower class public school students.

It is interesting to note that of the seven students who would condone the lying of this boy to his parents, four of them consider "to obey" the most important factor for a child to learn. Four of them also believe children should "always obey parents in all things" and two of them respond that children should "usually obey parents in all things".

VIEW OF CHEATING ON TEST - HAVING STUDIED, BY SOCIAL CLASS AND TYPE OF SCHOOL  
 Quest. 43: If you have studied for an examination and an answer has slipped your mind, getting that answer during the test from another person is not so bad.

TABLE 27	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent
Agree	25.0	--	--	16.7	15.8	--	8.7
Disagree	75.0	80.0	100.0	83.3	73.7	94.4	85.0
Not Sure	--	20.0	--	--	10.5	5.6	6.3
Total number in the sample	8	10	13	12	19	18	80

Questions 43, 44, and 45 were used for the purpose of discovering the children's attitudes towards cheating on an examination or in a ball game. With regard to the test, whether or not a student had studied for the exam seemed to play a determining part in the children's responses. If a student had not studied, 96.3 per cent of the sample were opposed to his being able to take an answer from another student. Whereas, if the student had studied, 85.0 per cent were opposed to his taking an answer from another and 6.3 per cent were "not sure". Among the responses to the question where the students had studied, Table 26 shows very little difference between the sexes, and the

type of school attended is a distinguishing variable only among the boys agreeing with the cheating. Here it is indicated that 15.0 per cent of the parochial school boys agreed with the act as opposed to 5.0 per cent of the public school boys. The findings related to the question of cheating when the students had not studied shows variation only among the parochial school boys. They are the only group that did not disagree completely with the cheating. Fifteen per cent (3 boys) of this sample felt that an act of this nature was all right. Two of these students are from the upper class sample and the other one is a lower class member.

Table 27 shows the social class distribution of students for the question involving cheating on an examination when the student had studied. The findings show that the largest percentage of those disagreeing with the act is found among the middle class parochial school sample in which the entire sample was opposed to the cheating. Seven students responded in agreement with cheating on the test and of these seven, five are parochial school students (two upper class and three lower class). The two public school students are from the middle class sample, thus showing that from the social class viewpoint, the agreeing responses are very evenly divided among upper, middle, and lower class.

From the responses given to the question regarding cheating in a ball game, we find that the parochial school students, primarily the boys, are more in agreement with cheating in this area, as they also were in an examination situation, than are the public school students. None of the girls from either type school agreed with cheating in an athletic event, though there

was one public school girl who was "not sure". Seventy-five per cent of those in agreement with cheating in an athletic contest are lower class students; the other 25 per cent are found in the upper class sample.

Two questions were asked of the students which made reference to stealing: 1) It is all right to use, without permission, small amounts of money (fifteen or twenty cents) lying around the house which belong to someone else in your family and were not left for you. 2) If you steal and get caught, it is more wrong than if you steal and do not get caught. The findings for the first question show 92.5 per cent of the sample in disagreement with the statement, with neither sex nor type of school a distinguishing variable. The responses also show very little variation according to social class except for the upper class public school sample which was the only group to show total disagreement with the question. Two students, an upper class parochial school girl and a middle class public school boy, agreed with the issue. The young girl added the following statement to her questionnaire after indicating her response, "If you pay the person back the money." The other 5.0 per cent of the sample were "not sure".

Table 28 shows that the second question on stealing has definite variations according to sex and type of school attended. The findings indicate that the children are again opposed to stealing though not to as great a degree as in the first question. To this question 85.0 per cent of the sample disagreed with the issue compared to 92.5 per cent disagreement with the first question. Seven and one-half per cent were in agreement with the idea that it is worse to get caught stealing than it is if you don't get

## OPINION OF STEALING, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 46: If you steal and get caught, it is more wrong than if you steal and do not get caught.

TABLE 28	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Agree	5.0	5.0	5.0	15.0	7.5	5.0	10.0
Disagree	90.0	95.0	80.0	75.0	85.0	92.5	77.5
Not Sure	5.0	—	15.0	10.0	7.5	2.5	12.5
Total number in the sample	20	20	20	20	80	40	40

caught, and 7.5 per cent were "not sure". The findings, according to type of school attended show 92.5 per cent of the parochial school sample "disagree" compared to 77.5 per cent of the public school sample. The sex differences show a greater variation between girls in different types of schools (90.0 per cent parochial - 80.0 per cent public) than there is between girls (90.0 per cent) and boys (95.0) per cent in the same type of school. Among those students who agree that stealing is more serious if you get caught than if you don't, the findings show 50.0 per cent of the group to be public school boys from the upper and lower social classes. The largest percentage (50.0 per

## OPINION OF STEALING, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

Quest. 46: If you steal and get caught, it is more wrong than if you steal and do not get caught.

TABLE 29	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Agree	--	20.0	7.7	--	5.3	11.1	7.5
Disagree	100.0	70.0	92.3	83.4	89.4	77.8	85.0
Not Sure	--	10.0	--	16.6	5.3	11.1	7.5
Total number in the sample	9	10	13	12	19	18	80

cent) of "not sure" responses came from the public school girls.

Relating the question to the social class variable, Table 29 indicates that the percentage of parochial school students who disagree with this concept of stealing lessens as the social class level falls. (100.0 per cent upper, 92.3 per cent middle, and 89.4 per cent lower.) The same pattern is not seen within the public school sample. Here the least amount of disagreement (70.0 per cent) is seen in the upper class group and the greatest percentage (83.4) is found in the middle class sample.

Probably the most important domestic issue in society today is the

NEGROES --WHITES LIVE IN SAME NEIGHBORHOODS, BY SEX AND TYPE OF SCHOOL ATTENDED

Quest. 42: I think that Negroes and Whites in this country should:

- a) live together in the same neighborhoods  
b) share the same schools

TABLE 30	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Yes	80.0	55.0	50.0	50.0	58.7	67.5	50.0
No	--	35.0	10.0	40.0	21.3	17.5	25.0
Not Sure	20.0	10.0	40.0	10.0	20.0	15.0	25.0
NEGROES --WHITES SHARE SAME SCHOOLS, BY SEX AND TYPE OF SCHOOL ATTENDED.							
Yes	85.0	75.0	90.0	90.0	85.0	80.0	90.0
No	--	25.0	--	10.0	8.7	12.5	5.0
Not Sure	15.0	--	10.0	--	6.3	7.5	5.0
Total number in sample	20	20	20	20	80	40	40

problem of race relations and the Negro's place in society. In this study the children were asked to indicate whether they believe that Negroes and whites should live in the same neighborhoods, share the same schools, be patients in the same hospitals, and play on the same playgrounds. From an overall point of view, the findings, as shown in Tables 30 and 31, indicate a much greater opposition to Negroes and whites living in the same neighborhoods than to any of the other three areas. This area also drew the largest number of "not sure" responses - six as opposed to three and four for the other parts of the question. This question of sharing the same neighborhoods is the only one

NEGROES -- WHITES - PATIENTS IN SAME HOSPITALS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 42: I think that Negroes and Whites in this country should:  
 c) be patients in the same hospitals  
 d) play on same playgrounds

TABLE 31	School		Parochial		Total	Total	
	Girls	Boys	Girls	Boys		Parochial	Public
	%	%	%	%	Per Cent	%	%
Yes	90.0	90.0	90.0	85.0	88.7	90.0	87.5
No	--	10.0	--	15.0	6.3	5.0	7.5
Not Sure	10.0	--	10.0	--	5.0	5.0	5.0
NEGROES--WHITES - PLAY ON SAME PLAYGROUNDS, BY SEX AND TYPE OF SCHOOL ATTENDED							
Yes	95.0	80.0	90.0	80.0	86.3	87.5	85.0
No	--	15.0	--	20.0	8.7	7.5	10.0
Not Sure	5.0	5.0	10.0	--	5.0	5.0	5.0
Total number in the sample	20	20	20	20	80	40	40

where the variation according to type of school attended exceeded ten percentage points (67.5 per cent of the parochial school sample approved compared to 50.0 per cent of the public school sample).

The only area in which the parochial school sample responded to a more prejudiced manner than the public school students was in reference to Negroes and whites sharing the same schools. Eighty per cent of the parochial school and 90.0 per cent of the public school group favored this.

The area in which the greatest amount of acceptance of the Negro is shown is in the sharing of the same hospitals by both Negro and white patients



NEGROES--WHITES LIVE IN SAME NEIGHBORHOODS, BY SOCIAL CLASS AND TYPE OF SCHOOL.

Quest. 42: I think that Negroes and Whites in this country should:

a) live together in the same neighborhoods

b) share the same schools

TABLE 32	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Yes	62.5	70.0	76.9	50.0	63.1	38.9	58.7
No	25.0	20.0	7.7	16.7	21.1	33.3	21.3
Not Sure	12.5	10.0	15.3	33.3	15.8	27.8	20.0
NEGROES--WHITES SHARE SAME SCHOOLS, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.							
Yes	75.0	80.0	92.3	100.0	73.7	88.8	85.0
No	25.0	10.0	7.7	--	10.5	5.6	8.7
Not Sure	--	10.0	--	--	15.8	5.6	6.3
Total number in the sample	8	10	13	12	19	18	80

(88.7 per cent of the entire sample indicated "yes").

Considering the findings in the light of sex differences, a greater variation of response is found between the boys and girls in the parochial schools, than between the boys and girls from the public schools. The approval of Negroes and whites living in the same neighborhood received a 35.0 per cent negative response from the parochial school boys compared with no such wholly negative response from the parochial school girls. In the public school sample, the boys showed a 40.0 per cent negative response and the girls a 10.0 per cent response to "no".

NEGROES--WHITES-PATIENTS IN SAME HOSPITALS, BY SOCIAL CLASS AND TYPE OF SCHOOL.

Quest. 42: I think that Negroes and Whites in this country should:  
 c) be patients in the same hospitals  
 d) play on the same playgrounds

TABLE 33	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch	Public	Paroch	Public	Paroch	Public	
	%	%	%	%	%	%	
Yes	87.5	70.0	92.3	100.0	89.4	88.8	88.7
No	12.5	20.0	--	--	5.3	5.6	6.3
Not Sure	--	10.0	7.7	--	5.3	5.6	5.0
NEGROES--WHITES PLAY ON SAME PLAYGROUNDS, BY SOCIAL CLASS AND TYPE OF SCHOOL							
Yes	75.0	80.0	92.3	100.0	89.4	77.8	86.3
No	25.0	20.0	--	--	5.3	11.1	8.7
Not Sure	--	--	7.7	--	5.3	11.1	5.0
Total number in the sample	8	10	13	12	19	18	80

To the proposal of Negroes and whites sharing the same schools, there was no negative indication from the girls in either the parochial or public school. However, the parochial school boys were the most prejudiced group in this area (25.0 per cent "no" compared to a 10.0 per cent negative response from the public school boys).

The use of the same hospitals by Negro and white patients received the most favorable response of any of the areas in the question. As with the idea of using the same schools, the girls from both types of schools showed no indication of opposition to this practice. A response of "no", however,

was given by 15.0 per cent of the public school boys and 10.0 per cent of the parochial school boys.

The practice of Negro and white children playing on the same playgrounds also shows the boys to be more prejudiced than the girls as there was again no negative response given by any of the girls in this area. The findings for the boys relate a 20.0 per cent "no" response from the public school boys and 15.0 per cent similar response from the parochial school boys.

Tables 32 and 33 show the findings related to social class. From the overall picture, it can be seen that the least amount of prejudice in any of the four areas is found in the middle class samples from both parochial and public schools and the greatest amount of prejudice is found in the upper class samples from both types of schools. The only responses which do not follow this pattern are those with regard to the question of Negro and white children living in the same neighborhood. Here the findings show the least amount of prejudice among the parochial middle class and the public upper class samples. The highest percentages of prejudice are found in the parochial school upper class sample and the public school lower class sample. To this question of the two races sharing the same neighborhoods, the findings show almost as many "not sure" responses (20.0 per cent) as there are "No" responses (21.3 per cent). This is the one area of race relations used in this study which is not included in the 1964 Civil Rights Act and as such seems to be the last major area where segregationists can hold to their way of thinking. The findings related to this issue are the only ones which received more than a ten per cent "no" and "not sure" response. As prejudice

is a learned and not an inherited trait, and since the amount of prejudice, great or small, follows more along social class levels than type of school attended, these findings might also be an indication of the attitudes which are prevalent in the homes of these children.

SUMMARY: In Chapter 5, an attempt was made to evaluate the responses of the children to questions dealing with certain moral issues such as lying, cheating, stealing and racial prejudice in ~~terms~~ of sex differences, social class differences, and differences in types of schools attended. The first hypothesis states that students with a completely Catholic educational background will respond more closely to committed religious values in the areas of ... ethical values ... than will students from a public institution. The questions dealing with the students ideas of "how many people are honest" and lying show little variation in their responses according to the type of school attended.

As regards cheating on an examination the findings are in opposition to what is stated in the first hypothesis. However, there is an interesting qualification added to the idea of cheating. Whether or not a student had studied for the test was, for some, a determining factor in the students' responses. The findings indicate that the students are more inclined to approve the cheating if the students had studied and the parochial school students are more approving of cheating under these conditions than are the public school students.

Regarding cheating in a ball game, the parochial school students again show greater agreement with the cheating than do the public school students.

There was little difference in response according to sex, social class, or type of school attended for the question concerning the act of stealing. However, one statement read: "If you steal and get caught, it is more wrong than if you steal and don't get caught." The responses to this statement show a definite variation according to type of school attended with the public school sample more approving than are the parochial school students. In this area the responses would tend to uphold the first hypothesis.

In the area of race relations, the variation in response according to type of school attended exceeded ten percentage points only with reference to Negroes and whites sharing the same neighborhoods. Here the responses tend to support the first hypothesis as given. However, the responses to Negroes and whites sharing the same schools would not support this hypothesis as the parochial school sample was more opposed to this than was the public school group.

Sex seems to be the most meaningful variable in the question of race relations, thus supporting the third hypothesis which reads: "Differences in attitudes and practices will vary more according to sex than to type of school attended." The findings show the boys to be more opposed to Negroes and whites coming together in any of the four areas stated.

The social class variable also is an important one, though in a surprising way, as the responses show the least amount of racial prejudice within the middle class samples and the greatest amount among the upper classes.

In Chapter 6, the responses of the students to those questions dealing with authority in the home, school, and the Church will be examined according to the three principal variables of type of school attended, sex,

and social class.

## CHAPTER 6

### THE FINDINGS RELATED TO AUTHORITY

This chapter will discuss the responses of the children to those questions involving various aspects of authority influencing the children's lives. Question 28 asked, "In regard to children obeying their parents, how far should this go?". The findings indicate 62.5 per cent of the entire sample responding that children should "always obey parents in all things." Many of the questionnaires in this group contained comments by the children to the effect that children should obey their parents in all things unless what is asked of them is sinful. One lower class public school boy felt that children should obey parents in all things about half the time.

Table 34 shows the variation in the responses according to social class and type of school attended. There is more of a tendency on the part of the parochial upper and middle class student to "always obey parents in all things" than for their counterparts in the public school sample. However, among the lower class children, a higher percentage of students responding in this manner is found in the public school sample. The findings of Table 34 also indicate that the parochial school sample has the largest percentage of responses to "always obey parents in all things" in the middle class group (92.4 per cent). Within the public school sample, the

OBEDIENCE TO PARENTS, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED  
 Quest. 28: In regard to children obeying their parents, how far should  
 this go?

TABLE 34	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Always obey parents in all things	75.0	40.0	92.4	58.4	52.6	61.2	62.5
Usually obey parents in all things	25.0	60.0	7.6	41.6	47.4	33.3	36.3
About half the time obey parents in all things	--	--	---	--	--	5.5	1.2
Seldom obey parents in all things	---	--	--	--	--	--	--
Almost never obey parents in all things	--	--	--	--	--	--	--
Total number in the sample	8	10	13	12	19	18	80

rate of response increases as the social class decreases, with the largest response from the lower class sample (61.2 per cent).

Interesting variations in response also appear when the variables of sex and type of school attended are considered. Table 35 shows the most positive response to this question comes from the parochial school girls (85.0 per cent); the least positive response comes from the public school girls (45.0 per cent). A comparison of boys and girls in the same types of schools show the docility of the parochial school girls (85.0 per cent) to be greater than that of parochial school boys (55.0 per cent). Contrariwise,



## OBEDIENCE TO PARENTS BY SEX AND TYPE OF SCHOOL ATTENDED

Quest. 28: In regard to children obeying their parents, how far should this go?

TABLE 35	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch	Public
	%	%	%	%	Per Cent	%	%
Always obey parents in all things	85.0	55.0	45.0	60.0	61.3	70.0	52.5
Usually obey parents in all things	15.0	45.0	55.0	35.0	37.5	30.0	45.0
About half the time obey parents in all things	--	--	--	5.0	1.2	--	--
Seldom obey parents in all things	--	--	--	--	--	--	--
Almost never obey parents in all things	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

60.0 per cent of the public school boys indicated that children should "always obey parents in all things", as opposed to 45.0 per cent of public school girls.

Question 29 asked a similar question with regard to children obeying their teacher, and again, the majority, 60 per cent, responded that "the teacher should always be obeyed no matter what she tells you to do," and 32.5 per cent held that "the teacher should be obeyed most of the time unless what she tells you to do seems to be too hard." Six of the eighty students in the sample indicated that "the teacher should be obeyed only if you agree

## OBEDIENCE TO TEACHERS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 29: In regard to children obeying their teachers, how far should this go?

TABLE 36	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
The teacher should always be obeyed...	75.0	40.0	69.3	83.4	63.2	38.9	60.0
The teacher should be obeyed most of the time...	25.0	60.0	7.7	16.6	31.6	50.0	32.5
...if you agree with what she is asking	--	--	23.0	--	5.2	11.1	7.5
...only when you cannot get away with not obeying	--	--	--	--	--	--	--
You do not have to obey anything the teacher asks...	--	--	--	--	--	--	--
Total number in the sample	8	10	13	12	19	18	80

with what she is asking." Of these six, four were parochial school boys-- three middle class and one lower class. Within the parochial school sample there appears to be little variation according to the social classes for those students indicating "the teacher should always be obeyed no matter what she tells you to do." However, as can be seen in Table 36, the variation in the public school response considered according to social class is large. The most conforming response can be found in the middle class public school sample (83.4 per cent), and the least positive response comes from the lower class public school group (38.9 per cent).

Quest. 29: In regard to children obeying their teachers, how far should this go?

TABLE 37	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch	Public
	%	%	%	%	Per Cent	%	%
The teacher should always be obeyed...	80.0	55.0	55.0	50.0	60.0	67.5	52.5
The teacher should be obeyed most of the time...	20.0	25.0	40.0	45.0	32.5	22.5	42.5
...if you agree with what she is asking	--	20.0	5.0	5.0	7.5	10.0	5.0
...only when you cannot get away with not obeying	--	--	--	--	--	--	--
You do not have to obey anything the teachers ask...	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

An interesting observation with regard to the question on obedience to a teacher is that within the parochial school sample, sex seems to be the determining factor in variations of response. In the public school, however, as seen in Table 37, this variation according to sex does not occur, as can be seen by the fact that 55.0 per cent of the public school girls responded that "the teacher should always be obeyed no matter what she tells you to do," as did 50.0 per cent of the boys. Over all girls are more docile than boys. Type of school attended is an important variable among the girls in the sample as 80.0 per cent of the parochial school girls in the sample

## VIEW OF PARENTAL AUTHORITY, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 35: Do you think that your parents are:

TABLE 38	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Too strict with you	15.0	--	10.0	20.0	11.3	7.5	15.0
Strict enough with you	85.0	65.0	75.0	70.0	73.7	75.0	72.5
Not strict enough with you	--	35.0	15.0	10.0	15.0	17.5	12.5
VIEW OF TEACHERS' AUTHORITY, BY SEX AND TYPE OF SCHOOL ATTENDED.							
Quest. 36: Do you think that your teachers in school are:							
Too strict with you	5.0	25.0	10.0	10.0	12.5	15.0	10.0
Strict enough...	90.0	60.0	80.0	70.0	75.0	75.0	75.0
Not strict enough...	5.0	15.0	10.0	20.0	12.5	10.0	15.0
Total number in the sample	20	20	20	20	80	40	40

responded "The teacher should always be obeyed no matter what she tells you to do," compared with 55.0 per cent of the public school girls. Differences in boys' responses according to type of school attended are slight.

Besides being asked whether or not the children thought they should obey their parents and teachers, they were also asked to give their opinion regarding their strictness. Questions 35 and 36 were used for this purpose. An overall view, seen in Table 38 shows that the majority of the children believe both their parents (73.7 per cent) and their teachers (75.0 per cent) to be "strict enough". Of those who consider their parents "too strict", six

## VIEW OF PARENTAL AUTHORITY, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

Quest. 35: Do you think that your parents are:

TABLE 39	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent.
Too strict...	--	20.0	15.4	16.7	5.3	11.1	11.3
Strict enough	75.0	60.0	69.2	83.3	78.9	72.2	73.7
Not strict enough	25.0	20.0	15.4	--	15.8	16.7	15.0
VIEW OF TEACHERS' AUTHORITY, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.							
Quest. 36: Do you think that your teachers in school are:							
Too strict...	12.5	--	7.7	8.3	21.0	16.7	12.5
Strict enough...	87.5	70.0	84.6	83.4	63.2	72.2	75.0
Not strict enough	--	30.0	7.7	8.3	15.7	11.1	12.5
Total number in the sample	8	10	13	12	19	18	80

of the nine respondents are public school students. When considering this same response as it applies to teachers, a reversed picture presents itself with the greater number of "too strict" responses coming from the parochial school children. The findings indicate, then, that more of the parochial school sample would find their parents "not strict enough" and their teachers "too strict", while the public school students respond to their parents being "too strict" and their teachers "not strict enough".

When the responses of the students towards parental authority are broken down according to sex and type of school attended, Table 38 shows not

one of the parochial school boys indicating that their parents are "too strict" as compared to 15.0 per cent of the girls, and none of the parochial school girls indicating their parents are "not strict enough" as compared to 35.0 per cent of the parochial school boys. This is an interesting finding in view of the fact that it is commonly believed that at this age level, boys, more than girls, are trying to break away from the authority of their parents. Perhaps this also means that the boys are in fact succeeding in breaking away from this authority. Indeed, this common belief is substantiated by the public school sample which showed that more of the boys consider their parents "too strict" while a higher percentage of girls consider their parents "not strict enough".

The attitudes of the students towards the authority of their teachers using the same variables of sex and type of school attended, are similar to the attitudes they hold toward the authority of their parents. The girls, more often than the boys, are inclined to consider the authority of their teachers "strict enough". In the parochial school sample, as seen in Table 38, 40.0 per cent of the boys consider their teachers either "too strict" (25.0 per cent) or "not strict enough" (15.0 per cent), as compared to only 5.0 per cent response in each area for the girls in this type school. In the public school sample a larger percentage of boys (20.0) consider their teachers "not strict enough", with only 10.0 per cent responding to the idea of the teacher being "too strict".

When considered from the viewpoint of social class, Table 39 shows

that the upper class students in both types of schools consider their parents "not strict enough" more often than do either the middle or lower class students. However, the difference in variation of response among the social classes, for the most part, is slight. Sex appears to be a more crucial factor here than social class. With regard to those students who consider their parents "too strict", social class is somewhat more a factor. In the parochial school sample the middle class students (15.4 per cent) are more inclined to find their parents "too strict" than are either the upper class (none) or the lower class students (5.3 per cent). Among the public school children, the feeling that parents are "too strict" decreases as the social class level decreases.

Table 39 also presents an interesting picture of the children's responses to the authority of their teachers. Using social class as the variable, the findings indicate ten students responding "too strict". Seven of these ten students are of the lower class sample, compared to one student in the upper class, and two students in the middle class. At the same time, of the ten students responding "not strict enough", half of them again come from the lower class. It appears that parent-child relationships are more strained at the lower class level.

Besides asking the children direct questions regarding their attitudes towards the authority of their parents and teachers, an attempt was made to find out their reactions towards the individual persons who represent this authority. Question 20 asked the students their opinion of religious life as a whole. The responses to this question show that public school students,

boys particularly, hold the religious life of a priest, brother, or sister in greater esteem than do the parochial school students. It is also interesting to note that though the boys demonstrated an opinion of religious life generally more favorable than did the girls, the small percentage (3.7) of students considering religious life "not as good a way of life to enter upon as any other" were boys, two of them from parochial schools. The more highly favorable opinion shown by the public school children can probably be explained as the result of less contact with the religious. There is less chance for public school children to meet religious teachers in their less favorable role of disciplinarian. The overall response of the children to this question was very positive with 52.5 per cent of the sample indicating religious life is "a better way of life to enter upon than any other".

When the responses to this question are considered in terms of the three social classes, considerable variation is evidenced. For example, the upper class parochial school child has a much more favorable opinion of religious life (62.5) per cent than does the middle (38.5 per cent) or lower class (36.8 per cent) parochial school child. The favorable opinion which is also held by the public school children is rather evenly distributed among the three social classes. The three boys indicating that religious life was "not as good a way of life to enter upon as any other" were from the lower class sample.

The students were also asked whether they thought the Sisters like to teach and if they like the children they teach. The findings show that 72.5 per cent of the sample used in the study believed Sisters liked to teach with



one upper class parochial school boy indicating "no". The remaining 26.2 per cent of the students were "not sure". It is interesting to note that of those responding "not sure" to this question, 61.9 per cent were parochial school children compared to 38.1 per cent public school students. This again might possibly be accounted for by the fact that the parochial school child sees the unpleasant as well as the pleasant side of the teaching sister.

The responses to the question, "Do Sisters like to teach?" show type of school attended to be more important than either sex or social class. Sex differences are slight within the parochial school sample, but fairly large among the public school students. Here 75.0 per cent of the girls responded "yes" to the question and 85.0 per cent of the boys so indicated. Only one student from the entire sample, a parochial school boy, indicated "no" to this question.

Turning to social class and type of school attended, a greater variation of response occurs, but here also the type of school attended is the most influential factor. Table 40 shows the largest group of parochial students responding "yes" to the idea that "Sisters like to teach" to be within the middle class sample (76.9 per cent), and the largest number of "not sure" responses in the lower class sample (42.4 per cent). Among the public school students the greatest number of "yes" responses are found in the upper class (90.0 per cent), and the middle class sample indicates "not sure" (25.0 per cent) most frequently. There is a greater variation of response between the parochial and public school, (90.0 per cent and 62.5 per cent

## SISTERS' ATTITUDE TOWARD TEACHING, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 23: Do Sisters like to teach?

TABLE 40	Upper Class		Middle Class		Lower Class		Total Per Cent.
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Yes	62.5	90.0	76.9	75.0	57.8	77.8	72.5
No	12.5	--	--	--	--	--	1.3
Not Sure	25.0	10.0	23.1	25.0	42.2	22.2	26.2
Total number in the sample	8	10	13	12	19	18	80

respectively), upper class samples responding "yes" to this question than there is among all three of the social classes.

Considering the question, "Do Sisters like the children they teach?", type of school attended is again a more important variable than is sex. The findings show 70.0 per cent of the public school sample responded "yes" to this statement compared to 57.5 per cent of the parochial school sample. To this question also there was a large response of "not sure". Only three students of the entire sample indicated "no" to this idea and they were all parochial school boys.

## SISTERS' ATTITUDE TOWARD CHILDREN, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 23: Do Sisters like the children they teach?

TABLE 41	Upper Class		Middle Class		Lower Class		Total
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	Per Cent.
Yes	75.0	60.0	53.9	66.7	52.6	77.8	63.8
No	25.0	--	--	--	5.3	--	3.7
Sometimes	--	--	15.3	8.3	5.3	--	5.0
Not Sure	--	40.0	30.8	25.0	36.8	22.2	27.5
Total number in the sample	8	10	13	12	19	18	80

Unlike the question, "Do Sisters like to teach?", social class is the most important variable in the responses to the statement, "Do Sisters like the children they teach?". Within the parochial school sample, as seen in Table 41, the percentage of those responding "yes" to the idea that "Sisters like the children they teach" increases as the social class increases - lower class, 52.6 per cent; middle class, 53.9 per cent; and upper class, 75.0 per cent. However, among the public school students, we find just the opposite pattern as the percentage of "yes" responses increases as the social class decreases. Two of the three negative responses were found in the upper class.

OPINION OF PRIESTS, BY SEX, SOCIAL CLASS, AND TYPE OF SCHOOL ATTENDED.

Quest. 49: With regard to the question below, mark your answer on the basis of your experience with all the priests you have known, not just one or two priests. In general Priests are:

TABLE 42	Parochial School			Public School			Total	
	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys
Try to help people in trouble	39	33	72	41	43	84	80	76
Are interested in children	22	31	53	22	23	45	44	54
Work very hard	47	34	81	46	38	84	93	72
Are easier to talk to than Sisters	2	10	12	0	2	2	2	12
Are easier to talk to than Parents	2	2	4	5	4	9	7	6
Are too busy	2	5	7	2	7	9	4	12
Total number in the sample	20	20	40	20	20	40	40	40
In general Priests:	Upper Class		Middle Class		Lower Class			
	Paroch.	Public	Paroch.	Public	Paroch.	Public		
Try to help people in trouble	1.75	2.10	2.23	2.42	1.78	1.89		
Are interested in children	1.88	1.10	1.15	1.17	1.31	1.00		
Work very hard	1.75	2.30	2.08	2.08	2.10	2.00		
Are easier to talk to than Sisters	.38	--	.15	--	.57	.11		
Are easier to talk to than Parents	.25	.10	.15	.17	.11	.33		
Are too busy	--	.40	.15	.17	.26	.17		
Total number in sample	8	10	13	12	19	18		

Besides stating whether or not they thought the Sisters liked to teach and whether they liked the children they taught, the students were also asked to give their personal opinion of the priests, the sisters, and the lay teachers with whom they have come in contact. A lay teacher for these children was anyone who was not a priest, brother, or sister and this was explained to them at the time the questionnaire was completed. In tabulating these responses, percentages were not used as they were in the other questions, but the choices were weighted according to the following scale: 1st choice - 3, 2nd choice - 2, and 3rd choice - 1. The scores given in the tables represent the totals of all choices made by the students, and the highest totals represent the most valued ideas held by the students. Because the total number of students making up each social class level varies, the total score indicated by each social class group was divided by the number of students in that group to find the average rate of response for that social class level and these averages were then compared in the final analysis of the responses by social class.

In the questionnaire, there were many different responses or opinions for the priests, sisters, and lay teachers, which the students could choose from. However, the tables presented in the discussion of the findings use only those responses to which the students made the most reference.

The overall opinion of the priests, as expressed by the students, is favorable with no negative opinion receiving a total score higher than seven. The boys and girls from both types of schools scored very much alike, rating the following three ideas to be their overall opinion of priests - 1) work

very hard, 2) try to help people in trouble and, 3) are interested in children. Table 42 shows that this order was followed by all groups except the public school boys, whose responses scaled as follows: 1) try to help people in trouble, 2) work very hard, and 3) are interested in children.

The most striking difference in scores, from the viewpoint of type of school attended, can be seen in the response to the idea that priests "try to help people in trouble". The public school student is somewhat more prone to this opinion than is the parochial school student (public school score - 84, parochial school score - 72). The parochial school student tends to find the priests "easier to talk to than Sisters" more often than the public school student. There was only one public school student who indicated this response and that as a second choice. This difference is probably accounted for by the fact that both the priests and the sisters of most parishes are more or less strangers to the public school student who seldom gets to know the priests and sisters on an informal basis.

There is also little variation in response when sex is considered as the variable. Table 42 shows the girls (total score -93) to hold the idea of priests as hard workers somewhat more often than do the boys (total score - 72). On the other hand, the boys (total score - 54) consider the priests as more "interested in children" than do the girls (total score -44). The one negative response given any significance by the students was that priests are "too busy" and this was stated more often by the boys than by the girls. This variation of response, according to sex differences, might be accounted for by the fact that boys generally are more familiar with the work of the priests

than are the girls.

Social class appears to be related to this question of the students' opinion of the priests, though not according to any specific pattern except for the responses in one area. As can be seen in Table 42, the response "work very hard" is the opinion most often referred to by the entire sample. Among the public school children, the response to this opinion increases in value as the social class level increases, whereas, the value of this response for the parochial school child increases as the social class level decreases.

The students' opinions of the sisters have somewhat more variation than their opinions of the priests, and the children are more inclined to have a negative viewpoint where the sisters are concerned. However, here also, the largest scores are related to the favorable responses. In Table 43, the following ideas are found to be those most valued by the students: 1) interested in the good of others, 2) hard workers, 3) kind, and 4) interested in my problems. Negative responses most often referred to by the students are: 1) old fashioned, 2) favor some children in class, and 3) are always trying to get people in the seminary or convent. It should be noted that these negative response scores are considerably lower than the positive responses.

Table 43 shows the sex variable to be a more influential factor in this issue than is the type of school attended with the girls more favorable. Considering the three negative responses indicated, the findings show the parochial school students referring to these opinions more often than do the public school students. The idea that sisters "favor some children in

OPINION OF SISTER, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 48: With regard to the question below, mark your answers on the basis of your experience with all the sisters you have known, not just one or two sisters.

In general Sisters:

TABLE 43	Parochial School			Public School			Total	
	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys
Are interested in the good of others	49	37	86	52	48	100	101	85
Are hard workers	13	14	27	12	21	33	25	35
Are interested in my problems	15	10	25	13	12	25	28	22
Are kind	12	9	21	20	15	35	32	24
Are fair in their punishments	5	11	16	6	9	15	11	20
Are easier to talk to than parents	6	3	9	9	2	11	15	5
Favor some children in class	5	9	14	0	0	0	5	9
Are always trying to get people in the seminary or convent	7	3	10	0	1	1	7	4
Are old fashioned	3	10	13	2	6	8	5	16
Total number in the sample	20	20	40	20	20	40	40	40

class" drew no response whatever from the public school students, but a score of 14 from the parochial school sample.

The social class variable, seen in Table 44, presents some interesting variations when considering certain specific opinions expressed by the students. For example, the middle class sample considers the sisters to be "interested in the good of others" and "interested in my problems" more often



## OPINION OF SISTERS, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 48: With regard to the question below, mark your answers on the basis of your experience with all the sisters you have known, not just one or two sisters.

In general Sisters:

TABLE 44	Upper Class		Middle Class		Lower Class	
	Paroch.	Public	Paroch.	Public	Paroch.	Public
Are interested in the good of others	2.00	2.40	2.62	2.92	2.00	2.27
Are hard workers	1.25	.80	.92	1.00	.26	.72
Are interested in my problems	.63	.70	.77	.75	.74	.50
Are kind	.38	.50	.46	.42	.63	1.39
Are fair in their punishments	.50	.60	.46	.42	.32	.22
Are easier to talk to than parents	.25	.20	.07	.08	.32	.50
Favor some children in class	.50	0	.15	0	.42	0
Are always trying to get people in the seminary or convent	0	.10	.15	0	.42	0
Are old fashioned	0	.40	.38	.17	.42	.11
Total number in the sample	8	10	13	12	19	18

than do either the upper or lower class groups. The value of kindness is responded to by the lower class students more often than by the upper or middle class students. Social class differences are slight where reference is made to the negative responses.

The students' opinions of the lay teacher follow the same predominantly positive attitude as that indicated for the priests and sisters. There

## OPINION OF LAY TEACHERS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 50a. With regard to the question below, mark your answer on the basis of your experience with all the lay teachers or public school teachers you have had, not just one or two.

In general lay teachers or public school teachers are:

TABLE 45	Parochial School			Public School			Total	
	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys
Are not interested in my interests	5	2	7	6	10	16	11	12
Are hard workers	11	13	24	7	14	21	18	29
Favor some children in class	13	22	35	23	12	35	36	34
Are fair in their punishments	13	6	19	21	16	37	34	22
Are interested in the good of others	33	16	49	28	27	55	61	43
Are kind	5	9	14	8	6	14	13	15
Are not strict enough in school	15	15	30	3	6	9	18	21
Are interested in my problems	14	15	29	21	17	38	35	32
Are easier to talk to than sisters	6	8	14	0	5	5	6	13
Are crabby	2	10	12	0	3	3	2	13
Total number in the sample	20	20	40	20	20	40	40	40

are two opinions which appear in this area, however, which were not referred to on the part of the priests or sisters. They are that the lay teachers are "not interested in my interests" and are "not strict enough in school". The type of school variable is most significant with regard to these two responses. The public school students (total score - 16) hold the opinion that the lay

teachers "are not interested in my interests" twice as often as the parochial school sample (total score - 7). The idea that the lay teacher is "not strict enough in school" received the third highest score within the parochial school sample, as seen in Table 45, while no one within this group signified that the lay teachers were "too strict". The public school sample, on the other hand, indicated only a minor response to either of these two opinions.

Another interesting comparison presents itself from the viewpoint of type of school attended, regarding the opinion that the lay teachers "favor some children in class" and are "fair in their punishments". The children of both types of schools agree that the lay teachers "favor some children in class". Both samples indicated a total score of 35. This is an interesting comparison considering the greater frequency with which the public school students meet lay teachers and yet the children of both types of schools hold this same opinion of the lay teachers. As can be seen in Table 45, however, there is a distinct difference in the responses made by the students from the two types of schools to the idea that the lay teachers are "fair in their punishment". The public school students state this opinion of their lay teachers more often than do the parochial school students (parochial school score - 19, public school score - 37). This would perhaps be a further example of the idea that the parochial school students have the tendency to be more critical of school authority than do the public school students. What negative attitudes do appear in the students' evaluation of the priests, sisters, and lay teachers tend to be held more often by the parochial school students, as can be seen in Tables 42, 43, and 45.

Table 45 also shows some interesting variations according to the sex differences of the group. As a whole, the responses of the boys and girls show a close similarity, with the exception of the four specific ideas that lay teachers are: 1) hard workers, 2) fair in their punishment, 3) interested in the good of others, and 4) "crabby". The variation in response is quite marked in these four areas. The girls believe their lay teachers to be more "fair in their punishments", and more "interested in the good of others", while the boys hold the opinion that the lay teachers are "hard workers" and "crabby".

Social class differences do not appear to produce very great differences on this question of the opinion of lay teachers as does either sex differences or the type of school attended.

Besides giving their opinions of their teachers, both lay and religious, the students were also asked whether or not they thought it was necessary to show respect to a priest, sister, or lay teacher if they did not like him or her. As far as the priests are concerned, every student, except one public school boy, stated "yes" to this question. Consequently, regarding the question of respect for priests, neither sex differences, social class differences or type of school attended plays an important role in the children's responses.

Where the sisters are concerned, there is a bit more uncertainty expressed here than there was expressed for the priests. Again the same public school boy indicated "no" to the idea of giving respect to a Sister if he didn't like her and three students were "not sure". Two of the students, a

## RESPECT FOR LAY TEACHERS, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 39: Is it necessary to show respect to a lay Teacher or Public School Teacher if I do not like him or her personally?

a

TABLE 46	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Yes	90.0	70.0	80.0	80.0	80.0	80.0	80.0
No	--	25.0	5.0	10.0	10.0	12.5	7.5
Not Sure	10.0	5.0	15.0	10.0	10.0	7.5	12.5
Total number in the sample	20	20	20	20	80	40	40

boy and a girl, were public school students. The other 95.0 per cent of the sample indicated "yes" to this statement.

Table 46 shows that when asked, "Is it necessary to show respect for a lay teacher if I do not like him?", the students were not as positive in their response as they were regarding the priests and the sisters. This statement drew an 80.0 per cent "yes" response from the entire sample, with 10.0 per cent of the students indicating "no" and the other 10.0 per cent "not sure".

Breaking down these responses according to the different variables,

## RESPECT FOR LAY TEACHERS, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest 39: Is it necessary to show respect to a lay Teacher or Public School Teacher if I do not like him or her personally?

TABLE 47	Upper Class		Middle Class		Lower Class		Total Per Cent
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Yes	75.0	90.0	84.6	75.0	79.0	77.8	80.0
No	25.0	--	7.7	16.7	10.5	5.5	10.0
Not Sure	--	10.0	7.7	8.3	10.5	16.7	10.0
Total number in the sample	8	10	13	12	19	18	80

the findings indicate more variation by sex differences than type of school attended. Of the eight students responding "no" to this statement, seven of them were boys, five from the parochial school. The girls, seem to be more uncertain in this area than are the boys because of the eight students responding "not sure", five of them are girls.

The social class differences, seen in Table 47, are interesting, particularly among the public school "yes" responses to this question. There is a higher percentage of "yes" responses among the upper class public school students (90.0) than there is among either the middle class (75.0 per cent)

or the lower class (77.8 per cent) sample from the public school. The variation in "yes" responses from the parochial sample is not great.

However, the "no" responses within the parochial school sample are greatest in the upper class group (25.0 per cent) and least in the middle class (7.7 per cent).

From these responses of the children to the question of respect for authority in the person of the priest, sister, or lay teacher, we find the students more inclined to give respect to the priests and sisters regardless of their personal feeling towards them, whereas the respect given to the lay teacher depends more on whether or not the student likes the lay teacher. Perhaps this respect which the students hold for the priests and sisters is more out of respect for what they represent as religious rather than for what they signify as representatives of authority.

The last few questions to be analyzed in this section on authority have to do with the place the Catholic Church and its teachings hold in the world today as far as these students are concerned. The overall findings, seen in Table 48, show that 72.5 per cent of the sample feel that the world "could not get along without the Catholic Church", and 8.7 per cent feel that the world "could get along without the Catholic Church without any difficulty at all". Of those who feel that "the world could not get along without the Catholic Church", a greater variation of response is found according to sex differences than is found according to type of school attended. Within the public school sample, 80.0 per cent of the girls have

NECESSITY OF THE CHURCH IN THE WORLD, BY SEX AND TYPE OF SCHOOL ATTENDED.  
 Quest. 51: I think that the world:

TABLE 48	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Parochial	Public
	%	%	%	%	Per Cent	%	%
Could not get along without the Catholic Church.	70.0	80.0	80.0	60.0	72.5	75.0	70.0
Could get along without the Catholic Church but only with some difficulty	25.0	--	20.0	30.0	18.8	12.5	25.0
Could get along without the Catholic Church without any difficulty at all	5.0	20.0	--	10.0	8.7	12.5	5.0
Total number in the sample	20	20	20	20	80	40	40

this opinion as contrasted to 60.0 per cent of the boys. On the other hand, 80.0 per cent of the parochial school boys gave this response compared to 70.0 per cent of the parochial school girls.

It is interesting to note also that the largest percentage of students believing that "the world could get along without the Catholic Church without any difficulty at all" is found among the parochial school boys (20.0 per cent), while there was no indication of this kind given at all by the public school girls.



The social class variable also presented some interesting variations in response to this question. The largest percentage of students believing "that the world could not get along without the Catholic Church" were parochial school upper class students (87.5). Of those who felt that "the world could get along without the Catholic Church without any difficulty at all", the parochial school middle class sample represented the largest percentage (23.1). One begins to wonder how influential the parochial school teaching is when five out of the seven students who respond in this manner are parochial school students.

Question 52 asked the students how much they thought the Catholic Church did to make the world a better place in which to live. The findings indicate that 80.0 per cent of the entire sample believe the Catholic Church does "very much...", with only one parochial school boy believing that the Church does "nothing to make the world a better place in which to live". Differences are found in the responses by sex and type of school attended. The findings indicate that 95.0 per cent of the public school girls and 70.0 per cent of the boys think "that the Catholic Church does very much to make the world a better place in which to live".

Table 49 shows the variations in response according to social class for this same question. The findings show that within the parochial school sample there is an increase in the percentage of those believing that the "Catholic Church does very much to make the world a better place in which to live", as the social class increases, while among the public school students there is total agreement in the middle class group. The only student indi-

OPINION OF WORK OF CHURCH IN THE WORLD, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 52: I think that the Catholic Church does:

TABLE 49	Upper Class		Middle Class		Lower Class		Total Per Cent.
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Very much to make the world a better place in which to live	87.5	90.0	77.0	100.0	73.7	66.7	80.0
Something to make the world a better place in which to live	—	10.0	23.0	—	26.3	33.3	18.7
Nothing to make the world a better place in which to live	12.5	—	—	—	—	—	1.3
Total sample	8	10	13	12	19	18	80

cating that the "Catholic Church does nothing to make the world a better place in which to live" is an upper class parochial school student.

Table 50 shows the responses of the students to Question 55 which dealt with how much influence the students felt the Catholic Church had on people's lives. It is interesting to note here, that as was seen in Table 48, 8.7 per cent of the sample felt that "the world could get along without the Catholic Church without any difficulty at all". Yet, to question 55, there was no response whatever given to the idea that "the Catholic Church has no

## INFLUENCE OF CATHOLIC CHURCH, BY SEX AND TYPE OF SCHOOL ATTENDED.

Quest. 55: Do you think the Catholic Church has:

TABLE 50	Parochial School		Public School		Total	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%	Per Cent	%	%
Too much influence on people's lives	10.0	15.0	15.0	5.0	11.2	12.5	10.0
Just enough influence on people's lives.	45.0	60.0	75.0	70.0	62.5	52.5	72.5
Not enough influence on people's lives	45.0	25.0	10.0	25.0	26.3	35.0	17.5
No influence on people's lives.	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

influence on people's lives". However, 26.3 per cent of the sample did feel that the Church had "not enough influence on people's lives" with the majority of this group being parochial school students. As Table 50 indicates, the greatest percentage of the entire sample feels that "the Catholic Church has just enough influence on people's lives", with 11.2 per cent believing that it has "too much influence...".

Variations of response according to type of school attended can be seen with reference to two of the choices given in this question. The largest

INFLUENCE OF CATHOLIC CHURCH, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.  
 Quest. 55: Do you think the Catholic Church has:

TABLE 51	Social Class		School Type				Total Per Cent
	Elementary	Public	Elementary	Public	Parochial	Public	
	%	%	%	%	%	%	
Too much influence on people's lives	--	--	7.7	--	21.1	22.2	11.2
Just enough influence on people's lives	62.5	80.0	38.4	91.7	57.8	55.6	62.5
Not enough influence on people's lives	37.5	20.0	53.9	8.3	21.1	22.2	26.3
No influence on people's lives.	--	--	--	--	--	--	--
Total number in the sample	8	10	13	12	19	18	80

percentage of those students indicating that "the Church has just enough influence...." are from the public school (72.5), while the parochial school sample indicates the largest response (35.0) for those stating that "the Catholic Church has not enough influence on people's lives." Variations according to sex differences for the overall sample are small; however, there is some difference of opinion between boys and girls within the same type of school.

Taking these same responses according to the social class differences,

the findings indicate that eight of the nine students feeling that the Church has "too much influence on people's lives" are from the lower class. Table 51 shows that the greatest difference in response occurs within the middle class itself between the two types of schools. The findings for this social class indicate 91.7 per cent of the public school students feel that the Catholic Church has "just enough influence on people's lives" contrasted to a 38.4 per cent similar response from the middle class parochial school group. On the other hand, the response that the Catholic Church has "not enough influence on people's lives" received a 53.9 per cent rating from the parochial school middle class students and 8.3 per cent from the public school middle class group. Table 51 indicates, within the middle class itself, the greatest difference in response falls along the lines of type of school attended. Nevertheless, there are rather large variations along social class levels, though not in a consistent direction. For example, within the parochial school sample there is a 15.0 per cent or more difference among all of the three social classes for both responses, that the Church has "just enough influence on people's lives" and that it has "not enough influence...". The response variation among the social classes in the public school sample is not so great.

Besides seeking the students' opinions of the importance of the Catholic Church in the world, the questionnaire also presented two questions concerning the importance of the teachings of the Church and whether or not the student had a right not to believe these teachings. The findings, as seen in Table 52 indicate 83.7 per cent of the sample feel that they are "very

## IMPORTANCE OF CHURCH'S TEACHINGS, BY SEX AND TYPE OF SCHOOL ATTENDED

Quest. 54: How important do you think it is to follow the Catholic Church's teachings and rules?

TABLE 52	Parochial School		Public School		Total Per Cent	Total	
	Girls	Boys	Girls	Boys		Paroch.	Public
	%	%	%	%		%	%
Very important	95.0	85.0	80.0	75.0	83.7	90.0	77.5
Pretty important	5.0	10.0	20.0	25.0	15.0	7.5	22.5
Not very important	--	5.0	--	--	1.3	2.5	--
Not important at all	--	--	--	--	--	--	--
Total number in the sample	20	20	20	20	80	40	40

important" and 15.0 per cent responded to "pretty important".

An impressive variation is found with reference to type of school attended. The parochial school students indicate a 90.0 per cent response to the idea that it is "very important" to follow the Church's teachings compared to a 77.5 per cent similar response for the public school students.

The variation in response according to sex differences for this question are small, as type of school seems to be the important factor found here. By social class, all responses for the parochial middle class students, 87.5 per cent of the upper class group and 84.2 per cent of the lower class

RIGHT NOT TO BELIEVE CHURCH'S TEACHINGS, BY SEX AND TYPE OF SCHOOL ATTENDED.  
 Quest 53: Do you feel that you have the right not to believe some things  
 which your church teaches as truth?

TABLE 53	Parochial School		Public School			Total	
	Girls	Boys	Girls	Boys	Total	Parochial	Public
	%	%	%	%	Per Cent	%	%
Yes	35.0	45.0	45.0	45.0	42.5	40.0	45.0
No	50.0	50.0	20.0	30.0	37.5	50.0	25.0
Not Sure	15.0	5.0	35.0	25.0	20.0	10.0	30.0
Total number in the sample	20	20	20	20	80	40	40

students stated that the Church's teachings and rules are very important.

Finally, the students were asked, "Do you feel that you have the right not to believe some things which your Church teaches as truth?". This is the only question in the study where the responses given were in opposition to what would be the expected response. Table 53 shows that 42.5 per cent of the sample indicated "yes" to this question, 37.5 per cent "no", and 20.0 per cent were "not sure". The "yes" responses show very little difference by sex or type of school. However, type of school is very much associated with the "no" responses. Here 50.0 per cent of the parochial school students hold

RIGHT NOT TO BELIEVE CHURCH'S TEACHINGS, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED.

Quest. 53: Do you feel that you have the right not to believe some things which your church teaches as truth?

TABLE 54	Upper Class		Middle Class		Lower Class		Total Per Cent.
	Paroch.	Public	Paroch.	Public	Paroch.	Public	
	%	%	%	%	%	%	
Yes	50.0	10.0	23.0	50.0	47.4	61.2	42.5
No	37.5	30.0	69.3	16.7	42.1	27.7	37.5
Not Sure	12.5	60.0	7.7	13.3	10.5	11.1	20.0
Total number in the sample	8	10	13	12	19	18	80

this opinion compared to 25.0 per cent of the public school students.

Uncertainty seen in this question is reflected in type of school attended, as 10.0 per cent of the parochial school sample indicates "not sure" compared to a 30.0 per cent response of the public school students. Table 53 shows the girls to be more uncertain in this area than the boys.

As Table 54 shows, within the parochial school sample the largest percentage of "yes" response (50.0) was from the upper class group and the smallest percentage (23.0) was from the middle class sample.

Within the public school sample there is an increase in the percentage



of "yes" responses as the social class level decreases, with the lower class indicating a 61.2 per cent "yes" response. The reverse of this is shown in the public school "not sure" responses where the percentage of uncertainty decreases as the social class level decreases, with 60.0 per cent of the upper class public school students indicating "not sure" and 11.1 per cent of the lower class students giving the same response. The largest percentage of "no" responses in the parochial school sample came from the middle class (69.3) and the lowest percentage from the upper class sample (37.5).

SUMMARY: In this Chapter, the responses of the students to questions dealing with various elements of authority were examined in an attempt to note the variations according to the variables of sex, social class, and type of school attended. These questions referred to such things as the student's opinions of the strictness of parental and school authority, how frequent should be the obedience given to parents and teachers, the students' personal impressions of priests, sisters, and lay teachers, and the importance and necessity of the Catholic Church in the world today and its effect upon individual lives.

The first hypothesis stated that, "Students with a completely Catholic educational background will respond more closely to committed religious values in the areas of religious doctrine, ethical values, the importance of the Church, and authority than will students from a public institution." The findings to those questions dealing with the students' willingness to obey the authority of parents and teachers tend to support this hypothesis. However, for those questions pertaining to the students' personal opinion of

the individuals who hold this authority, namely priests, sisters, and lay teachers, the findings do not support the hypothesis, as we find the more favorable attitudes expressed by the public school student. This is probably accounted for, however, as has been stated previously in the chapter, by the fact of the less frequent contact had by the public school student with these representatives of authority. The response of the students, taken as a whole, is predominantly favorable for the priests, sisters, and lay teachers. The variation of response, according to type of school attended, sex, and social class, appears when the findings for specific opinions of the students are examined. And it is in these areas that the findings tend to disprove the first hypothesis and support hypotheses three and four which were stated as follows:

- 3) Differences in attitudes and practices will vary more according to sex than to type of school attended.
- 4) Differences among students' responses will vary more according to socio-economic background than to type of education of the student.

In the area of authority, hypothesis three is supported by the findings for the questions dealing with the students' willingness to obey their parents and teachers, the strictness of parents and teachers, and by certain specific opinions of priests, sisters, and lay teachers. The findings for the question, "Do Sisters like to teach?", do not support hypotheses three and four, as type of school attended is a more significant variable than either sex or social class. However, the findings for the question, "Do Sisters like the children they teach?," support hypothesis four, but are in opposition to the third hypothesis.

Social class appears as an important variable when certain specific responses are examined, but it does not appear to be as important a factor in the area of authority, at this age level of student, as does sex and type of school attended.

In the area of the Catholic Church's importance to the world and to individual lives, the findings tend to support hypotheses one, three, and four, with social class being a more significant variable here than it was for those questions centering on the authority of parents and teachers.

Chapter Seven will discuss the conclusions which appear as a result of an examination of the findings of Chapters Three, Four, Five, and Six.

## CHAPTER 7

### SUMMARY AND CONCLUSIONS

The Catholic Church today is undergoing a period of self-examination and constructive criticism leading to what is hoped will be a Church more responsive to the needs of today. One of the principal areas of this criticism, as was brought out in the earlier chapters of this study, is the school system maintained by the Catholic Church. The Catholic parochial school system is unable to handle the entire Catholic population of children and the question is therefore raised as to whether or not the individuals passing through this educational system are sufficiently different, from the viewpoint of attitude training and behavior, from their counterparts in the public educational system to warrant the maintenance of this very extensive and costly educational system.

This thesis attempted to study, by means of a written questionnaire, some of the attitudes of Catholic students in the areas of religious doctrine, ethical values, the importance of the Church, authority, and certain religious practices.

The subjects used in this research were youngsters, 13 and 14 years old, who were about to complete the first phase of the educational process, the elementary school. A total of eighty students were used; forty had attended the Catholic school for all eight grades and forty were public school

students who had attended the public school for eight years, but were also attending the Confraternity of Christian Doctrine classes in their parishes once a week.

Approximately seven hundred questionnaires were distributed to the eighth grade classes of eight Catholic schools in a mid-western metropolitan community and the corresponding eighth grade Confraternity of Christian Doctrine classes of these same schools. The students from the two types of schools were then matched according to the following characteristics: twenty white boys and twenty white girls in each group; students' parents are both Catholic, living together, and were both born in the United States. The educational background of the father was also matched to that of the child. For example, the father of a parochial school student had to have received his elementary school education in the parochial school and the father of the public school child attended public school only. Also, the social class backgrounds of the two groups were matched as closely as possible according to the method described in Chapter Two.

A detailed explanation of the questionnaire and the sources used in the compilation of the questionnaire can be found in Chapter Two. Nine of the questions involved information relating to the children's attitudes toward some of the major doctrinal beliefs held by the Catholic Church, eleven centered on the area of authority and five were related to the importance of the Church in the world. Information regarding the religious practices of the children and their parents was obtained from six of the questions, while

the children's attitudes towards certain moral issues were expressed in seven of the questions. The remaining questions were used to obtain information about the students' personal background, social class, etc.

The primary hypothesis proposed in the study was that: 1) Students with a completely Catholic educational background will respond more closely to official religious values in the areas of religious doctrine, ethical values, the importance of the Church and authority than will students from public schools. However, because the researcher also expected to find material in opposition to the above hypothesis based on other variables, the following hypotheses were also formed:

2) Differences in responses concerning religious practices will vary more according to the religious practices of the parents than to type of school attended.

3) Differences in attitudes and practices will vary more according to sex than to type of school attended.

4) Differences among students' responses will vary more according to socio-economic background than to the type of education of the student.

RELIGIOUS DOCTRINE. Chapter Three examined the first hypothesis from the viewpoint of those questions relating to religious doctrine. For the most part, the hypothesis did not hold true in the area of religious doctrine as the responses between the public and parochial school students to these questions were very similar and in agreement with the teachings as presented by the Church. The most striking item found in this area of religious doctrine was the amount of uncertainty present in almost every

question and expressed by students from both public and parochial schools. Type of School attended showed considerable variation of response supporting the hypothesis in two of the questions referring to religious doctrine. More parochial school students (87.5 per cent) agree that "miracles are performed by the power of God even today" than do public school students (75.0 per cent) on the matter of indifferentism, the statement "One religion is as good as another", was opposed by more Catholic school students (80.0 per cent) than by the public school children (70.0 per cent). Though the findings for the above two statements lend support to Hypothesis One, the analysis shows an even greater difference when social class is used as the dominant variable, thereby lending support to Hypothesis Four.

For the question of belief in miracles performed by the power of God even today, the investigation showed the degree of belief increasing as the social class decreases for the parochial school group, while the middle class expressed the greatest belief for the public school sample. Social class was the dominant variable in the question of indifferentism also, as the upper class public school sample responded 100.0 per cent in opposition to the statement that "one religion is as good as another". The middle class gave the largest negative response (84.6 per cent) among the parochial school students.

In the investigation of the children's attitudes toward their home life, the analysis showed little difference between the public and parochial school child or between boys and girls. The analysis of this same question by social class shows an increase in the positive attitude toward one's home as

the social class level decreases among parochial school students, while within the public school sample the greatest contentment with one's home is found in the upper class sample.

The sex difference of the students showed a high relationship to their attitude toward school and toward that factor which they considered most important for a child to learn to prepare him for life. More girls found school favorable than did the boys, and although both boys and girls considered obedience the most important factor to learn in life, the girls indicated this choice more often than did the boys (girls' total score, 102; boys' total score, 91).

For those questions relating to religious doctrine, the findings, as seen in Chapter Three, either support Hypothesis One and Four or the variation in response between the two types of schools and the social classes is very small. There is no rejection of these hypotheses in this area. By this is meant that there was a close parallel between the responses stated by type of school attended and those given according to the social class levels.

Hypothesis Three, using sex and type of school attended as the variables is rejected in the following instances:

The variable, type of school attended, is more influential in the students' response to belief in the performance of miracles today and to the idea that one religion is as good as another than is the variable of sex.

RELIGIOUS PRACTICES. The analysis of the findings pertaining to the religious practices of the students and their parents, as presented in Chapter Four, relates itself primarily to Hypothesis Two, but includes the other three



hypothesis as well. Hypothesis Two sought to find out if the religious practices of the students would be more like those of their parents than they would be like those of the children in the two types of schools. The analysis shows the hypothesis to be supported in the following activities:

The Mass attendance of the children corresponds more closely to the Mass attendance of their parents than to that of the other children. Once a week Mass attendance of the parochial school child is identical to that of his mother (92.5 per cent), while the percentage of public school children attending Mass once a week corresponds to that of the father (87.5 per cent).

As with Mass attendance, the frequency with which the students receive Holy Communion is related to the pattern followed by the parents in the reception of this sacrament, with the parochial school child, father, and mother receiving Holy Communion more often than do the public school students and their parents.

The analysis of the findings for the questions related to the frequency with which prayers are said by the child before meals either on his own or by the family as a unit show a definite relationship between the children and the family to this practice, with type of school attended presenting little difference in the responses.

Hypothesis Two was not supported in the following instances because the frequency of these religious practices corresponded more to the type of school attended than to the practices of the parents.

The frequency with which the parochial school student received the sacrament of Penance was similar to that of the public school child and great-

er than that of his mother or father. Saying the rosary and attending evening services, such as the Stations, also are more closely allied to the type of school attended by the child.

The other religious practices referred to in Chapter Four were asked only from the viewpoint of the child and therefore, do not relate to Hypothesis Two.

The analysis of the weekly Mass attendance responses for the child, the father, and the mother, shows type of school attended to be important for the mothers' Mass attendance where the findings indicate a ten per cent difference between parochial and public school mothers. There is no difference in the fathers' responses by this variable and only a slight difference in the child's Mass attendance by type of school attended.

In this area of Mass attendance, the most influential variables seem to be sex and social class. For the child, weekly Mass attendance is definitely related to the student's sex as 97.5 per cent of the entire sample of girls attend Mass once a week, compared to 82.0 per cent of the male students. Sex difference shows little relationship to the weekly Mass attendance of the parents of these students.

Hypothesis Four is supported by these questions relating to Mass attendance for the child, the mother, and the father. The investigation showed a 100.0 per cent weekly Mass attendance for both parents of the upper class students in public and parochial schools. In the parochial school sample, the weekly Mass attendance for both parents increases as the social class level increases, whereas for the child in the parochial school, the

opposite was true. In the public school group, both parents also had similar Mass attendance patterns by social class, with the upper class attending Mass most frequently, followed by the lower class, and then the middle class. Among the public school students, Mass attendance was most frequent with the middle class students, and the lower class sample had the lowest (though still high) percentage (83.2) for weekly Mass attendance.

For those questions relating to the reception of the sacraments of Holy Communion and Penance, the children in both types of school are consistently more frequent in their reception of these two sacraments than are their parents. These two religious practices also show a high degree of relationship to the type of school attended by the students. In both areas, Holy Communion and Penance, the parochial school child and his mother and father receive these two sacraments 15 to 30 per cent more frequently than do the public school child and his parents.

Not only did the investigation show type of school to be an important variable, but also sex, though the variation of response by sex differences is not as great as by type of school attended. The analysis showed the girls and the mothers and fathers of the girls receiving the sacraments of Holy Communion and Penance more frequently than did the boys and their parents. However, because the type of school attended appeared to be more influential in the responses of the children than was sex in these areas, Hypothesis Three was not supported regarding these two religious practices.

The investigation disclosed a similar relationship between social class and the reception of these two sacraments as was seen with the sex

variable. Social class does present some variations in the frequency with which the sacraments of Holy Communion and Penance are received, but as with the sex variable, the social class variable is not as important as is type of school attended.

For the other religious practices discussed in Chapter Four, type of school attended was the more relevant variable, thereby supporting Hypothesis One in the following instances:

The parochial school children were consistently more frequent in saying the rosary either on their own or as a family unit than were the public school children. Type of school attended was not the most significant variable in this practice, however, as the investigation showed this practice to differ more by sex than by type of school attended.

Prayers before meals are more frequently said by the parochial school child than by the public school student. Here also, type of school attended is not the most important variable, as the practice of saying prayers before meals was found to be more closely related to social class than to either sex or type of school attended.

Regarding the practice of saying one's evening prayers, the investigation shows a cross parallel situation with both sex and type of school attended presenting the same variations. The frequency with which this religious practice is carried out by the girls is identical to the response given by the parochial school sample (77.5 per cent daily or several times a week), whereas the sample of boys (indicating this same frequency of practice--daily or several times a week) have the same percentage (52.5) as the public school

sample.

As has already been brought out in Chapter Four, the practice of saying evening prayers is carried out by these students twice as often as is the practice of saying morning prayers. However, for those saying morning prayers daily or several times a week, type of school attended seems to be the dominant variable with more parochial school students performing this act than public school children, 47.5 per cent and 17.5 per cent, respectively.

The religious practice of making frequent visits to church also appears to support Hypothesis One as more Catholic school children (32.5 per cent) indicate that they perform this practice "daily" or "several times a week" than do public school children (15.0 per cent).

As there was no indication of more public school students performing any of the religious practices referred to in this study than parochial school students, Hypothesis One was supported in all of the areas investigated, though in some cases the variables of sex and social class were found to be more important than type of school attended.

Hypothesis Three, which stated that the responses of the students would differ more by sex than by type of school attended, was supported by the following religious practices:

More of the girls (52.5 per cent) of the entire sample indicated they said the rosary "once a week" or oftener than did the boys (17.5 per cent).

Hypothesis Three was not supported in the case of students making a visit to church and in the practice of saying morning prayers, because in both

instances the responses of the students differed more by type of school attended than by sex difference.

Hypothesis Four, stating that the responses of the students would differ more by social class than by type of school attended, was supported in the following instances:

Within the parochial school sample, all of the upper class children claimed to say prayers before meals "daily" or "several times a week" compared to 84.6 per cent of the middle class sample and 89.5 per cent of the lower class students. Among the public school children, the largest percentage (91.7) giving this response were middle class students, followed by the lower class sample (72.7 per cent) and the upper class group (60.0 per cent).

The percentage of parochial school students who claimed to say their morning prayers "daily" or "several times a week" increased as the social class level increased (lower class, 36.9 per cent; middle class, 46.2 per cent; and upper class, 75.0 per cent), while in the public school sample the largest number responding in this manner were upper class students (40.0 per cent) and the smallest percentage (8.3) were middle class children.

The differences in the response were greater by type of school attended than by social class, thereby failing to support Hypothesis Four in the case of students saying the rosary "weekly" or oftener, and making a visit to church "daily" or "several times a week".

MORAL ISSUES. Chapter Five discussed the findings of the study pertaining to such moral issues as lying, cheating, stealing, racial prejudice and discrimination. The findings for the question asking how many people the

students thought were honest gave support to Hypotheses Three and Four, indicating that sex and social class are more important here than type of school attended. More girls (65.0 per cent) indicated that "almost all of them" or "most of them" were honest compared to 47.5 per cent of the boys so responding. In the parochial school sample there was an increase in the number of students making the above responses as the social class level increased (lower, 47.4 per cent; middle, 53.8 per cent; upper, 75.0 per cent). Among the public school students, more middle class students (75.0 per cent) believed "almost all..." or "most of them" were honest than the upper (50.0 per cent) and lower (20.0 per cent) classes combined.

In the area of lying, the investigation showed a cross parallel in the responses of those opposed to the lying between the variables of sex and type of school attended. The percentage of girls (92.5) opposing the practice of lying is identical to the percentage of parochial school students making this same response. And at the same time, the percentage of boys (85.0) disagreeing with the statement given is identical to the percentage of public school students so indicating.

Besides this cross parallel, the findings for this question of lying gave support to Hypothesis Three in which social class is a more important variable than type of school attended. Within the public school sample, the percentage of students opposed to lying increases as the social class level increases ending with the entire upper class sample opposing the lying as given in the statement of the questionnaire. Among the parochial school students, 100.0 per cent of the middle class sample oppose the lying, compared to

89.4 per cent of the lower class and 87.5 per cent of the upper class.

In the area of cheating on a test, except for three parochial school boys, the entire sample was opposed to the cheating if the student had not studied. On the other hand, if the student had studied, the responses were quite different. The findings in this case, and in the case of cheating in a ball game, tend to oppose Hypothesis One as more public school students are opposed to the cheating than are the parochial school students. There is also a cross parallel of variables here, as the percentage of girls (87.5) opposed to the cheating corresponds to that of the public school students, while the number of boys (82.5 per cent) indicating disagreement with the cheating is identical to that of the parochial school sample.

Hypothesis Three is supported by the findings for the question of cheating in a ball game, where the investigation showed more of the girls (97.5 per cent) opposed to cheating in an athletic contest than boys (87.5 per cent).

The findings also tended to support Hypothesis Four in both cheating on a test having studied and cheating in a ball game. For the public school students, both questions related to cheating, show an increase in opposition to the cheating as the social class levels decrease. While among the parochial school students, both questions received responses in opposition to the cheating from 100.0 per cent of the middle class students, followed by the upper class and then the lower class sample.

Two questions were asked relating to the problem of stealing. One referred to the use of money found around the home which did not belong to



the student. There was no difference in the responses of the students to this question by either type of school attended or by sex. Social class differences here were also minimal except for the upper class public school students who all indicated opposition to the stealing.

The question which stated that "if you steal and get caught, it is more wrong than if you steal and don't get caught" supported Hypothesis One but not Hypothesis Three. More parochial school students (92.5 per cent) disagreed with this statement than public school students (77.5 per cent) and there was no difference whatever in the responses by the sex variable.

The social class variable in the parochial school sample shows an increase in the percentage of students disagreeing with the statement as the social class level increases, with the entire sample of upper class students indicating disagreement. Among the public school students the largest percentage of disagreement (83.4) is found in the middle class group.

The four areas related to race relations in this investigation were concerned with whether or not the students believed that Negroes and whites should live in the same neighborhoods, share the same schools, be patients in the same hospitals, and play on the same playgrounds. The analysis showed Hypothesis One to be supported in only one instance: more parochial school students (67.5 per cent) indicated that Negroes and whites should live in the same neighborhoods than did public school students (50.0 per cent). On the view that Negroes and whites should share the same schools, Hypothesis One was not supported as more public school children (90.0 per cent) expressed agreement with this practice than did the parochial school students (80.0 per

cent). The difference in response by type of school attended with regard to the practice of Negroes and whites being patients in the same hospitals, and using the same playgrounds, was minimal.

Sex differences were important in the matter of the two groups living in the same neighborhoods but not as important as the differences between the two types of schools expressed above. Hypothesis Three was supported, however, on the opinion of Negroes and whites sharing the same playgrounds. More girls (92.5 per cent) than boys (80.0 per cent) favored this practice. This same hypothesis was not supported by the issue of the two groups sharing the same schools, as the findings indicated type of school to be a more important variable than sex.

The differences in the response of the students to the practice of Negroes and whites being patients in the same hospitals was very small by type of school attended, sex, and social class except in the public school sample. Here, the investigation showed the entire middle class sample to be in agreement with this practice of integration compared to 88.8 per cent of the lower class students and 70.0 per cent of the upper class group.

More of the middle class students in both the public and parochial school groups expressed agreement with the idea that Negroes and whites share the same playgrounds, be patients in the same hospitals, and attend the same schools than did the upper or lower class students in each of these instances. In the case of Negroes and whites living in the same neighborhoods, the largest percentage of parochial school students agreeing are again middle class students, but among the public school students, the percentage of agreement

increases as the social class level increases.

In general, then, the findings in this area of racial prejudice and discrimination tend to show the variables of sex and social class to be more influential in the students' responses to this issue than is the type of school they attend.

AUTHORITY. Hypotheses, One, Three, and Four were investigated in Chapter Six in terms of those issues dealing with the various aspects of authority which the students encounter. Regarding the frequency with which students should obey parents, type of school attended proved a more important variable than either sex or social class, though there were differences in the responses according to these two items. More parochial school children (70.0 per cent) indicated that children should "always obey parents in all things" than did public school students (52.5 per cent) and more girls than boys chose this same response.

When this same question was applied to teachers, the variables, type of school attended and sex brought the same variations in response. The percentage of girls indicating "the teacher should always be obeyed no matter what she tells you to do", was the same as the percentage of parochial school students (67.5) responding in this manner. And the percentage of boys giving this response corresponded to that given by the public school students (52.5 per cent).

From the viewpoint of social class, the most conforming response to the authority of parents in the parochial school sample came from the middle class sample (92.4 per cent), while among the public school students, more

lower class students (61.2 per cent) indicated passive obedience to parents.

Regarding obedience given to teachers, more middle class public school students (83.4 per cent) indicated "the teacher should always be obeyed no matter what she tells you to do", than the upper and lower class students combined, while among parochial school students, conformity to teachers increases as the social class increases.

The two questions referring to whether or not students considered their parents and teachers "too strict" or "not strict enough" showed more parochial school students (17.5 per cent) consider their parents "not strict enough" and their teachers "too strict", while more public school students consider their parents "too strict", and their teachers "not strict enough". The variable of sex shows more girls indicating their parents are "too strict", while more boys think their parents are "not strict enough". Where teachers are concerned, the investigation showed more boys than girls consider their teachers both "too strict" and "not strict enough".

Social class does not appear to be as crucial a factor in this issue as is sex or type of school attended. The upper class in both public and parochial schools consider their parents "not strict enough" more often than do either the middle or lower class students. In the parochial school sample, the middle class are more inclined to find their parents "too strict" than are the upper or lower class students, while in the public school sample, the feeling that parents are "too strict" decreases as the social class level decreases.

The responses of the students to the authority of their teachers by

social class show more lower class students indicating their teachers are both "too strict" and "not strict enough" than the upper or middle class children.

The question referring to the students' opinion of religious life, as a whole, does not support Hypothesis One, as the public school students, boys particularly, hold the religious life of a priest, brother, or sister, in greater esteem than do the parochial school students.

Hypothesis Four, involving the variables of social class and type of school attended, is supported by this question as the investigation showed the upper class parochial school child holding a more favorable opinion of religious life than does the middle or lower class parochial school child. Among the public school students this favorable opinion is rather evenly distributed among the three social classes.

The responses to the question, "Do Sisters like to teach?", do not support Hypotheses Three and Four as type of school attended is more important than either sex or social class. However, Hypothesis One is also not supported by the findings to this question as more public school children (80.0 per cent) responded "yes" to this question than did parochial school students (65.0 per cent). A similar variation of response occurs for the question, "Do Sisters like the children they teach?", as type of school attended is again the most important factor, but in reverse of what was expected. Seventy per cent of the public school sample responded "yes" to this statement compared to 57.5 per cent of the parochial school students.

When asked to give their general opinion of priests, sisters, and lay

teachers, the responses of the students from both the public and parochial schools were favorable for all three groups. Though the responses of the students are definitely of a positive nature, there is a more favorable response given to priests than to sisters, and the sisters were thought of more highly than were the lay teachers.

There was little difference in the overall opinion of the priests, as expressed by the students, using either sex, type of school attended, or social class as the variable. However, the students' opinions of the sisters have somewhat more variation than do their opinions of the priests.

Type of school attended is an important variable in this area as the more favorable opinions of the sisters are expressed by the public school student, while the few negative responses referred to were chosen by more of the parochial school children, particularly the boys. Sex appears to be the most important variable here; however, as the variations according to sex differences are greater than by type of school attended, with the girls holding the more favorable opinions.

Social class differences do not appear to produce very great differences on this question of the opinion of the sisters or the lay teachers as does either sex difference or type of school.

The students' opinions of the lay teachers followed the same predominantly favorable attitudes as were indicated for the priests and sisters. However, there was more of a tendency to indicate negative responses for lay teachers and it is in these negative responses that the importance of certain variables appear.

The public school child holds that the lay teachers are "interested in my problems" more often than does the parochial school child. The idea that the lay teacher is "not strict enough" in school received the third highest score in the parochial school sample, while the public school sample indicated only a minor response to this opinion. The children from both types of schools agree to the same extent on the idea that the lay teachers "favor some children in class" and yet more public school children hold the opinion that the lay teachers are "fair in their punishment" than do the parochial school children.

Sex differences are not as important with regard to the opinion of lay teachers as is type of school attended. Marked variations according to sex differences occurred only for the four ideas that lay teachers are 1) hard workers - boys, 2) fair in their punishment - girls, 3) interested in the good of others - girls, and 4) "crabby" - boys.

Regarding the question of whether or not the students thought it was necessary to show respect to a priest, if they did not like him, neither sex differences, social class differences, or type of school attended was an important variable, as the entire sample, except one public school boy, indicated "yes". Respect for sisters drew an expression of more uncertainty than was expressed for the priests, though, here too, 95.0 per cent of the sample responded "yes" to the statement. When the same question was directed in terms of lay teachers, the findings indicate more variation by sex differences than by type of school attended, with the boys responding "no" more frequently than the girls and the girls expressing more uncertainty than the boys.

The social class variable is important here in the public school sample only as the upper class public school students responded "yes" more frequently than did the middle or lower class public school group.

As was mentioned in Chapter Six, the responses to this question of showing respect to priests, sisters, and lay teachers, whether a student likes them or not, indicate more willingness on the part of the students used in this study to give respect to priests and sisters regardless of their personal feeling for them, but respect given to a lay teacher is more dependent on whether or not the student likes the lay teacher personally.

In the area of the importance of the Catholic Church and its teachings to the world and to individual lives, we find the variables of sex, type of school attended, and social class all showing important variations.

Hypothesis One, which states that students with a completely Catholic educational background will respond more closely to committed religious values of the Church and authority than will students from a public institution, is supported in the following areas:

The parochial school students are more inclined to think that it is "very important" to follow the Catholic Church's teachings and rules than are the public school children.

On the question, "Do you feel that you have the right not to believe some things your Church teaches as truth?", twice the number of parochial school students as public school children indicated a negative response.

The responses to the question concerning the influence of the Catholic Church on people's lives tend not to support Hypothesis One as a larger per-



centage of public school students responded that the Church had "just enough influence...", while the response that the Church had "not enough influence on people's lives" drew the largest percentage from the parochial school children.

In this area of the importance of the Catholic Church and its teachings, very little support was given to Hypothesis Three, which stated that differences in attitudes and practices will vary more according to sex than to type of school attended, as the sex variation in response was important in only one question. More girls (87.5 per cent) than boys (72.5 per cent) think that the Catholic Church does "very much to make the world a better place in which to live."

The analysis of the responses show support also being given to Hypothesis Four, which indicates social class as the most important variable. This support derives from all the questions asked in this area, except that question dealing with how important the students think it is to follow the Catholic Church's teachings and rules. Here type of school attended is the more important variable.

On the question which asked the students to indicate whether or not they thought the world could get along without the Catholic Church, the few negative answers show somewhat greater differences by social class than by type of school attended.

The question asking the children's opinions of the work of the Church in the world brought forth responses in support of Hypothesis Four, too, as the findings show within the parochial school sample an increase in the per-

centage of those believing that the "Catholic Church does very much to make the world a better place in which to live", as the social class level increases, and among the public school students, there is total agreement in the middle class group.

Social class also appears to be an important variable in the question of the Catholic Church's influence on people's lives, though not in a consistent direction for either the public or parochial school sample.

As this summary is brought to its conclusion, there are a few limitations to this study which should be brought to mind. Possibly one of the greatest limitations would be the age level of the students used and the small size of the samples. Children at this level are very often unaware of their family background, the exact nature of their father or mother's occupation, or the activities in which their parents engage. The last two items are of particular importance to this study, as social class was an important variable used by the researcher, and the religious practices of the parents was an important area covered in the study.

The use of Hollingshead's Two Factor Index in the deciding of the social class level for the children is another limitation closely linked to the limitation of the children's age. These students are often unsure as to the exact type of work carried on by their father, and the level of education attained by their father probably also had some guess work attached to it by the students, thus resulting in some inaccurate distinctions of socio-economic levels. Also the smallness of the numbers used in each group and the fact that the size of each group varied could possibly have resulted in

a distortion of the actual findings by the social class variable.

A certain amount of bias was undoubtedly present from the beginning due to the fact that the questionnaire was given to the children by a religious in all cases, C.C.D. classes included. It would be interesting to note if any changes in response would occur if the questionnaire were administered in a completely secular setting. Other questions which also arise at this point are: How different would the responses be from the public school children who do not attend religious instructions at all? What sort of comparisons could be made between the children of the C.C.D. classes in Catholic parishes and the children from the religious instruction classes of non-Catholic Churches? How would the attitudes of the Catholic children, from either parochial or public schools, compare with the attitudes of those children who have had no formal religious instruction whatever, except what is received in the home?

Another area of study arises from the fact that in this study only those responses of students living in a stable home situation were used in the analysis. (A "stable home" is one where mother, father, and children are living together. There is not a separation by death, divorce, or legal separation of mother or father.) What type of response would be given to the questions of this study by those children whose homes are broken by death, divorce, or separation? How would the responses of these children compare according to the type of school attended variable used in this study?

The recent study by Andrew Greeley and Peter Rossi<sup>68</sup> has presented

many noteworthy conclusions regarding the importance and influence of Catholic education. But what is considered by this researcher to be the most important factor arrived at in the Greeley-Rossi study and the study edited by Reginald A. Neuwein, Catholic Schools in Action, was summed up in these words: "The most important message they (the two studies mentioned above) contain for Catholic parents is that it is up to them. The Catholic child is shaped in the home, and the most the Catholic school can do is strengthen what takes place in the family. The Catholic school reinforces but does not produce strong religious commitment." <sup>69</sup>

<sup>68</sup> Rev. Andrew Greeley and Peter Rossi, The Education of Catholic Americans (Chicago: Aldine Publishing Company, 1966).

<sup>69</sup> Edward Wakin, "Two Report Cards on Catholic Schools", The Sign, XLVI, No. 3 (October, 1966), 63.

TO THE BOYS AND GIRLS PARTICIPATING IN THIS STUDY:

In the following pages there are many questions about different factors on which we would like to know your opinion. This is not a test. There are no right or wrong answers. Do not put your name on the paper as your answers are to be kept strictly confidential. We are purposely omitting your name on the questionnaire so that you will feel particularly free to express your opinions and ideas. This questionnaire is not to be used by your parents or your teachers. These responses are being studied by a student at a University in another city who is interested in what young boys and girls your age think about many different problems. Please read each question carefully and remember, we want your own ideas and not those ideas which you think your parents or teachers would want you to give. If you come upon any question which you don't understand, raise your hand and the person administering the questionnaire will try to explain it to you. Most of the questions simply require you to check the answer which you think best completes the statement. However, should you wish to write in comments on any one of the questions we would be glad to have you do so.

THANK YOU FOR YOUR COOPERATION AND INTEREST IN THIS STUDY!

APPENDIX A

Questionnaire

1. Boy \_\_\_\_\_ Girl \_\_\_\_\_ Age \_\_\_\_\_ Race \_\_\_\_\_ Religion \_\_\_\_\_

Source: Original Question

2. Please show the grades in which you attended a public school and the grades in which you attended a Catholic school by circling the numbers.

PUBLIC SCHOOL	Grades	1, 2, 3, 4, 5, 6, 7, 8
CATHOLIC SCHOOL	Grades	1, 2, 3, 4, 5, 6, 7, 8

Source: Original Question

3. What is the original Nationality of your Father? (Irish, Italian, Mexican, etc.)  
\_\_\_\_\_

Source: Original Question

Was your Father born in the United States?	_____	Yes	_____	No
Was your Mother born in the United States?	_____	Yes	_____	No

Source: Original Question

4. How many of your four grandparents were born in the United States?  
       \_\_\_\_\_ One                    \_\_\_\_\_ Three                    \_\_\_\_\_ None of them.  
       \_\_\_\_\_ Two                    \_\_\_\_\_ Four

Source: Original Question

5. With whom do you live? \_\_\_\_\_ Mother and Father  
   \_\_\_\_\_ 1. Mother only  
   \_\_\_\_\_ Father only  
   \_\_\_\_\_ Foster parent  
   \_\_\_\_\_ Guardian  
   \_\_\_\_\_ Other (Please explain \_\_\_\_\_ )

Source: Original Question

If you do not live with Mother and Father, could you explain why?  
\_\_\_\_\_

Source: Original Question

6. How many children are in your family? (Counting yourself) \_\_\_\_\_

Source: Original Question

7. What is the Religion of your Father? \_\_\_\_\_  
 What is the Religion of your Mother? \_\_\_\_\_

Source: Original Question

8. Circle the number of each group which shows approximately how many years of schooling each of your parents completed. (This is sometimes a difficult question to answer: even if you cannot give an exact answer, try to give us an approximate answer.)

FOR YOUR FATHER:	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE-HOW LONG
PUBLIC SCHOOL	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	_____	_____
CATHOLIC SCHOOL	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	_____	_____

FOR YOUR MOTHER:	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE-HOW LONG
PUBLIC SCHOOL	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	_____	_____
CATHOLIC SCHOOL	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	_____	_____

Source: Original Question

9. Would you say life in your home is: \_\_\_\_\_ Happier than others  
 \_\_\_\_\_ Just as happy  
 \_\_\_\_\_ Not as happy

Source: Original Question

10. About how many lay teachers have you had in school? \_\_\_\_\_  
 About how many sisters (nuns) have you had in school? \_\_\_\_\_  
 How many priests do you know personally? \_\_\_\_\_

Source: Original Question

11. In the questions below, we are interested in the kind of work and the place where the parents of teenagers work. If your father is retired or not living, tell what his occupation was, or, if you are being brought up by some relative or guardian, what is the guardian or relative's occupation? Or, if your mother supports your family for some reason, what is her job?

Who supports your family? (father, mother, guardian, etc.) \_\_\_\_\_  
 Does this person own his own business? \_\_\_\_\_ Yes \_\_\_\_\_ No  
 Is he or she employed by someone else or some company? \_\_\_\_\_ Yes \_\_\_\_\_ No

What kind of company or business is it? (auto plant, supermarket, office)  
 \_\_\_\_\_

Describe his or her particular job. Please try to explain clearly just what job is done. \_\_\_\_\_

Source: Original Question

The following questions or statements concern things on which we would like to know your opinion. There are no right or wrong answers so be sure to answer just as you believe.

12. The most important thing man has to do on earth is to save his soul.  
 Agree                       Disagree                       Not Sure

Source: Original Question

13. God is always with us.  Agree                       Disagree                       Not Sure

Source: Martin Miller (Broen's Religious Attitude Inventory)

14. Do you believe that God listens to and hears people's prayers?  
 Yes                       No                       Not Sure

Source: Sister Mary Leander Dell, O.P.

Original Question: Do you believe God listens to people's prayers?  
 Yes                       No

15. Miracles are performed by the power of God even today.  
 Agree                       Disagree                       Not Sure

Source: Martin Miller (Broen's Religious Attitude Inventory)

16. Do you believe in life after death, that is, heaven or hell?  
 Yes                       No

Source: Sister Mary Leander Dell, O.P.

17. Do you believe that in the next life some people will be punished and others rewarded by God?  Yes                       No

Source: Sister Mary Leander Dell, O.P.

18. Do you believe that, when they are able, people ought to worship God in their churches EVERY week?  Yes                       No

Source: Sister Mary Leander Dell, O.P.

Original Question: Do you believe that, when they are able, God expects people to worship Him in their churches EVERY week:  Yes                       No



19. One religion is as good as another.  Agree  Disagree

Source: Original Question

20. Religious life as a Sister, Brother, or Priest is:  
 A better way of life to enter upon than every other.  
 Just as good a way of life to enter upon as every other.  
 Not as good a way of life to enter upon as every other.  
 Not a good way of life to enter upon at all.

Source: Original Question

21. How many people do you think are honest?  
 Almost all of them  
 Most of them  
 Some of them  
 A few of them  
 None of them

Source: Martin Miller (Ball's Attitude Schedule)

Original Question: Do you think many people are honest?  
 Same choices as above

22. What do you believe about Jesus Christ?  
 Jusus was God's only Son sent into the world by God to save mankind.  
 He was simply a very good man and teacher.  
 Have some other belief. (Please tell what it is) \_\_\_\_\_

Source: Sister Mary Leander Dell, O.P.

Original Question: What do you believe about Jesus?

- Jesus was God's only Son sent into the world by God to save sinful man.  
 He was simply a very good man and teacher.  
 have some other belief. \_\_\_\_\_

23. Do Sisters like the children they teach?  Yes  No  Not sure  
 Do Sisters like to teach?  Yes  No  Not sure

8 Source: Original Question

24. About how often, if ever, does your Mother attend religious services or Mass in her church or synagogue?  
 Once a week or more  
 Two or three times a month  
 Once a month  
 A few times a year  
 Never

About how often, if ever, does your Father attend religious services or

Mass in his church or synagogue?

\_\_\_\_\_ Same choices as above.

Source. Sister Mary Leander Dell, O.P.

25. Looking back to the summer months, about how often, if ever, did you attend Mass in your church?

\_\_\_\_\_ Same choices as in question 24.

Source: Sister Mary Leander Dell, O.P.

Original Question: Looking back at the months of June, July, and August, about how often, if ever, did you attend religious services or Mass in your church or synagogue?

\_\_\_\_\_ Same choices as in question 24.

26. Check the one occupation which you think best represents your father's.

_____ Accountant	_____ Engineer (give kind	_____ Owner of own business
_____ Architect	_____ Factory Worker	_____ Plumber
_____ Armed Service (but not officer)	_____ Fireman	_____ Policeman
_____ Banker	_____ Insurance salesman	_____ Scientist
_____ Carpenter	_____ Lawyer	_____ Teacher
_____ Clerk in store	_____ Mailman	_____ Truck Driver
_____ Contractor	_____ Mechanic	
_____ Dentist	_____ Nurse	
_____ Doctor	_____ Officer in Armed Service	
_____ Electrician		
_____ Other (please explain)		

Source: Original Question

27. If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life? Mark it "1st". Please mark your second and third choices with a "2" and "3".

\_\_\_\_\_ To obey  
 \_\_\_\_\_ To be well liked or popular  
 \_\_\_\_\_ To think for himself  
 \_\_\_\_\_ To work hard  
 \_\_\_\_\_ To help others when they need help.

Source: Sister Mary Leander Dell, O.P.

28. In regard to children obeying their parents, how far should this go?

\_\_\_\_\_ Always obey parents in all things.  
 \_\_\_\_\_ usually obey parents in all things.  
 \_\_\_\_\_ about half the time obey parents in all things.  
 \_\_\_\_\_ seldom obey parents in all things.  
 \_\_\_\_\_ almost never obey parents in all things.

Do you have any comments on this? \_\_\_\_\_

Source: Dr. Frank Cizon

Original Question: I think that:

- a. \_\_\_ Children should always obey their parents without trying to get out of it.
- b. \_\_\_ Children should obey their parents most of the time without trying to get out of it.
- c. \_\_\_ Children should obey about half the time without trying to get out of it.
- d. \_\_\_ Children should try to get out of obeying their parents most of the time.
- e. \_\_\_ Children should always try to get out of obeying their parents.
29. In regard to children obeying their teachers, how far should this go?
- \_\_\_ The teacher should always be obeyed no matter what she tells you to do
- \_\_\_ The teacher should be obeyed most of the time unless what she tells you to do seems to be too hard.
- \_\_\_ The teacher should be obeyed only if you agree with what she is asking.
- \_\_\_ The teacher should be obeyed only when you cannot get away with not obeying.
- \_\_\_ You do not have to obey anything the teacher asks, if you do not want to obey.

Source: Dr. Frank Cizon

Original Question: I think that:

\_\_\_\_\_ Same choices as above.

30. We are interested in the religious practices of young people today. Could you indicate with a check how often you do the following:  
 Receive Holy Communion - (Daily, Weekly, Twice a Month, Monthly, Once in awhile, Never) Go to Confession (same)

Source: Original Question

31. Indicate with a check how often your father does the following:  
 Receive Holy Communion - (Daily, Weekly, Twice a Month, Monthly, Once in awhile, Never)  
 Go to Confession in awhile, Never)
- Indicate with a check how often your mother does the following:  
 Receive Holy Communion - (Daily, Weekly, Twice a Month, Monthly, Once in awhile, Never)  
 Go to Confession in awhile, Never)

Source: Original Question.

32. Indicate with a check how often the following are done in your home by the whole family as a unit.
- Say prayers before meals  
 Attend evening services - (Daily, Several Times a Week, Weekly,  
 such as The Stations Once in Awhile, Never)  
 Say the Rosary

Source: Original Question

33. Indicate with a check how often you do the following:
- Say the Rosary  
 Say your morning prayers  
 Say prayers before meals  
 Say your evening prayers - (Daily, Several Times a Week, Weekly,  
 Make a visit to Church Once in Awhile, Never)  
 Attend evening devotions  
 such as the Stations

Source: Original Question

34. Many students say that they hate school, but many others like it very much.
- On the whole, what would you say your attitude would be?
- Like school all the time  
 Like school most of the time  
 Neither like nor dislike school  
 Dislike school most of the time  
 Dislike school all of the time

Source: Sister Mary Leander Dell, O.P.

35. Do you think that your parents are:
- too strict with you  
 strict enough with you  
 not strict enough with you  
 Could you explain why you say that? \_\_\_\_\_

Source: Original Question

36. Do you think that your teachers in school are:
- Same choices as in question 35

Source: Original Question

37. Is it necessary to show respect to a Sister if I do not like her?
- Yes  No  Not Sure

38. Is it necessary to show respect to a Priest if I do not like him?  
 Yes  No  Not Sure

39. Is it necessary to show respect to a lay Teacher or Public School Teacher if I do not like him or her personally?  
 Yes  No  Not Sure

Source: Questions 37, 38, 39 are all Original Questions

40. About how many lay teachers have you had in school? \_\_\_\_\_  
 About how many sisters (nuns) have you had in school? \_\_\_\_\_  
 About how many priests do you know personally? \_\_\_\_\_

Source: Original Question

41. Peter had been out with some fellows that his parents had warned him not to hang around with. It was all right for him to tell his parents that he had not seen these fellows, because he knew that he would be punished severely.  
 Agree  Disagree  Not sure

Source: Dr. Frank Cizon

Original Question: When Peter had been out with some fellows that his parents had warned him not to hang around with, he told them that he had not seen these fellows because he knew that he would get punished severely.

Agree  Disagree  Not sure

42. I think that Negroes and Whites in this country should:

a) live together in the same neighborhoods	<input type="checkbox"/> Yes	<input type="checkbox"/> No	<input type="checkbox"/> Not Sure
b) share the same schools	<input type="checkbox"/> Yes	<input type="checkbox"/> No	<input type="checkbox"/> Not sure
c) be patients in the same hospitals	<input type="checkbox"/> Yes	<input type="checkbox"/> No	<input type="checkbox"/> Not sure
d) play on the same playgrounds	<input type="checkbox"/> Yes	<input type="checkbox"/> No	<input type="checkbox"/> Not sure

Source: Dr. Frank Cizon

Original Question: I think that Negroes and whites in this country should live in separate parts of the city and have their own special schools, hospitals, playgrounds, etc., apart from each other.

Agree  Disagree  Not Sure

43. If you have studied for an examination and an answer has slipped your mind, getting that answer during the test from another person is not so bad.  
 Agree  Disagree  Not sure

Source: Dr. Frank Cizon

44. When playing a sport, it is all right to break a few rules to help your team win, as long as the referee does not see you.  
 Agree                       Disagree                       Not Sure

Source: Dr. Frank Cizon

45. It is all right to use, without permission, small amounts of money (fifteen or twenty cents) lying around the house which belong to someone else in your family and not left for you.  
 Agree                       Disagree                       Not sure

Source: Dr. Frank Cizon

46. If you steal and get caught, it is more wrong than if you steal and do not get caught.  
 Agree                       Disagree                       Not sure

Source: Dr. Frank Cizon

47. If you have not studied for an examination and an answer has slipped your mind, getting that answer during the test from another person is not so bad.  Agree                       Disagree                       Not sure.

Source: Dr. Frank Cizon

Original Question: Same as question 43 except for "not".

48. With regard to the question below, mark your answers on the basis of your experience with all the sisters you have known, not just one or two sisters.'

Check three, marking your choices 1st, 2nd, and 3rd.

In general Sisters are:

- |   |  |
|---|--|
| <input type="checkbox"/> interested in the good of others                             | <input type="checkbox"/> not interested in what interests me.        |
| <input type="checkbox"/> lazy   | <input type="checkbox"/> easier to talk to than priests              |
| <input type="checkbox"/> fair in their punishments                                    | <input type="checkbox"/> always trying to get children into trouble. |
| <input type="checkbox"/> crabby   | <input type="checkbox"/> kind  |
| <input type="checkbox"/> old fashioned in their ideas                                 | <input type="checkbox"/> hard workers                                |
| <input type="checkbox"/> always trying to get people to enter the convent or seminary | <input type="checkbox"/> too strict                                  |
| <input type="checkbox"/> interested in my problems                                    |  |
| <input type="checkbox"/> favor some children in class                                 |  |

Source: Original Question

49. With regard to the question below, mark your answer on the basis of

your experience with all the priests you have known, not just one or two priests.

Check three, marking your choices 1st, 2nd, and 3rd.

In general Priests are:

- |  |   |
|--|---|
| <input type="checkbox"/> rich                              | <input type="checkbox"/> interested in children |
| <input type="checkbox"/> work very hard                    | <input type="checkbox"/> lazy                   |
| <input type="checkbox"/> not interested in children        | <input type="checkbox"/> too strict             |
| <input type="checkbox"/> try to help people in trouble     | <input type="checkbox"/> too busy               |
| <input type="checkbox"/> easier to talk to than Sisters    | <input type="checkbox"/> poor                   |
| <input type="checkbox"/> easier to talk to than my parents |   |

Source: Original Question

50. With regard to the question below, mark your answer on the basis of your experience with all the lay teachers or public school teachers you have had, not just one or two. Check three, marking your choices 1st, 2nd and 3rd.

In general lay teachers or public school teachers are:

- |   |   |
|---|---|
| <input type="checkbox"/> interested in the good of others | <input type="checkbox"/> easier to talk to than parents             |
| <input type="checkbox"/> lazy                             | <input type="checkbox"/> not interested in what interests me        |
| <input type="checkbox"/> fair in their punishment         | <input type="checkbox"/> always trying to get children into trouble |
| <input type="checkbox"/> crabby                           | <input type="checkbox"/> kind                                       |
| <input type="checkbox"/> not strict enough in school      | <input type="checkbox"/> hard workers                               |
| <input type="checkbox"/> easier to talk to than Sisters   | <input type="checkbox"/> favor some children in class               |
| <input type="checkbox"/> interested in my problems        |   |
| <input type="checkbox"/> too strict                       |   |

Source: Original Question

51. I think that the world: (Check one)
- Could not get along without the Catholic Church
  - Could get along without the Catholic Church but only with some difficulty
  - Could get along without the Catholic Church without any difficulty at all.

Source: Dr. Frank Cizon

52. I think that the Catholic Church does: (check one)
- very much to make the world a better place in which to live.
  - something to make the world a better place in which to live.
  - nothing to make the world a better place in which to live.

Source: Dr. Frank Cizon

53. Do you feel that you have the right not to believe some things which your church teaches as truth?  Yes  No  Not sure.

Source: Sister Mary Leander Dell, O.F.

Original Question: Do you feel that you have the right to disbelieve or doubt some of the things which your church teaches as truth?  
 Yes  No  Not sure.

54. How important do you think it is to follow the Catholic Churches teachings and rules?  
 very important  not very important  
 pretty important  not important at all

55. Source: Original Question

55. Do you think the Catholic Church  
 has too much influence on people's lives.  
 has just enough influence on people's lives.  
 has not enough influence on people's lives.  
 has no influence on people's lives.

Source: Original Question



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APPROVAL SHEET

The thesis submitted by Sister Patrick Maureen Ace, O.P. has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

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

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