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FACTORS RELATED TO INTERNALIZATION OF CATHOLIC VALUES

by

Paul T. Schindler, S.J.

**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

1963

LIFE

Paul Thomas Schindler, S.J., was born in Louisville, Kentucky, December 31, 1934.

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CHAPTER I

INTRODUCTION AND STATE OF THE QUESTION

Every teacher realizes that to crowd the mental caverns of his students with factual information is certainly not the only purpose of his teaching; the more important and more lasting effects of his teaching do not consist in memory of definite facts. . . but in the student's change of attitudes, his way of looking at things. . . we have paid little or no attention to finding out how successfully we have been developing right attitudes in our students.¹

Although the objectively neutral word "system" has taken on a pejorative connotation in recent decades, it must, nevertheless, be admitted that full Catholic education implies communication of, and internalization of, a system. Philosophical eclecticism, visible especially in the Existentialists and Linguistic analysts, has repeatedly criticized any school of philosophy that has as its explicit design to convey a full corpus of mutually compatible principles. Dissatisfaction with such an educational objective is clearly understandable for, on the surface, it seems to discount that which is most precious to man, his freedom. Sartre equates man with freedom. Any principles which serve to categorize man or his actions are certain to face rejection by

¹Urban H. Fleege, "How Successfully Are We Developing Right Attitudes," Catholic Educational Review, 37 (April 1939), 233.

some voluntaristic interpretations of man.

Very little progress is made, or understanding achieved, by attempts to found the "system" in terms of the natural law. The concepts "natural law" and "man is freedom" are polar extremes—one highly rationalistic and objective, the other highly affective—laden and subjective. Nevertheless, in logical prosecution of the premises, Catholic education claims as an essential of its philosophy the communication of unchanging principles which have relevance to man's moral acts.

Communication of a value-system need not imply that the proximate goal of Catholic education differs from the proximate goal of all other reasonable forms of education. Catholic educators recognize that the primary purpose of the elementary school, for example, 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 fundamental Christian living in American democratic society."² The above statement is broad enough to prevent conflict with most other interpretations of the purpose of elementary education. Havighurst emphasizes the concept of "life-space" in education.³ He indicates that the specific job of any educational endeavor is to widen the life-space of the child. It must bring the child into fuller relationship with the world within which he lives. The school accomplishes this by developing the student's latent abilities, intellectual, social, and physical

²George Johnson, National Catholic Educational Association Bulletin, XXII (November 1925), 461.

³Robert J. Havighurst, and Bernice L. Neugarten, Society and Education (Boston, 1957), p. 172.

that are necessary for a person to have a meaningful confrontation with society. The function of an adequate school is to prepare the person to live, not only in the world, but with other social persons—in both realms lie moral implications.

Proponents of Catholic philosophy of education find the goals of American public education inadequate and not complete because they are too "this world-centered." Catholic educators expand the goals of education in this framework: Man, created by God, has a purpose: happiness. Man is composed of body and soul united in one person; he is an intellectual and volitional animal. By reason of his intellect man is able to realize his desire of happiness and to understand that perfect beatitude is not attainable in this life. An educational system must take some cognizance of man's ignorance of the means for achieving perfect beatitude if it makes pretense of educating the whole man. Since attainment or loss of beatitude is relative to moral or immoral acts, and since conscience—the subjective norm of morality—can be invincibly erroneous, any educational system that educates the whole man will teach the moral law—the objective norm of morality. This norm of morality, Catholic educators maintain, is based on "human nature taken completely in all its parts and relations: metaphysical parts of animality and rationality; physical parts of body and soul; integral parts of members and organs."⁴ Man's relations are in

⁴Austin J. Fagothey, S.J., Right and Reason (St. Louis, 1953), p. 129.

reference to God (created relations), to fellow men (social relations), and to the goods of the earth (possessive relations).

Positing the above principles, a Catholic educator would enunciate the specific purpose of Catholic education in this way: "Education is the organized development and equipment of all the powers 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."⁵

There is no intention of taking up the further question of the relationship of proximate to ultimate goals in Catholic education. The differences resolve themselves to the position of whether a Catholic educator feels that the Catholic Church is running Catholic schools or Catholic schools. The differences are admittedly vast, but for the limitations of this study, the controversy can be avoided.

Contained in two philosophies of education, public (inappropriately termed "American") and Catholic, is the expression that schools must convey knowledge, experience, and facts. Contained in both philosophies, as well, is the expression that schools must convey attitudes and values. "Some years ago the German school of Verstehendepsychologie insisted that the major characteristic of any personality is the individual's philosophy of life, that is to say, his value system."⁶ Since objectives are chosen or not chosen in terms of values

⁵William J. McGucken, S.J., A Philosophy of Catholic Education, (New York, 1951), p. 6 quoting T. Corcoran, private notes.

⁶Gordon W. Allport, Becoming (New Haven, 1955), pp. 89-90.

we put on them, the considerations of values in education is of paramount importance. This is even more true in the Catholic frame of reference that desires to communicate an entire, tightly knit value system to its adherents. The values it attempts to transmit in its educational structure represent a complex of moral convictions covering man's relationships and actions toward God, other men, self, and all other creatures. Fichter indicates that "it is the earnest objective of the educator that these behavior patterns will become internalized, that they will gradually result in the child's habitual acceptance of the norms that are highly valued by the school and by the total culture."⁷

This paper finds its justification in the acceptance of the above view of Fichter regarding the importance of values in education. The present study will attempt to arrive at some modest evaluation of the effectiveness or lack of effectiveness one particular educational system has experienced in striving toward the above objective. Since the remaining discussion rests largely on values and attitudes, it will be beneficial to examine the two concepts more closely.

Values. Robin Williams, in American Society, indicates the following as characteristic of a value: items of value "have a conceptual element—they are more than pure sensations, emotions, reflexes, or so-called needs. They are affectively charged: they represent actual or potential emotional mobilization. Values are not the concrete goals of actions, but rather the criteria by which goals are chosen. Values are important, not 'trivial' or of

⁷Joseph H. Fichter, S.J., Parochial School (Notre Dame, 1958), p. 109.

slight concern."⁸ Fairchild defines value as "the believed capacity of any object to satisfy a human desire."⁹ LaPiere explicates the fact that values may be proved to exist or to be absent, but no adequate measurement of them has yet been devised in social or psychological science.¹⁰ In the final analysis, all that can often be said is that a person or group finds some worth or no worth in an object. Specific statements about intensity of this value-attachment or rejection of the object can not be validly attempted. The writer is reasonably content in this study to follow Williams in conceiving of values as affective conceptions of the desirable—of the desirable qualities of objects, behavior, or social structures, and systems.

The viewpoint in this study does not propose to deal with values in general except by implication. Linton indicates that values may be shared (cultural) values or social values which not only are held by different men but which have serious implications for the good of society. Neither of these two categories of values (cultural and social) necessarily includes the systems of values referred to as ethical or moral. But it is inconceivable that cultural or social values would not have moral implications; the converse is equally true. The question resolves itself to one of emphasis, and the emphasis in the present study is on the moral or ethical values of a particular segment of American society, the Catholic sub-culture. What Thomas says of the Catholic

⁸Robin Williams, American Society (New York, 1961), p. 400.

⁹H. P. Fairchild, Dictionary of Sociology (Patterson, N.J., 1961), p. 331.

¹⁰Richard T. LaPiere, A Theory of Social Control (New York, 1954), p. 135.

family in the following passage is equally true of non-familial moral values: "To say that Catholic families constitute a distinct cultural subsystem means simply that members of the Catholic Church can be identified as a distinct religious minority in our society. They embrace a common set of family values and associated practices which differ in some important respects from those generally accepted by the culture in which they live. And, finally, these family ideals are based on a set of ultimate value premises which Catholics clearly recognize and cherish since they are authoritatively promulgated by a teaching Church which Catholics believe is of divine origin."¹¹

Since the Catholic sub-culture cannot rely on normal social mechanisms to help it attain its goals, it has historically established an elaborate educational institution designed to inculcate the desired values at early age and continuing into adulthood. Possible dangers latent in this form of insularity have been discussed at length by others, and the writer will, consequently, avoid that problem.¹²

Both general (pivotal) and specific values are essential parts of the value system communicated to the Catholic student. The questionnaire used in this study (see Appendix A, p.) attempts an evaluation of both areas of values as internalized by the respondents.

Attitudes: The varied definitions of "attitude" plus the fact that several of

¹¹John L. Thomas, S.J., The American Catholic Family (New Jersey, 1956), p. 7.

¹²See John T. Ellis, American Catholics and the Intellectual Life (New York, 1956); Walter J. Ong, S.J., Frontiers in American Catholicism (New York, 1961); Thomas F. O'Dea, American Catholic Dilemma (New York, 1958); John C. Murray, S.J., "Christian Humanism in America," Social Order, III (May-June 1953), 233-44.

authorities have changed their own definitions somewhat radically over the years, leads the student to think that the best that can be attained in this area is some general denominator common to all or most of the definitions. A brief listing of some of the more standard definitions of "attitude" follows: Thurstone's classic definition is that attitudes are "the sum total of a man's inclinations, and feelings, prejudices, or biases, preconceived notions, ideals, fears, threats, and convictions about any specific topic."¹³ McHugh speaks of attitudes as a species of mental habit.¹⁴ Gardner Murphy defines attitude as "primarily a way of being set toward or against certain things."¹⁵ Herr's definition of attitude is: "a tendency or firm resolve to act in a given way under a given set of circumstances."¹⁶ However, McNemar presents a definition of attitude that will adequately serve the needs of this attitudinal study: a readiness or tendency to act in a certain manner.¹⁷

As Thurstone has shown in The Measurement of Attitude, evaluation of a person or group's attitudinal set is ". . . a distinct field of interest for religious educators. This is true because the expression of any social attitude

¹³ L.L. Thurstone, and F.V. Chave, The Measurement of Attitudes (Chicago, 1929), p. 7.

¹⁴ William H. McHugh, "What is Character Education," Catholic Educational Review, 37 (April 1939), 229.

¹⁵ Gardner Murphy, Experimental Social Psychology (New York, 1937), p. 389.

¹⁶ Vincent V. Herr, S.J., How We Influence One Another, (Milwaukee, 1945), p. 161.

¹⁷ Q. McNemar, "Opinion-Attitude Methodology," Psychological Bulletin 43 (July 1946), 289.

may reveal a life set in a direction not approved by religious standards."¹⁸ A person's attitudes toward parents, home, work, country, and religion bear heavily on the kind of person he is and will be. His personality is heavily determined by the intensity and breadth of his attitudes. Attitudes, in turn, are determined by the values hierarchized in the individual's personality. Insofar as a person finds worth or value in an object he will act or not act in reference to it. In this way "an attitude may be described as a disposition to think, feel, and act in a rather well-defined manner with respect to different values."¹⁹ In this sense we can say that if we can judge what hierarchy of values a person accepts, we can come to a close estimate of his attitudes towards things. Attitudes are determined by the values one finds in, or imposes on, objects.

Social Control This study—as any non-observational research study—is able to evaluate only the respondent's attitude-oriented universe not the action-oriented universe. Consequently, no conclusive statements can be made about the actions of respondents. A researcher, using an attitude scale, can only surmise that the behavior of the respondents conforms to, or is most likely to conform to, values and attitudes expressed.

The educational structure of Catholic schools can be viewed as 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 ineffective); 2) this agency has the ability to control because it has

¹⁸Thurstone, p. x.

¹⁹A. A. Schneiders, Introductory Psychology (Ypsilanti, Mich., 1948) p. 10.

a complex system of communication strengthened by sufficient authority; some means of this communication are the pulpit, classrooms, and a faculty which conforms to—or at least does not openly disagree with—the Church's teaching; 3) the agency has subjects of control, the students, who learn the reified ideology and—in the ideal order—internalize the value-system; 4) the agency of the Catholic schools controls both formally and informally; it controls formally by the rules of the Catholic 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 (prayer-time at school, etc.), presence of authorities and teachers; and internally by the usual motives of fear, pride, love, etc.

Some indications of respondents' fidelity to religious practices will be presented in Chapter III when comparing groups attending parochial and public schools. It may be possible to determine whether social controls exerted in the school situation have affected behavior patterns in a permanent manner.

CHAPTER II

REVIEW OF RELATED LITERATURE AND METHODOLOGY OF THE PRESENT STUDY

The passage quoted earlier from Fleege to the effect that we have seriously ignored the fundamental question of how effectively attitudes are shaped in schools, is not to imply that a vast desert exists in the area of reference-group theory regarding religious values. On the contrary, several noteworthy studies have been conducted in recent years that present an excellent foundation for future research.

"Some Effects of Parochial School Education in America," by Peter and Alice Rossi presents data that would be disheartening to one expecting significant results from Catholic school education. Speaking in terms of the moral training, the general conclusions are: "We have been unable to find strong evidence that parochial-school Catholics are very different from other Catholics."²⁰ Comparisons were made from data of existing studies (such as Bay-City Study by J. Leiper Freeman, Jane Shipton, and the Rossis; the Arlington-Somerville Study, an unpublished Bachelor's Honor's thesis from Harvard; by Bernard Portis; the New Haven High School Study conducted by Fred L. Strodbeck; and lastly the Diocese of St. Augustine Study by George A. Kelly.) The Rossis used these existing studies to attempt to answer the

²⁰Peter and Alice Rossi, "Some Effects of Parochial School Education in America," Daedalus, (Spring 1961), 324.

question: what effect does parochial schooling have upon the individual Catholic's attachment to, his social environment: his Church, ethnic group, and community. The authors continue, however, in a somewhat debilitating self-criticism: "As before, when we find differences between the two groups, it will not be possible to tell whether these differences antecede school attendance or are consequences of differences in schooling."²¹ Because the data collected by the authors had been originally intended for different purposes, it is difficult to tell what variables were controlled by the Rossis.

Gerhard Lenski in The Religious Factor found that attendance of Catholics or public schools was often dependent on whether or not the parents of the students were practising Catholics. Thus, the fact that Catholics from Catholic schools are more faithful to their religious obligations than are Catholics from public schools may be indicative of school influence or parental influence. Yet, he concludes: "If we use attendance at Mass as a measure of the religious influence of Catholic education, it is clear that the schools do make a difference though the degree of influence may be less than many might imagine."²² Further on he continues: "Not only are Catholics with Catholic education more regular in attendance at Mass, they also tend to be doctrinally orthodox with somewhat greater frequency than those with a public education. A Catholic education also appears to increase somewhat the probabilities that Catholics

²¹Ibid., 313.

²²Gerhard Lenski, The Religious Factor (New York 1961), pp. 243-44.

will adopt a devotional orientation."²³ Aside from the dubious methodological technique of self-identification to arrive at the Catholic sample for the study, rather than some more objective method, The Religious Factor contains some findings that have serious implications in reference-group theory.

A study made by Rev. George A. Kelly, Catholics and the Practice of the Faith, a census study of the diocese of Saint Augustine, indicates that the religious observance of individual Catholics was associated with the fact of validity of the parents' marriage more than by any other single factor. Kelly also found that practice of the faith improved in proportion to the amount of education received. A completed high school education seemed to be necessary for men if they were to maintain a decent standard of religious observance in later life. The increased education was not so important to women as to men. The author found—differing from the Rossi study—that Catholic education apparently has its effect on the practice of the Catholic faith provided that it continues beyond the seventh grade.²⁴

Leakage from a Catholic Parish, by Gerald Schnepf, S.M., attempted to "describe the salient religious, social, and economic aspects of the lives of the parishioners with a view to determining what relation, if any, these facts bear to leakage from the Catholic Church."²⁵ Pertinent to our considerations

²³Ibid.

²⁴George A. Kelly, Catholics and the Practice of the Faith, (Washington, D.C., 1946), p. 224.

²⁵Gerald J. Schnepf, Bro., S.M., Leakage From a Catholic Parish (Washington, D.C., 1942), p. 4.

of the influence of Catholic education in shaping attitudes and values is Schnepf's finding that though there is a high correlation between mixed marriages and leakage from the Catholic Church, there is no significant correlation between type of schooling and mixed marriages. Catholics from Catholic schools were just as apt to enter a mixed marriage (which often resulted in loss of faith) as were Catholics from public schools. The findings of the Rossis, Lenski, and Schnepf coincide on this point.

Parochial School by Joseph H. Fichter, S.J., is a comparative study of students in a Catholic and a public school. "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 values and norms of the American culture than do the public school pupils."²⁶ Fichter found, however, that there was a special problem with the Catholics who attend public school regarding Negro prejudice and ethnocentrism. "The greatest difference between the two schools is in the fact that the parochial school children explain their attitudes most often with religious and supernatural reasons. They express not only the normal humanitarian, democratic, and American motives for approved social attitudes and behavior, but they emphasize the idea that 'God wants' this kind of thinking and behaving from his children. . . . There appears to be little question of the fact, so far as these tests extend, that the parochial school children receive a broader

²⁶Joseph H. Fichter, S.J., Parochial School (Notre Dame, 1958), p. 100.

social education than the public school children."²⁷ This view, however, must be tempered somewhat in light of the fact that Fichter was unable to compare two groups of equal intellectual capabilities. The principal of the Catholic school volunteered the suggestion that the Catholic students in her school might be, on the average, more intelligent than the Catholics in the public school. Consequently, he was faced with the perennial problem of research: purifying the control factor so that the dependent variable is actually being measured. It is not certain that Parochial School fulfills this methodological requirement in the above instance.

Brian A. McCulloch, O. Carm., in his Master's thesis, "The Attitude of Catholic High School Students Toward the Negro in the Light of the Church's Teaching,"²⁸ indicates that Catholic high school students are highly prejudiced against the Negro. Comparison of this factor and its intensity will be made later in this study when analysis of the findings of the present study on racial prejudice are analyzed. Verified in McCulloch's study was the typical fact that girls score in a more acceptable manner than do boys. A methodological weakness of the study—which undermines reliability—lies in the fact that five of the ten groups of Catholic boys and girls are comprised of fewer than thirty subjects. It is difficult to place much confidence in the representatives of a group of only eleven New Orleans' boys as an adequate indication of racial

²⁷ Ibid., p. 127.

²⁸ Brian A. McCulloch, O. Carm., "The Attitude of Catholic High School Students Toward the Negro in the Light of the Church's Teaching," (Washington, D.C., 1943), p. 107.

sentiments of the true population.

"A Comparative Study of the International Attitudes of Pupils of Catholic Secondary Schools,"²⁹ by Sister Jane Marie Harbour, C.D.P., finds that the Catholic students in her sample are consistently less favorable in their attitudes toward those of other nations.

A study conducted by Thomas F. Coakley, of a Pittsburgh parish, and reported in the Catholic World³⁰ made a comparative analysis of one hundred and fifty marriages. Fifty of the marriages were valid and licit between two Catholics; fifty were invalid and illicit marriages; the remaining fifty were valid mixed marriages. Coakley found that thirty-three per cent of the invalid and illicit marriages contained a person who had attended Catholic schools. Forty-one per cent of the valid mixed marriages consist of one partner who has attended only Catholic schools. He concludes that Catholic school education is no assurance that a mixed marriage will be avoided. Coakley was surprised to find that "only 92 per cent" of the Catholic-Catholic marriages practice the Faith regularly (i.e., attend Mass weekly, if possible). The percentage of those practising the Faith was much lower for those in a mixed marriage especially if the man was the Catholic party.

Northern Parish by Joseph B. Schuyler, S.J., examines "an urban Catholic parish as a social system, as one kind of functioning social structure."³¹

²⁹Jane Marie Harbour, Sr. C.D.P., "A Comparative Study of the International Attitudes of Pupils of Catholic Secondary Schools" (Washington, D.C., 1941), pp. 40.

³⁰Thomas F. Coakley, "Catholic Leakage: A Factual Study," Catholic World, CLIV (March 1942), 419-25.

³¹Joseph B. Schuyler, S.J., Northern Parish (Chicago, 1960), p. 75.

One tentative conclusion of his study is that the Catholics "who had the benefit of Catholic schooling did not show greater acceptance of Catholic attitudes toward religious, moral, and social issues than did all the 293 respondents to the questionnaire. It suggests there is much work still to be done in the schools and parishes."³²

Methodology: Working in conjunction with the Pre-Cana Conference of Chicago, a mailed questionnaire and personal background sheet were sent to nine hundred engaged persons in the Chicago area. (See Appendix A, p. .) The persons receiving the questionnaire had previously left their names and addresses with the phone-service agency that takes reservations for the Pre-Cana Conference.

Since it was decided that any part of the Pre-Cana Conference talks would influence the responses of the respondents to the religious attitude scale used in the study, it was necessary to mail the questionnaires to the persons to have them fill in the answers before the first meeting of the conference. There was no indication on the questionnaire or cover letter that the project was organized by a Jesuit, and since the pages remained completely anonymous, it is hoped that no bias of any sort influenced the responses of the respondents. In the cover-letter, prepared by the Director of Cana, respondents were asked to fill out the individual questionnaires independently of their fiancé(e) without collaborating on any of the questions. A spot check of questionnaires turned in by the couples indicates--by reason of vastly different answers to the several questions--that the respondents followed this fundamental directive. Incidentally, it may be noted that the unusually high percentage of returns (70 per cent

³²Ibid., p. 271.

—630 received from the 900 sent out) is due, in large part, to the very personable letter prepared by the Director of Cana, and reproduced on Cana letterhead stationery. The questionnaires were mailed, two in one envelope, in Cana envelopes, to the party who made the reservation. Approximately eighty per cent of all reservations were made by the girl.

A pilot study—conducted one month before the rest of the research project—attempted to test the intelligibility of the questionnaire and personal background sheets. One Pre-Cana Conference from the South side of the city was chosen for the pilot study. Analysis of 44 questionnaires returned prompted several major changes in the questionnaire part of the study. Five of the thirty questions were completely changed and many of the others had minor changes or were placed in a different location. The personal background sheets were not changed at all. The forty-four questionnaires from the pilot study, along with the personal background sheets, were not utilized in analysis of data.

Eight hundred and thirty eight copies of the revised questionnaire and personal background sheet were mailed out. Of the 586 returned, twelve were substantially incomplete and therefore discarded; eighteen others were received too late to be processed conveniently. Consequently, the sample of this study is 556.

Approximately one hundred Pre-Cana Conferences are held in the Chicago area in the course of a year. Of these, fifteen were chosen for the study. Five of the conferences were in the North part of the city; five were in the West and five were in the South part of the city. In each section, one of the five conferences was from the inner-section of the city: from downtown to

3000 block. In the North and South parts of the city, two were from the area in the blocks 3000-7000 out from the downtown area. The West section had three conferences in this area. The remaining conferences were from the area beyond 7000. The conferences covered the period February 25, 1962 to April 1, 1962.

The most limiting factor of the entire study may be latent in the fact that Pre-Cana Conferences were the vehicle of the questionnaire. It would seem that couples would be religiously inclined by the very fact that they show interest in getting advice and instruction before marriage. Much of the force of this position is vitiated, however, by the fact that many pastors and assistants in the Chicago parishes insist that couples married in their parishes make a Pre-Cana Conference before the wedding. This factor alone would help to randomize the Catholic couples attending a Pre-Cana Conference. Some of the danger of obtaining a biased sample is eliminated because the Pre-Cana Conferences contact such a large percentage of Catholic couples who have registered their marriages with the Chancery office.³³ Nevertheless, in spite of these two factors, it seems that the obtained sample is not representative of the total population of Catholic engaged persons. One indication of this is that Pre-Cana includes only fourteen per cent entering into a mixed marriage--Chancery office indicates that as of 1961 twenty-two per cent of Catholic marriages (valid and licit) are mixed marriages in Chicago. The relatively high educational attainment of the sample is another indication that Pre-Cana Conference attracts and contacts one extreme of the normal distribution.

³³Unofficial figures from the Pre-Cana office indicate that their conferences during the year contact about 54 per cent of the couples who have registered their marriages with the Chancery office.

The Research Instrument: The research instrument is comprised of previously validated and reliable questionnaires and some original questions. Sources used are the following: Brown and Low, Inventory of Religious Belief—four questions were taken from this source;³⁴ Allport-Vernon, Study of Values—six questions were taken from this source;³⁵ Nelson, Survey of Attitudes and Beliefs—eight questions;³⁶ Fichter, scale used in Southern Parish—three questions.³⁷ Nine of the questions used in the attitude scale were prepared for this study. The thirty-item questionnaire follows giving the source of the question, indication of the original wording if any change was introduced, and the expected answer.

1. I think a person can be truly happy without believing in God.

Source: Brown and Low. Original Wording: I think a person can be happy and enjoy life without believing in God. Expected Answer: Strongly Disagree.

2. The most important thing man has to do on earth is to save his soul.

Source: Brown and Low. Original Wording: Identical. Expected Answer: Strongly Agree.

³⁴D.G. Brown and W.L. Low, "Religious Beliefs and Personality Characteristics of College Students," Journal of Social Psychology, 33 (February 1951), 103-29.

³⁵Gordon W. Allport; Philip Vernon; Gardner Lindsey, Study of Values, (Boston, 1960).

³⁶Joseph H. Fichter, S.J., Southern Parish (Chicago, 1951), pp. 261-66.

³⁷Leslie W. Nelson, Survey of Attitudes and Beliefs (Chicago, 1955).

3. A married woman with pre-school children should not work outside the home except for serious financial reasons.

Original question prepared for this study. Expected Answer: Strongly Agree.

4. Even in the case of prolonged cancer, it would not be all right for a doctor to give his patient an overdose of sleeping pills.

Source: Fichter. Original Wording: In the case of prolonged and painful cancer do you think that it would be all right for a doctor to give his patient an overdose of sleeping pills? Expected Answer: Strongly Agree.

5. The laws of the Church regarding divorce ought to be more relaxed for people who are unhappily married.

Source: Fichter. Original Wording: Do you think the laws of the Church ought to be more relaxed for people who are unhappily married?

Expected Answer: Strongly Disagree.

6. It is immoral and sinful to practice artificial birth control. Original question prepared for this study. Expected Answer: Strongly Agree.

7. Catholics have an obligation to love and help other Catholics more than they love and help Protestants.

Original question prepared for this study. Expected Answer: Strongly Disagree.

8. If a country declared war on the United States, we would be justified in dropping nuclear bombs on residential sections of their cities.

Source: Fichter. Original Wording: If Russia declared war against the United States would you be in favor of dropping the atom bomb on Moscow?

Expected Answer: Strongly Disagree.

9. Some censorship of plays, movies, comic books, etc. is necessary for safeguarding our national morality.

Source: Brown and Low. Original Wording: Identical. Expected Answer: Strongly Agree.

10. A husband should never date women other than his wife.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Agree.

11. Such notions as sin and punishment for sin in Hell are merely superstitions.

Source: Brown and Low. Original Wording: I believe there is heaven and hell. Expected Answer: Strongly Disagree.

12. It would make no difference to me if I took a job where I had to take orders from a Negro.

Original question prepared for this study. Expected Answer: Strongly Agree.

13. Jesus Christ is the most important man who has ever lived.

Original question prepared for this study. Expected Answer: Strongly Agree.

14. It is more important for children to secure training in religion than in things pertaining to their life work.

Source: Allport-Vernon. Original Wording: Would you consider it more important for your child to secure training in (a) religion; (b) athletics? Expected Answer: Strongly Agree.

15. In choosing a marriage partner, I would prefer a person who has social prestige and commands admiration from others, above one who is fundamentally

spiritual in his (or her) attitude toward life.

Source: Allport-Vernon. Original Wording: In choosing a wife I would prefer a woman who (a) can achieve social prestige, commanding admiration from others (b) likes to help people, (c) is fundamentally spiritual in her attitudes toward life (d) is gifted along artistic lines. Expected Answer: Strongly Disagree.

16. A person should be watchful only of his own conduct and not be concerned if his friends want to do wrong.

Source: Nelson. Original Wording: A person should take care of himself and not be concerned if his friends want to do wrong. Expected Answer: Strongly Disagree.

17. A person is never justified in committing murder.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Agree.

18. People who do not have children are justified in opposing tax increases to provide schools.

Source: Nelson. Original Wording: People who do not have children are justified in opposing movements to provide schools. Expected Answer: Strongly Disagree.

19. A moral teaching of a religion ought to be changed when the majority of people clearly disagree with it.

Original question prepared for this study. Expected Answer: Strongly Disagree.

20. A wife should never date men other than her husband.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Agree.

21. For the most part my own conduct is guided more by my religious faith than by any other standard.

Source: Allport-Vernon. Original Wording: Should one guide one's conduct according to, or develop one's chief loyalties (a) toward one's religious faith, (b) ideals of beauty, (c) one's occupation or organization and associates, (d) ideals of charity. Expected Answer: Strongly Agree.

22. Present-day parents are too old-fashioned in their ideas.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Disagree.

23. It is more important for education to prepare persons for participation in community activities and aiding less fortunate persons than for practical achievement and financial success.

Source: Allport-Vernon. Original Wording: Which of the following would you consider the more important function of education? (a) its preparation for practical achievement and financial reward; (b) its preparation for participation in community activities and aiding less fortunate persons. Expected Answer: Strongly Agree.

24. People should not kiss each other unless they are engaged.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Disagree.

25. It is all right for a married man to have dates with another woman if he is a long way from home.

Source: Nelson. Original Wording: Identical. Expected Answer: Strongly Disagree.

26. Science is doing more for mankind than religion.

Source: Allport-Vernon. Original Wording: Which of the following branches of study do you expect ultimately will prove more important for mankind? (a) mathematics, (b) theology. Expected Answer: Strongly Disagree.

27. It is all right with me if Jews move into my neighborhood.

Original question prepared for this study. Expected Answer: Strongly Agree.

28. What a mature person does with his or her body is one's own concern.

Original question prepared for this study. Expected Answer: Strongly Disagree.

29. It would be better if Negro couples and White couples did not mix socially.

Original question prepared for this study. Expected Answer: Strongly Disagree.

30. Religion ought to concentrate just on the worship of God and give up trying to clean up slums and other social conditions.

Source: Allport-Vernon. Original Wording: The aim of the churches at the present time should be (a) to bring out altruistic and charitable tendencies; (b) to encourage spiritual worship and a sense of communion with the highest. Expected Answer: Strongly Disagree.

To better determine intensity of acceptance or rejection of a particular statement or attitude, the respondents were given the five category range developed by Likert of Strongly Agree, Agree, Not Sure, Disagree, Strongly Disagree. "In the development of the method of attitude scale construction ...

Libert (1932) found that scores based upon the relatively simple assignment of integral weights correlated .99 with the more complicated normal deviate system of weights [of Thurstone]. He therefore used the simpler method."³⁸

Numerical scoring was devised so that any expected response to a statement in the attitude scale received one point; the answer closest to the expected answer received two points and so on to the least expected answer which received five points. Thus, if a respondent answered every statement with the expected answer he would have received the score of thirty; if he answered every statement with the least expected answer he would have received the score of one hundred and fifty (thirty times five). As a point of interest, the range of scores for the Pre-Gana sample was 32-98.

Fourteen of the thirty items in the attitude scale are phrased so that an affirmative answer (Strongly Agree) is the expected answer; the remaining sixteen have a negative answer (Strongly Disagree) as the expected answer. If a respondent were subject to acquiescence response--agreeing with a positive statement--then his score would be numerically higher, less in accord with Catholic teaching, and, consequently, less expected.

The personal-data sheets followed the questionnaire. They were placed behind the attitude-scale in the hope that the numerous questions requiring information about religious organizations and practices would not give the respondent a "religious set" and make him conscious of the intent of the entire

³⁸ Allen L. Edwards, Techniques of Attitude Scale Construction (New York, 1957), p. 256.

study. Placing the sheets regarding the respondent's background before the attitude scale might have increased the possibility of the respondents giving the expected answers. Information derived from the background sheets will be presented in the following chapter.

CHAPTER III

POPULATION CHARACTERISTICS AND ANALYSIS OF FINDINGS

Since the sample was drawn from engaged persons, the majority of the respondents were in their early twenties. Mean age for the men was 24.4; for the women 22.0. Modal age for the men was 22 for the women 20.

TABLE I
DISTRIBUTION OF 558 RESPONDENTS, BY AGE

Age	Men		Women	
	Number	Per cent	Number	Per cent
18 and under	2	.7	27	9.8
19-20	56	20.0	106	38.3
21-22	82	29.4	77	27.8
23-24	39	14.0	26	9.4
25-26	39	14.0	15	5.5
27-28	22	7.9	11	4.0
29-30	19	6.8	6	2.2
31-32	6	2.2	4	1.4
33-34	2	.7	—	—
35 and over	12	4.3	5	1.8
Total	279	100.0	277	100.2

In the age category, as with most of the other personal-data characteristics, the distribution of the mean scores achieved by the respondents on the attitude scale is indicated. In most instances, mean scores give sufficient indication of trends within categories; only in analysis of core variables have calculations been made of standard deviation, standard error of the mean, and multiple variance analysis testing for significance.

TABLE II
DISTRIBUTION OF MEAN SCORES ACCORDING
TO AGE OF THE RESPONDENTS

Age	Number	Per cent	Mean score
18 and under	29	5.2	59.17
19-20	162	29.2	61.05
21-22	159	28.6	60.03
23-24	65	11.7	58.00
25-26	54	9.7	57.02
27-28	33	5.9	57.06
29-30	25	4.5	59.04
31-32	10	1.8	59.30
33-34	2	.4	62.00
35 and over	17	3.1	60.76

Respondents aged 23 to 28 inclusive scored about two points more according to expectations than did those of other significantly large categories. It is unlikely, however, that the null hypothesis would be rejected at either the one

or five per cent confidence levels between any of the above categories.

Only two persons of the 556 in the sample were not of the Caucasian race. These two were Negroes. This might be another indication that the sample of this study is not representative of the Catholic population of Chicago because estimates indicate that four per cent of the Negro race are Catholic.

Occupation categorization was required twice on the personal data sheets as a means of determining socio-economic class. To preserve space on the personal background sheets, the questions were open-ended and were categorized in the analysis. Categories used are derived from W. Lloyd Warner's Index of Status Characteristics.³⁹ That division follows:

OCCUPATION:

Professionals and proprietors of large businesses.

Semiprofessionals and small officials of large businesses

Clerks and similar workers

Skilled workers

Proprietors of small businesses

Semiskilled workers

Unskilled workers

To the above categories, was added: Student (for the respondent's occupation) and Retired (for the respondent's father's occupation). Weighting of the occupation factor with other factors in determining socio-economic class will be indicated later.

³⁹W. Lloyd Warner, The Social Life of a Modern Community. Yankee City Series, (New Haven, 1941), I, 261.

TABLE III
OCCUPATION OF RESPONDENTS BY SEX

Occupation	Men		Women	
	Number	Per cent	Number	Per cent
Professionals, etc.	5	1.8	1	.3
Semiprofessionals, etc.	37	13.2	21	11.2
Clerks, etc.	85	30.4	221	76.8
Skilled Workers	30	10.7	7	2.5
Proprietors of small businesses	3	1.0	1	.3
Semiskilled workers	79	28.3	12	4.3
Unskilled workers	29	10.4	6	2.2
Students	11	3.9	7	2.5
Total	279	99.7	277	100.1

When considering the occupations of the respondents it is necessary to recall that the mean age for men and women is approximately 21 and 22 respectively. This factor of youth, as well as the fact that women occupy many of the clerical jobs in the country, explain the very high percentage (55.0) of the respondents having clerical jobs.

TABLE IV
DISTRIBUTION OF MEAN SCORES ACCORDING
TO OCCUPATION OF RESPONDENT

Occupation	Number	Per cent	Mean score
Professionals, etc.	6	1.1	59.14
Semiprofessionals, etc.	58	10.4	54.93
Clerks, etc.	305	55.1	58.38
Skilled Workers	37	6.7	63.16
Proprietors of small businesses	4	.7	72.25
Semiskilled workers	91	16.3	62.90
Unskilled workers	35	6.3	64.00
Students	18	3.2	57.00
Total	556	99.8	

The variance of mean scores for the total attitude scale as listed above in the occupation-categorization indicates a trend that will persist in further analysis of data having reference to socio-economic factors: the respondents from upper-class, higher-income brackets score more according to expectations than do those in the other categories. "Many community studies and sample surveys have documented the existence of divergent belief-value systems as between social class groups."⁴⁰

Although mean scores of respondents on the attitude-scale were not computed

⁴⁰Harry J. Crockett, "The Achievement Motive and Differential Occupational Mobility in the United States," American Sociological Review, 27 (April 1962), 192.

on the basis of the occupation of the respondent's father, the distribution of occupations of the fathers will be listed below and will provide a comparison with social ascendancy of the children. Since the age differential comes into consideration once again, the most significant comparison will be of non-manual, manual jobs rather than of each category taken as a separate unit.

TABLE V

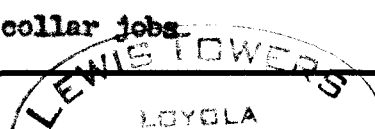
OCCUPATION OF 212 FATHERS OF MALE
RESPONDENTS AS COMPARED TO THE SONS^a

Male Respondent.

Occupation	Father			
	Number	Per cent	Number	Per cent
Professionals, etc.	10	4.7	5	2.4
Semiprofessionals, etc.	32	15.0	24	11.3
Clerks, etc.	16	7.5	73	34.1
Skilled Workers	24	11.3	23	10.8
Proprietors of small businesses	7	3.3	2	.9
Semiskilled Workers	86	40.4	58	27.3
Unskilled Workers	37	17.4	19	8.9
Student	—	—	6	3.8
Total	212	99.6	212	99.5

a. Not included in this table are deceased fathers or retired fathers. Such inclusion would have hampered comparability of the fathers' occupations with that of the sons, and the purpose of determining upward occupational mobility would have been hindered.

The most significant differences in the above table can be summarized in the observation that 47.8 per cent of the sons occupy white collar jobs.



(professional, semiprofessional, or clerk categories) as contrasted to only 27.2 per cent of their fathers in these same categories. The percentage for the male respondents advances to 51.6 per cent if the student category is included—these 8 respondents who attend college very likely will take white collar jobs. Regarding the blue collar job category (including all occupations not included in the above consideration), it can be noted that the percentage of fathers and sons in skilled work jobs is nearly equal, whereas there is sharp divergence between the fathers and sons in semiskilled and unskilled jobs. This fact, plus the comparative percentages of fathers and sons in white collar occupations, leads to the general conclusion that there has been considerable upward occupational mobility in the subjects of this study.

Respondents were asked to indicate if their father held more than one job at the present time. Only five per cent of the fathers had more than one job. Information was also requested to determine whether or not the respondent's mother worked and if so, whether part-time or full-time work. Nearly forty per cent of the mothers were employed outside the home (39.5); 53.8 per cent were not employed and 6.8 per cent did not answer. Of the mothers employed, 19.8 per cent were part-time workers; the remainder (31.2 per cent) were employed full-time.

Characteristics of the sample according to education follow in Table VI. Although respondents merely circled the appropriate number corresponding to the amount of education they received, the data were categorized as follows:

TABLE VI

DISTRIBUTION OF MEAN SCORES ACCORDING TO
UPPER LIMIT OF EDUCATION RECEIVED BY RESPONDENTS

Educational level attained	Number	Per cent	Mean score
Some grammar school	2	.4	55.00
Grammar school graduate	7	1.3	65.57
Some high school	34	6.1	62.94
High school graduate	286	51.5	60.76
Some college	145	26.1	57.65
College graduate	57	10.3	57.75
Post-graduate	25	4.5	52.22

It is interesting to note that there is a spread of nearly eleven points between the mean scores of the respondents who did not finish high school and of those who had post-graduate work. If this were not similar to the trend with the other components of socio-economic stratification, it would seem very likely that the scale presented to the Pre-Cana sample represented a test of knowledge rather than a scale of attitudes. This possibility is lessened, however, since mean scores of respondents with more income, self-identification with the upper or white collar class, etc., accord more to expectation.

Since the male respondents, on the average, attained a higher level of education than did the female respondents, it will be necessary to list educational achievement by sex. Comparison of this level will be made with the level attained by the parent of the same sex.

TABLE VII

UPPER LIMIT OF EDUCATION RECEIVED BY 277 WOMEN
RESPONDENTS AND 556 RESPONDENTS' MOTHERS

Educational level attained	Women Respondents		All Respondents' Mothers	
	Number	Per cent	Number	Per cent
Some grammar school	1	.4	57	10.3
Grammar school graduate	2	.7	147	26.5
Some high school	13	4.7	136	24.5
High school graduate	174	65.2	138	24.9
Some college	61	20.0	19	3.4
College graduate	19	6.8	14	2.5
Post-graduate	7	2.5	4.	.7
No answer	—	—	41	7.4
Total	277	100.3	556	100.2

Over 94 per cent of the female respondents have attained a high school diploma; 31 per cent of all respondents' mothers had that much education.

A similar presentation follows in Table VIII comparing the amount of male respondents' education with that of all respondents' fathers.

TABLE VIII

UPPER LIMIT OF EDUCATION RECEIVED BY 279 MEN
RESPONDENTS AND 556 RESPONDENTS' FATHERS

Educational level attained	Men Respondents		All Respondents' Fathers	
	Number	Per cent	Number	Per cent
Some grammar school	1	.4	78	14.0
Grammar school graduate	5	1.8	115	20.7
Some high school	21	8.2	114	20.5
High school graduate	112	40.0	122	22.0
Some college	84	29.8	33	5.9
College graduate	38	13.7	16	2.9
Post graduate	18	6.5	15	2.7
No answer	—	—	62	11.2
Total	279	100.3	556	99.9

The differences, though less striking than those of the female respondents and the respondents' mothers, are nevertheless striking. Over 92 per cent of the male respondents attained at least a high school diploma; 32 per cent of the respondents' fathers had that much education.

Now that the amount of education received by the sample has been considered, it is important to consider the type of education, public or Catholic. More detailed statistical computations were performed on such data since these considerations constitute the context within which the research was undertaken.

Following the general findings of the Rossis and Schuyler, it is hypothesized that attitudinal conformity with Catholic teaching does not correlate with Catholic education any more than it does with public school education. Conversely, it is hypothesized that attitudinal formation is brought about, not by the type of school attended, but by the total familial milieu and especially the religious fidelity of the parents.

Two criteria were introduced to determine categories of Catholic or public school education. The criteria were more refined for determining type of education of the respondents than were used for their parents. The parents were categorized as having had Catholic or public school education depending on which type of school accounted for more than fifty per cent of the total amount of education they received. The respondents, however, were categorized as having had a predominantly Catholic education if they attended a Catholic school for eighty per cent or more of their total education. The same criterion was used for public school education. Since a rather large number of the sample attended Catholic grammar schools and public high schools, a special category was used. Since this group did not attend any college it unfortunately straddles the two factors: amount of education and type of education. Respondents who did not fall into one of the above categories were placed in a fourth category referred to simply as "mixed." The part of the sample that attended eighty per cent or more in a Catholic or public school will, for the sake of brevity, be referred to as "predominantly Catholic education" and "predominantly public education." Nomenclature for the two other groups will be self-evident.

TABLE IX
TYPE OF RESPONDENTS' EDUCATION

Type of schooling	Number	Per cent
Predominantly Catholic schools	256	46.1
Predominantly public schools	162	29.2
Catholic grammar/public high	112	20.2
Mixed schooling	26	4.7
Total	556	100.2

Thirty of the respondents were not Catholics. They fell in the group that attended predominantly public schools. They will be considered separately in several of the tables that follow.

TABLE X
STANDARD DEVIATION AND MEAN SCORE RELATED TO
TYPE OF RESPONDENTS' EDUCATION

Type of schooling	Number	Per cent	Sigma	Mean score
Predominantly Catholic schools	256	46.1	10.15	56.89
Predominantly public schools	132	23.7	7.75	61.58
Catholic grammar/public high	112	20.2	11.14	61.59
Mixed schooling	26	4.7	10.00	57.46
Non-Catholic sample	30	5.5	8.10	67.70
Total	556	100.2		

Duncan's New Multiple Range Test (multiple T tests) formula was applied to the above data to see if there was a significant difference between the mean scores.

Results of that computation are below.

- 1) Predominantly Catholic school education: The mean score of respondents in this category was significant at the 1 per cent confidence level as related to a) Catholics who attended predominantly public schools; b) Catholics who attended Catholic grammar schools and public high schools; c) the non-Catholic sample. The null hypothesis was not rejected, however, at either the 1 or 5 per cent confidence level related to the Catholics from mixed educational background.
- 2) Predominantly public school education: The mean score of respondents in this category was significant at the 1 per cent confidence level as related to a) the Catholics who attended predominantly Catholic schools; b) Catholics from mixed educational background; c) the non-Catholic sample. The null hypothesis was not rejected at either the 1 or 5 per cent confidence level related to Catholics who attended Catholic grammar schools and public high schools.
- 3) Catholic grammar school/public high school: The mean score of the respondents in this category was significant at the 1 per cent confidence level as related to a) the Catholics who attended predominantly Catholic schools; b) Catholics who had mixed education; and c) the non-Catholic sample. The null hypothesis was not rejected at the 1 or 5 per cent confidence level related to the group which had predominantly public school education.
- 4) Mixed education: The mean score of the respondents in this category

was significant at the 1 per cent level as related to each of the other categories except the one of respondents from predominantly Catholic school background.

- 5) Non-Catholic samples: The mean score of the respondents in this category was significant at the 1 per cent confidence level as related to the other four categories.

In short-hand form, this can be expressed diagrammatically: unless two groups are connected by a sub-line, the null hypothesis between them is rejected at the 1 and 5 per cent confidence level.

Predominantly Catholic School	Mixed	Predominantly public school	Catholic grammar school; public high school	Non-Catholic group
M=56.89	M=57.46	M=61.58	M=61.59	M=67.70

It is clear from the above analysis that the hypothesis of this study has been nullified. The findings show that there is high association between type of school attended and expression of attitudes in conformity with the respondents' religious affiliation.

It is necessary to attempt an explanation of two seeming incongruities in the above data. The first is the relatively high ranking of the group with mixed educational background. This seems to be due to two factors: 1) the group is relatively small—only 26 units, thus detracting from intrinsic reliability, and 2) the group probably contains a large percentage of respondents with a large amount of education. As is clear from Table VI, there is high association between education and score achieved on the attitude scale.

Another anomalous situation is that Catholics who never attended Catholic

schools scored slightly better (.01) on the attitude scale than did the Catholics who had Catholic education during grammar school. This time, the explanation does not lie in the fact that the group was small, for 112 subjects were in this category; rather, it seems—as was mentioned earlier—that amount of education, as well as type of education, is reflected in this category. This group did not attend any college, and this fact is meaningful because the mean score on the attitude scale of this group (Catholic grammar school/public high school) differs from the score of the average high school graduate by a margin of only .83—the Catholic grammar school/public high school products scoring less according to the expectations of Catholic educators.

The following table presents a comparative analysis of the type of schools attended by respondents, their fathers and mothers. It must be recalled that the criterion of Catholic school or public school education for the parents was simple dichotomization based on the type of school in which fifty per cent or more of the education was received.

Another dimension of the educational factor that has relevance to the scores attained on the attitude scale is that of academic achievement. The following table gives mean scores in relation to the academic quarter of the high school graduating class in which the respondent said he or she ranked.

To determine whether or not membership in religious organizations in high school or college could influence the mean score of those in that group, respondents were asked to indicate any such affiliations.

The difference of .97 is not significant at the 1 or 5 per cent confidence level; therefore it would seem that no real difference in attitudes toward religious and moral issues was produced by membership in a high school or

TABLE XI

TYPE OF RESPONDENTS' AND PARENTS' EDUCATION

Type of schooling	Respondents		Fathers		Mothers	
	Number	Per cent	Number	Per cent	Number	Per cent
Predominantly Catholic Schools	256	44.6	256	46.1	252	45.4
Predominantly public schools	132	27.6	240	43.2	263	47.3
Catholic grammar/public high	112	19.0	— ^a	—	— ^a	—
Mixed schooling	26	4.2	—	—	— ^a	—
Non-Catholic sample	30	5.1	—	—	—	—
No answer	—	—	60	10.8	41	7.4
Total	556	100.5	556	100.1	556	100.1

a. Information not requested regarding parents.

TABLE XII

MEAN SCORES RELATED TO CLAIMED ACADEMIC ACHIEVEMENT

Claimed scholastic rank in high school graduating class	Number	Per cent	Mean score
Top quarter of class	166	29.9	57.10
2nd quarter of class	183	32.9	58.60
3rd quarter of class	148	26.6	62.14
4th quarter of class	15	2.7	64.33
No answer	43	7.7 ^a	63.77
Total	556	99.8	

a. 7.8 per cent of the respondents did not graduate from high school

TABLE XIII

MEAN SCORES RELATED TO RESPONDENTS' MEMBERSHIP
IN RELIGIOUS ORGANIZATIONS IN HIGH SCHOOL OR COLLEGE

Status of respondent	Number	Per cent	Mean score
Member of a group	134	24.1	58.46
Non-member of a group	386	69.7	59.43
No answer	36	6.5	—
Total	556	100.3	

college religious organization. Mean scores were not calculated for the respondents affiliated with parish groups because so few indicated active

membership in these. A little over one out of five (22.3 per cent) had connections with one of the following organizations: Holy Name, Guild of the Tabernacle, Altar and Rosary Society, Sodality, Confraternity of Christian Doctrine.

Respondents were asked to indicate any extra-school religious training they received if they did not have predominantly Catholic school education. One hundred of the 131 subjects in the predominantly public school educational category had had some form of training in the Catholic religion while attending the public school. The group with extra-school religious training achieved a mean score of 61.20 on the attitude scale; those without any training scored 63.42. This difference of 2.21 could have been produced by the training itself or by some other factor such as amount of education, or whether the parents' practice of the Catholic faith is exemplary. (Of the Catholics who received extra-school religious training, 28 per cent received it only in grammar school, 36 per cent received it only in high school; the remaining 36 per cent received it both in grammar school and high school.

Before concluding this chapter and its emphasis on educational factors in relation to respondents' scores on the attitudinal scale, we can look at one more relation that may prove important in the determination of values and attitudes. Respondents, as noted before, were asked to indicate if their parents had predominantly attended Catholic or public schools. In view of the association between type of school and tendency toward the expected score as noted in the respondents, it might now be surmised that Catholic or public educational background of the respondents' parents would influence or be indicative of the home atmosphere and have an effect on the attitudes of the

children—the respondents. Table XIV provides an overview of this supposition.

TABLE XIV

RESPONDENTS' MEAN SCORE ON ATTITUDE SCALE AS
RELATED TO TYPE OF PARENTS' EDUCATION

Type of parents' education	Number	Per cent	Mean score
Both parents Catholic schools	170	30.6	57.74
Father public school/mother Catholic school	78	13.8	58.95
Father catholic school/mother public school	67	12.1	59.09
Both parents public schools	168	30.2	61.10
No answer	73	13.1	—
Total	556	99.8	

The same trend appears in the above data that appeared in Table X, which presented the mean scores on the attitude scale as related to the type of the respondents' education. A closer screening in the categorization of Catholic and public school background for the respondents' parents might have produced even greater differences between mean scores. However, it must not be overlooked that the significant factor determining the above trend may be due to nothing other than the fact that parents who attended Catholic schools have sent their children to get a Catholic education. Although this is significant on the behavioral level, it is not as significant as the more proximate interpretation that scores of the respondents were more according to expectations because the total familial milieu was "more Catholic." Such a conclusion is not supported

by the data.

The following chapter will continue measurement of the respondents' scores on the total attitudinal scale in reference to such variables as socio-economic class, fidelity to religious obligations, ethnic background, and other factors. However, it is already clear that certain patterns of response are taking shape, more in conformity with the previous studies of Fichter, Lenski, Kelly and Schnepf, rather than with those of the Rossis and Schuyler. Briefly put, Catholic education, and factors relating to Catholic education, do seem to make a difference as regards expression of Catholic attitudes and values.

A later chapter will continue the consideration of the type of the respondents' education as related to individual questions on the attitude scale. These specific items will be better treated after the broader factors have been covered.

CHAPTER IV

POPULATION CHARACTERISTICS AND ANALYSIS OF FINDINGS, CONTINUED

In this study concerned with religious attitudes, it is essential to consider religious affiliation and practices of the respondents and of those who have influenced them. For that reason, we will now treat those factors at some length.

TABLE XV
RELIGIOUS AFFILIATION OF RESPONDENTS AND PARENTS

Religious affiliation	Respondents		Fathers		Mothers	
	Number	Per cent	Number	Per cent	Number	Per cent
Catholic	526	94.7	458	82.4	489	88.0
Protestant	25	4.5	47	8.5	42	7.6
Jew	—	—	—	—	—	—
No religion	5	.9	31	5.6	16	2.9
No answer	—	—	20	3.6	8	1.4
Total	556	100.1	556	100.1	556	99.9

Table XV shows that mixed marriages of the parents involved a non-Catholic male more often than a non-Catholic female.

Two standards were introduced to determine whether or not the respondents or their parents—if Catholics—were practising Catholics. Later tables will

indicate the frequency with which respondents said they attended Mass, received Holy Communion, and received the sacrament of Penance. Unless the respondent indicated that he attended Mass at least once a week, he was classified as non-practising. Respondents were asked to indicate how many times their mother, and how many times their father, attended their church in the past four weeks. Unless the respondent indicated four times for the person, the person was classified as a non-practising Catholic. Respondents with good reasons for missing Mass sometimes saw the implicit intent of the question and would write in the reason they did not attend the appropriate number of times. Such insight on the part of the respondent allayed, somewhat, the rigoristic norm used in the study; but, it is likely that some Catholics—with good reason for missing Mass—who did not write in the reason for their absence, were classified as non-practising. There did not seem to be any succinct way of handling this problem of categorisation without falling into Lenski's error of categorising all as Catholics who identified themselves as such.

TABLE XVI

FREQUENCY OF PRACTISING AND NON-PRACTISING
CATHOLICS AMONG RESPONDENTS AND THE PARENTS^a

Religious practice	Respondents		Fathers		Mothers	
	Number	Per cent	Number	Per cent	Number	Per cent
Practising Catholic	485	87.2	276	62.5	383	77.6
Non-practising Catholic	41	7.4	108	24.5	82	16.4
Non-Catholic	30	5.4	61	13.1	28	5.6
Total	556	100.0	445	100.1	493	99.6

a. Parents who are deceased or for whom the respondents did not supply information were not included in this table since such inclusion would have

distorted relative percentages.

It is evident in Table XVI that there is a difference in the fidelity to religious practice for the respondent scoring most expectedly as compared with the mothers (scoring in the middle) and the fathers (scoring lowest as related to practice of the Catholic faith.)

Two further steps will now be undertaken. The first relates the total attitude score of the respondents to differences in the frequency with which they practice their Catholic faith. (See Table XVII.) The second operation relates the respondents' total attitude score with different combinations or religious affiliation and practice among the respondents' parents. (See Table XIX.)

TABLE XVII

334 RESPONDENTS' MEAN SCORE AS RELATED TO THEIR FREQUENCY
OF PRACTICE OF THE CATHOLIC FAITH

Categories of religious practice	Number	Per cent	Sigma	Mean score
Mass and Communion weekly Confession twice a month	31	9.3	7.55	54.26
Mass weekly; Communion and Confession monthly	127	38.1	6.71	60.00
Mass weekly; Communion and Confession rarely	139	41.7	9.00	63.10
Mass less than weekly	37	11.1	11.09	68.43
TOTAL	334 ^a	100.2		

- a. The remaining 222 respondents do not fall into any of the above categories. Each of the above mean scores is significant at the 1 per cent confidence level from the other three mean scores—that is, differences

are not due to chance.

In The Religious Factor Lenski says: "If we use attendance at Mass as a measure of the religious influence of Catholic education, it is clear that the schools do make a difference though the degree of difference may be less than many might imagine."¹ The following table will demonstrate the association between the categories of religious practice indicated in the above table, and the type of education of the respondent. Religious practice can be interpreted as one of the few areas in this paper where valid progression from the attitude-universe to the action-universe can be made.

Table XIX may give some indication of the importance of home environment in determining religious attitudes of children. Once again, the religious practices are associated with the mean scores of the respondents on the attitude scale. A large number will not be included in the computations for several reasons (most notably because one or more of the parents are dead); insufficient number of subjects in other categories, e.g., father practising Catholic; mother non-practising Catholic, etc.

The differences indicated between mean scores of respondents whose parents are practising or non-practising Catholics are more significant for this study than are the larger differences between the practising Catholic parents and the Protestant parents.

Respondents were asked to indicate the ethnic background of each parent. In the great majority of cases only one ethnic strain was given for each parent; the following table collates that information in the singular. (When the respondent listed more than one ethnic strain for a parent, the first of those named was counted.)

TABLE XVIII

334 RESPONDENTS' TYPE OF EDUCATION AS RELATED TO THEIR
FREQUENCY OF PRACTICE OF THE CATHOLIC FAITH

Categories of religious practice	Predominantly Catholic school education		Predominantly public school education		Catholic grammar/ public high		Mixed education	
	Number	Per cent	Number	Per cent	Number	Per cent	Number	Per cent
Mass and Communion weekly; Confession twice a month	17	11.6	9	9.5	5	6.6	—	—
Mass weekly; Com- munion and Con- fession monthly	64	43.5	29	30.7	27	35.6	7	43.8
Mass weekly; Com- munion and Con- fession rarely	58	39.4	42	44.5	33	43.6	6	37.5
Mass less than weekly	9	6.1	14	14.8	11	14.5	3	18.8
Total ^a	148	100.6	94	99.5	76	100.3	16	100.1

- a. The 222 subjects not included in the above table do not fall into any of the categories. Chi square analyses were performed on the above data. They were effected in this way: the first three categories of religious practice were compiled (subjects in all three are classified as practising Catholics by reason of attending Mass weekly) and were compared against the fourth category--those who do not attend Mass weekly. There was a significant difference in religious practice at the five per cent confidence level between subjects with predominantly Catholic school education and those with predominantly public school education ($\chi^2 = 5.77$, d.f. = 1, $p = .05$). There was found to be no significant difference in religious practice at the one or five per cent confidence levels between subjects with predominantly Catholic school education and those with Catholic grammar school and public high school education ($\chi^2 = 3.10$, d.f. = 1). There was found to be a significant difference at the one per cent confidence level when comparing the same group (predominantly Catholic school education) with the "mixed" group ($\chi^2 = 6.70$, d.f. = 1, $p = .01$).

TABLE XIX

365 RESPONDENTS' MEAN SCORE AS RELATED TO THEIR PARENTS' ADHERENCE TO AND PRACTICE OF A RELIGIOUS FAITH

Religious affiliation and practice by respondents' parents	Number	Per cent	Mean score
Both parents practising Catholics	230	62.8	57.57
Father non-practising Catholic; mother practising Catholic	43	11.8	57.77
Both parents non-practising Catholics	44	11.9	61.52
Father non-practising Catholic; mother Protestant ^a	22	5.9	64.40
Both parents Protestant	26 ^b	7.1	64.80
Total	365	99.5	

a. No criterion of practising or non-practising Protestant was used in this report.

b. This group is made up of the parents of the non-Catholic sample.

TABLE XX
ETHNIC DISTRIBUTION OF 556 RESPONDENTS' PARENTS

Ethnic group	Fathers		Mothers	
	Number	Per cent	Number	Per cent
Polish	137	24.7	146	26.3
Irish	126	22.7	119	21.4
German	104	18.7	91	17.3
Italian	66	11.9	60	10.8
Slovak	15	2.7	16	2.9
English	12	2.2	15	2.7
Other	96	17.3	102	18.4
Total	556	100.2	556	99.8

Taking the four largest groups in the above table, computations were performed to see if any differences occurred in the respondents' scores on the attitude scale as related to a particular ethnic strain for both parents.

(See Table XII)

The mean scores in Table XXI indicate that respondents whose parents are Irish are about 3 points more according to expectations of Catholic educators. This will tend to emphasize differences associated with the factors of socio-economic class and education.

Before passing on to the consideration of socio-economic class, we can consider two other background factors as related to score on the attitude scale. The first factor, though associated with significant difference, was

TABLE XXI

MEAN SCORES OF 276 RESPONDENTS AS RELATED TO SINGLE ETHNIC STRAIN

Ethnic group	Number	Per cent	Mean score
Both parents Polish	112	40.5	59.84
Both parents Irish	75	27.2	56.28
Both parents Italian	49	17.7	59.77
Both parents German	40	14.5	58.10
Total	276	99.9	

TABLE XXII

MEAN SCORE AS RELATED TO SEX

Sex	Number	Per cent	Sigma	Mean score
Men	279	50.1	9.70	61.66
Women	277	49.9	10.82	57.42
Total	556	100.0		

not unexpected: the men-women differences in attitude scores. The second factor relates attitude scores to the section of the city in which the respondent lives.

Since the null hypothesis was rejected at the one per cent confidence level, the scores of the women in the sample are significantly more according to expectations than are those of the men. This is more meaningful when related

TABLE XXIII

MEAN SCORES RELATED TO GEOGRAPHICAL
LOCATION OF RESPONDENT IN CHICAGO

Section of Chicago	Number	Per cent	Mean score
North, inner (0-3000 block)	58	10.4	62.90
North, outer (3000-7000 block)	38	6.8	60.05
North, suburb (7000-beyond)	35	6.3	61.12
Total North	131	23.5	
West, inner (0-3000 block)	42	7.6	60.48
West, outer (3000-7000 block)	84	15.1	60.88
West, suburb (7000-beyond)	42	7.6	56.62
Total West	168	30.3	
South, inner (0-3000 block)	31	5.6	60.71
South, outer (3000-7000 block)	94	16.9	60.43
South, suburb (7000-beyond)	133	23.9	56.30
Total South	258	46.4	
Grand total	556	100.2	

to Tables VII and VIII above; in those tables it was shown that the men in the sample attained a higher level of education than did the women, and Table VI shows that mean scores, more in line with expectations, relate closely to amount of education. Therefore the differences indicated in Table XXII, because they reverse previous patterns, are more salient.

No pattern of scores was expected to develop due to the person's place of residence in the city, nevertheless, calculations were made to determine whether or not differences could be detected.

Little variation appears in the scores in Table XXIII, except that the scores of respondents in the West and South suburbs are about four points closer to the expected score than are the scores of the other two areas in the West and South and North suburban.

Determination of socio-economic class is never an easy factor to categorize. It is more difficult when information (usually considered essential) is unavailable. Warner's criteria for socio-economic class were the fundamental norms used in this study for determination of stratification, but two of his factors, "house type" and "area lived in" were unavailable. Consequently, when the evidence of certain key factors was not clear, an entire complex of background characteristics were used to determine the socio-economic class. Less important in this determination were the two factors: 1) mother employed and 2) the educational level of mother and father. More important factors were: 3) the respondent's occupation relative to age (Warner's occupational ranking used) 4) respondent's education relative to age (an eighteen-year-old respondent in school would rank higher, on the average, than one out of school). Greatest weight in determining socio-economic class was given to the factors: 5) father's occupation (Warner's scale used once again); 6) father's income; and 7) respondent's self-identification, i.e., his self-ranking.

This study did not make use of Warner's class breakdown of upper-upper, lower-upper, upper-middle, etc. This was considered too involved for the

purposes of self-identification. Rather, an approximation of Center's four classes was used: upper class; middle class; working class; lower class.⁴² To better distinguish occupational stratification, the term "white-collar class" was used instead of "middle class." The distribution of the sample into the four socio-economic classes will be indicated after the data on income are presented.

TABLE XXIV

MEAN SCORE RELATED TO ANNUAL INCOME OF HEAD
OF RESPONDENTS' HOUSEHOLD

Income category	N	Per cent	Mean score
\$0-4,999	58	9.4	57.56
\$5,000-6,999	136	24.5	59.68
\$7,000-8,999	94	17.4	59.74
\$9,000-10,999	52	9.4	56.96
\$11,000-12,999	10	1.8	58.80
\$13,000-14,999	6	1.1	69.33
\$15,000-and above	28	5.0	56.29
No answer	172	31.0	60.82
Total	556	99.6	

Except for the first category (\$0-4,999) all other categories of significant number (30 or more respondents) tend toward the more expected score as annual

⁴² Richard Centers, The Psychology of Social Classes: A Study of Class Consciousness (Princeton, 1949), p. 76.

income increases. This trend was noticed also in Table IV regarding occupations. In that instance, professional and semi-professional respondents tended to have scores more according to expectations.

The income factor, as used in this study (differing from Warner's qualitative use of it), would not be used if this investigation were repeated. Although not all of the 172 who gave no answer to the question indicated that the matter was confidential, enough of the respondents did so to raise question as to the number that did not turn in the questionnaire because of that one item that could be interpreted as prying. More women than men said that they did not know the income, and that even if they did know it, the answer would not be given.

In view of the patterns of expected scores as related to occupation, income, and education, it will not be surprising to find a continuation of the same tendency in terms of the socio-economic class groups.

TABLE XIV

MEAN SCORE RELATED TO SOCIO-ECONOMIC CLASS

Socio-economic class	N	Per cent	Mean score
Upper class	40	7.2	57.40
White-collar class	123	22.1	57.70
Working class	344	61.9	60.02
Lower class	49	8.8	62.80
Total	556	100.0	

The distributions in Table XXV do not represent the self-identification by the respondents themselves. Very few placed themselves in either the upper or lower classes, and so it would seem that Reissman's view might be applicable to this sample: "Both 'upper' and 'lower' class choices carried such negative connotations within American values that most people rejected both. . . ."⁴³ Not to be ruled out, however, is the more proximate interpretation that the Pre-Cana sample is truly middle class.

At the present time only a few objective studies (not studies in self-identification) can be located that present the distribution of Catholics in the American socio-economic class system. Unfortunately, the problem of terminology always arises making it difficult to compare similar studies. Studies by Centers and Warner do not deal explicitly with the Catholic population, and those of Cantril, Federal Council, and Gaffin⁴⁴ represent income-oriented categorizations into upper class; middle class, and lower class. No accurate method could compare percentages in the "middle class" of one study with the "white-collar class" and "working class" of another study.

The study conducted by the Catholic Digest in 1953, however, can be compared with the classifications in this study. Occupational distribution of American Catholics according to that study is: professional 7.1 per cent; business 8.3 per cent; white collar 23.0 per cent; service 13.6 per cent;

⁴³Leonard Reissman, Class in American Society (Glencoe, Ill., 1959), p. 138.

⁴⁴John L. Thomas, S.J., The American Catholic Family (Englewood Cliffs, N.J., 1956), pp. 136-37.

skilled and semi-skilled 35.3 per cent; unskilled 5.8 per cent; farmer 8.6 per cent.⁴⁵ By grouping categories of this study into our four classes we find the similarities listed in Table XXVI.

TABLE XXVI

COMPARATIVE ANALYSIS OF SOCIO-ECONOMIC RANKING
OF PRE-CANA SAMPLE WITH CATHOLIC DIGEST SAMPLE

Socio-economic class	Pre-Cana sample	Catholic-Digest sample
	Per Cent	Per Cent
Upper class	7.2	7.1
White-collar class	21.8	29.6
Working class	61.3	57.5
Lower class	9.7	5.8
Total	100.0	100.0

Before concluding this chapter and taking up, in greater detail, the responses to individual questions as related to type of respondents' schooling, observation should be made of the open-ended question: "If you could be assured of having one wish granted, what do you think it would be?" Since it was at the end of the five-page questionnaire and required a kind of creative thinking on the part of the respondent, a considerable number (82) did not answer.

⁴⁵Catholic Digest Survey, "Who Belongs to What Church?" The Catholic Digest, 17 (January 1953), 5.

TABLE XIVII
MEAN SCORE AS RELATED TO DOMINANT WISH

Wish	N	Per cent	Mean score
Happiness	223	40.0	60.26
Heaven	92	16.5	51.28
Altruistic wish	67	12.7	57.00
Health	37	6.8	65.35
Other	55	9.8	—
No answer	82	14.7	—
Total	556	100.2	

Differences in the mean scores as related to the dominant wish of the respondent provoke the hypothesis that this final question in the attitude scale might be interpreted as an index of the respondents' frame of reference. Insufficient evidence is available in the present data, however, to permit acceptance or rejection of such an hypothesis.

This chapter completes association of background factors with respondents' scores on the total attitude scale. This score is important for determining conformity or deviance of a person's attitudes and values with the attitudes and values of the religious body to which he theoretically refers. Nevertheless, such an over-view is not sufficient to determine consistencies in reference to a value system. For that reason, the next chapter will present in greater detail, the individual items of the questionnaire as related to type of

education of the respondent. In this way, it will be seen more clearly that those from Catholic schools (who have significantly more expected scores than other groups on the total attitude scale) do not consistently score according to expectations of Catholic educators on each of the thirty items.

CHAPTER V

DETAILED ANALYSIS OF INDIVIDUAL ITEMS OF ATTITUDE SCALE BASED ON THE TYPE OF RESPONDENTS' EDUCATION

This chapter will present individual items of the attitude scale and the responses to those statements based on the type of education the respondent received (predominantly Catholic school, predominantly public school, etc.).

It will be recalled that the Thurstone-Likert response-categories were used in this attitude scale (see Appendix A for questionnaire form). The respondent was able to answer a single question with any of the following responses: "strongly agree," "agree," "not sure," "disagree," "strongly disagree." Although this five-category range accurately reflects the attitudes of the respondent, it is too complex for easy analysis. Since there are groups from five types of education, a more simple method of presenting the data must be utilized. To this purpose, then, the Thurstone-Likert categories have been dichotomized into two categories: "expected" and "not expected" responses. If the expected response to a question was "strongly agree" then that category and the "agree" category were combined into the new group of "expected" responses. Frequencies from the remaining three categories ("not sure," "disagree," and "strongly disagree") were combined into the new group of "not expected" responses.⁴⁶ For example, question seven reads: "It is immoral and sinful to

⁴⁶Appendix B for raw-score frequencies received on individual items in the attitude scale as based on the five-point range of Thurstone-Likert.

practice artificial birth control." The "expected" answer to this statement was "strongly agree;" therefore, responses from the "strongly agree" and the "agree" categories were combined and compared with the remaining combined categories ("not sure," "disagree," and "strongly disagree.") This method of dichotomization also facilitated computations of the chi square statistic testing for significance on some of the statements.⁴⁷ For the purpose of easier comparison, percentage frequencies, not raw scores, will be presented. A reminder of the number of subjects in each of the five subdivisions follows as well as the key to abbreviations of the school types.

Predominantly Catholic school, abbreviation: PCS	N=256
Predominantly public school, abbreviations: PPS	N=132
Catholic grammar/public high, abbreviation: CG/PH	N=112
Mixed, no abbreviation	N= 26
Non-Catholic sample, abbreviation Non-C	N= 30

		<u>Answer expected</u>	<u>Answer not expected</u>
1. I think a person can be truly happy without believing in God.	PCS	83%	17%
	PPS	74	26
	CG/PH	82	18
	Mixed	77	23
	Non-C	67	33

No striking differences in responses occur to this question. The difference of 9 per cent between those from predominantly Catholic school background and those of predominantly public school background is fairly typical of the interval in many of the following questions for these two key groups. Differences of this

⁴⁷R. N. Ford, "A Rapid-Scoring Procedure for Scaling Attitude Questions," Public Opinion Quarterly, 14 (March 1950), 507-32.

sort account for the fact that a significant difference on the mean score of the total attitude scale was found to exist between the two groups. The attitude scale from which this question was taken (Brown and Low⁴⁸) used the same response categories as were used in this study; therefore, easy comparison can be made with their findings. They found that 41 per cent of those affiliated with a church had the "correct" answer ("strongly disagree" or "disagree") while 24 per cent of those not affiliated with any church had the "correct" answer.

		<u>Answer expected</u>	<u>Answer not expected</u>
2. The most important thing man has to do on earth is to save his soul.	PCS	92%	8%
	PPS	80	20
	CG/PH	80	20
	Mixed	92	8
	Non-C	63	36

Differences between the key groups (predominantly Catholic school and predominantly public school) are greater for this question than the former. Testing for overall significance among the groups, it is found that chi square ($\chi^2=38.0$) is significant at both the one and five per cent levels. This statement reflects a fundamental attitude, not one that pertains to an isolated area of behavior.

		<u>Answer expected</u>	<u>Answer not expected</u>
3. A married woman with pre-school children should not work outside the home except for serious financial problems.	PCS	91%	9%
	PPS	98	2
	CG/PH	88	12
	Mixed	100	—
	Non-C	93	7

⁴⁸Brown and Low, *Journal of Social Psychology*, 33, 111.

The very high percentage of the entire sample giving the "expected" answer to this question may be due partly to the qualifications inherent in the statement ("...with pre-school children" and "serious financial. . ."). There is a possibility, also, that some of those who are categorized in the group giving the "answer not expected" had part-time or professional work in mind for the woman, such as interior decorating consultant. Disagreement with the statement as it stands would (without one of the limitations mentioned) seem to be a repudiation of a value held in high esteem by Americans.

		<u>Answer expected</u>	<u>Answer not not expected</u>
4. Even in the case of prolonged cancer, it	PCS	83%	17%
would not be all right for a doctor	PPS	79	21
to give his patient an overdose of	CG/PH	73	27
sleeping pills.	Mixed	85	15
	Non-C	73	27

It is recalled that this question is taken from Fichter's scale used in Southern Parish: he notes: "The great majority of persons immediately recognized this as outright murder. The teaching of the Church and the mores of American society more or less coincide on this question. Many people instantly recoil from the responsibility of taking another's life regardless of the circumstances."⁴⁹ Fichter's views on the question are understandable in light of the fact that over 91 per cent of the respondents he contacted agreed with the statement (i.e., gave the "expected" answer). Schuyler, in Northern Parish,

⁴⁹Fichter, p. 261.

did not achieve such a high per cent of the expected reply (87%).⁵⁰ Overall per cent of the Catholics in the Pre-Cana sample shows that 80.1 per cent gave the "expected" answer. A phenomenon noted earlier in the study appears again: the fact that respondents who had Catholic grammar school score less according to expectations than do Catholics who almost never attended a Catholic school (the sample from predominantly public school background). It is recalled that the former category, relates not only to type of education but amount of education, i.e., this group had no college. However, it seems possible that another factor might account for the consistent type of response from this group.

		<u>Answer expected</u>	<u>Answer not expected</u>
5. The laws of the Church regarding	PCS	69%	31%
divorce ought to be more relaxed	FPS	64	36
	CG/PH	63	37
	Mixed	69	31
for people who are unhappily married.	Non-C	30	70

This statement was also taken from Fichter's Southern Parish and once again the Pre-Cana sample scored lower than did his sample: Fichter found that 87.8 per cent thought the laws should remain the same⁵¹ the overall per cent of the Pre-Cana sample who thought they should remain the same was 66.0. Fichter's sample was based only on Catholics, so this above per cent (66.0) is based only on the Catholics in our sample--not the non-Catholic group. Sixty-four per cent of the

⁵⁰Schuyler, p. 270.

⁵¹Fichter, p. 262.

Schuyler sample thought the laws should remain the same.⁵² Testing for overall significance among the groups it was found that the chi square statistic was 16.1—significant at the one or five per cent levels. Lenski in The Religious Factor found that 64 per cent of the Catholics he contacted thought that divorce was wrong.⁵³ Staley, in a study of Catholic high school students, found that 80 per cent are against divorce for any reason at all.⁵⁴

		<u>Answer expected</u>	<u>Answer not expected</u>
6. Catholics have an obligation to	PCS	90%	10%
love and help other Catholics	PPS	88	12
more than they love and help	CG/PH	88	12
	Mixed	96	4
	Non-C	93	7
Protestants.			

Although this is a valid statement for an attitude scale, it has a philosophical and theological overtone. As at least one other question in the scale (question 16), it is subject to two interpretations. First of all, it may be seen as an attempt to measure a ghetto-mentality; secondly, however, it becomes inextricably involved with the more profound question of the order of love which St. Thomas discusses in several articles in the *Summa Theologica*.⁵⁵

⁵²Schuyler, p. 263.

⁵³Lenski, p. 150.

⁵⁴Sr. Ignatius M. Staley, I.B.V.M., "An Inquiry into the Absence of Moral Advertence in a Sample of Catholic High School Students with Specific Focus Upon Racial Prejudice." M.A. thesis (Chicago, 1961), p. 64.

⁵⁵S. T., II-II, q. 26, a. 6, c, The Summa Theologica of St. Thomas Aquinas, Literally Translated by Fathers of the English Dominican Province, New York, 1914-1926, IX, 314-15.

He concludes that we have an obligation to love those who are nearer to God (because He is the principle of love), and given identical conditions, Catholics are nearer to God by reason of their inclusion in the Mystical Body, therefore—all things being equal in the abstract order—we have an obligation to love fellow Catholics more than Protestants, because in the ontological order they are closer to God. There is no indication which of the above two interpretations were considered by the respondents when answering the question.

		<u>Answer expected</u>	<u>Answer not expected</u>
7. It is immoral and sinful to	PCS	80%	20%
	PPS	68	32
practice artificial birth	CG/PH	61	39
	Mixed	66	34
control.	Non-C	17	83

The wide range of responses to this statement is evidenced by the chi square of 73.0 significant well beyond the one per cent confidence level. The respondents from predominantly Catholic school background score much higher on this question than do the other four categories—notably the non-Catholic sample. Seventy-three per cent of the Catholics in the Pre-Cana sample said that artificial birth control is wrong; this compares with 62 per cent of the Northern Parish sample that said it was wrong.⁵⁶ Lenski found that 60 per cent thought birth control was wrong—he did not distinguish between natural means and artificial means.⁵⁷ Only 50.3 per cent of the high school students in the

⁵⁶Schuyler, p. 263.

⁵⁷Lenski, p. 150.

Staley sample thought that the Catholic Church has the right to speak out on such things as divorce and birth control.⁵⁸

		<u>Answer expected</u>	<u>Answer not expected</u>
8. If a country declared war on the	PCS	44%	56%
United States, we would be	PPS	39	61
justified in dropping nuclear	CG/PH	38	62
bombs on residential sections of	Mixed	31	69
their cities.	Non-C	50	50

Fichter—from whom the statement was substantially drawn—says: "It may be reasonably assumed that a thoroughly religious person is immediately repelled by the relatively barbaric horror of exploding the atomic bomb on a group of his fellow human beings."⁵⁹ Neither his findings nor the ones in this study substantiate his opinion. The most humane group, according to the view of Fichter expressed here, is the non-Catholic group. Their answers to the statement are about 11 per cent more according to expectations than the remaining 526 in sample. The statement seems to be an apt index of the influence of pragmatic philosophy because it is patent that there is no question of destroying unjust aggressors but only innocent citizens. Staley considered this same area with the following question: "Even if atom bombs were immoral, would the United States be permitted to use them to retaliate against an enemy who

⁵⁸Staley, p. 72.

⁵⁹Fichter, p. 265.

attacked us with such weapons?" Ninety-eight per cent either said that they thought the United States could use them or were unsure if they could be used in retaliation.⁶⁰ Chi square statistics find significance at neither the one or five per cent levels, ($\chi^2=6.7$).

		Answer expected	Answer not expected
9. Some censorship of plays, movies, comic books, etc., is necessary for safeguarding our national morality.	PCS	90%	10%
	PPS	87	13
	CC/PH	90	10
	Mixed	89	11
	Non-C	73	7

Except for the Non-Catholic group, there are little differences in the above responses to the statement measuring conservatism/liberalism views.

		<u>Answer expected</u>	<u>Answer not expected</u>
10. A husband should never date women other than his wife.	PCS	97%	3%
	PPS	98	2
	CC/PH	97	3
	Mixed	96	4
	Non-C	97	3

No statement on the attitude scale received such a high percentage of "expected" answers as did this particular one. Few moral issues, however, are so closely allied with consummate disrespectability as that of the man who "runs around" with other women.

⁶⁰Staley, p. 67.

		<u>Answer expected</u>	<u>Answer not expected</u>
11. Such notions as sin and	PCS	93%	7%
	PPS	82	18
punishment for sin in Hell	CG/PH	91	9
	Mixed	89	11
are merely superstitions.	Non-C	70	30

This question was derived from one used by Brown and Low: "I believe there is a heaven and a Hell." They found that only 46 per cent of those affiliated with churches agreed with that statement.⁶¹ Fichter had a similarly surprising low percentage to his question "I/Do you believe the devil is a real person?"⁶² Only 54.1 per cent said that they believed the devil is real. Since these are fundamental teachings of the Catholic Church, there is reason to doubt the orthodoxy of Catholics who would consider them superstitions. It would be safe to say that most Catholic educators would take it for granted that Catholic classes would fully subscribe to such basic teachings. Chi square=17.1, significant at one or five per cent confidence levels.

		<u>Answer expected</u>	<u>Answer not expected</u>
12. It would make no difference	PCS	54%	45%
	PPS	39	61
to me if I took a job where	CG/PH	53	47
	Mixed	39	61
I had to take orders from a	Non-C	60	40
Negro.			

It is interesting to note that the non-Catholic sample expresses the least prejudiced attitudes. One could wonder why the group that had a similar form

⁶¹Brown and Low, p. 111.

⁶²Fichter, p. 262.

of education, those from predominantly public schools, scored so much less according to expectations (21 per cent lower.) Fichter in a similar question asked if parents would let their children attend a kindergarten with Catholic Negro children. Only 26.5 per cent said that they would.⁶³ Only 11.8 per cent said that they were in favor of racially integrated parishes.⁶⁴ More of this trend will be seen in question 29. Chi square=11.2, significant at five per cent confidence level.

		<u>Answer expected</u>	<u>Answer not expected</u>
13. Jesus Christ is the most important man who has ever lived.	PCS	95%	5%
	PPS	93	7
	CG/PH	97	3
	Mixed	87	13
	Non-C	73	27

Except for the non-Catholic group, the other responses come very close to the "expected answer." Brown and Low found that 67 per cent of those affiliated with some church agreed with the statement. Only 32 per cent of those not affiliated with a church agreed with the statement.⁶⁵

		<u>Answer expected</u>	<u>Answer not expected</u>
14. It is more important for children to secure training in religion than in things pertaining to their life work.	PCS	61%	39%
	PPS	83	17
	CG/PH	55	45
	Mixed	46	54
	Non-C	36	64

⁶³Fichter, p. 265.

⁶⁴Ibid.

⁶⁵Brown and Low, p. 111.

It would seem from the wide discrepancy in the responses that Catholic students who have had most of their education (80 per cent or more) in a public school are very conscious of the need for religious training. Perhaps they appreciate the anomaly of Catholics getting an education in a milieu that has been deliberately secularized. Chi square=102.2, significant at the one or five per cent confidence levels.⁶⁶

		<u>Answer expected</u>	<u>Answer not expected</u>
15. In choosing a marriage	PCS	86%	14%
partner, I would prefer a	PPS	87	13
person who has social	CO/PH	73	27
	Mixed	81	19
prestige and commands admiration	Non-C	77	23

from others above one who is fundamentally spiritual in his or her attitude toward life.

No great differences occur in this question which, according to Allport Vernon, differentiates between religious and social values.

		<u>Answer expected</u>	<u>Answer not expected</u>
16. A person should be watchful	PCS	81%	19%
only of his own conduct and	PPS	73	27
not be concerned if his	CO/PH	71	29
	Mixed	89	11
friends want to do wrong.	Non-C	77	23

⁶⁶This question is taken from Study of Values by Allport-Vernon; it unfortunately, is not possible to compare the Pre-Cana results with those of Allport-Vernon (or any who have used the scale) because their reports are given according to six basic categories: social, aesthetic, religious, economic, theoretical, and political. Individual items are not scored. The same difficulty arises in regard to Nelson's Survey of Attitudes and Beliefs.

As mentioned earlier, it seems that a misunderstanding might have been introduced into this question by use of the word "concerned." At least one respondent noted that to be "not concerned" if his friends want to do wrong meant to him to keep from joining them or cooperating with them in doing wrong. Those from predominantly Catholic school background, however, seem to understand that they should prefer being "left behind" rather than doing wrong with their friends.

		<u>Answer expected</u>	<u>Answer not expected</u>
17. A person is never justified in committing murder.	PCS	70%	30%
	PPS	74	26
	CG/PH	74	26
	Mixed	89	11
	Non-C	67	33

The fairly consistent responses on this question lead one to think that the respondents do not know the difference between killing and murder. It does not seem too likely that the percentages of responses would remain the same if the question were worded: "A person is never justified in willfully taking the life of an innocent person."

		<u>Answer expected</u>	<u>Answer not expected</u>
18. People who do not have children are justified in opposing tax increases to provide schools.	PCS	88%	12%
	PPS	70	30
	CG/PH	78	22
	Mixed	77	33
	Non-C	83	17

On this question, as with others that have dealt with social issues, (see questions 8, 9, 27, 30) the Catholics from predominantly Catholic school background score a bit higher than do the other groups. The 18 per cent difference

between the first two groups listed above is larger than the usual difference in favor of those from predominantly Catholic background. Chi square=24.0, significant at one or five per cent confidence level.

		<u>Answer expected</u>	<u>Answer not expected</u>	
19.	A moral teaching of a	PCS	81%	19%
	religion ought to be	PPS	65	35
	changed when the majority of	CG/PH	66	44
		Mixed	77	33
		Non-C	57	43
people clearly disagree with it.				

Those from the first group reflect the oft-repeated dictum of the classroom: man cannot change God's laws. Moral relativism has not affected those from predominantly Catholic school education as much as it has those from the other groups notably the Catholics from public schools. The history of some Protestant churches regarding the volatile issue of artificial birth control provides a clue to the distribution of responses on the part of the non-Catholics. Chi square=not significant at the five per cent level.

		<u>Answer expected</u>	<u>Answer not expected</u>	
20.	A wife should never date	PCS	95%	5%
		PPS	99	1
	men other than her	CG/PH	96	4
		Mixed	92	8
	husband.	Non-C	93	7

Unless the respondents began to think of some exceptions regarding the exclusiveness of marriage, a double standard is introduced for the husband and the wife. An average of only 3 per cent said that a man could date women other than their wives; however, in the present instance, an average of nearly 5 per cent say that a woman can date men other than her husband.

		<u>Answer expected</u>	<u>Answer not expected</u>
21. For the most part, my own conduct is guided more by my religious faith than by any other standard.	PCS	80%	20%
	PPS	70	30
	CG/PH	80	20
	Mixed	62	38
	Non-C	40	60

It would be interesting to know if the similarity of responses between those from predominantly Catholic school background and those who had attended Catholic grammar schools and public high schools indicates that grade school years are most influential in development of standards of life. Also, it must be adverted to, that "standard" spoken of in the attitude question above, is a subjective thing not necessarily the objective "system of Catholic morality." In other words, the respondents may think that they are expressing views in conformity with Catholic teaching—guiding their conduct by religious faith—when they are in error about the particular moral norm.

		<u>Answer expected</u>	<u>Answer not expected</u>
22. Present-day parents are too old-fashioned in their ideas.	PCS	75%	25%
	PPS	74	26
	CG/PH	76	24
	Mixed	73	27
	Non-C	73	27

No other question on the attitude scale received responses so close together as did this one. The question was taken from Nelson's Survey of Attitudes and Beliefs and is obviously directed at a youthful audience. It could have been omitted from this study with little loss.

		<u>Answer expected</u>	<u>Answer not expected</u>
23. It is more important for education to prepare persons for participation in community activities and aiding less fortunate persons than for practical achievement or financial success.	PCS	44%	56%
	PPS	43	57
	CG/PH	53	47
	Mixed	54	46
	Non-C	27	73

Although there are some differences in the responses according to type of education (chi square not significant at 5 per cent level—8.6), the general tenor of respondents' attitude is one of rugged individualism. It is somewhat easy to slip into the error of concluding that the respondents place no value on "participation in community activities and aiding less fortunate persons;" Allport warns against this tendency in the manual for Study of Values.⁶⁷ They do not find "no worth" in social values; they just find "more worth" in economic ones. More and more Catholic educators are beginning to fear that Catholic education is not effectively communicating a high regard for the social virtues. The modest number of those giving the "expected" answer tends to confirm their view.

		<u>Answer expected</u>	<u>Answer not expected</u>
24. People should not kiss each other unless they are engaged.	PCS	95%	5%
	PPS	92	8
	CG/PH	97	3
	Mixed	96	4
	Non-C	97	3

⁶⁷Allport, Vernon, and Lindsey, Manual for Study of Values, p. 8.

It would be interesting to know how many of the few giving the "answer not expected" believe that they are reflecting the teaching of the Catholic Church.

		<u>Answer expected</u>	<u>Answer not expected</u>
25. It is all right for a	PCS	97%	3%
married man to have dates with	PPS	95	5
another woman if he is a long	CG/PH	96	4
way from home.	Mixed	96	4
	Non-C	97	3

The only statement on the attitude scale receiving a lower percentage of "answers not expected" was the other question concerning married men having dates (number 10). If nothing else, this question served as an indicator of consistency in the attitude scale.

		<u>Answer expected</u>	<u>Answer not expected</u>
26. Science is doing more for	PCS	73%	27%
mankind than religion	PPS	59	41
	CG/PH	71	29
	Mixed	66	34
	Non-C	50	50

Because the two groups who had Catholic grammar school education (PCS and CG/PH) give the "expected answer" considerably more than do the others, it might be considered, once again (see question 11), that the grammar school years inculcate a relatively high regard for religious values.

		<u>Answer expected</u>	<u>Answer not expected</u>
27. It is all right with me if Jews	PCS	84%	16%
move into my neighborhood.	PPS	81	19
	CG/PH	84	16
	Mixed	77	23
	Non-C	83	17

Lenski found that the Catholics were more often critical of the Jews than were

the Protestants.⁶⁸ This finding is fairly often assumed to be the case by Jewish leaders.⁶⁹ Even though it is kept in mind that this question evaluated discrimination—not prejudice—it is clear that no significant differences appear in the responses as related to the Catholic and non-Catholic groups.

		<u>Answer expected</u>	<u>Answer not expected</u>
28. What a mature person does	FCS	64%	36%
	PPS	42	58
with his or her body is one's	CO/PH	51	49
	Mixed	81	19
own concern.	Non-C	40	60

Once again the sample from predominantly Catholic school background scores relatively high on moral questions as compared with the other groups. On the attitudinal level, at least, they are more conservative than are the Catholics who have gone mostly to public schools. The non-Catholic sample, in this question, follows the general trend established in the questions regarding marital morality (see questions 5 and 7). It is interesting to note that attitudes toward contraception are much more in conformity with Catholic teaching than are the attitudes of this more fundamental moral position. In other words, if a person held that a mature person can do as he wishes, then there is no reason to say that contraception is sinful. Acceptance of the above statement is a rejection of the basis of Catholic morality.

⁶⁸Lenski, p. 62.

⁶⁹Rabbi Gilbert, "Jews, Prejudice, and Catholic Practice," Chapter V in American Dilemma—a Protestant-Jewish View, ed. Philip Scharper (New York, 1959)

		<u>Answer expected</u>	<u>Answer not expected</u>
29. It would be better if Negro	PGS	39%	61%
couples and white couples	PPS	30	70
did not mix socially.	CG/PH	17	83
	Mixed	35	65
	Non-C	37	63

Although nearly 50 per cent of the respondents indicated that it would make no difference to them if they had to take a job where they would take orders from a Negro, only about 35 per cent would find it acceptable to associate with Negro couples. It does not seem likely that a fear of miscegenation influenced their answers, for it is fairly obvious that the question concerns married persons. In her question to high school students, Staley found that 51.3 per cent thought that Negroes should have equal rights with whites.⁷⁰ "There appears to be a special problem concerning social standards and attitudes among the Catholic children who attend the public school. They show the highest percentages of unfavorable attitudes toward Negroes. . . ."⁷¹ If this were completely accurate, though, the sample that attended Catholic grammar school should score more according to expectations than the groups that had nearly all of their education in public schools. No clear explanation for this divergence in findings is forthcoming.

⁷⁰Staley, p. 61.

⁷¹Joseph H. Fichter, S.J., Parochial School (South Bend, Ind., 1958), p. 127.

		<u>Answer expected</u>	<u>Answer not expected</u>
30. Religion ought to concentrate	PCS	91%	9%
just on the worship of God	PPS	86	11
and give up trying to clean	CG/PH	87	13
up slums and other social	Mixed	96	4
conditions.	Non-C	97	3

Except for the question regarding the bombing of residential sections of enemy cities, this is the only time the non-Catholic sample scored more according to expectations than the other groups. The sample that attended predominantly public school and the one that attended Catholic grammar and public high school seem to have a limited view of the function of the Catholic Church. The expression of their attitude in this question is indicative of a compartmentalized system of morality. Staley found that a very large percentage thought that the Church had no right to speak out on social justice issues. Only 17.5 per cent said that the Church has a right to speak out on the question of the just wage. Even fewer (16.5 per cent) said that the Church has a right to speak out on racial equality.⁷²

The attitude scale used in this study is a composite of questions taken from previous studies and attitude scales and original questions designed for this research. It is not an absolute scale perfectly mirroring the complex of Catholic values and attitudes toward God, men, and the rest of reality. Consequently, the fact that about 82.0 per cent of those from predominantly

⁷²Staley, p. 72.

Catholic school background agree with Catholic teaching as reflected in this scale does not mean that Catholic teaching is 82.0 per cent effective in our schools. No adequate index of Catholic attitudes has yet been devised; therefore, all that this type of research can hope to accomplish is to examine some areas of interest.

The following chapter will attempt to review the methodology and findings of this study.

CHAPTER VI

SUMMARY AND CONCLUSIONS

This thesis is an empirical investigation of the effectiveness of the Catholic educational system in communicating its goals and value system to the student as measured by attitudes revealed by persons who have been exposed to that educational system. The ideal Catholic school graduate would have, according to the mind of Catholic educators, attitudes in conformity with the teaching of the Catholic Church. Often, it is assumed that the Catholic school product has internalized the values presented to him as desirable and that his behavior is in conformity with these principles. By means of comparative analysis, this thesis investigates several fundamental areas of the attitude universe. Only a limited evaluation of the respondents' behavioral universe is attempted through the report on his practice of the Catholic Faith.

The methodology of this study follows: in conjunction with the Pre-Cana Conference of Chicago, a mailed questionnaire and personal background sheet was sent to 900 engaged persons in the Chicago area. Five hundred and fifty six of the 630 returned were used in the study. The thirty-item questionnaire used in the research was composed of statements from several sources: Allport-Vernon's Study of Values; Brown and Low, Inventory of Religious Beliefs; Nelson, Survey of Attitudes and Beliefs; Flichter, Southern Parish; and several original questions. A copy of the questionnaire, personal background sheet and cover letter prepared by the Director of Cana Conference can be found in Appendix A.

Thirteen of the items in the questionnaire attempt to evaluate the respondents attitude toward a fundamental point of Catholic doctrine or values. Six of the questions have relevance to marriage morality; three others deal with racial prejudice; the remaining eight cover such areas as euthanasia, censorship, war-morality etc.

Since the sample was drawn from engaged persons, the majority of the respondents were in their early twenties. Mean age for men was 24.4; mean age for women was 22.0. Modal age for men: 22; for women: 20. In regard to this factor, as with most other personal background variables, the mean score of the thirty-item questionnaire was calculated and compared to the different categories of the individual variables. For example, in regard to the age factor, it was found that the more expected scores were closely associated with respondents in the age brackets of 23 to 28 inclusive. Their scores were two points closer to expectations than were those of the other age brackets. If each of the thirty items was answered according to expectations (of Catholic educators), the resulting score would be 30—one point for each expected answer. If each question were answered with the least expected response (five possible responses were made available to the respondent) the resulting score was 150—five points for each statement.

Occupational distribution indicated upward mobility from the occupations of the parents. A recurring pattern began to be established with this factor: association between expected scores and component factors of higher socio-economic class; i.e., those from professional jobs; those with higher income than the average; those with more education than most, all scored more according to expectations on the total attitude scale than did the ones with more manual

(or less skilled) jobs; lower income; and less education.

The primary consideration of the study centered around the apparent effect of Catholic education in shaping attitudes and values of its students. To arrive at an accurate measurement of this factor, comparison with Catholics from public school education was effected. Multiple T tests found that the fundamental hypothesis of the thesis was rejected; i.e., this study found that students who had their education predominantly in the Catholic schools (80 per cent or more) scored significantly more according to expectations on the attitude scale than did the Catholics who had predominantly public school education—significant at the one per cent confidence level; they also scored significantly more according to expectations as related to the Catholics who had attended a Catholic grammar school and a public high school. Briefly put, any of the groups listed below that do not have a line connecting them with another group are significantly different from those groups at the one per cent level.

PREDOMINANTLY CATHOLIC SCHOOL	MIXED	PREDOMINANTLY PUBLIC SCHOOL	CATHOLIC GRAM- MAR SCHOOL/PUB- LIC HIGH SCHOOL	NON-CATHOLIC SAMPLE
N=56.89	N=57.46	N=61.58	N=61.59	N=67.70

It can be seen that the Catholics from Catholic schools most closely approach expected scores on the attitude scale; non-Catholics in the sample have the least expected score.

The hypothesis can be made that the reason for lack of significant difference between the Catholics from Catholic school and the Catholics from mixed training is that the latter group is 1) rather small (N=26), and 2) generally advanced educationally—referring to the general rule: the greater

the education, the more the score will approach expectations. Conversely, the Catholics who had only Catholic school on the elementary level, and public high school training, were limited in their scores by reason of the amount of education—they scored more like high school graduates and less like Catholic school graduates.

There was no significant difference (at the five per cent level) between the attitude scores of Catholics from Catholic schools that were members of religious organizations in high school or college and Catholics from Catholic schools who were not members of religious organizations.

It was found that the attitude score of the respondents differed significantly in relation to frequentation of the Sacraments and Mass. In the first three groups, weekly Mass was held constant, but frequency of receiving Holy Communion and going to Confession varied from weekly to rarely. The mean scores for the three groups were: 54.26, 60.00, 63.10. The final group did not attend Mass regularly (weekly); their mean score was 68.43. The null hypothesis was rejected at the one per cent level in all four cases by multiple variance analysis. Association of this control factor with quality of respondents' education also showed a significant difference between some of the groups.⁷³

Scores on the attitude scale proceeded from more expected to less expected as religious fidelity and affiliation of respondents' parents passed from Catholic-Catholic through non-practising Catholic parents to Protestant-Protestant. Range of the two extremes: 57.57 to 64.80.

⁷³ Cf. pp. 50-51.

Men-women differentiation on the attitude scale produced a significant difference at the one per cent level between scores as controlled by sex. Men scored 61.66; women scored 57.42.

As indicated above regarding occupation, income, and education, scores were more according to expectation in the upper socio-economic classes than in the lower. Scores according to socio-economic classes were: upper class: 57.40; white-collar class: 57.70; working class: 60.02; lower class: 62.80. Since the factors (or components) of social class showed such a pattern (education, income, etc.), the synthesis of these elements should be expected to continue the pattern.

Except for more detailed analyses of the individual responses of the different control groups for each of the thirty items on the attitude scale, this presentation of findings can be brought to a close. It is clear from the previous pages that the findings of this study more closely agree with the findings of Fichter in Parochial School, Lenski in The Religious Factor, and Coakley in The Catholic World study, than they do with Rossi's or Schuyler's studies, because, contrary to hypothesis, products from Catholic schools do score more according to expectations of Catholic educators than do Catholics from public schools.

This above finding is not considered conclusive because further analysis will have to be undertaken to determine if another factor, as yet unmeasured, could account for the apparent significant difference in scores of Catholics from Catholic schools and Catholics from public schools. However, it is not expected that such analysis will nullify the present findings.

Further discussion must take place, too, regarding the more piercing question of the absolute relevance of the differences. Though there is a significant difference between the groups we have controlled, is the difference as large as would be expected? This question might seem to "absolutize" this attitude scale (which would be an error). Nevertheless, it is valid to consider whether or not Catholic educators would be satisfied to know, for example, that products of their schools scored significantly more according to expectations to a question regarding Anti-Negro discrimination in light of the more meaningful fact that only half of their schools' products evidenced lack of racial discrimination. In other words, relationships between scores of the samples is important, but equally important is the relationship of the samples to the "expected"—which, admittedly, is an absolute.

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THE CANA CONFERENCE OF CHICAGO

720 North Rush Street, Chicago 11, Illinois

Mohawk 4-6373

Dear Friends,

We are happy to note that you are planning to come to a Pre-Cana soon and hope you will find it informative and enjoyable. May we ask you a favor—would you please fill out the enclosed questionnaires and personal background sheets and bring them to the Pre-Cana Conference.

This research project has been constructed for us by a sociologist at Loyola University to help us get a better picture of the people who come to Pre-Cana and what they really are interested in hearing. Your help will be deeply appreciated and will benefit many engaged couples in the Archdiocese in years to come.

- Rules:
1. You fill out one questionnaire and personal background sheet; your fiance fills out the other.
 2. Fill them out separately—please don't collaborate or help each other.
 3. Bring the filled-out questionnaire to the first Sunday session of Pre-Cana where someone will collect them.
 4. Please don't sign the questionnaire or identify yourselves in any way.

If you are willing and able to help us in this matter we will be most grateful.

Very truly yours,

/s/ Rev. Walter Imbierski
Rev. Walter Imbierski
Director of Cana Conferences

QUESTIONNAIRE

Circle the letter in the space to the left of each question that most accurately indicates your opinion toward that question. The key to the letters is this: (A=Strongly Agree) (B=Agree) (C=Not Sure) (D=Disagree) (E=Strongly Disagree)

Please answer every question, expressing your own views on the questions. Your answers will remain anonymous and completely confidential.

- A B C D E 1. I think a person can be truly happy without believing in God.
- A B C D E 2. The most important thing man has to do on earth is to save his soul.
- A B C D E 3. A married woman with pre-school children should not work outside the home except for serious financial reasons.
- A B C D E 4. Even in the case of prolonged cancer, it would not be all right for a doctor to give his patient an overdose of sleeping pills.
- A B C D E 5. The laws of the Church regarding divorce ought to be more relaxed for people who are unhappily married.
- A B C D E 6. Catholics have an obligation to love and help other Catholics more than they love and help Protestants.
- A B C D E 7. It is immoral and sinful to practice artificial birth control.
- A B C D E 8. If a country declared war on the United States, we would be justified in dropping nuclear bombs on residential sections of their cities.
- A B C D E 9. Some censorship of plays, movies, comic books, etc. is necessary for safeguarding our national morality.
- A B C D E 10. A husband should never date women other than his wife.
- A B C D E 11. Such notions as sin and punishment for sin in Hell are merely superstitions.
- A B C D E 12. It would make no difference to me if I took a job where I had to take orders from a Negro.

- A B C D E 13. Jesus Christ is the most important man who has ever lived.
- A B C D E 14. It is more important for children to secure training in religion than in things pertaining to their life work.
- A B C D E 15. In choosing a marriage partner, I would prefer a person who has social prestige and commands admiration from others, above one who is fundamentally spiritual in his (or her) attitude toward life.
- A B C D E 16. A person should be watchful only of his own conduct and not be concerned if his friends want to do wrong.
- A B C D E 17. A person is never justified in committing murder.
- A B C D E 18. People who do not have children are justified in opposing tax increases to provide schools.
- A B C D E 19. A moral teaching of a religion ought to be changed when the majority of people clearly disagree with it.
- A B C D E 20. A wife should never date men other than her husband.
- A B C D E 21. For the most part, my own conduct is guided more by my religious faith than by any other standards.
- A B C D E 22. Present-day parents are too old-fashioned in their ideas.
- A B C D E 23. It is more important for education to prepare persons for participation in community activities and aiding less fortunate persons than for practical achievement and financial success.
- A B C D E 24. People should not kiss each other unless they are engaged.
- A B C D E 25. It is all right for a married man to have dates with another woman if he is a long way from home.
- A B C D E 26. Science is doing more for mankind than religion.
- A B C D E 27. It is all right with me if Jews move into my neighborhood.
- A B C D E 28. What a mature person does with his or her body is one's own concern.
- A B C D E 29. It would be better if Negro couples and white couples did not mix socially.

A B C D E 30. Religion ought to concentrate just on the worship of God and give up trying to clean up slums and other social conditions.

Thank you for filling out this questionnaire; please pass on to the next pages. They too will remain anonymous and confidential.

PERSONAL BACKGROUND

Please fill in the information requested below. It will be kept anonymous and confidential.

1. Sex: _____; Age: _____; Race (Caucasian, Negro, etc.): _____

Occupation (please be specific, like truck driver, stenographer, college student, etc.): _____

Your religious affiliation if any: _____

2. Religion if any of father: _____

How often did he attend his church in the past four weeks? (circle one):

(0 times) (1 time) (2 times) (3 times) (4 times) (more than 4) (don't know)

3. Occupation of father (once again, please be specific): _____

Does he have more than one job? (___ Yes) (___ No).

Indicate by circling below the grades he attended in public or Catholic school.

	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE	POST-GRAD.
PUBLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4
CATHOLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4

4. Religion if any of mother: _____

How often did she attend her church in the past four weeks? (circle one):

(0 times) (1 time) (2 times) (3 times) (4 times) (more than 4) (don't know)

5. Is mother employed outside the home? (___ Yes) (___ No). If "Yes" what is the nature of the occupation (please be specific): _____

(___ Part-time) (___ Full-time) How long has she worked at this or any previous job? _____.

Indicate by circling below the grades she attended in public or Catholic school

	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE	POST-GRAD
PUBLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4
CATHOLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4

6. Estimated gross income of the head of your household for 1961: _____

To which social and economic class would you say your family belongs:

(___ Upper-class) (___ White-collar-class) (___ Working-class) (___ Lower-class)

7. National descent of father (Irish, Polish, etc.): _____

National descent of mother (Irish, Poles, etc.): _____

8. Indicate by circling below the grades you attended in public or Catholic school.

	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE	POST-GRAD
PUBLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4
CATHOLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4

9. What was the name of the high school from which you graduated?
 Estimate in what quarter of the graduating class you ranked academically:
 (___ Top Quarter) (___ 2nd Quarter) (___ 3rd Quarter) (___ Bottom Quarter)
10. Did you have a marriage-preparation course before Pre-Cana? (___ Yes) (___ No)

If "yes" please indicate what type of course it was (for example, high school or college course, parish instruction): _____

11. If you attended a public grammar or high school did you receive any regular religious training in the Catholic faith. Check any that apply to you:

GRAMMAR SCHOOL:
 ___ Sunday School
 ___ Released-time training
 ___ Training at home
 ___ No training
 ___ Other: (specify) _____

HIGH SCHOOL:
 ___ Sunday School
 ___ Released-time training
 ___ Training at home
 ___ No training
 ___ Other: (specify) _____

12. Check any of the following organizations that you belonged to in high school or college and in which you were an active member and/or an officer

Mass Servers

Sodality

A Third-Order Group

Young Christian Students

Confraternity of Christian

Doctrine

Other religious groups:

HIGH SCHOOL

(___ Member)	(___ Officer)	(___ Member)	(___ Officer)
(___ Member)	(___ Officer)	(___ Member)	(___ Officer)
(___ Member)	(___ Officer)	(___ Member)	(___ Officer)
(___ Member)	(___ Officer)	(___ Member)	(___ Officer)

1. _____ (___ Member) (___ Officer) (___ Member) (___ Officer)
2. _____ (___ Member) (___ Officer) (___ Member) (___ Officer)

13. Indicate with a check how often you do the following:

	DAILY	WEEKLY	THICE A MONTH	MONTHLY	RARELY	NEVER
Attend Mass	(___)	(___)	(___)	(___)	(___)	(___)
Rec. Holy Communion	(___)	(___)	(___)	(___)	(___)	(___)
Go to Confession	(___)	(___)	(___)	(___)	(___)	(___)

14. To what parish do you belong? _____
15. Check any of the following groups in your parish in which you have been an active member and/or an officer (do not include school organizations):

Holy Name Society	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)
Guild of the Tabernacle	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)
Altar and Rosary Society	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)
Sodality	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)
Confraternity of Christian Doctrine	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)
Other religious groups:	(<input type="checkbox"/> Member)	(<input type="checkbox"/> Officer)

1. _____ (☐ Member) (☐ Officer)

2. _____ (☐ Member) (☐ Officer)

16. At the time of your marriage how long will you have been engaged? _____

17. Is your fiancé(e) Catholic? (☐ Yes) (☐ No) (☐ Taking Instruction)

How many years of public or Catholic school has he (or she) had?

	GRAMMAR SCHOOL	HIGH SCHOOL	COLLEGE	POST-GRAD
PUBLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4
CATHOLIC	1, 2, 3, 4, 5, 6, 7, 8,	1, 2, 3, 4,	1, 2, 3, 4,	1, 2, 3, 4

18. Of all the people you have known, who has influenced you the most? (Do not give the person's name but his relationship to you, for example, older brother, teacher, girl friend, etc.) _____

19. If you could be sure of having one wish granted what do you think it would be? _____

20. What do you expect to find in the Pre-Cana Conference that will help you the most? _____

Thank you very much for your cooperation on the questionnaire and the personal background information. Please bring both of these to the first Sunday meeting of your Pre-Cana Conference and give them to the host couple.

APPENDIX B

This appendix contains the raw-score responses to the thirty-item attitude scale according to the type of respondents' education. The abbreviations used in Chapter V for the type of education will be used here: predominantly Catholic school education (PCS); predominantly public school education (PPS); Catholic grammar school/public high school (CG/PH); mixed educational background (Mixed); non-Catholic sample (Non-C). The category of response according to the Thurstone-Likert scale will be indicated above the frequency of response for that category. Each item of the attitude scale and the "expected answer" for that statement will precede the distribution of raw scores.

1. I think a person can be truly happy without believing in God.

Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	10	18	17	41	170
Predominantly public school	6	8	11	29	78
Catholic grammar/public high	4	8	8	28	64
Mixed	2	2	2	3	17
Non-Catholic sample	3	5	2	7	13
Total	25	41	40	108	342

2. The most important thing man has to do on earth is to save his soul.

Expected answer: Strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	188	48	5	11	4
Predominantly public school	51	55	12	10	4
Catholic grammar/public high	62	29	8	9	4
Mixed	15	9	1	1	—
Non-Catholic sample	4	15	6	3	2
Total	320	156	32	34	14

3. A married woman with pre-school children should not work outside the home except for serious financial reasons. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	168	65	9	6	8
Predominantly public school	88	41	1	—	—
Catholic grammar/public high	72	26	5	6	3
Mixed	15	11	—	—	—
Non-Catholic sample	17	11	—	4	—
Total	360	154	15	16	11

4. Even in the case of prolonged cancer, it would not be all right for a doctor to give his patient an overdose of sleeping pills. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	167	46	9	9	25
Predominantly public school	76	28	11	6	11
Catholic grammar/public high	63	19	9	9	12
Mixed	18	4	2	1	1
Non-Catholic sample	17	5	4	3	1
Total	341	102	35	28	50

5. The laws of the Church regarding divorce ought to be more relaxed for people who are unhappily married. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	10	30	39	79	98
Predominantly public school	7	29	14	36	46
Catholic grammar/public high	7	15	20	36	34
Mixed	1	3	4	7	11
Non-Catholic sample	3	10	8	5	4
Total	28	87	85	163	193

6. Catholics have an obligation to love and help other Catholics more than they love and help Protestants. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	8	10	9	113	116
Predominantly public school	3	5	8	64	52
Catholic grammar/public high	2	5	6	47	52
Mixed	—	—	1	14	11
Non-Catholic sample	—	—	2	5	23
Total	13	20	26	243	254

7. It is immoral and sinful to practice artificial birth control. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	112	63	22	18	11
Predominantly public school	49	41	16	21	5
Catholic grammar/public high	35	33	17	10	9
Mixed	11	6	6	2	1
Non-Catholic sample	3	2	5	11	9
Total	210	145	66	70	35

8. If a country declared war on the United States, we would be justified in dropping nuclear bombs on residential sections of their cities. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	24	50	69	58	55
Predominantly public school	6	34	41	31	20
Catholic grammar-public high	14	34	21	26	17
Mixed	1	12	5	5	3
Non-Catholic sample	2	4	9	11	4
Total	47	134	145	131	99

9. Some censorship of plays, movies, comic books, etc., is necessary for safeguarding our national morality. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	121	110	6	7	12
Predominantly public school	50	65	8	6	3
Catholic grammar/public high	44	58	6	3	1
Mixed	12	11	2	1	—
Non-Catholic sample	11	11	1	4	3
Total	238	255	23	21	19

10. A husband should never date women other than his wife. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	222	26	1	2	5
Predominantly public school	116	13	—	1	2
Catholic grammar/public high	95	14	1	—	2
Mixed	24	1	—	1	—
Non-Catholic sample	28	1	—	—	1
Total	485	55	2	4	10

11. Such notions as sin and punishment for sin in Hell are merely superstitions. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	4	9	6	59	178
Predominantly public school	3	3	18	46	51
Catholic grammar/public high	2	2	6	34	68
Mixed	—	—	2	5	19
Non-Catholic sample	—	3	10	10	11
Total	9	17	38	155	327

12. It would make no difference to me if I took a job where I had to take orders from a Negro. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	46	93	72	29	15
Predominantly public school	18	34	51	14	15
Catholic grammar/public high	9	40	34	18	11
Mixed	2	8	11	5	—
Non-Catholic	6	12	6	1	5
Total	81	187	174	67	47

13. Jesus Christ is the most important man who has ever lived. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	206	35	13	1	1
Predominantly public school	112	20	6	2	2
Catholic grammar/public high	89	20	2	1	—
Mixed	18	5	3	—	—
Non-Catholic sample	17	5	6	2	—
Total	432	85	30	6	3

14. It is more important for children to secure training in religion than in things pertaining to their life work. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	63	93	43	49	8
Predominantly public school	26	42	30	28	6
Catholic grammar/public high	17	44	20	28	3
Mixed	5	7	7	6	1
Non-Catholic Sample	3	8	4	13	2
Total	114	194	104	124	20

15. In choosing a marriage partner, I would prefer a person who has social prestige and commands admiration from others, above one who is fundamentally spiritual in his (or her) attitude toward life. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	8	11	14	95	125
Predominantly public school	1	3	13	63	52
Catholic grammar/public high	3	9	8	47	45
Mixed	1	—	4	9	12
Non-Catholic sample	1	1	5	11	12
Total	14	27	44	225	246

16. A person should be watchful only of his own conduct and not be concerned if his friends want to do wrong. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	11	25	12	139	55
Predominantly public school	13	15	8	61	22
Catholic grammar/public high	12	17	4	62	17
Mixed	1	2	—	17	6
Non-Catholic sample	3	3	1	18	5
Total	43	63	25	297	126

17. A person is never justified in committing murder. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	128	51	23	33	17
Predominantly public school	70	27	14	18	1
Catholic grammar/public high	58	25	13	12	4
Mixed	15	5	3	1	2
Non-Catholic sample	16	4	4	4	2
Total	287	112	57	68	32

18. People who do not have children are justified in opposing tax increases to provide schools. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic schools	4	14	13	126	99
Predominantly public schools	1	17	22	51	33
Catholic grammar/public high	5	11	9	57	30
Mixed	—	2	4	9	11
Non-Catholic sample	1	2	3	16	10
Total	11	47	50	259	189

19. A moral teaching of a religion ought to be changed when the majority of people clearly disagree with it. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	7	14	29	82	124
Predominantly public school	4	17	25	46	40
Catholic grammar/public high	7	10	21	42	32
Mixed	—	2	6	6	12
Non-Catholic sample	1	4	8	13	4
Total	19	47	89	189	212

20. A wife should never date men other than her husband. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	220	22	4	3	7
Predominantly public school	118	12	—	2	—
Catholic grammar/public high	96	12	1	—	3
Mixed	23	1	1	1	—
Non-Catholic sample	26	2	1	1	—
Total	483	49	7	7	10

21. For the most part, my own conduct is guided more by my religious faith than by any other standard. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	80	124	34	14	4
Predominantly public school	33	59	24	14	2
Catholic grammar/public high	37	53	8	13	2
Mixed	6	10	8	2	—
Non-Catholic sample	4	8	7	7	4
Total	160	254	81	50	11

22. Present-day parents are too old-fashioned in their ideas. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	8	16	41	139	52
Predominantly public school	4	9	21	72	26
Catholic grammar/public high	3	12	12	55	30
Mixed	—	3	4	13	6
Non-Catholic sample	1	3	4	16	6
Total	16	43	82	295	120

23. It is more important for education to prepare persons for participation in community activities and aiding less fortunate persons than for practical achievement and financial success. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	23	89	53	70	21
Predominantly public school	14	43	29	38	8
Catholic grammar/public high	17	42	23	23	7
Mixed	3	11	4	7	1
Non-Catholic sample	3	5	6	14	2
Total	60	190	115	152	39

24. People should not kiss each other unless they are engaged. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	4	5	3	118	126
Predominantly public school	5	2	4	62	59
Catholic grammar/public high	1	—	2	62	47
Mixed	1	—	—	13	12
Non-Catholic sample	—	1	1	8	20
Total	11	8	10	263	264

25. It is all right for a married man to have dates with another woman if he is a long way from home. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	2	—	5	31	218
Predominantly public school	3	1	3	10	115
Catholic grammar/public high	2	2	—	15	93
Mixed	1	—	—	4	21
Non-Catholic sample	1	—	—	1	28
Total	9	3	8	61	475

26. Science is doing more for mankind than religion. Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	11	17	42	98	88
Predominantly public school	5	14	35	47	27
Catholic grammar/public high	5	10	17	45	35
Mixed	—	3	7	6	10
Non-Catholic sample	1	12	17	—	—
Total	22	49	110	205	170

27. It is all right with me if Jews move into my neighborhood. Expected answer: strongly agree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	59	156	27	12	2
Predominantly public school	31	75	16	7	3
Catholic grammar/public high	26	68	9	4	5
Mixed	5	15	5	1	—
Non-Catholic sample	6	19	3	1	1
Total	127	333	60	25	11

28. What a mature person does with his or her body is one's own concern.

Expected answer: strongly disagree.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>NOT SURE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
Predominantly Catholic school	11	61	20	94	70
Predominantly public school	9	50	18	34	22
Catholic grammar/public high	10	36	9	36	21
Mixed	1	3	1	13	8
Non-Catholic sample	4	11	3	10	1
Total	35	161	51	187	122

29. It would be better if Negro and white couples did not mix socially.

Expected answer: strongly disagree.

APPROVAL SHEET

The thesis submitted by Paul T. Schindler, S.J.
has been read and approved by three members of the
Department of Sociology.

The final copies have been examined by the director
of the thesis 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, form, and mechanical accuracy.

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

May 26, 1963
Date

Paul Mundy
Signature of Adviser