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A Descriptive Analysis and Comparison of Some Catholic Sophomores with Different Types of Education

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A DESCRIPTIVE ANALYSIS AND COMPARISON OF SOME
CATHOLIC SOPHOMORES WITH DIFFERENT
TYPES OF EDUCATION

by

Sister Mary Leander Dell, O.P.

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

June

1964

LIFE

Sister Mary Leander Dell, O.P., was born in Shelby, Ohio, on March 8, 1930.

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PREFACE

To the Sisters of Saint Dominic, of Adrian, Michigan, in sincere gratitude.

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CHAPTER I

INTRODUCTION TO THE RESEARCH

Statement of the Problem. "The Catholic Church has been established by Jesus Christ as Mother and Teacher of nations, so that all who in the course of centuries come to her loving embrace, may find salvation as well as the fullness of a more excellent life. To this Church . . . her most holy Founder has entrusted the double task of begetting sons unto herself, and of educating and governing those whom she begets, guiding with maternal providence the life both of individuals and of peoples. The lofty dignity of this life, she has always held in the highest respect and guarded with watchful care."¹

It is, therefore, in the field of education that the Church most "clearly and definitely acts in the fullest possible measure to realize her own conception of her nature and her mission. Primarily and essentially in her action among men, she is . . . a teaching organization. 'Going, teach ye all nations,' Christ said to the Apostles. The words are not an admonition; they are an imperative command."²

This teaching commission was given in the first century and it is equally binding today, but the forms which this commission have taken have differed

¹Pope John XXIII, Mater et Magistra, trans., William J. Gibbons, S.J. (New York, 1961), p. 9.

²Michael Williams and Julia Kernan, The Catholic Church in Action (New York, 1935), p. 281.

from age to age and from country to country. The Catholic Church in America today is engaged in innumerable activities which would be termed educational; grade schools, parochial and centralized high schools, Confraternity of Christian Doctrine classes, Cana Conferences, Sunday sermons, seminary training, boarding schools, special education classes for exceptional children, colleges, universities, Christian Family Movement, Summer Schools for Catholic Action, Interracial Councils, The Grail, parish census, catechetical activities in areas not served by a proximate parish school, newspapers, magazines, books, films, and TV presentations. Each program has a specific job to do, different problems to solve, and each tries to fulfill a special need in the education of the members of the Church in order that they may participate in the "fullness of a more excellent life."³

Catholics, as well as other Americans, today seem to be hard-pressed to seek answers to a number of very vital questions centering particularly around the area of private and public school education of Catholics. The questions come from the clergy and lay members of the Church, and friends and foes outside the Church. Challenge is being given to seek answers to questions such as these: (1) Are Catholic schools going to decline in quality and proportionate capacity as the economic burden of private education increases year by year? (2) What are the future religious prospects for Catholic students attending public schools which are more and more legally committed to secular values? (3) "Catholics are asking themselves whether Catholic schools are

³Pope John XXIII, p. 9.

really doing a good job in either the area of intellectual or religious education. . . . They are asking themselves whether Catholic schools are turning out mimic armies of bourgeoisie."⁴ (4) Do Catholics particularly evidence a mental stupor related to a "subconscious fear that intellectual autonomy and intellectual freedom it implies are somehow alien to the 'good' Catholic,"⁵ as implied in recent studies done in the Detroit Area by a research team from the University of Michigan? (5) "Who really knows, in any testable manner, that the Catholic high school gives a better all-around preparation for citizenship than does the non-Catholic high school?"⁶ (6) "Does Catholic high school education make Catholics?"⁷

This study will focus on an area limited in scope, but it is hoped that it will be of value in clarifying some of the impressions and vague generalities which have substituted for verifiable facts with regard to Catholic and public school education as it relates to Catholic youth.

To begin, we ask: What is it that the Church teaches? Pope John XXIII explains: "Although Holy Church has the special task of sanctifying souls and of making them sharers of heavenly blessings, she is also solicitous for the requirements of men in their daily lives, not merely those relating to food and sustenance, but also to their comfort and advancement in various kinds of goods

⁴Michigan Catholic (Detroit), September 27, 1962, Letters to the Editor, p. 4.

⁵Father F. X. Canfield, Michigan Catholic (Detroit), September 1, 1962, p. 8.

⁶Joseph H. Fichter, S.J., "Catholics and High School," America, CVII (September 15, 1962), 718.

⁷J. L. Maline, S.J., "Does Catholic High School Education Make Catholics?" NCEAB, LVIII, (August 1961), 255-258. (For abbreviations, see Appendix I)

and in varying circumstances of time."⁸ Therefore, religion is not to be considered as a compartmentalized segment of a man's life, as Sunday morning worship only, but religious commitment must permeate a man's whole life. It implies influences in all of his activities: work, play, politics, and family life.⁹

In the past, however, much of the emphasis in the Church's teachings stressed theological and philosophical doctrine; little stress was placed upon the social doctrines until recently as noted in the encyclical Mater et Magistra:

Above all, we affirm that the social teaching proclaimed by the Catholic Church cannot be separated from her traditional teaching regarding man's life.

Wherefore, it is our earnest wish that more and more attention be given to this branch of learning. First of all, we urge that attention be given to such studies in Catholic schools on all levels . . . Moreover, we desire that social study of this sort be included among the religious materials used to instruct and inspire the lay apostolate, either in parishes or in associations. Let this diffusion of knowledge be accomplished by every modern means: that is, in journals, whether daily or periodical; in doctrinal books, both for the learned and the general reader; and finally, by means of radio and television.¹⁰

However, this educational function is not solely the obligation of formal teaching organizations within the Church itself; it is also the obligation of the parents to see to the "religious and moral education of their children as well as to their civic and bodily training. They may not take an attitude of

⁸Pope John XXIII, p. 10.

⁹The 58th Annual Meeting of the National Catholic Education Association in 1961 was devoted to the topic, "The Objectives of Christian Education in Contemporary Society."

¹⁰Pope John XXIII, p. 69.

indifference towards this obligation nor may they transfer it wholly to others.¹¹ But, in a complex society such as we have in America today, just how effectively can religious truths or social doctrine be transmitted either by the parents or by the Church?¹² Rational human living demands unity of purpose; can there be a real unity of purpose of a religious nature in a society which seems to segmentalize living into the different categories of work, recreation, politics, education, or family life? Because each segment seems detached and independent, the question is—just how much interrelation is there between religion and these activities?

It is the purpose of this thesis, then, to examine some of the characteristics; that is, background, attitudes, and practices, of a group of high school sophomores who have had a Catholic school or public school education. What do Catholic students with more or less Catholic education believe, and how do they claim they act or would act when faced with economic, social, and political forces in their daily lives? What are their general characteristics, how are they similar, in what ways are they different?

From what type of a family does this student come? What is the educational and ethnic background of his parents? What is the father's occupation? What are the parents' religious affiliations? Is this an active commitment on the part of the parents?

¹¹Williams and Kernan, p. 262.

¹²John L. Thomas, S.J., "Family Values in a Pluralistic Society," ACSR, XXIII, (Spring 1962), 30-40.

With regard to the student himself, what are his attitudes, opinions, and beliefs concerning political candidates, freedom of speech, teachings of the Church, marriage and family life, Protestants, Jews, Negroes? Does he identify more closely with his family or with his friends at this age? What is his attitude toward the future? In addition, what are his stated action patterns at the present time? How often does he attend Mass during the summer? How often does he pray? How much money does he spend in a week? Does he earn part of it himself? What types of newspapers and periodicals does he read? In which religious organizations is he active?

Finally, and of greatest interest to this study, is there any correlation between the factors of background, attitudes, and actions, and the type of education which the student has received? Does a student who has attended Catholic schools differ from one who has attended public schools? If there are differences, how are they expressed?

Definition of Terms. An attitude may be defined as "an acquired, or learned and established, tendency to react toward or against something or somebody."¹³ Since most authorities agree that it is something which is "learned," then it is acquired during the maturation of the child. A child grows physically and mentally; he acquires physical habits or reactions to certain stimuli. Mentally, too, the child learns by everyday association with others which ideas or situations his parents, teachers, and peers evaluate as desirable or which they reject as harmful or useless. He thus acquires a prejudice or tolerance toward certain races and nationalities; he becomes predisposed to certain evaluations of economic activities and the political scene. He often reacts to certain

¹³Henry Pratt Fairchild, ed., Dictionary of Sociology (New York, 1944), p18.

situations in a specific manner because his elders have done so and he has learned to do the same. This is not to say that he must act in a particular manner in a specific situation, only that he has a learned predisposition to do so.

Opinions—statements expressing an analysis of an idea—differ from attitudes in that they are based less on impressions and more on a judgment which the mind forms of persons or things. This implies that an idea has been thought out yet is open to dispute.

Beliefs are still stronger states or habits of mind—"the acceptance of any given proposition as true. Such acceptance is essentially intellectual, although it may be strongly colored by emotion."¹⁴

Even though it is possible to learn much about a man's attitudes, opinions, and beliefs, still his actions must also be evaluated. An individual may express orally one mental commitment and act in a manner which indicates another. For example, if a person expresses the belief that God expects men to worship Him every Sunday, we would be inclined to believe this person is orthodox in his acceptance of this Christian teaching. But if we find later that he does not attend Mass every week, we will wonder if he is deceiving himself or lying or self-contradictory in behavior. It is quite possible that he may be committed to one verbal response pattern, and to another quite conflicting action pattern, as has been demonstrated by Gannon in his interesting study of juvenile offenders who claim to be Catholics.¹⁵

¹⁴Ibid., p. 23.

¹⁵Thomas Michael Gannon, S.J., "Religious Control and Delinquent Behavior: An Analysis of the Religious Orientation of a Group of Delinquent Catholic Boys," Unpublished Master's Thesis (Loyola University, Chicago, 1961), p. 108.

The term "Catholic" in itself implies a unity which is religious, moral, and even social, in the minds of many people. So, to be a "Catholic teenager" in a large midwest city is a convenient stereotyped category with many implied generalizations as to background and attitude which we cannot simply take for granted in this study.

Sophomores seem to represent a stage of the maturation process which is most crucial. They are beginning to outgrow some of their early training and influences. They associate with people outside their own families with greater frequency and acquire new outlooks on life. Students of this age often come in contact with different and divergent values from individuals or any of the mass media, and they are old enough and mature enough to be able to judge the apparent merits or disadvantages of various concepts. They do not accept everything their parents and teachers have told them, and sometimes they are attracted by the novelty or excitement of a new value, and not by its logic or reasonableness. A 16-year-old is fast approaching adult privileges and responsibilities, but his experience and judgment is often quite limited.

The study will be restricted to Catholics who have had their education from grades three to ten in either the Catholic or public school system. In any comparisons which are made between students in the two school systems, the intention of the writer is not to draw particular attention to the school system, but to the Catholic students. A public-school sophomore who is a Catholic has had many influences besides his formal education; his family, peer group, and religion teachers, for example. He is not just a product of the school which he attends; there is far more to the question than this and a statement made by Kane in his chapter on the "School Question" is worth quoting here. "The

relationship of public and private education is a complex problem and its solution is equally complex. Even an approach to a solution is almost hopelessly complicated by invidious statements that private education is divisive, unAmerican and undemocratic, and the counter charge that all public education is godless. The contributions of both public and private education to American life have been tremendous and proponents of each should be prepared to grant the achievements of the other. There is room for both in a democratic country and one test of American democracy will be the survival of both systems."¹⁶

These last several paragraphs hint at some of the pitfalls and complications which endanger any attempt to explain or show a direct causal relationship between attitudes or action patterns and type of formal education. The area is too unexplored, the variables too numerous. For these reasons a descriptive survey was chosen. Descriptive surveys which aim to "provide an accurate estimate of the magnitude of some phenomenon in the population"¹⁷ are sometimes belittled in the field of social research. Explanatory or causal studies have much more status in the subculture of the sociologists. It is not within the scope of this paper to argue the merits of the two types of surveys, but the need for factual data in this area is so great that it is hoped this may lead to more studies in depth at a later date. Hyman defends this type of research: "Out of the findings of such surveys often comes the basis for the formulation of fruitful hypotheses about phenomena, or at least for some reduction in

¹⁶John J. Kane, Catholic-Protestant Conflicts in America (New York, 1955), p. 125.

¹⁷Herbert Hiram Hyman, Survey Design and Analysis (Glencoe, 1955), p. 160.

theorizing about a phenomenon. . . . The descriptive . . . survey can be conceived of as an inquiry into the uniformity or regularity of some phenomenon. It permits a better decision as to the wisdom of undertaking an explanatory inquiry at all."¹⁸

Survey of the Literature. Religion in the scholastic tradition is considered as "the sum of truths and duties binding man to God, or personal belief and worship in relation to God. Religion includes creed, cult and code."¹⁹ The sociology of religion is then "the empirical study of the expression of religious experience, religious conceptions and religious attitudes in the formation and emergence of social relationships, both in terms of the particular forms of religious groups, and beyond their confines, in more secular social institutions and relations, including the reverse influence of social forms, religious and secular, upon religious expression, attitude and belief."²⁰

Empirically, the sociology of religion has been somewhat neglected over the last century. This is not to say that there has not been an awareness of the problem within sociological circles. Wach, writing in 1944, implies this when he states: "Scholars tend to forget that, however far-reaching the influence of social motives on religion has undoubtedly been, the influences emanating from religion and reacting on the social structure have been equally great. A thorough examination of the effects of religion on the social life of mankind

¹⁸Ibid., pp. 77-78.

¹⁹Bernard Wuellner, S.J., Dictionary of Scholastic Philosophy (Milwaukee, 1956), p. 142.

²⁰Thomas F. O'Dea, "The Sociology of Religion," ACSR, XV (June 1954), 88.

and of the influence of religion on the cohesion of groups, on the development and differentiation of social attitudes and patterns, and on the growth and decline of social institutions is likely to yield results of the utmost importance.²¹ (The italics added.)

Glock, writing as recently as 1958, tried to explain this lag or blind spot in the fast expanding field of sociology:

American sociologists in the main may be predisposed to perceive religion as no longer exercising a crucial influence on social life and, therefore, to dismiss it as a suitable subject for inquiry . . . But has the secularization process been completed? The implicit postulate of our discussion is that it has not. In fact, we have viewed the opposite conclusion as essentially a rationalization of the basic failure to develop an adequate frame of reference for studying the role of religion in contemporary society. Without it, it is difficult to know how to go about tracing the ways in which religious ideas are still influencing and being influenced by the nature and course of social life.²²

He suggests that more attention should be given to the interaction between religion and other societal institutions. He concludes that "studies along these lines are likely to come into vogue only if and when sociologists begin to think of religious ideas as having more than a historical relationship to the dominant values of the general society."²³

Yinger suggests fourteen areas for research open now to the interested social scientist. Most of the areas needing clarification involve questions as to the reciprocal influence of religion and other broad institutionalized areas of our modern industrial society, such as religion and the social

²¹Joachim Wach, The Sociology of Religion (Chicago, 1944), p. 13.

²²Robert K. Merton, Leonard Broom, and L. J. Cottrell, Jr., eds., Sociology Today: Problems and Prospects (New York, 1958), p. 175.

²³Ibid., pp. 176-7.

structure, for example, the family; religion and education; religion and science; religion and political values; religion and economic interests; religion and social stratification; religion and mass media.²⁴

If the International Index to Periodical Literature can be used as some measure of trends, it should be noted that in the year 1950 there was not one article listed under the Sociology of Religion while in 1960 there were six titles falling into this category.

When Gerhard Lenski published his findings on The Religious Factor²⁵ in the fall of 1961, he made a broad contribution to the underdeveloped areas that Wach, Glock, and Yinger were accentuating. Lenski sought to discover some of the reciprocal influences of the Catholic, white Protestant, Negro Protestant, and Jewish orientations upon the economic, political, and social institutions of Detroit, the fifth largest city in the nation.

His five basic findings can be summarized as follows: 1. Religion is not declining but rather, remains vigorous and influential in contemporary American society. 2. Within the foreseeable future most signs point to gains in associational vigor and vitality. 3. "Socio-religious group membership is a variable comparable in importance to class both with respect to its potency and with respect to the range, or extent, of its influence." 4. In studying religious groups the distinction between communal and associational group commitment is very important because communal involvement appears to foster and encourage a provincial view of the world while associational commitment may have the opposite

²⁴J. M. Yinger, "Areas for Research in the Sociology of Religion," Sociology and Social Research, XLII (July, 1958), 466-470.

²⁵Gerhard Lenski, The Religious Factor (New York, 1961).

effect. 5. Religious orientations such as doctrinal orthodoxy seem linked with a compartmentalized view of life, while devotionism seems linked with the spirit of capitalism and with a humanitarian outlook when confronted with problems of social injustice.²⁶

In other words, Lenski found that depending upon a man's religious affiliation, the probabilities increased or decreased that he would enjoy his occupation, favor the welfare state, take a liberal view on issues of freedom of speech, oppose racial integration in the schools, migrate to another community, maintain close ties with his family, develop a commitment to the principle of intellectual autonomy, have a large family, complete a given unit of education, or rise in the class system.²⁷ His study demonstrates empirically the complex interdependence between religious, economic, political, social, and educational institutions in a modern metropolitan area.

He found that Catholics would be more disturbed (58 per cent) or unhappy than Protestants (53 per cent) or Jews (19 per cent) at the prospect of Negroes moving into their neighborhood. They also tended to express a preference for segregated schools more often than did Northern white Protestants or Jews. The range between Northern born Protestants and Catholics was wider for those in the middle class and those who had a college education than for those in the working class or those who had completed high school or less education.²⁸

In studying the relationship between religion and economic activities, he

²⁶Ibid., p. 295.

²⁷Ibid., p. 289.

²⁸Ibid., pp. 65, 148.

found that Protestants and Jews were more vertically mobile than Catholics, and also had a more positive attitude toward work.²⁹ Lenski suggests that there is more than the Protestant ethic involved in the positive attitude toward work. From his study he concludes: "Motivation is only one of many personality traits that influence the rise and fall of individuals and families. Our findings suggest that other personality characteristics such as values, beliefs, and abilities are of greater importance. Success may depend as much (or more) on the devaluation of kinship, the belief in the existence of opportunity, or the ability to think for one's self, as on sheer ambition."³⁰

With regard to the Bill of Rights, especially freedom of speech, Lenski's data indicate that middle class white Protestants are most committed to freedom of speech, the Jews next, Catholics third, and Negro Protestants least.³¹

In the area of family life, almost half of the Catholics and Jews in the study were natives of Detroit but less than one-third of the white Protestants and only seven per cent of the Negro Protestants were natives of Detroit. He concludes that this factor may well contribute to the different rates of mobility for Catholics and white Protestants since family ties do not hold the upwardly mobile Protestants, and they are more willing to migrate for economic advancement.³²

Asking for the most important quality for a child to learn, he found "A

²⁹Ibid., pp. 86, 103-104.

³⁰Ibid., pp. 233, 323.

³¹Ibid., p. 147.

³²Ibid., pp. 194-5.

high valuation of intellectual autonomy (thinking for oneself) linked with the upper-middle class and with the Jewish and white Protestant groups."³³ Catholics' responses consistently valued obedience, or intellectual heteronomy, as more important. Lenski reasons that these orientations would be expected to have their effect on vertical mobility, creative intellectual research, and on our political system.

In studying family size of the Detroit area group, the mean number of children ever born to members of the various groups were as follows: Negro Protestants, 3.0; white Catholics, 2.7; Jews, 2.2; and white Protestants, 1.9. He particularly notes the rapid growth in Detroit Catholic families in the 1950's and the economic disadvantage this places upon the Catholics for vertical mobility through college education.³⁴

In an article in the American Sociological Review of April, 1962, Mayer and Sharp re-evaluated the responses of over 9,000 Detroit-area residents which had been collected in several phases of the Detroit Area Study. They found that Jews, Eastern Orthodox, Mormons, Christian Scientists, and Protestants in Detroit all had a higher ranking with regard to income, occupation, education, and status than Roman Catholics did. In fact, Roman Catholics came in tenth and last place in the worldly-success ranking. In general, the authors use Weber's theory of the Protestant Ethic to explain the greater success of the non-Catholic groups. They explain the low standing of Roman Catholics thus: "The powerfully rein-

³³Ibid., p. 200.

³⁴Ibid., pp. 214-217.

forced and traditional Roman Catholic Church tends to orient its members toward the hereafter. Successful performance in the market place and the acquisition of the symbols of economic achievement are of relatively little importance as an indication of the Catholic's status after death."³⁵

An unanticipated finding made in an investigation on a national sample survey supported by a grant from the National Institute of Mental Health, U.S. Public Health Service, would tend to qualify Lenski's, Sharp and Mayer's findings. This study revealed that Jews rated highest in achievement motivation and Catholics tend to be higher than Protestants. They made an investigation of this unexpected result, checked religiosity by frequency of church attendance, and studied the Protestant denominations more closely and found no explanation. They conclude the difference is evidently attributable to religious differences rather than region or generation.

Our impression is that the Protestant Ethic hypothesis when used to contrast achievement-motivated Protestants and Catholics has many new facets to be considered within certain social conditions. The hypothesis does seem to work simply only at the upper status positions of a well-integrated, fairly prosperous, economic structure, in the established Northeastern parts of the United States. Perhaps this region is more typical of the European structure Weber originally observed. Change in the tempo of Capitalism in America, change in the Calvinistic ideology in Protestant groups, changes in direction to Catholic living in a highly mobile society may all contribute to making the Protestant Ethic less generally discernible and outstanding as a way of life geared to achievement in modern America.³⁶

A study by Wagner of Catholic and Protestant college students found Weber's Protestant Ethic pattern unconfirmed. Wagner found that segments of Catholics,

³⁵A. J. Mayer, Harry Sharp, "Religious Preference and Worldly Success," ASR, XXVII (April 1962), 227.

³⁶Joseph Veroff, Sheila Feld, and Gerald Gurin, "Achievement Motivation and Religious Background," ASR, XXVII (April 1962), 216-217.

unknown as to size, seem to be following the general American cultural pattern of heightened interest in modern technology and scientific training. He reaffirms the persistence of a differential pattern of integration of Catholics in American society, but indicates some Catholics have broken from that pattern. His study offers the question: Has this integration of Catholics into American higher education lessened the sense of obligation toward Catholic tradition, or are Catholics becoming increasingly secularized, or both?³⁷

Of course, Lenski's and Mayer and Sharp's studies are hampered by restriction to one city which may, or may not be, typical of American urban areas in general.

After drawing many broad conclusions about Catholic, Protestant and Jewish orientations in general, Lenski devotes 14 pages of his book to an evaluation of the differences between Catholics who have attended Catholic schools and Catholics who have attended public schools. He asked: "How does training in the Catholic school system influence the careers, behavior, and values of its students? Does it increase or decrease their chances for advancement in the job world? How does it influence the thoughts and actions of its graduates in the realms of politics and economics? What effect does it have on family life, and on child rearing? Does it strengthen loyalty to the Catholic church and its normative standards?"³⁸

These questions have very real importance to the Catholic educational

³⁷Helmut R. Wagner, Kathryn Doyle, and Victor Fisher, "Religious Background and Higher Education," ASR, XXIV (December 1959), 856.

³⁸Lenski, p. 235.

system. On the whole, Catholic educators cannot ignore the findings he offers, although in a few cases his methodology and conclusions are questionable, as in his method of establishing the religious groups, in defining "orthodoxy" and, particularly, in his somewhat belabored analysis at times. These points will be discussed more completely as they correlate with the questions and conclusions of this study.

Lenski found that 35 per cent of the Catholics in his study had received more than half of their education in Catholic schools and 65 per cent had received half or more than half of their education in public schools. It seemed to make only slight difference as to the type of education received whether a Catholic was of a middle-class or working-class family. Both class groups seemed to have sent their children to Catholic schools with almost the same degree of frequency.³⁹ Nationality background seemed to have a far greater influence on commitment to Catholic education than did social class: "46 per cent of the Catholics of northwest European background reported a Catholic education, only 28 per cent of the Catholics with a south or east European background" did so. He notes: "It appears that something of the Latin anti-clerical tradition may still survive."⁴⁰

With regard to educational attainments, the Catholics were as likely to have had some college education as were the Protestants. More Protestants had a high school education than did Catholics, however. Dropouts before completion of a given unit of education were far higher among Catholics than among

³⁹Ibid., pp. 240-241.

⁴⁰Ibid., pp. 241-242.

Protestants; 39 per cent of the Protestants and 52 per cent of the Catholics did not complete the unit of education which was begun. He proposes that the rate of Catholic dropouts is partly a result of competition encountered in the public schools because the data show that "among Catholics who had most or all of their education in parochial schools, only 45 per cent had dropped out of school without completing the unit which they had begun. By contrast, among Catholics who had all or most of their education in public schools, 55 per cent were dropouts."⁴¹

Lenski's findings are disturbing in some areas and reassuring to Catholic educators in others. He found that among Detroiters who had received more than half of their education in a Catholic school, 86 per cent attended Mass at least once a week, while 67 per cent of the Catholics who had received over half of their education in the public schools reported weekly Mass attendance. In testing for doctrinal orthodoxy, he found that 68 per cent of those who had received a Catholic education were classified as doctrinally orthodox compared with 56 per cent of those with a public school education.⁴² According to Lenski, 32 per cent of the white Protestants in his study were classified as orthodox⁴³ but, nevertheless, the higher percentage of 68 for Catholics with a Catholic education is disturbingly low according to Catholic standards. This is particularly true in view of the fact that the questions used for determining orthodoxy were relatively basic and simple even though Lenski apologizes for "such a rigorous

⁴¹Ibid., pp. 235-239.

⁴²Ibid., p. 243.

⁴³Ibid., p. 52.

definition of orthodoxy.⁴⁴ Later, in explaining the questionnaire used in the present study, more attention will be given to these questions used to determine orthodoxy.

Fifty-two per cent of those who had received a Catholic education ranked high by Lenski's measure of devotionism, compared with 44 per cent of those who had received a public school education; and 78 per cent of those with a Catholic education believed that the Catholic Church is the only true church established by God and that other churches were established by men, while 61 per cent of the public school Catholics shared this belief.⁴⁵

Catholics who had received a Catholic education were more likely to be involved in the Catholic subcommunity, favor endogamy (Catholics marrying Catholics), and to favor limiting one's close friends to other members of the same religious group.⁴⁶

The study showed that Catholic images of Protestants, Jews, and Negroes are virtually unaffected by the type of school Catholics attended. He studied a number of controversial moral issues and found that the two areas in which Catholic schools seemed to have the greatest influence concerned family life, as on questions of married couples practicing birth control, and on the morality of divorce.⁴⁷

⁴⁴Ibid., p. 51.

⁴⁵Ibid., p. 244.

⁴⁶Ibid., p. 245.

⁴⁷Ibid., pp. 246-247.

Lenski notes, "It did seem somewhat strange that no difference was found with respect to Sunday business. For some years Catholic leaders in Detroit have been waging a vigorous battle against Sunday business openings. Apparently this is a subject which is not, or was not, dealt with to any great degree in Catholic schools. One might have expected, however, that those who had attended Catholic schools would prove more responsive to programs now being initiated by Catholic leaders. But even this hypothesis is not supported by the data."⁴⁸

There was a very pronounced difference in attitudes toward work, particularly among middle-class Catholic men.

Only 6 per cent of the middle-class Catholic males in our sample with a Catholic education had a positive attitude toward work. By contrast, 28 per cent of the middle-class Catholic males with a public education had a positive attitude. At the opposite extreme, 35 per cent of the men with a Catholic education had a negative attitude toward work, but only 17 per cent of those with a public education shared this view . . . Among working-class Catholic men, the type of education received had much less effect on attitudes toward work. . . . These findings pinpoint one of the sources of the difference between Catholics and non-Catholics in vertical mobility. Evidently Catholic schools do not generally develop in boys those attitudes, values, beliefs, and intellectual orientations which make it possible for a man to enjoy the more demanding jobs in the modern metropolis.⁴⁹

In the area of political behavior and attitudes, a Catholic school education seemed to weaken party loyalties, and increase voter independence among Catholics. It also seems to increase respect for constitutional government as indicated by a preference for a president who follows the rules although he may not get things done too quickly, rather than a president who is more efficient but does not follow the rules.⁵⁰

⁴⁸Ibid., p. 247.

⁴⁹Ibid., p. 248.

⁵⁰Ibid., p. 251.

Catholic respondents were asked whether ministers of other faiths should be permitted to preach publicly things which are contrary to Catholic teaching. Forty-six per cent of the Catholics with public school education were willing to allow this while 35 per cent of those with a Catholic school education would grant this.

This seems to indicate that in this one important respect, the further Catholics advance in their educational system the further they depart from the traditional American norm. With advancing education and with the expansion of the Catholic educational system, acute tensions could develop in the future because of the conflict between Catholic and non-Catholic viewpoints on this matter. If America is to maintain a pluralistic society containing something more than a series of water-tight socio-religious groups which merely tolerate the existence of one another, it seems likely that there must be some modification in the teachings of Catholic schools and colleges at this point. This teaching can only generate conflict of a type which promises ill for any religiously divided society.⁵¹

This author agrees with Lenski that this is an area in which tension can generate, but it should be noted here that he did not ask any question of a comparable nature to the other socio-religious groups. It would have been of far greater value in appraising the situation if he had asked a question such as the following for non-Catholics: Do you think that the priests of the Catholic Church should be allowed to teach publicly, as on the radio, things that are contrary to the teachings of many other religious groups? For example, should they be allowed to teach publicly that it is always a sin to practice artificial birth control, or should they not be allowed to do this? Or should they be allowed to teach that it is not wrong to dance, play cards, or even to drink moderately?

⁵¹Ibid.

In the area of family life and bonds of kinship, those who had received a Catholic education were a little more likely to value ties with relatives more than ties with friends than were those who had received a public education. He also found that attendance at Catholic schools was correlated with a belief that it is more important for children to learn to obey than to think for themselves.⁵²

There are many times when Lenski's analysis seems harsh, but in most cases he is justified at least to the extent of basing his comments on the information he obtained on his questionnaire. However, comments such as the following are not justified and seem to reveal a certain bitterness in his analysis, particularly as he comments on Catholics. Lenski says: "We suspect that those with Catholic educations postpone marriage longer than others, because of fear of overly large families, and hence on the average have fewer years of married life. However, by the time they reach the end of the child-bearing period, we predict that they will have larger families than those with a public education."⁵³ It seems to this writer that Lenski has no basis whatever for the first sentence in that quotation. His own study, on the contrary, points consistently to the greater importance attached to marriage and family life among Catholics which would be particularly true of those with a Catholic education. If marriage is viewed as a contract broken only by the death of one partner, then the caution in contracting such a marriage would possibly result in later marriages than is true of segments of society where marriage may be viewed differently.

⁵²Ibid., p. 252.

⁵³Ibid., p. 253.

It is particularly gratifying to see a growing interest in the sociology of religion among Catholics, both lay and clerical. There appears to be a growing acceptance of the challenge Benson issued to all "religionists." Referring to the scientific study of religion in society by the social scientists, he said, "If religionists do not approve of the structure taking shape, it seems more useful for them to take up the tools of scientific masons and share in the construction than to retreat and deny that the building exists."⁵⁴

Fichter, in his study of "The Marginal Catholic," groups Catholics into four types: Nuclear, the most active participants and most faithful believers; Modal, normal "practicing" Catholics easily identifiable as parishioners; Marginal, conforming to a bare, arbitrary minimum of the patterns expected in the religious institution; and Dormant, Catholics who have "given up" Catholicism, but have not joined another denomination. By using Mass attendance, reception of the Sacraments, and Catholic education of the children as a criteria, he found that in the three white parishes of the southern city studied, there are approximately 11 per cent nuclear, 68 per cent modal, 21 per cent marginal Catholics. He concludes that the marginal Catholic is largely a product of institutional inconsistency in the folkways and mores which have gradually accumulated in recreation, economics, familial, and even political and educational institutions.⁵⁵

⁵⁴Purnell H. Benson, Religion in Contemporary Culture: A Study of Religion Through Social Science (New York, 1960), p. 4.

⁵⁵Joseph H. Fichter, S.J., "The Marginal Catholic: An Institutional Approach," Social Forces, XXXII (December 1958), 170-172.

Work by Schuyler substantiates this importance of the structural impact of institutions upon individuals.⁵⁶

Father Fichter is now working on the analysis of a survey of 2,216 Catholic adults; some attended public high schools, others, Catholic high school. According to his comments in a recent article, the public school products consistently show up better than the Catholic school alumni in realization of the problems facing the Church on the parish level, social alertness and interest in international affairs, labor-management relations, civic and community organizations, "cultural" activities, and increased interest in religious issues during the past ten years. Father Fichter comments:

Perhaps the public school graduate feels cheated in not having had sufficient religious training and had since been trying to make up for it. Perhaps the Catholic school graduate had his religious curiosity satisfied and has not since been stimulated to take a greater interest in religion. Perhaps the content of the courses taught in the public school covers a wider range of information and interest. Perhaps the extra-curricular activities of the student body have a more broadening effect. Perhaps the background training and educational outlook of the public school teachers are more humane and social than those of the Catholic school teachers. . . . or . . . is the Catholic high school so preoccupied with preparing the student for the hereafter that it neglects or belittles the 'here'?⁵⁷

In this article the grade school education of the respondents is not given. It might be well to explore the type of grade school education combined with high school education.

However, research done by Schindler on responses of 300 engaged couples

⁵⁶ Joseph B. Schuyler, S.J., "Religious Behavior in Northern Parish: A Study in Motivating Values," ACSR, XIX (June 1958), 143.

⁵⁷ Joseph H. Fichter, S.J., "Catholics and High School," America, CVII (September 15, 1962), 719-721.

indicated that students who had all their education in Catholic schools scored significantly higher in Catholic attitudes and values than did Catholics who had received all their education in public school, or those who had attended Catholic grade school and public high school.⁵⁸

The responses of students in two Catholic high schools in Chicago were studied for the presence or absence of moral advertence (reference to Catholic moral principles) in their replies to a number of questions, particularly in the area of racial prejudice. It was found that students of all-parochial grade school education gave the morally acceptable replies on the race questions more frequently than did those with all public school or those who had both public and parochial school background. However, students who reported both parents Catholic, showed less moral advertence and higher prejudice than the children of mixed marriages or marriages where neither parent was Catholic.⁵⁹

A study of children in nine Catholic grade schools in New York on the relation between the extent of association with Jewish children and the attitude regarding them expressed by Catholic children showed the differences in attitude to be highly significant between Catholic children having close personal relations with Jews and those having either limited personal or minimal relations with them. "Extent of association of Catholic children with Jews varied inversely with the frequency of their unfavorable valuations of them . . .

⁵⁸Paul T. Schindler, S.J., "An Evaluation of Factors Related to Attitudinal Internalization of the Catholic Value System," Unpublished Master's Thesis (Loyola University, Chicago, 1962).

⁵⁹Sister Ignatius Staley, IBVM., "An Inquiry into the Absence of Moral Advertence in a Sample of Catholic High School Students with Specific Focus upon Racial Prejudice," Unpublished Master's Thesis (Loyola University, Chicago, 1962), pp. 130, 147.

Children who had the most contact with Jews manifested a liking for all groups. While there was a preference for their own group, it was not exclusive of others, those who had no Jewish friends exhibited the most pronounced 'in-group' attitude."⁶⁰ The comments given by the students indicated very little application of Catholic teaching regarding social relations; most of the responses reflected an attitude expressed in stereotypes frequently ascribed to Jews by non-Jews in our society.

In this area of religious affiliation and prejudice against minority groups, Adorno says, "There seems to be no doubt that subjects who reject organized religion are less prejudiced on the average than those who, in one way or another, accept it."⁶¹ But he also notes that the scores for all the large denominations are close to the theoretical neutral point. Adorno found no significant difference between Catholics and Protestants on his study of ethnocentrism, both were low. However, "when the religious affiliation of the subject is considered in relation to that of his parents it appears that ethnocentrism tends to be more pronounced in subjects whose parents presented a unified religious front than in cases where the religious influence of the parents was inconsistent, partial, or nonexistent."⁶² This finding agrees with Lenski's study that the religious subcommunity has a higher relationship with poor group images than does membership in the Church as a formal association.⁶³

⁶⁰Sister Jeannine Gruesser, O.S.F., Categorical Valuations of Jews Among Catholic Parochial School Children (Washington, 1960), pp.13, 143-144.

⁶¹Theodore Adorno, Else Frenkel-Brunswick, Daniel J. Levinson, and R. Nevitt Sanford, The Authoritarian Personality (New York, 1950), p. 209.

⁶²Ibid., pp. 210, 220, 221.

⁶³Lenski, pp. 66-67.

Denny challenges the Catholic "ethic" of being "in" but not "of" this world. He believes that "The image of the Catholic as a low achiever in intellectual activities is apparently changing." He studied third and fourth generation children who were Catholics and attended weekly Mass. "Their parents are better educated than were parents described in earlier studies; and presumably, as residents of cities which share a major state university, they have a higher cultural level than did the parents of Catholic students investigated in previous studies."⁶⁴ Denny asked, "Do Catholic students and non-Catholic students attending the same public high schools differ significantly in their academic achievement?" He found that they definitely did not, which draws attention again to the findings of other studies which offered the generalization that intellectual accomplishments of Catholics are necessarily low because they are committed to an "other world ethic."⁶⁵

Novicky, in an attitude study of fraternal charity with Catholic students attending Catholic schools and Catholic students attending public schools, found that pupils attending parochial schools excelled their nonparochial peers on each grade level studied, fifth, seventh, ninth, and twelfth grades. He did note, however, that the parochial school boy, "while always demonstrating a superiority in attitude scores over the nonparochial school boy, nevertheless, showed a slight decline, similar to that manifested by the nonparochial school

⁶⁴Terry Denny, "Achievement of Catholic Students in Public High Schools," Part I, The Catholic Educational Review, LX (March 1962), 148.

⁶⁵Denny, Part II (October 1962), 463.

boys, at the ninth grade level." He also noted that pupils of the upper socioeconomic level tended to score higher than those of the lower levels.⁶⁶

Gannon explored religious influences as a form of social control in the values and behavior of a group of 75 delinquents in Chicago. He found: "The large majority of relationships tested in this study have led to the conclusion that while external religious conformity and reported religious attitudes are consistent with Catholic beliefs and expectations, the internal religious commitment is weak, ineffectual, and so exerts little significant influence on the values the delinquents live by and the behavior they report." He notes that this inconsistency between religious values and behavior did not appear as inconsistent to the delinquent. The questions seemed neatly compartmentalized to the delinquent--Catholic values being presented on attitude questions, but delinquent values applying in action pattern questions.⁶⁷

Greeley's most recent contribution to the question of the place of Catholics in American life is very interesting. He suggests that the image of the Catholic as anti-intellectual, and economically handicapped by "an other-world perspective" has to be reevaluated because there has been a drastic social change in the last decade and a half. He believes this change "might be the result of a transitional process which is accompanying the later stages of the acculturation processes of the Catholic immigrant groups." These findings are

⁶⁶Reverend William N. Novicky, "A Study of the Attitudes of Fraternal Charity in Catholic Children Differing in Educational Background," Unpublished Doctoral Dissertation (Fordham University, New York, 1959).

⁶⁷Gannon, pp. 99-102.

presented in the preliminary report of a recent NORC study which found no confirmation for Lenski's adaptation of the Protestant Ethic theory.⁶⁸

Theoretical Considerations. Socialization is "the process of developing a personality; it refers to the way that people learn the habits, attitudes, social roles, self-conceptions, group norms, and universes of discourse that enable them to interact with other people in their society."⁶⁹ Social scientists have emphasized that the family plays the fundamental role in this dissemination of knowledge. The second institutional structure which has a definite impact upon the child is the educational system to which he is exposed. The general educational aims of the public and parochial schools coincide on many points; still the Catholic school system retains a strong awareness of its teaching commission which involves the preservation, interpretation, and dissemination of the truths and duties binding man to God. But the school system is not the only source of education and socialization of the child; for he is exposed more directly and intensely to primary groups outside the school. These are often the reference groups "whose values and points of view serve as a social frame of reference (or world-outlook) for a particular person."⁷⁰ No one will deny that a child is educated by everything he sees and hears; his family, friends, books, magazines, TV, movies---all have a part in forming his personality and his attitudes toward religion and the other basic institutional

⁶⁸Andrew M. Greeley, "Anti-Intellectualism in Catholic Colleges," ACSR, XXIII (Winter 1962), 365-368.

⁶⁹John T. Zadrozny, Dictionary of Social Science (Washington, 1959), p. 32

⁷⁰Ibid., p. 280.

structures of our society.

The social class structure in which the child moves has often been demonstrated to have a direct impact upon his personality. In fact, this was considered the dominant factor by many important authorities in the field of socialization of the child. As recently as 1954, Bossard indicates no reference to religion, religious training, or information about religious affiliation in his index, while class is dealt with in at least fifteen references.⁷¹

Social class is usually defined by, or associated with, many coordinating factors: the occupational status of the father, his actual income, the amount of education of the parents, the nationality, immigrant generation, number of children in the family, area in which he resides, recreational interests, and civic participation.

Lenski's study indicates that religious influences permeate in a very subtle but forceful way the areas of economic activity, political orientation, family life, educational attainment. He believes that this influence of religion is equal in importance to the more obvious factor of social class, and in a number of areas he points out that this religious orientation puts Catholics at a definite disadvantage in acquisitive American society. He distinguishes between two basic types of religious commitments: first, the socio-religious group which is subdivided into communal and associational involvement. Communal involvement was measured in terms of the degree to which the primary-type relations of an individual (i.e., friends, relatives) are limited to persons of his own religious group; and associational involvement was measured by attendance at corporate worship services. Secondly, Lenski sought patterns of

⁷¹James H.S. Bossard, The Sociology of Child Development (New York, 1954).

religious orientation which transcend socio-religious group lines. Under this category the two to which he gives particular emphasis are doctrinal orthodoxy, an orientation which stresses intellectual assent to prescribed doctrines, and devotionism, which emphasizes the importance of private, or personal communion with God.⁷²

Yet, in direct opposition to the cleavage between a "Catholic" and "American" way of life which Lenski observes and concludes is growing ever wider, there are several very recent studies which would suggest that Catholics are becoming more "American" and are becoming acculturated to the point where they are indistinguishable in society. Neither prospect would probably appeal to the majority of Catholic educators.

Limitations of the Study. As explained previously, the first and basic limitation to this study is its form; it is a descriptive and not a causal study. Secondly, the study is restricted by the immaturity of high school sophomores; their limited educational, economic, political, religious, and social experience must be considered. Much of their own hidden potential is untried and unknown to them at this age and not discernible by methods employed in this study. Most 16-year-olds have been restricted within a limited social, and even geographic, area. They have not been exposed to the competitive labor market to any great degree; the influence of the family, the school, and the peer group of long standing still forms the dominant structure of their daily lives. They have had limited opportunity for real independent analysis and judgment of challenging social situations. Even with this age group, however, we have already lost those first "dropouts" from both school systems, as well

⁷²Lenski, pp. 21-23.

as Catholic students who attend public school and refuse to attend religious instructions, (or whose parents do not successfully "insist on" their attendance).

Allport believes the child is socialized into the social system and accepts and takes for granted many religious beliefs and customs. However, it is during "the stress of puberty that serious reverses occur in the evolution of the religious sentiment, at this period of development the youth is compelled to transform his religious attitude--indeed all his attitudes from second-hand fittings to first-hand fittings of his personality. . . . He can no longer let his parents do his thinking for him. Although in some cases the transition is fluent and imperceptible, more often there is a period of rebellion."⁷³ He goes on to say that it has been estimated that two-thirds of all children go through a period of reaction and rebellion against parental and cultural teaching; the modal age is estimated to be about 16 years.⁷⁴

Another limitation to the study is the fact that in some cases even the vocabulary of the written questionnaire may cause difficulty for students who are poor readers. Three pre-tests were made to clarify the questions, and the revisions which were necessary will be explained in Chapter II.

In regard to the important variable, social class, difficulty was anticipated in establishing this for the individual students. In the original pre-test it was found that most sophomores did not know the income of their parents,

⁷³Gordon W. Allport, The Individual and His Religion (New York, 1950), p.28.

⁷⁴Ibid., p. 32.



and many of them did not have a clear concept of their father's occupation, particularly if it was in a large organization. They often used generalized expressions which were too vague to be of value. These respondents will necessarily be eliminated from the study, and only two class categories will be used, middle and working class. Lenski subdivided his respondents into upper- and lower-middle and upper- and lower-working class. This was possible because he used income to further delineate class.

Students to be included in the study will represent the same general physical areas included in the Lenski study, the Detroit central city and outlying suburban, county, and township areas. However, no Catholic students attending centralized Catholic high schools will be included. Only those students who are attending Catholic parochial high schools will be considered because this group would have an available counterpart in the public schools. The parochial system does have weekly religion classes for those members of the parish who are attending public high school. Since these religion classes afforded a means for reaching a wide range of Catholic students attending public schools, this method was used. This, of course, is a strong limitation, for it represents a Catholic group attending public school that is more "orthodox" than the general Catholic public-school population.

Even within the parochial high school program, there is a very drastic change taking place. In many of the areas of the central city, the parish high schools which have continued to operate have found that their parish population has dropped to such a degree that they are forced to accept students from other parishes. In one parish high school with which the writer is familiar, there are students from 49 parishes represented in a high school which has less than

500 students. Of course, this is not a homogeneous situation and poses the problem of including these schools for a better picture of the universe being sampled, or excluding these schools because of the lack of a truly comparable group. Twenty pupils residing in the parish out of a class of approximately 120 students, is not going to give any kind of representative picture of the Catholics in public school as compared with those in a Catholic school in that area. For this reason it was decided to include in the study only those parochial high schools which have a student population of more than 50 per cent from their own parish and to eliminate all students who did not reside within the parish.

Another limitation to the study was the actual administration of the questionnaire and the response of the students. The questionnaire was anonymous but administered by the homeroom teachers in the case of the students in Catholic school, and by the Confraternity of Christian Doctrine or Grail religion teachers in the case of the public school students. The directions for administration of the questionnaire stressed the detachment which the teacher should have, especially in cases where the student may ask for help in interpreting or understanding a particular question. The instructions to the teacher, to the pupil, and the construction of the actual question format was deliberately organized to convey the idea of a non-denominational, secular survey. Even though the students were guaranteed that their honest responses are sought and will be respected no matter how deviant they are, there is danger of bias, just as there would be in any questionnaire or interview method. The fact that the reader is warned to consider that this bias may exist, is all this researcher can do after conscious and sincere precautions have been taken to avoid it. A copy of the

directions for administration and the directions to the student are included with the questionnaire in Appendix II.

Hypotheses. By the administration of a written questionnaire, it is the purpose of this study to examine some characteristics (background, attitudes, practices) of high school sophomores who are Catholic and have had their education from grades 3 to 10 in the Catholic school system or in the public school system. What do Catholic teenagers with a public school or Catholic education believe, and how do they claim they will act when faced with economic, social, and political forces in their daily lives? Is religion a major factor in the social, economic, political, and family life of Catholic teenagers, or are social class and nationality background a better indices of a Catholic's basic value system at this age?

Studies and surveys often presume a general teen culture as is illustrated by the Purdue Opinion Polls or the Institute of Student Opinion. If there is a breakdown on many of these teen-age responses, it is regional, or by grade, or by broad religious affiliations, and these breakdowns usually differ only a few percentage points from the mean average. This general categorizing produces impressive tables but leaves the reader with the question: How can adults be so diversified in opinions in relation to social class and religious background, while this diversity does not show up in teenage responses?

It would seem reasonable to expect that there will be significant differences in the background, opinions, values, attitudes, and action patterns of Catholic students who have attended either school system for most of their scholastic years; for example, the greater the degree of Catholic education, the greater the degree of conformity (at least, verbal conformity) to Catholic

principles.

However, since so much of the literature over the past 20 years had concentrated upon social class differentials of home environment and peer group, and since the home environment and peer group are known to have such a strong influence in the socialization of the child, the first hypothesis will be stated as follows: The responses of these students will differ more in relation to their socio-economic background than they will according to the type of education. Children of the same social class but of different religious education will hold values more nearly alike than children of the same religious education and different social class.

The writer would also expect to find, secondly, that: Differences in responses are related more to ethnic background than to type of education of the student.

Because of the emphasis being placed upon the question of religious education in the socialization process of the students in this study, it may prove of value to examine the type of education (public or parochial) of the parents to see if any patterns emerge. The third hypothesis is, therefore: Differences in responses are related more to type of education of the parents than to present type of education of the students.

Fourthly: Differences are related more to amount of education of the parents than to present type of education of the students.

CHAPTER II

THE METHOD

The Universe and Sampling Technique. The Catholic educational program in America is the largest private school system in the world. However, it is very difficult to get an accurate over-all picture of the grade school and high school students in America who are Catholics. Bishop Greco, chairman of the Episcopal Committee of the Confraternity of Christian Doctrine in the United States, gave the following disturbing estimates to those who are interested in the religious education of Catholic youth in America:

Religious education provided today in the Catholic schools of the United States does not affect that great majority of Catholic children and youths who attend public schools. They account for some 55% of all Catholic children of elementary school age and about 80% of all Catholic high school students. This proportion of Catholics in the public schools had remained until very recently substantially unchanged for the past half-century, because new Catholic schools and new additions to existing buildings have managed to absorb the growth in numbers of Catholic pupils. Taking the statistics of 1960, 4,273,125 elementary school children and 843,411 high school youths are enrolled in Catholic institutions. But according to available figures, five million Catholic children attend public elementary schools and nearly three million Catholic boys and girls attend public high schools. Of this total of eight million, approximately three and three-quarters million Catholic pupils receive formal religious instruction in the schools of religion operated by the Confraternity of Christian Doctrine. This leaves an alarmingly high number of our Catholics of school age who are yet to be reached either by the Catholic schools or by the Confraternity. (3,511,022). These figures are based on the principle that 20% of the nation's public school children (36,305,104) are Catholics. Granted that some four million Catholic public school pupils are cared for by the CCD, this leaves the figures quoted above of Catholic children and youth who are without formal religious education.⁷⁵

⁷⁵Most Rev. Charles P. Greco, "CCD...Key to Future of Church in America," Our Sunday Visitor (Huntington, Indiana), September 16, 1962, p.1.

In Detroit, the percentages of Catholic students of high school age receiving a Catholic education are higher than the national average. A partial explanation is the fact that most northeastern cities in the United States tend to have larger and more established Catholic populations than other sections of the country. A roughly estimated 40 to 50 per cent of the Catholic students in the Detroit Archdiocese attend public grade and high schools. Knowledgeable people expect that this percentage of Catholic students in public school will continue to increase in the future as it has increased recently.

Lenski found that 35 per cent of the Catholics in his study had received more than half of their education in Catholic schools and 65 per cent had received half or less in Catholic schools.⁷⁶ However, when he classified these Catholics according to age groups, he found that 39 per cent of the young adults reported a predominantly Catholic education. His percentages do not coincide with the Catholic estimates available. Several reasons can be given for this. First, he is not checking high school education, but rather, "more than half, or half and less than half" of the individual's education in a Catholic school. The more education a Catholic receives, the less will be his probability of continuing in a Catholic school as Catholic schools are concentrated at the elementary level. Secondly, Lenski is including converts in his group; they would usually have received little formal Catholic education. He also included in his Catholic group anyone who called himself a Catholic. Since Lenski's stated purpose was to "discover the impact of religion on secular institutions,"⁷⁷ it is

⁷⁶Lenski, p. 240.

⁷⁷Ibid., p. 1.

questionable if dormant members of any religious group could or should be included. If such people have a merely verbal identification with a religious group, the impact they bring to any study of this type is likely to be strong. Rather, they would be likely subjects for an inverse study of the impact of secular institutions upon religious beliefs.

In the Detroit and suburban area there are 83 Catholic high schools. Of this number, 21 are private Catholic high schools which are not affiliated with a parish; ten of these accept boys only, and eleven are private girls' schools. None of these 21 private schools was used. The only schools considered for the study were those which were affiliated with a Catholic parish in order that there would be a comparable Catholic school and public school group. Only parishes within the area defined by Lenski⁷⁸ were used; this area included 55 parishes which had a parochial high school. These Catholic high schools have a student population ranging from 116 to 875 students, a total of almost 20,000 students in grades 9-12.

In order to study a possible contrast of Catholic 15-and 16-year old students living in the same neighborhood, it was decided to carry on a study that would offer a basis of comparison (and of possible contrast) of those attending their local Catholic high school at the sophomore level and those attending the public high school. At the same time, to assure some genuine identification of religious involvement of these Catholic students attending public schools, it was decided to select them on the basis of their being enrolled and attending the religious instruction classes given in their parish.

During the summer of 1962 a letter was written to the Superintendent of

⁷⁸Ibid., pp. 70-71.

Schools of the Archdiocese of Detroit requesting his approval of a study of high school sophomores. This permission was most encouragingly given, and an interview with the Director of Confraternity of Christian Doctrine gave further insights into the problems still to be considered. The chief difficulty arose from the fact that many of these schools are in changing neighborhoods and "import" students from other areas of the city. Consequently, the high-school enrollment in quite a number of the parochial high schools does not reflect the social or economic climate of the neighborhood and would not be comparable with the public high school students of the area. Six parishes were eliminated from the study because of this, and it was found later that another parish had to be eliminated after the questionnaires were returned because of this lack of a comparable group.

A random selection of 14 parishes from the remaining 49 was made. A letter was written to the pastor of each of these 14 parishes requesting permission to conduct a teenage study within the parochial high school and in the CCD group. The response was as follows: 11 affirmative, 1 negative, 2 did not reply. Eventually, because of several problems which arose, the group was brought down to 8 parishes. As mentioned above, the responses in one parish indicated that there were no students who could be matched for the study. Only 6 sophomore CCD students were present for the administration of the questionnaire, and of these six, there was none who met both the criteria of both parents living at home, and education of the student in one school system from grades 3 to 10. Therefore, none of the 31 responses received from the parochial school in this parish was used either. In two cases the returned questionnaires were not within reasonable proportion to the number of questionnaires which had been sent; for

example, 50 forms were requested, and only 30 returned. In one case it was the CCD group responses which were inadequate, in the other it was the Catholic high school returns which were poor. In summary, this gave the writer very positive cooperation from 11 pastors out of 14, from 10 CCD Directors out of 11, and from 10 Catholic high school principals out of 11.

It is of interest to note that when the 8 parishes actually used for the study were marked off on a map of the metropolitan area no parish was closer than 5 miles from any other parish included in the study. The one area not represented is the southern suburbs; there are seven parochial high schools in that area but none happened to be used in the sample drawn. According to Lenski, the southern suburbs are one of the two areas of the city where Catholics are in the majority,⁷⁹ however, so this unintentional exclusion eliminates one group which may possibly be reinforced in its value system within the local geographical area. The Catholic students in public school would probably tend to be more like the parochial school students if the neighborhood, work group, and family structure are all unified to some extent by a common religious orientation. This must be stated as conjecture.

After the responses had been received from the pastors granting permission for the survey, a letter of explanation was written to each high school principal and each CCD director in these parishes in October, 1962. Each principal was asked to estimate the number of questionnaires needed for one sophomore homeroom. The only important factor which the principal was asked to consider was that the group should be mixed in ability, that is, not all above-average

⁷⁹Ibid., p. 71.

or all below-average students. It was explained that the questionnaire would take between 30 and 45 minutes to complete so a full class period was necessary for its administration.

In the CCD classes the estimates for attendance at any one class period could not be as definite as those of the parochial school since the public high school students are scheduled to attend religion classes after their regular school day or on Saturday. In some cases, too, the number of students in any one grade may not be sufficient for a full class. It is sometimes necessary to combine a 9th and 10th, or a 10th and 11th grade group. The CCD director was asked to arrange for the administration of the questionnaire to the sophomore boys and girls who attend public school. If the sophomore CCD classes were combined with other grades, 9th or 11th, for example, enough questionnaires were sent for the entire class or classes. These 9th and 11th grade students' responses were not used in the study. However, it was felt that a better classroom atmosphere would be achieved by letting all of the students take the survey than by causing confusion and division by having one group completing a written questionnaire while another group studied or continued with class discussion.

It should be mentioned here that sophomores were chosen for the study because this age group is quite regular in attendance at CCD classes. By the time the public school Catholics have reached the 11th and 12th grades, their attendance record drops rather sharply at CCD classes. Many factors contribute to this drop in attendance; after-school jobs, participation in their own high school activities, and of course, lack of interest, or a belief that they "know all they need to know" about their religion.

In summary, then, the method used in matching Catholic sophomores in parochial school and Catholic sophomores from the same residential area who attend public school and a CCD or Grail program was as follows. There were 465 responses received from the eight parishes, 167 from the CCD classes, 298 from the parochial high schools. From this total, 54 CCD and 69 parochial high students were eliminated because of "mixed education," that is, they had not attended the same type of school from grades 3 to 10B. Of the remaining group, a total of 46 students did not report that they were living with both parents. Fifty-one of the parochial school students were removed from the study because they reported that they did not reside in the parish. A few returns were not used because the students replied that they were not in grade 10, not within the 15-16 year-old age group, or had incomplete forms. Although there were some questionnaires returned by Negro students, none was able to be used in the final matching; this was often because of inconsistent patterns in the type of school attended by the student.

Then the remaining responses were matched as far as possible according to: social class as determined by the father's occupation, and by sex. There are 26 students in the middle class in each school system and 38 students in the working class in each school system. There are 64 boys and 64 girls representing each school system.

The final 64 matched pairs represent the eight parishes as follows:

| | |
|---|-------------------------------|
| Parish B, 9 students in each school system; | Parish C, 2 students in each; |
| Parish E, 2 students in each school system; | Parish F, 7 students in each; |
| " G, 6 " " " " " ; | " H, 16 " " " ; |
| " I, 13 " " " " " ; | " K, 9 " " " . |

Total Students in the Study - 128

The directions to the students on the cover page of the questionnaire stressed that there were no right or wrong answers and that the questionnaire was entirely anonymous. The students were also told that the teacher was not going to use the responses, but that they were being used in a study being done in a university in another city.

With respect to the attitude of the students, it is obvious that most of them took the survey quite seriously. Even though it had seven pages of questions and one page of directions, most students completed all of it, and their comments and explanations throughout indicated that they felt that it was worth while. Many of them took the time to note briefly their reasons for answering certain questions which only required a "yes" or "no" response, even though no explanation was specifically requested. Some added items to the categories when they did not feel that those offered on the form adequately expressed their individual opinion or response.

The teachers who administered the questionnaire were given specific instructions to insure objectivity and clarity to the study. The directions stressed:

1. There are no "right" or "wrong" answers.
2. Great caution should be exercised in explaining any question on the survey. A question might be clarified for a student, but any inference as to what would be a "good" answer should be carefully avoided.
3. If the students want to explain an answer, encourage them to "write it in."
4. If the child is not living with his original parents, he should answer the questions as referring to the "parents" he is living with at the present

time.

5. Teachers should not show an interest in the personal answers of the students. This might cause students to put down an "approved" answer, rather than their own sincere opinions.

6. Teachers were asked to list those questions, phrases, or terms which seemed to be troublesome to the students. They were also asked to comment in general about the reactions of the students to the survey. (A copy of the directions to the teachers is in Appendix II.)

The questionnaires were mailed to the teachers and a stamped, self-addressed return envelope was included. The forms were returned in most cases within one week from the time they were mailed to the parishes (Thanksgiving weekend, 1962). Since Christmas mail was at a peak at that time, several packages were broken and lost in the mail, but returns even on these broken packages were good.

No return address was typed on the envelopes which were to be used to return the questionnaires. This was done to assure the schools and CCD teachers of anonymity. In almost every case, however, the returned envelopes had a written return address on them or the signature of the teacher on the form they were asked to complete. This frankness and cooperation has, in general, been encountered consistently throughout the study.

The comments and notes of the teachers indicated several facts which had been of concern to this writer.

1. The questionnaire was not overly long and tiring for the sophomore group. 2. The vocabulary and questions in general were at a level which students of this age group could understand. Later, in discussing the various questions used, those which did give trouble will be noted. 3. The students

were "serious and seemed very determined to reply well." Another teacher commented, "My students took the test quite seriously and seemed very complimented on being asked to voice their opinions." The number of completed forms and the comments of the students on the forms verify these statements of the teachers.

Three distinct pre-tests had been run to verify the vocabulary level, the concepts conveyed by the question, and the relevance of the questions to this age group. Usually, the questions which were ambiguous could be detected by the students' written comments which either attempted to limit or clarify their response. In several instances it was possible for this writer to actually administer the test to some groups so the questions asked by the students and their group behavior was noted, and the directions to the teachers and to the students were made more specific.

The questionnaire. The questionnaire was planned to obtain data in four areas roughly parallel to those explored by Lenski; the socio-religious group, economics, politics, and family life.

The actual wording of the questions developed in four ways. First, verbatim use of Dr. Lenski's verbal survey questions when practical. Second, only slight revision of Lenski's questions to make them applicable to this younger group; that is, more simplified vocabulary, but still seeking the same information with the same basic tool. Thirdly, revision of questions from the Lenski study because he admittedly found his tool unwieldy or because this writer had reason to doubt the efficacy of a question after several pre-tests of the questionnaire. In other words, the revision seeks to find the same information Lenski sought, but the question was sharpened or clarified in some important and specific way. Lastly, there were questions not asked on the Lenski study

but considered of interest or value to this study for clarification of concepts, or of particular relevance to this group being studied. These questions often arose from the curiosity, experience, or impressions of this writer and it is hoped they may contribute to the understanding of this group. The questions used, and a notation as to the source of the question is given in Appendix II.

Factual data were sought on the students' family group, family mobility, nationality, generation in America, amount and type of education of the parents, social class by occupation, the past and present religious affiliation of the parents, and the parents' religious commitment by attendance at religious services. This information was obtained by questions 2, 2a, 3, 5, 5a, 5b, 6, 6a, 7, 19, 19a, 20, 20a, 22, and 23. Questions 1, 2a, 4, 7, 18 and 45 were used to equate the matched pairs of this study. Only those students who were living with both mother and father (question 2a) were included for two reasons: first, these families with both parents present would serve as a constant factor in the analyses; secondly, these students would presumably be enrolled in the parochial school or public school because this was the ultimate desire of their parents, rather than being enrolled in the public school because of serious financial strain in the home due to the absence of one parent.

The ethnic origin of the students in this study was determined by the same question used by Lenski. "What is the original nationality of your family on your father's side?"

In his study, Lenski determined the social class of the respondents by means of the income reported and the occupation of the family head. In the first pre-test it was found that very few of the students replied to the question about the income of their fathers. Therefore, Lenski's occupation

scale was used to determine social class; but, because of lack of refinement possible here, we will use only two categories for social class, middle and working class. Lenski subdivided each of these into upper and lower according to income. "As we are using the term here and elsewhere throughout this study, the term 'middle class' refers to professional men, proprietors, managers, officials, clerks, and salesmen and their families. The term 'working class' refers to foremen, manual workers, and service workers and their families."⁸⁰

It was found that some students had a great deal of difficulty trying to explain the occupation of their fathers. They have a vague title for his occupation, such as "supervisor," but cannot explain clearly just what job is done. Several students stated simply, "I don't know," when asked to explain the parent's particular job. It was necessary to consider these questionnaires as incomplete because this question was so basic to the study being done.

Throughout the questionnaire an attempt was made to present this as an impartial survey. The idea was conveyed by the title "Detroit Teenage Survey"; by avoiding the word "Catholic" in questions 4, 6, 33, 34, 44, 45; by using question 18; by the all-inclusive wording of questions 21, 22, 23; by adding "if ever" to question 27. Lenski simply asked "How often do you pray?" which is almost suggestive of a positive answer. Question 36 was deliberately included to imply neutrality in the section of questions on intergroup images, questions 35, 36, 37, and 38.

Emphasis on the page of student directions and throughout the questionnaire

⁸⁰Ibid., fn. pp. 73-74.

(see questions 12 and 47, for example) was given to the concept of "teenager" to put the student within a permissive atmosphere of day-by-day life context rather than in an "ought-to-do" or catechetical aura. Of course, the questionnaire was administered in a religious setting to both groups, but every effort was made to minimize this atmosphere on the survey by the directions and questions asked.

Investigation of the socio-religious group commitment in general followed Lenski's pattern. Communal involvement was measured in terms of the degree to which the primary-type relations of an individual (i.e., his relations with friends and relatives) are limited to persons of his own religious group. Lenski used three questions to determine this relationship: (a) the religious preference of the respondent's spouse, (b) the proportion of relatives who were of the same faith, (c) the proportion of close friends who were of the same faith. From this information he divided his respondents according to these criteria: those who were married to someone of the same socio-religious group, and who also reported that all or nearly all of their close friends and relatives were of the same group were classified as strong in communal involvement; the remainder of the population were classified as weak in communal involvement.⁸¹

Since this study involves only unmarried teenagers, we will establish strong communal involvement on the basis of a response of "Catholic" to the question about the religious preference of the child and both of his parents, and upon a response that all or nearly all of his close friends and relatives

⁸¹Ibid., p. 22.

are Catholic.

In the Detroit Area Study, associational involvement was based upon an individual's frequency of attendance at corporate worship services. Active involvement included attendance at worship services every week, plus those who attended services two to three times a month and also some church-related group at least once a month. All other respondents were categorized as "marginal members" of the group.⁸²

For this study, associational involvement will be restricted to include only those family groups, that is, mother, father and sophomore, who all attend religious services at least once a week or oftener during the summer months. The purpose here in the reference to the season is to eliminate any bias in favor of students who attend Catholic high school and have far greater opportunity to attend weekday Mass. Summer attendance would involve equal sacrifice on the part of students from either school. Also, anyone who claims membership in the Catholic Church and does not attend religious services weekly could not be termed "strong" in associational involvement. It should be noted, therefore, that associational involvement in this study is more restricted than that of Lenski in two ways, Mass attendance must be weekly, and must include not only the respondent but both parents as well.

In Lenski's study, doctrinal orthodoxy is based upon a positive "yes" answer to all seven basic Judaic-Christian questions on the nature of God and man's relation to Him. This is an orientation which stresses intellectual

⁸²Ibid., p. 21.

assent to prescribed doctrines. Those who deviated from these intellectual norms to a greater or lesser degree were categorized as doctrinally heterodox.

The questions were:

- a. Do you believe there is a God, or not?
- b. Do you think God is like a Heavenly Father who watches over you, or do you have some other belief?
- c. Do you believe that God answers people's prayers, or not?
- d. Do you believe in a life after death, or not: if so, do you also believe that in the next life some people will be punished and others rewarded by God, or not?
- e. Do you believe that, when they are able, God expects people to worship Him in their churches and synagogues every week, or not?
- f. Do you believe that Jesus was God's only Son sent into the world by God to save sinful men, or do you believe that he was simply a very good man and teacher, or do you have some other belief?

Although the questions appear quite simple, pre-tests unexpectedly indicated that questions "c" and "d" are not clear. Comments written in by the students on the questionnaire showed that many of the students believed that God hears our prayers but that He does not always answer them directly as we asked Him to do. Rather, He considers the welfare of the individual and responds in His own way. Therefore, students who replied "no" to question "C" would be considered unorthodox by Lenski, but their reply is within the orthodoxy of Catholic teaching. It is probable that when the question was used in an oral interview schedule this qualified response would be discovered if the interviewers were alerted to watch for it. In this study we have revised the question to read, "Do you believe that God listens to people's prayers?"

The first part of question "d" brought a response of "no" from a number of the students on the pre-tests. According to the directions on the interview

schedule used in the Detroit Area Study, a negative reply would have terminated this question.⁸³ However, on the written questionnaire used by the students, most of them replied to the second half of the question by answering "yes." Evidently the term "life after death" conveys a meaning of reincarnation to some young Catholics. This would probably be true also of adults with a sketchy education in comparative religion. This question was restated, "Do you believe in a life after death, that is, heaven and hell?"⁸⁴

Devotionalism is a religious orientation which values direct personal communication with God through prayer and meditation, and which seeks divine direction in daily affairs. A high rating was received if (1) the person prayed more than once a day, plus asking what God would have him do either often or sometimes, or rated high if (2) the person prayed once a day, but often asked what God would have him do.⁸⁵

The question asking how often the respondent prayed was revised and set in the months of June, July, August, to again prevent bias in favor of the students in Catholic school who begin class each day with prayer.

Other aspects of the socio-religious group were investigated also. Lenski asked, "Do you feel that you have the right to question what your church teaches, or not?" Responses on the pilot study indicated that students often interpreted "question" to mean "to seek more information." Thus a response of

⁸³Ibid., p. 348.

⁸⁴Ibid., p. 361. (This table tends to verify these conclusions.)

⁸⁵Ibid., p. 52.

"yes" to this question could indicate an active, intelligent Catholic or a doubtful member of the faith. Therefore, the question used for this study was restated, "Do you feel that you have the right to disbelieve or doubt some things which your church teaches as truth?" Lenski does not indicate his findings on this question; perhaps he encountered this same problem.

Images of other groups, Protestants, Jews, and especially Negroes, are investigated by questions 14, 14a, 14b, 35, 37, 38. All of these questions were asked by Lenski with the exception of question 38 which he admits was an oversight on his own study.⁸⁶

Questions 51, 52, 53, and 54 were added by this investigator with the hope that a direct inquiry into the conscious amount of influence students think their religious beliefs should have would be relevant to this study.

The second generalized area, economics, was emphasized in questions 8, 8a, 9, 10, 10a, 17, 17a, 42, 46, and 49. This section was designed to seek information on aspirations, ambitions, and attitudes toward work. Lenski concluded that Catholicism appears to be conducive to more positive attitudes toward the less demanding and less rewarding positions in society.⁸⁷ He also checked on the belief in the possibility of success and the subjective classification of social class of the respondent. In addition to the questions which were adapted from his study, 17 and 17a were included to inquire into the educational ambitions and present school adjustment of the students. Questions 46 and 46a were intended as a check on the independence and entrepreneurial spirit which

⁸⁶Ibid., p. 57.

⁸⁷Ibid., p. 86.

is, or is not, being fostered in these 15 and 16-year-old students.

The third institutionalized area which was investigated centers around political, moral, and constitutional attitudes or beliefs. Questions 11, 11a, 12, 13, 13a, 13b, 15, 15a, 15b, 40, 41, and 56 probed issues as varied as the welfare state, freedom of speech, Sunday closings of business establishments, foreign affairs, and the American system of government. In seeking attitudes toward the welfare state, Lenski asked, "Some people say the government should do more than it has in connection with problems such as housing, education, unemployment, and so on. But others say the government is already doing too much along these lines. On the whole, would you say that what the government is doing now is too much, about right, or not enough?" He found that in 1958 the inclusion of "education" confused rather than clarified the issue.⁸⁸ Since this study was done in 1962, the word would undoubtedly still confuse the issue; it was excluded from the question used in this study.

Questions 13 and 13b were taken directly from the Lenski study; but 13a, the question of freedom of speech with regard to religion, was radically re-focused by the inclusion of one word. Lenski asked, "In your opinion, does the right of free speech include the right for someone to make speeches against religion?" If the American way of life is, in part, based on a recognition of a Supreme Being (and this is a question the courts of the country are now facing), then it is quite understandable that a 15 or 16-year-old would be confused on this issue. Therefore, the question (13a) was revised to ask, "Do you think that the right of free speech includes the right for someone to make speeches

⁸⁸Ibid., p. 136.

against your religion?" This question should also give some sharpened and new insights to the judgment expressed by Lenski that "the further Catholics advance in their educational system the further they depart from the traditional American norm," i.e., freedom of speech.⁸⁹

Foreign affairs was a topic of particularly great interest at the time this survey was taken. The Cuban crisis had occurred just previous to the survey so question 15 and 15a may reflect this general concern for our national welfare. The inclusion of an additional question (15c) on the Peace Corps should reveal a tendency to "do something" personally about world affairs, or a complacency with the status quo. This latter question is not from the Detroit Area Study.

Questions 40, 40a, 41, and 56 deal with moral standards on two of the five issues studied by Lenski. He questioned Detroit area residents on gambling, moderate drinking, birth control, divorce and Sunday business activity. In the pre-tests, an attempt was made to include a question on birth control, but it was obvious that, no matter how it was worded, there was a large minority of the students who did not understand the issue involved. For this reason it was omitted from the survey, as was the question about Protestant ministers teaching that birth control is not a sin. If this had been a group of seniors rather than sophomores, the question would very probably have been used.

The students were asked to judge the morality of divorce (41) and Sunday business (40).⁹⁰ Question 56 was inserted near the end of the questionnaire to clarify the response on Sunday business (question 40).

⁸⁹Ibid., p. 251.

⁹⁰Ibid., p. 247.

Question 40a was included to check on the tendency to seek governmental sanction for controversial moral norms.

It is in the area of family life that we must note the most important clues to the present situation and trends for the future. The functional relationship of family life to the larger society is a perennial theme in social science literature. Sociologists and psychologists verify with increased frequency in their studies the relationship of such social phenomena as juvenile delinquency, crime, prejudice, and mental illness to family conditions.

The age in which we live, however, has exerted considerable pressures upon the family. Mass production, with its complex division of labor, has provided material goods to many, but the husband-father must be away from home for most of the day, and in some cases for days or weeks at a time. Increasingly, the wife-mother participates directly in contributing economic support to the family. TV, automobile, and radio have transformed attitudes and behavior of children and young adults.

Questions 16, 16a, 39, 50, 55, 55a, 57 were adapted from the Detroit Area Study with little change in wording. Several of them pertain to child training practices and may be a reflection of the type of training the child is now receiving and the attitude the parents have taken in orienting the child for future success in our modern competitive society. One question deals with the bonds of kinship, another with personal drive for constructive or self-indulgent activity, and to check on the tendency to defer to the opinions of others even if they are in direct opposition to the students' own beliefs or opinions.⁹¹

⁹¹Gerhard Lenski, "Caste, Class and Deference in the Research Interview," AJS, LXV (March 1960), 463-467.

Questions 43, 44, 47, 48 were added by this author in an attempt to probe other areas of great interest to Catholic parents and Catholic educators. These questions on family life examine such areas as the "best" age at which young people today can expect to enter into a successful marriage, the type of education Catholic students would give their children (public or parochial), the type of reading material the students consult regularly (secular and religious), and the person to whom the student would prefer to talk if he had a personal problem that worried him. This question, 48, was adapted from Allport and Gillespie's study, Youth's Outlook on the Future.⁹²

Other Research Problems. After matching the students according to the previously stated criteria, the responses were coded and then transferred to Royal McBee Keysort cards. Then responses were tallied according to the following factors: parochial or public school student; middle or working class; northern and western European or southern and eastern European nationality descent; amount of education of the parents (both parents at least high school graduates as compared with student in cases where both parents had not completed high school); and, type of education of the parents (public or parochial). These last two sets of variables did not include the entire sample, but concentrated on the polar groups for the purpose of determining if differences do exist between the groups.

Chapter III will present the findings of this study according to social class and type of school attended by the students. The other variables which appear to be significant will be considered in Chapter IV.

⁹²Gordon W. Allport and James M. Gillespie, Youth's Outlook on the Future (New York: 1955).

CHAPTER III

THE FINDINGS ACCORDING TO SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED BY STUDENT

Description of the Socio-Religious Group. There were 64 males and 64 females distributed according to the pattern of social class and type of school attended shown in Table I. Social class was established on the pattern used by Lenski and explained in Chapter II.

There were 16 families in which one or more adults, other than the parents and adult brothers and sisters, resided with the family. In most cases this adult was a grandparent. Although the numbers are small, the responses on this question according to social class differed more than according to type of school attended.

The middle class parochial school child of this sample came from a family with a mean number of children of 4.0; for the middle class public school child attending CCD classes, the figure was 3.4. For the working class group, the respective figures were 4.6 and 3.2. It can be seen that the mean number of children varied more by type of school than by social class. The mean number of children per family for all those in the sample was 3.8. All of these families are at least half through the child-bearing period of marriage and it is safe to presume that many families in this study will not increase in number.

In examining the questionnaires of those respondents who said they had never lived in another area or had lived in only one other area, residential

TABLE I. THE SAMPLE OF CATHOLIC SOPHOMORES FROM EIGHT PARISHES IN DETROIT, BY SEX, SOCIAL CLASS, AND TYPE OF SCHOOL ATTENDED

| Sex of Respondents | Middle Class | | | | Working Class | | | | Totals | |
|--------------------|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Male | 13 | 50.0 | 10 | 38.5 | 19 | 50.0 | 22 | 57.9 | 64 | 50.0 |
| Female | 13 | 50.0 | 16 | 61.5 | 19 | 50.0 | 16 | 42.1 | 64 | 50.0 |
| Total Students | 26 | 100.0 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.0 |

mobility is considerably greater among the families whose child attends public school. However, over three-fourths of the students (76.5 per cent) in the total study have lived in the same area or in only one other area during their lifetime. In considering only those students who have never lived in another area, the indicated stability of the parochial school students in Table II could be either a cause or an effect. Those who are interested in keeping their children in Catholic schools may move less often because they fear that their children might not be accepted into another parochial school immediately, while those who have moved for some reason were perhaps not accepted in a parochial school because of a capacity enrollment. Although this is not a cause-effect study, more data will be examined later in the hope that it will throw light on the supposition that most of the students in this study are attending the public schools as a matter of parental choice.

TABLE II. RESIDENTIAL MOBILITY AS INDICATED BY NUMBER OF OTHER AREAS IN WHICH STUDENT HAS LIVED, BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Other areas in which child has lived | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| None | 16 | 61.5 | 10 | 38.5 | 22 | 57.9 | 14 | 36.8 | 62 | 48.4 |
| One | 5 | 19.2 | 6 | 23.1 | 8 | 21.1 | 17 | 44.7 | 36 | 28.1 |
| Two | 3 | 11.5 | 3 | 11.5 | 3 | 7.9 | 4 | 10.5 | 13 | 10.2 |
| Three | 2 | 7.7 | 4 | 15.4 | 3 | 7.9 | 1 | 2.6 | 10 | 7.8 |
| Four or more | | | 3 | 11.5 | 2 | 5.3 | 2 | 5.3 | 7 | 5.5 |
| Totals | 26 | 99.9 | 26 | 100.0 | 38 | 100.1 | 38 | 99.9 | 128 | 100.0 |

The nationality-descent groups were divided in most cases by geographic areas rather than by individual countries. Table III indicates that students whose father's family background was eastern European (Poland, Russia, Hungary, Yugoslavia) or western European (France, Belgium, Germany) constituted over half of those in the study. The Polish predominated in the first group and the French and German in the second group. The third largest grouping consisted of those from the British Isles (mainly Irish, then English, Scotch, Welsh) and the fourth group was the southern European (Italian). Those who identified with a nationality group were fairly well distributed between the two school systems, except for the eastern Europeans who seem to prefer the parochial

TABLE III. ORIGINAL NATIONALITY OF FATHERS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Nationality of Fathers | Middle Class | | | | Working Class | | | | Totals | |
|------------------------------|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Canadian | | | 1 | 3.9 | 2 | 5.3 | | | 3 | 2.3 |
| British Isles | | | | | | | | | | |
| England | | | | | | | | | | |
| Ireland | 6 | 23.1 | 6 | 23.1 | 8 | 21.1 | 5 | 13.1 | 25 | 19.5 |
| Scotland | | | | | | | | | | |
| Wales | | | | | | | | | | |
| Western Europe | | | | | | | | | | |
| France | | | | | | | | | | |
| Germany | 8 | 30.8 | 6 | 23.1 | 13 | 34.2 | 7 | 18.4 | 34 | 26.6 |
| Belgium | | | | | | | | | | |
| Eastern Europe | | | | | | | | | | |
| Poland | | | | | | | | | | |
| Russia | 8 | 30.8 | 4 | 15.4 | 9 | 23.7 | 15 | 39.5 | 36 | 28.1 |
| Hungary | | | | | | | | | | |
| Yugoslavia | | | | | | | | | | |
| Southern Europe | | | | | | | | | | |
| Italy | 2 | 7.7 | 3 | 11.5 | 5 | 13.1 | 7 | 18.4 | 17 | 13.3 |
| Northern Europe | | | | | | | | | | |
| Sweden | | | 1 | 3.8 | 1 | 2.6 | 1 | 2.6 | 3 | 2.3 |
| Finland | | | | | | | | | | |
| Other | | | | | | | | | | |
| Syria | 1 | 3.8 | 1 | 3.8 | | | | | 2 | 1.6 |
| Lebanon | | | | | | | | | | |
| No Response, or "America" | 1 | 3.8 | 4 | 15.4 | | | 3 | 7.9 | 8 | 6.3 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 100.0 | 38 | 99.9 | 128 | 100.0 |

schools in the middle class and the public schools in the working class. Western European Catholics were more likely to have their children in Catholic schools, while the southern Europeans attended the public schools more often.

Of the eight students who did not identify with any nationality-descent group and claimed "American" for their father's original nationality, seven were enrolled in public school. It is quite possible that in the minds of some Catholics, their religious and Old World nationality descent is a variable which has yet to be separated in most studies done in the sociology of religion. Are responses to various questions more a reflection of nationality background than religion?

Almost three-fourths of the students were fourth generation Americans or more; the remainder were second- and third-generation Americans. The four second-generation students listed their father's nationality as Russian, Italian, Irish, and English. Of the 30 students who were classified as third-generation Americans, 14 were eastern European, 6 southern European, 4 western European, 2 Irish, 1 Canadian, 1 Swedish, 1 Syrian, and 1 Lebanese. Fifteen of these second- and third-generation students were in parochial schools and 19 attended public schools. Within the group of 19 second- and third-generation Americans in the public school, 12 were eastern European (of a total of 14 in that group) and 5 southern European (of a total of 6 in that group). Table IV, page 64, shows the immigrant generation of all the students in the study.

As for parents' education, over two-fifths of the fathers and one-third of the mothers did not graduate from high school. At the opposite extreme, 10.2 per cent of the fathers and 5.5 per cent of the mothers completed college. In the over-all averages, the middle class parents with a child in public school

had more education than did their middle class parochial school counterparts. In the working class, however, the opposite holds true--the parochial school parents' average years of education exceeds that of the public school parents (Table V, page 65).

TABLE IV. IMMIGRANT GENERATION OF STUDENTS BY CLASS AND TYPE OF SCHOOL ATTENDED

| Immigrant Generation of Students | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Second | | | 1 | 3.9 | 3 | 7.9 | | | 4 | 3.1 |
| Third | 4 | 15.4 | 4 | 15.4 | 8 | 21.1 | 14 | 36.8 | 30 | 23.4 |
| Fourth (or longer) | 22 | 84.6 | 21 | 80.8 | 27 | 71.0 | 24 | 63.1 | 94 | 73.5 |
| Totals | 26 | 100.0 | 26 | 100.1 | 38 | 100.0 | 38 | 99.9 | 128 | 100.0 |

Table VI indicates that, in this group studied, if both parents were educated in Catholic schools, they usually sent their children to Catholic schools and parents educated in public schools usually sent their children to the public schools. These statistics show a larger proportion of the parents educated in public school do break this pattern, however, and enroll their child in Catholic school. It would not be wise to generalize these patterns too readily, for the entire group in this study is the more committed Catholic group. What about the Catholics, educated in public or Catholic schools, who send their children to public school and do not insist upon attendance at religion classes for

TABLE V. AMOUNT OF EDUCATION OF PARENTS BY CLASS AND TYPE OF SCHOOL ATTENDED

| Amount of Education | Middle Class | | | | Working Class | | | | Totals | |
|-------------------------------|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Fathers: | | | | | | | | | | |
| Grade school | | | | | | | | | | |
| 6-7 years | 1 | 3.9 | 1 | 3.9 | 2 | 5.3 | 4 | 10.5 | 8 | 6.3 |
| 8 years | 1 | 3.9 | | | 6 | 15.8 | 7 | 18.4 | 14 | 11.0 |
| High School | | | | | | | | | | |
| 1-3 years | 4 | 15.3 | 4 | 15.3 | 10 | 26.3 | 14 | 36.8 | 32 | 25.0 |
| 4 years | 11 | 42.3 | 7 | 27.0 | 19 | 50.0 | 9 | 23.7 | 46 | 36.0 |
| College | | | | | | | | | | |
| 1-3 years | 4 | 15.3 | 6 | 23.1 | | | 2 | 5.3 | 12 | 9.4 |
| 4 years | 2 | 7.7 | 4 | 15.3 | | | | | 6 | 4.7 |
| Graduate work | 3 | 11.5 | 4 | 15.3 | | | | | 7 | 5.5 |
| No response | | | | | 1 | 2.6 | 2 | 5.3 | 3 | 2.3 |
| Fathers' Mean years of school | (12.7) | | (13.8) | | (10.5) | | (9.9) | | (11.5) | |
| Mothers: | | | | | | | | | | |
| Grade school | | | | | | | | | | |
| 6-7 years | | | | | 1 | 2.6 | 1 | 2.6 | 2 | 1.6 |
| 8 years | | | 1 | 3.9 | 4 | 10.5 | 9 | 23.7 | 14 | 11.0 |
| High school | | | | | | | | | | |
| 1-3 years | 5 | 19.2 | 4 | 15.4 | 6 | 15.8 | 11 | 29.0 | 26 | 20.3 |
| 4 years | 16 | 61.5 | 13 | 50.0 | 23 | 60.5 | 14 | 36.8 | 66 | 51.6 |
| College | | | | | | | | | | |
| 1-3 years | 4 | 15.4 | 4 | 15.4 | 2 | 5.3 | 2 | 5.3 | 12 | 9.4 |
| 4 years | 1 | 3.9 | 4 | 15.4 | 1 | 2.6 | 1 | 2.6 | 7 | 5.5 |
| No Response | | | | | 1 | 2.6 | | | 1 | .8 |
| Mothers' mean years of school | (11.9) | | (12.6) | | (11.4) | | (10.5) | | (11.5) | |

their children? How many children are in this category? The numbers of such children cannot be small; estimates run as high as one-fourth of the total high school population who are Catholic. On this same table it should be noted that when one parent was totally or partially educated in the Catholic school system and the other in the public schools, the child is more likely to attend the parochial school than the public school.

TABLE VI. TOTAL CATHOLIC OR PUBLIC SCHOOL EDUCATION OF BOTH PARENTS COMPARED WITH SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED BY STUDENT

| Type of school Attended by Parents | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Both had all Catholic school education | 7 | 27.0 | 2 | 7.7 | 7 | 18.4 | 1 | 2.6 | 17 | 13.3 |
| Both had all public school education | 5 | 19.2 | 13 | 50.0 | 12 | 31.6 | 24 | 63.1 | 54 | 42.2 |
| Some education in both school systems | 14 | 53.8 | 11 | 42.3 | 17 | 44.7 | 11 | 29.0 | 53 | 41.4 |
| No response | | | | | 2 | 5.3 | 2 | 5.3 | 4 | 3.1 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.0 |

These trends in attendance at the two types of schools are likely to continue judging from the responses of the students to the question, "Assuming

that you marry and have a family, would you probably decide to have your children attend a public school or a religious school?" (See Table VII). The question continued with an open-ended "Why?" Most students who chose a "religious school" responded that they wanted their child to learn about God and religion, or that they received a better education in a religious school, or that the discipline was better. Students chose the public schools because they felt that their children got a better education, that there were more and better facilities, or that public schools were not as strict. A few commented that Catholic schools are too expensive.

TABLE VII. CHOICE OF PUBLIC SCHOOL OR RELIGIOUS SCHOOL FOR FUTURE CHILDREN OF RESPONDENTS BY SOCIAL CLASS AND TYPE OF SCHOOL

| Choice of school for future children | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Public school | 1 | 3.9 | 16 | 61.5 | | | 25 | 65.8 | 42 | 32.8 |
| Religious school | 25 | 96.1 | 7 | 27.0 | 37 | 97.3 | 9 | 23.7 | 78 | 61.0 |
| No response | | | 3 | 11.5 | 1 | 2.6 | 4 | 10.5 | 8 | 6.3 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 99.9 | 38 | 100.0 | 128 | 100.1 |

Table VIII indicates the religious affiliation of the parents and the Mass attendance of the "Catholic" parents and sophomores. The most significant factor to appear on this table is the number of non-Catholic fathers for the group

of middle class Catholic students attending public school. Almost one-fourth of these fathers are non-Catholic. In all other categories the numbers of non-Catholics are less than one-tenth. Not all of these parents were reared in the Catholic religion though. There were 17 fathers and 14 mothers who were converts. Twice as many fathers who are converts send their offspring to public school as parochial school. The reverse is true of the mothers who are converts to the Catholic faith, as more of their children are attending Catholic schools.

TABLE VIII. RELIGIOUS AFFILIATION AND MASS ATTENDANCE OF PARENTS AND CHILD BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Religious affiliation and Mass attendance | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Father: | | | | | | | | | | |
| Catholic | | | | | | | | | | |
| Weekly Mass | 21 | 80.8 | 14 | 53.8 | 31 | 81.5 | 21 | 55.3 | 87 | 68.0 |
| No " " | 3 | 11.5 | 6 | 23.1 | 5 | 13.1 | 14 | 36.8 | 28 | 21.8 |
| Non-Catholic | 2 | 7.7 | 6 | 23.1 | 2 | 5.3 | 3 | 7.9 | 13 | 10.2 |
| Mother: | | | | | | | | | | |
| Catholic | | | | | | | | | | |
| Weekly Mass | 23 | 88.4 | 19 | 73.1 | 34 | 89.4 | 29 | 76.3 | 105 | 82.1 |
| No " " | 2 | 7.7 | 5 | 19.2 | 4 | 10.5 | 8 | 21.1 | 19 | 14.8 |
| Non-Catholic | 1 | 3.9 | 2 | 7.7 | | | 1 | 2.6 | 4 | 3.1 |
| Child:(All Cath.) | | | | | | | | | | |
| Weekly Mass | 25 | 96.1 | 24 | 92.3 | 36 | 94.7 | 34 | 89.4 | 119 | 93.0 |
| No " " | 1 | 3.9 | 2 | 7.7 | 2 | 5.3 | 4 | 10.5 | 9 | 7.0 |
| Total in each category | 26 | | 26 | | 38 | | 38 | | 128 | |

It should also be noted that Mass attendance of "Catholic" parents is much lower for those who have children in the public schools. Of the group, 54.5 per cent of the fathers attend weekly Mass and 74.7 per cent of the "Catholic" mothers of the students attend weekly Mass. This breakdown brings into focus the question of school or home influence as the predominant source of values of children. It also indicates part of the basic problem which faces any teacher in the Catholic school system and particularly any religion teacher working with public school Catholics on an hour-a-week, after-school basis. When Table VIII is considered, the fact that so many public school students attend after-school religion classes, even though this obviously is a source of conflict with their home value system, is accentuated. This is particularly true for the large number of boys in this study who have inconsistent religious example to follow from their fathers in many cases. There are nine sophomores (7.0 per cent) who admit they do not attend Mass weekly. Six of these are in the public school group.

There were 13 non-Catholic fathers in the study and four non-Catholic mothers. Of this group, one father and one mother attend services weekly in his or her church.

Associational and Communal Involvement. In the Detroit Area Study, Lenski further subdivided his religious groups according to two types of personal involvement--Associational and Communal. These two basic divisions were adapted to the teenage group of this study. Associational involvement (weekly Mass attendance) was expanded to include not only the student respondent but his parents also. To rate "high" for this category, the student must have responded that both of his parents were Catholic and that both parents and the student attended Mass weekly (Table IX, page 70). This definition of associational

involvement is justified because we are attempting to describe Catholic sophomores not only from the perspective of the schools they attend but from any other view which may show significant relationships. It is hoped that this device will prove useful because it cuts through social class and type of school attended and really examines the attitudes and beliefs of the students from the religious perspective of the family group in which he lives.

TABLE IX. ASSOCIATIONAL AND COMMUNAL INVOLVEMENT OF FAMILY BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Associational and Communal involvement of student and his family | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Associational High (a) | 20 | 76.9 | 9 | 34.6 | 30 | 78.9 | 18 | 47.4 | 77 | 60.2 |
| Low (b) | 6 | 23.1 | 17 | 65.4 | 8 | 21.1 | 20 | 52.6 | 51 | 39.9 |
| Communal High (c) | 19 | 73.1 | 6 | 23.1 | 28 | 73.6 | 12 | 31.6 | 65 | 50.8 |
| Low (d) | 7 | 27.0 | 20 | 76.9 | 10 | 26.3 | 26 | 68.4 | 63 | 49.3 |
| Total in each Category | 26 | | 26 | | 38 | | 38 | | 128 | |

- (a) Mother, father, child are all Catholic and attend Mass weekly
- (b) Mother, father, or child does not attend weekly Mass
- (c) Both parents, and all or nearly all of students' relatives and friends are Catholic
- (d) All remaining students not in category "c"

Communal involvement was classified as high if both parents were Catholic, and all or nearly all of the student's relatives and friends were Catholic. It is quite possible for a student to be highly involved in the Catholic Church by an associational definition and not be communally involved to any great degree. On the other hand, it is also possible that there are people who call themselves Catholic, not because they are strongly committed to Catholic principles or beliefs but simply because they were baptized as infants and have grown up in a sub-community which is strongly Catholic.

As Table IX illustrates, over three-fourths of the students attending Catholic schools are living in a home where both the mother and father are Catholic and, in addition, the mother, father, and student attend weekly Mass; whereas the public school students show far less associational involvement. This table also indicates that almost the same proportion of these Catholic high school students (not necessarily the same students) are also surrounded in their daily lives by a majority of relatives and friends who are of the same religion. Of course, the public school students would have less opportunity to be ranked high in communal involvement quite naturally because of the great many non-Catholics with whom they come in contact and with whom they often develop friendships.

Of the 77 students who are associationally high, 48 (62.3 per cent) are also high in communal ratings and 29 (37.7 per cent) rated low in communal evaluations. Of the 65 students who are communally high, 48 (73.0 per cent) are also associationally high and 17 (26.2 per cent) are low in associational involvement. It appears, therefore, that associational and communal involvement are two variables of great significance in any studies done in this area of religious sociology.

The orthodoxy of the students was measured by questions 26, 26a, 26b, 28, 28a, 29 and 30. As explained in Chapter II, this is the orientation which stresses intellectual assent to the prescribed doctrines of the Church (Table X). Among the eleven non-orthodox students, there is no pattern to their negative responses. Each one was classified as unorthodox for a different reason. For example, in response to question 26a, one girl replied that she did not think God was like a Heavenly Father who watches over you because "Nothing works out right." A boy, in response to question 26b, wrote "If you are not sure you like God or not, how can you answer the question?"

Devotionalism, as used by Lenski, meant a religious orientation which values direct personal communication with God through prayer and meditation and seeks divine direction in daily affairs (questions 27 and 31). Table X, page 73, indicates that in the four groups studied neither social class or type of school attended seems to show a strong pattern of possible relationship.

When the students were asked to list those magazines or newspapers they read regularly, the middle class students from each school system averaged 3.6 secular magazines per student. Of the group of 26 parochial school students, however, only 9 religious periodicals were listed, one for every three students in the group. In the public school, middle class group, only one religious periodical was listed in the entire group of 26 students. The working class parochial school students averaged 3.5 secular magazines; the public school students averaged 2.7 per student. Both groups of working class students averaged slightly more religious magazines or newspapers than did their middle class counterparts, but the increase was not notable except in its theoretical closeness to an absolute zero for religious reading matter.

TABLE X. RELIGIOUS ORIENTATIONS (ORTHODOXY AND DEVOTIONALISM) OF STUDENTS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Orthodoxy and Devotionalism of students | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Doctrinal Orthodoxy High (a) | 24 | 92.3 | 23 | 88.4 | 37 | 97.3 | 33 | 86.8 | 117 | 91.4 |
| Low (b) | 2 | 7.7 | 3 | 11.5 | 1 | 2.6 | 5 | 13.1 | 11 | 8.6 |
| Devotionalism High (c) | 10 | 38.5 | 7 | 27.0 | 12 | 31.6 | 14 | 36.8 | 43 | 33.6 |
| Low (d) | 16 | 61.5 | 19 | 73.1 | 26 | 68.4 | 24 | 63.1 | 85 | 66.4 |
| Total in each category | 26 | | 26 | | 38 | | 38 | | 128 | |

- (a) Affirmative response to seven basic Judaic-Christian questions on the nature of God and man's relation to Him.
- (b) Negative response to at least one of these basic questions.
- (c) Person prayed more than once a day, plus asking what God would have him do either often or sometimes, or prayed once a day, but often asked what God would have him do.
- (d) All remaining students not in category "c".

The students were asked to list the organizations, clubs and activities in connection with their church in which they were participating this year. The middle class respondents differ by 50 per cent according to type of school attended; but the most significant finding here is the fact that over sixty per

cent of all these students do not belong to any activity in connection with their church. Several of the public school students wrote, "There aren't any."

TABLE XI. STUDENT PARTICIPATION IN ORGANIZATIONS, CLUBS, AND ACTIVITIES IN CONNECTION WITH THE CHURCH BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Student participation in church affiliated organizations | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| One or more (a) | 17 | 65.4 | 4 | 15.4 | 15 | 39.4 | 12 | 31.6 | 48 | 37.5 |
| None | 9 | 34.6 | 22 | 84.6 | 23 | 60.5 | 26 | 68.4 | 80 | 62.6 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 99.9 | 38 | 100.0 | 128 | 100.1 |

(a) Included such activities as Sodality, altar server, Sunday choir, Teen Club, assisting in CCD classes.

The last few paragraphs indicate two very important areas in which these Catholic teenagers are not developing habits of service of God or neighbor and independent seeking of increased knowledge of the world around them from a religious standpoint.

Table XII records the responses to question 25, "All things considered, do you think you are as interested, more interested, less interested, in religion now than you were five years ago? Can you explain why?" The parochial school students definitely were "more interested" than their public school counterparts. However, explanations given indicate that "as interested" often had considerable importance as some of those who checked this response explained in this fashion:

"I've always been very much interested." Both public school and parochial school students often replied in this manner, "As I've learned more, I like it more," or "I'm older and it means more to me now." Then there were others in both school systems who were less interested and bluntly admitted "It's boring," or "I've gotten older and have other interests now." One Catholic school sophomore boy with obvious candor and confusion of the issue stated, "I dislike nuns." Re-examination of some of his other responses revealed that he liked school, and intended to send his children to a religious school, however.

TABLE XII. PRESENT RELIGIOUS INTEREST EXPRESSED BY STUDENTS IN COMPARISON WITH INTEREST OF FIVE YEARS AGO BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Interest in religion now as compared with five years ago | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| More interested | 19 | 73.1 | 12 | 46.2 | 22 | 57.9 | 16 | 42.1 | 69 | 53.9 |
| As interested | 6 | 23.1 | 8 | 30.8 | 13 | 34.2 | 16 | 42.1 | 43 | 33.6 |
| Less interested | 1 | 3.9 | 6 | 23.1 | 3 | 7.9 | 6 | 15.8 | 16 | 12.5 |
| Total | 26 | 100.1 | 26 | 100.1 | 38 | 100.0 | 38 | 100.0 | 128 | 100.0 |

Question 32 asked, "Do you feel that you have the right to disbelieve or doubt some things which your church teaches as truth?" Responses in Table XIII reveal that, depending upon the type of school attended, one-third to over one-half of the students are not willing to believe the Church's teachings simply

because they are presented as the truth. This challenge to develop "convinced" Catholics is important to teachers in the Catholic schools and in the CCD classes. The skepticism is more pronounced among the public school students attending CCD classes and may have a healthy long-range outcome if these students are given logical and intelligent answers to their doubts. The fewer Catholic students in parochial school who responded affirmatively may be an indication of either of two trends. First, Catholic schools may be developing students who are not even challenged by great religious ideas any more because they have heard the doctrines so often, or secondly, they may be actually developing positive convictions and commitment to the teachings of their religion.

TABLE XIII. RIGHT TO DISBELIEVE OR DOUBT SOME THINGS WHICH YOUR CHURCH TEACHES AS TRUTH BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Right to dis- believe or doubt teaching of your church | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Yes | 9 | 34.6 | 12 | 46.2 | 13 | 34.2 | 21 | 55.3 | 55 | 43.0 |
| No | 17 | 65.4 | 14 | 53.8 | 25 | 65.8 | 17 | 44.7 | 73 | 57.0 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.0 |

In evaluating moral issues, the expected Catholic responses in each of the three areas investigated, Sunday business openings, personal shopping on Sunday, and divorce, would usually range within the "always wrong" or "usually wrong"

categories. There are certain circumstances which could mitigate the "wrongness" in each issue but it would seldom reach the theoretical "sometimes wrong" evaluation. Combining these first two categories of "always and usually wrong" it is evident that more students in Catholic schools have an evaluation which is acceptable according to the Church's teachings in these matters than have the public school group, especially with regard to the question of divorce. The most deviant responses in this area came from working class public school students. Replies indicate that 71.1 per cent of them thought divorce was usually or always wrong; this was far less than the responses of any other group. (See Table XIV, page 78).

Lenski found, in his adult study, that a number of Catholics did not think it was very wrong for businesses to remain open on Sunday. He found this surprising since Catholics have spoken out in official groups so often against Sunday business openings. These high school students tend to indicate this same lack of concern over work on the Lord's Day. In anticipation of this same reaction to Sunday business, the present study also included a question designed to investigate the subjective moral advertence of the students. It was expected that, although drug stores, gasoline stations, and restaurants are sometimes justified as necessary Sunday business activities, many other types of Sunday business would not be acceptable to these students according to Catholic teachings. Question 56 asked, "From the moral standpoint, do you think it is wrong to shop for furniture or clothes on Sunday? (Wrong for you, specifically.)" The expected responses did increase significantly for the middle class group, but the question seemed to elicit little or no difference of reaction from the working class students in either school system. For example, the total

percentages of students who said it is always or usually wrong for businesses to remain open on Sunday for each of the groups was as follows: 61.6, 42.3, 65.8, and 50.0. The second question on personal shopping for clothes or furniture on Sunday brought these total percentages for the four groups to 69.3, 57.7, 65.7, and 52.7. These percentages are still low in regard to "expected" answers based on the general teachings of the Church on keeping the Third Commandment.

TABLE XIV. EVALUATION OF THE MORALITY OF DIVORCE AND OF BUSINESS PRACTICES ON SUNDAY BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Student evaluation of morality | Middle Class | | | | Working Class | | | | Totals | |
|--------------------------------------|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Divorce | | | | | | | | | | |
| Always wrong | 17 | 65.4 | 9 | 34.6 | 28 | 73.6 | 18 | 47.4 | 72 | 56.3 |
| Usually " | 7 | 27.0 | 12 | 46.2 | 8 | 21.1 | 9 | 23.7 | 36 | 28.1 |
| Sometimes " | 2 | 7.7 | 4 | 15.4 | | | 10 | 26.3 | 16 | 12.5 |
| Never " | | | | | | | | | | |
| No response | | | 1 | 3.9 | 2 | 5.3 | 1 | 2.6 | 4 | 3.1 |
| Sunday Business | | | | | | | | | | |
| Always wrong | 4 | 15.4 | 6 | 23.1 | 9 | 23.7 | 7 | 18.4 | 26 | 20.3 |
| Usually " | 12 | 46.2 | 5 | 19.2 | 16 | 42.1 | 12 | 31.6 | 45 | 35.2 |
| Sometimes " | 10 | 38.5 | 14 | 53.8 | 11 | 29.0 | 16 | 42.1 | 51 | 39.9 |
| Never " | | | 1 | 3.9 | 2 | 5.3 | 3 | 7.9 | 6 | 4.7 |
| Shopping on Sun. | | | | | | | | | | |
| Always wrong | 6 | 23.1 | 10 | 38.5 | 20 | 52.6 | 11 | 29.0 | 47 | 36.8 |
| Usually " | 12 | 46.2 | 5 | 19.2 | 5 | 13.1 | 9 | 23.7 | 31 | 24.2 |
| Sometimes " | 6 | 23.1 | 9 | 34.6 | 9 | 23.7 | 14 | 36.8 | 38 | 29.7 |
| Never " | 2 | 7.7 | 2 | 7.7 | 1 | 2.6 | 4 | 10.5 | 9 | 7.0 |
| No response | | | | | 3 | 7.9 | | | 3 | 2.3 |
| Subjective moral advertence | 4 | 15.4 | 2 | 7.7 | 6 | 15.8 | 7 | 18.4 | 19 | 14.8 |

Another breakdown of these same two questions is the result of an observation noted during the tallying of the students' responses. Some evaluated personal shopping for furniture or clothing one or more levels less morally wrong than Sunday store openings of businesses. For example, a student might respond that it was always wrong for a business to remain open on Sunday, and yet evaluate his own personal shopping on Sunday as sometimes wrong. This tendency to be less critical of themselves and more critical of others was exhibited by 19 students.

The last item on Table XIV shows that the middle class public school students did this least frequently and the public school working class students judged with inconsistency most often. From Table XIV, page 78, we can conclude that these Catholic students in parochial school seem to have developed an ability to judge objective morality according to Catholic teachings with greater accuracy than the Catholic students in public school who are attending CCD classes. But it should also be noted that 14.8 per cent of these students studied have also developed a strange value system in which they consider it more wrong for stores to be open on Sunday than it is for them to shop in these stores on Sunday.

It should be noted that the question upon which this inconsistency is based is the second question from the last on the eighth page of a rather long questionnaire. There had been a question in this writer's mind as to the validity of the questionnaire because of its length. The fact that 14.8 per cent of the respondents were not objective in their moral evaluation is not too surprising since many studies in psychology have emphasized the ability and tendency of man to justify his own activities even when these are in direct

opposition or conflict with his stated objective value system. The fact that a total of 14.8 per cent indicated a use of this moral inconsistency seems somewhat of a verification of the good faith in which the entire questionnaire was received by the group studied.

Attitudes Toward Marriage and Family Life. The students were asked at what age they felt young people can get married and be successful in their marriage. The working class parochial school students differ from the other three groups; the age they selected as most suitable for marriage averages over one-half year younger for both boys and girls. There seemed to be little disagreement among the other three groups.

TABLE XV. MEAN AGE CONSIDERED MOST SUITABLE FOR MARRIAGE BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Best age for marriage | Middle Class | | Working Class | | Totals |
|-----------------------------|------------------|---------------|------------------|---------------|--------|
| | Parochial School | Public School | Parochial School | Public School | |
| Mean age for boys in years | 22.2 | 22.4 | 21.6 | 22.2 | 22.1 |
| Mean age for girls in years | 20.3 | 20.6 | 20.0 | 20.7 | 20.5 |

Question 16 asked, "If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life? To obey, to be well liked or popular, to think for himself, to work hard, to help others when they need help." (First, second, and third choices were asked). Table XVI shows that thinking for oneself is the most important quality chosen

by all the groups. It appears that type of school attended by the student has little influence on this question of intellectual autonomy among these young Catholics. However, two other items on this list showed definite relationship with the type of school attended by the student. A large minority of the parochial school students valued obedience to the dictates of others as highly desirable, while public school Catholics, especially in the middle class, do not feel this personal characteristic is too important. These public school Catholics attending CCD religion classes selected helping others when they need it almost twice as often as the parochial school students did.

When the second choices are combined with the first choices, the proportions begin to even off somewhat. Public school Catholics do accept obedience as important and parochial school students selected helping others with greater frequency. When the responses are re-stated according to Lenski's either-or criteria, neither the type of school nor social class seems to be the dominant variable for selection of intellectual autonomy as the most important thing for a child to learn. In the case of obedience, or intellectual heteronomy, selection of this characteristic is related to attendance at parochial schools. (See the last item on table XVI, page 82).

In this area of "thinking for oneself" two questions, used in the Detroit Area Study, were repeated (Table XVII). Both statements questioned the future for youngsters in today's world. On the first statement, "Children today have a wonderful future to look forward to. Agree? Disagree?" it is interesting to see that the working class parochial school students have the most optimistic outlook for young people today, while the middle class parochial school students are least inclined to agree that young people today have a wonderful future

TABLE XVI. SELECTION OF THE MOST IMPORTANT QUALITY FOR A CHILD TO LEARN BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| The most important quality for a child to learn | Middle Class | | | | Working Class | | | | Totals | |
|---|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| 1st Choice | | | | | | | | | | |
| Obey | 10 | 38.5 | 3 | 11.5 | 14 | 36.8 | 9 | 23.7 | 36 | 28.1 |
| Be well liked | | | | | | | 1 | 2.6 | 1 | .8 |
| Think for self | 11 | 42.3 | 12 | 46.2 | 17 | 44.7 | 16 | 42.1 | 56 | 43.8 |
| Work hard | 1 | 3.9 | 3 | 11.5 | 1 | 2.6 | | | 5 | 3.9 |
| Help others | 4 | 15.4 | 7 | 27.0 | 6 | 15.8 | 12 | 31.6 | 29 | 22.6 |
| No response | | | 1 | 3.9 | | | | | 1 | .8 |
| Compilation of 1st and 2nd choice | | | | | | | | | | |
| Obey | 14 | 53.8 | 8 | 30.8 | 20 | 52.6 | 17 | 44.7 | 59 | 46.1 |
| Be well liked | | | 1 | 3.9 | 1 | 2.6 | 1 | 2.6 | 3 | 2.3 |
| Think for self | 15 | 57.6 | 19 | 73.1 | 29 | 76.3 | 24 | 63.1 | 87 | 68.0 |
| Work hard | 9 | 34.6 | 7 | 27.0 | 11 | 29.0 | 12 | 31.6 | 39 | 30.5 |
| Help others | 12 | 46.2 | 15 | 57.6 | 15 | 39.4 | 21 | 55.3 | 63 | 49.3 |
| No response | 2 | 7.7 | 2 | 7.7 | | | 1 | 2.6 | 5 | 3.9 |
| Thinking for one-self valued above obedience | 14 | 53.8 | 18 | 69.2 | 22 | 57.9 | 20 | 52.6 | 74 | 57.8 |

ahead of them. On the opposite extreme, the statement, "It is hardly fair to bring children into the world the way things look for the future," was agreed to by 15.9 per cent of the students. Although the differences are small, this attitude was consistently a little higher for the Catholics in public school.

Further examination revealed that eleven students agreed with both statements. The breakdown here again is very small but it is consistent in the fact

that in each social class the public school students did show deference to the two opposing statements more often than those in parochial schools.

TABLE XVII. DEFERENCE TO OPPOSING RESPONSES BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Attitude toward future and deference to opposing statements | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Children today have a wonderful future--Agree | 13 | 50.0 | 15 | 57.6 | 25 | 65.8 | 21 | 55.3 | 74 | 57.8 |
| It's hardly fair to bring children into the world because of the future--Agree | 3 | 11.5 | 5 | 19.2 | 5 | 13.1 | 7 | 18.4 | 20 | 15.6 |
| Agree with both above statements | 2 | 7.7 | 4 | 15.4 | 2 | 5.3 | 3 | 7.9 | 11 | 8.6 |

In response to the question, "If you had a personal problem that worried you (for example, a difficult decision to make), whom would you prefer to talk it over with? (Examples: member of family, teacher, member of clergy, social worker, etc.)" over half of the students chose their mother and/or father. Here class and type of school attended by the student do not present consistent patterns in the seeking of parental advice, but type of school attended does relate, as would be expected, with seeking advice from members of the clergy. According to Table XVIII, the fathers of the middle class Catholics in public

school are considered less approachable by their children than the other groups and the fathers of the working class public school students appear to be the most approachable. Further consideration, however, led this writer to wonder if this is a distortion caused by the larger number of girls in the middle class public school group and more boys in the public school working class group. It would be natural to expect boys to turn to their fathers more frequently and girls to their mothers for advice. This line of explanation does not work so simply though, for if it were true, then the selection of the mother could naturally be expected to be lower for the working class in the public schools and higher for the middle class group who attend public school. This explanation does not hold, and is, in fact, contradicted by the responses given.

If the responses of "mother" and "father" are averaged for each group, the percentages are 57.6, 49.9, 55.2, and 64.4. It seems that within the public school group there is a different pattern of family cohesion in the two social classes. This observation is substantiated by considering Table XIX which shows student selection of ties with relatives and ties with friends. Again, this difference in family cohesion in this particular group is also confirmed by checking Table XVIII for the number of students who would seek advice from a friend. At the time this survey was formulated, the need to structure this question more rigidly was not realized. The students should have been asked to indicate a first and second choice rather than leave the question open to a listing of any number of possible responses. (Table XVIII is at the top of page 85).

There was one question on the survey which seemed to cause a great deal of difficulty or conflict for many of the students. This was question 39, "On

TABLE XVIII. PERSON WHO WOULD BE SOUGHT FOR ADVICE ON A PERSONAL PROBLEM OR DIFFICULT DECISION BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Person to be sought for advice on a personal problem | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Father (a) | 14 | 53.8 | 11 | 42.3 | 20 | 52.6 | 22 | 57.9 | 67 | 52.4 |
| Mother | 16 | 61.5 | 15 | 57.6 | 22 | 57.9 | 27 | 71.0 | 80 | 62.6 |
| Clergy | 7 | 27.0 | 2 | 7.7 | 13 | 34.2 | 9 | 23.7 | 31 | 24.2 |
| Teacher | 2 | 7.7 | 1 | 3.9 | 5 | 13.1 | 3 | 7.9 | 11 | 8.6 |
| Friend | 5 | 19.2 | 9 | 34.6 | 8 | 21.1 | 7 | 18.4 | 29 | 22.6 |
| Other, or no response | 1 | 3.9 | 3 | 11.5 | | | 1 | 2.6 | 5 | 3.9 |

(a) Students could list as many people as they wished; therefore, totals do not add up to one hundred per cent.

the whole, which mean more to you, your ties with relatives or ties with friends?" Seventeen students did not respond and many of the others made qualifying comments even though they checked one category. The pattern which developed for these responses is not very clear. When the question was re-examined by general nationality groupings, and by type of education of the parents, neither of these variables brought out the strong differences shown in Table XIX. Since the public school middle class Catholic students had the highest percentage of non-Catholic and convert fathers, this may be, in part, an expression of the "Protestant Ethic" of the willingness to devalue kinship

ties in this group. However, this explanation does not fit the facts in the working class parochial school group.

TABLE XIX. CHOICE OF TIES WITH RELATIVES OR TIES WITH FRIENDS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Choice of ties | Middle Class | | | | Working Class | | | | Totals | |
|----------------|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| With relatives | 13 | 50.0 | 8 | 30.8 | 15 | 39.4 | 23 | 60.5 | 59 | 46.1 |
| With friends | 9 | 34.6 | 12 | 46.2 | 21 | 55.3 | 10 | 26.3 | 52 | 40.6 |
| No response | 4 | 15.4 | 6 | 23.1 | 2 | 5.3 | 5 | 13.1 | 17 | 13.3 |
| Totals | 26 | 100.0 | 26 | 100.1 | 38 | 100.0 | 38 | 99.9 | 128 | 100.0 |

Image of Other Groups. In studying Table XX, the generalization that there is still a very great deal to be done in the area of intergroup understanding with regard to white Americans' attitudes toward Negroes is again documented. The most unexpected information in this study of intergroup images is the fact that the public school students indicate a very consistent tendency to have negative attitudes toward all minority groups (even the Catholics) with more frequency than do the parochial school students in the same social class. It had almost become a general sociological "law" that Catholics, maintaining a ghetto-like social and educational existence with other Catholics would, of necessity, be more inclined to be suspicious and look with disfavor on out-groups

There is no intention here to divert attention from the fact that 38.3 per cent of all these students feel that Negro people have been trying to get too much power in this country. Rather, the lower negative responses of the parochial students is emphasized to encourage Catholic educators to continue to break down a stigma which has plagued Catholicism in America for a number of years. The foreign background, more recent immigration, and metropolitan lower class ghetto living may well be the roots of these prejudices, but as these people assimilate into the American culture and find security and increased education, it is to be expected that Catholic social principles will be a foundation for their daily lives and not a source of further conflict for themselves and others. (See page 88 for Table XX).

The next table (XXI) presents information on three specific phases of the integration-segregation problem. The questions used were:

- Q. 14. Personally, do you think white and colored students should go to the same schools, or separate schools?
- Q. 14a. Would you be at all disturbed or unhappy if a Negro with the same income and education as you moved into your block?
- Q. 14b. Would you explain why?

Middle class parochial school students had a more favorable attitude toward integrated schools and integrated neighborhoods than did public school Catholics in the same class. The working class students in both school systems appeared to favor integration with about the same degree of frequency; but the responses here, especially to integrated neighborhoods, are not reassuring. The "don't know" group, particularly in the working class parochial school group is high. Perhaps these students were afraid to express their opinion on the questionnaire, or perhaps they are sincerely involved in some soul-searching because the values of some of their elders do not coincide with the values being presented to them

TABLE XX. IMAGE OF PROTESTANT, CATHOLIC, JEWISH AND NEGRO GROUPS AS HAVING OR GETTING "TOO MUCH POWER" BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| These groups have, or are getting, too much power | Middle Class | | | | Working Class | | | | Totals | |
|---|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Protestants: | | | | | | | | | | |
| Yes | 3 | 11.5 | 2 | 7.7 | 2 | 5.3 | 5 | 13.1 | 12 | 9.4 |
| No | 23 | 88.4 | 23 | 88.4 | 35 | 92.1 | 30 | 78.9 | 111 | 86.8 |
| No response | | | 1 | 3.9 | 1 | 2.6 | 3 | 7.9 | 5 | 3.9 |
| Catholics: | | | | | | | | | | |
| Yes | | | 5 | 19.2 | 2 | 5.3 | 3 | 7.9 | 10 | 7.8 |
| No | 26 | 100.0 | 20 | 76.9 | 36 | 94.7 | 32 | 84.3 | 114 | 89.0 |
| No response | | | 1 | 3.9 | | | 3 | 7.9 | 4 | 3.1 |
| Jews: | | | | | | | | | | |
| Yes | 3 | 11.5 | 5 | 19.2 | 2 | 5.3 | 8 | 21.1 | 18 | 14.1 |
| No | 23 | 88.4 | 19 | 73.1 | 35 | 92.1 | 28 | 73.6 | 105 | 82.1 |
| No response | | | 2 | 7.7 | 1 | 2.6 | 2 | 5.3 | 5 | 3.9 |
| Negroes: | | | | | | | | | | |
| Yes | 7 | 27.0 | 11 | 42.3 | 14 | 36.8 | 17 | 44.7 | 49 | 38.3 |
| No | 18 | 69.2 | 14 | 53.8 | 24 | 63.1 | 20 | 52.6 | 76 | 59.4 |
| No response | 1 | 3.9 | 1 | 3.9 | | | 1 | 2.6 | 3 | 2.3 |
| Total students for each ques- tion | 26 | | 26 | | 38 | | 38 | | 128 | |

by some educators or clergy. It is also possible that they recognize the contradictions of a society which uses one set of standards in speeches about democracy and equality and the dignity of man, and another set of standards in action.

It seems that the third section of this attitude study is the most

revealing. The responses to the open-ended question (14b) were categorized into five types. This was done before the formal tallying of the results; the questionnaires were mixed and the code indicating public school or parochial school was deliberately ignored to insure objective decisions by the writer.

The five categories were as follows:

- #1. Positive. Responses indicating that the student believed that Negroes were equal to whites, e.g., "God created all the same," "I don't care," "They're just as nice," etc.
- #2. Qualified positive. Responses showing a willingness to allow integration of the neighborhood but included the idea that some Negroes would be more desirable than others. "If they're educated, O.K.," "If clean, no objections," "It's OK, but I hope there will be no trouble," "I wouldn't do anything," "It depends on the individual," "In the future races should learn to live together."
- #3. Negative. Comments which indicated a poor image of Negroes within a neighborhood group. "They lower standards of the neighborhood," "One comes, all come," "Most do not have the income and education," "They cause trouble," "They do not care what they do," "Some don't live properly."
- #4. Strongly Negative. Responses which expressed a non-rational dislike or hatred. "I just don't like Negroes," "They should stay where they belong," "I hate them."
- #5. Uncertain, or no response. Others did not respond or stated, "I don't know," "Can't explain," "Don't know, no experience," "It has never happened to me," "A Negro has to move in first," or as one student admitted, "Confused."

The third section of Table XXI, page 90, shows the types of responses received on question 14b. These comments were a good picture of just what stated image these white students give of integrated neighborhoods. The parochial students stressed equality and brotherhood with greater frequency than did the public school students, while social class showed no influence on this factor. Information of this type, which attempts to clarify group images should be of value to teachers. Although two students may give responses which indicate

TABLE XXI. ATTITUDE TOWARD INTEGRATED SCHOOLS AND INTEGRATED NEIGHBORHOODS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Integration of schools and neighborhood; attitude toward Negro minority | Middle Class | | | | Working Class | | | | Totals | |
|---|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Favor: | | | | | | | | | | |
| Same schools | 17 | 65.4 | 13 | 50.0 | 21 | 55.3 | 22 | 57.9 | 73 | 57.0 |
| Separate " | 9 | 34.6 | 13 | 50.0 | 17 | 44.7 | 16 | 42.1 | 55 | 43.0 |
| No response | | | | | | | | | | |
| Negro in block disturb you? | | | | | | | | | | |
| Yes | 4 | 15.4 | 10 | 38.5 | 7 | 18.4 | 15 | 39.4 | 36 | 28.1 |
| No | 16 | 61.5 | 9 | 34.6 | 17 | 44.7 | 17 | 44.7 | 59 | 46.1 |
| Don't know | 6 | 23.1 | 7 | 27.0 | 14 | 36.8 | 6 | 15.8 | 33 | 25.8 |
| No response | | | | | | | | | | |
| Attitude toward Negro (a) | | | | | | | | | | |
| #1. Positive | 13 | 50.0 | 8 | 30.8 | 18 | 47.4 | 11 | 29.0 | 50 | 39.1 |
| #2. Qualified Positive | 6 | 23.1 | 5 | 19.2 | 7 | 18.4 | 4 | 10.5 | 22 | 17.2 |
| #3. Negative | 5 | 19.2 | 4 | 15.4 | 6 | 15.8 | 7 | 18.4 | 22 | 17.2 |
| #4. Strongly Negative | | | 5 | 19.2 | 1 | 2.6 | 8 | 21.1 | 14 | 11.0 |
| #5. Uncertain or no resp. | 2 | 7.7 | 4 | 15.4 | 6 | 15.8 | 8 | 21.1 | 20 | 15.6 |
| Total students for each question | 26 | | 26 | | 38 | | 38 | | 128 | |

(a) Explanation of each of these five categories is on page 89.

racial prejudice, the one who truthfully objects to Negroes because he thinks that "the ruin a neighborhood" (category #3) may have educational needs which differ from the student who says, "I hate them." (category #4). Teachers can reduce poor group images as those in category #2 and #3 by careful selection of pertinent and factual information and by stressing the dangers of stereotyping as a poor mental habit. Students in category #4 may possibly be reached by a very understanding teacher, but often, if a teacher recognizes that a student has this type of emotionally charged response, he must be willing to accept the fact that he will probably have little short-range effect no matter what his efforts may be.

Economics. Table XXII gives the students' own evaluation of the question, "If you had to choose, would you say that your family is in the upper class, the middle class, the working class, the lower class?" Of the 52 students placed in the middle class because of their father's occupation (see Ch. II, pg. 48-49), four placed themselves in the upper class and eleven placed themselves in the working class by subjective evaluation. Among the working class students, exactly half of each school group would select middle class as a better description of their social class. For a clearer picture of the advisability of using the subjective or an objective classification for this study, the education of the parents, (Table V), would generally substantiate the objective standard used. Table XXII is presented at the top of page 92.

The patterns of responses on three questions adapted from the Lenski study to investigate the attitude of sophomores who are Catholic toward different aspects of economic activity are given in Table XXIII. In checking for a positive attitude toward work, the responses show differences but there seems

TABLE XXII. STUDENTS' SUBJECTIVE SOCIAL CLASS EVALUATION OF THEMSELVES AS COMPARED WITH SOCIAL CLASS EVALUATION USED IN THIS STUDY DERIVED FROM FATHER'S OCCUPATION

| Students' choice of subjective social class | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Upper | 1 | 3.9 | 3 | 11.5 | | | | | 4 | 3.1 |
| Middle | 18 | 69.2 | 19 | 73.1 | 19 | 50.0 | 19 | 50.0 | 75 | 58.6 |
| Working | 7 | 27.0 | 4 | 15.4 | 19 | 50.0 | 16 | 42.1 | 46 | 36.0 |
| Lower | | | | | | | 2 | 5.3 | 2 | 1.6 |
| No response | | | | | | | 1 | 2.6 | 1 | .8 |
| Totals | 26 | 100.1 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.1 |

to be no consistent pattern according to social class or type of school attended. However, examination of such variables as the type of education of the parents, and nationality background showed even less divergent patterns of response. In Chapter IV the results of investigating the responses according to the amount of education of the parents of the respondents will be presented. The attitude toward work expressed by the public school students raises the question as to the possibility that the public school is less influential in teaching this favorable economic value to middle class students while it is more effective in developing such attitudes among working class students.

According to Lenski's revised paperback edition of The Religious Factor

which has recently been published, there are "two divergent conceptions of the Protestant Ethic. . . . the classical Weberian understanding of the term, . . . (and) the current popular understanding." In discussion of work values, Lenski associates a preference for work that is important, and gives a feeling of accomplishment with Weber's classical usage, and high income with the more current, or popularized, concept of the Protestant Ethic.⁹³ If this distinction is valid, then it would appear that in this study the middle class parochial school Catholics are at least as classically Protestant or more classically Protestant in work attitudes or orientation than the Catholic students in public school who do not have as much opportunity to imbibe a "Catholic ethic," and have a greater percentage of Protestant relatives and friends.

The great differences between the responses of Catholics in this study as compared with Catholics in the Detroit Area Study on the question of belief in success for the children of workingmen (Table XXIII) must be due to some experience encountered in the actual economic marketplace; this group studied certainly is not inhibited by a "lack of confidence in ability and in chances for upward mobility" from home or school experiences thus far.⁹⁴ Table XXIII is given at the top of page 94.

Responses to a question about science as a good occupational field to enter indicates that, if there was a tendency to avoid scientific endeavors because of conflicts between scientific and religious teachings in the past,

⁹³Gerhard Lenski, The Religious Factor, rev. ed. (New York, 1963), p. 89. (Note: Unless specifically stated otherwise, all further references will be to the first edition published in 1961).

⁹⁴Lenski, p. 95.

TABLE XXIII. ATTITUDES TOWARD WORK, FUTURE JOBS, AND BELIEF IN SUCCESS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Attitudes toward economic activity and success | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Attitude toward work: | | | | | | | | | | |
| Positive | 11 | 42.3 | 8 | 30.8 | 15 | 39.4 | 20 | 52.6 | 54 | 42.2 |
| Negative | 3 | 11.5 | 3 | 11.5 | 4 | 10.5 | 3 | 7.9 | 13 | 10.2 |
| Neutral | 10 | 38.5 | 12 | 46.2 | 19 | 50.0 | 10 | 26.3 | 51 | 39.9 |
| No Response | 2 | 7.7 | 3 | 11.5 | | | 5 | 13.1 | 10 | 7.8 |
| Prefer in a job: | | | | | | | | | | |
| High income | 2 | 7.7 | 5 | 19.2 | 4 | 10.5 | 4 | 10.5 | 15 | 11.7 |
| No danger of being fired | 1 | 3.9 | | | 5 | 13.1 | 2 | 5.3 | 8 | 6.3 |
| Short hours | | | 1 | 3.9 | 2 | 5.3 | | | 3 | 2.3 |
| Chance for Advancement | 8 | 30.8 | 5 | 19.2 | 11 | 29.0 | 12 | 31.6 | 36 | 28.1 |
| Gives feeling of accomplishment | 15 | 57.6 | 14 | 53.8 | 13 | 34.2 | 19 | 50.0 | 61 | 47.6 |
| No response | | | 1 | 3.9 | 3 | 7.9 | 1 | 2.6 | 5 | 3.9 |
| Belief in success for working-class children: | | | | | | | | | | |
| Little chance | 3 | 11.5 | 4 | 15.4 | 5 | 13.1 | 3 | 7.9 | 15 | 11.7 |
| Good chance | 22 | 84.6 | 21 | 80.8 | 32 | 84.3 | 35 | 92.1 | 110 | 86.0 |
| No response | 1 | 3.9 | 1 | 3.9 | 1 | 2.6 | | | 3 | 2.3 |
| Total students each question | 26 | | 26 | | 38 | | 38 | | 128 | |

this hesitancy apparently no longer exists. Only seven students in the entire study felt that science was not a good field for a young man to go into today;

three of these were in parochial schools and four in public schools.

Neither social class nor type of school attended appears to have a strong influence on the attitudes expressed toward school (Table XXIV); but both of these factors show some relationship with intentions of the student to seek formal education after graduation from high school.

TABLE XXIV. ATTITUDE TOWARD SCHOOL, AND INTENTIONS FOR FUTURE HIGHER EDUCATION BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Attitude toward school and future education | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Like school | 19 | 73.1 | 18 | 69.2 | 27 | 71.0 | 28 | 73.6 | 92 | 71.9 |
| Dislike school | 1 | 3.9 | 2 | 7.7 | 1 | 2.6 | 1 | 2.6 | 5 | 3.9 |
| Neither like nor dislike | 6 | 23.1 | 6 | 23.1 | 10 | 26.3 | 9 | 23.7 | 31 | 24.2 |
| Intend to go to college, trade or business school | 24 | 92.3 | 23 | 88.4 | 32 | 84.3 | 29 | 76.3 | 108 | 84.4 |

Question 57 asked, "We are interested in what students would do if they really had free leisure time. Suppose you had graduated from high school, you didn't have to work, and you had some extra money. Imagine this started in the summer. List the thing you would want to do most." The responses were divided into two types--those which were self-indulgent and those which were productive and constructive. Answers such as the following were listed as self-indulgent: "Buy a good hi-fi stereo," "Go on a trip. Spend a few weeks with my sister up

North," "Go to Hawaii," "Play ball and other sports," "Bowl, swim, golf, dating. Have parties," "Buy a car and goof around."

Perhaps at times these criteria may seem somewhat arbitrary but an attempt was made to select those constructive and productive activities according to the idea of long-range, self-improvement plans, or the activity was somewhat of a sacrifice for the student but of assistance to others. Included were such choices as "Attend modeling school," "Try to find a part-time job," "Travel and photography," "See Russia," "Save money!" "Help people who really need help with everyday life."

Table XXV indicates that working class students tend to be somewhat more inclined toward self-indulgent activities than do middle class students, and parochial school students show a slightly more consistent choice of productive or constructive activities, although the differences in numbers are too small to be conclusive.

TABLE XXV. USE OF LEISURE TIME BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| How student would use leisure time | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Self-indulgent activities | 9 | 34.6 | 12 | 46.2 | 19 | 50.0 | 18 | 47.4 | 54 | 42.2 |
| Productive or constructive activities | 16 | 61.5 | 14 | 53.8 | 18 | 47.4 | 16 | 42.1 | 68 | 53.1 |
| No response | 1 | 3.9 | | | 1 | 2.6 | 4 | 10.5 | 6 | 4.7 |

Whether it is necessity or the entrepreneurial spirit which motivates the middle class parochial school students, at least it is evident that they are involved in more economic activity than any of the other three groups (Table XXVI). They average a larger amount of spending money per week and almost all of them (24 of 26) earn part or all of this money themselves. The parochial school working class students average the least amount of spending money per week but also have the least number of students working to earn money. Class seems to have no influence on the public school Catholic students either in the amount of money spent or the percentage of students gainfully employed.

TABLE XXVI. AMOUNT OF SPENDING MONEY, AND NUMBER OF STUDENTS EARNING PART OR ALL OF IT BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Students' spending money | Middle Class | | | | Working Class | | | | Totals | |
|-----------------------------------|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Earns part or all of it | 24 | 92.3 | 19 | 73.1 | 24 | 63.1 | 28 | 73.6 | 95 | 74.3 |
| Amount of spending money per week | \$3.06 | | \$2.72 | | \$2.65 | | \$2.71 | | \$2.77 | |

When Table XXVI is considered in conjunction with family size (page 59), it appears that working class parents of parochial school students are more self-sacrificing for their children since these families average 4.6 children and yet less than two-thirds of the children earn part or all of their own

spending money. The public school students in both social classes (average family size 3.4 and 3.2) would come next in line in ranking for self-sacrificing parents, while the middle class parochial school parents (family size 4.0) could hardly be accused of being indulgent in this matter. It would be of interest to follow-up these working and non-working students to see if there is any relationship between their scholastic average and their youthful work history. Is the quality that is developed here in these students a confidence in and anticipation of future economic activity, or a habit of immediate satisfaction of desires involving economic payment and an unwillingness to forego this satisfaction for such long-range plans as a college education?

Questions 55 and 55a, adapted from the Detroit Area Study, had been used to study the child-training attitudes of parents, specifically, the tendency to a present or future orientation in the channeling of the child's interests. It was intended in this present study to investigate the personal tendency toward these same orientations among the teenage group. "Suppose a sixteen-year-old teenager were interested in some worthwhile activity that gave him (her) little time to spend with other teenagers. The things the others were doing are just as worthwhile, but they don't interest this particular teenager. Do you think he (she) should go on with the interest or change to something that he (she) can do with other teenagers? Why?" The responses to the first part of the question are given on Table XXVII, page 99. The explanations were not tabulated when it became apparent that the answers given by the students did not fit the categories investigated in the adult study. The responses did not usually reflect a future vs. present orientation but took on a "let's live here-and-now" attitude. For example, reasons for going on with the interest included, "If those things don't interest him, why should he want to do them?" "I think

a person with a good interest should go on with it because they have plenty of time for social events." "He shouldn't change just for the sake of conformity." "Because if it was worthwhile, he could make friends by it." "A person should always do what he feels is right and best."

Reasons for changing to something that can be done with other teenagers included, "He should associate enough with other people to be able to get along with them." "He or she must do things with other people." "Then he won't have a lack of interest in life." "He is depriving himself of something very valuable to his character." "Teenagers belong together."

TABLE XXVII. ATTITUDE TOWARD PERSONAL INTERESTS VS. ACTIVITIES WITH OTHER TEENAGERS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Choice of personal interest vs. change to teen-group activity | Middle Class | | | | Working Class | | | | Totals | |
|---|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Go on with interest | 12 | 46.2 | 16 | 61.5 | 22 | 57.9 | 26 | 68.4 | 76 | 59.4 |
| Change to be with other teenagers | 13 | 50.0 | 9 | 34.6 | 12 | 31.6 | 10 | 26.3 | 44 | 34.4 |
| No response | 1 | 3.9 | 1 | 3.9 | 4 | 10.5 | 2 | 5.3 | 8 | 6.3 |
| Totals | 26 | 100.1 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.1 |

Parochial school students in both social classes more frequently expressed the opinion that the student should be with other people his own age, or learn

to get along with others, while the public school students in both classes favored going on with the interest. Does this indicate a preference for independent activity and individual self-expression on the part of the public school Catholics while the parochial school students are more inclined to submit to the teenage sub-culture and seek satisfaction within it? This is an area which should be investigated more carefully.

Political beliefs. In studying attitudes toward the welfare state, students were asked to decide if the government, on the whole, was doing too much, about right, or not enough, on problems such as housing, unemployment, etc. Those who responded "not enough" were asked if they would "like to see the government go so far as to take over and run the big industries in this country such as the railroads, or the steel industry?" Table XXVIII shows that the parochial school students are more inclined to believe that governmental action is about right, while the public school students think the government is not doing enough. The further breakdown of the replies of the students who think that the government is not doing enough show that very few (6.3 per cent of the total group) favor governmental control of railroads and steel industries.

There is a definite relationship between attendance at public school and a tendency to feel that the government should do more in solving problems within the country. Since public schools are supported by local governmental action rather than private endeavor, does this encourage further dependence upon governmental aid and action? Is the private school system in America indirectly or directly encouraging a form of individualism in solving problems of national concern? (See page 101).

Or, as Table XXIX suggests, could the students in the parochial school

TABLE XXVIII. ATTITUDES TOWARD THE WELFARE STATE BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Governmental action on housing, unemployment, social security | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Too much | 1 | 3.9 | 3 | 11.5 | 1 | 2.6 | 2 | 5.3 | 7 | 5.5 |
| About right | 17 | 65.4 | 11 | 42.3 | 22 | 57.9 | 17 | 44.7 | 67 | 52.4 |
| Not enough | 8 | 30.8 | 12 | 46.2 | 15 | 39.4 | 19 | 50.0 | 54 | 42.2 |
| If "not enough" should gov't take over big industry | | | | | | | | | | |
| Yes | | | 2 | 7.7 | 2 | 5.3 | 4 | 10.5 | 8 | 6.3 |
| No | 6 | 23.1 | 9 | 34.6 | 12 | 31.6 | 11 | 29.0 | 38 | 29.7 |
| Uncertain | 2 | 7.7 | 1 | 3.9 | 1 | 2.6 | 3 | 7.9 | 7 | 5.5 |
| No response | | | | | | | 1 | 2.6 | 1 | .8 |

system be less aware of national and international problems which confront today's world, as some recent studies have suggested? The parochial school students were a little more inclined to think the U.S. is spending too much money helping other countries, also. The middle class parochial school students were the most willing or interested in helping people in other countries to improve their living conditions, however, as shown by their interest in joining the Peace Corps. (See Table XXIX, page 102).

The parochial school students appear to have grasped the significance of the Bill of Rights, especially the concept of freedom of speech, as shown in Table XXX. The public school Catholics who attend CCD religion classes are consistently less willing to grant others the right to criticize what the

TABLE XXIX. ATTITUDE TOWARD WORLD PROBLEMS AND SELF INVOLVEMENT IN PEACE CORPS
BY SOCIAL CLASS AND SCHOOL ATTENDED

| World problems and self involvement | Middle Class | | | | Working Class | | | | Totals | |
|--|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Thought given to world problems | | | | | | | | | | |
| Very great deal | 5 | 19.2 | 7 | 27.0 | 8 | 21.1 | 11 | 29.0 | 31 | 24.2 |
| Some | 18 | 69.2 | 16 | 61.5 | 20 | 52.6 | 22 | 57.9 | 76 | 59.4 |
| Very little | 3 | 11.5 | 3 | 11.5 | 10 | 26.3 | 5 | 13.1 | 21 | 16.4 |
| U.S. spending too much abroad for aid? | | | | | | | | | | |
| Agree | 5 | 19.2 | 3 | 11.5 | 9 | 23.7 | 7 | 18.4 | 24 | 18.8 |
| Disagree | 21 | 80.8 | 22 | 84.6 | 28 | 73.6 | 30 | 78.9 | 101 | 78.9 |
| No response | | | 1 | 3.9 | 1 | 2.6 | 1 | 2.6 | 3 | 2.3 |
| Interested in joining Peace Corps | | | | | | | | | | |
| Yes | 16 | 61.5 | 13 | 50.0 | 18 | 47.4 | 20 | 52.6 | 67 | 52.4 |
| No | 10 | 38.5 | 13 | 50.0 | 20 | 52.6 | 17 | 44.7 | 60 | 46.9 |
| No response | | | | | | | 1 | 2.6 | 1 | .8 |

president does, to make speeches against the Catholic religion, or to make speeches in favor of Communism. Since the public schools are not permitted to emphasize religious values to any great degree, it would be expected that their emphasis on democratic values would be stronger. This does not seem to be the case in the present sample. (See Table XXX at the top of page 103).

When asked about the desirability of passing laws to regulate a moral issue, that of Sunday business closings, parochial school students were somewhat more

TABLE XXX. ATTITUDE TOWARD FREEDOM OF SPEECH BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Activities permitted by the Bill of Rights | Middle Class | | | | Working Class | | | | Totals | |
|--|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Criticize what the President does: | 24 | 92.3 | 19 | 73.1 | 32 | 84.3 | 29 | 76.3 | 104 | 81.3 |
| Others make speeches against your religion | 22 | 73.1 | 15 | 57.6 | 26 | 68.4 | 22 | 57.9 | 82 | 64.1 |
| Make speeches in favor of communism | 23 | 88.4 | 18 | 69.2 | 29 | 76.3 | 28 | 73.6 | 98 | 76.6 |

inclined to favor this legislation than were public school Catholics. The percentages in each category favoring a law against Sunday business openings was 30.8, 23.1, 34.2 and 26.3 per cent.

Another area of political attitudes is shown in Table XXXI. Students in the parochial schools were more inclined to prefer a president who takes longer to get things done but abides by the rules and regulations rather than one who gets things done by never letting governmental rules and regulations stop him. Three-fourth of all the students in the study prefer the former to the latter type of national leader. As can be noted on this question as well as throughout the study, the "no response" group is quite small.

TABLE XXXI. RESPECT FOR CONSTITUTIONAL GOVERNMENT BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Type of man preferred in the White House | Middle Class | | | | Working Class | | | | Totals | |
|---|---------------------|-------------|------------------|-------------|---------------------|-------------|------------------|-------------|--------|-------------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Gets things done, rules don't stop him | 4 | 15.4 | 5 | 19.2 | 9 | 23.7 | 8 | 21.1 | 26 | 20.3 |
| Takes longer, but abides by rules and regulations | 22 | 84.6 | 19 | 73.1 | 29 | 76.3 | 27 | 71.0 | 97 | 75.8 |
| No response | | | 2 | 7.7 | | | 3 | 7.9 | 5 | 3.9 |
| Totals | 26 | 100.0 | 26 | 100.0 | 38 | 100.0 | 38 | 100.0 | 128 | 100.0 |

The last table in this chapter, Table XXXII, presents the responses to a series of questions not asked in the adult Detroit Area Study. The students were asked to evaluate the amount of influence that they thought their religious beliefs should have on various aspects of daily living, i.e., amusements, daily occupation, politics, and choice of friends. From comments written in by the students on the questionnaire, it is evident that some confused the term "religious beliefs" in the questions and took it to mean direct Catholic affiliation or endorsement of the activity or person. The term was meant to imply the basic guiding principles of a person's life and personal active commitment to the dictates of conscience. This misunderstanding was most evident on

the question about the influence religious beliefs should have in decisions in voting for various laws and candidates. One boy checked "no influence" and then commented "except in virtues (choosing the best man)." A girl checked "A little influence" and then added, "It would depend upon the political issue at hand."

The problem of the weight or reference value which religious beliefs have on daily life is a central question of this study. The responses to questions 51, 52, 53, and 54 seem to indicate that in some areas, especially political and social, there is in many cases not much awareness of the Church's solicitude "for the requirements of men in their daily lives." This is especially true for the Catholic students in public school. These are delicate, but very necessary, concepts to be clarified in the religious education of youth if their lives are to have the unity and wholeness which is the aim of Catholic education. Table XXXII is presented at the top of page 106.

Summary. In this chapter the first hypothesis was examined according to social class and type of school attended by the Catholic student, that is, parochial or public. It was stated as follows: The responses of these students will differ more in relation to their socio-economic background than they do according to the type of education of the students.

To prove or disprove the hypothesis in each area, the following method was utilized. The total responses in percentages for public school students were compared with the total responses in percentages for the parochial school students. The percentage difference between the public school and parochial school group was then computed. This difference was compared with the difference found between the total middle class and total working class responses. If the

TABLE XXXII. AMOUNT OF INFLUENCE RESPONDENTS FELT THAT RELIGIOUS BELIEFS SHOULD HAVE ON RECREATION, OCCUPATION, VOTING, AND CHOICE OF FRIENDS BY SOCIAL CLASS AND TYPE OF SCHOOL ATTENDED

| Influence of religious beliefs upon: | Middle Class | | | | Working Class | | | | Totals | |
|--------------------------------------|------------------|----------|---------------|----------|------------------|----------|---------------|----------|--------|----------|
| | Parochial School | | Public School | | Parochial School | | Public School | | | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Choices of amusements, | | | | | | | | | | |
| Very much | 15 | 57.6 | 8 | 30.8 | 19 | 50.0 | 16 | 42.1 | 58 | 45.4 |
| Some | 11 | 42.3 | 13 | 50.0 | 15 | 39.4 | 13 | 34.2 | 52 | 40.6 |
| A little | | | 4 | 15.4 | 2 | 5.3 | 5 | 13.1 | 11 | 8.6 |
| No influence | | | 1 | 3.9 | 1 | 2.6 | 3 | 7.9 | 5 | 3.9 |
| No response | | | | | 1 | 2.6 | 1 | 2.6 | 2 | 1.6 |
| Daily occupation | | | | | | | | | | |
| Very much | 13 | 50.0 | 9 | 34.6 | 16 | 42.1 | 15 | 39.4 | 53 | 41.4 |
| Some | 11 | 42.3 | 11 | 42.3 | 18 | 47.4 | 12 | 31.6 | 52 | 40.6 |
| A little | 2 | 7.7 | 4 | 15.4 | 2 | 5.3 | 7 | 18.4 | 15 | 11.7 |
| No influence | | | 2 | 7.7 | 1 | 2.6 | 2 | 5.3 | 5 | 3.9 |
| No response | | | | | 1 | 2.6 | 2 | 5.3 | 3 | 2.3 |
| Voting | | | | | | | | | | |
| Very much | 5 | 19.2 | | | 7 | 18.4 | 6 | 15.8 | 18 | 14.1 |
| Some | 11 | 42.3 | 6 | 23.1 | 11 | 29.0 | 11 | 29.0 | 39 | 30.5 |
| A little | 6 | 23.1 | 6 | 23.1 | 5 | 13.1 | 4 | 10.5 | 21 | 16.4 |
| No influence | 4 | 15.4 | 14 | 53.8 | 14 | 36.8 | 15 | 39.4 | 47 | 36.8 |
| No response | | | | | 1 | 2.6 | 2 | 5.3 | 3 | 2.3 |
| Choice of friends | | | | | | | | | | |
| Very much | 10 | 38.5 | 3 | 11.5 | 11 | 29.0 | 10 | 26.3 | 34 | 26.6 |
| Some | 11 | 42.3 | 9 | 34.6 | 21 | 55.3 | 15 | 39.4 | 56 | 43.8 |
| A little | 3 | 11.5 | 8 | 30.8 | 4 | 10.5 | 6 | 15.8 | 21 | 16.4 |
| No influence | 2 | 7.7 | 6 | 23.1 | 1 | 2.6 | 7 | 18.4 | 16 | 12.5 |
| No response | | | | | 1 | 2.6 | | | 1 | .8 |
| Total students each category | 26 | | 26 | | 38 | | 38 | | 128 | |

difference according to social class was obviously greater, the hypothesis was considered verified for that issue; if the difference was definitely greater according to type of school, the hypothesis was considered disproved in that instance. Differences between the social class variables and the type of school variables were considered "obviously or definitely different" if they reached 10 percentage points or higher or the patterns were consistent for 2 or 3 questions in the same area.

The only major areas in which a 10 per cent difference was found according to socio-economic background were descriptive rather than attitude responses. These included: the amount of education of the parents; and the practice of earning all or part of his or her own spending money on the part of the student.

These were the only major areas in which social class is more definitely associated with the responses than type of school attended by the student. The hypothesis did not stand on most issues centering directly or indirectly in the area of religion; this is understandable considering the nature of some of the questions. These areas included: type of education (public or parochial) of the parents as related to the type of education the child is now receiving, and the type of school present students want for their future offspring; membership in Church-affiliated activities; degree of associational involvement (Mass attendance) for the mother, father, and child as a family unit; degree of communal involvement (religious affiliation of relatives and friends); expressed interest in religion now as compared with five years ago; acceptance of the concept that they have a right to disbelieve or doubt what the Church teaches as truth, belief that religious ideals should influence occupation, political activities, and friendships; and the judgment that shopping on Sundays and

divorce were always or usually morally wrong.

These are only the more obvious and reasonably expected responses which showed a greater relationship with the type of school the Catholic student was attending. Other findings which disproved the hypothesis, differing by at least ten percentage points more according to type of school attended than by social class included: images expressed of other groups, especially the Negro; belief that Jews are getting too much power; attitudes toward welfare state activities; interpretation of freedom of speech as granted in our Bill of Rights; ties with friends rather than kinship group; size of family; and choice of obedience and helping others as the most important thing for a child to learn to prepare him for life.

The remainder of the issues studied either showed little differences or the patterns were not related as simply as those mentioned above. These will again be discussed in Chapter V in the summarization.

In Chapter IV the responses of the students will be studied to ascertain the relevance of Hypothesis Two, Three, and Four. This will involve examination of the following variables; ethnic groups, amount of education of the parents, and type of education of the parents.

CHAPTER IV

THE FINDINGS ACCORDING TO NATIONALITY BACKGROUND, TYPE AND AMOUNT OF EDUCATION OF THE PARENTS

Other Variables Investigated. Although it was the basic aim of this study to compare and possibly contrast Catholic 15- and 16-year-old sophomores living in the same neighborhood but attending parochial or public schools and CCD religion classes, this writer has not attempted to prove that the findings as presented in Chapter III are causal, but simply descriptive. It was not the plan of this investigation to demonstrate that the attitudes, opinions, or stated action patterns of the students were direct results of policies or practices of the schools involved; rather, the investigation attempted to determine if there were similarities or differences of attitude in these Catholic students according to social class and/or types of school which the students attended.

As chapter III demonstrates, there were some very notable differences according to the type of education of the student. Of course, the description presented of these Catholic sophomores in the Detroit area is not a complete picture. There are innumerable variables which could be selected as a focus for study besides social class and type of school: for example, the type and amount of education of each of the parents; the nationality descent and immigrant background or generation in America; the degree and type of involvement in the

Catholic Church and the Catholic subcommunity for the student and his parents; the orthodox or devotional orientation of the student, and the sex of the respondent are some of the variables which may show more striking differences than those already presented.

It is not possible, nor necessarily desirable, to present all of this information. However, in the responses, some of these variables did show interesting differences, and in some cases, were of greater magnitude than those shown by social class or type of school attended by the student.

In this chapter the second, third, and fourth hypotheses are examined. It will be recalled that they were stated as follows:

Differences in responses are related more to ethnic background than to type of education of the student.

Differences in responses are related more to type of education of the parents than to present type of education of the student.

Differences are related more to amount of education of the parents than to present type of education of the student.

The responses of the students were tabulated according to father's nationality background, type and amount of parents' education according to the following sub-groups: northern and western Europe, the British Isles, Canada (N=65) compared with eastern and southern European (N=55); both parents educated completely in the Catholic schools (N=17) compared with responses of students whose parents were both educated in the public school system (N=54); responses of students whose parents had both completed at least a high school education (N=55) in comparison with students whose parents both had less than a high school education (N=27).

Students were considered to be from a home in which the parents were the recipients of a Catholic education only in those cases where both parents had

received all of their education in a Catholic school. This was the case in only 17 families of the 128 in the study. The public school parental group was just as restrictive; both parents must have attended only public schools. Fifty-four students' parents met this requirement. The remaining 57 students who had indicated that one or both of their parents had been partially educated in each school system were not used in this phase of the investigation.

The amount of education of the parents (which in a certain sense is a social class factor) and type of education of the parents (more generally a religious factor) are the two sets of variables which most often proved significant in this chapter. Area of European origin in immigrant background showed differences in fewer phases of the study. It is possible that the nationality groupings did not show such a large range of differences because they included almost all participants in the study on an either/or basis. The student was placed either in one category or the other based on the national origin of the father only and no account was taken of the nationality of the mother. A more restrictive breakdown was used in tallying the responses according to amount and type of education of the parents; this excluded all "mixed groupings" and may account in some cases for the sharper differences in percentages within these groups.

Description of the Group. The mean number of children born to the parents of the respondents according to the type of educational background of the parents was as follows: 4.9 for parents who had both attended Catholic schools and 3.6 for parents with a public education. Little difference was noted according to the amount of education of the parents (3.8 for high school graduates and 3.7 mean per family for parents with less than a high school education).

It was also found that families in which the father was of northern or western European nationality descent had a mean of 4.1 children per family while those of eastern and southern European background had a mean of 3.5 children per family. This pattern appears to contradict the generally accepted assimilation patterns for the nationality groups. However, as Lenski and others have attempted to demonstrate, there is often a relationship between commitment to Catholic teachings and family size. It was found in this study that 87.0 per cent of the Catholic fathers of northern and central European background attend weekly Mass while 63.0 per cent of the Catholic fathers of southern and eastern European background did this. The percentages for the Catholic mothers were 93.4 and 72.8 per cent respectively. This possibly suggests, therefore, that family size is related more to religious commitment than to assimilation patterns for the nationality groups.

Table XXXIII differentiates the educational experience of the parents according to the nationality origins of the fathers of the students. As expected, those parents in the more recently immigrated groups have received the least amount of education. The numbers of those parents who attended Catholic or public school systems do not vary as greatly as might be expected, although there is a pattern of more education in public schools for the eastern and southern European nationalities, and more education in Catholic schools for those from the British Isles, particularly Ireland. This table is presented on the next page.

Table XXXIV presents the immigrant generation of the students. The fewer students in the second- and third-generation verifies the fact that immigrant influx from northern and western Europe for this group studied had reached its

TABLE XXXIII. NATIONALITY BACKGROUND BY AMOUNT AND TYPE OF EDUCATION OF BOTH PARENTS

| Nationality back- ground of fathers | Amount of Education of Parents | | | | Type of Education of Parents | | | |
|---|-----------------------------------|-------------|---------------------------|-------------|---------------------------------|-------------|-----------------------|-------------|
| | Both h.s. graduates | | Neither h.s. graduates | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Canada | 2 | 3.6 | | | | | 1 | 1.9 |
| British Isles | 11 | 20.0 | 2 | 7.4 | 4 | 23.5 | 4 | 7.4 |
| Western Europe | 18 | 32.7 | 4 | 14.8 | 4 | 23.5 | 12 | 22.2 |
| Eastern Europe | 12 | 21.8 | 12 | 44.4 | 5 | 29.4 | 20 | 37.0 |
| Southern Europe | 3 | 5.5 | 7 | 25.9 | 2 | 11.8 | 10 | 18.5 |
| Northern Europe | 2 | 3.6 | 1 | 3.7 | | | 3 | 5.6 |
| Other | 1 | 1.8 | | | | | 2 | 3.7 |
| No Nationality given | 6 | 10.9 | 1 | 3.7 | 2 | 11.8 | 2 | 3.7 |
| Totals | 55 | 99.9 | 27 | 99.9 | 17 | 100.0 | 54 | 100.0 |

peak at least two generations in the past while eastern and southern European immigration almost ceased one generation later. Since no students from the Latin American or Negro minority were available to this study, this may indicate that the new immigrant groups have not as yet really penetrated the Catholic school system and CCD classes to any great degree; or, since seven schools in the more radically "changing neighborhoods" were deliberately eliminated from this study (see Chapter II, page 41), this may explain in great part the absence of this group from the sample.

TABLE XXXIV. IMMIGRANT GENERATION IN AMERICA OF STUDENTS BY ETHNIC-GEOGRAPHIC AREA OF FATHER AND BY AMOUNT OF EDUCATION OF THE PARENTS

| Immigrant generation of student | Ethnic Origins | | | | Amount of Education of Parents | | | |
|---------------------------------|--------------------------|----------|--------------------------|----------|--------------------------------|----------|------------------------|----------|
| | Northern, Western Europe | | Southern, Eastern Europe | | Both h.s. graduates | | Neither h.s. graduates | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Second | 2 | 3.1 | 2 | 3.6 | 1 | 1.8 | 1 | 3.7 |
| Third | 8 | 12.3 | 22 | 40.0 | 5 | 9.1 | 12 | 44.4 |
| Fourth, or longer | 55 | 84.6 | 31 | 56.3 | 49 | 89.1 | 14 | 51.8 |
| Totals | 65 | 100.0 | 55 | 99.9 | 55 | 100.0 | 27 | 99.9 |

This again emphasizes the fact that these students were selected on two very limiting conditions: both parents had to be living in the home, and the student had to have attended one school system for the past eight years.

Within this group, the parents with a high school education were more likely to have their child enrolled in a parochial high school (Table XXXV) while those with less than a high school education were much more likely to have their child enrolled in a public school. A secondary analysis was made of the twenty-five fathers who had thirteen or more years of education, however. Fourteen of these fathers were "born" Catholics, five were converts to the Catholic faith, and six were non-Catholic. Of the fourteen "born" Catholic fathers, seven had their child enrolled in public school and seven were in a

parochial high school. Of the five fathers who were converts and had over thirteen years of education, four had a child in the public school, one in Catholic school. Six fathers were non-Catholic; five of the students were in public school, one in a Catholic school. The same trend was found when the mothers with higher education were checked. A completed high school education for the parents does show a relationship with attendance at a parochial school, but parents with less than, or more than a high school education did not show this direct relationship. It is evident, then, that college education among these Catholic parents does not necessarily bring a greater appreciation of, or desire for, Catholic education for their children.

TABLE XXXV. STUDENTS' ATTENDANCE AT PUBLIC OR PAROCHIAL SCHOOL BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS

| Type of school attended by student | Amount of Education of Parents | | | | Type of Education of Parents | | | |
|--|-----------------------------------|-------------|---------------------------|-------------|---------------------------------|-------------|-----------------------|-------------|
| | Both h.s. graduates | | Neither h.s. graduates | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Public | 25 | 45.4 | 19 | 70.3 | 3 | 17.6 | 37 | 68.5 |
| Parochial | 30 | 54.5 | 8 | 29.6 | 14 | 82.4 | 17 | 31.5 |
| Totals | 55 | 99.9 | 27 | 99.9 | 17 | 100.0 | 54 | 100.0 |

There are more Catholic fathers among the non-high school graduates, but when the percentage of fathers who attend weekly Mass is computed, the fathers

who completed high school are far more faithful to this religious duty than those who are not high school graduates. The same trend is evident for the Mass attendance patterns of the Catholic mothers and of the students whose parents are both high school graduates although the differences are not as great. From Table XXXVI, then, it is possible to generalize that the Catholic parents in this study who had received at least a high school education were also the more faithful in weekly Mass attendance than were those with less than a high school education. However, this is not offered as a causal explanation since completion of high school also is related to nationality background. The more recent immigrant groups have, in general, less education but are also less regular at Mass attendance.

Of special note here is the fact that the type of education received, that is, public or parochial, by the fathers in this study does not seem to have much relationship with weekly Mass attendance. Catholic fathers with both a wholly Catholic and a wholly public school education attended Mass in the same proportions (71 per cent). For the mothers, however, those with a Catholic educational background do show a much higher adherence to the practice of attending Mass weekly (Table XXXVI).

This matter of Mass attendance can also be viewed for a family as a unit. For the reasons and criteria established, see page 51, Chapter II. Involvement in the Catholic Church by commitment to Sunday Mass as a family practice (Table XXXVII) is higher for those in which both parents were educated in the Catholic schools. Another important relationship on Table XXXVII, page 118, is the amount of education of the parents. If both parents are high school graduates, the religious consensus within the home regarding Sunday Mass appears

TABLE XXXVI. RELIGIOUS AFFILIATION AND MASS ATTENDANCE OF PARENTS AND CHILD BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS

| Religious affiliation and Mass attendance | Amount of Education of Parents | | | | Type of Education of Parents | | | |
|---|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Father: | | | | | | | | |
| Catholic | 47 | 85.4 | 25 | 92.5 | 17 | 100.0 | 48 | 88.9 |
| Weekly Mass (a) | 41 | 87.2 | 14 | 56.0 | 12 | 70.6 | 34 | 70.8 |
| No Weekly Mass (a) | 6 | 12.8 | 11 | 44.0 | 5 | 29.4 | 14 | 29.2 |
| Non-Catholic | 8 | 14.5 | 2 | 7.4 | | | 6 | 11.1 |
| Mother: | | | | | | | | |
| Catholic | 52 | 94.5 | 26 | 96.3 | 17 | 100.0 | 53 | 98.2 |
| Weekly Mass (a) | 46 | 88.5 | 20 | 76.9 | 16 | 94.1 | 41 | 77.4 |
| No Weekly Mass (a) | 6 | 11.5 | 6 | 23.1 | 1 | 5.9 | 12 | 22.6 |
| Non-Catholic | 3 | 5.5 | 1 | 3.7 | | | 1 | 1.9 |
| Child (all are Catholic) | | | | | | | | |
| Weekly Mass | 52 | 94.5 | 23 | 85.1 | 15 | 88.2 | 49 | 90.8 |
| No weekly Mass | 3 | 5.5 | 4 | 14.8 | 2 | 11.8 | 5 | 9.3 |
| Total in each category | 55 | | 27 | | 17 | | 54 | |

(a) Percentages here computed on total number of Catholics in the group, not on the total group.

to be much more unified (67.3 per cent) than is true of the families in which neither parent is a high school graduate (44.4 per cent).

Amount of education of the parents does not seem to be of great importance in investigating the religious sub-community pattern, communal involvement, (explained on page 50) of these students, but the investigation of the type of education of the parents does indicate that children of Catholic-educated parents have stronger relationships with Catholic relatives and friends than do those whose parents were educated in the public schools.

TABLE XXXVII. ASSOCIATIONAL OR COMMUNAL INVOLVEMENT OF STUDENT AND FAMILY BY AMOUNT AND TYPE OF EDUCATION OF PARENTS

| Religious involvement of family (a) | Amount of education of parents | | | | Type of education of parents | | | |
|-------------------------------------|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Associational: | | | | | | | | |
| High | 37 | 67.3 | 12 | 44.4 | 12 | 70.6 | 30 | 55.6 |
| Low | 18 | 32.7 | 15 | 55.5 | 5 | 29.4 | 24 | 44.5 |
| Communal: | | | | | | | | |
| High | 26 | 47.3 | 13 | 48.1 | 11 | 64.7 | 25 | 46.3 |
| Low | 29 | 52.6 | 14 | 51.8 | 6 | 35.3 | 29 | 53.7 |
| Total each category | 55 | | 27 | | 17 | | 54 | |

(a) See explanation in footnotes, Table IX, page 70.

In checking for the variables which related with a response of "less interested" (N=16) on the question of the students' religious interest now as compared with five years ago, Table XXXVIII shows that students whose parents

have the least education or were not educated in the Catholic school system respond with the greatest percentage of negative answers to this question.

TABLE XXXVIII. PRESENT RELIGIOUS INTEREST EXPRESSED BY STUDENTS BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS

| Interest in religion now as compared with five years ago | Amount of education of parents | | | | Type of education of parents | | | |
|--|-----------------------------------|-------------|--------------------------|-------------|---------------------------------|-------------|-----------------------|-------------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| More interested | 34 | 61.8 | 11 | 40.7 | 11 | 64.7 | 28 | 51.8 |
| As interested | 15 | 27.3 | 9 | 33.3 | 6 | 35.3 | 20 | 37.0 |
| Less interested | 6 | 10.9 | 7 | 25.9 | | | 6 | 11.1 |
| Totals | 55 | 100.0 | 27 | 99.9 | 17 | 100.0 | 54 | 99.9 |

Devotionalism (the orientation which seeks personal and direct communication with God) was categorized as high in one of three students. No variable examined gave evidence of significant relationships with this commitment except Catholic education for both parents; 58.8 per cent of these students were high in devotionalism, while 24.1 per cent of the children of parents educated in public school were rated high in devotionalism. (See page 53 for an explanation of this orientation.)

Fifty-five of the 128 students in the study felt they have the right to disbelieve or doubt the teachings of the Church. Only two variables showed

important ranges of differences; the type of school of the student was one, and this has been presented in Chapter III, Table XIII. The second variable to show differences is the amount of education of the parents. Two-thirds of those whose parents had not completed a high school education responded that they did have the right to disbelieve or doubt the teachings of the Church, while 43.6 per cent of the children of parents who had completed at least a high school education responded in this way.

Of the variables examined for association with membership in Church-affiliated organizations, students who were of northern or western European background (44.6 per cent) and those whose parents were both high school graduates (43.6 per cent) did participate in Church-related activities more often than did those students of eastern and southern European background (32.7 per cent) or whose parents had less than a high school education (29.6 per cent). The type of education which the parents had received showed less difference in responses.

Attitudes toward Marriage and Family Life. Further examination of the age which these students felt was most suitable for marriage for young people today showed that the nationality groups differed more than any other set of variables. Those of southern and eastern European descent favored an average of 22.4 years as the best age for a boy to marry and 20.6 for girls; while those of northern and western European descent had averages of 21.8 and 20.2 years respectively.

The most notable differences of opinion on the question of personal autonomy vs. personal heteronomy occur in the responses according to nationality descent. Two-thirds of the students of northern and western European

descent chose thinking for self above obedience while less than half of the students of eastern and southern nationalities did this (66.1 and 47.3 per cent).

Responses to the two contradictory statements about the outlook for the future for young people today shows that students whose parents were educated in the Catholic schools were the more optimistic about children having a wonderful future (70.6 to 59.3 per cent). Of importance also is the finding that 37.0 per cent of the children of non-high school graduates felt that it was hardly fair to bring children into the world because of the future, while 7.3 per cent of those whose parents were high school graduates said this.

As mentioned in Chapter III, question 39, investigating the ties with relatives or friends, was a difficult preference for many students. Those of families from eastern and southern Europe chose ties with relatives as most important almost twice as often as ties with friends. This group also had the greatest number of students who gave no response.

About half of the students whose parents had both graduated from high school chose "ties with friends"; those whose parents had not completed high were much more inclined to answer "ties with relatives" (Table XXXIX, page 122). Type of education of the parents seemed to show little difference in response.

Images of Other Groups. Those of southern and eastern European background expressed more negative attitudes toward Negroes than those of northern and western European descent. This was particularly evident on the question of Negroes getting too much power in this country and in checking on the reasons why they approved or opposed integrated neighborhoods. See Table XL for this information.

TABLE XXXIX. CHOICE OF TIES WITH RELATIVES OR TIES WITH FRIENDS BY NATIONALITY BACKGROUND OF FATHERS AND BY AMOUNT OF EDUCATION OF PARENTS OF STUDENTS

| Choice of ties | Ethnic Origins | | | | Amount of Education of parents | | | |
|----------------|--------------------------|----------|--------------------------|----------|--------------------------------|----------|-----------------------|----------|
| | Northern, western Europe | | Southern, eastern Europe | | Both h.s. graduates | | Neither h.s. graduate | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| With relatives | 27 | 41.5 | 28 | 50.9 | 19 | 34.5 | 16 | 59.2 |
| With friends | 34 | 52.3 | 15 | 27.3 | 27 | 49.1 | 8 | 29.6 |
| No response | 4 | 6.2 | 12 | 21.8 | 9 | 16.4 | 3 | 11.1 |
| Totals | 65 | 100.0 | 55 | 100.0 | 55 | 100.0 | 27 | 99.9 |

Table XLI indicates that students whose parents have the least amount of education more often gave a response which indicates a poor image of the Protestant, Jewish, and Negro minority. The students from homes where the parents have both attained a high school diploma were more likely to express a favorable image of all three groups. Not only amount of education, but type of education of the parents seems to be important also. Catholic education of the parents shows a definite relationship with more positive images of Jews and Negroes than does public school education of the parents.

The second phase of this minority group image study concentrated on attitudes toward integration of schools and integration of neighborhoods. According to Table XLI, students whose parents both had a high school education

TABLE XL. IMAGE OF NEGROES AS GETTING "TOO MUCH POWER" BY ETHNIC ORIGINS

| Negroes getting too much power? | Northern, Western Europe | | Eastern, Southern Europe | |
|---------------------------------|--------------------------|----------|--------------------------|----------|
| | No. | Per Cent | No. | Per Cent |
| Yes | 18 | 27.7 | 29 | 52.7 |
| No | 46 | 70.8 | 24 | 43.6 |
| No response | 1 | 1.5 | 2 | 3.6 |
| Total | 65 | 100.0 | 55 | 99.9 |
| Attitude toward Negro | | | | |
| #1. Positive | 27 | 41.5 | 20 | 36.4 |
| #2. Qualified Positive | 10 | 15.4 | 10 | 18.2 |
| #3. Negative | 12 | 18.5 | 9 | 16.4 |
| #4. Strongly Negative | 3 | 4.6 | 10 | 18.2 |
| #5. Uncertain or no response | 13 | 20.0 | 6 | 10.9 |
| Totals | 65 | 100.0 | 55 | 100.1 |

or were both educated in a Catholic school were consistently more willing to accept integration of schools and neighborhoods than were other students. The patterns are clear, and the ranges of difference wider here than in any other variables used for this question. Table XLI will be found on page 124.

Economics. Many studies have documented the fact that Catholics in America have not adapted to our acquisitive society in the same way as other religious groups; this study has also found evidence of differences within some subgroups of Catholics. Those variables which showed an apparent relationship are presented in the following paragraphs.

TABLE XLI. IMAGE OF PROTESTANT, CATHOLIC, JEWISH, AND NEGRO GROUPS AND ATTITUDE TOWARD INTEGRATED SCHOOLS AND NEIGHBORHOODS BY AMOUNT AND TYPE OF EDUCATION OF PARENTS

| Images of other groups and attitude toward racial integration | Amount of education of parents | | | | Type of education of parents | | | |
|---|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Groups having or getting "too much power" | | | | | | | | |
| Protestants--Yes | 4 | 7.3 | 5 | 18.5 | 2 | 11.8 | 6 | 11.1 |
| Catholics--Yes | 4 | 7.3 | 1 | 3.7 | 1 | 5.9 | 5 | 9.3 |
| Jews--Yes | 7 | 12.7 | 7 | 25.9 | 2 | 11.8 | 12 | 22.2 |
| Negroes--Yes | 18 | 32.7 | 13 | 48.1 | 2 | 11.8 | 22 | 40.8 |
| Favor: | | | | | | | | |
| Same schools | 35 | 63.6 | 12 | 44.4 | 13 | 76.5 | 30 | 55.6 |
| Separate schools | 20 | 36.4 | 15 | 55.5 | 4 | 23.5 | 24 | 44.5 |
| Negro in block disturb you? | | | | | | | | |
| Yes | 12 | 21.8 | 12 | 44.4 | 3 | 17.6 | 18 | 33.4 |
| No | 30 | 54.5 | 11 | 40.7 | 11 | 64.7 | 24 | 44.5 |
| Don't know | 13 | 23.6 | 4 | 14.8 | 3 | 17.6 | 12 | 22.2 |
| Attitude toward Negroes | | | | | | | | |
| #1. Positive (a) | 23 | 41.8 | 6 | 22.2 | 9 | 52.9 | 19 | 35.2 |
| #2. Qualified Positive | 9 | 16.4 | 3 | 11.1 | 4 | 23.5 | 7 | 13.0 |
| #3. Negative | 9 | 16.4 | 5 | 18.5 | 2 | 11.8 | 12 | 22.2 |
| #4. Strongly Negative | 5 | 9.1 | 7 | 25.9 | 1 | 5.9 | 9 | 16.7 |
| #5. Uncertain or no response | 9 | 16.4 | 6 | 22.2 | 1 | 5.9 | 7 | 13.0 |
| Totals in each category | 55 | | 27 | | 17 | | 54 | |

(a) See page 89 for an explanation of these categories.

The students whose parents had both graduated from high school responded with a positive attitude toward work by a percentage of 45.4, while the non-graduates' children showed 29.6 per cent with positive attitudes (Table XLII). Negative attitudes did not differ much for these two groups. In many studies the amount of education has had somewhat of a relationship with, or parallel to, social class. This does not seem to be the case here. The responses according to social class are reversed; that is, 36.5 per cent of the middle class and 46.0 per cent of the working class students had a positive attitude. It appears that those who would be least likely to have positions of economic advancement and responsibility offered to them, that is, working class students, are those who express a greater verbal appreciation for these activities. Could it be possible that those parents who did complete high school but have remained in the working class have instilled this positive mentality in their children? But why are the children of those who are in the middle class less likely to have a positive attitude toward work?

Using Lenski's concept of the classical and popularized version of the Protestant Ethic, parental education in a public school does show a higher relationship with the classical concept (51.8 to 23.5 per cent if parents are educated in parochial school) of choosing work which is important and gives a feeling of accomplishment. The same trend can be noted in the responses according to type of education for the children themselves although the differences are far less (51.5 per cent for public school Catholics, 43.8 for those in parochial school). Could this indicate that there is a new concept of the "Protestant Ethic" in the younger generations of American Catholics or a recent shift of emphasis within the public or parochial schools?

Catholic school education of both parents was associated with selecting "chances for advancement" as the advantage most preferred in a job (Table XLII). Lenski believes this choice expresses a middle ground between the classical and popularized concept of the Protestant Ethic.⁹⁵ When the type of education of the students was used as the variable of investigation, differences between the public and parochial school students were only 3 per cent.

TABLE XLII. ATTITUDES TOWARD WORK AND OCCUPATIONAL FUTURE BY AMOUNT AND TYPE OF EDUCATION OF PARENTS

| Attitude toward work, and work values | Amount of education of parents | | | | Type of education of parents | | | |
|--|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Attitude toward work: | | | | | | | | |
| Positive | 25 | 45.4 | 8 | 29.6 | 7 | 41.2 | 24 | 44.5 |
| Negative | 6 | 10.9 | 3 | 11.1 | 3 | 17.6 | 5 | 9.3 |
| Neutral | 20 | 36.4 | 11 | 40.7 | 6 | 35.3 | 20 | 37.0 |
| No response | 4 | 7.3 | 5 | 18.5 | 1 | 5.9 | 5 | 9.3 |
| Most prefer in a job: | | | | | | | | |
| High income | 10 | 18.2 | 3 | 11.1 | 2 | 11.8 | 10 | 18.5 |
| No danger of being fired | 4 | 7.3 | 2 | 7.4 | 3 | 17.6 | 2 | 3.7 |
| Short hours | 1 | 1.8 | 1 | 3.7 | 1 | 5.9 | | |
| Chances for advancement | 13 | 23.6 | 9 | 33.3 | 7 | 41.2 | 12 | 22.2 |
| Work's important and gives feeling of accomplishment | 27 | 49.1 | 11 | 40.7 | 4 | 23.5 | 28 | 51.8 |
| No response | | | 1 | 3.7 | | | 2 | 3.7 |
| Total each category | 55 | | 27 | | 17 | | 54 | |

⁹⁵Lenski, rev. ed., p. 89.

Amount of education of the parents is the variable which shows a high relationship to the students' intentions of gaining further education after high school; 62.9 per cent of those whose parents are not high school graduates and 96.4 per cent of those whose parents are high school graduates intended to continue their formal education after high school.

Table XLIII confirms Table XXV, Chapter III, in the finding that the parochial school attendance is associated with selection of productive and constructive leisure time activities while the public school Catholics attending CCD classes and those whose parents attended public school select self-indulgent activities more frequently.

TABLE XLIII. USE OF LEISURE TIME BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS

| How students would use leisure time | Amount of education of parents | | | | Type of education of parents | | | |
|--|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Self-indulgent activities | 17 | 30.9 | 13 | 48.1 | 5 | 29.4 | 29 | 53.7 |
| Productive and constructive activities | 36 | 65.4 | 11 | 40.7 | 12 | 70.6 | 24 | 44.5 |
| No response | 2 | 3.6 | 3 | 11.1 | | | 1 | 1.9 |
| Totals | 55 | 99.9 | 27 | 99.9 | 17 | 100.0 | 54 | 100.1 |

Students' spending-money patterns are of interest for they show that students whose families originated from southern and eastern Europe (with less educational background, more recent immigration, and presumably lower occupational status in America at this time) and those whose parents were educated in the public schools, averaged over eighty cents more spending money per week (\$3.26 and \$2.96, respectively) than those from northern and western Europe (\$2.37) or those whose parents were educated in a Catholic school (\$2.10). About three-fourths of the students in each of these groups earn part or all of this money themselves.

Politics. On the question of the welfare state policies, there was a relationship between the responses of students whose parents had completed at least a high school education and the belief that governmental action was "about right" on employment problems, housing, and social security (Table XLIV). Those students whose parents had not completed high school were much more inclined to respond that the government was not doing enough. A similar pattern of differences emerged in the breakdown according to type of school attended by the parents; sophomores whose parents had both had a Catholic school education gave responses more like those of the parents who were high school graduates and public school responses paralleled those of the non-high school graduate parents.

Table XLIV also indicates that the educational variable which shows a possible relationship with a response of "yes" or "uncertain" that the government should take over big industries like the railroads and steel industries, is education in the public school system for the parents (16.7 per cent). No other variable in the study showed this much approval of such a view of the state functions.

TABLE XLIV. ATTITUDES TOWARD THE WELFARE STATE BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS

| Governmental action on housing, unemployment, social security | Amount of education of parents | | | | Type of education of parents | | | |
|--|-----------------------------------|-------------|--------------------------|-------------|---------------------------------|-------------|-----------------------|-------------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Too much | 5 | 9.1 | 1 | 3.7 | 1 | 5.9 | 2 | 3.7 |
| About right | 33 | 60.0 | 10 | 37.0 | 10 | 58.8 | 21 | 38.9 |
| Not enough | 17 | 30.9 | 16 | 59.2 | 6 | 35.3 | 31 | 57.4 |
| Should the gov't take over big industries? (a) | | | | | | | | |
| Yes | 3 | 5.9 | 1 | 3.7 | | | 7 | 13.0 |
| No | 14 | 25.4 | 9 | 33.3 | 6 | 35.3 | 22 | 40.8 |
| Uncertain | | | 5 | 18.5 | | | 2 | 3.7 |
| No response | | | 1 | 3.7 | | | | |
| Total students in each category | 55 | | 27 | | 17 | | 54 | |

(a) Computed for those respondents who replied that the government was not doing enough.

No one of the variables used showed a range of difference of more than 9 percentage points on the question of "very much" thought given to world problems; on the response of "very little" the amount of education of the parents shows the only significant differences in views as it also does on the idea that the United States is spending too much abroad. Table XLV is presented at the top of page 130.

More liberal interpretation of the Bill of Rights in the matter of

TABLE XLV. ATTITUDE TOWARD WORLD PROBLEMS BY AMOUNT OF EDUCATION OF THE PARENTS

| Thought given to world problems | Both h.s. graduates | | Neither h.s. graduate | |
|--|---------------------|----------|-----------------------|----------|
| | Number | Per Cent | Number | Per Cent |
| Very great deal | 12 | 21.8 | 6 | 22.2 |
| Some | 40 | 72.8 | 15 | 55.5 |
| Very little | 3 | 5.5 | 6 | 22.2 |
| Totals | 55 | 100.1 | 27 | 99.9 |
| U.S. spending too much to help others? Yes | 5 | 9.1 | 7 | 25.9 |

freedom of speech is very definitely associated with Catholic education for the parents (Table XLVI) just as it was for the Catholic students now attending Catholic schools (Table XXX).

Preference for a president who is slower to get things done but who does abide by the rules and regulations (Table XLVI, also) appears to increase in proportion to the amount of education of the parents of these Catholic students in the study. Table XLVI is given on page 131.

The summary questions, seeking a direct subjective evaluation of the influence religious beliefs should have in everyday life, are reported in Table XLVII. There is no consistent pattern according to the amount of education of the parents, but Catholic education of the parents does show relationships with an increased appreciation of religious values in daily living particularly in the area of voting for candidates and laws and in

TABLE XLVI. ATTITUDES TOWARD FREEDOM OF SPEECH AND RESPECT FOR CONSTITUTIONAL GOVERNMENT BY AMOUNT AND TYPE OF EDUCATION OF THE PARENTS OF THE STUDENTS

| Attitudes toward government | Amount of education of parents | | | | Type of education of parents | | | |
|---|--------------------------------|----------|------------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduates | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Activities permitted by the Bill of Rights: | | | | | | | | |
| Speeches criticizing what the Pres. does? Yes. | 45 | 81.8 | 18 | 66.6 | 14 | 82.4 | 40 | 74.0 |
| Others make speeches against your religion? Yes. | 35 | 63.6 | 16 | 59.2 | 13 | 76.5 | 33 | 60.1 |
| Speeches in favor of Communism? Yes. | 44 | 80.0 | 19 | 70.3 | 15 | 88.2 | 39 | 72.3 |
| Type of man preferred in the White House: | | | | | | | | |
| Takes longer to do things, but abides by the rules and regulations. | 45 | 81.8 | 16 | 59.2 | 13 | 76.5 | 39 | 72.3 |
| Total numbers upon which percentages are computed | 55 | | 27 | | 17 | | 54 | |

choices of friends. The question of "religion and "politics" seems to revert into a "religion vs. politics" issue for many of these Catholic sophomores.

TABLE XLVII. AMOUNT OF INFLUENCE RESPONDENTS FELT THEIR RELIGIOUS BELIEFS SHOULD HAVE ON RECREATION, OCCUPATION, VOTING, CHOICE OF FRIENDS, BY AMOUNT AND TYPE OF EDUCATION OF PARENTS

| Influence of religious beliefs | Amount of education of parents | | | | Type of education of parents | | | |
|--|--------------------------------|----------|-----------------------|----------|------------------------------|----------|--------------------|----------|
| | Both h.s. graduates | | Neither h.s. graduate | | Both Catholic school | | Both public school | |
| | No. | Per Cent | No. | Per Cent | No. | Per Cent | No. | Per Cent |
| Choices of amusement: | | | | | | | | |
| Very much | 26 | 47.3 | 13 | 48.1 | 10 | 58.8 | 21 | 38.9 |
| Some | 23 | 41.8 | 8 | 29.6 | 7 | 41.2 | 25 | 46.3 |
| A little | 4 | 7.3 | 3 | 11.1 | | | 5 | 9.3 |
| No influence | 1 | 1.8 | 3 | 11.1 | | | 2 | 3.7 |
| No response | 1 | 1.8 | | | | | 1 | 1.9 |
| Daily occupation: | | | | | | | | |
| Very much | 28 | 50.9 | 11 | 40.7 | 8 | 47.1 | 23 | 42.6 |
| Some | 19 | 34.5 | 10 | 37.0 | 6 | 35.3 | 23 | 42.6 |
| A little | 6 | 10.9 | 2 | 7.4 | 3 | 17.6 | 5 | 9.3 |
| No influence | 1 | 1.8 | 3 | 11.1 | | | 3 | 5.6 |
| No response | 1 | 1.8 | 1 | 3.7 | | | | |
| Voting for laws and candidates: | | | | | | | | |
| Very much | 8 | 14.5 | 5 | 18.5 | 3 | 17.6 | 8 | 14.8 |
| Some | 17 | 30.9 | 9 | 33.3 | 7 | 41.2 | 13 | 24.1 |
| A little | 10 | 18.2 | 3 | 11.1 | 3 | 17.6 | 8 | 14.8 |
| No influence | 19 | 34.5 | 9 | 33.3 | 4 | 23.5 | 25 | 46.3 |
| No response | 1 | 1.8 | 1 | 3.7 | | | | |
| Choice of friends: | | | | | | | | |
| Very much | 15 | 27.3 | 7 | 25.9 | 5 | 29.4 | 12 | 22.2 |
| Some | 19 | 34.5 | 11 | 40.7 | 12 | 70.6 | 25 | 46.3 |
| A little | 12 | 21.8 | 4 | 14.8 | | | 10 | 18.5 |
| No influence | 8 | 14.5 | 5 | 18.5 | | | 7 | 13.0 |
| No response | 1 | 1.8 | | | | | | |
| Total for each category | 55 | | 27 | | 17 | | 54 | |

In the last chapter an attempt will be made to generalize from these findings to see if any significant and consistent patterns do emerge from the study of these variables discussed in Chapters III and IV.

CHAPTER V

SUMMARY AND CONCLUSIONS OF THE STUDY

The Problem, Hypotheses, and Method. The general question which motivated this study has been implied or stated in much of the recent literature on private and public school education, the contributions of Catholics to the American way of life, and--of special interest to Catholic educators--the effectiveness of Catholic elementary and secondary schools in imparting the teachings of the Church to Catholic young people in addition to the general aims of preparing young people to live effectively in our society.

There are some who say that the development of a Catholic educational system in America was unfortunate or, less kindly, a serious detriment to the aims and ideals of true democracy in the "melting pot" of the world. There are others who admit that the Catholic schools served a very useful purpose within the immigrant ghettos of the growing metropolis of the last hundred years. Catholic schools gave an acceptable education and, probably of more importance, a sense of security to the parents and children whom they served. The parents trusted the administrators and teachers of the Catholic schools and turned their children over to these schools to do the job of Americanizing the children which they, the parents, were not in a position to do themselves. But, this latter argument continues, those needs have been met, and so the functions of the Catholic schools are now at best a duplication of the public school services. Catholic parents are more highly educated now, they also know their religion

better, the argument continues. The child can be taught religious principles in the home and at weekly religion classes. The Catholic school is too expensive, too restrictive, and too authoritarian for our democratic way of life; it should be discarded just as immigrant Catholics have renounced their foreign language and customs as they are assimilated into the American culture.

Ignoring here the religious function of the Catholic school, these arguments presume that the public schools do the job of socializing Catholic children--of teaching them how to live in the complex political, economic, and social milieu of modern America--as well as or even far better than the Catholic schools can.

But who really knows for sure that this is fact? Do Catholic educational methods and aims oppose, or at least, obstruct somewhat the development of "good" citizens of this world while they are developing "good" Catholics? Has the Catholic school system in many ways outlived its usefulness? Is it too expensive an investment for the returns it gives?

These are pragmatic and reasonable questions, and ones which Catholic educators and Catholic parents have asked and are asking. Sociological speculation as to the impact of religious commitment upon other aspects of daily living--economic, social, and familial--for example, has recently received greater attention also. There is recent emphasis on the institutional aspects of man's interrelationships with other men: public and private educational institutions have received scant attention from a sociological perspective in the past.

The area is almost unexplored and this study is limited in scope. No claims are made for general answers to the above questions. It is hoped,

however, that the study will be of value in clarifying some of the impressions and vague generalizations which have for so long been a substitute for facts with regard to the education of Catholic children in the public or Catholic school system.

It was not the aim of the study to prove that Catholics attending one school system or the other are "better" because of the school system in which they were socialized. Rather, it was the purpose of this thesis to examine some of the characteristics, that is, background, attitudes, and practices, of a group of high school sophomores who have had a Catholic school or public school education. What do these Catholic students from either school system believe, and how do they claim they would act when faced with economic, social, and political forces in their daily lives? What are their general characteristics, how are they similar, in what ways are they different?

The research was planned to study a group of sophomore high school students who were Catholics and attending either a public or a parochial high school within the same geographical area used by Gerhard Lenski in the 1958 Detroit Area Study. These 15- and 16-year-old sophomores were identified as "Catholic" by their attendance at a Catholic parochial high school or at Confraternity of Christian Doctrine religion classes offered weekly to students in the same parish who are attending public high schools. Eight parishes with parochial high schools were randomly selected and the total questionnaires administered to the two groups and returned to this writer amounted to 465 in the eight parishes. One hundred twenty-eight questionnaires were selected from this group, 64 from each school system, on the condition that they meet the following criteria: students lived with both parents and had been enrolled in the

public or Catholic school system for at least the last eight consecutive years. Students must be Catholic, must be 15 or 16 years old, must reside within the parish boundaries and must have indicated the occupation of the father clearly enough to establish social class according to this one factor as used by Lenski in his study. The two groups, public and parochial, were then matched as far as possible according to the sex of the respondent and social class by occupation of the father. For a more complete explanation of the reasons for adopting these limitations, see Chapter II.

Sixty-four males and 64 females were included. Twenty-six students from each school system were from middle class families and 38 from each type of school were members of working class families.

The questionnaire, directions to the student, and those to the teachers who administered the survey are given in Appendix II. The survey was planned to obtain data in the four areas examined by Lenski; that is, a description of the socio-religious group, economic attitudes and behavior, political beliefs and opinions, and attitudes toward family life. Most of the questions used were adapted from the Detroit Area Study as is indicated in Appendix II.

From much of the most accepted literature available in the area of socialization of the child, it was possible to form the following primary hypothesis:

1. The responses of these students will differ more in relation to their socio-economic background than they will according to the type of education of the students, that is, public or Catholic school.

Of secondary importance are the following hypotheses which were used to clarify the value of Hypothesis One: 2. Differences in responses are related more to ethnic groups than to type of education of the student. 3. Differ-

ences are related more to the type of education of the parents than to present type of education of the students. 4. Differences are related more to the amount of education of the parents than to present type of education of the student.

Hypothesis One--Discussion and Conclusion. In Chapter III the first hypothesis was examined according to social class and type of school attended by the Catholic student, that is, parochial or public. The hypothesis did hold true on a few descriptive factors, particularly revolving around economic issues. Or, to say this in another way, responses of the students in the middle class differed from those in the working class by a larger percentage than did those of the same group of students when tallied by type of school attended in the following areas:

Middle class fathers averaged almost three years more education and the mothers averaged a little less than one and one-half years more formal education than did the working class parents.

Of those families in which "another adult" was present, twice as many were working class as middle class.

As would be expected, the middle class students expressed the intention of acquiring further formal education after high school graduation more frequently than did those of the working class.

The middle class students earned all or part of their own spending money with greater frequency (82.7 per cent) than the working class students (68.4 per cent). Students in the two school systems differed by less than 2 percentage points, 73.5 for public school and 75.0 per cent for parochial school.

Hypothesis One was rejected in the following cases because the responses

of the students differed more by type of school attended than by social class.

More favorable images of the Jewish and Negro group, and greater verbal acceptance of integrated schools and integrated neighborhoods were expressed by students in the parochial school than those in the public school. In explaining why they felt as they did with regard to integrated neighborhoods, there was a difference of about 19 percentage points (48.5 and 29.7 per cent, respectively) between students in the two schools on category #1, (Brotherhood or equality); category #4 (Just don't like them) showed 1.6 and 20.3 per cent respectively. When these same two categories were examined by social class, the differences were 2 per cent in each case (40.4 to 38.1 per cent and 9.6 to 11.8 per cent respectively). Category #3 (Negroes don't take care of the neighborhood, etc.) showed no differences for either type of variable, and responses on category #2 (If educated, OK) and #5 (Confused, or no response) showed equal difference according to social class or type of school attended. The parochial school responses paralleled the more favorable responses of the middle class while the working class and public school students showed similar responses and these tended to be more negative.

In the investigation of the attitudes toward welfare state activities, analysis showed little difference between the middle class and the working class. Analysis of the same three items by type of school attended indicated that the parochial school students were consistently less inclined to favor the welfare state concept than were the public school students.

On the three questions relating to the interpretation of the Bill of Rights in the granting of freedom of speech to criticize the actions of the president, to speak against the Catholic religion, and to make speeches in

favor of Communism, the public school Catholics were consistently less willing to grant that these actions were permissible to Americans than were the parochial school students. The percentages were 75.0 to 87.5; 57.8 to 70.3; and 71.9 to 81.3, respectively, in granting these freedoms to others. The middle class and working class students showed little differences on the three questions (82.7 to 80.3; 65.4 to 63.2; and 78.8 to 75.0 per cent, respectively).

The public school students' families were smaller in number than those of the parochial school students; the mean number of children per family was 3.3 for the public school Catholics and 4.4 for the parochial school students. The mean difference computed according to social class was .2 (3.9 and 3.7 for the working and middle class, respectively).

Also, in description of the background or characteristics of the two groups, the hypothesis was rejected in the following instances:

The students' attendance at a public or parochial school showed a high relationship with the type of education the parents had received. If both parents had been educated in the public school, the chances were two-to-one that the child would be in public school; if both parents had attended Catholic school, four out of five times the child was also enrolled in a religious school.

Parochial school attendance was more closely associated with a tendency to affiliate with some organization or club in connection with the Church.

A high degree of associational involvement was more frequently associated with attendance at parochial school (76.5 to 43.8 per cent for public school); and communal involvement for the two school groups was 73.5 to 28.1 per cent for parochial and public schools, respectively. Analysis according to the

social class brought only small variation.

The responses also rejected the hypothesis on such religiously oriented questions as the following: an expressed increase in interest in religion was higher among parochial school students; almost two-thirds of them as compared with about two-fifths of the public school students were "more interested" in religion now than five years ago. The differences in responses on this item according to class were less than ten per cent.

Attendance at public school by these Catholic sophomores was related to a greater acceptance of the concept that they have a right to disbelieve or doubt what the Church teaches as truth.

The parochial school Catholics expressed a greater acceptance of the attitude that religious ideals should influence our work, politics, and friendships.

Attendance at a Catholic school also brought more frequent choice of a religious school for the future education of the children of the respondents.

The expressed judgment that shopping on Sunday as well as divorce were usually or always wrong showed higher relationship with attendance at parochial school; the smallest difference between the students of the two types of schools on these two issues was 13 per cent. The largest difference expressed according to social class on the same items was 6 per cent.

The question about the most important thing for a child to learn to prepare him for life brought very close to parallel responses when analyzed according to social class. Type of school showed wider differences especially when only the first choice of the students was considered. Both groups chose "thinking for oneself" with equal frequency (48.3 per cent) while another 37.5 per

cent of the parochial school students stressed obedience and 29.7 per cent of the public school students chose "helping others" for their first choice.

When asked which meant more to them, "ties with relatives or ties with friends," preferences for "ties with friends" has a greater range of difference between students according to type of school; and somewhat surprisingly, it is the parochial school students who responded "ties with friends" more often than did those in public school (46.9 to 34.4 per cent).

The remainder of the issues studied either showed little differences or the differences between the variables were approximately equal but indicated a cross-variable pattern. That is, the responses of students from one type of school showed greater agreement with, or a relationship with, the responses of one of the two social classes, while the other type of school showed a parallel or agreement with the responses of the other social class.

Since it was the purpose of this study to discover whether there were greater differences according to type of school or to social class, these relationships by cross-variables proved interesting but not relevant to the hypothesis as stated. Time and length of this paper have dictated omission of these findings here.

Other Hypotheses--Discussion and Conclusions. Hypothesis Two sought to find if the differences in attitude and behavior and background are related more to ethnic groups than to type of school the student is now attending. "Ethnic groups" as it was used in this analysis divided immigrant nationalities into two categories. The first included those from the British Isles, Sweden, Finland, Germany, France and Belgium. The three Canadians in the study were also included in this category. The second category included students whose

fathers' origins were in Poland, Russia, Hungary, Yugoslavia, Italy, Lebanon, and Syria.

The same items which had been checked according to social class and type of education were now compared according to these general ethnic-geographical groupings and type of education of the students. A few items were found to show a more direct relationship with ethnic groups than with type of school attended.

The amount of education of the fathers differed greatly. Twice as many fathers of eastern and southern European background did not complete high school as compared to the northern and western Europeans.

Study of the immigrant generation of the students showed that over four-fifths of those of northern and western European background were at least fourth-generation Americans while a little over half of the other group were fourth-generation or over.

Ties with relatives were twice as strong among the eastern and southern European group as ties with friends. This group was also conspicuous in the fact that over one-fifth of them gave no response to this question. The students of northern and western European origins were more inclined to prefer ties with friends and very few of them did not respond to this question.

When the first and second choices on the most important things for a child to learn to help him in later life were examined, the students of northern and western European background emphasized thinking for oneself to a greater extent than the other ethnic group. The differences, when Lenski's either/or evaluation was used, were very striking. Whereas the public school and parochial school students had differences of about three per cent on choosing thinking for

oneself over obedience, the difference was 19 per cent according to ethnic groups.

On the question investigating the amount of money the students could spend weekly, those of southern and eastern European origins averaged almost ninety cents more than the other ethnic sub-group. The students in both groups earned part or all of this money with about the same frequency.

The belief that Negroes are getting too much power in this country showed a wider range according to ethnic background than type of school attended. The students whose fathers were of southern and eastern European origins were almost twice as likely as the northern and western European group to think that Negroes were getting too much power (52.6 to 27.7 per cent). The differences according to school attended were about 11 per cent. However, the expressed attitude with regard to Negroes shows less differences between the ethnic groups than between the students in the two types of schools attended when the subject of integrated schools and neighborhoods is examined, and when the attitudes are categorized as to gradations of favorable or unfavorable toward the Negro.

In summary then, Hypothesis Two did hold true more particularly in those areas which are usually associated with more recent or remote immigration and more or less assimilation into the "American" culture; that is, kinship patterns of association, amount of education of the fathers, valuation of obedience as opposed to thinking for self, and belief that Negroes are getting too much power in this country. In all other areas the hypothesis could not be proved in this study.

Hypothesis Three investigated the relationship between responses of students whose parents were educated in public school or parochial school and then

compared these responses with the patterns noted according to type of school attended by the student. Only those students who came from families in which both parents had attended only a public school or both parents had attended only a Catholic school were used for the parental education group. The 57 students (of 128 in the total group) who noted that either or both of their parents had attended both school systems at some time were not used in this phase of the study.

The only nationality group which seemed to show a strong positive relationship with a unified Catholic education of both parents was from Ireland. Very few of these couples had received a unified public school education.

Devotionalism of the student showed its widest and only important variation when the type of education of the parents was considered. While 58.8 per cent of the students whose parents had both been educated in Catholic schools were rated high in devotionalism, 24.1 per cent of those whose parents had both attended public school were high in this orientation. Yet, the percentages for the students themselves according to their type of education were 34.4 and 32.5 per cent, respectively. This may possibly indicate a sample bias, a new emphasis in Catholic education, or some other factor which was sifted out with the parental mixed education group which was not used for this analysis.

Public school education of the parents has a strong relationship with a belief that Negroes are getting too much power in the United States (40.8 to 11.8 per cent for children of Catholic school parents); the percentages are 43.8 and 32.8 according to the type of school the student now attends; that is, public or parochial.

The same type of generalization regarding parental education can be made

in each of the other areas of the group images expressed. Parochial school education of both parents definitely showed a greater relationship with acceptance of integrated schools, integrated neighborhoods and positive rather than negative comments on the equality or brotherhood of Negroes and whites.

Work values of the students differed on two particular items; the parochial school education of the parents showed relationship with more frequent choice of chances for advancement, the percentages on this item were 41.2 and 22.2 per cent, respectively, for parochial and public education of the parents as opposed to 29.7 and 26.6 per cent by type of school attended by the students. The children of couples educated in public schools more often chose work that is important and gives a feeling of accomplishment. The responses here were 51.8 per cent for the children of public school parents as opposed to 23.5 per cent for the children of parochial educated parents. In the study of the responses according to the type of school attended by the students themselves, the choice of work that is important and gives a feeling of accomplishment was made by 51.5 per cent of the public school students and 43.8 per cent of the parochial school students.

Children of parents who both had a public school education averaged eighty-six cents more for spending money weekly than did those of parents from Catholic schools (\$2.96 to \$2.10). This is a reversal of the relationship shown according to students' type of school (\$2.67 to \$2.88, respectively).

When questioned about the degree of governmental action now exerted on various social problems, the public school students were more inclined to say that not enough is being done (48.5 to 36.0 per cent). According to the type of education of the parents, the differences were even wider, with well over

half (57.4 per cent) of the students of parents educated in public school as compared with about one-third (35.3 per cent) of those of parochial background replying that the government is not doing enough.

In selecting a productive-constructive, as compared to self-indulgent, use of leisure time, the children of parents educated in the Catholic school did this in over 26 per cent more cases than did their counterparts, students whose parents were educated in public schools (70.6 to 44.5 per cent). The responses according to type of school of the students themselves were 57.8 and 48.5 per cent for parochial and public school students, respectively.

This whole presentation of the comparisons according to type of education of the parents and type of education of their children indicates very clearly the elusive "two confounding factors" which Lenski lists in his discussion of the consequences of attending Catholic schools: 1. Strongly Catholic parents may select Catholic schools for their children and, therefore, the Catholicism of the children cannot be credited entirely to the influence of Catholic schools; and 2. There is a great deal of interaction between those Catholics who receive a Catholic education and those who do not.⁹⁶

These two factors apparently do lead to an acculturation process among Catholics as the Catholic and public school influences are diffused in the social interaction and intermarriage pattern among Catholics. Therefore, it seems to this writer that any study of the consequences of attending Catholic schools must attempt to conscientiously and rigidly control the variables which bring about or assist this diffusion. Studies in which "more than half of their

⁹⁶Lenski, p. 242.

education in a Catholic school" is defined as Catholic education and "half or less in Catholic schools" is considered public education, are not limiting enough in their definition of either Catholic or public school education. This methodology was sufficient for the purpose of making a pioneering breakthrough in an almost unexplored area of social relationships, but it will not be justified in any future studies of this area.

Hypothesis Four sought to investigate the relevance of another educational variable, the amount of education of the parents as compared with the type of education of the students. The "amount of education" variables included only two polar groups: those students whose parents had both graduated from high school as compared with those students who reported that neither parent had completed high school. The remaining 46 students who stated that one parent had graduated from high school and one had not, or that they did not know how much education a parent had received, were not used in this part of the study. The following items appeared to be of importance.

Ties with relatives appear to have a much stronger importance for the students whose parents have not graduated from high school, while ties with friends are more frequently the choice of those students whose parents are high school graduates. The percentages by amount of education of the parents on this question of ties with relatives were 34.5 and 59.2 per cent for high school graduates' children and non-graduates' children, respectively, while parochial or public school attendance by the student showed a five per cent difference (43.8 to 48.5 per cent).

In the analysis by amount of education of the parents of the belief that it is hardly fair to bring children into the world the way things look for the

future, 37.0 per cent of those respondents whose parents had not graduated from high school agreed with the above statement, and 7.3 per cent of those whose parents had graduated from high school said this. The responses by type of school, public or Catholic, were 18.7 and 12.5 per cent, respectively.

The hypothesis seems verified in examining one nationality group, that is, in those families where the father was of southern or eastern European background. The percentages here of parents who did not complete high school was over twice as large as the percentage of parents who did, 70.3 to 27.3 per cent. Differences in response on this factor according to type of education of the student were very small.

The same pattern was observed in the examination of immigrant generation in America. Almost one-half (48.1 per cent) of the students who reported that both parents were not high school graduates were second- or third-generation Americans while 89.1 per cent of the students whose parents were both high school graduates were in the fourth generation or more.

Amount of education of the parents was also more significant than type of education of the students in expression of a positive attitude toward work. The children of high school graduates gave responses which indicated that they liked work more frequently than did the children of non-graduates (45.4 to 29.6 per cent).

Of course, the children of high school graduates were much more interested in gaining further education after completing high school (96.4 per cent) than were those whose parents had less than a high school education (62.9 per cent).

Children of the more highly educated parents also liked school better (80.8 to 62.9 per cent). Type of school attended by the students brought no

difference in percentages on this question (71.9 for both groups).

In choice of productive and constructive in preference to self-indulgent leisure-time activities, the responses by type of school attended were 48.5 to 57.8 per cent for public and parochial students, respectively. Checked by amount of education of the parents, it was 65.4 to 40.7 per cent for high school vs. non-high school graduates' children.

Asked if the United States is spending too much money abroad helping other countries, the students indicated that the amount of education of the parents was more significant than type of school attended by the student. That is, 25.9 per cent of those in homes where the parents are non-graduates agreed that we are spending too much abroad while 9.1 per cent of the high school graduates' children said this. While 21.9 per cent of the students attending parochial schools agreed with this, 15.6 per cent of the public school students did so.

The preference for a president who abides more strictly by constitutional law showed differences of over 22 per cent; students of more highly educated parents stressed this most frequently (81.8 to 59.2 per cent).

Summary Remarks. This sample of high school students who are Catholic and are attending either a parochial high school or public high school and weekly Confraternity of Christian Doctrine classes, did differ greatly in many of the responses according to the five sets of variables used in this study, namely; type of school attended by the student, social class as determined by the father's occupation, ethnic-geographic area of father's origin, type of education of the parents, and amount of education of the parents.

Fewer marked differences were found in the comparisons between the working class and middle class responses.

A variable which showed rather striking differences in responses on a number of items was the sub-groups divided according to ethnic-geographic area of the fathers' immigration. Ethnic background is a factor which has been shown to have important relationships with social class factors and degree of "Americanization" in some studies and, at least in this study, appears to be meaningful in areas which are often simply termed "religious". It may seem incongruous to some that a group of predominantly Catholic families with a common faith could differ greatly on religious questions when ethnic background of the father is considered. No effort was made to assess ethnic "mixing" since no inquiry about the mothers' nationality descent was made.

Amount of education of the parents (distinguishing two groups in which both parents are high school graduates or neither parent is a high school graduate) also is clearly associated with social class in most sociological writings. In this study the differences between the two educational levels were evident in some areas usually associated with social class and others generally considered religious.

Social class, ethnic background, and amount of education of the parents did not show important relationships in as many different areas as did the public or Catholic education of the child or of his parents. The following table, Table XLVIII, gives the percentages on a few of the questions between the two sub-groups in each of the five variables studied. This table does not list all of the dependent variables which were studied but simply gives a broad overview of the differences and similarities of responses in some of the areas of the study.

TABLE XLVIII. COMPARISONS OF PERCENTAGES FOR SOME VARIABLES ACCORDING TO THE FOUR HYPOTHESES

| Item | Type of educ. of student | | Social Class | | Ethnic Group | | Type of educ. of parents | | Amount educ. of parents | |
|---|-----------------------------|--------|--------------|-------|-----------------|-----------------|-----------------------------|---------------|----------------------------|--------------|
| | Paro- chial | Public | Mid. | Work. | N. W. Europe | S. E. Europe | All Cath. | All public | h.s. grads | not grads |
| | N=64 | N=64 | N=52 | N=76 | N=65 | N=55 | N=17 | N=54 | N=55 | N=27 |
| Immigrant generation | | | | | | | | | | |
| Second | 4.7 | 1.6 | 1.9 | 3.9 | 3.1 | 3.6 | 11.8 | | 1.8 | 3.7 |
| Third | 18.7 | 28.1 | 15.4 | 28.9 | 12.3 | 40.0 | 11.8 | 33.4 | 9.1 | 44.4 |
| Fourth | 76.5 | 70.3 | 82.7 | 67.0 | 84.6 | 56.3 | 76.5 | 66.6 | 89.1 | 51.8 |
| Education of father-- | | | | | | | | | | |
| Less than h.s. grad. | 37.5 | 46.9 | 21.2 | 56.6 | 29.2 | 58.2 | 41.2 | 46.3 | | |
| "Catholic" Father | 93.8 | 85.9 | 84.6 | 93.4 | 83.1 | 98.2 | 100.0 | 88.9 | 85.4 | 92.5 |
| "Catholic" Mother | 98.5 | 95.4 | 94.2 | 98.7 | 93.8 | 100.0 | 100.0 | 98.2 | 94.2 | 96.3 |
| Associational Involvement of <u>Family</u> (weekly Mass) | 76.5 | 43.8 | 55.7 | 63.2 | 64.6 | 52.6 | 70.6 | 55.6 | 67.3 | 44.4 |
| Communal Involvement of sophomore student | 73.5 | 28.1 | 48.0 | 52.6 | 52.3 | 54.5 | 64.7 | 46.3 | 47.3 | 48.1 |
| Right to disbelieve, doubt teachings of Church | 34.4 | 51.5 | 40.4 | 44.7 | 41.5 | 41.8 | 52.9 | 44.5 | 43.6 | 66.6 |
| Always or usually wrong-- | | | | | | | | | | |
| Sunday business | 64.1 | 46.9 | 51.9 | 57.9 | 56.9 | 49.1 | 58.4 | 51.9 | 54.5 | 44.4 |
| Divorce | 93.7 | 75.0 | 86.5 | 83.0 | 87.7 | 79.9 | 94.1 | 81.5 | 87.2 | 81.4 |

TABLE XLVIII. (continued) COMPARISONS OF PERCENTAGES FOR SOME VARIABLES ACCORDING TO THE FOUR HYPOTHESES

| Item | Type of educ. of student | | Social Class | | Ethnic Group | | Type of Educ. of parents | | Amount educ. of parents | |
|---|-----------------------------|--------|--------------|-------|-----------------|----------------|-----------------------------|---------------|----------------------------|--------------|
| | Paro chial | Public | Mid. | Work. | N. W. Europe | S.E. Europe | All Cath. | All public | h.s. grads | not grads |
| | N=64 | N=64 | N=52 | N=76 | N=65 | N=55 | N=17 | N=54 | N=55 | N=27 |
| Attitude toward Negroes in neighborhood | | | | | | | | | | |
| Positive | 48.5 | 29.7 | 40.4 | 38.1 | 41.5 | 36.4 | 52.9 | 35.2 | 41.8 | 22.2 |
| Qualified positive | 20.3 | 14.1 | 21.2 | 14.5 | 15.4 | 18.2 | 23.5 | 13.0 | 16.4 | 11.1 |
| Negative | 17.2 | 17.2 | 17.3 | 17.1 | 18.5 | 16.4 | 11.8 | 22.2 | 16.4 | 18.5 |
| Strongly Negative | 1.6 | 20.3 | 9.6 | 11.8 | 4.6 | 18.2 | 5.9 | 16.7 | 9.1 | 25.9 |
| Uncertain; no response | 12.5 | 18.7 | 11.5 | 18.4 | 20.0 | 10.9 | 5.9 | 13.0 | 16.4 | 22.2 |
| Ties with relatives | 43.8 | 48.5 | 40.4 | 50.0 | 41.5 | 50.9 | 47.1 | 48.1 | 34.5 | 59.2 |
| Ties with friends | 46.9 | 34.4 | 40.4 | 40.8 | 52.3 | 27.3 | 41.2 | 37.0 | 49.1 | 29.6 |
| No response | 9.4 | 17.2 | 19.2 | 9.2 | 6.2 | 21.8 | 11.8 | 14.8 | 16.4 | 11.1 |
| Most important for child To think for self | 56.3 | 59.4 | 63.4 | 57.1 | 66.1 | 47.3 | 58.8 | 50.0 | 60.0 | 51.8 |
| Attitude to work--positive | 40.6 | 43.8 | 36.5 | 46.0 | 46.2 | 36.4 | 41.2 | 44.5 | 45.4 | 29.6 |
| Future job--important and gives feeling of accomplishment | 43.8 | 51.5 | 55.7 | 42.1 | 44.6 | 52.6 | 23.5 | 51.8 | 49.1 | 40.7 |
| Others have right to speak against your religion | 70.3 | 57.8 | 65.4 | 63.2 | 69.3 | 63.6 | 76.5 | 60.1 | 63.6 | 59.2 |

Discussion of Lenski's Detroit Area Study. Much of Chapter VI of The Religious Factor is devoted to a discussion of the findings in the Detroit Area Study of the "Consequences of Attending Catholic Schools."⁹⁷ "Consequences" is a rather presumptuous word, implying a direct cause-effect relationship which is not verifiable in many cases. However, Lenski does preface his findings by a discussion of the selective process involved in attendance at a Catholic school, a notation of the importance of parental influence in this matter, and of the importance of interaction, and consequent reciprocal influence, between Catholics educated in public schools and Catholics educated in Catholic schools.

The two categories which he used for this analysis were: (A) Those who received more than half of their education in Catholic schools, and (B) those who received half or less in Catholic schools. The categories used in this present study for a Catholic or public education were much more restrictive. Students were considered to have a Catholic or public school education if they had attended only Catholic or public schools for the last eight years, that is, from at least grades 3 to 10b, the grade the respondents were in at the time of the study. All other students were eliminated from the study.

No attempt has been made to reconcile the differences in responses found in this study as compared with the Detroit Area Study. However, the more notable trends which agree will be stated as well as the definite issues on which the two studies do not concur.

In background, the two groups, students in Catholic school and those in

⁹⁷Lenski, pp. 240-253. All references in the remainder of this chapter are taken from this source.

public school, differed in a number of ways. The attendance at the parochial schools by those of northwest European paternal descent was 58.4 per cent as opposed to those of eastern and southern European nationalities, 45.4 per cent. This trend agrees with Lenski's findings of 46 and 28 per cent, respectively, for his two adult groups.

Weekly Mass attendance for the students in the two school systems differed by only 4.8 per cent, 95.4 to 90.6 per cent, Catholic and public schools, respectively. Weekly Mass attendance for the Catholic fathers of these same students was far less, 86.6 and 63.3 per cent. For the Catholic mothers of these same students, the percentages were 90.5 and 78.7 per cent. These percentages are higher than those of the Detroit Area Study, but follow the same pattern of relationship of higher Mass attendance for those affiliated with Catholic education. It must be remembered that this study contains only Catholics who are committed to the Catholic Church, at least to the extent of sending their children to religious instructions. Families in which no commitment to Catholicism is shown other than claiming Catholic religious affiliation are not included in this study as they were in the Lenski study.

Lenski found that Catholics with a Catholic education were more orthodox than those with a public education. His percentages were 68 to 56 per cent. The percentages in this present study were 95.4 to 87.5 per cent. The differences here may be partly attributable to a re-wording on the questions used to investigate this orientation. (See pages 52-53, Chapter II.) The immaturity of the students and selective quality of the group would also be factors of importance.

In the Detroit Area Study it was found that Catholic education also appears

to increase somewhat the possibility that Catholics will adopt a devotional orientation. In this present study a 2.4 per cent difference was noted according to the present education of the students; 34.4 and 32.8 per cent for parochial and public school students, respectively. However, when responses were checked according to the type of education of the parents in this same study, the percentages were 58.8 and 24.1, respectively. This raises the question of the possibility of a new emphasis (or de-emphasis) in the Catholic schools within the last generation.

In agreement with Lenski's findings, this writer noted a high relationship between Catholic education and Catholic subcommunity involvement. The Detroit Area Study revealed that 44 per cent of those who had received a Catholic education were highly involved in the Catholic subcommunity and 32 per cent of those who did not have a Catholic education were highly involved. This present study showed a 45 per cent difference between students in the two school systems, 73.5 to 28.1 per cent, respectively.

Lenski found that the images of Protestants, Jews, and Negroes were virtually unaffected by the type of school Catholics attended. On this issue the findings of this study do not agree with those of the Detroit Area Study. The percentages for the expressed unfavorable image of Jews getting too much power was 7.8 in Catholic school children to 20.3 per cent for public school Catholics; for the Negro it was 32.8 and 43.8 per cent, respectively. On the question of their approval of integration of neighborhoods, the responses were 51.5 and 40.6 per cent. When the comments of the students on integration of neighborhoods was categorized, the percentage differences between the two groups reached 18 per cent differences on two of the five categories; that is, on selection

of the concept of equality and brotherhood of all men, and on the definitely expressed negative attitude toward Negroes. (See Table XLVIII, page 153.)

In each of the above issues, it was the Catholic students enrolled in the public schools who expressed the more negative image of the other groups.

Adult responses of the Detroit Area Study on the evaluation of divorce as always or usually wrong were 73 and 60 per cent according to school attended; the teenage responses of this present study reached 93.7 (Catholic school) and 75.0 per cent (public school). These findings substantiate Lenski's conclusion that Catholic education does seem to strengthen the commitment (at least, verbal commitment) of individuals to Catholic teachings particularly in the area of family life.

Among the Catholic adults in the Detroit Area Study, no difference was noted with respect to the attitude toward Sunday business according to Catholic or public education. Among the teenagers in this study, the difference was 17.2 per cent: while 64.1 per cent of the students in Catholic school felt Sunday business was always or usually wrong, 46.9 per cent of those in public school responded in this way. When the question was restructured to personal shopping for clothing and furniture on Sundays, the percentages increased to 67.2 and 54.7 per cent. On both of these moral issues, divorce and Sunday shopping, the higher percentages were those of the students in Catholic schools; these responses were more in keeping with Catholic teachings on these issues.

The middle class men with a Catholic education in the Lenski study were less likely to hold positive attitudes toward work than were their public school counterparts. Since there were only 64 boys in the entire study and 41 of these were in the working class, the group was too small to subdivide

according to middle class and type of education. An analysis done with each of the two variables separately did show, however, the same general trends as noted in the Lenski study; i.e., the public school boys and the working class boys did show a positive attitude (40.6 and 41.5 per cent) toward work with greater frequency than did the parochial school or middle class males in this study (28.1 and 21.7 per cent). When the sophomore girls' responses were included, the margins between the groups were not as wide but the trend is still in the same direction (see Table XXIII). Lenski pinpoints this as one of the sources of the difference between Catholics and non-Catholics in vertical mobility.

Lenski found that a Catholic education increased the probability of Catholics shifting to the Republican party. He attributes this to a response to appeals to traditional morality of Republican candidates acquired through years of exposure to the Catholic system of education. The responses in this present study suggest that Catholics may also find the appeals of traditional individualism and rejection of welfare state concepts as push-or-pull influences which could possibly lead to shifts in party preference. This is a presumption, of course, because the party preferences of the families in this study were not examined.

In agreement with the Lenski study, this author found Catholic education in the present study was linked with less inclination to give a great deal of thought to world problems (20.3 to 28.1 per cent); but, in opposition to Lenski's findings, humanitarian tendencies in the area of foreign aid were not related to present attendance at Catholic schools but with attendance at public school. While 21.9 and 15.6 per cent of the students felt that we should not give

financial aid abroad, the responses checked according to the type of education of the parents brought a reversed pattern. The children of Catholic-educated parents favored financial aid to foreign countries more frequently than did the children of parents educated in public school (94.1 to 87.0 per cent). Is this, too, a new emphasis or lack of emphasis within the parochial schools or simply a quirk of sampling since the differences here are not too great?

Lenski found no appreciable differences in the area of freedom of speech. Three questions were asked in this present study on interpretation of the Bill of Rights; two of them paralleled Lenski's questions and one of them was definitely sharpened (see pages 55-56). Contrary to Lenski's findings, differences were shown on all three questions. The right of criticizing what the president does was accepted by 87.5 (Catholic school) and 75.0 per cent (public school); the right of others to speak against one's religion was permitted by 70.3 and 57.8 per cent, respectively; and the right to make speeches for Communism was allowed by 81.3 and 71.9 per cent, respectively. In each case it was the parochial school group which was more willing to grant the liberal interpretation of the Bill of Rights.

In Lenski's study, adults in the Detroit Area were "overwhelmingly in favor of the man who follows the rules" as the type of candidate they would prefer to see in the White House. Ninety one per cent in the Lenski study with Catholic education favored this and 81 per cent with public education. The responses for the Catholic sophomores were not so "overwhelmingly" in support of constitutional government although they followed the same general pattern (79.7 and 71.9 per cent). Even checking the responses according to the type of education of the parents did not clarify the trend here, for the responses

were very similar to those already given here according to the type of education of the children.

Among Detroit adults 68 per cent of those with a Catholic education valued ties with relatives more than ties with friends, while 63 per cent of those with a public education did this. The teenage responses brought the opposite pattern and far less agreement with this preference. The Catholic school students' choice of ties with relatives was 43.8 per cent while 48.5 per cent of the public school students made this choice of relatives in preference to friends.

The sophomores in this study who are attending public school were a little more inclined to choose thinking for oneself over obedience (59.4 per cent to 56.3 for Catholic school students) as the most important thing for a child to learn. The responses are not strikingly different, but follow the same trend as was noted in the Lenski study.

Lenski's finding that the family size did not differ according to type of education in his group is not substantiated by the responses of this study; the students in Catholic schools are from families with a mean number of children of 4.4, while the public school students reported a mean number of 3.3 children in their families.

In summary, it is possible to say that the findings of this present study of a group of Catholic teenagers in Detroit agreed in general with the Detroit Area Study on the patterns of attitude responses in relationship to public education and Catholic education in the following instances: nationality background; Mass attendance of child's parents; Catholic subcommunity cohesion; moral evaluation of divorce as always or usually wrong; positive and negative

attitudes toward work; amount of thought given to world problems; preference for a man who follows constitutional government in the White House; choice of obedience over thinking for oneself as the most important thing for a child to learn.

This study did not concur with the Lenski study in these areas: images of Protestants, Jews, and Negroes, and acceptance of the idea of integrated schools and neighborhoods; Sunday business practices; interest in giving financial aid to foreign countries; interpretation of the Bill of Rights regarding freedom of speech; preference for kinship group or friends; and family size.

Limitations of the Study and Suggestions for Further Research. One of the areas in which the writer feels that this study is limited is the delineation of social class by one factor, the occupation of the father. Since income would not be available on a study such as this, then possibly the amount of education of the mother and father would be a second factor to use here.

Also, this sample is not representative of a complete cross-sectional group of teenagers who are Catholic. It is restricted to one metropolitan area and to students who are committed to Catholic education to the point of attending either a Catholic school or CCD classes for religious instructions. There are presumably other high school students who are Catholic and attend Mass on Sunday but do not attend Catholic high school or CCD classes.

The fact that the survey was done within Catholic auspices by religious and lay teachers would offer a question of possible bias although every effort was made to negate this possibility.

There were a number of areas which showed promise of interesting and possibly significant results but which had to be bypassed for various practical

reasons. Associational involvement in the Catholic Church and communal involvement in the Catholic subcommunity suggest an avenue of investigation of many possible insights into "Catholic" daily living. Instead of using an either/or, high/low rating in this investigation, a high, average, low evaluation might prove more fruitful. Also, it seems to this writer that the two commitments might be combined for a clarification of some of the differences noted among Catholics. For example, Catholics who are high in associational involvement and high in communal involvement could be expected to differ significantly from Catholics who are high in associational and low in communal involvement.

No attempt was made in this study to determine the stability of family life for the general population of Catholic students in the two schools. Does attendance at a public school by a Catholic child show a relationship with lack of parental unity due to death, divorce, or separation? Also, how do Catholic students from these "broken" homes differ in responses from those in which there is parental marital unity, particularly if it includes parental religious unity?

Also, what relationships are to be found between all-Catholic education, all-public education, and "mixed" education of Catholic students or their parents? A few samplings made by this writer showed that the "mixed" education group did not simply take a stand between the responses of the all-Catholic or all-public school groups on all questions.

Does all-Catholic education from grades 1-8 and public high school education present more significant differences or public education from grades 1-8 combined with Catholic high school education?

As suggested on page 142, the responses of the students educated in Catholic school and those of the public school should be examined for their

cross-relationships with social class responses.

In the area of Catholic and public education for Catholics, further study on a large national scale has recently been initiated through the National Opinion Research Center of the University of Chicago in cooperation with the University of Notre Dame. Financed by a Carnegie Corporation grant, researchers include Father Andrew Greeley, Gerhard Lenski, and Terry Denny, whose works have been among the pioneering explorations of this whole area of Catholic and public school education.

It is hoped that interest in this previously neglected area of sociological and religious inquiry will continue to grow and be of value to both sociologists and Catholic educators.

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APPENDIX I

LIST OF ABBREVIATIONS USED IN THIS STUDY

| | |
|-------|---|
| ACSR | <u>American Catholic Sociological Review</u> |
| ASR | <u>American Sociological Review</u> |
| CCD | Confraternity of Christian Doctrine |
| NCEAB | <u>National Catholic Education Association Bulletin</u> |

APPENDIX II

THE QUESTIONNAIRE: SOURCE OF EACH ITEM MARKED ACCORDING TO CATEGORIES EXPLAINED IN CHAPTER II, PAGES 47-48

DETROIT TEENAGE SURVEY

Explanation to Detroit teenagers: This questionnaire looks long and complicated at first, but that is because there are only seven or eight questions on a page. These questions are a part of a study which is being done on the opinions and interests of students in high schools in the Detroit area. It covers many subjects, such as politics, family life, recreation, and religion. We feel it is important to understand the ideas of these teenagers who will soon take their place as a part of the adult population. As you will notice, some of the questions can be answered by simply checking a number or selecting an answer; but not all questions can be made that simple. Some of them will need a statement from you in order to be clear. Do not bother with a complete sentence when you feel that you can give the answer in a few words or phrases. Please do try to make yourself clear, though, so we will have an accurate record of your views and some facts about life around you.

There are no right or wrong answers. We just want your honest opinions and ideas on these important topics. Some of the questions may not seem as clear as they could be, so if you feel that you want to write a comment on a question or add another answer, please do so. That is why we left so much room on each page.

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

II

Is this person your father, mother, guardian, etc.? _____

Does this person _____ work for himself; or is he or she:

_____ employed by someone else or some company

What kind of company or business is it? (auto plant, supermarket, post office, etc.) _____

What is his or her particular job? Please try to explain clearly just what job is done. _____

8. Some people tell us that they couldn't really be happy unless they were working at some job or keeping house. But others say that they would be a lot happier if they didn't have to work and could take life easy. Do you agree with the

II

_____ 1st statement

_____ 2nd statement

Why is that? _____

9. Which thing on this list would you most prefer in a job?

II

_____ high income

_____ no danger of being fired

_____ working hours are short, lots of free time

_____ chances for advancement

_____ the work is important and gives a feeling of accomplishment

10. All things considered, do you think that science is a good field for a young man to go into today?

II

_____ Yes

_____ No

Why? _____

11. Some people say the government should do more than it has in connection with problems such as housing, unemployment, social security, and so on. But others say the government is already doing too much along these lines. ON THE WHOLE, would you say that what the government is doing now is:

III

_____ too much

_____ about right

_____ not enough

If you answered "not enough" on that question, would you like to see the government go so far as to take over and run the big industries in this country such as the railroads, or the steel industry?

II

☐ Yes
☐ No
☐ Uncertain

12. Looking ahead to the day when you can vote, we're interested in finding out what sort of man Detroit teenagers most like to see in the White House as president. Would you prefer a man who:

II

☐ Gets things done by never letting governmental rules and regulations stop him
☐ Takes longer to get most things done but generally abides by the rules and regulations

13. In our country the Constitution guarantees the right of free speech to everyone. In your opinion, does this include the right for someone to make speeches criticising what the President does?

I

☐ yes
☐ no

Do you think that the right of free speech includes the right for someone to make speeches against your religion?

III

☐ yes
☐ no

In your opinion, does the right of free speech include the right for someone to make speeches in favor of Communism?
 (Speeches only)

I

☐ yes
☐ no

14. Personally, do you think white students and colored students should go to

I

☐ the same schools
☐ separate schools

Would you be at all disturbed or unhappy if a Negro with the same income and education as you, moved into your block?

II

☐ yes
☐ no
☐ don't know

Would you explain why? _____

15. How much thought have you given to world problems--things such as our country's relations with England, France, Russia, and other countries?

II

☐ very great deal of thought
☐ some thought
☐ very little thought

Some people say we are spending too much to help other countries and that we shouldn't spend a penny abroad except when we have to in the interest of national defense. Do you

II

☐ agree
☐ disagree

Do you think that you would be interested in going to some foreign country for several years and work in the Peace Corp teaching the people how to improve their living conditions?

IV

☐ yes
☐ no

16. Here is a question about children. If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life? Mark it "1st."

II

☐ to obey
☐ to be well liked or popular
☐ to think for himself
☐ to work hard
☐ to help others when they need help

Please mark your second and third choices with a "2" and "3"

Here is a statement which you sometimes hear people make.

II

"Children born today have a wonderful future to look forward to."

Would you

☐ agree with this statement
☐ disagree

17. Do you intend to go to college? ☐

IV

☐ to business school?
☐ to a trade school?
☐ None of the above

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

IV

☐ like school all the time
☐ like school most of the time
☐ neither like nor dislike it
☐ dislike school most of the time
☐ dislike school all of the time

18. What is your religion? _____

II

19. What is the religion of your father? _____

II

Was this the religion in which he was raised? ☐ yes ☐ no

II

20. What is the religion of your mother? _____

II

Was this the religion in which she was raised? ☐ yes ☐ no

II

21. Looking back to the months of June, July, and August, about how often, if ever, did you attend religious services or Mass in your church or synagogue? II
- ☐ once a week or more
☐ two or three times a month
☐ once a month
☐ a few times
☐ never
22. About how often, if ever, does your mother attend religious services or Mass in her church or synagogue? II
- ☐ once a week or more
☐ two or three times a month
☐ once a month
☐ a few times a year or less
☐ never
23. About how often, if ever, does your father attend religious services or Mass in his church or synagogue? II
- ☐ once a week or more
☐ two or three times a month
☐ once a month
☐ a few times a year or less
☐ Never
24. In what organizations, clubs, and activities in connection with your church are you participating this year? (example: Teen club, Sunday choir, Altar servers, etc.) II
- _____
25. All things considered, do you think you are as interested in religion now as you were five years ago? II
- ☐ as interested
☐ more interested
☐ less interested
 Can you explain why? _____
26. Some people wonder whether there is a God. How do you feel? II
- ☐ Do believe there is a God
☐ Do not believe this
- Do you think God is like a Heavenly Father who watches over you, or do you have some other belief? II
- ☐ Believe God is like a Heavenly Father
☐ Have another belief. Please explain _____
- Do you believe that God listens to people's prayers? III
- ☐ yes
☐ no

27. Looking back to the months of June, July, and August, about how often, if ever, did you pray? III
- ☐ more than once a day
 - ☐ once a day
 - ☐ several times a week
 - ☐ very seldom
 - ☐ never
28. Do you believe in a life after death, that is, heaven and hell? III
- ☐ yes
 - ☐ no
- Do you believe that in the next life some people will be punished and others rewarded by God? II
- ☐ yes
 - ☐ no
29. Do you believe that, when they are able, God expects people to worship Him in their churches EVERY week? II
- ☐ yes
 - ☐ no
30. What do you believe about Jesus? II
- ☐ Jesus was God's only Son sent into the world by God to save sinful man
 - ☐ he was simply a very good man and teacher
 - ☐ have some other belief. _____
31. When you have decisions to make in your everyday life, do you consider what God would want you to do? II
- ☐ often
 - ☐ sometimes
 - ☐ never
32. Do you feel that you have the right to disbelieve or doubt some things which your church teaches as truth? III
- ☐ yes
 - ☐ no
33. Of those relatives you feel really close to, what proportion are of the same religion as you are? II
- ☐ all of them
 - ☐ nearly all of them
 - ☐ more than half of them
 - ☐ about half of them
 - ☐ less than half of them
 - ☐ none of them

34. Thinking of your closest friends, what proportion are of the same faith as you are? II
- ☐ all of them
 - ☐ nearly all of them
 - ☐ more than half of them
 - ☐ about half of them
 - ☐ less than half of them
 - ☐ none of them
35. Do you think that Protestants have too much power in this country? II
- ☐ yes
 - ☐ no
36. Do you think that Catholics are trying to get too much power in this country? II
- ☐ yes
 - ☐ no
37. Do you think that the Jewish people have been trying to get too much power in this country? II
- ☐ yes
 - ☐ no
38. Do you think the Negro people have been trying to get too much power in this country? III
- ☐ yes
 - ☐ no
39. On the whole, which mean more to you, your II
- ☐ ties with your relatives
 - ☐ ties with your friends
40. From the moral standpoint, do you think it is wrong for a business to remain open on Sunday? II
- ☐ always wrong
 - ☐ usually wrong
 - ☐ sometimes wrong
 - ☐ never wrong
- Do you think the government ought to have laws against this? I
- ☐ yes
 - ☐ no
41. From the moral standpoint, how do you feel about divorce? I
- ☐ always wrong
 - ☐ usually wrong
 - ☐ sometimes wrong
 - ☐ never wrong

42. If you had to choose, would you say that your family is in II
 ___ the upper class
 ___ the middle class
 ___ the working class
 ___ the lower class
43. What magazines or newspapers do you read regularly either in IV
 school or at home? _____
44. Assuming that you marry and have a family, would you probably II
 decide to have your children attend a
 ___ public school
 ___ religious school
 Why? _____
45. If you attend a parochial or religious school, is it IV
 ___ in your own parish
 ___ in another parish
46. About how much spending money do you usually have for one week? IV
 \$_____.
 Do you earn any of this money yourself?
 ___ Yes, I earn part or all of it
 ___ No, I do not
47. At what age do you feel that young people of this modern generation IV
 can get married and be successful in their marriage?
 Age for a boy _____
 Age for a girl _____
48. If you had a personal problem that worried you (for example, a IV
 difficult decision to make), whom would you prefer to talk it
 over with? (examples: member of the family, teacher, member
 of the clergy, social worker, etc.) _____
49. Some people think that the children of workmen have little II
 chance of becoming well-to-do and important businessmen, while
 other people think they have a good chance. Would you agree with
 the ___ 1st statement
 ___ 2nd statement
50. It is often said that it is hardly fair to bring children into II
 the world the way things look for the future. Would you
 ___ agree
 ___ disagree

51. How much influence do you think your religious beliefs should have in your choices of amusements such as TV, movies, and books? IV
 ___ very much influence
 ___ some influence
 ___ a little influence
 ___ no influence
52. How much influence do you think your religious beliefs should have in your daily occupation when you are an adult? IV
 ___ very much influence
 ___ some influence
 ___ a little influence
 ___ no influence
53. How much influence do you think your religious beliefs should have in your decisions in voting for various laws and candidates? IV
 ___ very much influence
 ___ some influence
 ___ a little influence
 ___ no influence
54. How much influence do you think your religious beliefs should have in your choice of friends in your adult life? IV
 ___ very much influence
 ___ some influence
 ___ a little influence
 ___ no influence
55. Suppose a sixteen-year-old teenager were interested in some worthwhile activity that gave him (her) little time to spend with other teenagers. The things the others were doing were just as worthwhile, but they don't interest this particular teenager. Do you think he (she) should II
 ___ go on with the interest
 ___ change to something that he (she) can do with other teenagers
 Why? _____
56. From the moral standpoint, do you think it is wrong to shop for furniture or clothes on Sunday? (Wrong for you, specifically) IV
 ___ always wrong
 ___ usually wrong
 ___ sometimes wrong
 ___ never wrong
57. We are interested in what students would do if they really had free leisure time. Suppose you had graduated from high school, you didn't have to work, and you had some extra money. Imagine this started in the summer. List the thing you would want to do most. II _____

THANK YOU FOR YOUR COOPERATION IN THIS STUDY

APPENDIX III

SUGGESTIONS TO THE TEACHER WHO ADMINISTERS

THE QUESTIONNAIRE

(Time to allow--approximately 35-45 minutes; some students will need less than this but allow enough time for all students.)

1. Read the top directions sheet together, calling attention to the fact that there are no right or wrong answers.
2. Usually, do not encourage the students to ask questions before the whole group, but rather, go around and assist any student who asks your help in clarifying a question. Be very careful not to give him any hints as to what would be a "good" answer, simply help him to understand the question.
3. If any students want to explain an answer, encourage them to "write it in."
4. If the child is not living with his original parents, he should answer the question as referring to the "parents" he is living with at the present time.
5. Do not allow students to compare answers or discuss the questions among themselves.
6. Students may hand in tests as they are completed. (You may want to have an assignment ready for these students.)
7. Give the impression that this questionnaire is considered important and that their answers are important, but do not show an interest in their personal answers on the paper. This might cause the students to put down an answer that you might approve of, rather than their own sincere opinion.
8. Please use the back of this directions sheet to jot down your comments about the reactions of the students. We are particularly interested in knowing which questions do not seem clear to the students. If there are phrases or words which a students asks you to clarify, please note this on your copy.

THANK YOU FOR YOUR TIME, INTEREST, AND COOPERATION.

APPROVAL SHEET

The thesis submitted by Sister Mary Leander Dell, O.P. 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 18, 1964
Date

Paul. J. [Signature]
Signature of Adviser