

A DESCRIPTIVE AND COMPARATIVE STUDY OF CARMELITE
CATHOLIC SECONDARY SCHOOLS AND SELECTED
NON-CARMELITE CATHOLIC SECONDARY
SCHOOLS

A Dissertation
Presented to
The Faculty of the College of Education
University of Houston

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Mel Robert Kieltyka
December 1973

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ABSTRACT

Kieltyka, Mel R. "A Descriptive and Comparative Study of Carmelite Catholic Secondary Schools and Selected Non-Carmelite Catholic Secondary Schools." Unpublished Doctoral Dissertation, University of Houston, 1973.

Committee Chairman: Dr. Guy D. Cutting

The purpose of this study was to: 1) describe the background of parents who send their children to Carmelite secondary schools; 2) to discover the attitudes and opinions parents and students have of these schools and their related programs; and 3) to compare results obtained in this study with those obtained in Otto Kraushaar's study of nonpublic schools entitled, American Nonpublic Schools. The comparison was done on a regional and on a national basis.

The two instruments used to gather data in this study, a structured parent questionnaire and a structured student questionnaire, were identical to the ones used in the Kraushaar Study. These questionnaires contained questions covering a wide variety of topics related to Catholic education.

The student population for the study consisted of all 11th graders in Carmelite schools throughout the country. The parents of these students constituted the parent population.

Responses from the 515 students and 354 parents who completed questionnaires were tabulated and the results for each type of questionnaire were expressed in the form of frequency tables. Comparisons between

results of the present study and results of the Kraushaar study were made. No statistical tests were employed to determine any level of significance between differences found in the two studies.

Analysis of attitudinal and opinion data gathered for this study revealed the following findings:

1. The majority of parents selected Carmelite secondary schools for their children because these schools offer religious education, teach values closer to those of the home, help students develop good study habits, and maintain stricter discipline.
2. Parents were divided in their opinions of the emphasis Carmelite schools gave to religion programs.
3. The majority of parents believed the best philosophy of student learning for Carmelite schools should include student spontaneity combined with disciplined work.
4. The majority of parents felt that Carmelite schools were much better than their local public schools in regard to providing their children with "long-range motivation for learning," with "all-around development," and in "offering the best position for college admission."
5. Parents were overwhelmingly in favor of federal aid to private education.
6. The two real and important advantages students in Carmelite schools stated they had over students in public schools were that Carmelite schools "offered them a better chance to get into the college of their choice" and that they received more "individual attention" from their teachers.
7. The principal "grievance" students voiced against the schools was the "overly strict regulations regarding dress codes and hair styles." "Lack of student voice" and "boredom" were also mentioned with frequency.
8. Students felt that teaching methods used in Carmelite schools were equally split between the lecture-recitation method and the more innovative methods. Students were decidedly in favor of the latter methods.
9. Three of every ten students planned on entering a professional field later in life by becoming doctors, lawyers, or other professional people beside educators.

10. The majority of students do not favor the use of militant tactics to accomplish change.
11. Students considered the use of alcoholic beverages a problem in Carmelite schools and the use of drugs not a problem.

Based upon the above findings the following conclusions were warranted:

1. Parents and students have divergent attitudes toward the importance and the effectiveness of religious education programs in Carmelite secondary schools.
2. Parents and students are generally pleased with Carmelite secondary schools and their related programs.
3. Parents are uncertain about the emphasis they want given to religion programs in these schools.
4. Parents do not believe Carmelite schools are "divisive" or "un-American."
5. Parents sending children to Carmelite schools are essentially "conservative."
6. Parents and students want more minority students enrolled in and teachers employed by Carmelite schools.

In order to discover changes in parent and student attitudes and opinions over a four-year period, 1969-73, major findings of this study were compared with those of the Kraushaar study. Some 21 points of agreement and 13 points of disagreement were noted. Points of agreement included:

1. Parents chose Catholic schools because these schools have religious education programs.
2. Parental dissatisfaction with Catholic schools was generally limited to non-academic areas.
3. A plurality of parents wanted more emphasis placed on the secular academic program than on the religious program.
4. Parents do not favor a philosophy of student learning which is based entirely on student initiative, discovery, and spontaneity.

5. Parents want traditional values and standards "transmitted" to their children.
6. The majority of parents favored federal aid to private education.
7. Seven out of ten students wanted to choose their own schoolwork and have teachers serve as facilitators in the learning process.
8. In terms of future life goals, a plurality of students assigned top priority to having a happy marriage and family life.
9. Students are interested in entering professional fields as doctors and lawyers.
10. Students did not feel it was necessary to use militant tactics to accomplish change.
11. Students believed the use of alcohol is a greater problem than the use of drugs.

Points of disagreement between both studies included:

1. A school's academic program and its approach to education were given a much more important role in the present study than in the Kraushaar study as far as influencing parental decisions to utilize Catholic schools.
2. Parents are expressing their dissatisfaction with Catholic schools to a much greater degree than they did in 1969.
3. Today's parents seem to be hearing fewer complaints about school matters from their children and yet students are doing more and more complaining among themselves.
4. While students are verbalizing their "grievances" to one another, a smaller percentage of today's students feel they are "justified."
5. Parents are presently viewing either the Catholic or the public school as superior on given items and programs, rather than viewing the schools as equal.
6. Generally speaking, students seemed less satisfied with their education in Catholic schools today than they did in 1969.

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CHAPTER I

INTRODUCTION

Concern regarding the future of nonpublic schools has been manifested at national, state, and local levels. In a letter dated August 21, 1972, and addressed to Today's Catholic Teacher, President Richard Nixon wrote:

. . . you are concerned today about the crisis that confronts the schools you cherish; you are committed to their preservation; and I share your concern, your commitment, and your resolve.

America's nonpublic schools enrich not simply those who attend them, and those who teach in them, but all of us in this land. These schools need help; and I am irrevocably committed to provide that help.¹

Two years before this letter was written, the President demonstrated his concern by creating the Panel on Nonpublic Education to "report on the nature of the crisis confronting nonpublic schools."²

Other attempts to inform the American public about their nonpublic schools, how they operate, what types there are, and how they differ, include the Gallup survey, "How the Public Views Nonpublic Schools,"³ and

¹Today's Catholic Teacher, 6, October, 1972, p. 27.

²Report of the President's Panel on Nonpublic Education, Clarence Walton, chairman. Nonpublic Education and the Public Good (Washington, D.C.: Government Printing Office, 1972), p. 1.

³"How the Public Views Nonpublic Schools," a public opinion survey by Gallup International, sponsored and published by "A Study of the American Independent School" (Cambridge, Mass., July, 1969).

Kraushaar's book, American Nonpublic Schools.⁴ Kraushaar's book is the most recent national study of these schools and concerns itself with the "history, goals, significance, problems, and prospects" of America's non-public schools.

At the state level, legislatures are concerned with resolving the many Constitutional problems encountered in granting state aid to private education and also with the practical problem of providing additional state funds to public school systems absorbing pupils from parochial schools which have closed. Consequently, as of June 1, 1971, a total of thirteen state-sponsored studies of nonpublic schools had been completed, or were in the process of being completed.⁵

At the diocesan or local level, as of September, 1972, over one-third, or 56, of the Catholic dioceses in the United States sponsored research to find ways of dealing with changes occurring in their school systems.⁶ In addition, 9 other dioceses have research presently being conducted. Thus 65 or 44.9 percent of the dioceses have conducted or are conducting research about their school systems. This figure does not include research sponsored by religious communities, private organizations, individual schools, or individual parishes.

American nonpublic education has its most profound expression in the Catholic school system as these schools enroll 83 percent of the

⁴Otto Kraushaar, American Nonpublic Schools (Baltimore: Johns Hopkins University Press, 1972).

⁵Report submitted to the President's Commission on School Finance, Donald Erickson and George Madaus, Principal Investigators. Issues of Aid to Nonpublic Schools (Boston College: Center for Field Research and School Services, 1971), I, VII, 1.

⁶Lawrence Deno, "First Aid for Diocesan School Studies," Momentum (Washington, D.C.: National Catholic Educational Association [NCEA]), October, 1972, p. 11.

total nonpublic students.⁷ From 1967-1971 Catholic schools averaged an annual enrollment decline of six percent, closed or consolidated 1500 schools, and witnessed the departure of some 20,000 full-time teaching nuns from the school system.⁸ Clearly, these observable changes are viewed by many as a turning point in the history of the Catholic school system and, therefore, as a "crisis." The present ills afflicting Catholic schools go deeper than enrollment figures or finances. The authors of Issues of Aid to Nonpublic Schools gave a succinct answer to the "why" of the crisis by immediately disavowing dollars and cents as the cause and/or solution and state that the crisis "is the inevitable consequence of profound and extensive social and religious changes, changes which have been revolutionary in character, extremely rapid in tempo, and unforeseen."⁹ These same authors further state:

. . . the decline in the fertility of Catholic Americans, their movement to the suburbs, their higher median education, their progressive loss of ethnic identities, and their increasing rates of interreligious marriages, all have made a difference in the Catholic school.¹⁰

Koob and Shaw propose that the Catholic school crisis is above all a crisis of confidence.¹¹ Brown and Greeley are in agreement and

⁷Report of the President's Commission on School Finance, Neil McElroy, chairman. Schools, People, and Money: The Need for Educational Reform (Washington, D.C.: Government Printing Office, 1972), p. 53.

⁸U.S. Catholic Schools 1971-72 (Washington, D.C.: NCEA, 1971), pp. 2-7.

⁹Report submitted to the President's Commission on School Finance, John Donovan, Donald Erickson, and George Madaus. Issues of Aid to Non-public Schools (Boston College: Center for Field Research and School Services, 1971), II, 55.

¹⁰Ibid., p. 91.

¹¹C.A. Koob and Russell Shaw, "RRR for Survival," Ave Maria, October 14, 1967, p. 10.

state that the basic problem is a "loss of nerve, a loss of conviction, a loss of faith, and a loss of enthusiasm,"¹² for they believe that people have lost confidence in the basic purposes and specific goals of Catholic schools. Donovan and Madaus have also termed the present crisis in Catholic schools a crisis of confidence, and have concluded that "parents' skepticism concerning the continued survival of the Catholic school system was the factor most responsible for parents' withdrawal decisions and an important part of the explanation for declining enrollments."¹³

Father Koob, president of the National Catholic Educational Association (NCEA), offers further evidence of this phenomenon when he says:

The attitude of Catholic laymen, not finances, is the biggest problem facing Catholic schools. Our most serious problem is that our own people are not supporting Catholic schools. The Church is changing and people no longer have strong institutional loyalties.¹⁴

Finally, speaking at a teachers' institute in St. Louis, Bishop William McManus, chairman of the U.S. Catholic Conference Education Committee, said that one threat to Catholic schools involves the "pessimism latent in the pre-occupation with the idea of mere survival." For him, "dismal speculation about the future could be a reason why a considerable number of parents are reluctant to invest their children and their money in an enterprise with a questionable future."¹⁵

¹²William Brown and Andrew Greeley, Can Catholic Schools Survive? (New York: Sheed and Ward, 1970), p. 22.

¹³Erickson and Madaus, op. cit., I, IX, 45.

¹⁴"Parochial Problems Not Financial: Koob," Church and State, 63, March, 1972, p. 15.

¹⁵"Reasons for Keeping Schools Different Now," The Texas Catholic Herald, November 3, 1972, p. 5.

If a miracle drug is to be found which will bring Catholic education to a new era of greatness, the prescription written by Dr. Sciortino will have to be filled. On the basis of the results of his study, he prescribes that the Catholic school policy maker "examine his clients' value system, tastes, and educational expectations rather than believe that his organization is insured existence through canonical fiat."¹⁶ This recommendation is made in view of the fact that "the Catholic segment of nonpublic schools does not behave in the same manner as their public counterparts in regard to correlates of educational expenditure; values, taste, and expectations are a more powerful set of correlates than ability to finance education."¹⁷

Bloomberg and Sunshine, using a sociological rather than an economic model for educational expenditures, affirm that "the important determinants seem to be community attitudes and values, rather than ability."¹⁸ Addressing the question of private demand for education, Blaug stated that "taste is determined by the social class origins of students and the educational attainments of their parents."¹⁹

Ernest Bartell acknowledges the fact that one of the more serious problems facing Catholic schools is the possibility of changes in

¹⁶Philip Sciortino, "A Principal Components Analysis of the Correlates of Current Expenditure of Catholic Schools in the St. Louis, Missouri, Archdiocese" (unpublished doctoral dissertation, Notre Dame University, 1971).

¹⁷Ibid.

¹⁸Jessie Burkhead, "Uniformity in Governmental Expenditures and Resources in a Metropolitan Area: Cuyahoga County," National Tax Journal, 14 (1961), p. 346.

¹⁹M. Blaug, "An Economic Interpretation of the Private Demand for Education," Economica, 33 (1966), p. 166.

American Catholic taste patterns with respect to institutional Church affiliation. He writes that "decline in parish collections may be attributed as much to changing attitudes towards Catholic schools as to changing attitudes toward fundamental religious affiliation."²⁰

Recognizing that the roots of the Catholic school crisis are deep and numerous as well as intertwined with a complex array of factors which are contemporaneously vital to American society, the basic fact is that the Catholic American of 1973 is not only a new and different American, but also a new and different Catholic. The religious and ecclesiastical scenes are different now and these differences, rooted in new values and attitudes, have influenced people's beliefs, perceptions and practices. Theological dogmatism and ecclesiastical authoritarianism have been replaced by an increase in the authority of individual conscience and by an acceptance of the values of the secular as secular. Yesterday's "heresy" is often today's "in thing."

Although attitudes and tastes are not the only determinants of behavior they do contribute, within a network of multiple causation and variable interaction, to human behavior. Rokeach states that "all attitudes are 'agendas for action' and have a behavioral component because all the beliefs comprising them regardless of whether they describe, evaluate, or advocate, represent predispositions which when activated will lead to a response."²¹ To the extent that selecting a

²⁰Report submitted to the President's Commission on School Finance, Frank Fahey, project director. Economic Problems of Nonpublic Schools (Notre Dame University: Office for Educational Research, 1971), p. 229.

²¹Milton Rokeach, Beliefs, Attitudes, and Values (San Francisco: Jossey-Bass, Inc., 1968), p. 72.

school for one's child is a mode of behavior, it seems that a knowledge of parental attitudes and tastes would contribute to a greater understanding of that exercise. Further, considering the complexities of influence within a family unit, parent and student opinions of schools are interlocked. It would be quite unsound to discount the impact of the students' influence on their parents' perception of the school, and vice versa.

Acknowledging the fact that a crisis of confidence exists regarding Catholic schools, that the Catholic of 1973 has different attitudes, and that attitudes and tastes contribute to behavior, a private school system, Carmelite Catholic secondary schools, was selected as the focus of this study and opinions of parents and students toward these schools were sought. These findings were compared with a national sample of parent and student opinions of non-Carmelite Catholic secondary schools.

Parental topics studied and compared included:

1. Reasons for choosing a Catholic school.
2. Degree of satisfaction with the school relative to the cognitive, social and psychological aspects of the child.
3. Reactions to grievances voiced by their children or their classmates.
4. Assessment of the school's emphasis given to religion.
5. Comparison of local public schools with the local Catholic school.
6. Philosophy of student learning.
7. Feelings toward the issue of federal aid to private education.

Student topics studied and compared included:

1. Advantages of Catholic schools as compared to public schools.
2. Degree of satisfaction with the school's academic and religious programs.
3. Student grievances.
4. School's teaching methods.
5. Kinds of students teachers like best.
6. College plans and life goals.
7. Student militancy, use of drugs, and use of alcohol.

Need for the Study

Decisions as to where students will enroll their children in school appear to be a function of a parental set of tastes and educational expectations as well as of economic factors. Carmelite educators, therefore, must study the "agendas for action" of those who patronize their schools in order to describe and interpret "what is" and in order to better understand the relationships which exist, the practices which prevail, the beliefs and points of view that are held, effects that are being felt, and trends that are developing. To know the opinions of parents may or may not lighten the decision-making process, but it does assure Carmelite educators of a measure of prudence not otherwise possible.

Donald Erickson, a leading authority in the field of nonpublic education, suggests that Kraushaar's American Nonpublic Schools is the book of the decade on nonpublic education.²² Since the data gathered

²²Donald Erickson, "The Book of the Decade on Nonpublic Schools?" Independent School Bulletin, October, 1972, p. 7.

for that study pertain to the school year 1968-69, Erickson pleads for its updating in the very near future, especially in the light of the rapid changes occurring in private education. The present study fulfilled that request with regard to one type of nonpublic school, a privately owned Catholic secondary school system. Results of this study lend themselves to being incorporated into any future extension of Kraushaar's work.

The sample size of "in-depth" Catholic schools used in the Kraushaar study is extremely small, especially when considered on a regional basis. The same is true of the number of parent and student secondary school questionnaires analyzed in each of the three regions of the country studied by Kraushaar. While Kraushaar states, "We believe the data to be reliable and representative,"²³ the authors of the "Appendices" of Issues of Aid to Nonpublic Schools state, in reference to the above study, that "the data is at best suggestive. It is valuable in that it raises hypotheses which need further study."²⁴ Speaking to this point, Donald Erickson says that much of the information in the middle chapters of the Kraushaar book is untrustworthy, being useful mainly for the possibilities it raises for future research. The present study attempted to meet these needs.

Carmelite secondary schools are owned by a particular religious order of the Roman Catholic church, the Carmelite Fathers. Very little research has been done on Catholic secondary schools and even less on those owned by a specific religious order or congregation of men or women. Most of the research conducted has been concerned with diocesan

²³Otto Kraushaar, op. cit., p. ix.

²⁴Erickson and Madaus, op. cit., IV (Appendices), p. A:9.

and/or parochial schools--schools not owned by any religious order or congregation. Therefore, there is a real need to study people's opinions of Catholic secondary schools owned by specific religious orders or congregations.

Finally, Catholic educators are seeking data regarding the racial composition, income, occupations, educational backgrounds, and religious commitments of their patrons. Specifically, knowledge of these characteristics will enable Carmelite administrators to know what type of parent is supporting Carmelite Catholic secondary school education.

Purpose of the Study

The purpose of this study was: 1) to describe the background of parents who send their children to Carmelite secondary schools; 2) to describe the attitudes and opinions several constituencies of Carmelite secondary schools have towards these schools and their related programs; and 3) to compare results obtained in this study with those obtained in the Kraushaar study on the parent and student variables enumerated above. The comparison was done on a regional basis (Northeast, South, and "Other") as well as on a national basis.

Definition of Terms

- | | |
|--------------------|--|
| Carmelite schools: | those schools owned and/or administered by the Carmelite Fathers, an Order of Roman Catholic priests and brothers in the Roman Catholic church. |
| Catholic schools: | those church-related schools whose religious affiliation is with the Roman Catholic church. |
| Secondary schools: | 1) in the present study, those schools containing grades 9 through 12, inclusive. 2) in the Kraushaar study, those schools whose organizational pattern was not limited to grades 9 through 12, but included elementary and/or junior high grade levels. |

Non-Carmelite schools: those Catholic schools owned and/or administered by diocesan personnel, by a parish, or by some Order or Congregation of priests and/or nuns other than the Carmelites.

In-depth schools: those schools selected in the Kraushaar study wherein Faculty, Parent, Student, and Governing Board questionnaires were administered, in addition to the General and Schoolhead questionnaires used in the "general sample" schools.

Assumptions Underlying the Study

The assumptions underlying the present study include the following:

1. The reliability and validity coefficients of the data-gathering instruments employed are sufficient for the purposes of the study.
2. Attitudes and opinions expressed by way of the questionnaire are felt opinions.

These stated assumptions were developed to prevent misinterpretation or misunderstanding of the findings under investigation.

Limitations of the Study

The following factors limited the scope and findings reported in the study:

1. The study was confined to Catholic Carmelite secondary schools. The results are not necessarily applicable to other privately owned Catholic secondary schools, e.g., Jesuit, Basilian, Franciscan, etc.
2. The study included only parents and students. Administrators, faculty, and governing Boards of Education were not sampled.
3. The interview technique was not used.
4. This study did not contain a sample of public school parents or teachers.
5. The realization that ambiguities inherent in self-administered instruments may affect the accuracy of the data is realized.

6. Generally speaking, the findings must be tempered with a consideration of the point in time of the survey, the wording of the questionnaires used, and the knowledge and experience of the respondents.

Summary

In this chapter, the need for the study was explained, the purpose defined, and the significance established. In addition, topics to be studied and the definition of terms were covered. A review of related literature will be presented in Chapter II. Chapter III will be devoted to the design of the study. The analysis of the data and findings will be presented in Chapter IV with the summary, conclusions, and recommendations contained in Chapter V.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

Prior to 1967 very little research was conducted regarding Catholic schools. Perhaps this was because American Catholics accepted the Catholic school as part of their way of life and as a necessity for the effective religious education of their children. The American Catholic community viewed the massive growth of its educational enterprise with pride. Peak enrollment years were 1964 at the elementary level with 4,533,771 students and 1967 at the secondary level when 1,092,521 students were enrolled in Catholic high schools throughout the country.¹

In an attempt to answer the critics who claimed that Catholic education does not deserve the money, manpower, and emotional resources necessary to sustain it, two national studies of Catholic schools were undertaken in 1962. The Carnegie Corporation underwrote the costs by granting \$350,000 to Notre Dame University and \$186,000 to the National Opinion Research Center (NORC) in Chicago.² The Notre Dame pilot study attempted to "provide a broad background of information about Catholic schools, the students who attend them, and the unique contributions of

¹A Report on U.S. Catholic Schools, 1970-71 (Washington, D.C.: NCEA, 1971), p. 4.

²Robert Hassenger, "Essay Review: American Catholics and Their Schools," The School Review, Vol. 75 (Winter, 1967), p. 441.

such schools to community life."³ The results of the study were published in 1966 as Catholic Schools in Action. The NORC study, conducted by Greeley and Rossi, was also published in 1966 under the title The Education of Catholic Americans.

These studies seemed to provide the impetus needed for further scientific studies of Catholic education. In November, 1967, some 110 authorities in education travelled to Washington, D.C., to participate in a meeting sponsored by the NCEA to discuss Catholic education in terms of its goals, structures, finances, and the growing role of the Catholic layman. This Symposium enunciated the need for "well designed programs of research and experiment aimed at obtaining reliable data to guide decisions about the most productive use of resources."⁴ At the same time the Roman Catholic bishops of the United States acknowledged "the immediate need for more research to evaluate our present endeavors, to project our future responsibilities, and to make a thorough inventory of our resources in personnel and finance."⁵ Having received episcopal sanction, Catholic school administrators turned to research as an aid in searching for new courses of action, for new directions, and for alternatives in managing a numerically dwindling and financially hard-pressed system of schools. Some diocesan superintendents began to conduct self-studies of their dioceses, while others contracted for studies with private research agencies, or with university researchers.

³Reginald Neuwein (ed.), Catholic Schools in Action (Indiana: Notre Dame University Press, 1966), inside of back flap.

⁴Harold Beutow, Of Singular Benefit: The Story of U.S. Catholic Education (New York: The Macmillan Co., 1970), p. 300 quoting News from the NCEA, February 13, 1969, p. 2.

⁵"Statement by U.S. Bishops on Catholic Schools," Catholic Mind, LXVI (January, 1968), p. 3.

Deno states that of 70 research projects conducted before September, 1972, 1) 25 (41.6%) were researched by the diocesan education department staff, often with the assistance of consultants; 2) 14 (23.4%) were undertaken by private research agencies such as accounting firms, research corporations, fundraisers, censustakers, social groups, and financial planners and analysts; and 3) 21 (35%) were completed by university researchers affiliated with national education research centers at Boston College, Notre Dame, Marquette, Stanford, and Texas.⁶

Incidental to research studies, in February, 1969, the Carnegie Corporation of New York made a \$15,000 feasibility-study grant to the NCEA to investigate the possibilities of gathering national statistical data on Catholic schools. Pursuant to that study, Carnegie gave an additional \$78,000 grant in July to support this project. The first statistical report of Catholic education on a national scale was published in 1970 by the NCEA and included data for the three academic years, 1967-68 through 1969-70. Reports covering the school years 1970-71 and 1971-72 have also been individually published by the NCEA. The objective of the NCEA research department is to publish annual comprehensive data on Catholic schools.

There is very little research on Catholic schools reported or recorded in educational journals. Results of diocesan-sponsored Catholic research are rarely published beyond the diocesan newspaper, if at all. Deno mentions that "only a few of over 30 diocesan-sponsored Catholic school research projects conducted over the last two years have appeared or have been reported in professional journals published for

⁶Lawrence Deno, op. cit., pp. 11-12.

Catholic schools."⁷ The superintendents themselves seem to have little knowledge of what has been done, since their own department of the NCEA has not collected nor evaluated all of the research. The national depository for diocesan-sponsored Catholic school research established at the University of Notre Dame as a result of Deno's study has been inoperative since June, 1972. However, the archives and stored materials are made available on site to qualified researchers.⁸

On the more positive side, two studies submitted to The President's Commission on School Finance "embody the most adequate information any public body has had available thus far."⁹ Research teams at Boston College (Issues of Aid to Nonpublic Schools) and the University of Notre Dame (Economic Problems of Nonpublic Schools) have attempted to separate rumor from the reality of the Catholic school crisis. The immediate practical value of these studies is that they "survey the various diocesan-sponsored research studies commissioned over the past several years as well as published empirical studies dealing with Catholic schools."¹⁰

The present chapter draws heavily from these two reports and contains a summary of those chapters which are concerned with the attitudes of different publics toward various issues related to Catholic schools. The following questions have been formulated and will serve as

⁷Lawrence Deno, "A Study to Describe, Classify, and Evaluate Diocesan-Sponsored Catholic School Research" (unpublished doctoral dissertation, Notre Dame University, 1971), p. 4.

⁸Personal letter from John J. FitzGerald of the Center for the Study of Man in Contemporary Society at the University of Notre Dame, March 15, 1973.

⁹Issues of Aid to Nonpublic Schools, op. cit., I, 3.

¹⁰Ibid., I, VIII, 1.

the framework for a review of related literature and research:

1. What is the extent of the current 'demand' for Catholic education in the United States? That is, are parents favorably disposed toward Catholic education?
2. What are some of the background characteristics of parents who send their children to Catholic schools?
3. What do parents perceive as the unique features of the Catholic school?
4. What reasons do parents give for enrolling and/or withdrawing their children from Catholic schools?

Current Demand for Catholic Education

Some research efforts have treated the demand dimension only peripherally, while others have dealt with it at some length. For example, in Boise, Idaho, Catholic parents were simply asked whether Catholic schools were meeting the essential needs of the children attending these schools. On the other hand, in Corpus Christi, Texas, Catholic parents were asked if they would enroll their children in a Catholic high school if one were built. About 60 percent of the parents sampled in Corpus Christi said "yes," while an additional 11 percent indicated that they would consider it.¹¹ In Boise results were less favorable. Better than 53 percent of these parents said that they were not satisfied with the performance of diocesan schools. Such a statistic does not augur well for future support of diocesan schools in Boise.

Cronin, in her study of parental attitudes toward Catholic education in Lincoln, Nebraska, found that almost 65 percent of these parents were proud of their diocesan school facilities. In addition, 63 percent of the parents felt "it was worth any sacrifice to increase Catholic

¹¹Economic Problems of Nonpublic Schools, *op. cit.*, p. 15.

school enrollment."¹²

The findings of studies conducted in two Iowa cities have supported the Lincoln results. Schiffgens, in studying the attitudes of metropolitan Des Moines Catholic parents, discovered they felt strongly that "sound religious instruction and development in students of a commitment to the person of Jesus Christ were prime responsibilities of Catholic educational institutions."¹³ Thus, they voiced their support for formal instruction in matters of religion and morals. Furthermore, the means by which such instruction should be imparted was the Catholic school. Des Moines Catholics were very much in favor of all Catholics supporting parochial elementary and secondary schools. Catholic parents in this city wanted their children to receive formal training in matters of religion and morals, preferred that such training be dispensed within the confines of the conventional Catholic school, and were well pleased with the results thus far.

The second Iowa study, conducted by the Office of Education of the Archdiocese of Dubuque, in asking parents and educators to respond to the item "The need for Christian education is as great today as it was in the past," found that 92 percent of the laity and 95 percent of all educators responded favorably.¹⁴ Results of the study indicated a generally favorable response for the continued operation of Catholic schools. No strong anti-school opinion was indicated which favored other educational alternatives. It is interesting to note that priests

¹²Ibid., p. 16.

¹³Lawrence Deno, "A Study to Describe, ...", op. cit., p. 217.

¹⁴Office of Education of the Archdiocese of Dubuque, "Christian Needs Attitudinal Survey," November, 1969, mimeographed paper, p. 12.

and sisters opted for the continuance of Catholic schools more strongly than did the laity.

Research in Pittsburgh, Pennsylvania, and in Marquette, Michigan, attempted to assess separate demands for Catholic elementary and secondary education, as opposed to a singular demand for education in general. The Pittsburgh study, although highly questionable due to the fact that results were expressed in terms of modal response to a particular item, indicated that parents were favorably disposed toward both levels of Catholic schooling. The Marquette study categorized respondents into 28 non-mutually exclusive categories according to various socio-economic characteristics, and in 26 of these groups at least 60 percent of the respondents favored full-time attendance at parochial elementary schools. Acceptance of Catholic high schools was less favorable. Generally speaking, many of the groups indicated "favorable" rates approximately 20 percent lower than corresponding rates pertinent to Catholic elementary education. Parents of students currently enrolled in Catholic high schools were the only group to express a figure of more than 70 percent favorableness toward full-time Catholic high school attendance. A majority of Catholic parents who enroll their children in public secondary schools favored full-time attendance at Catholic elementary schools.¹⁵

Several dioceses studied the current demand for Catholic schools by asking parents to respond to the item, "Every Catholic child should spend some time in a Catholic school." The Joliet, Illinois, study indicates that "current, prospective, and possible past users of the parochial schools evidence strong agreement that every child should spend some

¹⁵Economic Problems of Nonpublic Schools, op. cit., p. 19.

time in Catholic schools."¹⁶ In the diocese of Belleville, Illinois, 79 percent of the Catholic parents sampled agreed or strongly agreed with the item. A Rhode Island study also indicated that a solid majority of parents replied favorably to the item. Elford, who studied the three dioceses of Indianapolis and Evansville, Indiana, and Louisville, Kentucky, found that 85 percent of the total sample agreed with the statement.

A somewhat different approach to studying the current demand for Catholic education consisted in listing several programs and having respondents indicate the two or three they thought should receive the most support from the church hierarchy. In Great Falls, Montana, respondents ranked Catholic elementary schools second and Catholic high schools fourth on a list of six diocesan program priorities. Results obtained from a study of priorities in the diocese of Fall River, Massachusetts, were similar to the above in that respondents ranked Catholic elementary schools third and Catholic high schools last on a list of six program priorities. The significant outcome of these two studies is that in both cases parents gave a higher priority to Confraternity of Christian Doctrine (CCD) programs than they did to Catholic schools. Donovan and Madaus, in their study of attitudes toward Catholic education in the Archdiocese of Boston, also asked Catholic clergy and laymen to choose the two or three apostolic programs which they deemed most worthy of official church support. Priorities, and the percentage of respondents choosing each, included the following:

1. Orphanages (46).
2. Helping the jobless and poor (36).
Youth organizations (36).

¹⁶Diocesan Board of Education, Catholic Education Study--Diocese of Joliet, 1970, p. L-1.

3. Religious education programs (CCD) (33).
4. Elementary schools (26).
5. Hospitals (23).
Family and marriage counseling (23).
6. Foreign missions (17).
7. Nursing homes and other care programs (11).
8. Catholic colleges and universities (9).
9. High schools (8).¹⁷

Boston data supported the findings in Great Falls and in Fall River to a great extent. Catholic grade schools were consistently given a higher priority than Catholic high schools. Religious education programs (CCD) were likewise given a higher priority than either level of Catholic schooling. Social service activities were also given high priority in each of the three studies.

In summary, American Catholics demonstrate a reasonably strong demand for Catholic education, particularly at the elementary level. They also display a readiness to innovate and utilize instructional formats other than the traditional parochial school. This openness to other than time-honored regimens is accompanied by an ameliorative concern with various social ills and the apparent adoption of a less ritualistic, more action oriented brand of Catholicism. In a word, demand for Catholic education appears to be a much more complex phenomenon than might be expected, and is based on the perceived uniqueness parents have regarding Catholic schools.¹⁸ We shall consider parental perceptions of the unique features of Catholic schools in a later section of this chapter.

¹⁷Economic Problems of Nonpublic Schools, op. cit., p. 24.

¹⁸Ibid., p. 29.

Background Characteristics of Parents Sending
Their Children to Catholic Schools

The present section considers the interlocking background factors which decisively influence the parents' choice of school for their children.

Curtin listed the following variables as statistically significantly influencing parents' attitudes toward Catholic schools:

1. The sex of the parent: mothers are more favorable than fathers.
2. The religion of the parents: Catholics are more favorable than non-Catholics.
3. The total amount of education attained by the parent: the more education a father or mother has received, the less favorably he/she is disposed toward Catholic education.
4. The type of school attended by the parent: fathers and mothers who attended public schools are less favorable than fathers and mothers who attended Catholic schools.¹⁹

There is some evidence to support a hypothesis that mothers are more influential than fathers in the decision to send children to Catholic schools. Data from studies in Boston, Fall River, and Springfield, Massachusetts, indicate that the mothers of Catholic school pupils were more likely to have attended Catholic elementary schools than were the mothers of Catholic children in public schools.

Hinmon studied the opinions of Catholic parents some of whom used Catholic schools and some of whom used public schools. He found:

1. Parents of families in which both parents are Catholic tend to use Catholic schools more than families in which one parent is non-Catholic.

¹⁹James Curtin, Attitudes of Parents Toward Catholic Education (Washington, D.C.: Catholic University of America Press, Educational Research Monographs, 18(4), August 1954), pp. 34-35.

2. Parents who had a higher income used Catholic schools more than families with lower income.
3. Fathers with more Catholic education send their children to Catholic schools more readily than fathers with less Catholic education.
4. Catholic parents who have high opinions of need for, or feel an obligation toward, will use Catholic schools more than Catholic parents who do not feel this need or obligation.²⁰

Results of this study are substantiated by Murray who found that Catholic parents who utilize Catholic schools have higher incomes, and have more education than patrons of public schools. Likewise, mothers are more favorable toward Catholic schools than are fathers, and parents of elementary age children are more favorable than parents of secondary age children.²¹

Greeley and Rossi found that Catholic parents who send their children to Catholic schools have better educational backgrounds, more money, and more prestigious occupations than other Catholics. Further, the higher the educational level of the father, the greater the chance that the children will attend Catholic schools.²² This finding contradicts Curtin's finding regarding the amount of education a parent receives and his attitude toward Catholic education.

²⁰Dean Hinmon, "A Study of Catholic Parent's Characteristics and Opinions Concerning the Need for Catholic Elementary Schools" (unpublished doctoral dissertation, University of Minnesota, 1964), pp. 132-34.

²¹Martin Brosnan, "A Study of the Factors Influencing the Transfer of Students from Catholic to Public Secondary Schools" (unpublished doctoral dissertation, Wayne State University, 1971), p. 17, quoting George Murray, "A Study of Parental Opinion Toward Catholic Parochial Schools and Some Influential Factors" (unpublished doctoral dissertation, Boston University, 1959), pp. 300-08.

²²Andrew Greeley and Peter Rossi, The Education of Catholic Americans (Chicago: Aldine Publishing Company, 1966), p. 300.

Of the more recent studies, Porter found that attendance at Catholic high schools is correlated with family income and geographical location. Families living within the central city tended to use private schools while suburban Catholics tended to use public schools.²³

Allen used the following 7 attitudinal factors to discover the attitudes of Midwestern Catholics toward Catholic education: Catholic school support, Catholic conservatism, lay involvement, central financing, negative perception of the parish school, outside financial help, and religious independence. These 7 attitude scales were correlated with each other and with a measure of commitment to Catholic education. Findings included:

1. Catholic school support correlated highly with commitment to Catholic education.
2. Catholic school support was positively correlated with Catholic conservatism.
3. Catholic school support was found to be positively associated with age and amount of Catholic education, and negatively associated with income and general educational achievement.
4. Amount of Catholic education was associated with higher levels of attitudes--attitudes of individual thinking in religious matters and boredom with ritual.²⁴

The question of support of Catholic education and area of residence is at best "a vague parameter begging for additional investigation" according to Fahey and Kieckbusch. Based on the analysis of data gathered from several studies it seems that urban Catholics evaluate their schools

²³Donald Porter, "Factors Influencing Catholic High School Enrollment" (unpublished doctoral dissertation, University of Minnesota, 1967), p. 55.

²⁴John Allen, "A Study of the Attitudes Toward Catholic Education in Two Midwestern Dioceses," Dissertation Abstracts, Vol. 31 (1971), D 5, 9-10 A, 5053-A.

more favorably than do Catholics in suburban areas, with rural respondents falling somewhere between these two.

In a study of the determinants of enrollment in Catholic schools in the Archdiocese of St. Louis, Dugan makes the following observation:

1. The Catholic school system does not service all segments of the Catholic community proportionately. The middle- to lower-income families are the ones who are using Catholic schools.
2. Older, and perhaps more traditional families are more inclined to enroll their children in Catholic schools. Younger families are searching for and utilizing other forms of educational services.
3. At the elementary level, family income is negatively related to decisions regarding enrollment in Catholic schools. This indicates that middle- and upper-income families take advantage of better educational facilities and services available to them through the public school system. At the secondary level, family income is positively related to enrollment decisions--wealthier families are using them.²⁵

In summary, studies of parental attitudes toward Catholic education indicate that parents who are younger, whose education and social position are higher, who are in the upper income bracket, and living in the suburbs, tend to be more critical of the educational quality of these schools and less supportive of Catholic education.

Uniqueness of Catholic Schools

Parents who send their children to Catholic schools do so because they perceive a certain distinctiveness about these schools. Studies throughout the country which have included the questionnaire item "However hard it is to define, Catholic schools have a unique and desirable quality that is not found in public schools" have received

²⁵Economic Problems of Nonpublic Schools, *op. cit.*, pp. 443-45.

favorable responses ranging from a slight majority to over 80 percent.²⁶ Attempts to identify the institutional traits which contribute to this distinctiveness have been in terms of direct comparisons between parochial and public schools on selected questionnaire items.

Items used in these studies were originally developed for use in the nationwide Notre Dame study of Catholic schools. A list of 31 individual items were combined into the following 6 categories for purposes of analysis: 1) Religious, 2) Academic, 3) Social, 4) Personal, 5) School Operation, and 6) Practical.²⁷

Religious items referred to such activities as teaching children about God, training them to practice their religion, providing students with Catholic friends and good example, and the fostering of religious vocations. Academic items dealt with the quality of education in the basic verbal and quantitative skill areas, as well as in the humanities, sciences, and arts. Social items were those pertaining to the inculcation of a basic social consciousness, the development of an awareness in the child of his place within the social structure and his obligation to others residing alongside him. Personal items referred to the instillment of certain character virtues, e.g., self-discipline, honesty, independent thinking. School operation category consisted of items relating to the adequacy of facilities, size of classes, extensiveness of program offerings, and quality of teachers. Practical items pertained to matters of convenience, finance, and subsequent job opportunities.

²⁶Issues of Aid to Nonpublic Schools, op. cit., I, IX, 5.

²⁷Reginald Neuwien (ed.), op. cit., p. 261.

A survey conducted in Denver by the Office for Educational Research(OER) at Notre Dame University revealed that both Catholic and public school parents recognized the superiority of Catholic schools in the religious area. While this result is not surprising, it clearly indicates that one distinguishing feature of Catholic schools is their ability to offer a theologically-based, value-oriented curriculum. Academic items found parents of Catholic school students rating their schools superior and parents of public school children giving their support to public schools. Perhaps, then, at least in Denver, the assessment of academic offerings is a function of patronization and hence not a prominent factor in distinguishing Catholic from public schools.

Denver Catholic schools fared far better than public schools in the area of social items. The capability of Catholic education to equip those exposed to it with a relevant social perspective and humanitarian concern for others appears to be yet another mark of its distinctiveness or uniqueness.²⁸ An overwhelming 86 percent of Catholic school parents felt that their schools were much more adept at imparting certain character virtues included in the category of personal items. This is in contrast to the 46 percent of public school parents who felt their school was superior. Thus, the cultivation of personal virtues appears to be another frequently perceived characteristic of Catholic schools in Denver.²⁹ The school operation category favored public schools. One particularly revealing item in this category indicated that 60 percent of Catholic school parents and 83 percent of public school parents felt

²⁸Economic Problems of Nonpublic Schools, op. cit., p. 53.

²⁹Ibid.

that teacher quality and effectiveness was superior in the public schools. Finally, the practical category was generally perceived as a property of public schools.

In summary, Denver parents perceived Catholic schools as distinctive in the following areas:

1. Religious.
2. Development of social awareness and a sense of responsibility.
3. Nurturance of desirable character traits.

Moreover, they were able to identify the following areas as those in which public schools excelled:

1. Academic offerings.
2. Organizational format and operational efficiency.
3. Practicality.³⁰

A study by Notre Dame's OER in Savannah, Georgia, corroborated the findings in Denver. Respondents perceived Catholic schools as more proficient in the areas of religious, social, and personal development, while academic, school operation, and practical items elicited responses supportive of public school superiority.³¹

Catholic and non-Catholic parents in Fall River, Massachusetts, were given a 13 item questionnaire, condensed from the original 31 Notre Dame items, representing various aspects of school operation and asked to indicate which school was better in each area. Responses, along with a Notre Dame type categorization of each item, were as follows:

³⁰Ibid., p. 55.

³¹Ibid., p. 57.

Catholic schools do a better job:

1. Classroom discipline (Personal).
2. Teaching children right from wrong (Religious).
3. Preparation for marriage and family life (Social).
4. Guidance and counseling services (Social).

Public schools do a better job:

1. Preparation for a job (Practical).
2. Offering a wide range of courses (School operation).

Disagreement (Catholics say Catholic schools do a better job/
non-Catholics say public schools do a better job):

1. Developing good citizenship (Social).
2. Developing sympathy for the problem and views of Negroes (Social).
3. Preparation for college (School operation).
4. Teaching students to think for themselves (Personal).
5. Physical condition of building (School operation).
6. Teaching children to get along with others (Social).
7. Having high quality teachers (School operation).³²

Perhaps the only valid conclusion which can be drawn from these results is that they do not contradict the findings of Denver and Savannah.

Further support for the findings in Denver and Savannah comes from a study in the diocese of Belleville, Illinois. Catholics were given a questionnaire similar to the one used in Fall River. No religious items

³²Ibid., pp. 59-60.

were included in the questionnaire. Catholic schools were perceived as superior on social and personal items, while public schools were judged to be more proficient in the school operation area. All academic and practical items drew split responses.

Several studies have proven invaluable as cautionary devices against an overly rigid and simplistic interpretation of the religious-social-personal/academic-school operation-practical dichotomy used thus far. For example, Cronin, who studied the attitudes of Catholics in Lincoln, Nebraska, having children enrolled in Catholic and/or public schools found that Lincoln Catholics believed Catholic school teachers were as well prepared as public school teachers (school operation). These results disagree with the findings of the Denver and Savannah studies.

Elford's study of Indianapolis, Evansville, and Louisville revealed further exception to the above mentioned dichotomy. In this study, in addition to indicating whether the Catholic or public school was superior in a given area, respondents also had the option of indicating school equality on each item. An academic item was numbered among the perceived assets of Catholic schools, while a personal item was included under public school assets. In addition, the results reveal an extraordinarily high percentage of "no difference" between the two schools.³³

Donovan and Madaus also studied the issue of "perceived distinctiveness" in the Archdiocese of Boston. Using a 13 item questionnaire and the Notre Dame classification of individual items, they included the option "about the same or not sure," in addition to a choice between

³³Ibid., p. 67.

the two. On 11 of the 13 items parents indicated no preference or uncertainty. The proportion of responses in the "about the same" column was equal to, or in excess of, the proportion of responses in the other two columns combined. When the results were broken down into Catholic (4,166) and non-Catholic (5,606) respondents, no differences were noted. Among Catholic respondents, 9 items received a response of "about the same or not sure" more frequently than expressions of preference for one school or the other. For non-Catholics, the above was true for 11 of the 13 items. Thus, neither Catholic nor public schools received strong support relative to the other.

In summary, the answer to the query of what is perceived as unique or distinctive about Catholic schools, the following conclusions were warranted:

1. Catholic schools are perceived as superior in religious, social, and personal development areas; public schools, in the academic, school operation, and practical areas.
2. Variations in the above patterns are not uncommon. Some respondents perceive Catholic schools as superior to public schools from an academic, school operation, and/or practical standpoint. Others feel public schools are better in the areas of social and personal development. Many seem to voice an opinion of no difference between these two types of schools and also express no preference for one or the other.
3. Perceptions of educational distinctiveness seem to be complex phenomena which deserve further study.³⁴

Reasons for Enrolling and for Withdrawing
Students from Catholic Schools

Reasons for Enrolling Children in Catholic Schools

³⁴Ibid., pp. 76-7.

The basic question "Why do parents enroll their children in Catholic schools?" has been asked in various ways and in various parts of the country. A nationwide Gallup Poll asking parents why they send their children to Catholic schools elicited the following reasons:

1. Because they were raised as Catholics to believe that the only schools to send their children to are the parochial schools.
2. A person should be exposed to all sciences. You cannot teach biology without theology.
3. Because parents want children to believe in God and grow up to be good citizens.
4. Better quality of education and religious education.
5. Teachers take more time with the children.
6. The nuns are strict and help parents raise good children. It makes it easier on us.
7. Better maintenance of discipline and authority.
8. Better supervision, better moral standards.³⁵

In terms of the religious-social-personal/academic-school operation-practical dichotomy presented in the preceding section of this chapter, it is significant to note that of the 8 reasons, 7 are in the religious, social, or personal areas.

The authors of Issues of Aid to Nonpublic Schools enumerate the following parental reasons for sending children to Catholic schools: religion is both taught and practiced; a religious atmosphere pervades the school; the presence of priests, brothers, and nuns; children are taught to respect other's property; these schools are better at teaching honesty and truthfulness; there is better preparation for marriage

³⁵CFK Ltd., "How the Public Views Nonpublic Schools," Gallup International, 1969, p. 10.

and family life; they teach right from wrong; discipline is better; the virtues of self-discipline and hard work are engendered.³⁶

When priests, brothers, and sisters were asked what reasons they thought parents had for selecting Catholic schools for their children, the responses "Giving students a sense of moral values," and "Religious and moral atmosphere of the school" were enumerated as the most important. Discipline and quality of education were also given by at least 70 percent of the respondents as important reasons.³⁷

The Notre Dame study of Catholic schools showed that parents felt the 3 most important reasons for existence of these schools were: 1) teaching children to know about God, Christ, and the Church; 2) training children to be honest, truthful, and moral; and 3) having effective, qualified priests, brothers, and sisters as teachers. These goals were chosen as the most important from a list of 31 goals.³⁸

Catholic parents sampled in the Kraushaar study gave the following reasons (and percent choosing them) for selecting a Catholic school for their children:

1. Religious education or program (76).
2. Better training in diligence, study habits (65).
3. Stricter discipline (63).
4. Values, attitudes or customs closer to those at home (59).³⁹

³⁶Issues of Aid to Nonpublic Schools, op. cit., I, VIII, 37-8.

³⁷Ibid., p. 39.

³⁸Reginald Neuwien (ed.), op. cit., p. 281.

³⁹Otto Kraushaar, op. cit., p. 105.

The study of parental attitudes in the dioceses of Indianapolis, Evansville, Louisville, Denver, Davenport, Cleveland, and the state of Rhode Island have shown essentially similar results: the religious and moral atmosphere of the school, discipline, and the presence of priests, sisters, and brothers in the classrooms were the most important reasons for sending children to Catholic schools.⁴⁰

A study conducted in the metropolitan Boston area sampled Catholic parents who had recently withdrawn their children from a parochial school. It was judged that these parents represented parents who have recently had a change in attitude toward Catholic education. Three types of communities were studied: predominantly blue collar; predominantly white collar; and communities characterized by a solid mixture of blue and white collar workers. Parents' perceptions of the quality of public education, of the future of Catholic schools, and their reasons for enrolling and then withdrawing their children from Catholic schools were studied. Trained personnel interviewed each parent in the sample by means of a telephone call. About 18 percent of the parents interviewed still had at least one child in a Catholic elementary school; the remaining 82 percent had withdrawn all their children from these schools and enrolled them in public schools. The withdrawal of a child occurred at a time other than a natural transition point.

The religiosity of these parents was studied and considered to be above average in terms of their Mass attendance and reception of the Sacraments of the Catholic Church. Also, over 75 percent of the families contacted had at least one parent who received part or all of his education in a Catholic school. Table 1 on page 35 contains the responses

⁴⁰Issues of Aid to Nonpublic Schools, op. cit., I, IX, 6.

of these parents to the question "Why did you decide to send your child/children to a parochial school originally?"⁴¹ What is particularly noteworthy here is the fact that religious formation and the presence of nuns as symbols of quality education were the favorable reasons most often voiced by these parents for utilizing Catholic schools. The former reason was particularly esteemed in the blue collar communities; the latter, in the white.

TABLE 1

RESPONSES TO THE QUESTION: WHY DID YOU DECIDE TO SEND YOUR CHILD/CHILDREN TO THE PAROCHIAL SCHOOL ORIGINALLY?

Reason	TYPE OF COMMUNITY							
	White Collar		Blue Collar		Mixed		Total	
	N	%*	N	%*	N	%*	N	%*
Religion	26	47	31	60	32	68	89	57
Discipline	10	18	8	15	8	16	26	17
Nuns/Quality	33	60	12	23	23	47	68	44
Expedience	3	5	4	8	4	8	11	7
Tradition	14	25	18	15	17	35	49	32
Other	0	0	3	6	0	0	3	2
	86		76		84		246	

*No explanation given for percentages not totaling 100 percent.

⁴¹Ibid., p. 28.

A study of the secondary education apostolate of the sisters of St. Dominic at Sinsinawa, Wisconsin, presented parents and students with a list of possible "major benefits" in attending Dominican high schools. In addition, the survey asked the faculties of these 20 schools to judge which values parents and students might choose. Overall results are contained in Table 2.⁴²

The College of Education of the University of Oregon, Bureau of Educational Research and Service, studied Catholic secondary education in the metropolitan area of Portland. Parents and students attending the 7 Catholic high schools in the Archdiocese of Portland were asked to indicate the relative importance they assign to the following five aspects of Catholic education:

1. Developing strong moral character based on religious principles (Religious).
2. Preparing students to be good citizens who are aware of the needs of their fellow men (Community).
3. Providing superior training in regular school subjects (Academic).
4. Providing a situation for students to develop close friendships (Friendships).

Parents tended to emphasize the religious aspect more than any other category. Students, on the other hand, placed the greatest amount of emphasis on "community." Both groups placed middle-range emphasis on "Academic" and "Vocational" areas, and placed the least emphasis on the "Friendship" category.⁴³

⁴²Twenty Schools: The Sinsinawa Dominican Secondary Education Apostolate (Washington, D.C.: Nelson Associates, 1971), I, 214.

⁴³A Study of Catholic Secondary Education: Metropolitan Area of Portland, Oregon (University of Oregon College of Education, Bureau of Educational Research and Service, 1971), pp. 20-1.

TABLE 2

PARENT- AND STUDENT-CENTERED VALUES OF CATHOLIC SCHOOLS

Major Benefits of Attending the School: Parents' Own
Opinion, and Faculty Estimates of Values to Parents;
Students' Own Opinions, and Faculty Estimates of
Values to Students

Major Benefits	PERCENT CITING BENEFITS (MULTIPLE RESPONSES)			
	Parents		Students	
	Own Opinion	Faculty Estimates	Own Opinion	Faculty Estimates
School is better academically	41%	65%	42%	46%
School is more disciplined	51	59	23	21
Classes are experimental (creative), innovative*	24	39	32	58
Tuition rates are low	5	20	6	10
School is close to home	20	26	22	22
School has more concern for the individual	45	79	48	72
Students feel safer here	29	50	16	35
Students' friends are attending school here	18	25	53	76
School helps students become familiar with teachings of the Church	56	68	12	24
School helps students feel closer to Christ	29	29	7	20
School helps students learn what is right or wrong	37	55	16	23
None of these	2	1	7	1

*Parent questionnaire uses "creative," others say "experimental."

Finally, Consalvo studied the attitudes of over 400 high school seniors, all of whom were Catholic and had various amounts of Catholic education. The six reasons they selected as important reasons for attending Catholic schools were listed in rank order as follows: 1) Giving students a sense of moral values, 2) Discipline, 3) Quality of education, 4) Dissatisfaction with public schools, 5) Nuns, priests, and brothers teaching religion, and 6) Religious or moral atmosphere in the school.⁴⁴

Analysis of 8 attitudinal scales used by Consalvo revealed that sex and amount of Catholic education are both factors in determining a student's attitudes toward Catholic education. Girls are more supportive of Catholic schools than boys. Students with a Catholic elementary background are more supportive of Catholic secondary education, but have a more negative view of the clergy than students with a public elementary background.⁴⁵

Reasons for Withdrawing Students from Catholic Schools

Berg compared parents whose children remained in Catholic schools with those who transferred their children to public schools. Results included the following:

1. Parents of transferred students scored significantly higher than parents of persisting students in their perception of better quality education in public elementary schools than in Catholic ones.
2. Parents of transferred students have a lower opinion of need for Catholic elemen-

⁴⁴Robert Consalvo, "Attitudes and Opinions of High School Seniors Toward the Catholic System of Education and Some Future Alternatives," Dissertation Abstracts, Vol. 31 (1971), D 5, 7-8 A, 3979-A.

⁴⁵Ibid.

tary schools than do parents of persisting students.

3. Parents of transferred students have a greater concern over increasing parental costs for Catholic elementary education than do parents of persisting students.⁴⁶

Berg also interviewed Catholic school principals and teachers regarding parental withdrawal decisions. These educators gave the following reasons for withdrawal:

1. The education offered in public schools is perceived to be of better quality.
2. Unavailability of Catholic schools.
3. A lessening of the need for Catholic schools as perceived by parents.⁴⁷

Brosnan studied the factors which influenced the transfer of students from Catholic to public secondary schools in the Detroit, Michigan, area. Among the reasons listed for transferring were:

1. The primary reason why parents transfer students to public schools is that tuition costs have become more than the average family can afford.
2. The second most important reason for transfer is the fact that the public schools offer a more varied program.
3. Parents appear to be more favorably disposed to the idea of auxiliary services available within the public schools.
4. Availability of public secondary schools as contrasted with the unavailability of a Catholic school was a motivating factor for transfer in some cases.

⁴⁶S. Theodore Berg, "Factors Influencing Parental Decision to Transfer Children From Catholic Elementary School to Public Elementary School" (unpublished doctoral dissertation, State University of New York at Buffalo, 1969), pp. 104-09.

⁴⁷Ibid., p. 27.

5. Parents feeling that as the number of lay teachers increases and the number of sisters decreases, the school was no longer as strong a religious institution. Associated with this feeling is the fact that parents feel that lay teachers in Catholic schools are not as qualified as public school teachers.
6. Pressure on students to conform and to get good grades in the Catholic school was instrumental in decisions to transfer.⁴⁸

Results of the Brosnan study indicated that student reasons for transferring parallel parental reasons. However, students feel that religious education at the high school level is much less important than at the elementary level, and that it is very desirable to have contact with people of various religious beliefs during their secondary school years. Transfer students apparently favor the increase in lay teachers and the decrease in teaching nuns in Catholic schools. These students also state that no parent should feel an obligation to send his children to a Catholic school even if he can afford it.⁴⁹

In Portland, Oregon, 68 students and their parents returned questionnaires stating their reasons for transferring out of a Catholic high school. Table 3 contains a listing of these reasons.⁵⁰

Reasons classified under "other," as written in by parents and students, included:

"dissatisfaction with philosophy behind school"
 "pregnancy"
 "personal reasons"
 "got sick of (person's name)"
 "too much pressure"

⁴⁸Martin Brosnan, op. cit., pp. 100-02.

⁴⁹Ibid., pp. 102-04.

⁵⁰A Study of Catholic Secondary Education: Metropolitan Area of Portland, Oregon, op. cit., p. 31.

TABLE 3

REASONS FOR TRANSFERRING OUT OF A CATHOLIC HIGH SCHOOL

Reason	Number of times mentioned as a <u>Main Reason</u>		Number of times mentioned as a <u>Secondary Reason</u>	
	Parent	Student	Parent	Student
"Financial"				
Increase in tuition and fees	5	4	9	15
Could no longer afford costs	5	4	9	6
"Geographical"				
A move by the family	3	2	2	3
Transportation problem	3	3	17	15
"Atmosphere"				
School was too strict	5	4	3	21
Too much emphasis on religion	0	0	3	9
School was too lenient	0	0	0	2
"Dissatisfaction with quality"				
Religious instruction	2	0	9	9
Academic course offerings	4	4	12	22
Vocational course offerings	2	2	6	6
Extracurricular and social reasons	1	5	11	16
"Student-School Relationship"				
Could not get along with teachers	1	2	6	7
Could not meet school's standards	3	2	3	5
"Special"				
Could no longer see a difference	2	7	3	7
Preferred a co-ed school	7	5	16	26
Other	19	16	9	9

"school cut me off from the world"
 "changed religion"
 "'asked' not to return;" "got kicked out"
 "unfair treatment by some teachers"⁵¹

On the basis of results obtained in a study of Catholic parents in the Boston area, the hypothesis that it is the marginal Catholic parent who is withdrawing his children from Catholic schools can quickly be rejected. More than 3 out of 4 of the parents who withdrew their children from a Catholic school attended Mass once a week or more. Likewise, 7 out of 10 received Holy Communion at least once a month. As a group, the religiosity of these parents would be considered above average.⁵²

These parents represented a good cross section of occupational categories. About one-fourth were in professional or executive-managerial positions; an additional one-fourth were in white collar sales or Civil Service positions, and about 1 out of 3 were skilled or semi-skilled workers. Parental background characteristics were quite heterogeneous with regard to age, occupation, and level of education. Over 75 percent of the parents contacted, however, had at least one parent who had part of his education in a Catholic school.

Reasons these parents gave for withdrawing their children included such things as "quality of education" which was mentioned by 1 out of 4 parents. Some parents who mentioned this reason cited the fact that public schools had special facilities not present in Catholic schools; other parents mentioned that their child had a special learning disability which the public school was better equipped to handle; still

⁵¹Ibid.

⁵²Issues of Aid to Nonpublic Schools, op. cit., I, IX, 25.

others said that their child simply was not learning and associated the problem with an inferior quality of instruction in the Catholic school.

The belief that "Catholic schools were going to close" was given by 25 percent of the parents as the reason they had withdrawn their child. "Tuition," "Double taxation," and "Lay teachers" were also cited. Parents' remarks regarding tuition indicated that they were able to pay, but simply felt the services were not worth the price. For example, one blue collar worker said "Why pay tuition for a parochial school when they can get the same thing or better in a public school." Remarks regarding lay teachers indicated that parents felt the school was not Catholic if their children were not taught by the sisters. "Too much discipline" was also given as a reason for withdrawal. One parent said "She (a sister) was making him nervous and learning to hate school." The reason, "The way religion was taught" was divided into two categories. Some parents were simply appalled at the newer materials and ideas; others felt the program was too conservative. "Personal problem" indicated a real difference of opinion between parent and teacher or principal. The final reason cited, "Expedience," included such things as distance from school, transportation, and dangerous intersections on the way to the Catholic school.⁵³

Two studies of parents whose children were presently attending Catholic schools in Hillsborough County, Florida, and St. Louis, Missouri, asked these parents whether or not each of 11 developments would cause a parent to withdraw his child from a parochial school. The items were classified according to the Notre Dame dichotomy used earlier.

⁵³Ibid., pp. 30-4.

The items and percentaged responses for these studies are listed in Table 4.⁵⁴

Summary

Studies of reasons why parents withdrew children from Catholic schools indicate that while parochial schools evidently appeal to parents who value religious, social, and personal growth highly, certain occurrences are capable of precipitating alterations in personal priorities, thus leading to a less favorable assessment of parochial education and subsequent withdrawal of Catholic students. Parents seem to enroll their children in Catholic schools because they want them to experience religious, social, and personal growth. However, parents do not want this growth at the expense of development in all other areas, or under conditions of extreme stress for both student and parent. Thus, a balanced program of offerings, skewed slightly in favor of the personal priorities of its clientele appears to be the best approach for Catholic schools to utilize.

⁵⁴Economic Problems of Nonpublic Schools, op. cit., pp. 89-91.

TABLE 4

DEVELOPMENTS WHICH COULD POSSIBLY CAUSE A PARENT TO
WITHDRAW A CHILD FROM A PAROCHIAL SCHOOL

Item	YES		NO		DON'T KNOW	
	H.C.	St.L.	H.C.	St.L.	H.C.	St.L.
10-20 percent increase in tuition (Practical)	14%	24%	69%	56%	12%	16%
25-50 percent increase in tuition (Practical)	74	79	10	8	13	11
Sharp decline in the number of nuns teaching (Religious)	38	36	45	51	13	11
Inability of the school to stay current in the field of science education (Academic)	39	40	39	38	16	19
Loss of regional or state accreditation (School operation)	74	80	12	10	8	7
Overcrowded classroom conditions (School operation)	53	62	30	22	13	14
Closing of a neighborhood Catholic school making bussing or a motor pool necessary (Practical)	33	55	50	30	13	13
Increase in the number of minority group children in the school (Social)	8	15	77	61	10	21
Construction of a modern public school in the area (Practical)	7	8	82	81	6	8
Development of a Religious Education program which successfully serves Catholics in public schools (Religious)	16	31	64	45	15	22
Elimination of sports (School operation)	13	13	73	75	9	9

CHAPTER III

METHODS AND PROCEDURES

This chapter describes the instruments used to gather data for this study, the population sample groups, and the procedures utilized to collect student and parent data. To facilitate understanding of the comparative aspect of this study a brief outline of the Kraushaar study was also included in this chapter.

Instrumentation

Two instruments were used in this study: a structured parent questionnaire and a structured student questionnaire. Parent and student questionnaires were used because this study was essentially designed as a descriptive survey which attempted to discover the opinions parents and students have of Carmelite Catholic secondary schools and their related programs. Results of this study were compared with results obtained in Kraushaar's national study of the opinions parents and students have of non-Carmelite Catholic secondary schools and their related programs. This comparison necessitated the use of a parent questionnaire and a student questionnaire which were identical to the ones used in the Kraushaar study. Although permission to use these questionnaires was requested and granted verbally, it was pointed out that none was necessary since the questionnaires had not been copyrighted and were public domain. A copy of each questionnaire is included in the appendix.

The Kraushaar study was funded by the Danforth Foundation of St. Louis, the Independence Foundation of Philadelphia, and the E. E. Ford Foundation of New York. Such funding permitted the study's Advisory Committee to employ a team of research consultants to develop the questionnaire used in the Kraushaar study. In a telephone conversation with Dr. William G. Spady, a consultant in the preparation of the questionnaires who is now associated with The Ontario (Canada) Institute for Studies in Education, the writer was informed that these instruments had not been validated nor had any reliability coefficients been established. However, the questionnaires were "pretested" for clarity and understanding with parents and students in the population but not in the sample.

The major dimensions of each of the questionnaires used in this study follow.

I. PARENT QUESTIONNAIRE (30 questions, 168 variables)

Personal Characteristics, Background and Education
Reasons for Selecting a Private School
Degree of Satisfaction or Dissatisfaction with the School
Reactions to Student Grievances
Assessment of the Moral Influence of the School
The Learning Environment in the School

II. STUDENT QUESTIONNAIRE (32 questions, 142 variables)

Personal Characteristics
Advantages of Private School over Public School
Assessment of School's Education Program
Reactions to Grades, Work-Load, School Regulations
Student Unrest

Expected Adult Role--College Plans, Life and Career Goals
Learning Environment in the School

Population and Sampling Techniques

The student population for this study was comprised of all 11th grade students in Carmelite secondary schools throughout the country. The parents of these students constituted the parent population. The student and parent populations and samples for the Kraushaar study are described in detail in the research outline of that study included in a later section of this chapter.

The student sample for the study of Carmelite secondary schools was obtained in the following manner. An alphabetical listing of 11th grade students was obtained from the principal of each school and then a table of random numbers was used to select 65 subjects from each of the 8 Carmelite secondary schools. A separate listing of random numbers was used for each school. In some schools, at the request of the principal, more than 65 students were sampled. In other schools scheduling difficulties, testing, absenteeism, and the option of not participating in the study reduced the sample number to fewer than 65.

The parent sample for this study consisted of those 65 parents whose sons/daughters were in the original student sample regardless of whether or not their children answered a student questionnaire. Table 5 contains the student and parent sample size and percent of parent questionnaires returned at each school.

Procedures

In December, 1972, the superintendent of Carmelite secondary schools sent a letter to each of the 8 principals informing them of the

study and asking their cooperation. The researcher then telephoned each principal and arranged a mutually satisfactory date for the administration of the student questionnaire at each school sometime during the school day. During the last week of January and first week of February, 1973, the writer visited each Carmelite secondary school and personally proctored the hour long administration of the student questionnaire. Table 6 lists pertinent data about Carmelite secondary schools visited.

TABLE 5
STUDENT AND PARENT SAMPLE SIZE AND PERCENTAGE OF
PARENT RETURNS FOR EACH CARMELITE SCHOOL

School	Number of Students	Number of Parents	% of Parent Returns
1. Mt. Carmel H. S. (Houston)	65	50	77
2. Carmel H. S. (Mundelein)	68	56	86
3. Crespi H. S. (Encino)	58	50	77
4. DeSales H. S. (Louisville)	72	47	72
5. Salpointe H. S. (Tucson)	62	40	61
6. Joliet Catholic H. S. (Joliet)	63	48	74
7. Mt. Carmel H. S. (Los Angeles)	62	20	31
8. Mt. Carmel H. S. (Chicago)	65	43	66
	515	354	68

TABLE 6
CARMELITE SECONDARY SCHOOLS

School	Location	Enrollment*	11th Graders	Type
1. Mt. Carmel H. S.	Los Angeles, Calif.	382	79	Boys
2. Crespi Carmelite H. S.	Encino, Calif.	637	163	Boys
3. Salpointe H. S.	Tucson, Arizona	952	221	Co-ed
4. Mt. Carmel H. S.	Houston, Texas	692	164	Co-ed
5. DeSales H. S.	Louisville, Kentucky	547	130	Boys
6. Joliet Catholic H. S.	Joliet, Illinois	719	167	Boys
7. Carmel H. S.	Mundelein, Illinois	754	186	Boys
8. Mt. Carmel H. S.	Chicago, Illinois	810	180	Boys

*Enrollment figures are as of November 1, 1972.

Parents received their questionnaires by mail in a sealed envelope containing a cover letter on school stationery signed by the principal and the researcher, the questionnaire, and an unstamped school-addressed return envelope. One parent was asked to assume responsibility for completing the questionnaire. Parents were encouraged to return the questionnaire to the school within a week either in person, with their son/daughter, or by mail. Students were also encouraged to return their parent's questionnaire as soon as possible. A follow-up card was mailed to all parents thanking them for their cooperation in returning the questionnaire and asking that they please do so if they had not already done so. All parent questionnaires were then mailed from each school to the researcher. The number of parent questionnaires received from each school out of a possible 65 has been listed in Table 5 above.

Kraushaar Study

Goals

Kraushaar's study, originally conceived as "A Study of the American Independent School," was expanded to include all academic nonpublic schools in the United States. Goals of the study were listed as:

The primary aim of this Study is to map the profuse variety of nonpublic schools in order to characterize the dominant types in respect to (1) what they take to be their educational goals and philosophy; (2) how their various constituencies see the school and their place in it; (3) the prevailing climate of learning in the schools; (4) their financial condition; (5) their attitude towards various minority groups; (6) their readiness and capacity for change; (7) issues of public policy pertaining to nonpublic schools; and (8) their prospects in the future.¹

¹Kraushaar, op. cit., p. 363.

Population

A list of nonpublic schools in the United States was compiled state by state. This list included elementary and secondary schools which offered either a general or college preparatory academic program, but excluded private schools which primarily offer vocational programs, such as secretarial training, cosmetology or electronics.

The population was limited to schools which include grade 6 or higher. The list included boarding and day schools, single sex and coeducational, large and small, schools from all regions of the United States and, within the limitations described above, represented all grade levels from kindergarten through 12.²

Computer print-outs obtained from Mrs. Ann Couch, project secretary for the Kraushaar study, reveal data was gathered for the following types of schools: 1) Catholic, 2) Lutheran, 3) Seventh Day Adventists, 4) Jewish, 5) Episcopal, 6) Christian Reformed, 7) Other, 8) schools belonging to the National Association of Independent Schools (NAIS), and 9) schools belonging to the National Association of Christian Schools (NACS).

Instruments

Six instruments were developed and pretested for the study: one for general information about the school, one for the school head, one for the faculty, one for students, one for parents, and one for members of the governing board of the school. In addition, three carry-in question formats were prepared for use in interviews with the head of the school, the faculty, and students during school visits.

²Ibid., p. 364.

Sample

Three samples were selected: a 750-school general sample, a 250-school in-depth sample, and a sample of 50 "leading schools." Random numbers were used to select the 750-school general sample from a list of over 18,000 nonpublic schools. The 250-school in-depth sample was selected as a stratified subsample within the randomly selected 750 schools. The "leading schools" sample was chosen with the advice and assistance of the officers of the various national church and independent school associations.

Each school in the general sample received a general and a school head questionnaire; each school in the in-depth sample received a general and a school head questionnaire as well as multiple questionnaires for faculty (8), students (10), parents (10), and governing board members (5); each "leading school" received all six of the questionnaires.

In Kraushaar's words, "the study emphasizes secondary, or secondary and elementary schools combined, . . . the questionnaires were better suited to secondary than to elementary schools. . . ." ³

The stratification approach deliberately underrepresented Catholic schools, while the 2,369 religiously unaffiliated schools were deliberately oversampled.

Catholic and religiously unaffiliated schools were both sampled regionally in each of three geographic areas defined operationally as follows:

1. NORTHEAST: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Delaware, and Washington, D.C.

³Ibid., p. 368.

2. SOUTH: Florida, Georgia, Alabama, Mississippi, South Carolina, North Carolina, Kentucky, Virginia, West Virginia, Louisiana, Arkansas, and Tennessee.
3. OTHER: All other states

Ten Catholic secondary schools were sampled in each of the above regions. States and the number of schools drawn from each state include the following:

1. NORTHEAST: Maryland (3), New Jersey (2), Massachusetts (2), Rhode Island (1), New Hampshire (1), and Connecticut (1).
2. SOUTH: Florida (3), Louisiana (2), West Virginia (2), Virginia (1), Kentucky (1), and Georgia (1).
3. OTHER: Michigan (3), Illinois (2), Missouri (2), Idaho (1), Arizona (1), and Nebraska (1).

Table 7 contains a regional distribution, by grade, of students sampled in the Kraushaar study. Table 8 contains a regional distribution, by sex, of students and parents sampled in the Kraushaar study.

TABLE 7

REGIONAL STUDENT SAMPLE, BY GRADE, FOR KRAUSHAAR STUDY

Region	Grade					Total
	6-8	9	10	11	12	
Northeast						
%	6.7	2.7		90.7		
N	5	2		68		75
South						
%			7.5	90.0	2.5	
N			6	72	2	80
Other						
%			2.8	93.0	4.2	
N			2	66	3	71
	5	2	8	206	5	226

TABLE 8

REGIONAL STUDENT AND PARENT SAMPLE, BY SEX, FOR KRAUSHAAR STUDY.

Region	Student			Parent			
	Male	Female	Total	Male	Female	Total	
Northeast	%	16.0	84.0		12.5	87.5	
	N	12	63	75	8	56	64
South	%	42.5	57.5		4.4	95.6	
	N	34	46	80	3	65	68 (71)
Other	%	50.7	49.3		27.0	73.0	
	N	36	35	71	17	46	63 (64)
		82	144	226	28	167	195 (199)

Summary

The purpose of this chapter was to describe the sources of data, to explain the instruments used to gather data, to describe the samples of the study, and to outline the procedures which were followed in compiling the data. The research plan of the Kraushaar study was outlined to enable the reader to better understand future comparisons between results of this study and the Kraushaar study.

CHAPTER IV

ANALYSIS OF DATA AND FINDINGS

The purpose of this chapter is to present the following: (1) how the data were analyzed, (2) a comparison of the backgrounds of parents who send their children to Carmelite secondary schools with those who send them to non-Carmelite secondary schools, and (3) a comparison of parental and students results of this study with those of the Kraushaar study, nationally and regionally.

Analysis of Data

Responses from the 515 students and 354 parents who completed questionnaires were tabulated by means of a computer located at the University of Houston computer center. Results for each type of questionnaire were expressed in the form of frequency tables to permit comparisons between results of the present study and results of the Kraushaar study. No statistical tests were employed to determine any level of significance between differences found in the two studies.

Background Variables of Parents Sampled in Both Studies

Sex

Fifty-five percent of the mothers and 45 percent of the fathers of 11th grade students sampled in this study responded to the questionnaire. These percentages differed markedly from the national figure of 86 percent for females and 14 percent for males responding to the parent questionnaire

in the Kraushaar study. In the Northeast, South, and Midwest and Far West parts of the country percentages of females responding were 87, 96, and 73, respectively; for males, 13, 4, and 27.

Religion

Kraushaar data revealed that the vast majority of parents with children in sectarian schools are members of the major denomination associated with that school. Results of this study were similar as 95 percent of the parents who responded indicated they were Roman Catholics. In the Kraushaar study, 96 percent of the parents having children in Catholic secondary schools stated they were Roman Catholics. The three regions of the country showed very little variation from these figures.

Occupation of Parents

From a list of nine occupations, respondents indicated that the fathers are employed chiefly in one of four types of occupations:

1. Skilled workers or foremen--26 percent.
2. Professional or scientific, other than education
--17 percent.
3. Small business owner or manager--15 percent.
4. Manager, executive or proprietor of a large business
--13 percent.

A small percentage of fathers are in sales, or are semi-skilled workers, or are in the field of education as teachers or administrators. The majority of fathers in education are employed at the college or university level.

Four out of ten mothers are engaged in some form of remunerative employment. Of those employed, 42 percent are involved in clerical or sales work, 20 percent are in a professional or scientific field other

than education, and 14 percent are in the field of education itself with one-half of the mothers being employed by public school systems.

Type of School Attended by Parents

To determine the extent to which parents send their children to the same kind of school they attended, parents were asked to 1) indicate whether they and their spouse attended nonpublic secondary schools, and 2) categorize the type of elementary and secondary schools they attended.

In response to the first question 47 percent of the fathers and 55 percent of the mothers stated they had attended nonpublic secondary schools.

Parental responses to the second question are listed in Table 9. Results indicate that a slightly greater percentage of parents of Carmelite students have attended Catholic elementary and secondary schools than have parents sampled in the Kraushaar study. Further, mothers reported a higher attendance rate at either level than did fathers. These results tend to confirm the belief that the mother's attendance at a church related school is more strongly related to the child's enrollment in the same type of school than is the father's.

Level of Schooling Achieved by Parents

About one-half of the fathers whose 11th grade students were sampled in this study have matriculated beyond high school. The same statistic is true of the Kraushaar study. However, a greater percentage of fathers with children in Carmelite schools have received graduate or professional degrees (17) than have fathers whose children attend non-Carmelite Catholic secondary schools (13).

Four out of every ten mothers of students attending Carmelite schools have received some type of education beyond the high school level.

TABLE 9
TYPE OF SCHOOL ATTENDED BY PARENTS WITH CHILDREN IN CARMELITE SCHOOLS
(Percentages)

Type of School	Elementary Level		Secondary Level	
	Husband (N=255)*	Wife (N=263)*	Husband	Wife
Public	42.7 (44.8)*	35.3 (37.2)*	58.4 (58.9)*	45.6 (52.7)*
Predominantly public but some nonpublic	2.7	1.1	2.3	1.4
Nonpublic, not church related	1.5	2.6	2.3	2.6
Church related of <u>same</u> <u>denomination</u> as your child's present school	51.3 (46.8)*	60.0 (55.8)*	35.6 (32.9)*	49.8 (42.6)*
Other church related	0.7	0.3	0.3	0.3
Don't know	0.3	0.0	0.3	0.0

Percentages do not total 100 because of rounding errors.

*Percentages for Kraushaar study are in parentheses.

At each of three levels, junior college, B.A. or equivalent, and graduate or professional, percentages are greater for mothers of Carmelite students than they are for those in the Kraushaar study.

Parents of students attending Carmelite secondary schools seemingly place a high premium on the value of a college degree for their children. Seventy-one percent of these parents indicated that they wanted their children to receive either a bachelor's degree (32 percent) or a graduate or professional degree (39 percent). Approximately 98 percent of the parents wanted their offspring to receive some type of education beyond the high school level.

Combined Income

Results of this study indicated that 33 percent of the families patronizing Carmelite schools have a combined annual income of more than \$20,000. An additional 28 percent of the families had a combined annual income between \$15,000 and \$19,999. Kraushaar results showed that 15 percent of the parents had a combined annual income greater than \$20,000, and 14 percent of the parents realized a combined annual income between 15 to 20 thousand dollars.

Regionally, 8 percent of the families in the Northeast had a combined annual income of more than \$20,000 and only 3 percent of the families in the Midwest and Far West earned between 15 to 20 thousand dollars a year. In each of the regions of the country sampled by Kraushaar three out of every four families realized an annual combined income which placed them in the \$6,000 to \$20,000 category.

Five percent of Carmelite parents and 13 percent of the parents sampled in the Kraushaar study had combined annual incomes of less than \$6,000. However, 16 percent of the families in the Northeast realized

less than \$6,000 from their combined annual incomes.

Table 10 lists the combined annual income for parents sampled in both studies.

Political Party Affiliation

In the Kraushaar study 62 percent of the respondents whose children attended Catholic secondary schools classified themselves as Democrats and 25 percent as Republicans. In the present study 56 percent of the parents who responded to the questionnaire allied themselves with the Democratic party and 25 percent with the Republican.

In the Northeast 70 percent of the respondents were Democrats and 17 percent Republicans; in the South percentages were 68 and 75, respectively, while in the rest of the country percentages were 50 to 32 with the majority having chosen the Democratic party once again.

Liberal-Conservative Rating

Parents were asked to rate themselves and the school's teachers on a six point scale having the poles "liberal" and "conservative." Table 11 contains the percent of parents in both studies who chose a particular point on the scale.

Sixty-five percent of the Carmelite parents rated themselves as conservatives and only 35 percent of these parents rated the school's teachers as conservatives. In the Kraushaar study 54 percent of the parents said they were conservative and 49 percent of the parents thought the school's teachers were conservative.

TABLE 10
PARENTS' COMBINED INCOME
(Percentages)

Income	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Less than \$3500	0.8	1.6	3.3	0.1	1.6
\$3500 - \$5999	5.0	10.9	13.1	10.1	9.7
\$6000 - \$9999	9.4	31.3	24.6	33.3	35.5
\$10000 - \$14999	23.5	26.0	27.9	23.2	27.4
\$15000 - \$19999	28.0	14.1	23.0	15.9	3.2
\$20000 - \$29999	23.3	8.3	8.2	7.2	9.7
\$30000 - \$49999	6.4	6.3	0.0	10.2	8.1
\$50000 - \$99999	2.9	1.0	0.0	0.0	3.2
\$100000 or over	0.3	0.5	0.0	0.0	1.6

TABLE 11

PARENT RATINGS OF THEMSELVES AND THEIR SCHOOL'S
TEACHERS AS LIBERALS OR CONSERVATIVES
(Percentages)

	Liberal			Conservative		
	1	2	3	4	5	6
Yourself						
a. Carmelite	4%	6%	24%	37%	18%	10%
b. Kraushaar	4	12	30	31	15	8
School's Teachers						
a. Carmelite	8	18	38	24	9	2
b. Kraushaar	7	13	31	29	16	4

Comparison of Results Obtained for Both Studies

Parental Results

Parental Reasons for Sending Students
to Carmelite Schools

A general idea of parental satisfaction with Carmelite education can be gathered from their response to the following question:

If you had a choice to make again, would you:

- Enroll your child in this school
- Enroll your child in some other nonpublic school
- Enroll your child in a public school

Ninety-eight percent of the parents said that if they had to choose again they would enroll their children in Carmelite schools once more. This is in contrast to the 95 percent figure obtained in the Kraushaar national sample. Given this very strong endorsement of Catholic schools the question becomes one of discovering reasons why parents initially choose these schools.

Parents were given a list containing thirty-one possible reasons for choosing a Carmelite school for their children and asked to indicate the role each one played in their selecting a Carmelite school. They were also given the opportunity of stating any other reasons they may have had for selecting Carmelite schools. A four point scale was used: 1) Very important reason, 2) Important reason, 3) Minor reason, 4) Not a reason. Categories 1 and 2 were combined to facilitate the reporting of percentages.

The 31 parental reasons for sending children to Carmelite schools were grouped into the following 6 general areas: religion and values, cognitive and curricular-related areas, social reasons, extracurricular activities, family-related issues, and approach to education. Table 12 lists these reasons and the percentages of parents choosing them in both studies, the Carmelite and the Kraushaar (nationally and regionally). Each area will be discussed separately.

Religious and Values Reasons

Religion was given as being either very important or important by 88 percent of Carmelite parents and by 87 percent of parents in the Kraushaar study. In the Northeast section of the country this percentage fell to 80 percent while in the South and Midwest and Far West (Other) it rose to 90 percent.

More than eight out of ten parents felt that "values, attitudes or customs closer to those in the home" were very important or important reasons for sending children to Carmelite schools. The corresponding figure for the Kraushaar study is seven out of ten. The number was also lower in each section of the country.

TABLE 12

PARENTAL REASONS FOR CHOOSING A CATHOLIC SECONDARY SCHOOL
(Percentages)

	Schools Sampled														
	Carmelite			Kraushaar			Northeast			South			Other		
Parents Chose Nonpublic School Because It Offers:	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason
<u>Religion and Values</u>															
Religious education	88	9	3	87	10	3	80	16	4	90	8	2	90	7	3
Values closer to those of the home	85	9	6	75	13	12	76	17	7	81	8	11	68	15	17
<u>Cognitive and Curricular</u>															
<u>Relative Areas</u>															
Smaller classes	64	21	15	60	18	22	59	25	16	66	10	24	56	21	23
Better teachers	72	16	12	62	16	22	67	15	18	57	21	22	62	11	27
More male teachers	22	14	64	5	6	89	2	5	93	11	2	87	2	11	87
Admission to college	52	22	26	45	18	37	55	9	36	42	22	36	42	22	36
Challenging curriculum	67	17	16	61	9	30	68	9	23	56	12	32	57	10	33
Training in study habit	85	9	6	78	15	7	83	15	2	83	12	5	69	18	13
Remedial or tutoring programs	25	22	53	20	18	62	24	20	56	20	16	64	16	18	66

TABLE 12--Continued

Schools Sampled															
	Carmelite			Kraushaar			Northeast			South			Other		
	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason
Parents Chose Nonpublic Schools Because It Offers:															
<u>Cognitive and Curricular</u>															
<u>Relative Areas--Continued</u>															
Programs for exceptional children	8	12	80	8	10	82	7	17	76	12	8	80	4	6	90
Special courses	24	15	61	25	12	63	19	19	62	19	12	69	36	6	58
Brighter fellow students	32	26	42	28	22	50	25	32	43	39	18	43	21	17	62
Less academic competition	11	17	72	7	14	79	5	19	76	10	10	80	6	14	80
<u>Social Reasons</u>															
Feeling of community	57	19	24	42	21	37	49	22	29	41	18	41	38	23	39
Social advantages	11	22	67	14	22	64	14	18	68	16	27	57	14	18	68
School for boys or girls alone	27	15	58	29	20	51	32	22	46	33	22	45	22	16	62
Freedom from racial/social mixture	29	24	47	24	12	64	15	16	69	35	10	55	18	12	70
Diverse student body	30	21	49	23	25	52	14	30	56	39	19	42	16	27	57
Drug/delinquency/turmoil free	62	18	20	63	16	21	62	19	19	64	16	20	60	15	25
Less emphasis on social cliques/athletics	26	22	52	34	20	46	35	22	43	38	22	40	30	16	54
Child's friends in schools	11	23	66	11	22	67	2	22	76	16	31	53	14	14	72

TABLE 12--Continued

	Schools Sampled														
	Carmelite			Kraushaar			Northeast			South			Other		
Parents Chose Nonpublic Schools Because It Offers:	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason	Import. Reason	Minor Reason	Not a Reason
<u>Extracurricular Activities</u>															
Athletic opportunities	24	25	51	21	16	63	19	23	58	25	15	60	18	12	70
Cultural/academic sophistication	39	21	40	36	18	46	46	21	33	35	21	44	8	14	58
<u>Family Related Issues</u>															
Parental influence in school policy	38	30	32	28	29	43	31	31	32	20	34	46	33	22	45
Tradition of family associated with school	29	18	60	16	19	65	19	22	59	20	20	60	8	14	78
<u>Approach to Education</u>															
Stricter discipline	84	11	5	77	15	8	78	14	8	78	13	9	76	17	7
Traditional approach to education	62	14	24	49	22	29	47	24	29	50	24	26	50	18	32
Liberal educational philosophy	34	18	48	31	21	48	31	26	43	32	15	53	31	24	45

Percentages do not always add to 100 because of rounding errors.

Important Reason category includes very important and important reasons.

Cognitive and Curricular Reasons

There were eleven items which pertained to the cognitive and/or curricular areas. The five very important or important reasons in this area chosen by parents, and the percentages, include:

1. Better training in diligence, study habits (85).
2. Better teachers (72).
3. More academically challenging curriculum (67).
4. Smaller classes (64).
5. Greater likelihood of admission to college of choice (52).

Parents in the Kraushaar sample choose these same five reasons and in the same order. However, when compared to Carmelite results, the percent of parents who chose these reasons was smaller in each instance.

Cognitive and curricular reasons generally not chosen by parents as reasons for deciding on either Carmelite schools or other Catholic schools for their children include: 1) Less emphasis on grades, academic competition, 2) special programs for exceptional children, 3) more male teachers than public school, 4) remedial or tutoring programs, 5) special courses not available in public schools, and 6) brighter, competitively selected fellow students.

Social Reasons

The 8 items included in this category are concerned with the social atmosphere of the school.

A majority of all parents in both studies considered an "atmosphere free from problems of drugs, delinquency, and turmoil" as either a very important or important reason for sending their children to Catholic schools. In each study more than six out of ten parents expressed this feeling.

A majority of parents in the Carmelite study and a plurality of parents in the Kraushaar study cited the belief that there is a "greater feeling of community, less impersonal bureaucracy" present in Catholic schools as a very important or important reason for choosing these schools.

A majority of parents in the Carmelite study did not consider social advantages, nor the presence of their children's friends in the school, nor the fact that the school was single-sexed, nor the fact that the school placed less emphasis on social cliques or high-powered athletics as reasons for choosing Catholic schools. A plurality of parents said that "freedom from racial or disrupting social mixture" and "more diverse student body" were not reasons for having chosen Catholic schools. It is interesting to note that in the Kraushaar study these last two reasons were cited by the majority as not important.

Extracurricular Activities

Several items bearing on the school life of the student were included in the questionnaire under the above heading. Neither item proved to be of any consequence in terms of importance for choosing Catholic schools. In fact, the majority of parents in both studies stated that "participation in athletics" was not a reason for selecting the school they did, and a plurality of parents in both studies indicated that "greater cultural or academic sophistication" was likewise not a reason.

Family Related Reasons

Although parents generally have a financial investment in the Catholic school, parents in both studies did not manifest a desire for "greater participation in determining school policies and programs." In

the Carmelite study only 38 percent of the parents stated the above as a very important or important reason for their choice of school. In the Kraushaar study the percentage fell to 28 percent of the parents. The low for the country was in the South where only 20 percent of the parents said that parental participation in school matters was important to them.

"Tradition of past family association with the school" did not receive much importance in terms of influencing parental decisions. Only slightly more than two out of ten parents chose Carmelite schools for this reason, and less than two out of ten parents chose non-Carmelite Catholic secondary schools for this reason.

Approach to Education

It appears that parents of students attending Carmelite schools want discipline in these schools as 84 percent of these parents stated that "stricter discipline" was a very important (49 percent) or an important (35 percent) reason for selecting a Carmelite school for their child. Seventy-seven percent of the parents sampled in the Kraushaar study stated that "discipline" was a very important or important reason for their choice of a Catholic school.

The majority of parents, more than six out of ten, sampled in the present study also acknowledged the importance of a "traditional approach to education" in influencing their decision to utilize Carmelite schools. On the other hand, 34 percent of the parents were attracted to these schools because of a "more liberal, innovative educational philosophy."

Parental Satisfaction with Carmelite Schools

Parents were given the following directions:

We are interested in the extent of your satisfaction, as a parent, with various aspects of

your child's education in this school. Please indicate the degree of satisfaction or dissatisfaction you feel by choosing from the following options:

Eighteen items were listed with five possible responses for each item:

1) very satisfied, 2) satisfied, 3) dissatisfied, 4) very dissatisfied, and 5) no option. Percentages for options 3 and 4 were combined into a single "dissatisfied" category. The option "no opinion" was not included in the analysis.

Table 13 lists the four headings under which the items were grouped and the degree of parental satisfaction for both studies, which degree is expressed in terms of percentages. Each heading will be discussed separately.

Cognitive and Curricular Related Areas

In a previous section of this paper it was pointed out that cognitive and curricular areas were important reasons for sending children to Carmelite schools. This section covers satisfaction with specific educational programs in these schools.

Parents with children in Carmelite schools were satisfied with the progress their children were making in school. Of the 7 items listed under this area, the item "child's progress in his studies" received the greatest percentage of "very satisfied" responses (28 percent). An additional 57 percent of the parents said they were "satisfied."

A large percentage of parents were satisfied with the math, science, English, foreign language, and social science instruction their children are receiving in Carmelite schools. When "very satisfied" and "satisfied" options were combined, parental satisfaction with instruction being given their children ranged anywhere from 79 to 90 percent. Foreign language was the subject parents were least satisfied with.

Kraushaar results generally indicated a greater percentage of parental satisfaction with instruction their children are receiving in Catholic

TABLE 13

PARENTAL SATISFACTION WITH VARIOUS ASPECTS OF THEIR CHILD'S EDUCATION IN CATHOLIC SCHOOLS
(Percentages)

How Satisfied Are You With:	Carmelite			Kraushaar			Northeast			South			Other		
	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied
<u>Cognitive and Curricular</u> <u>Related Areas</u>															
Progress in studies	28	57	15	43	51	6	38	56	6	48	46	6	43	51	6
Grading/evaluating policy practice	18	71	11	24	66	10	21	73	6	20	67	13	32	58	10
Math and science instruction	23	67	10	32	55	13	25	61	14	31	59	10	41	46	13
English or language arts instruction	21	69	10	35	59	6	33	60	7	39	55	6	32	63	5
Foreign language instruction	20	59	21	30	51	19	31	46	23	29	53	18	30	56	14
Social studies instruction	20	66	14	25	69	6	27	64	9	17	78	5	31	66	3
Teaching skills of teacher	21	64	15	32	61	7	29	64	7	28	67	5	39	52	9
<u>Social Areas</u>															
Getting along in other activities	26	62	12	41	55	4	44	49	7	39	60	1	39	56	5
Friends made in school	29	61	10	45	54	1	53	47	0	40	57	3	43	57	0

TABLE 13--Continued

	Carmelite			Kraushaar			Northeast			South			Other		
How Satisfied Are You With:	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied	Very Satisfied	Satisfied	Dissatisfied
<u>Child's Personality</u>															
Giving child confidence and importance	29	58	13	40	55	5	26	69	5	41	53	6	54	43	3
Opportunity to develop independence and autonomy	26	63	11	29	68	3	22	74	4	32	64	4	32	67	1
Guidance or counseling	23	51	26	33	51	16	27	49	24	29	59	12	43	45	12
Child's character/moral values	33	54	13	52	46	2	47	50	3	51	48	1	59	40	1
Child stimulated by school	21	60	19	30	59	11	29	62	9	30	61	9	32	54	14
Child aware of outside world	22	57	21	25	64	11	23	58	18	29	61	10	22	73	5
<u>School-Home Interaction</u>															
Your voice in school policy	8	61	31	14	69	17	13	66	21	12	72	16	17	68	15
Communication between school and parent about child	34	53	13	32	58	10	30	59	11	31	60	9	34	56	10

The Dissatisfied category includes very dissatisfied and dissatisfied.
Percentages do not total 100 because of missing data and/or rounding errors.

schools across the country. Satisfaction with instruction ranged from a high of 94 percent in the child's progress in school, in English and social studies instruction, to a low of 81 percent in foreign language instruction. In fact, foreign language instruction received the least amount of parental satisfaction in each of the three regions of the country.

Parents gave teachers in Catholic schools an overwhelming vote of confidence. Combining the satisfied categories 85 percent of the parents sampled in this study and 93 percent of those sampled in the Kraushaar study said they were satisfied with the "teaching skills of their children's teachers." Percentages in the three regions of the country were also in the 90's for this item.

Social Areas

Parents sampled in both studies and in each section of the country indicated they are pleased with the way their children get along with others as well as with the friends their children have made in school. The degree of satisfaction was greater in the Kraushaar study, both at the national level and at each of the regional levels, than it was in the Carmelite study.

Child's Personality

The six items included in this area were concerned with the growth and development of the child's personality.

Parental satisfaction associated with each of these six items was much greater in the Kraushaar study than it was in the present study. This was particularly true of parental satisfaction regarding the "school's influence on the child's character and moral values." An appreciable difference in satisfaction was also found in the two studies regarding the "child's opportunity to develop independence and autonomy while at this

school." Ninety-seven percent of the parents in the Kraushaar study were either "very satisfied" or "satisfied" with what the school was doing to provide the child with an opportunity of developing independence and autonomy as opposed to 89 percent of the parents sampled in the present study. "Guidance and counseling" programs and the school's "capacity to give the child an exposure to and understanding of the larger world outside the school" were the two items which received the least amount of parental satisfaction in both studies as well as regionally.

Home-School Interaction

Two items dealt with this particular topic. The first item concerned parental satisfaction with the "amount of voice and influence you as a parent have in determining school policies and programs." A greater percentage of parents sampled in the Kraushaar study were satisfied with the "amount of voice" they had in regard to their schools than were parents in the Carmelite study. This was the case in each of the regions of the country as well as nationally.

The second item dealt with "general communication between school and parent about the child's education." Once again a greater percentage of parents sampled in the Kraushaar study were satisfied with the communication than were parents whose children attend Carmelite schools.

"Grievances" of Secondary School Students as Reported by Parents

Parents were presented with a list of general student grievances and were asked how frequently these grievances were voiced by their children or their classmates. Then parents were to indicate those student grievances they felt were justified and should be corrected by the school. Table 14

TABLE 14

"GRIEVANCES" OF SECONDARY SCHOOL STUDENTS AS REPORTED BY PARENTS
(Percentages)

Grievances	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Frequently	Rarely	Justified	Frequently	Rarely	Justified	Frequently	Rarely	Justified	Frequently	Rarely	Justified	Frequently	Rarely	Justified
Lack of student voice in policy	8	87	7	11	86	9	16	81	9	16	82	9	2	97	9
Poor communication between students and faculty	13	85	14	11	85	21	18	78	27	13	83	21	2	95	16
Lack of relevance of education	6	85	6	4	84	3	8	83	6	4	83	3	0	87	0
Strict regulations of dress and hair style	13	85	5	11	89	3	11	89	2	12	85	3	8	89	3
School life too regimented	3	95	3	10	87	14	11	89	13	14	80	17	4	96	13
Discipline too strict	4	96	1	5	94	1	6	94	0	7	91	1	2	95	0
Compulsory religious attendance	1	95	1	4	90	2	3	95	0	3	90	3	7	86	2
Compulsory athletics	3	90	4	3	88	2	2	95	2	4	80	3	3	91	0
Boredom	5	90	7	9	86	10	10	90	11	13	77	11	3	92	6
Not understood by teachers	6	91	8	6	91	10	5	93	14	8	87	10	2	94	5
Too much pressure on grades	5	93	4	8	90	9	11	87	11	7	88	4	7	93	11
Harrassment by students	3	94	3	1	94	5	0	95	3	3	91	6	0	95	5
Unfair grading practices	4	92	9	5	92	13	5	92	13	5	92	9	7	92	17
College pressure	2	91	4	5	87	5	7	89	6	5	83	6	5	89	3

Frequently category includes very frequently and frequently.

Rarely category includes occasionally and rarely.

Percentages do not add to 100 because of rounding errors.

presents the list of grievances along with the percentages of parents who felt the grievances were voiced frequently (includes very frequently and frequently) or rarely (includes occasionally and rarely or never). The percent of parents who felt the stated grievance was "justified" is listed in the final column.

Among Carmelite secondary school parents the most often heard grievances were "poor communication with faculty and administrators" and "overly strict regulations of dress codes and hair styles." Thirteen percent of the parents said they heard these grievances "frequently." Only the item "poor communication with faculty and administrators" was justified by more than 10 percent of the parents. This could be an indication of parental satisfaction with Carmelite schools or an indication of lack of communication between parents and students.

In the Kraushaar study at least 10 percent of the parents indicated the following student grievances were justified:

1. Poor communication with faculty and administrators.
2. Regimentation: life too tightly scheduled.
3. Boredom.
4. Not understood by teachers.
5. Unfair grading practices.

Parents sampled in the Northeastern part of the country felt that in addition to the above five grievances, students were justified in complaining about the "pressure put on them to get good grades." On the other hand, less than 10 percent of the parents in the South felt that students were justified in complaining about "unfair grading practices." Interestingly, only 7 percent of the parents in the Midwest and Far West (Other) heard students voice concern over "unfair grading practices," yet 17 percent of the parents felt this grievance was justified. These same parents

did not hear many complaints about "boredom" and "not being understood by the teachers" and only 5 percent of the parents felt each of these complaints was justified. This was the only section of the country in which parents stated that they heard no complaints about the "lack of relevance of education to 'the real world.'"

Parents' Impression of the Emphasis Given to Religion in the School

The degree to which parents see religion emphasized in Carmelite schools and in other Catholic schools sampled throughout the country is presented in Table 15.

Only 4 percent of the parents in this study stated that religion was the major emphasis of Carmelite schools. The percentage rose to 8 for parents sampled in the Kraushaar study.

One out of four parents sampled in both studies felt that the religious program in Catholic schools receives about the same emphasis as the secular academic programs offered in these schools.

An additional one-third of the parents sampled in both studies indicated there was a substantial emphasis on religion in the schools their children attended, but more emphasis was placed on the secular academic program in these same schools.

Approximately one-third of the parents sampled in both studies believed the emphasis given to religion in the schools attended by their children was equal to the emphasis given to one secular course, e.g., history or math.

Parental Comparison of Carmelite Schools with Public Schools

Parents were asked to indicate whether they thought the Carmelite school or the local public school was better on a number of factors.

TABLE 15
PARENTS' IMPRESSION OF EMPHASIS GIVEN TO RELIGION
(Percentages)

	Carmelite	Kraushaar	Northeast	South	Other
<u>Emphasis</u>					
Major emphasis of school	4	8	1	10	13
Religious and secular academic programs re- ceive about equal em- phasis	25	26	18	30	28
Substantial religious emphasis here, but more emphasis on secular academic program	33	31	39	23	31
Attention to religious program about equal to one secular course such as history or math	35	33	42	35	25
Little or no religious program at school	3	2	0	2	3

Percentages do not add to 100 because of rounding error.

Parents could choose one of five possible responses for each of eight items:

1. Public school much better.
2. Public school slightly better.
3. Schools about equal.
4. Nonpublic school slightly better.
5. Nonpublic school much better.

Responses 1 and 2 were combined as were responses 4 and 5. This produced three response categories:

1. Public school better.
2. Schools about equal.
3. Nonpublic school better.

Table 16 lists the factors compared and parental responses expressed as percentages.

Parents having students in Carmelite secondary schools indicated that their local public schools were better in regard to the "variety of courses" they offer and in allowing students to "rub shoulders with a variety of classmates." Parents sampled in the Kraushaar study also stated that the above two areas were the only ones in which public schools were better. The one exception to this finding was in the South where parents felt Catholic schools were better as far as offering their children an opportunity of "rubbing shoulders with a variety of students" was concerned.

There were six areas in which parents whose children attend Carmelite schools believed these schools were better than the local public school. These parents felt Carmelite schools were better in regard to the following:

1. Putting their child in the best position for college admission.
2. Developing democratic attitudes and values in their children.

TABLE 16

PARENTS' COMPARISON OF THEIR LOCAL PUBLIC SCHOOL WITH THEIR CATHOLIC SCHOOL
(Percentages)

	Carmelite			Kraushaar			Northeast			South			Other		
Item Being Compared:	Public Sch. Better	Equal	Nonpub. Sch. Better	Public Sch. Better	Equal	Nonpub. Sch. Better	Public Sch. Better	Equal	Nonpub. Sch. Better	Public Sch. Better	Equal	Nonpub. Sch. Better	Public Sch. Better	Equal	Nonpub. Sch. Better
Breadth of curriculum	43	33	24	50	29	21	49	34	17	52	31	17	49	22	29
Offers best position for college admission	6	27	67	10	37	53	8	36	56	6	45	49	16	30	54
Develop democratic attitudes/values	8	34	58	4	52	44	2	56	42	8	49	43	2	48	50
All-around development	9	23	68	11	38	51	14	41	45	12	39	49	5	34	61
Variety of classmates	32	41	27	32	46	22	45	46	9	23	46	31	30	45	25
Development of independence and autonomy	6	42	52	12	49	39	20	57	23	12	50	38	7	40	53
Provides a long-range motivation for learning	5	19	76	5	26	69	3	26	71	3	29	68	8	23	69
Absence of divisive social cliques	3	44	53	6	41	53	6	50	44	6	39	55	6	34	60

Public School Better category includes much better and slightly better.

Nonpublic School Better category includes much better and slightly better.

Percentages do not add to 100 because of rounding errors.

3. Providing all-around development.
4. Providing an opportunity for their children to develop independence and autonomy.
5. Stimulating a long-range motivation for learning in their children.
6. For the absence of divisive social cliques in these schools.

Results of the Kraushaar study supported the above findings although percentages were much lower in most instances. In each of the six areas cited above the majority of Carmelite parents felt their schools were better than the local public school; this was true in four of the six above areas for the Kraushaar study. In the other two instances, "developing democratic attitudes/values," and "developing independence and autonomy in their children," parents in the Kraushaar study felt public and Catholic schools were about equal.

Parental Perceptions of the Best
Philosophy of Student Learning
for Catholic Schools

The following item appeared in the parent questionnaire:

Indicate on the scale below what you believe would be the best philosophy of student learning for this school. The far left of the scale represents primary concern for solid grounding in the basic subjects and training for rigorous, disciplined work; the far right represents primary concern for student initiative, discovery and spontaneous learning. Many people believe both considerations should play a part. Circle the point on the scale that best represents the relative weight you believe should be given the two goals.

Solid grounding, basic subjects, disciplined work	1 2 3 4 5 6	Student initiative, discovery, spontaneity
---	-------------	--

When categories 1 and 2 were collapsed two out of ten parents sampled in this study felt that primary concern should center around

"solid grounding in the basic subjects and training for rigorous disciplined work." In the Kraushaar study 16 percent of the parents expressed this viewpoint. Some variation was found among the regions of the country in regard to this position.

At the opposite end of the scale when categories 5 and 6 were combined one out of ten parents in both studies indicated that primary concern should focus on "student initiative, discovery and spontaneous learning." Very little variation from this figure was found in any of the three regions of the country.

Seven out of ten parents in both studies chose either one of the two middle categories, 3 and 4. These parents were considered to favor a position which includes some aspects of both poles.

Results are contained in Table 17.

Parental Perceptions Regarding What the
Emphasis Should Be between Transmitting
Values and the Student Developing His Own

Parents were asked to give their appraisal of what they felt the emphasis in the school ought to be regarding the development of the students' values. Specifically, they were asked to react to the following item:

Indicate below the relative weight you think this school should give the two following aims: the left side of the scale represents primary emphasis on the transmission and preservation of values and standards that are part of a received tradition, culture or religion; the right side represents emphasis on a critical examination of established and evolving values, and development of a student's capacity to formulate his own values.

Transmit values of		Critically examine,
culture or religion	1 2 3 4 5 6	develop own values

Table 18 presents the results for parents sampled in both studies.

TABLE 17

PARENTAL PERCEPTIONS OF THE BEST PHILOSOPHY OF STUDENT LEARNING FOR CATHOLIC SCHOOLS
(Percentages)

	Carmelite	Kraushaar	Northeast	South	Other
Solid grounding, basic subjects, disciplined work					
1.	7	5	0	9	6
2.	13	11	13	6	13
3.	38	41	40	40	44
4.	31	32	36	34	39
5.	9	8	10	8	6
6.	1	2	0	3	2
Student initiative, discovery spontaneity					

Percentages do not add to 100 because of rounding error.

TABLE 18

PARENTAL PERCEPTIONS ON WHAT THE EMPHASIS IN THE CURRICULUM SHOULD BE BETWEEN
TRANSMITTING VALUES AND THE STUDENT'S DEVELOPING HIS OWN VALUES
(Percentages)

	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Transmit values of culture or religion					
1.	11	7	3	9	8
2.	16	15	18	11	16
3.	30	33	28	35	37
4.	24	31	35	33	26
5.	15	10	12	9	11
6.	4	3	3	3	2
Critically examine, develop own values.					

Percentages do not add to 100 because of rounding error.

Close to two out of ten parents sampled in this study felt that the Carmelite schools should develop a program which would allow the student to develop his own value system. The percentage of parents sampled in the Kraushaar study who expressed the above belief was lower--13 percent. Regional percentages did not vary much from this figure.

A plurality of parents in both studies indicated they believed the emphasis should be a balance between transmitting values to students and their developing their own value system.

Twenty-seven percent of parents sampled in this study opted for the direct transmission end of the continuum, numbers 1 and 2. Kraushaar data indicated that 22 percent of the parents felt the same way about their children's value system.

Parental View toward State or Federal Support of Nonpublic Education

Parents sampled in both studies were asked to state their views about state or federal support of nonpublic education. Table 19 contains a listing of the options presented to them and the percentage of parents who chose each option.

The majority of parents, three out of four, in both studies favor state or federal support of Catholic schools. The percentage of parents living in the Midwest and Far West who favor this aid was even greater--86 percent. Only 8 percent of parents associated with Carmelite schools were opposed to federal aid. Eleven percent of the parents living in the Northeastern part of the country and sampled in the Kraushaar study were opposed to federal aid. This is in contrast to the 1 percent of parents in the South who oppose federal aid. Nine percent of the parents in the

TABLE 19

PARENTAL VIEW TOWARD STATE OR FEDERAL SUPPORT OF NONPUBLIC EDUCATION
(Percentages)

View	Carmelite	Kraushaar	Northeast	South	Other
Strongly opposed	5	2	2	1	3
Opposed	8	5	11	1	2
Adopting a wait-and- see attitude	12	9	14	7	6
Favor public support	72	79	69	81	86
No opinion	3	5	3	9	3

Percentages do not total 100 because of rounding error.

South had no opinion, possibly because this matter has not been much of an issue in the South.

Student Results

Advantages of Catholic Schools over Public Schools as Reported by Students

To assess the advantages of Carmelite schools over public schools, as perceived by students, students attending Carmelite schools were given the following directions:

Listed below are a number of ways in which some claim nonpublic schools offer advantages when compared to public schools. Which, if any, do you agree are real and important advantages in your own experience? Circle no more than three of the items below.

The items and the percentage of students who chose each item are listed in Table 20.

One out of every five students sampled in Carmelite schools stated the greatest advantage these schools offer over public schools was to provide the student with a "better chance to get into college or the occupation of their choice." Students in the Kraushaar sample did not agree with the above. Nineteen percent of these students said the most important advantage of Catholic schools over public schools was that they provided a "stronger moral, value education or influence." Students living in the South, however, saw "more individual attention from teachers" as the principal real and important advantage.

A second advantage Catholic schools offered over public schools as seen by students in both studies was "more individual attention from teachers." There were some variations from the above in two of the three regions of the country. Students in the South believed a "stronger moral value education or influence" was a second advantage whereas students in

TABLE 20

ADVANTAGES OF CATHOLIC SCHOOLS OVER PUBLIC SCHOOLS AS REPORTED BY STUDENTS
(Percentages)

Advantages	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Offers better chance to get into college or occupation of choice	20	10	11	9	11
More challenging, rigorous academic program	11	15	14	15	15
Offers greater chance to participate in activities, athletics, positions of responsibility	10	10	8	11	12
Offers a stronger moral, value education	10	19	21	17	20
Offers social advantages	7	5	7	5	4
Offers more individual attention from teachers	18	18	18	21	15
Offers a greater sense of community	6	7	8	9	5

TABLE 20--Continued

Advantages	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Offers brighter, more stimulating classmates	3	2	1	2	4
Offers people, values and atmosphere more my type	5	7	7	6	6
Offers students from a wider variety of backgrounds	8	5	4	4	7

Percentages do not total 100 because of rounding errors.

the Midwest and Far West placed equal emphasis on "more challenging rigorous academic programs" and "more individual attention from teachers" as advantages of Catholic schools.

In both studies students gave a very low priority to "people, values and atmosphere more my type, more similar to home." Nor did students attending Catholic schools, Carmelite or otherwise, view "brighter, more stimulating classmates" as an advantage. In fact, students ranked the above advantage last in both studies.

Student Satisfaction with the Academic and Religious Programs in Catholic Schools

Students were asked to rate various aspects of their education on a six-point scale. Response categories were: 1) Excellent, 2) Good, 3) Satisfactory, 4) Unsatisfactory, 5) Very Unsatisfactory, and 6) Not applicable, no opinion. To facilitate the reporting of results in Table 21, response categories 1 and 2 as well as 4 and 5 were combined into Excellent or Good, and Unsatisfactory or Very Unsatisfactory, respectively. The response "not applicable, no opinion" was not reported. Programs in vocational training and in the arts were not included in the table of results. For these reasons percentages do not total 100.

A greater percentage of students sampled in the Kraushaar study rated the academic and religious programs in their schools as "excellent or good" than did students in Carmelite schools. This was especially true in regard to the "moral or value education" and the "religious program" offered in these schools. In Carmelite schools only 45 percent of the students rated their "moral or value education" as excellent or good; in schools sampled by Kraushaar 69 percent of the students gave their "moral or value education" an excellent or good

TABLE 21

STUDENT RATINGS OF VARIOUS ASPECTS OF THEIR EDUCATION
(Percentages)

Aspect of Education	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.
Math & science instr.	69	23	8	76	19	5	87	11	2	64	28	8	76	17	7
English instruction	62	29	7	77	18	4	76	19	4	77	20	3	78	16	4
Foreign language instr.	50	29	15	63	24	11	66	19	13	65	25	10	58	26	11
Social studies instr.	56	32	7	63	29	5	66	26	7	56	38	3	70	23	6
Library facilities	43	36	19	51	34	14	45	37	16	56	33	11	52	33	13
Guidance or counseling	47	28	15	46	29	19	44	27	24	37	38	16	59	21	16
Moral or value educ.	45	32	11	69	24	4	65	26	3	70	22	7	73	23	1
Religious program	51	38	8	68	25	8	66	27	7	63	29	8	75	19	7

TABLE 21--Continued

Aspect of Education	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.
Sex education program	22	26	22	26	21	28	11	20	38	36	18	22	28	27	25
Extra-curr. Activities	62	22	9	67	25	7	64	27	9	75	21	4	64	26	8
Athletic program	72	17	8	63	28	8	61	30	5	63	27	8	65	28	7
Success in stimulating you to learn	48	33	16	63	26	11	56	32	12	67	19	14	67	26	7
Encouraging you to become independent	56	25	13	72	20	7	69	21	7	74	18	7	70	20	7
Providing exposure to outside world	41	36	19	55	27	17	49	31	20	59	29	12	54	21	22
Social life	51	32	13	46	31	20	45	26	24	48	34	17	45	33	20

TABLE 21--Continued

Aspect of Education	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.	Excellent & Good	Satisfactory	Unsat. & Very Unsat.
School helps you to gain self-confidence	52	31	15	67	21	10	63	20	15	70	19	10	68	23	6

Percentages do not add to 100 because of rounding errors.

rating. The "religious program" in Carmelite schools was rated as excellent or good by 51 percent of the students; in non-Carmelite schools 68 percent of the students said it was excellent or good. In the Midwest and Far West percentages were even greater for excellent or good ratings--73 percent of the students gave this rating to their "moral or value education" and 75 percent of the students stamped the excellent or good rating on their "religious program."

In academic areas Carmelite schools did not fare much better. Once again, a larger percentage of students in non-Carmelite schools rated instruction in math, science, English, foreign language, and social studies as excellent or good than did students in Carmelite schools. Percentage differences fluctuated from a low of 7 percent in math, science, and social studies to a high of 15 percent in English. Generally speaking, percentage differences for these ratings were lower in the South and higher in the Northeast.

"Athletic program," and "social life" were the only two aspects of Carmelite education rated as excellent or good and in its favor. "Guidance or counseling" programs were rated as excellent or good by an equal percentage of students in each of the two studies.

Student ratings of excellent or good were decidedly in favor of non-Carmelite school in regard to the following areas:

1. Success in stimulating the student to learn.
2. Encouraging the student to become independent and think for himself.
3. Giving the student an understanding of and exposure to the larger world outside the school.
4. Helping the student gain confidence in himself and in his importance as an individual.

Perhaps the most surprising statistic in both studies is the extremely low percentage of students who ranked their "sex education program" as excel-

lent or good. In the Carmelite study only slightly more than two out of ten students gave it this ranking; in the Kraushaar study one out of four thought the program was excellent or good. In the Northeast, a mere 11 percent ranked it in the above manner. In the South, however, 36 percent of the students said their sex education program was excellent or good.

"Grievances" of Secondary School
Students as Reported by Students

Students were given a list of "grievances" and asked to state how frequently they were voiced by classmates. Further, they were to indicate which of these grievances were justified and should be corrected by the school. Response categories included: 1) very frequently, 2) frequently, 3) occasionally, and 4) rarely or never. Table 22 presents the list of grievances and the percent of students who stated that a particular grievance was voiced either very frequently or frequently. The "justified" percentages are presented in the last column. The occasionally and rarely or never percentages have not been reported.

Fifty-two percent of the students sampled in Carmelite schools said they heard their classmates complain very frequently of "overly strict regulations of dress codes and hair styles" and an additional 19 percent complain about it frequently. Fifty-eight percent of the students felt the complaint was justified. Only 17 percent of the students sampled in the Kraushaar study complained very frequently about overly strict dress codes or hair styles and 25 percent complained frequently. Twenty-nine percent of these students felt the complaint was justified.

Other complaints voiced very frequently by students attending Carmelite schools include "lack of student voice" and "boredom." When the response "frequently" was combined with "very frequently" percentages rose to 59 for the former complaint listed above and to 48 for the latter gri-

TABLE 22

"GRIEVANCES" OF STUDENTS AS REPORTED BY STUDENTS
(Percentages)

	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
Grievance	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified
Lack of student voice in policy	27	32	38	18	28	37	15	28	31	15	30	36	24	25	45
Poor communication between students and faculty	21	28	28	15	27	38	15	21	36	13	33	34	17	28	44
Lack of relevance of education	10	19	12	3	15	16	5	16	16	1	14	12	3	16	20
Strict regulations of dress and hair style	52	19	58	17	25	29	11	25	28	27	27	35	13	25	24
School life too regimented	11	21	17	12	23	28	16	25	32	10	19	22	11	25	30
Compulsory religious attendance	12	16	12	6	16	12	4	23	17	5	10	11	10	15	8
Compulsory athletics	8	18	5	3	7	4	1	4	5	2	7	5	6	10	1
Boredom	27	21	26	18	19	30	20	22	39	23	14	30	11	21	20
Too much pressure for grades	19	34	24	15	27	30	16	29	28	11	30	26	17	20	38
Harrassment by other students	5	9	6	2	5	7	3	5	8	1	8	6	1	1	7

TABLE 22--Continued

Grievance	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified	Very Frequently	Frequently	Justified
Unfair grading practices	10	21	19	9	14	21	8	16	21	6	14	16	13	11	25
College entrance pressure	9	16	11	6	14	19	9	17	27	5	9	12	6	15	18

Occasionally and rarely or never categories have not been included.
Percentages do not add to 100 because of omission of categories.

vance. "Poor communication between students and faculty and administration" as well as "too much pressure for grades" were other complaints voiced either very frequently or frequently by one out of two students in Carmelite schools. At least one out of every four students believed all of the above grievances were justified.

These same grievances were cited by Catholic school students throughout the country. Percentages for voicing them either very frequently or frequently were generally much lower in the Kraushaar study than in the Carmelite study. While students in the Kraushaar study did not necessarily voice these grievances very often, a greater percentage of these students felt they were justified than did students in Carmelite schools.

At the regional level, four out of ten students in the Northeast indicated "boredom" with their schools was justified as was "poor communication." One out of three students in the South thought the schools should do something about "lack of student voice" and "overly strict dress codes and hair styles" as well as about "poor communications between students and teachers/administrators." About four out of ten students in the Midwest and Far West agreed with the students in the South generally, but felt "dress codes and hair styles" were not a problem. Instead they wanted something done about "pressure for grades."

Student's Impression of Catholic School's Teaching Methods

Students were asked to assess the teaching methods used in their schools by responding to the following item on a six-point scale:

The left end of the scale below represents schools which use the lecture-recitation method (i.e., teacher lectures, students listen or recite their lessons) and where students study specific course material as assigned by the teacher. The right represents schools where teachers are guides primarily, and students choose their work more or less independently. For many schools both methods play a part.

Circle the point on the scale that best represents the relative weight your school places on the two approaches.

Lecture- recitation method	1 2 3 4 5 6	Teachers are guides, students work independently
----------------------------------	-------------	--

Table 23 provides data regarding students' perceptions of teaching methods employed in Catholic schools. In describing the results points 1 and 2 will represent a preference for the lecture-recitation method, points 5 and 6, a preference for student initiative, and points 3 and 4, a preference for a viewpoint that is midway between these two methods.

Seventeen percent of the students in Carmelite schools indicated that their schools are ones in which teachers serve as guides and students choose their work more or less independently. Only 6 percent of the students in other Catholic schools stated this was the teaching method used in their schools. The figure was even lower for students in the Northeastern part of the country--4 percent.

At the other end of the spectrum 38 percent of the students in the Kraushaar study and 22 percent of the students in the Carmelite study stated that their schools stress the lecture-recitation method of teaching. Forty-six percent of the students attending Catholic secondary schools in the South testified to this type of teaching method in their schools.

The majority of students in both studies said their schools employ parts of both teaching methods described above. In the South, however, the percentage dropped to a plurality.

When students were asked what teaching methods they thought should be used in their schools 40 percent of the students in Carmelite schools said the schools should use their teachers as guides and let students choose their own work. Thirty-two percent of the students in the South and 46 percent of the students in the Northeast agreed with the statement that the teacher should serve principally as a guide.

A majority of Carmelite students and a plurality of non-Carmelite students believed schools should use parts of each method in their approach to teaching. A majority of students in the South also stated they would like to see this method used in their schools. Results are summarized in Table 24.

Type of Student Teachers Seem to Like
Best as Reported by Students

A list describing seven different types of students was given to students in order to determine the kind of student teachers seem to like best. Students were asked to select the two kinds that most teachers in a particular school seem to like best. Results are listed in Table 25.

In the present study students indicated that teachers in Carmelite schools seem to like the person "who gets high marks" best. These teachers also liked "a quiet, polite, and obedient student,"; "a successful athlete,"; and a "student who thinks for himself and voices his opinions," in that order.

One out of four students sampled by Kraushaar indicated that their teachers liked best the "student who thinks for himself and voices his opinions." The "student who gets high marks" was given second priority, followed closely by "one who is active in clubs and activities" and "the quiet, polite, and obedient student." The student "who is religious or has high morals" was selected last in both studies.

Occupational Aspirations and Life Goals
of Students Attending Catholic
Secondary Schools

This section of the present study deals with the future aspirations students have for themselves. First we shall consider the occupational aspirations students have for themselves and then their life goals.

TABLE 23

STUDENT'S IMPRESSION OF SCHOOL'S TEACHING METHODS
(Percentages)

	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Schools using the lecture-recitation method					
1	6	8	10	8	7
2	16	30	24	38	25
3	32	31	39	26	30
4	28	24	23	21	30
5	14	4	1	4	6
6	3	2	3	3	2
Teachers are guides and students choose their work more or less independently					

TABLE 24

TEACHING METHODS STUDENTS THINK SHOULD BE PRACTISED IN CATHOLIC SECONDARY SCHOOLS
(Percentages)

	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Schools should use the lecture- recitation method					
1	2	3	1	4	5
2	8	9	6	8	13
3	21	16	21	17	10
4	29	32	25	38	30
5	26	31	39	27	26
6	14	9	7	5	15
Schools should use teachers as guides and let students choose their own work					

TABLE 25

TYPE OF STUDENT CATHOLIC SCHOOL TEACHERS LIKE BEST
(Percentages)

Type of Student	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
A student who gets high marks	28	21	19	22	23
A quiet, polite and obedient student	18	17	17	18	16
One who is active in clubs and activities	12	18	20	15	21
A successful athlete	17	6	4	6	7
One who is religious or has high morals	2	5	6	7	3
A student who thinks for himself and voices his opinions	16	25	25	30	19
One who has a strong interest in ideas and books	7	8	9	2	11

Occupational Aspirations

The occupational aspirations of students attending Carmelite schools and of those attending other Catholic secondary schools throughout the country are shown in Table 26. Almost three out of ten students in Catholic secondary schools are aspiring to be doctors, lawyers, or other professional people. The percentage was somewhat lower in the Midwest and Far West—one out of four students in these sections of the country aspired to be a professional person.

One interesting difference between the present study and the Kraushaar study is found in the percentages of students aspiring to become teachers or educational administrators. In the Kraushaar study 26 percent of the students hoped to become educators. This is in contrast to the 6 percent of students in Carmelite schools who are aspiring to this profession. One explanation for this difference may be found in the fact that many more girls were sampled in the Kraushaar study than were in the Carmelite study. This fact is indicated in the percentages for "housewife."

Only 15 percent of the students in Carmelite secondary schools and 10 percent of the students in other Catholic schools "have no idea" of what they want to be.

Life Goals

Students were presented with a list of seven life goals and asked to state which two of them come closest to their own life goals as they now conceive them. The seven goals and the percentages of students who chose each goal are listed in Table 27.

"To have a happy marriage and family life" was one of the most important life goals for students in both studies. Students sampled in

TABLE 26

OCCUPATIONAL ASPIRATIONS OF STUDENTS ATTENDING CATHOLIC SECONDARY SCHOOLS
(Percentages)

Occupation	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
Teacher or educational administrator	6	26	30	30	19
Doctor, lawyer or other profession	29	28	30	30	23
Executive, manager or proprietor of large business	9	6	6	4	8
Small business owner or manager	8	1	1	3	0
Clerical or sales	2	5	6	4	6
Skilled worker or foreman	9	2	0	1	6
Housewife	4	7	4	6	11
Have no idea	15	10	10	6	15
Other	17	13	12	16	12

Percentages do not total 100 because of rounding errors.

TABLE 27

LIFE GOALS AS PRESENTLY CONCEIVED BY STUDENTS ATTENDING CATHOLIC SECONDARY SCHOOLS
(Percentages)

Life Goal	Type of School				
	Carmelite	Kraushaar	Northeast	South	Other
To earn a decent living	20	9	9	9	8
To achieve wealth and power	6	2	3	1	1
To have a happy marriage and family life	23	27	27	28	26
To develop self- interests	18	27	29	24	28
To enjoy the pleasures of life	17	4	3	5	6
To work for the improve- ment of society and the benefit of other people	7	25	24	26	25
To become well-known and respected in my community, work or profession	9	6	5	7	6

the Kraushaar study attached equal importance to "developing self-interests." Students sampled in the present study felt that "earning a decent living" was an important goal.

One out of four students in non-Carmelite Catholic secondary schools indicated that "working for the improvement of society" was an important goal to them. Only 7 percent of the students in Carmelite secondary schools gave this goal a high priority. The difference between the students sampled in both studies seems to be found in the fact that those in the Kraushaar study are coupling personal happiness and a life of social service as their primary life goals. Students in the present study seem to be more concerned with their own self-interests.

Student Militancy, Use of Drugs and Use of Alcohol

The final question in the student questionnaire contained 19 items which dealt with various topics including student militancy, student use of drugs, and student use of alcohol. Students were to indicate how strongly they agreed or disagreed with each of the items by circling a number on the following five-point scale: 1) strongly agree, 2) tend to agree, 3) tend to disagree, 4) strongly disagree, and 5) no opinion. Response categories 3 and 4 were combined into a single "disagree" category. The option "no opinion" was not reported and for this reason percentages do not total 100. Items and percentages are listed in Table 28.

Student Militancy

Four items assessed the extent to which students believed in resorting to militancy or violence to bring about change. The first of these items was "I do not support the tactics of most militant student

TABLE 28

STUDENT MILITANCY, USE OF DRUGS AND USE OF ALCOHOL
(Percentages)

	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree
I do not support the tactics of militant students	20	34	33	37	36	16	28	43	14	39	34	19	44	30	17
I am in agreement with the nonviolent approach to social reform	27	36	23	39	42	7	40	47	1	36	39	9	39	39	11
To accomplish significant change it is necessary to use militant tactics	7	19	65	4	6	78	3	5	81	4	9	76	4	6	76
Most accounts of police brutality are exaggerated	19	37	33	17	46	25	13	48	28	19	42	31	20	46	13

TABLE 28--Continued

	Type of School														
	Carmelite			Kraushaar			Northeast			South			Other		
	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree	Strongly agree	Tend to agree	Disagree
Student use of drugs is a problem in this school	9	21	64	4	8	83	5	3	86	6	8	83	1	13	77
Drinking is not a problem among students at this school	13	28	53	24	32	38	23	32	38	20	40	35	31	22	41

Percentages do not total 100 because of a missing category and rounding errors.

protestors." Almost twice as many students in the Kraushaar study strongly agreed with that statement than did students in the Carmelite study. In Carmelite schools one out of three 11th grade students said they support the tactics of most militant student protestors whereas in other Catholic schools fewer than two out of five support the use of militant tactics.

Responses to the statement "I am in agreement with the nonviolent approach to social reform (i.e., passive resistance) advocated by Martin Luther King" indicated that a greater percentage of Carmelite students either tended to disagree or strongly disagreed with it than did students in other Catholic schools. This was true of the Kraushaar study in all regions of the country, but particularly so in the Northeast where only 1 percent of the students disagreed in one form or another with the above statement.

The statement "To accomplish significant change or reform it is necessary to use militant tactics and confrontation, even with the possible risk of violence" revealed that 26 percent of Carmelite students either strongly agreed or tended to agree with it while only 10 percent of the students in the Kraushaar study did so. In the Northeastern part of the country 81 percent of the students felt it was not necessary to use militant tactics and confrontation to effect change.

A final item "Most accounts of police brutality are exaggerated" revealed whether student sympathies lied on the side of "law and order," or with the rebels. Results show that 56 percent of the Carmelite students were on the side of "law and order"; that was in contrast to the 63 percent of the students in non-Carmelite Catholic schools who favored "law and order." Not much variation was found regionally.

Use of Drugs

Students were asked to react to the statement "Student use of drugs is a problem in this school." Carmelite students reacted by indicating that three out of ten believed the use of drugs was a problem in their schools. On the other hand, only slightly more than one out of ten students sampled in the Kraushaar study said that they thought drugs were a problem in their schools. In the Northeast fewer than one out of ten students expressed this belief.

Use of Alcohol

Student reactions to the statement "Drinking is not a problem among students at this school" show that more than a half of the Carmelite students think it is a problem while only about a third of the students sampled by Kraushaar regarded drinking as a problem. Not much variation in results was found from region to region of the country.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The purpose of the final chapter is to: 1) present a brief summary of the study, 2) summarize the findings of this study and of the Kraushaar study, 3) draw conclusions for both studies based upon these findings, and 4) make recommendations for further study to Carmelite educators.

Summary of Study

The present study was designed to: 1) describe the background of parents who send their children to Carmelite Catholic secondary schools, 2) determine the attitudes and opinions parents and students have towards these schools and their related programs, and 3) compare results obtained in this study with those obtained for Catholic schools sampled nationally and regionally in the Kraushaar study of American nonpublic schools.

Specific parental topics studied and compared were:

1. Reasons for choosing a Carmelite school.
2. Degree of parental satisfaction with the school's educational and religious programs.
3. Parental reaction to "grievances" voiced by their children and their classmates.
4. Assessment of the emphasis the school should give to religion.
5. Comparison of the local public school with the Carmelite school.

6. Parental perceptions of the school's philosophy of student learning.
7. Feelings toward the issue of federal aid to private education.

Student topics studied and compared included:

1. Advantages of Carmelite schools over public schools.
2. The degree of satisfaction with the school's academic and religious programs.
3. Student "grievances."
4. Student impressions of the school's teaching methods.
5. The type of student teachers like best.
6. The occupational aspirations and life goals of students.
7. Student militancy, use of drugs, and use of alcohol.

Summary of Findings

Aside from the general limitations of this study mentioned in chapter I, the reader should keep the following two cautions in mind when reading this summary. First, the percentage differences in the sex of the respondents. In the Kraushaar study 15 percent of the parental respondents were male as compared to 46 percent in this study. Further, in the Kraushaar study 36 percent of the students sampled were male as compared to 84 percent in this study. Secondly, the four year period of time between the gathering of data for the Kraushaar study and the gathering of data for the present study. Data for the Kraushaar study were gathered during the 1968-69 school year at the end of January, 1969; data for this study were gathered during the 1972-73 school year at the end of January, 1973.

The findings of this study will be summarized in two sections:

1) a section enumerating findings regarding parental attitudes and opinions, and 2) a section enumerating findings regarding student attitudes and opinions of Carmelite secondary schools.

Findings Regarding Parental Attitudes and Opinions of
Catholic Secondary Schools, Carmelite or Otherwise

1. The majority of parents, with the specific percentage in parenthesis, selected the following as "very important" or "important" reasons for sending their children to Carmelite secondary schools: religious education (88 percent), values are taught in these schools which are closer to those of the home (85 percent), Carmelite schools help children develop good study habits (84 percent), they maintain stricter discipline (84 percent), have better teachers (72 percent), offer a more challenging curriculum (67 percent) and smaller classes (64 percent), employ a traditional approach to education (62 percent), are free of drug and delinquency turmoil (62 percent), offer a feeling of community (57 percent), and provide the student with a greater likelihood of admission to the college or occupation of his choice (52 percent).

These same reasons were also selected by parents sampled in the Kraushaar study. The principal difference between results for the two studies was found in the fact that a greater percentage, generally around 8 percent, of the parents in the Carmelite study selected the above reasons as "very important" or "important" than did parents in the Kraushaar study.

2. Parents whose children attend Carmelite secondary schools are generally "satisfied" with these schools and the education their children

are receiving in them. However, the percentage of parents who are "very satisfied" with the instruction being imparted in Carmelite schools is very low--approximately 20 percent. When compared to results obtained in the Kraushaar study for parental satisfaction with instruction being imparted in Catholic schools the above percentages are indeed very low.

Likewise, a greater percentage of parents with children in Carmelite schools were "dissatisfied" with various aspects of their children's education than were parents whose children were in non-Carmelite schools. The one exception to the above in the area of instruction received by children was in regard to the math and science instruction given in Carmelite schools.

3. "Poor communication between students and faculty/administration" and "overly strict regulations regarding dress codes and hair styles" were the two grievances students vocalized most frequently to their parents. Parents felt the former complaint was somewhat justified while the latter was not.

Parents sampled in the Kraushaar study also heard their children complain about "poor communications," the "lack of student voice in determining school policy," and "overly strict regulations regarding dress codes and hair styles." Just as in the Carmelite study, parents felt students were justified in complaining about "poor communications between students and faculty/administration" but did not feel the other complaints were justified.

Regionally, in the Northeast 27 percent of the parents thought students were justified in complaining about "poor communications" and felt that schools should take steps to correct the matter. Twenty-one percent of the parents in the South agreed with parents in the Northeast.

In the Western section of the country, however, 17 percent of the parents stated that "unfair grading practices" was the principal student complaint which should be corrected by schools.

4. Parents were somewhat divided in their opinions of the emphasis Carmelite schools gave to religion programs. Very few parents saw religion programs as the program receiving the main emphasis in the school. One-fourth of the parents felt that religion programs and academic subjects were receiving about equal emphasis; one-third said more emphasis was being given to the secular academic program than to the religion program; another one-third of the parents stated that religion courses were given about as much emphasis as any single secular course.

National percentages obtained in the Kraushaar study indicated that parents of non-Carmelite students felt essentially the same way as parents of Carmelite students did in regard to the emphasis religion programs were receiving in schools.

Regionally, parents were likewise divided in their opinions of the emphasis Catholic schools gave to religious programs but in no case did parents see it as receiving major emphasis.

5. The majority of parents felt that Carmelite schools were much better than their local public schools in regard to providing their children with "long-range motivation for learning," in "providing all-around development," and in "offering the best position for college admission" to their children.

National and regional percentages obtained in the Kraushaar study indicated that parents across the country and in the various regions of the country essentially agreed with Carmelite parents as to

which type of school, Catholic or public, is better in the various areas studied.

In both studies parents did state that their local public schools offered a "greater variety of courses" than did Catholic schools, Carmelite or otherwise.

6. When asked to indicate what they believed was the best philosophy of student learning for Carmelite schools, the majority of parents felt that the philosophy should include student spontaneity combined with disciplined work.

When asked to indicate whether they believed values should be "transmitted" to students or whether students should be allowed to develop their own, parents of students in Carmelite schools once again opted for a middle-of-the-road approach. They felt that standards and values which are a part of a received tradition should be "transmitted" to students but stated that students should be permitted, at least to some degree, to critically examine these established values.

Kraushaar data on the national and regional levels supported the belief expressed by parents of students in Carmelite schools.

7. Parents utilizing Carmelite secondary schools were overwhelmingly in favor of federal aid to private education as were parents sampled by Kraushaar, nationally and regionally.

Findings Regarding Student Attitudes and Opinions of Catholic Secondary Schools, Carmelite or Otherwise

1. Students were not asked to directly compare Carmelite schools with their local public schools but merely to select the important and real advantages these schools offered over public schools. The two real and important advantages students in Carmelite schools stated they had

over students in public schools were that Carmelite schools "offered them a better chance to get into the college of their choice" and that they received more "individual attention" from their teachers.

Students sampled in the Kraushaar study, however, stated that the "stronger moral, value education" was the primary advantage their schools offered over public schools. They did not view their schools' "offering them a better chance of getting into the college of their choice" as a distinct advantage over public schools and chose it as a fourth or fifth advantage from a list of ten advantages.

2. About one-half of the students in Carmelite schools rated the instruction they received in academic courses and the other non-academic aspects of their education as "excellent or good." An even greater percentage of students, 70 percent, rated their math and science instruction as "excellent or good."

Compared to students in Carmelite schools, a greater percentage of students in non-Carmelite schools were pleased with the instruction and the other aspects of their education as six out of ten students rated these programs and instruction as "excellent or good." However, as in Carmelite schools, seven out of ten students rated their math and science instruction as "excellent or good."

The sex education in Carmelite schools is apparently not satisfactory as only 22 percent of the students rated it as "excellent or good." The same seems to be true of non-Carmelite Catholic secondary schools as only 25 percent of the students rated their sex education programs as "excellent or good."

The specific program in Carmelite schools which received the greatest percentage of "excellent or good" ratings was the athletic

program. In the Kraushaar study, it was the English program followed closely by math and science.

3. Student "grievances" in Carmelite schools focused on "overly strict regulations regarding dress codes and hair styles." Students in these schools also voiced concern over the fact that there was a "lack of student voice in shaping school rules and policy." The final concern mentioned with frequency was that of "boredom."

Students attending non-Carmelite Catholic schools in the South expressed the opinion that "overly strict regulations regarding dress codes and hair styles" was their prime grievance. Students in the Northeast believed it was "boredom." In the Western section of the country students complained about a "lack of voice in shaping school policy."

4. Students felt that teaching methods utilized in Carmelite schools were just about equally split between the lecture-recitation method and the method which allows the student to work more or less independently with the teacher serving as a resource person.

In the Kraushaar study, seven out of ten students indicated that teaching methods found in their schools were of the lecture-recitation method. This was also true at the various regional levels although the percentage was somewhat lower than the above statistic in the Western areas of the country.

When asked what teaching methods students thought "should be" used in Carmelite schools almost seven out of ten favored a method which permitted them to work more or less independently and have the teacher serve as a resource person. Results for the Kraushaar study were identical to the above.

5. About three out of ten students in Carmelite schools said that the "student who gets high marks" is the one the teachers like best. The "quiet, polite, obedient student" was selected as second best liked.

Students in the Kraushaar study expressed a different opinion in that they felt the "student who thinks for himself and voices his opinion" was the kind their teachers liked best.

6. Three out of ten students sampled in both studies had plans to enter professional fields later in life by becoming doctors, lawyers, or other professional people. Not many students in Carmelite schools were interested in entering the field of education but almost three out of ten students in the Kraushaar study had such aspirations. In the Western part of the country the figure drops to two out of ten students.

The life goals of students in Carmelite schools center around "having a happy marriage and family life" and "earning a decent living."

The difference between the life goals of students sampled in both studies is found in the fact that one out of four students sampled in the Kraushaar study is interested in "working for the improvement of society and the benefit of other people" as opposed to only 7 percent of the students in Carmelite schools who gave this life goal a high priority.

7. The majority of students in Carmelite and non-Carmelite schools alike do not favor the use of militant tactics to accomplish change. They agree with the non-violent approach to social reform.

Three out of ten students in Carmelite schools and one out of ten in other Catholic schools stated that they believe the use of drugs was a problem in their schools. Likewise, a greater percentage of students in Carmelite schools stated that drinking was a problem in their schools

than did students in non-Carmelite Catholic secondary schools across the country.

Conclusions and Discussion

Conclusions regarding each of the studies pertain to parent and student attitudes toward and opinions of Catholic schools. These conclusions are based upon the findings summarized in the preceding section of this chapter, the data reported in the various tables in chapter IV, and upon the additional parent and student data gathered and analyzed in this study but not reported in the tables.

Conclusions will be reported separately for each of the two studies and will attempt to note similarities as well as differences between parent and student attitudes and opinions within each of the studies. Finally, similarities and differences between both studies will be reported.

Conclusions and Discussion Regarding the Carmelite Study, 1972-73

1. Parents are choosing Carmelite secondary schools for their children because they place primary emphasis on an education rooted in religious and moral values. This does not imply that parents fail to appreciate the importance of an academically challenging curriculum, good teachers, discipline, and other indices of quality education, but indicates that parents seem to prefer their children's religious education over academic excellence.

Carmelite schools are meeting the religious expectations of parents as almost nine out of ten parents expressed satisfaction with the school's ability to influence their child's character and moral value system. Students have other opinions, however. Less than one-

half of the students sampled rated their moral or value education, their religion programs, and their sex education programs as "good"; even fewer, one out of ten, rated these programs as "excellent."

Further evidence of conflict between parent and student religious expectations of Carmelite schools was found in the fact that when students were asked what they wanted most from their schools they ranked "help in developing sound moral standards and values" last among six goals. Perhaps the fact that only 8 percent of the students chose this as a goal manifests a certain apathy on the part of students regarding the importance of developing sound morals and values.

Clearly, parents and students have divergent attitudes toward the importance of religious education programs in Carmelite schools and also divergent attitudes regarding the success of these programs.

2. While students and parents disagree radically in regard to religious instruction, they both express a high level of satisfaction with the instruction received in basic academic courses. Parents seemed to be more "satisfied" than students. However, both parents and students alike agreed that among the academic programs in these schools the math, science, and English programs were among the best and the foreign languages the poorest.

The two non-academic areas of parental "dissatisfaction" were with the guidance or counseling programs and with the amount of voice they are given as parents in determining school policies and programs. Students, on the other hand, felt that Carmelite schools were failing in their efforts to give students an "understanding of and exposure to the larger world outside the school." One out of five parents agreed with this student observation.

Parents were not asked to compare the academic quality of Carmelite schools with that of all other secondary schools in the country, but when students were asked to do so 72 percent of the students said that the academic quality of Carmelite schools was "considerably better" than that found in other secondary schools, Catholic or public.

In summary, parents and students seem to be generally pleased with Carmelite secondary schools and their related programs.

3, Parents are unaware of the "grievances" students have regarding Carmelite schools. Differences in the number of times parents hear their children complain to them about school matters and the number of times students complain to one another indicate that either students are not complaining at home or if they are parents are not listening to them. The only student grievance parents seem to be reasonably aware of and sympathetic to is that of "poor communication" between students and faculties, including administrations.

Indications are that students are generally satisfied with the environment they find in Carmelite schools. Three-fourths of the students feel that the total amount of work expected of them in these schools is "about right." The letter grading system used in Carmelite schools is satisfactory to the majority of students although one out of five favors a change to a system of teacher's comments only which would do away with all grades. Homework is not a problem in Carmelite schools. Some students spend less time on homework and other school work outside of class per week than they do watching television. Others spend about an equal amount of time on both.

Students in Carmelite schools do have specific complaints to level against these institutions. Over one-half of the students felt

that Carmelite schools have dress codes and hair style regulations which are much "too strict." In addition, three out of ten students resent the fact that they have practically no voice in determining school policy. An equal number seems to be just plain "bored" with school. One out of five students are concerned about the "poor communications" between students and faculties, including administrators in Carmelite schools.

It is of interest to note that while students are most vocal in complaining about strict dress codes and hair style regulations, 46 percent of the parents are "strongly opposed" and another 19 percent "opposed" to any liberalization of present school policy regarding dress codes and hair styles in Carmelite schools.

Fifty percent of the students think the discipline in Carmelite schools is "about right." The statistic which should cause Carmelite principals to review their school "rules" is the one which indicates that four out of ten students think there is "too much" discipline in their schools.

4. Parents are uncertain about the emphasis they want religion programs to receive in Carmelite schools. They openly acknowledge that religious education is the motivating factor in their decision to send their children to Carmelite schools. Yet, when asked to indicate how much emphasis the religion programs should receive in Carmelite schools, a plurality of parents believed the secular courses should receive more emphasis than the religion programs. Perhaps this indicates that what parents want most from the priests and sisters in Carmelite schools is a consistency in behavior which convinces students that good example is the means one uses to perfect religious precepts. They want dedication

from the staff so as to permit the warmth of the relationship between the staff and their children to be a vital influence in their children's moral and spiritual growth. In a word, parents, like their offspring, want the religion program to be a spirit of charity which pervades the entire school environment rather than a program of religious indoctrination.

If the good example given by teachers at schools is to be effective in the lives of the students, parents will have to realize that they themselves will have to supplement and reinforce it with good example at home. The reason is simple. Students themselves tell us the reality is that their parents exert the strongest influence upon them, followed by their friends, teachers, priests, and sisters in that order. Further, students find parental disapproval one of the more difficult things for them to cope with. Peer disapproval ranks a close second.

5. Catholic schools have often been accused of being "divisive" and "un-American." Parents indicate that these claims are not justified in regard to Carmelite schools because they believe these schools are much better than public schools in helping students develop "democratic" attitudes and values. In making this claim parents may be expressing the truth that since democratic ideals are ultimately based on religious principles, those schools which are able to exert a Christian influence on their students are, in the long run, better able to serve the ultimate ends of a democratic society.

What parents seem to value most when comparing Carmelite schools with public schools is the fact that they believe Carmelite schools do a better job in providing their children with a motivation for learning

that carries over into their future years. They must also derive a great deal of satisfaction in knowing that their sons/daughters are getting more individual attention from their Carmelite teachers than they believe they would get from teachers in the public schools.

6. Parents who send their children to Carmelite schools are essentially "conservative." While some parents favor a more "liberal" educational philosophy, twice as many are in favor of a "traditional" approach to education. Further, when asked to state whether they classified themselves as "liberal" or "conservative," almost seven out of ten parents who responded declared they were "conservative." Additional evidence for the above is contained in parental perceptions of the best philosophy of student learning and in their perceptions of the best way of teaching values to their children. In both cases the majority of parents indicated a liking for the "conservative" approach by stating that 1) they believed students learn best if they are "given" a solid grounding in their basic subjects, and 2) that "traditional values" should be "transmitted" to their children.

When asked for their impression of teaching methods presently employed in Carmelite schools, the majority of students believed they were of the "lecture-recitation" method. But when asked what they thought the methods "should be" seven out of ten students indicated they believed independent work with teacher direction would prove most beneficial.

Indications are that students in Carmelite schools are desirous of moving toward a more "liberal" philosophy of student learning. The challenge for Carmelite educators lies in re-directing and augmenting the resources of these schools so as to effect the necessary changes.

7. Carmelite school enrollment is presently composed of 12 percent Black, 8 percent Mexican American, 7 percent "Other," and 73 percent White. Insofar as federal aid to private schools includes the promotion of social justice and equal opportunity in education among its goals, parents enrolling children in Carmelite schools are very favorably disposed toward achieving these ends. While they are very much in favor of federal aid, nine out of ten parents also display a willingness to integrate Carmelite schools to a much greater degree. They want not only more minority students enrolled in these schools but also desire that more minority teachers be employed by Carmelite schools. Thus, Carmelite schools are not havens for those wishing to avoid integration.

It would be of interest to discover what specific type of aid parents favor and what effect they think this type of aid would have on the distinctive qualities of Carmelite education.

Conclusions and Discussion Regarding the Kraushaar Study, 1968-69

1. The primary reason parents chose Catholic schools for their sons/daughters was to provide them with a religious education. The exception, however, was in the Northeast where parents chose Catholic high schools principally because these schools offered their children "better training in diligence, study habits." Parents in this section of the country, more so than in any other, were indicating that parental tastes, preferences, and priorities were changing. Catholic educators were being told that in the future, parents would be enrolling their children in those Catholic high schools which provided "quality" education in academic areas as well as religious.

Without doubt Catholic schools were meeting the religious expectations of parents as 98 percent of the parents expressed satisfaction with the influence schools were exerting upon their children's character and moral value system. Students were also satisfied with their religion programs as almost seven out of ten rated their moral or value education and their religion programs as "excellent" or "good." The one program the students felt was rather poor was the sex education program.

While parents and students were both pleased with the religious education programs in Catholic schools, they did not view these programs with equal importance. When students were asked what they wanted most from their schools, one-third said they wanted "help in learning how to think clearly and independently" and only 12 percent of the students said they wanted help in "developing sound moral standards and values." In addition, the students ranked the latter goal fifth among a list of six.

It is worth noting that what Carmelite students wanted most from their schools, namely, "help in developing skills necessary to earn a good living and 'compete'," students in the Kraushaar study wanted least and ranked it last among six goals.

In summary, parents and students both agreed that religion programs in Catholic schools were extremely successful, but expressed divergent attitudes regarding the importance these programs had in Catholic schools.

2. Parents and students were well satisfied with the instruction given in academic courses. In fact, students perceived the instruction in this area to be superior to that imparted in religion programs. Parents were most satisfied with the English and social studies program, while students rated the English, math, and science programs as the

best. Parents and students indicated that they were least satisfied with the foreign language programs in Catholic schools.

Parents expressed a fair degree of "dissatisfaction" with the guidance or counseling programs and also with the amount of voice they were given in determining school policies and programs. Thus, the results for both studies were identical in terms of parental dissatisfaction in non-academic areas.

Student dissatisfaction in non-academic areas of Catholic school life varied regionally. In the Northeast and in the South, students complained about the "social life" of their schools; in the West, students said schools failed to give them an "understanding of and exposure to the larger world outside the school." One out of four parents in the West agreed with their sons/daughters.

When asked to compare the academic quality of their schools with other secondary schools, seven out of ten students indicated that they believed the academic quality of their schools was "considerably better" than that found in other secondary schools throughout the country, Catholic or public.

3. With the exception of parents in the Western region of the country, parents were generally aware of the "grievances" their sons/daughters had regarding the schools they attended. A fair percentage of parents heard students complain of the "lack of student voice," the "strict regulations regarding dress codes and hair styles," the "poor communication between students and faculty," and the "regimentation of school life." Parents felt schools should take steps to correct the last two complaints but believed the students were not justified in complaining about the strictness of dress codes and their lack of student voice.

Results for the Western section of the country were extremely difficult to understand or interpret. The remarkable fact is that none of the student grievances was chosen by more than 8 percent of the parents as being vocalized frequently by their children. In contrast, one out of four students in the West complained very frequently to classmates about the "lack of student voice" and almost one-half of the students felt the complaint was "justified." Perhaps one rational explanation for such discrepancies is found in the fact that parental perceptions of student grievances are quite different from those of the students themselves. Or, perhaps, it is a matter of a lack of communication between parents and offspring.

An interesting observation is found in the fact that in several instances a greater percentage of parents believed student complaints were "justified" than stated they had even heard the complaint. This fact might indicate that parents were stating their own "grievances" against these schools. For example, in the Northeast only 18 percent of the parents stated they had heard their children complain frequently about "poor communication" and yet 27 percent of the parents felt the complaint was "justified."

The environment found in Catholic high schools was fairly satisfactory to the students. Three-fourths of the students felt that the total amount of work expected of them was "about right." The letter grading system used in these schools was satisfactory to all but about 20 percent of the students who favored a change to a system involving teacher's comments only. While one-half of the students spent anywhere from 10-15 hours per week on homework and other related assignments, only one out of five was able to spend that much time watching tele-

vision. Generally speaking, the more time a student spent on homework per week the less time he spent watching television.

Specific "grievances" levelled against Catholic high schools included, in addition to the four reported by parents, such things as "boredom" and "pressure for grades." The over-all picture seemed to be that students had no very serious complaints against Catholic schools, at least not when compared to students sampled in the present study.

In spite of student complaints, 43 percent of the parents were "strongly opposed" and 14 percent were "opposed" to any liberalization of school discipline, including such things as policies regarding dress codes and hair styles.

In terms of discipline in Catholic schools 68 percent of the students said the discipline was "about right." Only one out of five students thought there was "too much" discipline in these schools. Further, only 5 percent of the parents heard their children complain frequently about discipline being "too strict" at their schools and not even 1 percent of the parents thought the complaint was "justified."

4. Parents want more emphasis placed on the secular academic programs in Catholic schools than they want on the religion programs. Parents are telling Catholic educators that they will not tolerate inferior academic programs in these schools and that Catholic schools can no longer justify their existence exclusively in terms of "preserving the faith." Parents might be suggesting that Catholic schools begin to emphasize new values, such as intellectual and civil competence and excellence, understanding of worship rather than mere knowledge, interracial and international justice, and the search for religious cooperation and unity. The fact is Catholic schools will have to offer more than "religion" if they are to remain viable.

If the religious education programs conducted in Catholic schools are to be effective parents will have to provide their children with good example in their homes. Students themselves tell us this when they indicate that parents have the strongest influence on them for good, followed by friends and classmates, teachers, and religious in that order. Further, 70 percent of the students indicated that parental disapproval is most difficult for them to accept.

5. Parents indicated that Catholic schools are not "divisive" or "un-American." Fifty-two percent of the parents stated that public and Catholic schools were about "equal" in regard to developing "democratic" attitudes and values in their students and an additional 44 percent of the parents said Catholic schools were "better" than public schools in this regard.

The majority of parents also believed that Catholic schools did a much better job in providing students with a "long-range" motivation for learning and in preparing them for admission to the college of their choice. Parents must have been extremely satisfied in knowing that their sons/daughters believe the primary advantage Catholic schools offer over public schools is that of a "stronger moral, value education." Nor could parents be disappointed with knowing that their children overwhelmingly believe teachers in Catholic schools give them more "individual" attention.

6. Parents who send their children to Catholic schools are basically "conservative." Evidence for this is found in the fact that six out of ten parents classified themselves as "conservatives" and 70 percent of the parents stated that the school's "traditional" approach to education was instrumental in their decision to patronize Catholic schools. Further evidence indicating that parents are essentially

"conservative" is found in parental perceptions of the best philosophy of student learning and in their perceptions of the way "values" should be taught to their children. In both cases the majority of parents expressed a liking for the "conservative" approach by stating that 1) students should be "given" a solid grounding in their basic subjects, and 2) traditional values should be "transmitted" to their children.

Students disagreed with their parents and expressed a desire for a more "liberal" and "innovative" approach to education. When asked for their impression of teaching methods presently employed in Catholic schools, 70 percent of the students stated they were of the "lecture-recitation" method. But when asked what they thought the methods should be, 70 percent felt independent work with teacher direction would be most effective. Students seem to be telling Catholic educators to use their relatively free and independent status to experiment and innovate in order to improve the quality not only of their own schools but also of public schools as well.

7. Catholic school enrollment was composed of 1 percent Black, 1 percent Mexican-American, 11 percent "other," and 86 percent White. Granted, the proportion of any given minority group which is Catholic will have a direct effect on minority enrollment in Catholic schools. About 2 percent of American Blacks are Catholic. Nevertheless, the above statistics indicate that the over-all enrollment of minority groups in Catholic schools is at best inadequate, and at worse disgraceful. Parents and students seemed to be aware of the fact that Catholic schools were de facto segregated. When parents were asked if they favored the enrollment of Black students in Catholic schools, one-half of them said they did so "with no limits" and another four out of ten favored enrollment "within

limits." When students were asked what they thought about the number of students from racial or ethnic minorities who were enrolled in Catholic schools 28 percent said there were "not nearly enough" and another 36 percent said there were "not enough" enrolled.

Students were not questioned about the employment of Black teachers, but 43 percent of the parents, including those in the South, believed Catholic schools should employ them with "no limits" and 45 percent wanted "limits" placed upon their employment. One would assume that in either case parents would demand that Black teachers be professionally qualified before being employed.

Finally, 80 percent of the parents favored federal or state aid to private education. If federal aid includes the promotion of social justice and equal opportunity in education among its goals, Catholic schools have little chance of obtaining any aid until their enrollment of minority students is increased considerably.

Points of Agreement Found between Both Studies

1. Parents chose Catholic schools principally because these schools have religious education programs.
2. Parents appeared to be well satisfied with the instruction their children are receiving in Catholic schools.
3. Parental dissatisfaction with Catholic schools is generally limited to the following two non-academic areas:
 - a. The amount of voice and influence they have in determining school policies and programs.
 - b. The guidance and counseling programs.
4. Parents believe students were "justified" in complaining about poor communication between students and faculty/administration.
5. Parents and students do not appear to be communicating about school matters.

6. A plurality of parents in both studies stated they believed religion programs in Catholic schools were receiving as much emphasis as any single secular course.
7. A plurality of parents in both studies wanted Catholic schools to place "substantial" emphasis on their religion programs, but at the same time wanted more emphasis placed on the secular academic program than on the religion program.
8. The majority of parents clearly agree that Catholic schools are much better than public schools in regard to the following:
 - a. providing their students with a long-range motivation for learning, and
 - b. offering their students the best chance for admission to the college of their choice.
9. Parents agree that the singular advantage public schools have over Catholic schools is that of offering their students a greater variety of courses.
10. Parents want Catholic schools to provide their students with a solid grounding in basic subjects and train them for rigorous, disciplined work. Parents do not favor a philosophy of student learning in Catholic schools which is based on student initiative, discovery, and spontaneity.
11. Parents want values and standards which are part of a received tradition to be "transmitted" to their children rather than have them develop their own value system.
12. Seventy-five percent of the parents in both studies favored federal or state aid to private education.
13. Students agreed that they receive more individual attention from their teachers in Catholic schools than they would in the public schools.
14. With the exception of their sex education instruction, students were well satisfied with the instruction they receive in their classes.
15. Students believed they were "justified" in complaining about the following problems in Catholic schools:
 - a. lack of student voice in policy making,
 - b. poor communication between students and faculty, and

- c. the strict regulations schools have regarding dress codes and hair styles.
- 16. Students indicated that teaching methods in their schools were principally of the lecture-recitation type.
- 17. Seven out of ten students in both studies wanted their schools to let them choose their own schoolwork and have teachers serve as facilitators rather than initiators in the learning process.
- 18. Three out of ten students in both studies planned on becoming doctors or lawyers, or entering a professional field other than education.
- 19. As far as future life goals were concerned, a plurality of students in both studies assigned top priority to having a happy marriage and family life.
- 20. Students felt it was not necessary to use militant tactics to accomplish change in society.
- 21. Students believed that the use of alcohol was a greater problem in Catholic schools than was the use of drugs.

Dissimilarities and/or Trends Found between the Two Studies

- 1. Parental perceptions of a school's academic program and its approach to education were given a much more important role in the present study than they were in the Kraushaar study as factors influencing parental decisions to utilize Catholic schools.
- 2. The degree of parental satisfaction with the various aspects of their children's education in Catholic schools was noticeably greater in the Kraushaar study.
- 3. A much greater percentage of parents sampled in the present study expressed dissatisfaction with the various aspects of their children's education than did parents in the Kraushaar study.
- 4. On the one hand, parents are hearing fewer and fewer student "grievances" regarding school matters, and on the other hand, students are doing more and more complaining among themselves.
- 5. In comparing public and Catholic schools on given items parents are presently tending to view one or

the other school as superior on the given item rather than viewing them as equal, as was the tendency in the Kraushaar study.

6. In the Kraushaar study students felt the principal advantage Catholic schools offered over public schools was their "stronger moral, value education." In the Carmelite study students believed the prime advantage is that Catholic schools offer students a "better chance of getting into the college of their choice."
7. Generally speaking, students seemed less satisfied with their education in Catholic schools today than they did in 1968.
8. While a greater percentage of today's students in Catholic schools are verbalizing their "grievances" to one another, a smaller percentage of the students feel they are "justified." The one exception was in regard to school rules involving dress codes and hair styles.
9. Teaching methods found in Catholic schools in 1968 were decidedly in favor of the lecture-recitation type while in today's Carmelite schools almost half of the students indicated teaching methods were more innovative.
10. In the Kraushaar study it was the student who "thought for himself and voiced his opinions" that was liked best by his teachers; in the Carmelite study, the student who "got high marks" was liked best by teachers in these schools.
11. In the Kraushaar study almost three out of ten students in Catholic schools were interested in pursuing careers in the educational field; in the present study fewer than one out of ten were interested in entering the educational profession.
12. In terms of life goals, students in the Carmelite study were more interested in "enjoying the pleasures of life" than were students in the Kraushaar study and less interested in working for the "improvement of society and the benefit of other people."
13. A greater percentage of students in Carmelite schools considered student use of drugs a problem in these schools than did students in the Kraushaar study. The same is true in regard to student use of alcohol in Catholic schools.

Recommendations

1. The present study was the first to ever be conducted on the system of Carmelite secondary schools throughout the country. In order to facilitate continued research activities a fully qualified administrative research and development official should be hired as a full-time member of the Carmelite education office staff. His responsibility would be to direct all research and development activities regarding Carmelite secondary schools and to serve the needs of each individual school by coordinating action research and basic research projects in each of the eight schools.

2. With the hope of making student education more relevant and encompassing of the world outside the school, Carmelite educators should introduce accredited programs in their schools which will enable students, particularly seniors, to involve themselves in a working-learning relationship with adults serving their particular communities. Experimental programs designed to provide experiential depth to student learning by means of community involvement should be part of the curriculum in each Carmelite school.

3. Faculties do not choose principals for Carmelite schools--they are appointed to the position by their religious superiors. A study of the quality of leadership being provided in Carmelite schools should be undertaken to determine whether leadership styles are providing for the personal and professional growth of faculty members. Efforts should be made to determine whether Carmelite principals have the knowledge and competencies to provide environments wherein people can realize their potential, co-ordinate their efforts, remain committed to organizational

goals, and integrate their efforts in a manner which no one of them working alone could surpass.

4. Results of the proposed research activities would provide data for determining whether student "grievances" against Carmelite schools are justified and whether these schools possess a climate which allows for the employment of more innovative teaching methods as requested by students.

5. Conflict exists in Carmelite schools between student requests for an innovative approach to education and parental requests for a traditional approach to education. In view of this conflict, Carmelite administrators, in planning for the future, must develop public relations programs which will change parental attitudes toward innovation in education. Relevant information must be communicated to parents and students and feedback must be obtained from them concerning proposed changes. Educators must convince parents that changes are being made not for the sake of change itself, but in order to effect improvement in the learning process and achieve something that is educationally very much better than what presently "is."

6. If Carmelite educators are to reconcile divergent parental and student attitudes and opinions, results of this study will have to be communicated to Carmelite superiors, administrators, teachers, parents, students, and government boards where such exist.

7. Those findings of this study which are judged to be unsatisfactory by the Carmelite superintendent of schools and his staff should be researched further within each individual Carmelite school.

8. Finally, because of parental uncertainty regarding the emphasis religion programs should receive, administrators should establish

adult education programs at each of the schools in order to explain the objectives, methods, content, and approach Carmelite educators are using in conducting their religious education programs. Such programs should be related to, and coordinated with, other regular and special programs being conducted within Carmelite schools so as to facilitate communicative, research, and evaluative activities.

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