

THE SOCIAL EFFECTS OF CATHOLIC EDUCATION

by

Andrew M. Greeley
Peter H. Rossi
Leonard J. Pinto

This survey was made possible by funds granted by The Carnegie Corporation of New York. The statements made and views expressed are solely the responsibility of the authors.

NATIONAL OPINION RESEARCH CENTER

University of Chicago

Preliminary Report No. 99-A

September, 1964

ACKNOWLEDGMENTS

This study was made possible by a grant from the Carnegie Corporation. The national advisory committee that helped in the design of the questionnaire was composed of Anthony Downs, Joseph Fichter, Charles Glock, Bernard Lazerwitz, Gerhard Lenski, John Hotchkin, William McManus, Robert McNamara, Lloyd Morrisett, James O'Gara, Michael Schlitz, George Shuster, and Marshal Sklare. Sampling was directed by Seymour Sudman, field work by Galen Gockel, coding by Carol Bowman, and data processing by Harold Levy and Patrick Page. Richard Jaffe, assistant director of NORC, supervised the budgeting of the survey, and Fansayde Calloway acted as office manager. Among our colleagues at NORC who provided special assistance were Jacob J. Feldman, James A. Davis, Norman M. Bradburn, Seymour Warkov, John W. C. Johnstone, and Joe Spaeth. Research assistance at various times was provided by James Squyres, James Vanecko, John Denvir, and Daniel Farrell. The final draft was edited by Eleanor Nicholson.

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	iii
LIST OF TABLES	vii
INTRODUCTION	1
Chapter	
I. WHO WENT TO CATHOLIC SCHOOLS?	11
II. RELIGIOUS BEHAVIOR	33
III. RELIGIOUS KNOWLEDGE AND ATTITUDES	47
IV. WERE CATHOLIC SCHOOLS "DIVISIVE"?	63
V. CONCLUSION	77
APPENDICES	
A. SUPPLEMENTARY TABLES ON RELIGIOUS BEHAVIOR	87
B. A METHODOLOGICAL NOTE ON STANDARDIZATION	99
C. A METHODOLOGICAL NOTE ON SAMPLING AND FIELD WORK	103
D. THE QUESTIONNAIRE	109

LIST OF TABLES

Table	Page
I. 1 Sex and School Attendance	13
I. 2 Age and School Attendance of Respondent	13
I. 3 Size of Hometown and School Attendance of Respondent . .	14
I. 4 Place of Birth and School Attendance	14
I. 5 Ethnicity of Father and Mother and School Attendance . .	17
I. 6 Father's Occupation and School Attendance	18
I. 7 Education of Father and Mother and School Attendance . .	19
I. 8 Church Attendance of Father and Mother and School Attendance of Respondent	21
I. 9 Correlates of Exclusive Attendance at Catholic Schools .	22
I. 10 School Attendance and Respondent's Occupation	24
I. 11 Mean Occupation Rating (Duncan Scale) and School Attendance for Respondent and Father	24
I. 12 The Influence of Catholic Education on Educational Attainment	25
I. 13 Selected Background Variables and Educational Experience.	27
I. 14 School Attendance by Religiousness of Parents, City Size, Hometown, Sex, and Respondent's Education	29
I. 15 Ethnicity and Educational Background	31
II. 1 Religious Devotion and Educational Background	36
II. 2 Agreement That Their Church Has the Right to Teach What Stand Members Should Take on Certain Issues	38
II. 3 Involvement in the Catholic Community and Educational Background	41
II. 4 Charity and Educational Background	44
III. 1 Religious Knowledge and Educational Background	49
III. 2 Doctrinal Orthodoxy and Educational Background	51
III. 3 Ethical Orthodoxy and Educational Background	53
III. 4 Social Attitude and Educational Background	55
III. 5 Attitudes Toward Catholic Education by Educational Background	57

LIST OF TABLES--CONTINUED

Table		Page
IV.1	Religion of Friends During Adolescence and Educational Background	65
IV.2	Religion of Friends and Educational Background	66
IV.3	Involvement in Secular Affairs and Educational Background	68
IV.4	"Open-Mindedness" and Educational Background	69
IV.5	Attitude on Public Issues and Educational Background . .	71
IV.6	Prejudice and Educational Background	72
IV.7	"The Protestant Ethic" and Educational Background	74
V.1	Social Class by Religion and Age	83
A. 1	Educational Background and Mass Attendance	87
A. 2	Educational Background and Communion Reception	88
A. 3	Educational Background and Frequency of Confession . . .	89
A. 4	Educational Background and Frequency of Visits to Church to Pray	90
A. 5	Educational Background and Frequency of Private Prayer .	91
A. 6	Educational Background and Membership in Religious Organizations	92
A. 7	Educational Background and Number of Religious Organizations to which Respondent Belongs	93
A. 8	Financial Contribution and Educational Background	94
A. 9	Educational Background and Priests' Visits to Respondents' Homes	95
A.10	Educational Background and Value Choices	96
A.11	Educational Background and Helpfulness	97
A.12	Educational Background and Self-Description	98
B. 1	Per cent of Demographic and Social Factors Among Men and Women	101

INTRODUCTION

Background

How does one generation hand on its norms and values to the generation which follows it? The continuity of cultural traditions is an inescapable fact, but the mechanisms by which these traditions are maintained are still not fully understood. For not only are knowledge and skills and values transmitted, but so also are modes of viewing reality, expectations of interpersonal behavior, and styles of adjustment to life problems. Even though the ways of transmitting do not always work as well as they might and are not usually strong enough to inhibit social change completely, their efficiency is still one of the striking aspects of human social behavior.

Socialization is not a unitary process, nor is it confined to the very young; on the contrary, there are various socialization processes beginning at different times in the life cycle of the individual and terminating at different ages. Since many of these processes run concomitantly, it is quite possible that there may be conflict among the socialization processes through which a young person is passing. Thus there are different and possibly conflicting processes at work in the family, the work group, and the civic society. Even though little is known about the meshing of these various processes, it seems evident that in modern western society, formal education is expected to play a major harmonizing role. The school is expected to preside over the transition from the diffuse, ascriptive, particularistic atmosphere of the home to the specific, achievement-oriented, universalistic atmosphere of economic and

civil society. Presumably the school is charged with seeing that the transition is accomplished with a minimum of confusion and personality strain by developing a respect for the underlying values of a society which transcend the potential conflicts among its various institutions.

As Eisenstadt has pointed out, it is only in a society where the role expectations of family and work groups are so diverse that a system of universal education is either necessary or possible.¹ From this viewpoint, the school may be seen as an attempt to counteract the discontinuity of the various socialization experiences.

In American society the school is expected to take on an additional socialization process. America was, and to a considerable extent still is, a nation composed of diverse ethnic immigrant groups. The styles of socialization of the various groups are presumed to be considerably different from each other and from those of the older American traditions; therefore, the universal school system must be expected to provide a socialization experience that will inculcate the styles and the values of a basic cultural synthesis. If this common socialization experience in the universal school system were absent, the diversities among the various American cultural groups might lead to a chaotic and even disintegrating social system.

It is not clear to social scientists, however, that institutions of formal education are capable of accomplishing such a mammoth task. The classroom may well be a place where formal skills are learned; it may also contribute to the transition from family-oriented patterns of behavior to universalistic patterns of behavior; it finally may contribute marginally to the creation of a cultural synthesis. But whether formal instruction really has much

¹S. N. Eisenstadt, From Generation to Generation (Glencoe: The Free Press, 1957).

influence on either cultural values or value-oriented behavior is not evident. Most sociological inquiry suggests that informal socialization as it occurs in the face-to-face context of people in intimate settings is a more significant mode of socialization than formal indoctrination. Social scientists of this school of thought are ready to concede that a considerable amount of socialization occurs in the school milieu, but they suggest that it takes place not as a result of the formal instruction of the classroom but rather in the informal groups which grow up among the students. Often this type of socialization is in opposition to the values and ideology of the school administration. Recent studies of "campus culture," for example, would suggest that informal groups of college students regulate academic "production" in a fashion not dissimilar from the workings of informal groups in the factory environment.

The question of whether the school is primarily an institution for imparting skills or whether it can impart skills and inculcate values is not an easy one to resolve since there seems to be no way to develop an experimental situation. If a group of American students could be exposed to all of the other cultural influences in American society except the school, one could then compare them at the end of adolescence with a control group which had gone through the universal educational system. The effect of the school on behavior and attitudes might then be observed. However, it is clear that this experiment would hardly be practicable and would in any case not yield information for many years to come.

It is possible, however, to investigate a quasi-experimental situation in which at least one segment of American society attempts to indoctrinate some of its offspring in values through a system of education which is, in many respects, very similar to that of the universal public school system. The parochial school systems of the various religious groups, especially the Roman Catholics, are an attempt to preserve and develop religious values which are not held (at least not in the same fashion or with the same rigor) by the larger society. But not all the children of members of these

religious groups attend such parochial schools. Thus a comparison between those who attended and those who did not can reveal whether intermediate social groups are able to socialize their members in the particular ethos and behavior patterns appropriate to the group by a system of formal education.

In addition such a comparison can show to what extent a common educational experience is required to acquire the underlying cultural values which are presumably necessary to maintain the consensus that holds together a pluralistic society. If, in fact, separate school systems do impede the formation of a cultural consensus, one would expect that the graduates of such schools would be less likely to subscribe to common American values than their coreligionists who attended other schools; one would further expect that students of separate school systems would be more likely to separate themselves socially from other Americans who do not share their religion. On the other hand, if the cultural consensus on which the society is based is absorbed from many institutions (of which the school is not always the most important), one would expect that there would be little difference between members of a religion who attended a parochial school and those who did not. Both groups would be similar in their adherence to common American values and their attitudes toward and interaction with Americans not of their faith.

The Present Project

The National Opinion Research Center is currently engaged in a study of American Catholics in the United States, which may shed some light on the questions of the effects of Catholic education. The present volume is a preliminary report on this study.

The Catholic educational system was established in the nineteenth century primarily as a defensive measure; the leadership of the American Church at that time viewed the public school as essentially a Protestant institution which constituted a threat to

the faith of the Catholic immigrant. However, with the passage of time, the public schools became increasingly secular and no longer could be reckoned as a major positive threat to the faith of the young Catholic. Therefore the present rationale for a separate school system is that these schools possess a special moral and value atmosphere which gives pupils the orientation to life necessary to becoming adult members of the religious group. Despite the fact that it is not at all certain (even to many Catholics) that the schools do, in fact, give such orientation, Catholic schools have experienced a rapid growth in recent years. Indeed in the last two decades enrollment in these schools has increased 129 per cent as opposed to a 69 per cent increase in public school enrollment. This expansion is apparently related to the upward movement of the Catholic population from the working class to the upper middle class; it is precisely those Catholics who are presumably the most acculturated into American society--those with the highest levels of income and education--who are the most likely to send their children to parochial schools.² Furthermore, other religious groups, noting the vigor with which Catholics are supporting their schools, show signs of wondering whether parochial schools might not be an answer to what seems to be the increasing secularization of society in general and schools in particular.

Related Research

Some research has already been conducted on the question of the effects of parochial education; however, the findings of this research are inconclusive because their coverage of both the Catholic population and the possible effects of parochial schools is limited. For example, Rossi and Rossi,³ in summarizing the results

²Andrew M. Greeley and Peter H. Rossi, "Correlates of Parochial School Attendance," The School Review, Vol. 72, No. 1 (1964).

³Peter H. and Alice S. Rossi, "Some Effects of Parochial School Education in America," Daedalus (Spring, 1961).

of four studies, come to the conclusion that the differences between parochial schooling and non-parochial schooling are shown most dramatically in areas where the Church has traditionally taken a strong stand, for example, the performance of ritual duties or attitudes toward the support of religious schools. In other areas of life-- participation in the community, values concerning occupational achievement, or the political goals of American society--the differences between parochial and public school Catholics are non-existent. Fichter, in his study of a parochial school in South Bend, found little in the way of value differences between the students in a parochial school and in a nearby public school.⁴ Greeley, in studying the effects of denominational education in high school and college, found little difference in occupational values and career plans, moderate differences in Church attendance, and substantial differences in expectations of life happiness between Catholics from the denominational schools and Catholics from other schools.⁵ However, these differences seemed to result from educational experiences in Catholic colleges rather than in Catholic high schools.

In all of these studies, no attempt was made to control for the religiousness of the families that those studied came from. Yet such a control is of crucial importance since children of devout Catholic families would be the most likely to go to Catholic schools, and thus there is a strong possibility that school attendance would act merely as an intervening and not an independent variable. Westoff,⁶ who did attempt such a control, discovered that Catholic schools did produce a considerable effect on both values and behavior in the area

⁴ Joseph Fichter, Parochial School (Notre Dame: The University of Notre Dame Press, 1958).

⁵ Andrew M. Greeley, Religion and Career (New York: Sheed and Ward, 1963).

⁶ Charles Westoff, The Third Child (Princeton: Princeton University Press, 1963).

of family planning and fertility and that this effect did not disappear under the control for the religiousness of the family of origin.

Although the researches cited above provide answers that are ambiguous, they do call into question many popular assumptions about the effectiveness of value-oriented education. To make the necessary assessment properly required a research design which covered the variety of subgroups existing in the American Catholic population and employed a data-gathering instrument especially designed for this purpose.

Procedures

Under a generous grant from the Carnegie Corporation, NORC began to prepare the current study in July of 1963. After five months of consultation and preparation of the instruments, field work began. From a previously existing national sample of Catholics (drawn in a 1962 study of adult education in America), 2,753 Catholic respondents between the ages of twenty-three and fifty-seven were selected for personal interviewing. In addition, 1,000 self-administered questionnaires were left at the homes of remaining Catholic respondents of the 1962 sample who were in the proper age brackets. In those households where there were adolescents, another self-administered questionnaire was left to be completed by those currently in high school. Finally, a questionnaire was mailed to a randomly selected sample of 1,000 readers of The Commonweal so the analysis could compare the liberal intelligentsia and the total population in their attitudes toward parochial education.

Although the major focus of attention in the present study is on a comparison of Catholics who went to Catholic schools with Catholics who did not, proper evaluation of the size and direction of differences between public school and parochial school Catholics requires a "control" group of non-Catholics. Therefore interviews were conducted

with a small sample of Protestants who were chosen to match the regional distribution of Catholics. A shortened version of the questionnaire used for the Catholic part of the sample was employed.

The general mode of analysis to be employed in assessing the effects of denominational schooling is fairly obvious: Catholic adults who have attended parochial schools will be contrasted with those who have attended public schools. It is equally obvious that the analyst's ability to make strong statements about the origins of differences is compromised by the extent of self-selection of those who attend one type of school rather than another. Catholics who have attended parochial schools may be different from those who have attended public schools because they have come from backgrounds and environments which were more religious. Thus, a difference between parochial school and public school Catholics may be merely masking differences in kinds of parental influences rather than differences generated by different educational experiences.

It is therefore imperative that the religious background of respondents be held constant so that the influence of the family in which they were raised can be separated from that of the schools which they attended. Retrospective data were collected about the religious practices of parents of respondents; although one cannot be absolutely confident of the accuracy of such data, the correlation between information about religious behavior of parents and other variables (such as ethnicity and education) is such that the measures of parental behavior can be used with reasonable assurance. Indeed the most powerful predictor of the religious behavior of respondents is whether both their parents were Catholic and attended church every Sunday.

The Plan of the Report

For the sake of simplicity in presentation, the Catholic adult respondents (who are the only ones with which this report is concerned) are divided into three groups--those who had all their

primary and secondary education in Catholic schools, those who had some education in Catholic schools, and those who did not attend Catholic schools. The question of the relative effectiveness of the levels and amounts of Catholic education will be postponed until further reports; it should be noted, however, that the use of this division is not completely arbitrary. Westoff found it extremely useful in his analysis of fertility behavior of Catholics and materials he generously made available to us from his studies confirm the impression that the trichotomy in question is quite serviceable.⁷

In the first chapter we will present demographic, socio-economic, and religious background information about each of the three basic analytic groups (as well as the Protestant control group and those who have converted to Catholicism during their lives). It will become clear that controls must be used for the level of education attained by respondents and for the religiousness of their families. To spare the reader of the report the necessity of coping with sixteen-column tables, a method of standardization will be used which will incorporate these controls into simple descriptive tables.

In chapters II and III we will be concerned with the religious behavior of American Catholics with the aim of learning whether and to what extent Catholic schools influence this behavior. Chapter IV will deal with the "civic" behavior of Catholics in order to ascertain whether a separate school system is, in fact, divisive. A concluding chapter will outline further research plans.

It is necessary to stress the preliminary nature of this report. It is preliminary in the sense that it omits detailed consideration of the effect on religious behavior of such extremely important variables as age and ethnicity. Under the circumstances, this report is perforce quite tentative and, at times, even crude. Surely more questions will be raised than will be answered, but this is the function of pioneer research projects.

⁷Westoff, op. cit.

Thus the findings presented in this report in themselves can hardly be expected to shape policy decisions, although they may not be without some interest to the policy-makers. The controversy over whether Catholic schools are to be "phased out" is not going to be settled by one study of an exploratory nature, though the study may, if it is done well enough, provide at least some clarification of the terms with which the discussion is to proceed.

We suspect that both the critics and the protagonists of Catholic schools will find in this report tables which they will take to support their position. We hope that such data will not be torn too brutally from the very tentative framework in which they are placed.

Furthermore, despite the fact that we will even at this early stage of the analysis hazard some suggestions about the circumstances in which value-oriented schools can be expected to produce notable effects, these suggestions are only tentative probings into the problem of the relative effectiveness of various institutions of socialization. It is expected that further attention will be devoted to this theoretical question at later stages of the analysis. For the present, however, we will be content to report on some of those areas of human behavior in which value-oriented education may be expected to have an influence.

CHAPTER I

WHO WENT TO CATHOLIC SCHOOLS?

Introduction

If those attending Catholic school were evenly distributed among the various demographic and social subgroups within the Catholic population, the analysis attempted in this report would be relatively simple. However, this is not the case. Catholic schools are more available in certain regions of the country than in other regions. Some ethnic groups have a stronger tradition of institutional identification with the Church than do other groups. Parochial schooling can impose a financial burden and therefore the less affluent members of the Church may be less inclined to send their children to these schools. Catholic parents who take the obligations of their faith more seriously (and hence provide a more religious family background) are probably more favorably disposed to Catholic schools than those who are more relaxed about canonical obligations.

Since each of these variables (and many others) can influence religious behavior, it is necessary to determine the extent to which demographic and social variables correlate with parochial school attendance before any assessment can be made of the impact of Catholic schooling on the behavior of Catholic adults.

In this chapter we will report first of all on a group of background variables which can loosely be called "ascribed," since they were generally not subject to the respondent's control. We will then turn to "achieved" background variables which, at least to some extent, have resulted from the free decisions of the respondent.

In some cases we will present data on Catholic respondents who were converts (and did not attend Catholic schools) and Protestants. This information is presented not only for its inherent interest, but also because it will in some instances prove useful for comparative purposes. It should be emphasized that the Protestants are white and are not typical of the American Protestant population, but rather have the same proportional distribution in NORC's Primary Sampling Units as does the Catholic population so that a control for different geographic and ecological distribution of the two populations is built into the sample design. Finally we will describe the standardization technique which will be used in the succeeding chapters to hold constant the effect of certain variables on religious behavior so that the "true" effect of Catholic schooling may be determined.

Ascribed Attributes

In Tables I.1 to I.9 we will examine the social and demographic characteristics in the background of a respondent which predict whether he will have attended parochial schools or not. Table I.1 shows that the women in the sample were somewhat more likely than the men to have had all their primary and secondary education in parochial schools. There is no immediately obvious explanation for this phenomenon; it may well be that certain Catholic ethnic groups are more inclined to "protect" their daughters within the safety of the parochial school walls, or it may be that boys are somewhat more likely to get into "trouble" with school authorities and be asked to leave the school.

Table I.2 indicates that the forty-to forty-nine-year-old age group was somewhat less likely to have had all of its education in parochial school--probably because this group was of school age during the depression years when money for tuition was scarce. The youngest group in the sample is the least likely to have had no Catholic education, a fact which is probably due to the expansion of Catholic education in the postwar world. However, there is no important pattern of correlates to be found in the table.

TABLE I.1

SEX AND SCHOOL ATTENDANCE

School Attendance	Sex	
	Male	Female
Per cent All Catholic Schools .	16	21
Per cent Some Catholic Schools.	39	37
Per cent No Catholic Schools .	45	42
Total Per cent	100	100
N =	(817)	(1,022)
N 1,839		
Converts 232		
Total N = 2,071		

TABLE I.2

AGE AND SCHOOL ATTENDANCE OF RESPONDENT

School Attendance of Respondent	Age			
	20-29	30-39	40-49	50-59
Per cent All Catholic Schools . . .	19	20	15	21
Per cent Some Catholic Schools . .	43	36	40	33
Per cent No Catholic Schools . . .	38	44	45	46
Total Per cent	100	100	100	100
N =	(309)	(579)	(615)	(316)
N = 1,819				
NA 21				
Convert 231				
Total N = 2,071				

Tables I.3 and I.4 suggest that ecology is more important than geography in predicting exclusive parochial school attendance. Those respondents who were born in cities were twice as likely to have had all of their education in parochial schools than were those who came from non-urban backgrounds. Indeed, two-thirds of the urban group spent at least some time in Catholic schools as opposed to a little more than two-fifths of the non-urban group.

TABLE I.3

SIZE OF HOMETOWN AND SCHOOL ATTENDANCE OF RESPONDENT

School Attendance of Respondent	Size of Hometown			
	Farm and Open Country	Small Town Under 10,000	Small City 10,000-500,000	Large City or Suburb Over 500,000
Per cent All Catholic	12	11	25	23
Per cent Some Catholic	29	32	39	45
Per cent No Catholic	59	56	35	32
Total Per cent	100	99	99	100
N =	(272)	(471)	(474)	(607)
N =				1,824
Convert				231
NA				16
Total N =				2,071

TABLE I.4

PLACE OF BIRTH AND SCHOOL ATTENDANCE

School Attendance	Place of Birth					
	Foreign	North-east	Central	South	West	Other
Per cent All Catholic	21	21	18	19	6	17
Per cent Some Catholic	21	37	47	42	23	38
Per cent No Catholic	59	42	35	39	72	45
Total Per cent	101	100	100	100	101	100
N =	(174)	(813)	(574)	(97)	(123)	(47)
N =						1,828
NA						10
Convert						233
Total N =						2,071

However, unless one were from the western part of the United States, the probability of an exclusively Catholic education is not affected by the region of the country in which one was born, or even by birth out of the country. On the other hand, three-fifths of the foreign-born attended no Catholic schools and two-thirds of the respondents from the central regions of the United States had at least some Catholic education. Region of birth, therefore, affects whether Catholic schools were attended at all, rather than whether they were attended exclusively.

Hometown size predicts both exclusive Catholic education and some Catholic education, but region predicts only some Catholic education. Respondents from large cities are likely to go to Catholic schools (and many of them exclusively). Respondents who were born in America, especially those from the midwest, are more likely to have had at least some Catholic education; those from the west were the least likely to go to Catholic schools. These findings are not especially startling. The strength of American Catholicism has been concentrated in the cities and in the northeast and midwest; it is in these locations and areas that the Church has had the resources and the personnel to sustain a school system. For complicated historical reasons, the parochial school system has developed somewhat more in the midwest than in the east.

History would also explain the findings presented in Table I.5: the historical backgrounds of the diverse ethnic immigrant groups constituting American Catholicism differently influenced the extent to which the groups affiliated with the institutional Church. The Irish and the French (most of whom are French Canadians in NORC's New England sampling units) are the most likely to have had exclusively Catholic education, while the Poles are similar to these groups when the "All Catholic" and the "Some Catholic" are added. Of the Italians, 69 per cent, and of the Spanish-speaking respondents, 77 per cent had no Catholic education. The "Other Eastern Europeans," the Germans, and the English are between the two extremes, with the Germans being similar to the Poles and the "Eastern" group closest to the Italians.

Thus, if the Catholic ethnic groups were to be rated on a continuum of orientation toward parochial education, the order would be French, Irish, Polish, German, English, "Eastern," Italian, and Spanish-speaking. The influence of the "ethnic factor" on human behavior will have to be kept in mind at every step of the analysis.

Tables I.6 and I.7 turn to the question of the social class of the family from which the respondents came and the probability of parochial school attendance. Using the occupational prestige scale developed by Otis Dudley Duncan and his colleagues, we observe that the only correlation between occupation and parochial school attendance is at the lower end of the status hierarchy. Respondents whose fathers were in the lower half of the Catholic population were slightly less likely than others to have had exclusively Catholic education and 10 per cent less likely to have had any Catholic education. Father's occupation was clearly a less important predictor of parochial school attendance than either the size of the hometown of the respondent or his ethnic background.

Parental education also had some effect on whether the respondents went to parochial schools. Those whose fathers and mothers did not get beyond sixth grade were least likely to attend Catholic schools, with more than one-half of this group never entering a parochial school. Exclusively Catholic education, however, correlates only with high school attendance of mother and college attendance of father, and the correlations are not especially strong. Thus those whose parents were at the upper end of the educational scale of Catholics in the previous generation were somewhat more likely to go to Catholic schools exclusively and those whose parents were at the lower extreme were the least likely to go at all. This difference in the educational background of parents is probably related to different ethnic backgrounds.

TABLE I.5

ETHNICITY OF FATHER AND MOTHER AND SCHOOL ATTENDANCE

a. Ethnicity of Father

School Attendance	Father's Ethnicity								
	French	Irish	Polish	German	English	Eastern European	Italian	Spanish-speaking	Other
Per cent All Catholic . . .	34	30	22	21	20	13	8	4	7
Per cent Some Catholic . . .	44	47	51	43	37	39	23	18	38
Per cent No Catholic . . .	22	23	27	36	43	48	69	77	55
Total Per cent . . .	100	100	100	100	100	100	100	99	100
N =	(185)	(318)	(186)	(318)	(109)	(178)	(363)	(137)	(58)
N =									1,852*
NA									52
Convert									231
Total N =									2,135

b. Ethnicity of Mother

School Attendance	Mother's Ethnicity								
	French	Irish	Polish	German	English	Eastern European	Italian	Spanish-speaking	Other
Per cent All Catholic . . .	30	28	21	21	22	13	9	5	7
Per cent Some Catholic . . .	44	47	49	43	45	42	22	19	36
Per cent No Catholic . . .	26	25	30	36	33	45	69	76	57
Total Per cent . . .	100	100	100	100	100	100	100	100	100
N =	(195)	(331)	(210)	(305)	(94)	(190)	(346)	(140)	(56)
N =									1,867*
NA									71
Convert									231
Total N =									2,169

* Some respondents reported multiple ethnicity for their parents.

TABLE I.6

FATHER'S OCCUPATION AND SCHOOL ATTENDANCE
(Ratings from Duncan Scale)

School Attendance	Father's Occupation		
	Low (1-2)	Medium (3-5)	High (6-10)
Per cent All Catholic	17	20	21
Per cent Some Catholic	35	42	40
Per cent No Catholic	48	38	39
Total Per cent	100	100	100
N =	(908)	(544)	(327)

N = 1,779
 NA 14
 Not Applicable 46
 Convert 232
 Total N = 2,071

TABLE I.7

EDUCATION OF FATHER AND MOTHER AND SCHOOL ATTENDANCE.

a. Father's Education

School Attendance	Father's Education			
	Sixth Grade or Less	Seventh or Eighth Grade	At Least Some High School	At Least Some College
Per cent All Catholic	17	18	22	28
Per cent Some Catholic	31	47	44	41
Per cent No Catholic	52	35	34	32
Total Per cent	100	100	100	100
N =	(609)	(440)	(298)	(116)
N =				1,463
NA				5
DK				372
Convert				231
Total N =				2,071

b. Mother's Education

School Attendance	Mother's Education			
	Sixth Grade or Less	Seventh or Eighth Grade	At Least Some High School	At Least Some College
Per cent All Catholic	16	19	25	19
Per cent Some Catholic	30	44	41	54
Per cent No Catholic	54	36	35	26
Total Per cent	100	99	101	99
N =	(552)	(500)	(399)	(57)
N =				1,508
NA				7
DK				325
Convert				231
Total N =				2,071

Table I.8 shows that the strongest predictor of parochial school attendance is the religious practice of parents (with the father's practice a stronger predictor). Those whose parents went to church every week were more than twice as likely to go to parochial schools exclusively and some 20 percentage points more likely to have at least some Catholic education. Indeed, two-thirds of those whose fathers were weekly church-goers had some Catholic education as opposed to less than one-half of those whose fathers went to church less frequently. Since parental religious behavior influences the religious behavior of children, it is clear that those who went to parochial schools were predisposed to actions in keeping with the norms and values of Catholicism. A control for this predisposition is of crucial importance in the analysis of the effects of Catholic education.

Table I.9 attempts to assess the relative importance of the various characteristics ascribed to a prediction of exclusive parochial school attendance. The religiousness of parents (whether both parents went to Mass every Sunday) is a predictor of massive importance. The ethnic variables are also of considerable importance although only a French background is of greater weight than being from a city. Sex and father's education have about the same rather moderate influence, while father's occupation has only a slight influence. Age has practically none. Undoubtedly many of these variables interact with each other and further analysis will have to sort out these interactions.

TABLE I.8

CHURCH ATTENDANCE OF FATHER AND MOTHER AND SCHOOL ATTENDANCE OF RESPONDENT

a. Church Attendance of Father

Respondent's School Attendance	Father's Church Attendance			
	Weekly	1-3 Times per Month	Couple of Times a Year	Almost Never
Per cent All Catholic . . .	26	9	11	6
Per cent Some Catholic . . .	42	39	28	32
Per cent No Catholic . . .	32	52	61	62
Total Per cent . . .	100	100	100	100
N =	(1,002)	(198)	(268)	(195)
N =	1,663			
NA	16			
Not Applicable	90			
DK	71			
Convert	231			
Total N =	2,071			

b. Church Attendance of Mother

Respondent's School Attendance	Mother's Church Attendance			
	Weekly	1-3 Times per Month	Couple of Times a Year	Almost Never
Per cent All Catholic . . .	22	7	11	4
Per cent Some Catholic . . .	39	39	28	33
Per cent No Catholic . . .	39	54	61	63
Total Per cent . . .	100	100	100	100
N =	(1,346)	(203)	(130)	(82)
N =	1,761			
NA	7			
Not Applicable	29			
DK	43			
Convert	231			
Total N =	2,071			

TABLE I.9
CORRELATES OF EXCLUSIVE ATTENDANCE AT
CATHOLIC SCHOOLS

<u>Correlates</u>	<u>Yule's Q</u>
Religiousness of parents*	Q = .60
French ethnicity	Q = .47
Urban Hometown	Q = .43
Irish ethnicity	Q = .38
Polish ethnicity	Q = .19
Female	Q = .16
Father's education**	Q = .16
Father's occupation***	Q = .09
Age under 40	Q = .02
Italian ethnicity	Q = -.46
Spanish-speaking ethnicity	Q = -.47

* Both parents Catholic and attended church every week.

** Father at least attended high school.

*** Duncan Scale 3-10.

Achieved Attributes

Many of the ascribed characteristics which correlated with attending a parochial school--hometown size, parental religiousness, sex, ethnicity--can be expected to correlate as well with religious attitudes and behavior. In addition at least one achieved characteristic--social class--is known to affect religious behavior in American society. While the SES correlates in the parental generation were not especially strong, it is quite possible that differential education will affect the social status in the respondent's generation. Thus parochial school attendance could, in theory, impede or facilitate upward mobility for those Catholics who attend the schools.

Table I.10 shows the occupational prestige distribution on the Duncan scale for respondents with the three kinds of educational backgrounds (as well as Protestants and converts to Catholicism). The exclusively Catholic-educated respondents are much more likely to be in the upper four ranks than are those who did not attend Catholic schools (34 per cent as opposed to 20 per cent) with the "Some Catholic" group similar to the "No Catholic" (22 per cent in the upper four ranks). Thus those who went to Catholic schools would seem to have a notably higher social status. Nor is this merely a function of the fact that their parents had a higher status. Table I.11 shows that the "All Catholic" group has a mean occupational prestige score that shows an increase 50 per cent greater than the increase of the "Some Catholic" and the "No Catholic" groups over father's mean score. The "All Catholic" group, starting at the same level as the "Some Catholic," has managed to catch up with the Protestants in occupational prestige, while the other two groups lag behind. The slower progress of those who did not go to Catholic schools may be attributed to the fact that a lower position from which to begin prevents the acquiring of "momentum" in the scramble upward. However, the more impressive showing of the "All Catholic" group when compared with the "Some Catholic" one is not so easily explained.

The same phenomenon is to be observed in studying the educational achievements of the respondents (Table I.12). Even under a control for parental educational level, those who went to Catholic grammar schools were more likely to graduate from high school than those whose grammar school education was mixed or exclusively public. They were indeed about as likely to graduate from high school as were American Protestants. Furthermore, those who went to Catholic high schools (either exclusively or at least for a time) were more likely to go to college than those (Protestant or Catholic) who went to public high school, with the exception of Protestant public school attenders whose fathers had gone to college.

TABLE I.10

SCHOOL ATTENDANCE AND RESPONDENT'S OCCUPATION
(Per cent Respondent's Occupation)

Respondent's Occupation	School Attendance			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Duncan code 1 . . .	6	7	13	5	7
Duncan code 2 . . .	18	18	23	19	19
Duncan code 3 . . .	9	11	14	14	9
Duncan code 4 . . .	11	15	11	5	11
Duncan code 5 . . .	16	19	11	17	16
Duncan code 6 . . .	5	9	7	13	6
Duncan code 7 . . .	13	9	10	14	15
Duncan code 8 . . .	13	7	4	5	9
Duncan code 9 . . .	6	5	5	7	7
Duncan code 10 . . .	2	1	1	1	2
Total per cent N =	99 (206)	101 (453)	99 (526)	100 (139)	101 (380)
N =					1,704
NA					87
Not Applicable					810
Total N =					2,601

TABLE I.11

MEAN OCCUPATION RATING (DUNCAN SCALE) AND SCHOOL ATTENDANCE
FOR RESPONDENT AND FATHER

Mean Occupational Rating (Duncan Scale)	School Attendance				
	All Catholic	Some Catholic	Public (Catholic)	Public (Convert)	Public (Protes- tant)
Father . . .	3.5	3.5	3.1	3.4	4.7
Son (Respondent) . . .	5.0	4.5	4.1	4.8	4.9
Difference .	1.5	1.0	1.0	1.4	0.2

TABLE I.12

THE INFLUENCE OF CATHOLIC EDUCATION ON EDUCATIONAL ATTAINMENT

a. Secondary School Graduation by Primary Educational Experience (Controlling for Parental Educational Level)

(Per cent Graduating from High School)

Father's Education	Primary Education of Respondent			
	All Catholic	Some Catholic	Public (Catholic)	Public (Protestant)
Primary	60 (346)	47 (215)	50 (484)	51 (256)
Secondary	90 (114)	76 (71)	73 (113)	88 (130)
Higher	89 (46)	84 (31)	78 (39)	93 (67)

b. College Attendance by Secondary Educational Experience (with Control for Parental Educational Level)

(Per cent Attending College)

Father's Education	Secondary Education of Respondent			
	All Catholic	Some Catholic	Public (Catholic)	Public (Protestant)
Primary	32 (164)	31 (39)	20 (605)	24 (216)
Secondary	51 (82)	44 (28)	32 (177)	37 (128)
Higher	58 (38)	67 (9)	52 (64)	75 (66)

The magnitude of the parochial school effect on high school graduation can be judged from the fact that the parochial grammar school respondents whose fathers' educational levels did not exceed high school were more likely to graduate from high school than the "Some Catholic" or "No Catholic" respondents whose fathers went to college. Indeed they were almost as likely to graduate from high school as the Protestant respondents whose fathers went to college. Similarly the respondents who attended Catholic high schools were as likely to go to college as the respondents who went to public high schools and whose fathers were one level higher in education. Thus one-third of the Catholic high school group with grammar school-educated fathers went to college and one-third of the public high school group with high school-educated fathers went to college (the public school Protestants are not notably ahead of either of these groups), and one-half of the Catholic high school group with high school-educated fathers went to college, as did one-half of the public high school group with college-educated fathers. Indeed, if anything, the magnitude of the differences is understated by this table since women are over-represented in the "All Catholic" group and women were less likely to pursue further education.

These rather dramatic correlations between Catholic education and upward mobility are presented in this chapter mainly to develop a rationale for multivariate analysis (through standardization) in succeeding chapters. However, they clearly have major substantive implications to which we will return in the further analysis of which the present report is only the beginning. There are at least two general explanations to be investigated. The first would seek to find within Catholic education itself a cause for mobility; the other would try to determine if there were a factor in the family background of those who went to parochial schools which would explain why those families whose children were more predisposed to upward mobility would send their children to Catholic schools. It may well be that some combination of both possibilities will provide a tentative explanation. In an attempt to develop such an

answer the workings of the "ethnic factor" are clearly of major importance.

Standardization

In addition to the correlates listed in Table I.9, which might be expected to affect religious behavior, we now have two new ones--respondent's education ("All Catholic" and college attendance correlate at .20) and occupation (upper three Duncan ranks correlate with "All Catholic" at .16). Another way of viewing the problem is presented in Table I.13. Those who went exclusively to Catholic schools are more likely to be female, to be from urban hometowns, to have a higher SES origin, to come from more religious families, to have an Irish ethnic background, to have more education, and to be higher in their own SES.

TABLE I.13

SELECTED BACKGROUND VARIABLES AND EDUCATIONAL EXPERIENCE

Selected Background Variables	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Per cent male . . .	37	46	46	38	46
Per cent under 40 .	51	49	47	51	49
Per cent urban hometown	77	67	46	45	43
Per cent high SES origin (Duncan 6-10)	21	20	15	18	25
Per cent Irish . .	28	23	9	-	-
Per cent Italian .	9	13	32	-	-
Per cent father weekly church . .	79	65	45	-	-
Per cent mother weekly church . .	90	76	68	-	-
Per cent high school graduate .	60	60	52	73	68
Per cent high personal SES (Duncan 6-10)	39	31	26	40	39

The authors realized that even in a preliminary report it would not be possible to present simple marginals without attempting to hold constant some of the background variables which might influence religious behavior. Most important of all, the religiousness of the family of origin had to be considered, since it was the strongest predictor of parochial school attendance as well as, presumably, an extremely strong predictor of the respondent's own religious behavior. Secondly, the size of hometown seemed an important variable because the greater sophistication of urbanites might cause them to score lower on indicators of divisiveness and higher on measures of economic rationality. Furthermore, the numerical strength of Catholicism in urban regions might make for a higher level of religious practice. Thirdly, the level of respondent's education was selected as the most useful of the possible SES controls both because it mediates between the respondent's SES and the parental SES and because it correlates strongly with more "liberal" answers on matters dealing with civil liberties. Finally, a control for sex seemed indicated because the relationship between sex and religious behavior, at least among certain ethnic groups, has traditionally been very strong.

At the present state of analysis it was felt that a control for ethnicity would involve too many complications, especially since the control for religiousness of family background would filter out much of the influence of the ethnic religious traditions. However, the analysis must proceed with a constant awareness of the pervasive presence of the ethnicity. Fortunately, as we will note in a later paragraph, there is a way in which to determine at least in a general fashion whether a given result may be related to the functioning of this factor.

Table I.14 shows the proportion going exclusively to Catholic schools with these four variables controlled. It establishes that each of the variables has an independent effect. The difference between the sexes in Catholic school attendance is largely an urban

phenomenon (probably connected with different ethnic traditions). The religiousness difference is constant, the urban-rural difference is almost constant, as is the difference by educational levels, although here there is some tendency for a U curve to appear (this is probably an artifact since some of the "All Catholic" group are in that group not because they went to a Catholic high school, but because they did not go to high school at all).

TABLE I.14

SCHOOL ATTENDANCE BY RELIGIOUSNESS OF PARENTS, CITY SIZE, HOMETOWN, SEX, AND RESPONDENT'S EDUCATION

(Per cent Who Attended Only Catholic Schools)

Hometown	High Religiousness					
	Grammar School		High School		College	
	Male	Female	Male	Female	Male	Female
Rural . . .	27 (59)	27 (51)	12 (65)	13 (121)	11 (35)	22 (35)
Urban . . .	37 (30)	57 (49)	18 (111)	31 (185)	34 (91)	46 (56)
Hometown	Low Religiousness					
	Grammar School		High School		College	
	Male	Female	Male	Female	Male	Female
Rural . . .	15 (52)	14 (52)	3 (109)	3 (121)	7 (27)	4 (27)
Urban . . .	14 (28)	30 (56)	8 (147)	13 (216)	14 (64)	19 (47)

If these four controls were developed into a typical multi-variate table (with two categories for sex, two for hometown size, three for educational level, two for family religiousness, and three for the basic analytic groups) the resulting table would have 72 columns and would stagger the reader as well as the analyst. Therefore we used a method of direct standardization which, in effect, gives different respondents different weights so that the final tables take into account the distribution of the three analytic groups in the various sex-hometown-educational-religiousness categories (much as in demographic standardization a population is distributed into

age-sex categories). Standardization is not a form of magic and will tell us no more than a multivariate table--indeed it tells much less. However, it does greatly simplify the presentation of complex data. The reader who wishes a more detailed description of the standardization method used should consult the Appendix. The reader who is not especially interested in the complexities of standardization should remember that what is being described in most of the tables of this report is not the actual population of the "All Catholic," "Some Catholic," and "No Catholic" groups, but rather these populations as they would look if they had the same distribution in the standardizing categories. In other words, to get at the effects of parochial education we are simulating a population in which all three groups have the same ecological, sexual, educational, and religious background.

Even after standardization, ethnic differences remain between the "All Catholic" and the "Some Catholic" on the one hand and the "No Catholic" on the other (Table I.15). Thus there will remain suspicion that if a finding in this report is based on a similarity between the first two groups and a difference between these groups and the "No Catholic" group, the finding may be the result of the operation of the ethnic factor. However, if the differences exist among all three groups, then, while not ruling out the influence of ethnicity, we will be somewhat more inclined toward viewing the differences as a result of Catholic education.

A word should be said about the levels of confidence used in reporting on the standardized tables presented in this volume. After careful consultation with the statistical staff of NORC, it was decided that a difference of thirteen percentage points or more could be reported with confidence that a replication would not change the direction of the finding; it was also concluded that a difference between eight and thirteen percentage points could be reported as "interesting" or "suggestive," though hardly conclusive. While these "significant" differences are somewhat more arbitrary

and informal than the strictist kind of significance tests, it was felt that the exploratory nature of the study, the prohibitive costs of larger sampling frames, and the difficulty of using formal tests with standardized tables justified adherence to these decision levels--at least in a preliminary report.

TABLE I.15

ETHNICITY AND EDUCATIONAL BACKGROUND (STANDARDIZED)

Ethnicity	Educational Background		
	All Catholic	Some Catholic	No Catholic
Per cent Irish	29	21	11
Per cent German	19	20	14
Per cent Italian	13	13	32
Per cent Polish	8	12	7
Per cent French	15	12	5
Per cent Spanish-speaking . . .	2	5	11
Per cent English	8	6	5
Per cent "Eastern" European . .	7	11	17
Total Per cent	101	100	102
N =	(340)	(695)	(785)

Conclusion

In this chapter we have summarized the social and demographic differences among Catholics with different educational backgrounds. Sex, educational level, size of hometown, religiousness of parents, and ethnicity correlated with attendance at parochial schools. A method of direct standardization was developed to account for the influence of the first four factors on religious behavior. This standardization also reduced somewhat the differences in ethnic backgrounds, both because it controlled for the differences in religiousness of parents (an important ethnic correlate) and because it created a similar ethnic distribution for both the "All Catholic" and the "Some Catholic" groups. In the following chapter we will begin consideration of standardized tables to ascertain the effects of parochial schooling on overt religious behavior.

CHAPTER II

RELIGIOUS BEHAVIOR

Since religion is a multi-faceted phenomenon, there is no single satisfactory measure of religious behavior. Apparent piety need not imply authentic religious attitudes; participation in church organizations and friendship with religious functionaries can coexist with serious doubts about religious dogmas. A deep concern about religious values may not be connected with any formal involvement in a religious institution. In this chapter we have selected certain measures of religious behavior thought to have special importance for American Catholics and attempted to determine whether attendance at Catholic schools leads to an appreciable rise in the level of such behavior. We will report on church attendance, reception of the sacraments, participation in church activities, acceptance of Church authority, and practice of charity. While none of these measures may be a perfect indicator of religious behavior, a composite view of all of them should indicate whether parochial schools have any effect at all on adult Catholics, and, if there is an effect, where that effect is strongest.¹

¹To some extent the findings reported in this and subsequent chapters are biased against the hypothesis that parochial schools make a difference in adult behavior. The design of the study made it impossible to get a trustworthy sample of ex-Catholics. It is not unfair to assume that the apostates would be disproportionately found among those who had no Catholic education and that, therefore, if they could have been included in the "No Catholic" group, the levels of religious behavior and attitudes in this group would decrease somewhat. Computations made from other data would suggest, however, that no more than 4 per cent of those who were born Catholics have left the Church and that the bias is therefore quite small.

Church Attendance and Reception of the Sacraments

Participation in church services has been a classic measure of religious behavior in both European and American studies. Even though it is a relatively easy measure about which to collect data (especially given the survey researcher's faith in the honesty of respondents), it is still considerably less than a satisfactory indicator. It might well be observed that church attendance has precious little to do with the essentials of Christianity, that it represents merely a fulfillment of canonical obligations imposed in the middle ages, and that it may indeed be a substitute for authentic evangelical Christianity.

While such observations may be valid, they are at least to some extent beyond the perspective of this report. We are concerned essentially with whether the Catholic school system has accomplished what it set out to do; whatever may be the relevant importance in the Christian life of church attendance and reception of the sacraments, there can be no doubt that frequent church attendance was and is one of the principal goals of the parochial schools. In the United States, assiduous weekly church attendance has a highly important symbolic value for Catholicism. It not only distinguishes the "practicing" Catholic from the "non-practicing," it also frequently distinguishes the Catholic from the non-Catholic. The question: "Does he go to church?" is taken to be a crucial means of defining a person's religious status. Going to church may not be the essence of Christianity, but it is central to the concerns of American Catholics. A failure of parochial schools to contribute even a margin of increment to church attendance would be a major failure indeed. If, on the other hand, education in the schools does lead to an increase in church attendance, there is an indication that the schools are able to do one of the things they have set out to do; it also suggests that if some other form of behavior should become of central symbolic importance for a value-oriented school, then such behavior might also, over time, be induced by value-oriented education.

The original hypotheses guiding the present research expected that parochial schooling would not have a major impact on weekly church attendance though it would affect reception of Holy Communion and going to confession. It was argued, partly on the basis of some scanty previous data, that given the high level of Mass attendance by American Catholics, the schools would not contribute notably to an increase in this level. However, Table II.1 shows that this expectation is not altogether confirmed.¹ The "All Catholic" group is "significantly" more likely to go to Mass every Sunday than are the other two groups, with the "Some Catholic" group actually being closer on this measure to the "No Catholic." This finding presents a rhetorical problem that will be with us throughout the entire report. There are two kinds of assertions one can make about Table II.1. First of all, even without the benefit of any formal Catholic education, two-thirds of the "No Catholic" group still report weekly church attendance--a level higher than that in any of the major industrial nations of the western world. Thus the high level of American church attendance cannot be directly attributed to the existence of the Catholic schools in this country. On the other hand, the difference between 66 per cent and 85 per cent is a substantial one and would be considered exciting in most survey analysis; it cannot be written off as being of minor importance. In an attempt to combine these two propositions, it might be said that while American Catholicism would probably have a high level of observable religious practice, even without its school system, the parochial schools add a substantial margin to this level and may increase the margin even more across generations. Whether there are ways that would produce the same effect more efficiently is beyond the scope of this study and quite probably beyond the knowledge of anyone at this time.

¹The basic tables from which the composite tables in this chapter were constructed are presented in an appendix.

TABLE II.1

RELIGIOUS DEVOTION AND EDUCATIONAL BACKGROUND
(Per cent Participating in Devotional Activities)

Devotional Activities	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Mass once a week or more	85	71*	66*	68
Communion once a month or more	59	44*	37*	48
Confession several times a year or more	84	70*	56**	73
Daily prayer	83	74***	67*	66
Monthly visit to church	44	40***	33***	33
Standardized N	(340)	(694)	(786)	(220)

*"Significant" difference from "All Catholic" group.

**"Significant" difference from "All Catholic" group and "Some Catholic" group.

***"Suggestive" difference from "All Catholic" group.

Virtually the same comments could be made on the other measures of religious devotion contained in Table II.1. Of the "All Catholic" group, 59 per cent received Communion once a month as opposed to 44 per cent of the "Some Catholic" group and 37 per cent of the "No Catholic" group. Except among those who did not attend parochial schools, the proportion going to confession several times a year is almost the same as the proportion going to weekly Mass; in all groups the percentage of the respondents reporting daily prayer is practically identical to the percentage reporting weekly

Mass. The differences are less striking among the three groups on the final item in the table--monthly visit to church to pray--but this form of devotion has not been stressed as have Mass, Communion, confession, and daily prayer.

To sum up the findings reported in Table II.1, roughly seven-eighths of those whose education was exclusively Catholic go to Mass every week, confession several times a year, and pray every day; approximately three-fourths of those who had some Catholic schooling show a similar devotional pattern, as do some two-thirds of those who never attended Catholic schools. On the basis of these data there seems little reason to question the premise that Catholic schools did have an impact on the overt religious behavior of those who had attended these schools and that to this extent at least, the experiment in value-oriented education represented by the school has been moderately successful.

Attitude Toward Church Authority

The impact of Catholic schools noted in the preceding section seemed especially strong in those kinds of behavior where there is a clearly-defined ecclesiastical norm. This would suggest that a partial effect of the schools is that they persuade their students to take seriously the role of the Church as a teacher and guide of life. We will therefore consider briefly those religious attitudes that have to do with the Church as a teacher, reserving a detailed discussion of this matter for the following chapter. The respondents were asked whether they thought the Church had the right to teach on certain controversial subjects. Table II.2 shows how the various analytic categories responded.

Catholics are most likely to concede the right of the Church to teach definitively on immorality of books and movies, but the differences between those who went to Catholic schools and those who did not are very slight. Apparently agreement on this matter is so universal that Catholic education does not add a margin to acceptance

of the right (a finding that is especially curious in view of the apparent plans to abolish the Index Librorum Prohibitorum).

TABLE II.2

AGREEMENT THAT THEIR CHURCH HAS THE RIGHT TO TEACH WHAT
STAND MEMBERS SHOULD TAKE ON CERTAIN ISSUES

(Per cent Agreeing)

Issues	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
What are immoral books or movies . . .	90	88	83	84	53
Proper means for family limitation . . .	65	55*	48**	60	16
Racial integration . . .	58	46*	46*	49	32
Federal aid to edu- cation	51	43*	43*	60	17
Communist infiltra- tion into government	44	41	42	44	24
Whether the U.S. . . . should recognize Red China	17	14	16	14	8
Government regulation of business and labor	17	11	10	7	4
Standardized N =	(340)	(694)	(786)	(220)	(525)

*"Suggestive" difference from "All Catholic."

**"Significant" difference from "All Catholic."

The next three items, family limitation, racial integration, and aid to education, are apparently more controversial among Catholics. Fewer people are willing to concede the Church's right to

take an authoritative stand and those who went exclusively to Catholic schools are somewhat more likely to agree with such authority than are others. Finally, on the last three items, Communist infiltration, recognition of Red China, and regulation of business and labor,² only a minority of Catholics say that the Church has a right to teach a definite position and the parochial school group is no different from the others. The pattern displayed is very interesting: the parochial school group differs most from the others in the middle range of items, where Catholics are most likely to disagree among themselves about the authority of the Church. Where virtually everyone or virtually no one concedes the right of the Church to take a stand, there are no differences that correlate with educational background. Exclusively parochial schools apparently has an effect only in those areas in which many Catholics have serious doubts about the right of the Church to teach.

Thus Catholics are more likely than are Protestants to grant their Church the right to take a public stand on moral questions, and those Catholics who attended Catholic schools exclusively are most likely to make this concession on the key subjects of race, birth control, and education. The implication of these findings is clear: Catholics who have gone to Catholic schools participate in religious activities to the extent described in the previous section precisely because they are more inclined to accept the legitimacy of the Church's claim to be the authentic teacher and guide. The parochial schools seem to generate "loyalty" to the ecclesiastical system (one might almost say for weal or woe, since there are undoubtedly many who would applaud the Church's stand on race who would disagree

²The small proportion agreeing to the right of Church intervention in labor-management relations seems to indicate a rejection of the social teachings of the so-called labor encyclicals. However, attitude questions reported in the next chapter do not confirm this rejection and the findings on this item combined with the acceptance of the right to teach on race would suggest rather that respondents consider labor-management relations so complex as to be considered a technical rather than a moral issue.

with its stand on birth control and on education). "Loyalty," however, is not always a very selective virtue.

Organizational Involvement

In the previous two sections we learned that Catholic education influences the level of overt religious practice and that an exclusively Catholic education also influences a person's willingness to accept the Church as an authoritative teacher in controversial matters. It could therefore be expected that Catholic education would have some impact on those kinds of behavior that could be subsumed under the general heading of "non-devotional involvement." Table II.3 would suggest, however, that such an impact is highly selective. There seems to be no correlation between educational background and membership in Church organizations; one-third of the population reports such membership (most in only one organization), but there is no relationship between the kind of school attended and that membership. Nor is there any evidence (from tables not reproduced here) that those who went to parochial schools are any more likely to be officers or active members of these organizations.³ On the other hand, those who went to parochial schools exclusively are somewhat more inclined to make higher financial contributions. At least one explanation for the somewhat more generous contribution would be that (as we shall see shortly) respondents in the "All Catholic" group are more likely to send their children to parochial schools, and are therefore more interested in the sound conditions of the "parish plant," whose financing does not come out of school tuition.

³ Unweighted tables do show a greater likelihood of organizational involvement by those trained in Catholic schools in the real (as opposed to the standardized) population, thus suggesting that this involvement--for which there is much impressionistic evidence--is the result of family religious background and educational level rather than the parochial school itself.

Another measure of involvement with the religious organization would be contact with religious functionaries. Parochial education does not seem to have any effect on the reception of the clergy as visitors in the home; about two-fifths of the respondents reported that their priests had visited them at least once a year. Nevertheless, such a visit once a year or once every few years (probably on a parish "census") could be quite formal. A more important measure of the quality of the relationship would be whether the respondent felt free to approach a cleric with a personal problem. There is some evidence that those who went exclusively to Catholic schools did feel this freedom; however, the difference is scarcely very large, especially since this group should have been in much closer personal contact with the clergy during the years in parochial schools.

TABLE II.3

INVOLVEMENT IN THE CATHOLIC COMMUNITY AND EDUCATIONAL BACKGROUND
(Per cent Involvement in the Catholic Community)

Involvement in the Catholic Community	Educational Background			Convert	Protestant
	All Catholic	Some Catholic	No Catholic		
Members in a religious organization	35	32	31	39	22
Members who belong to more than one organization . . .	33	33	33	35	30
Contributing more than \$200 a year to the Church (excluding tuition)	43	33*	31*	34	-
Reporting visit of a priest at least once a year	44	42	47	44	-
Having serious conversation with a priest about a personal problem in last two years	30	23	21*	26	-
Catholic marriages	89	85	86	95	-
Sending at least one child to Catholic school	77	74	54**	67	-
Standardized N = . . .	(340)	(694)	(786)	(220)	(525)

*"Suggestive" difference from "All Catholic."

**"Significant" difference from "All Catholic."

Two final measures of integration into the Catholic community would have to do with marriage and child rearing. There is no evidence that (when standardization eliminates the influence of family religiousness) parochial school notably decreases the prospects of a mixed marriage; but it does increase, and quite substantially, the probability that at least one child of the respondent will have attended a parochial school.

The pattern reported in this section is not easily explained. The influence of parochial school on involvement in the Catholic community is highly selective. Despite their high level of religious practice and their greater willingness to concede the Church the right to speak on controversial subjects, the graduates of parochial schools are no more likely to belong to parish organizations, to be active in these organizations, to have clerical visitors, or to marry other Catholics. However, they--at least those whose education was all in Catholic schools--are somewhat more likely to discuss personal problems with a priest and to contribute more generously to the Church.

The only really notable effect of Catholic schools is to produce people who are more inclined to send their own children to parochial schools. Such an effect is surely a vote of confidence in the schools and does say something about their effectiveness, but does not establish them as major organs of community integration.

Charity

The essence of the Christian life is the love of one's fellow men. "Whatever you do to these the least of my brothers you do to me." No data are available on the practice of this virtue in the course of human history, but it is safe to say that it has never been too popular save in theory. From the religious point of view the most important question that could be asked about parochial schools is whether they have increased the degree of charity among Catholics.

Unfortunately, this is not an easy question to answer since there exist no ready measures of charity. Three attempts were made to resolve this problem in the present study, none of them particularly satisfactory. Several opinion and attitude items concerning ethical orthodoxy and social consciousness were included in the questionnaire and the responses to these items will be reported in subsequent chapters. In addition, respondents were asked one specific item which required them to evaluate charity against abstaining from meat on Friday. Finally, the respondents were asked two questions that sought to learn directly whether they had helped anyone in recent months.

From Table II.4 we learn that Catholic education did not incline respondents to say that love of neighbor is more important than not eating meat on Friday. Those who went to Catholic schools were, if anything, a bit less likely to subscribe to the proposition than those who did not.

Furthermore, graduates of the Catholic system are no more likely to say that someone has spoken to them about a problem recently and less likely to say that they have spent time during the last months helping someone who needed help. These findings are tenuous at best since the measures are dubious and the magnitude of the differences is not especially great. All one can say is that if the parochial schools are turning out people who are more diligent in practices of love for their neighbors, the fact is not confirmed by the evidence available to us. Any further conclusion would be dangerous--at least until more careful analysis and research have been attempted.

One might wonder whether the religious devotion, acceptance of authority, and integration into a religious community that seems characteristic of those who went to parochial schools leads to any happier lives. Rather surprisingly it would appear that it might. Using a measure of happiness tested at great length by Norman Bradburn of the NORC staff, it was discovered that the "All Catholic" group

was somewhat more likely to describe itself as "very happy" than were the other two groups.⁴ As in the preceding question of love of neighbor, it would be a mistake to make too much of this finding. However, it clearly deserves further analysis, particularly since the principal correlate of Bradburn's happiness measure is held constant in this standardized table.

TABLE II.4
CHARITY AND EDUCATIONAL BACKGROUND

Charity	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Per cent agreeing that love of neighbor is more important than not eating meat on Friday.	53	63	60	64	0
Per cent who have helped someone in last few months	46	57*	56*	61	58
Per cent to whom others have talked about problems	48	50	42	54	52
Per cent who described themselves as "very happy"	45	33*	35*	38	40
Standardized N	(340)	(694)	(786)	(220)	(525)

*"Suggestive" difference.

⁴Norman M. Bradburn, In Pursuit of Happiness, A pilot study related to mental health. Report No. 92 (Chicago: National Opinion Research Center, 1963).

Conclusion

In this chapter we have considered varieties of religious behavior on which Catholic education might have had an impact. It was reported that the schools did, in fact, substantially influence the performance of canonical obligations of central symbolic value such as Mass attendance and reception of the Sacraments, though even in the absence of Catholic education the levels of performance were still relatively high. It was further reported that this superior performance seemed to be related to a willingness to accept the Church as a teacher, particularly in the critical areas of personal human life. However, there was rather little relationship between parochial education and organizational involvement or formal contact with the clergy. Nevertheless, parochial school graduates contributed more to the Church, were more likely to approach the clergy with personal problems, and tended to send their children to parochial schools. There was no evidence that they were more charitable (and some to the contrary), but there was evidence that they were happier.

CHAPTER III

RELIGIOUS KNOWLEDGE AND ATTITUDES

The minimum that can be expected of any school is the communication of certain bodies of knowledge. It may also be hoped that with the perspective on reality developed by this knowledge the school can to some degree influence the students' orientations to life. Therefore a school supported by a religious body must communicate information about the creed, code, and cult of that body if it expects to orient its students toward the goals prescribed by the values of the religion. Although knowledge does not always change attitudes and attitudes do not always affect behavior, attitudes will certainly not change when knowledge is absent nor will desired behavior follow in the absence of "correct" attitudes.

In this chapter an attempt will be made to ascertain whether those Catholics who attended parochial schools know more about their religion, are more orthodox in their doctrinal and ethical standards, and are more inclined to subscribe to the social teachings of the Church than are Catholics who did not attend these schools. Such a task is obviously a staggering one and would be difficult in any set of circumstances. However, in the absence of proven measures of religious orientations, the researcher is forced to spin out his own very crude measurements. If differences appear on his indicators that cannot be explained away by chance, then he can cautiously assert that there seems to be a correlation between the independent variable (in this case parochial schooling) and the attitude being measured. However, if differences do not emerge, he must not jump to the conclusion that parochial education does not

in fact differentiate. All he can affirm is that if this differentiation exists, it has not shown up on his measuring instruments and that from the sociological point of view its existence remains to be demonstrated. He says this not because he is trying to give parochial schools the benefit of the doubt, but because an absence of a difference on a measuring tool might result not from the non-existence of a difference in reality, but rather from the insensitivity of the tool.

Religious Knowledge

A brief test of religious knowledge was included as part of the interview with the respondents. Some twenty-five items were selected from a standardized test of religious knowledge administered to high school freshmen and pretested.¹ From these twenty-five, six items were selected, not so much for their content value as for the distribution of correct responses. Thus items judged to be too easy or too difficult were excluded.

Table III.1 presents the proportion of correct responses for each of the analytic categories. In five of the six instances those who had all their education in parochial schools were more likely to answer correctly; in three instances the differences were "significant," and in two, they were of the order of 20 percentage points. Those who went exclusively to parochial schools were half again as likely to have two or more answers correct as those who had a mixed education and twice as likely as those who had no Catholic education. However, in only one case do more than one-half of the "All Catholic" group give the right answer. Thus, those trained in parochial schools are more likely to have accurate information, but still not very likely to be correct. It is also interesting to note that, as in so many

¹Thaddeus O'Brien of the Project Staff, supervised this aspect of the study.

other tables, those who had some of their education in Catholic schools are generally closer to those who had none than to those who went exclusively to Catholic schools.²

TABLE III.1
RELIGIOUS KNOWLEDGE AND EDUCATIONAL BACKGROUND
(Per cent Answering Correctly)

Religious Knowledge	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Uncharitable talk is forbidden by...The eighth commandment	55	51	55	46
The word we use to describe the fact that the Second Person of the Trinity became man is...Incarnation	50	40*	40*	32
Supernatural life is...Sanctifying Grace in our souls . .	48	39*	36*	34
A man is judged immediately after he dies. This judgment is called...Particular judgment.....	44	31**	23**	38
The encyclicals "Rerum Novarum" of Leo XIII and "Quadragesimo anno" of Pius XI both deal with...The condition of labor	32	18**	12**	18
The Mystical Body is...Christ united with His followers .	28	17*	12**	10
Per cent with two or more correct answers	60	42**	31**	33
Standardized N =	(340)	(694)	(786)	(220)

*"Suggestive" difference from "All Catholic" group.

**"Significant" difference from "All Catholic" group.

²As something of a lark, a question was included about the name of the Pope. Of those who went exclusively to Catholic schools, 86 per cent knew his name as opposed to 73 per cent of those who had some or no Catholic education, and 50 per cent of the Protestants.

The impact of Catholic education seems to be especially strong in precisely those items about which Catholics are the least likely to answer correctly. Thus the smaller the proportion of correct answers (and the more difficult the question), the more probable becomes a difference between those educated exclusively in parochial schools and other respondents. Those trained in Catholic schools are apparently better informed on the "fine points" of religious knowledge.

If the primary purpose of formal education is the communication of knowledge and the primary purpose of religious education is the communication of religious knowledge, evidence in Table III.1 amply supports the argument that Catholic schools have achieved their primary purpose. Catholic school-educated respondents may not score very high on the religious knowledge test, but they do much better than those who did not have such an educational background.

Doctrinal Orthodoxy

In Table III.2 we present the results of a six-item measure of doctrinal orthodoxy. On five of the six items, those educated entirely in parochial schools were more likely to respond in an orthodox fashion to a theological statement than were those who did not go at all. On only one item does this difference become "significant," although here the difference reaches 28 per cent (the item on the primacy of the Popes). In two instances are the "Some Catholics" closer to the "All Catholics" than to the "No Catholics." While the performance of the "All Catholic" group is reasonably impressive, it is not strikingly so and the "significant" difference in the cumulative scores is largely the result of the responses to the question on the authority of Peter and the Popes.

In two of the items an attempt was made to test the hypothesis of Will Herberg that there is a religion of Americanism that transcends the boundaries among the various denominations. The respondents

were asked their opinions on two statements that are quite heretical from the viewpoint of Catholic doctrine. One was the Pelagian theory that man can obtain salvation alone and the other the Modernist proposition that the form of worship is irrelevant. Even though the "All Catholic" group was more likely to reject both of these propositions, only 32 per cent opposed the latter and 36 per cent the former.

TABLE III.2

DOCTRINAL ORTHODOXY AND EDUCATIONAL BACKGROUND
(Per cent Giving Orthodox Response)

Doctrinal Orthodoxy	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Jesus directly handed over the leadership of His Church to Peter and the Popes	89	75*	61*	55	7
There is no definite proof that God exists	75	73	66**	68	56
Science proves that Christ's resurrection was impossible	73	66	61**	65	53
God will punish the evil for all eternity	60	53	51**	43	35
God doesn't really care how He is worshipped, so long as He is worshipped . . .	32	23	26	30	30
A good man can earn heaven by his own efforts alone.	36	33	27**	36	44
Per cent scoring four or more "correct"	59	50**	44**	50	-
Standardized N = .	(340)	(694)	(786)	(220)	(525)

* "Significant" difference from "All Catholic" group.

** "Suggestive" difference from "All Catholic" group.

Thus the "All Catholic" group was quite alert on the symbolically important matter of papal primacy but not nearly so alert on other propositions which, even though heretical, are part of the "religion of Americanism." Catholic schools apparently do make a difference in the orthodoxy of their graduates, but the effect is selective. On matters that have been strongly emphasized, such as the position of the Pope, the effect is very great. On other matters that are of lesser symbolic value but still the object of some emphasis (the existence of God, the punishment of evil, the resurrection) the schools have an effect but not such a notable one. Finally, on matters which are technically heretical but not considered very important, the schools do not keep a majority of their graduates from erroneous responses.

Moral Orthodoxy

In Table III.3 we turn to the question of moral orthodoxy. The respondents were asked their opinions on a number of propositions representing judgments about common moral problems. In only two instances, one dealing with divorce and the other dealing with birth control, do "All Catholic" respondents differ "significantly" from the other groups, and in only two others (one dealing with honesty in sales and the other with being unpleasant to those we do not like) are the differences "suggestive." On other matters the Catholic groups do not differ among themselves. Nor are they different from American Protestants save for the rather small margin on the item concerning premarital chastity. On subjects such as racial integration, honesty in income tax reporting and insurance claims, doing an honest day's work, and holding grudges within the family, the reaction of those educated in Catholic schools is not distinctly different from that of other Americans--Catholic or Protestant. It should be noted, however, that by and large the reactions are in keeping with traditional Christian morality; the schools have added little to the moral norms existing in the culture.

TABLE III.3

ETHICAL ORTHODOXY AND EDUCATIONAL BACKGROUND
(Percent Agreeing with Orthodox Position)

Statements	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
It is not really wrong for an engaged couple to have some sexual relations before they are married	79	74	72	76	62
A married couple who feel they have as many children as they want are really not doing anything wrong when they use artificial means to prevent conception	67	52*	45*	53	7
If the government wastes tax money, people don't have to be too exact on their income tax returns	65	66	63	69	69
A salesman has the right to exaggerate how good his product is when a customer is too suspicious	61	52**	51**	54	55
Two people who are in love do not do anything wrong when they marry, even though one of them has been divorced . .	57	43*	43*	12	11
It is all right to refuse to talk to some member of the family after a disagreement, especially if the argument was the fault of the other	51	48	48	54	52
It would be wrong to take considerable time off while working for a large company, even though the company would not be hurt by it at all	49	50	47	49	41
Even though you find some people unpleasant, it is wrong to try to avoid them .	49	40	39**	42	41
There is an obligation to work for the end of racial segregation	46	44	44	50	44
Even though a person has a hard time making ends meet, he should still try to give some of his money to help the poor.	45	41	39	46	38
It is all right to ask an insurance company for more money than you deserve after an auto accident if you think they might cut your claim	42	36	33**	50	47
Per cent scoring 7 or more "correct" . .	50	44	36*	49	-
Standardized N =	(340)	(694)	(786)	(220)	(525)

* "Significant" difference from "All Catholic" group.

** "Suggestive" difference from "All Catholic" group.

The cumulative score does give a somewhat higher rating on ethical orthodoxy to the "All Catholic" group; one-half of the respondents in this category have seven or more "correct" answers as opposed to 44 per cent of the "Some Catholic" and 36 per cent of the "No Catholic" groups. As in so many other matters, education exclusively in Catholic schools does make a difference, but the difference is much less than overwhelming.

The pattern of effects of parochial education noted previously is at work also in the formation of moral judgments. The schools do have an impact (especially on those who have had all their education in them) in those areas which have crucial symbolic importance for American Catholicism--church attendance, sexual morality, and organizational "loyalty" (to the Papacy and to the teaching authority of the Church). In other less symbolically important matters, the effects are either non-existent or marginal.

Social Teaching

During the last century the Catholic Church has elaborated a comprehensive social philosophy which by most standards is relatively advanced. It has often been argued that the Catholic schools have failed to communicate this social doctrine to their pupils. While it would have been impossible for the present study to attempt a comprehensive measurement of the social attitudes enjoined by the encyclicals of the Popes and by the statements of the American Bishops, eight items were included that might have uncovered a difference between those trained in parochial schools and other Catholics if such differences existed. However, as Table III.4 shows, no differences were found on attitudes toward race, international relations, and domestic economic problems. Catholics responded the same way Protestants did and there were practically no differences among the three Catholic groups. If the Catholic schools have had an impact on the social attitudes of their graduates, this impact cannot be established from the evidence uncovered in this survey. If they have

not had this influence, it does not follow that they could not, but simply that--so far--they have not.

TABLE III.4

SOCIAL ATTITUDE AND EDUCATIONAL BACKGROUND

(Per cent Agreeing [Strongly or Somewhat] with Position in Accord with Catholic Social Teaching)

Social Attitude	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Working men have a right and duty to join unions	75	79	79	68	75
The government is responsible for preventing widespread unemployment	67	63	63	57	61
The United States should do more to help the poorer nations by building hospitals, schools, and homes in those places	67	69	70	65	66
Each country should be willing to give up some of its power so that the U.N. could do a better job	70	69	70	69	70
I would strongly disapprove if a Negro family moved next door to me	58	61	60	62	58
Negroes would be satisfied if it were not for a few people who stir up trouble	48	47	44	53	45
Negroes shouldn't push where they aren't wanted	34	37	37	39	-
White people have a right to live in an all-white neighborhood if they want to and Negroes should respect that right	26	25	25	24	24
Standardized N =	(340)	(694)	(786)	(220)	(525)

An interesting comparison could be made between attitudes on racial justice and on sexual morality. About both, the Church has clear teachings; both are important parts of the Christian moral system; the graduates of parochial schools are willing to admit that the

Church has a right to teach authoritatively on both subjects. Yet there are no differences between Catholic graduates and others in their attitudes on racial justice and considerable differences in attitudes on sexual morality. The conclusion is hard to escape: for complicated historical and social reasons the schools have invested sexual morality with an important symbolical value and by this emphasis have produced an effect in the attitudes of their students; but the same thing was not done (or at least not nearly so forcefully) with racial morality and hence the racial teachings of the Church had no more effect on the graduates of Catholic schools than on Catholics who went to public schools.

This observation is not especially revolutionary. One doubts that even the most ardent defenders of Catholic education would claim that much emphasis was placed on racial justice (or at least emphasis comparable with that on birth control) until very recently. However, if sexual morality can be taught in the schools (at least to some extent), so, too, should racial justice be teachable. It will be interesting to watch the Catholic schools in years to come to see if there is an increased stress placed on racial justice and if it has an impact on the lives of future graduates.

Attitudes Toward Catholic Education

How do graduates of Catholic schools view the educational system from which they came? We reported previously that they were more inclined to send their own children to these schools; Table III.5 indicates that they do not differ in any notable fashion from other Catholics in their view of the advantages and disadvantages of the schools. All groups see the schools as primarily places of religious instruction and moral training (through "discipline"). A rather high proportion also view them as educationally better than public schools. The most important criticism has to do with the need for greater physical facilities, and improvement of teaching and course variety ranks

second. Only about one-tenth of the respondents feel the need for a drastic modernization of approach. There is little evidence that the schools have stirred up much antagonism against the inculcation of religious values, or the way in which authority is used, or their potential divisiveness. Their "image" is about the same among Catholics who did not attend these schools as among those who did.

TABLE III.5

ATTITUDES TOWARD CATHOLIC EDUCATION BY EDUCATIONAL BACKGROUND
(Per cent Agreeing with Attitudes)

Attitudes	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
<u>Advantages*</u>				
Better discipline	99	97	87***	87
Religious instruction	92	87	81***	82
Better teaching	57	54	50	60
<u>Needed Improvements*</u>				
Physical facilities	31	31	21***	31
Teachers (Total)	16	13	11	10
More nuns	6	4	3	4
More lay teachers	5	4	3	4
Better teacher training	5	5	5	2
Greater course variety	15	15	8	14
"Modernization" of approach**	12	12	11	11
Less tuition	9	8	5	4
No need for improvement	22	14	14	14
Standardized N =	(340)	(694)	(786)	(220)

* Multiple answers to open-end questions.

** Includes more emphasis on academic excellence, less homework, less discipline, less emphasis on religion, and more parental participation.

*** "Suggestive" difference from "All Catholic" group.

Conclusion

For most of the present century, the Roman Catholic Church in the United States has been involved in an acculturation process. Only 10 per cent of our respondents were foreign-born, but almost one-half were immigrants or the children of immigrants. At the risk of over-simplifying an historical epoch, one could say that the Church's concern during the years when the respondents were in school was almost entirely focused on protecting the faith of its people. Certain elements of Catholic creed, code, and cult took on major importance as symbols of the faith which was to be preserved. Regular church attendance was a manifestation of loyalty to the Church of one's ancestors; acceptance of Church authority distinguished one from other Americans who did not vest their Church with very much authority. Strict sexual morality not only preserved the rigorous morals of the old world; it also marked Catholics as being different from other Americans whose sexual morality was taken to be undergoing a "revolution" with the increase in birth control and divorce. By emphasizing external devotion, authority, and chastity, the Church not only preserved its distinctiveness, but also defended its members from what it took to be the most serious threats of the New World culture--moral, doctrinal, and cultic indifferntism.

To achieve these goals of "pattern maintenance" was certainly one of the principal reasons for establishing a separate school system (though as Robert D. Cross has shown, there were many other reasons too).³ No school can hope to inculcate all the values which are in the world view to which it subscribes; some choice must be made, and the choice is very likely to be made in terms of those values which, for historical and social reasons, seem at a given time to be most important or most threatened.

³Personal communication with the authors.

Sunday Mass, monthly Communion, confession several times a year, Catholic education of children, financial contribution to the Church, acceptance of the Church as an authoritative teacher, acknowledgment of Papal and hierarchal authority, informality with the clergy, strict sexual morality, more detailed knowledge about one's religion-- these are not only the apparent effects of Catholic education, they comprise as well a reasonable description of what the American Church has expected from its laity during the years when it was still concentrating on the preservation of the faith of the immigrant and his children and his grandchildren. If these indeed represented the goals of American Catholicism for the first half of this century, there does not seem to be much doubt that the schools have made a contribution to the achievement of these goals, a contribution which we could term substantial, though not overwhelming. In this perspective one could say that the Catholic experiment in value-oriented education has been a moderate (though expensive) success, and that therefore there is some reason to think that value-oriented education can affect human behavior and attitudes in matters that are invested with heavy symbolic importance.

From the experience of the Catholic schools one would expect that value-oriented education would have an impact that is neither very small nor very large, but often seems to be in the neighborhood of 20 percentage points on crucial matters--a difference which could be termed substantial enough. The differences would rarely be expected to exceed 25 per cent and would quite frequently remain around 10 per cent. It must be noted that this influence is most marked among those whose education has been entirely within the value-oriented system. Those who have had only part of their education in the system are, more often than not, closer to those who have no value-oriented education.

From a statistical point of view, American Catholics are now little different from other Americans in their income, education, and occupation. The social and economic basis for a "ghetto" Church seems

to have been eliminated; the immigrant, the son of the immigrant, and the grandson of the immigrant have kept the faith (and probably would have, to a considerable degree, had there been no Catholic schools). With the "modernization" and Ecumenism of Pope John and the Vatican Council, the theological basis for separatism also seems to be vanishing. At least some American Catholic theoreticians are arguing that whatever is to be said of the goals of the past decades, they are no longer relevant today. From this argument it is but a short step to contend that if the Catholic schools can do no more than turn out the Catholic described in the previous paragraphs, there is no point in having the schools. Others would argue that, just as the schools reflected the values of the Church when it was the Church of the immigrant and his offspring (even though, ironically, the immigrant was less likely to go to the Catholic school than the native born), so they can come to reflect the values of the Church in the age of ecumenism and aggiornamento. Whether they can and whether they will belongs to a study of the future and not of the past.

It may be possible for the Catholic schools to shift their emphasis. While taking for granted the goals of past decades, it may be possible for the schools to emphasize new values such as intellectual and civic competence and excellence, understanding of worship, the struggle for interracial and international justice, the quest for religious cooperation and unity. As one kind of value was taught in the past with some success, so a new kind of value could be taught in the future.

Whether these new values will be taught in the schools remains to be seen. They are less concrete and of much less symbolic importance than going to Mass on Sunday and not practicing birth control. It might be argued that the Church's teaching on race makes less demands on human nature than does its strictures on sexual morality and that therefore the Catholic schools could, if they are of such a mind, develop educational methods that would inculcate convictions on racial justice much more easily than convictions on birth control.

However, it must be admitted that sex is an area in which Catholics have felt the Church could take a legitimate interest; family and Church have always been closely connected. The relationship between social justice and religion has not always been so obvious (even though the graduates of Catholic schools were more likely to see the relationship--at least in theory). Furthermore, the Church's teaching on sex has been insisted upon with a persistence and a vigor which has not always been present in the past in its racial teaching. Nor is the search for unity nearly as simple and intelligible a matter as the primacy of the Pope. The values of a Church which for the most part was turned in upon itself can be more readily reduced to educational goals and methods than the values of a Church which seems to be opening up to the rest of the country. It is altogether possible that the expanded values of American Catholicism (if they are really expanding) could be taught in schools, but it certainly will be far more difficult, and the success may be even more moderate than that reported in these chapters.

CHAPTER IV

WERE CATHOLIC SCHOOLS "DIVISIVE"?

The most serious objection leveled against a separate system of religious schools is that they segregate Americans into religious ghettos and thereby isolate members of one religious group from the rest of the society. It is argued that the experience of going to a school with people of other nationalities, other social classes, other races, and other religions is an essential part of education in democratic values. It is feared that because those who do not go to the public school will not get to know members of other religious groups, they will thus continue their stereotypes about them; on the other hand, those who have had the acculturating experience of a common education will be more likely to participate in the activities of the larger society and will have greater understanding of fellow Americans from different religious backgrounds.

While apprehension about the "divisive" effects of parochial education is widespread (some 35 per cent of the Protestants in our sample saw it as a problem)¹ and seems to have some face validity, there has been very little empirical evidence to support such a fear; but neither has there been any substantial body of data to call it into question. The findings reported in this chapter suggest that the various cultural institutions of an industrial society offset whatever divisive effects separate religious education has and that the divisiveness that may exist comes from religion itself rather than religious education. However, these findings are tentative

¹However, one-half of the Protestants interviewed could think of no disadvantages in a separate parochial school system.

and can be thought of only as a beginning of research into a very complicated question.

It is not especially easy to operationalize the "divisiveness" concept since it has acquired different connotations in the journalistic and philosophical debates that have raged around it. However, after examining the literature at some length, the following seven hypotheses were formulated:²

1. Children in Catholic schools are less likely than Catholics who attend public schools to have close contact with non-Catholics.
2. Adults who went to parochial schools are less likely than other Catholics to interact with non-Catholics.
3. Adults who went to parochial schools are less likely than other Catholics to be active or involved in the general "secular" community.
4. Adults who went to parochial schools are more likely than other Catholics to emphasize obedience than to accept independent thought or initiative.
5. Adults who went to parochial schools are more likely than other Catholics to hold attitudes, values, and beliefs that are productive of interreligious conflict and are less likely to defend the civil liberties of others.
6. Adults who went to parochial schools are more likely than other Catholics to hold critical views of Protestants and Jews.
7. Adults who went to parochial schools will be less "economically rational" than those who did not.

² A possible problem in testing these hypotheses against our data arises from the fact that the respondents who went to Catholic schools were more likely to have native-born parents; 41 per cent of the "All Catholic" group and 47 per cent of the "Some Catholic" group had foreign-born fathers as opposed to 61 per cent of those who had not attended Catholic schools. It might be argued that those who went to Catholic schools would therefore be more Americanized and hence ought to score lower on measures of divisiveness than those who had gone to public schools but were closer to immigrant origins. To a considerable extent the control for educational level reduces the force of this objection. In addition the objection would not hold on those items in which Catholics and Protestants are similar and would be suspect on those items in which there was no difference between the "Some Catholic" and the "All Catholic" groups, whose immigrant origins are similar while their school experiences are not. Nevertheless, in the more detailed analysis to be presented in future reports this objection will be given fuller consideration.

Friendship During School Years and After

Table IV.1 sustains the prediction that those who were with- in the closed system of Catholic education were not as likely to have non-Catholic friends during their adolescent years. Even though the proportion reporting that more than one-half of their friends were Catholic declined between the ages of thirteen and seventeen, two- thirds of those in Catholic high schools at the age of seventeen said that a majority of their friends were Catholic while only one- half of the group who had attended public high schools did so. Two observations are in order: first of all, it is not especially sur- prising that those teen-agers who were in Catholic schools would have a majority of Catholic friends since high school students tend to associate with their fellow students. Second, it is surprising that one-half of those who were in public high schools still report- ed that the majority of their friends were Catholic. The added im- pact of Catholic education on friendship choice appears rather small in comparison with the effect of simply being Catholic. Religious education does indeed increase the likelihood of choosing one's friends from within the religious group, but not by very much when compared with the influence on friendship choice of simply being in the religious (or religio-ethnic) group.

TABLE IV.1

RELIGION OF FRIENDS DURING ADOLESCENCE AND EDUCATIONAL BACKGROUND
(Per cent Reporting More than One-Half of Their Friends Catholic)

Friends at Age...	Educational Background		
	All Catholic	Some Catholic	No Catholic
At age 13	81	64	55
At age 17	67	51	49
Standardized N =	(340)	(694)	(786)

Nevertheless, it is clearly established that to some extent parochial education is divisive during the teen years; the next question is whether this effect continues into later years. Table IV.2 suggests that it does not. Respondents in all three groups of Catholics and the Protestant group were about equally likely to report that their three best friends were from the same religion; approximately 70 per cent of each said that their friends were of the same religious background. (Those in the "All Catholic" group were a bit more inclined to say that their best friends were Catholics, but not at a level that is even "suggestive"). Nor is there any difference in the proportion reporting that more than one-half of their other friends shared the same religion.

TABLE IV.2

RELIGION OF FRIENDS AND EDUCATIONAL BACKGROUND

(Per cent Reporting Friend a Member of Same Religion)

Friend Member of Same Religion	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
First friend . . .	79	72	73	61	67
Second friend . . .	74	67	71	57	65
Third friend . . .	76	69	70	56	68
More than one-half of remaining friends	45	40	41	24	42
Standardized N=	(340)	(694)	(786)	(220)	(525)

One is forced to conclude that while religious education apparently had some divisive effect during the adolescent years, this effect does not carry over into adulthood. Either those who went to Catholic schools acquired more non-Catholic friends during adulthood or those who attended public schools still chose their adult friends from within their own Church. While the former explanation is the more probable, we are not able to confirm it because

of the different wording of the questions. In either case there is precious little proof for the thesis that the public high school makes people more likely to enter into close friendship cliques with members of other religions. The ties that bind people into their own religio-ethnic community apparently are not affected to any considerable extent by the kinds of educational experiences they had during their teens. The strength of one's inclination to associate with one's own kind is determined by other factors.³

Involvement in the Secular Community

It was hypothesized that if parochial schools were truly divisive they would lead to a lack of involvement in activities beyond the religious ghetto. Table IV.3 examines several kinds of behavior that might indicate such non-involvement.

Those who went to parochial school are just as likely to belong to non-religious organizations, to be active in these organizations, to belong to organizations that have substantial non-Catholic membership, to read non-religious magazines, and to follow closely international and local news. Nor are there any striking differences between Catholics and Protestants. It would seem that the level of participation in these forms of "civic" activity in American society is constant regardless of religion or kind of school attended. One could argue therefore that "civic" behavior is determined by cultural forces on which the "style" of formal education has little effect.

³ Converts report more cross-religious friendships than do either Catholics or Protestants. This phenomenon probably results from the fact that they have lived in both worlds and have maintained some of their contacts in the world they have left.

TABLE IV.3

INVOLVEMENT IN SECULAR AFFAIRS AND EDUCATIONAL BACKGROUND

(Per cent Involvement)

Involvement	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Belonging to no secu- lar organizations.	52	47	49	39	42
Very active in secu- lar organizations.	29	20	23	23	19
Saying that more than one-half of the people in these secular or- ganizations belong to same religion .	23	18	19	16	21
Those who read non- religious maga- zines	72	71	67	77	79
Those who follow in- ternational news very closely . . .	33	29	26	28	24
Those who follow local news very closely	39	46	45	43	44
Standardized N =	(340)	(694)	(786)	(220)	(525)

Tolerance

At the root of the suspicion that parochial schools are di-
 vasive is the fear that the "authoritarian" nature of Catholicism
 would lead to an educational system in which greater emphasis is
 placed on obedience and conformity than on independence and initi-
 ative. While this suspicion cannot of course be confirmed or dis-
 proved in one preliminary study, it is at least possible to ask
 whether those who attended parochial schools would score different-
 ly on certain attitudinal measures that have been used in other

studies to locate an "open mind." Table IV.4 shows a concensus among the analytic groups that a student should make up his own mind about what he wants to learn in school, that children should think for themselves, and that rules ought to be relaxed. There is, however, some reluctance on the part of those who went to Catholic schools exclusively to admit that laws should change with the times.

TABLE IV.4
 "OPEN-MINDEDNESS" AND EDUCATIONAL BACKGROUND
 (Per cent Agreeing)

"Open-Mindedness"	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Rules should never be relaxed because children will take advantage of it .	62	66	66	57	63
A student should be free to make up his own mind about what he learns in school	58	57	61	55	60
It is as important for a child to think for himself as it is for him to be obedient to his parents . .	52	57	52	56	59
Laws should change with the times .	41	51*	50*	51	49
Standardized N=	(340)	(694)	(786)	(220)	(525)

*"Suggestive" difference from "All Catholic" group.

We have not established that those who went to Catholic schools are just as open-minded as those who did not, nor do we find in the present data strong evidence for the proposition that they are notably less open-minded. We know from other research that open-mindedness is related to level of education, but it does not appear in our data to correlate with the "style" of education.

Another aspect of the presumed intolerance of the person trained in parochial schools is the expectation that the "authoritarian" education he has received will lead him to take regressive stands on matters of public policy, especially in areas related to civil liberties. Table IV.5 examines this hypothesis but uncovers little evidence for it. Those who went to parochial schools are no more likely than the others to expect war with Communists, to want to stop a meeting of the Planned Parenthood Association, to oppose federal aid to public schools, to ban books by Communists in public libraries, to feel that the Catholic religion might some day become the official religion of the country, to argue that only those who believe in God can be good citizens, and to deny Protestant ministers the right to teach doctrines opposed by Catholicism. The only item on which there is a suggestion of a difference is the question of support for anti-birth control laws. On the other hand, Catholics--no matter what their educational background--are twice as likely to support government aid for religious schools as are Protestants.

Tables IV.4 and IV.5 give the impression that there may be some sensitive areas where those who went to parochial schools may react more strongly to public policy issues than Catholics who did not, but that, by and large, there is a Catholic consensus which is not notably affected by school attendance and which on many items is not greatly different from the Protestant consensus.

TABLE IV.5

ATTITUDE ON PUBLIC ISSUES AND EDUCATIONAL BACKGROUND

(Per cent Agreeing)

Attitude	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
In the long-run, war with the Communists is almost certain	49	52	50	46	50
I would try to stop the Planned Parenthood Association from having a meeting in my community	30	24	27	27	11
Catholics must support anti-birth control laws	56	50	46*	44	-
The Catholic Church teaches that if ever there is a majority of Catholics in the country, Catholicism must become the official religion of the United States	15	13	17	12	-
Books written by Communists should not be permitted in public libraries	57	54	59	52	46
Only people who believe in God can be good American citizens	34	37	40	44	32
Protestant ministers should not be permitted to teach things that are opposed to Catholic doctrine	34	34	37	30	-
The federal government should give religious schools money to help pay teachers' salaries and build new buildings	73	72	72	69	35
The federal government ought to provide aid for the local public schools	78	80	80	75	76
Standardized N =	(340)	(694)	(786)	(220)	(525)

*"Suggestive" difference from "All Catholic" group.

Finally, in Table IV.6 we do not find that those who went to Catholic schools have greater anti-Semitic or anti-Protestant feelings than those who did not. Nor do Catholics express any more or any less anti-Semitism than do Protestants. Attitudes toward Jews and Protestants--at least in so far as the attitudes can be measured by our questions--seem completely unaffected by school experiences.

TABLE IV.6
PREJUDICE AND EDUCATIONAL BACKGROUND
(Per cent Agreeing)

Prejudice	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Jews have too much power in the United States . . .	20	19	21	14	19
Jewish businessmen are about as honest as other business- men	76	81	77	82	82
Most Protestants are inclined to dis- criminate against Catholics	31	27	30	37	-
Protestants don't really take their religion seriously in contrast to Catholics	26	25	28	30	-
Standardized N =	(340)	(694)	(786)	(220)	(525)

"The Protestant Ethic"

Even though Max Weber did not limit the "Protestant ethic" to the Protestants in an industrial society, there has been a long tradition of sociological research⁴ that has sought to find a relationship between Protestantism and "economic rationality" in

⁴ Andrew M. Greeley, "The Protestant Ethic: Time for a Moratorium," Sociological Analysis, Vol. 25, No. 1 (Spring, 1964).

contemporary society. It has been argued in this tradition that the "powerful, other-worldly orientation" of Catholicism would ill equip Catholics for the rationalistic competition of the market place. From this line of reasoning it would follow that Catholics who went to Catholic schools would be the least inclined to such competition since they would have absorbed most completely the "other-worldly orientation." Therefore Catholic education would presumably impede the upward mobility of American Catholics.

There is no evidence, however, in Table IV.7, that the Catholic-educated are any less dedicated to hard work as a means of getting ahead or any more inclined to submerge their individuality in a "team." Furthermore, they do not value docility in children any more than do those who did not go to parochial schools or Protestants. Finally, there is no proof in a scale designed to measure secular knowledge that the upward mobility of the parochial school graduate is in any way impeded by a lack of awareness of what is going on in the world.

Thus, on attitudinal measures of the "Protestant Ethic," the respondent who went to Catholic schools does not differ from anyone else. Unlike the other measures of attitudes reported in this chapter, however, this one may be validated to some extent by behavioral performance. If there is nothing in Catholic education that impedes social mobility, then the Catholic from Catholic schools ought to be as socially mobile as anyone else. As was noted in Chapter I, the Catholic from an exclusively parochial school background is not only more like American Protestants in his occupational status and educational level, he has also progressed further from his father's status and occupation than has the Catholic who did not attend parochial schools. Not only does Catholic education not correlate with retarded mobility, it correlates with accelerated mobility. While the reasons for this phenomenon must be explored more carefully in further analysis, it suffices to say at this point that the contention that parochial school education impedes the socio-economic assimilation of Catholics appears very dubious indeed.

TABLE IV.7

"THE PROTESTANT ETHIC" AND EDUCATIONAL BACKGROUND

a. Attitudes Toward Work

Question:	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Would you prefer a job where everyone worked together even if it were without personal recognition or would you prefer a job where you worked alone and others could see what you've done?	72	68	66	69	69
Per cent who prefer being part of a team	26	30	29	27	29
Per cent who prefer to work alone					
Question: Which is more important for getting ahead?					
Per cent who say hard work	60	51	51	53	52
Per cent who say nice personality	29	38	38	33	33

b. Child-rearing Attitudes

Child-rearing Attitudes	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Child-rearing Attitudes					
Per cent who like children who listen to you	47	50	45	49	38
Per cent who like children who are neat and clean	12	14	17	15	14
Per cent who like children who learn something after a long time	28	26	22	31	31
Per cent who say parents who are wrong should admit it to children	79	82	84	86	87
Per cent who say parents are too busy to explain the reasons behind the orders they give to children	63	65	65	59	70
Secular Knowledge Index:					
Per cent having five or more correct answers	42	37	32	37	42

Conclusion

With almost monotonous regularity the data in this chapter supported the null hypotheses. Although those who went to Catholic schools were more likely to have Catholic friends during their adolescence, they were just as likely to have Protestant friends in adulthood, to be involved in civic activities, to respect civil liberties, to be open-minded, to be tolerant of others, and to be, if anything, more upwardly mobile. Only on two items--the changeability of laws and support for anti-birth control laws--was there any evidence of a "divisive" effect of Catholic schooling. Even though the measures used in this study are not as sophisticated as might be desired, the overwhelming lack of evidence for the "divisiveness" theory at least calls it into serious question. Indeed, the general similarity of Protestants and Catholics and of the various Catholic subgroups suggests that the attitudes that we attempted to measure are formed by general cultural forces rather than the kind of school attended and that the divisiveness that exists (for example, in friendship formation) springs rather from the influence of religion itself than from religious education.

United States would not be overwhelmingly different--quantitatively-- from what it is today.

On the other hand, the schools were not without effects--even striking effects. In religious practice, in religious knowledge, in doctrinal and ethical orthodoxy, in a willingness to accept the Church as an authoritative teacher in controversial areas, in loyalty (especially to symbolically crucial doctrines such as birth control and Papal authority), and in their financial contributions to the Church (though not in organizational memberships), those who had all their education in Catholic schools were more likely to engage in behavior encouraged by Catholic norms than were others. In some of these matters, those completely Catholic-school-educated differed from the others by over 20 percentage points; in others, by 10 to 15 percentage points. In some instances, the differences were no greater than they were because the Catholic graduates were close to the upper limits of possible behavior. The "lead" in Sunday Mass attendance, for example, could not have been much more than it was. This phenomenon raises the possibility that the schools do not add a great deal to the level of desired religious behavior among American Catholics precisely because the level in certain matters is so high to begin with. It would therefore be arguable that the kind of basic measures, such as church attendance, used in this study are not fully relevant; rather we should have looked at more refined measures of religious excellence.

Perhaps something could be said for such an assertion, but we are not sure what these measures would be. Certainly parochial graduates were not sophisticated enough to reject statements that are, despite their popularity in the American culture, from the Catholic viewpoint heretical. Nor were they inclined to believe that love of neighbor was more important than Friday abstinence. Nor were they more likely to report that they had helped those who needed help. Nor did they show themselves any more favorably disposed to the case of racial justice.

We are therefore left with the suspicion that the parochial educational system was moderately successful at inculcating precisely those norms already reasonably well accepted among American Catholics.

Those who attended Catholic schools exclusively do even better those things done reasonably well by most American Catholics. We therefore offer the highly tentative generalization that value-oriented education can affect behavior in adult life in precisely those areas where the adults can be expected to adhere to the norms even without such education. Those who have the education will simply be even more likely to exhibit the desired behavior. It may be argued that, considering how difficult it is to affect human behavior, this is no small accomplishment.

The kinds of behavior that acquire this sort of importance for a religious group probably derive historically from the social milieu of the group. Parochial school Catholics perform especially well in those aspects of Catholicism--attendance at Mass, sexual morality, acceptance of authority--that were immensely important to the American Church in the last century. From this point of view it could be maintained that the schools have accomplished their purpose. They may not have been necessary to preserve "the faith" in the new world, but they at least raised the level at which "the faith" was practiced. It is arguable, however, that at the present time a different, or at least an expanded, set of goals is desirable. Whether the schools could again affect behavior and thus help realize these new goals remains to be seen.

If the schools have been only moderately successful in influencing adult religious behavior, there is no evidence at all that they have had any deleterious effect on civic behavior. In the preceding chapter the null hypothesis reigned supreme. There were no differences among Catholic groups (or indeed between Catholics and Protestants) in friendship formation, in attitudes toward minority groups, in respect for civil liberties, in involvement in non-religious

organizations, or in interest in public affairs. We concluded that religion indeed may be divisive in American society, but that, if the parochial schools are divisive, none of the measures we used were able to detect it. Nor could we find any indication that parochial schools handicapped the social or economic success of those who attended them. Quite the contrary, they seemed to have been helped by the experience--whatever this may prove. So it could be said that if the parochial schools do not have all the good effects that their protagonists would like to claim for them, neither do they appear to have any of the "divisive" effects that their enemies would have expected.

A considerable amount of analysis remains to be done, some of it with the material surveyed in this report and some with other material to which only passing allusion was made. First of all, we must attempt to discover by what means parochial schools effect a higher level of religious devotion. Does their influence stem from an increase in formal knowledge, from a greater degree of orthodoxy, or from deeper "loyalty" to the organization?

Second, we must further investigate the finding that Catholic education achieved its most significant results with that relatively small group who had all their primary and secondary education in Catholic schools. It is not clear whether this is the result of a cumulative influence of Catholic schooling or whether the high schools have a greater impact than do grammar schools. Nor has anything been said at this stage of the analysis about attendance at Catholic college and the results of this experience on later behavior.

Third, we can no longer overlook the tremendous influence ethnicity may have on the effectiveness of parochial education. The Catholic school system, at least during the time our respondents were in school, was attended mostly by Catholics of northern European background. The Italian and Spanish-speaking Catholics were notably underrepresented in the schools. It is altogether possible that its concentration on parochial education actually harmed the Church's

effectiveness in working with the Latin groups, although there is nothing in our data to prove or disprove such a suspicion. At this point, we do not know enough about the operation of the "ethnic factor" in American society to specify how ethnicity may interact with parochial education. All we can say is that we are going to take a much closer look at the subject. We are encouraged to do so because two recent authors, Iani and Glazer, have both suggested that as third generation Italians become middle class and begin to attend parochial schools, they become "Irish" Catholics.

Fourth, we must withdraw from the generalized perspective from which this report was written and view the operation of some of the variables whose effect was filtered out through the standardization technique. The variable in which we shall be most interested is the religiousness of the family of origin and the question of whether value-oriented education has a greater effect on those who come from homes already strongly committed to the values. We shall be asking, in other words, whether value-oriented schools can very much affect those whose family backgrounds have not already made them receptive to the values with which the schools are concerned.

Perhaps the most intriguing possibility for further analysis is suggested in Table V.1. Without going too deeply into the table at this time, we find very strong evidence in it that at the lower age levels the Catholic population is catching up socially and economically with Protestants from comparable regions. A cross-sectional analysis of the Catholic respondents might provide many interesting insights into the acculturation process of the whole religious group, as well as of its individual ethnic components. Very little is known about the implications of this process, and the data collected in the present study present an excellent opportunity for investigating the social history of a major subsystem within American society. Such an investigation is especially relevant since there seems to be considerable reason to believe that Catholic schools--the primary concern of the study--have made a

unique contribution to the acculturation of the immigrant groups, a contribution that is completely contrary to most previous expectations. Indeed it may be possible to understand the effects of Catholic education only in the context of a broader analysis of the acculturation of American Catholics.

In addition to a more intensive examination of the data contained in this report, we shall analyze in detail two other bodies of data. The questionnaires administered to the adolescent children of our respondents should enable us to focus on the possible changes occurring in Catholic education in recent years, as well as make it possible to trace intergenerational traditions of religious behavior, since we shall have data on respondent, respondent's parents, and respondent's adolescent child.

We shall also be able to raise the question of the influence of Catholic education on an elite group within the Church. Even though readership of The Commonweal (to a sample of whom a questionnaire was administered) are surely not the only elite within the American Church, the very fact that they read the magazine indicates a concern beyond the average with religious matters. It may be possible that while Catholic schools have had only moderate influence on the total population, they have greatly influenced a small group that is of crucial importance even though it would not show up in a national sample. On the other hand, it is also possible that The Commonweal readership represents an elite group formed despite the schools, not because of them.

Whatever the relationship between Catholic education and the production of a liberal elite, The Commonweal sample provides a rare opportunity for comparing a specialized group within a cultural subsystem with the whole subsystem.

TABLE V.1

SOCIAL CLASS BY RELIGION AND AGE*

Social Class	Religion									
	Age 23-29		Age 30-39		Age 40-49		Age 50-59		Protestant	Catholic
	Protestant	Catholic	Protestant	Catholic	Protestant	Catholic	Protestant	Catholic		
Per cent attending college . . .	29	28	34	26	29	19	25	12		
Per cent in Duncan scale (7-10)	28	30	32	26	36	19	31	18		
Per cent earning more than \$8,000	29	25	40	36	51	39	40	29		
Total N =	(90)	(352)	(167)	(653)	(169)	(691)	(97)	(352)		

* Unstandardized

APPENDICES

- A. SUPPLEMENTARY TABLES ON RELIGIOUS BEHAVIOR
- B. A METHODOLOGICAL NOTE ON STANDARDIZATION
- C. A METHODOLOGICAL NOTE ON SAMPLING AND FIELD WORK
- D. THE QUESTIONNAIRE

APPENDIX A

SUPPLEMENTARY TABLES ON RELIGIOUS BEHAVIOR

TABLE A.1

EDUCATIONAL BACKGROUND AND MASS ATTENDANCE

Mass Attendance	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
<u>Per cent attending Mass:</u>				
Every day	2	1	2	2
Several times a week . .	8	6	6	6
Every week	75	64	58	62
Several times a month . .	5	7	7	10
Once a month	2	4	6	2
Several times a year . .	5	5	9	7
Once a year	1	5	5	5
Practically never or not at all	3	8	6	7
Total per cent . .	101	100	99	101
Standardized N =.	(339)	(692)	(783)	(220)
N =				2,034
NA				6
Total Standardized N =.				2,040

TABLE A.2

EDUCATIONAL BACKGROUND AND COMMUNION RECEPTION

Communion Reception	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
<u>Per cent Receiving Communion:</u>				
Every day	2	1	1	1
Several times a week . . .	3	2	1	1
Every week	12	12	6	12
Several times a month . . .	16	10	8	10
Once a month	28	19	21	24
Several times a year . . .	24	25	29	27
Once a year	7	12	12	8
Practically never or not at all	8	19	23	17
Total per cent . .	100	100	101	100
Standardized N = .	(339)	(690)	(778)	(220)
N = 2,027				
NA <u>13</u>				
Total Standardized N = 2,040				

TABLE A.3

EDUCATIONAL BACKGROUND AND FREQUENCY OF CONFESSION

Frequency of Confession	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
<u>Per cent Going to Confession:</u>				
Every week	1	1	1	2
Several times a month . . .	6	9	6	7
Once a month	39	28	26	33
Several times a year	38	32	32	33
Once a year	8	12	12	9
Practically never or not at all	7	19	23	18
Total per cent	99	101	100	100
Standardized N =	(336)	(687)	(776)	(218)
N = 2,017				
NA 23				
Total Standardized N = 2,040				

TABLE A.4

EDUCATIONAL BACKGROUND AND FREQUENCY OF VISITS TO CHURCH TO PRAY

Frequency of Visits to Church to Pray	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
<u>Per cent Visiting Church to Pray:</u>				
Every day	1	2	2	1
Several times a week . .	8	7	7	4
Every week	13	15	13	16
Several times a month . .	10	10	7	6
Once a month	12	6	6	6
Several times a year . .	20	20	21	21
Once a year	7	8	9	10
Practically never or not at all	29	33	36	37
Total per cent .	100	101	101	101
Standardized N =.	(338)	(691)	(773)	(220)
<p>N = 2,022</p> <p>NA 18</p> <p>Total Standardized N = 2,040</p>				

TABLE A.5

EDUCATIONAL BACKGROUND AND FREQUENCY OF PRIVATE PRAYER

Frequency of Private Prayer	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
<u>Per cent Praying Privately:</u>					
Once a day	83	74	67	66	53
Several times a week	8	9	11	13	14
About once a week .	4	5	6	7	10
Less than once a week	5	8	11	10	17
Never	1	4	5	3	7
Total per cent	101	100	100	99	101
Standardized N =	(335)	(688)	(776)	(220)	(525)
N =					2,544
NA					21
Total Standardized N =					2,565

TABLE A.8
 FINANCIAL CONTRIBUTION AND EDUCATIONAL BACKGROUND
 (Per cent Contributing)

Financial Contribution per Year	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Less than \$100	29	35	37	31
\$100-200	28	31	32	34
\$200-300	21	17	19	20
\$300-400	12	9	6	7
\$400-1,000	9	6	5	6
Over \$1,000	1	1	1	1
Total per cent .	100	99	100	99
Standardized N =	(322)	(653)	(731)	(204)
N =				1,910
NA				<u>130</u>
Total Standardized N =				2,040

TABLE A.9

EDUCATIONAL BACKGROUND AND PRIESTS' VISITS TO RESPONDENTS' HOMES

a. Standardized

(Per cent Visited by Priests)

Visits	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Priest visits about once a month or more	7	4	4	6
Priest visits several times a year	13	12	13	15
Priest visits about once a year	24	26	20	23
Priest visits every few years.	18	15	17	18
Priest never visits	39	43	47	38
Total per cent	101	100	101	100
Standardized N =	(335)	(685)	(776)	(212)
N =				2,008
NA				32
Total Standardized N =				2,040

b. Unweighted (Not Standardized)

Visits	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Priest visits about once a month or more	6	3	4	6
Priest visits several times a year	13	12	14	16
Priest visits about once a year	28	26	19	22
Priest visits every few years.	17	15	16	17
Priest never visits	36	43	47	38
Total per cent	100	99	100	99
N =	(339)	(689)	(788)	(216)
N =				2,032
NA				28
Not Applicable				11
Total Unweighted N =				2,071

TABLE A.10

EDUCATIONAL BACKGROUND AND VALUE CHOICES

(Responses by Per cent to Statement "Love of neighbor is more important than avoiding meat on Friday")

Responses	Educational Background			Convert
	All Catholic	Some Catholic	No Catholic	
Strongly agree	30	38	34	38
Agree somewhat	23	25	26	24
Don't know	3	1	2	2
Disagree somewhat	21	17	18	18
Strongly disagree	23	19	20	17
Total per cent	100	100	100	99
Standardized N=	(330)	(680)	(774)	(216)

N = 1,999

NA 41

Total Standardized N = 2,040

TABLE A.11

EDUCATIONAL BACKGROUND AND HELPFULNESS

a. Has anyone talked to you about his personal problems in the last few months?

(Per cent Responding Affirmatively)

Educational Background			Convert	Protestant
All Catholic	Some Catholic	No Catholic		
48 (340)	50 (693)	42 (785)	54 (220)	52 (525)
N =			2,563	
NA			<u>2</u>	
Total Standardized N =			2,565	

b. Have you spent time in the last few months helping someone who needed help?

(Per cent Responding Affirmatively)

Educational Background			Convert	Protestant
All Catholic	Some Catholic	No Catholic		
46 (340)	57 (693)	56 (780)	61 (220)	58 (522)
N =			2,555	
NA			<u>10</u>	
Total Standardized N =			2,565	

TABLE A.12

EDUCATIONAL BACKGROUND AND SELF-DESCRIPTION
 (Per cent of Respondents Describing Themselves
 as "Very Happy," "Happy," "Not Too Happy")

Self- description	Educational Background			Convert	Protes- tant
	All Catholic	Some Catholic	No Catholic		
Very happy	45	33	35	38	40
Pretty happy	49	58	55	57	50
Not too happy	7	9	10	5	9
Total per cent	101	100	100	100	99
Standardized N =	(339)	(690)	(785)	(217)	(523)

N = 2,554
 NA 11
 Total Standardized N = 2,565

APPENDIX B

A METHODOLOGICAL NOTE ON STANDARDIZATION

It is known that attendance at parochial schools is related to demographic and social factors, of which the most important are probably sex, size of hometown, religiousness of family, and socioeconomic status. Before we can draw conclusions about the differences in individuals who did or did not attend parochial schools, we must, of course, control for these factors.

In this preliminary report, we have done this by a standardization method commonly used by demographers and other social statisticians. The total sample was divided into twenty-four parts as follows:

Religiousness of family

Religious
Non-religious

Education of father (as an indication of socioeconomic status)

Low educational level
Middle educational level
High educational level

Size of hometown

Small town
City

Sex

Men
Women

The percentage of each of these twenty-four groups in the total sample was computed; these percentages comprise the first

TABLE B.1--Continued

Demographic and Social Factors	(1)	Educational Background			(5)	Standardizing Weights				
		(2)	(3)	(4)		(6)	(7)	(8)	(9)	
Total		All Catholic	Some Catholic	No Catholic	Convert	All Catholic (1)	Some Catholic (1)	No Catholic (1)	Convert (1)	(5)
<u>Women</u>										
<u>Small Town</u>										
Low Educational Level										
Religious	2.45	4.11	1.30	3.43	-	0.596	1.885	0.714	-	-
Non-religious	2.89	0.59	1.44	5.08	3.17	4.898	2.007	0.569	1.685	1.685
Middle Educational Level										
Religious	5.92	4.69	7.34	6.86	-	1.262	0.807	0.863	-	-
Non-religious	8.76	1.17	5.90	9.66	26.24	7.487	1.485	0.907	0.559	0.559
High Educational Level										
Religious	1.71	2.35	1.58	2.03	-	0.728	1.082	0.842	-	-
Non-religious	2.15	0.29	1.15	2.29	7.69	7.414	1.870	0.939	0.502	0.502
<u>City</u>										
Low Educational Level										
Religious	2.40	8.21	2.01	0.89	-	0.292	1.194	2.697	-	-
Non-religious	2.94	4.99	1.44	3.69	1.81	0.589	2.042	0.797	2.950	2.950
Middle Educational Level										
Religious	9.05	17.01	12.95	4.70	-	0.532	0.699	1.926	-	-
Non-religious	12.47	8.50	13.38	11.95	17.65	1.468	0.932	1.044	1.219	1.219
High Educational Level										
Religious	2.74	7.62	2.88	1.27	-	0.360	0.951	2.157	-	-
Non-religious	2.84	2.64	2.45	2.67	4.98	1.076	1.159	1.064	1.120	1.120
Total per cent	100.0	100.0	100.0	100.0	100.0					
N (Sample size)	(2,040)	(340)	(694)	(786)	(220)					

APPENDIX C

A METHODOLOGICAL NOTE ON SAMPLING AND FIELD WORK

The original listing for this sample was conducted in 1962 for the National Opinion Research Center study dealing with adult education.¹ At that time 12,000 households were asked a series of screening questions, of which religion was one, and age another. The sample for this study was selected from those adults in the proper age group whose religion was Catholic. The major advantage of this method was in the reduction of the cost of finding Catholics for interviewing. The problems in using this method centered around the fact that the listing was more than a year old, and that some respondents had moved. How this was handled will be discussed later.

The sample of Protestants is not a random sample of U.S. Protestants, but was selected to be comparable to the Catholics by age and geography. Thus, the number of Protestants selected from a primary sampling unit did not depend on the number of Protestants in that area, but on the number of Catholics. The Protestant sample was always one-fourth of the Catholic sample in each PSU. The same age limits of twenty-three to fifty-seven were used for the Protestant sample, which was also drawn from the 1962 listing.

¹This has been published as Volunteers for Learning, by John W. C. Johnstone. A more detailed description of the overall NORC sample is given there.

The Sample Design

Introduction

The universe sampled in these studies is the total non-institutional Catholic population of the United States, twenty-three to fifty-seven years of age, and a comparable group of Protestants. The sample is a standard multi-stage area probability sample.

Selection of PSU's

The primary sampling units employed derived from NORC's 1953 Master sample. The primary sampling units in the Master Sample had been selected with probabilities proportionate to their estimated 1953 populations. Population shifts in the past decade have rendered that set of PSU's a less efficient primary stage than it was when initially selected. Nevertheless, since a well-trained and experienced field force was available in that set of PSU's, it was obviously desirable to update the sample by some procedure which minimized the number of sampling units which needed to be changed. A procedure suggested by Nathan Keyfitz was employed.² It involved the comparison of the desired 1960 probabilities of selection for PSU's to their original 1950 probabilities. If the originally selected PSU had a lower original probability than was warranted by its 1960 population, it was retained in the new sample and assigned the desired probability. If the originally selected PSU had a higher probability than was now warranted, it was subjected to the possibility of being dropped. The probability of retention for such a PSU was the ratio of its desired probability to its original probability. Replacements for dropped PSU's were made from among those PSU's which had not fallen into the 1953 sample and for which the 1953 probability was lower than that

²Nathan Keyfitz, "Sampling Probabilities Proportional to Size," Journal of the American Statistical Association, XLVI (March, 1951), pp. 105-109.

desired in 1960, the probability of 1960 selection being a function of the amount of growth the unit had undergone.

Basically, this method preserves the stratification based on the 1950 classifications of geographic regions, size of largest town, median family income, economic characteristics, and in the South, by race. Counties which the Census Bureau classified as non-metropolitan in 1950 but as metropolitan in 1960 were, however, shifted to metropolitan strata. This re-stratification complicated the computation of selection probabilities but, in all likelihood, served to increase somewhat the efficiency of the sample.

The current set of PSU's is to be used until the 1970 census is available. For this reason, the 1960 census figures were extrapolated to 1967, the mid-point between the availability of the 1960 and 1970 census reports. For each PSU, the extrapolation was based on its population change between 1950 and 1960.

Selection of Sample within PSU's

Localities: Within each selected PSU, localities were ordered according to cities with block statistics, other urban places, urbanized Minor Civil Divisions, the non-urbanized MCS's, with the places ordered by 1960 population within each of these categories. Localities were selected from this list using a random start and applying a designated skip interval to the cumulative 1960 population. This provided stratification according to size and urban type of locality, and at the same time selection with probability proportionate to size.

Where available, 1960 census block statistics were used. Blocks were selected with probabilities proportionate to the population in the block. In places without block statistics, census enumeration districts were selected with probabilities proportional to the number of households. The selected districts were then divided into segments and estimates of the number of households within each segment were obtained by field counts. The selection of segments was then made with probability proportionate to the number of households.

Location of Households which Moved

Vigorous efforts were made to locate selected sample households which had moved. The initial effort involved the use of a third class mailing to all households, with a request for change of address information from the Post Office if the household had moved. This service from the Post Office succeeded in locating many moves, but for the other cases, interviewers checked with neighbors to determine the new address. All respondents who had moved to PSU's in which interviewers were available were included in the final sample.

The losses from the original list included the following types of respondents: moved to a PSU where no interviewer was available, moved, non-locatable, died, or originally mis-classified. As a result of these losses, the initial list of respondents shrank from 4,073 to 3,406 or 83.6 per cent.

Sample Execution

The overall cooperation rate on this study was 77 per cent while the refusal rate was 18 per cent and other losses were 5 per cent. This cooperation rate is about 5 percentage points lower than the normal cooperation rates achieved by NORC on national studies, although every effort was made to obtain the maximum cooperation. Two major demographic factors are responsible for the below average cooperation:

Location of respondents: The Catholic and Protestant respondents in this study are concentrated in the largest metropolitan areas of this country, where it has always been most difficult to obtain cooperation on surveys.

Age of respondents: Older people with more spare time who are generally more willing to cooperate on surveys were excluded from the current survey. Thus, while this is a national sample of the universe it is intended to represent, this universe is substantially more difficult to survey than a sample of all adults or households.

In cases where respondents were not at home, at least six call-backs were made. In almost all cases of refusal, a second interviewer attempted to obtain cooperation. The high refusal rate is not due to lack of effort, but is to some extent due to the follow-up efforts which reduced the non-contacted households. It should be pointed out, however, that some of this high refusal rate may be due to interviewers who anticipated problems because of the nature of the questionnaire. Only three respondents refused to complete the survey after they started answering questions. The following figures describe the results in more detail.

<u>Disposition of Cases</u>	<u>Catholic</u>		<u>Protestant</u>		<u>Total</u>	
	<u>Number</u>	<u>Per cent</u>	<u>Number</u>	<u>Per cent</u>	<u>Number</u>	<u>Per cent</u>
Original sample	2,753	100.0	653	100.0	3,406	100.0
Completed	2,084	75.7	536	82.1	2,620	76.9
Refusal	526	19.1	91	13.9	617	18.1
Not at home	64	2.3	10	1.5	74	2.2
Other loss	79	2.9	16	2.5	95	2.8

APPENDIX D
THE QUESTIONNAIRE

TIME	:
INTER-	
VIEW	
BEGAN	

NORC 476 CA
11/63

NATIONAL OPINION RESEARCH CENTER
University of Chicago

_____(1-4)

Segment	
Case Number	

(5-9)

Mr.
Mrs. _____
Miss (first name) (last name)

(street address)

(city and state)

Hello, I'm _____ from the National Opinion Research Center. We're making a study which deals mostly with the kinds of schools people have attended, and also with other topics of current interest. I believe you received a letter a few weeks ago telling you I would be stopping by.

HOUSEHOLD ENUMERATION

First, I have to ask for a little information about the members of your household. How many people are living in this household? (BE SURE TO INCLUDE ALL CHILDREN LIVING IN THE HOUSEHOLD, PEOPLE TEMPORARILY AWAY, ROOMERS, ETC.)

_____ number

Let's go from the oldest person in the household to the youngest.

- A. What is the name of the oldest person? The next oldest person? (ENTER NAME IN COLUMN A OF THE ENUMERATION TABLE.)
- B. How old was (he) (she) at (his) (her) last birthday? (ENTER AGE IN COLUMN B BELOW.)
- C. What is (his) (her) relation to the head of the household? (ENTER RELATION IN COLUMN C BELOW.)
- D. (ENTER M FOR MALE AND F FOR FEMALE IN COLUMN D.)
- E. What is (his) (her) marital status? (ENTER IN COLUMN E BELOW.)

	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>	<u>E</u>	<u>F</u>
	Name	Age	Relation to Household Head	Sex	Marital Status	Indicate Respondent by \checkmark
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

1. Taken altogether, how would you say things are these days--would you say that you are very happy, pretty happy, or not too happy?

Very happy . . . 7 15/6

Pretty happy . . . 8

Not too happy . . . 9

2. Has anyone talked to you about his personal problems in the last few months?

Yes . (ASK A AND B). X*16/y

No . (SKIP TO Q. 3) 0

*IF YES:

A. Who was that?

17/
NAP- 1
NAN- 2

B. What was the problem?

18/
NAP- 1
NAN- 2

3. Have you spent any time in the past few months helping someone who needed help?

Yes . (ASK A AND B). X*19/y

No . (SKIP TO Q. 4) 0

*IF YES:

A. Did you do that by yourself, or did others join in giving this help?

By myself 3 20/
With others 4 NAP- 1
NAN- 2

B. What did you do? Could you tell me a bit about it?

21/
NAP- 1
NAN- 2

4. We are interested in how Americans judge certain actions. Here is a card with some answers on it. Which answer comes closest to telling whether you agree or disagree with each statement?

(HAND RESPONDENT CARD A.)

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Don't Know	
A. It is alright to ask an insurance company for more money than you deserve after an auto accident if you think they might cut your claim.	X	0	2	3	1	<u>22</u> /y
B. Even though you find some people unpleasant, it is wrong to try to avoid them.	5	6	8	9	7	<u>23</u> /4
C. A married couple who feel they have as many children as they want are really not doing anything wrong when they use artificial means to prevent conception.	X	0	2	3	1	<u>24</u> /y
D. A salesman has the right to exaggerate how good his product is when a customer is too suspicious.	5	6	8	9	7	<u>25</u> /4
E. Two people who are in love do not do anything wrong when they marry, even though one of them has been divorced.	X	0	2	3	1	<u>26</u> /y
F. There is an obligation to work for the end of racial segregation.	5	6	8	9	7	<u>27</u> /4
G. It is alright to refuse to talk to some member of the family after a disagreement, especially if the argument was the fault of the other.	X	0	2	3	1	<u>28</u> /y
H. If the government wastes tax money, people don't have to be too exact on their income tax returns.	5	6	8	9	7	<u>29</u> /4
I. It would be wrong to take considerable time off while working for a large company, even though the company would not be hurt by it at all.	X	0	2	3	1	<u>30</u> /y
J. It is not really wrong for an engaged couple to have some sexual relations before they are married.	5	6	8	9	7	<u>31</u> /4
K. Even though a person has a hard time making ends meet, he should still try to give some of his money to help the poor.	X	0	2	3	1	<u>32</u> /y

Now I would like to ask about your background.

5. First of all, where were you born? (STATE OR COUNTRY)

_____ *

--	--

33-34/
yy

*IF OUTSIDE U.S.:

A. How old were you when you came to the U.S.?

--	--

35-36/
NAP- yy
NAN- XX

6. Were you brought up mostly on a farm, in open country but not on a farm,
in a small town, in a small city, or in a large city or its suburbs?

- Farm X 37/y
- Open country (not farm) 0
- Small town - 10,000 1
- Small city - 10,000-500,000 2
- Large city or suburb - 500,000+ 3

7. Where were your father and mother born?

A. First your father? _____
(STATE OR COUNTRY)

--	--

38-39/
NAP- yy
NAN- XX
DK - 99

B. And your mother? _____
(STATE OR COUNTRY)

--	--

40-41/
NAP- yy
NAN- XX
DK - 99

(ASK ONLY IF BOTH PARENTS WERE BORN IN THIS COUNTRY.)

8. How many of your grandparents were born in this country?

- None 0 42/
- One 1 NAP- y
- Two 2 NAN- X
- Three 3
- Four 4
- Don't know . 5

9. A. What is your main national background--on your father's side? On your mother's side?

IF CURRENTLY MARRIED, ASK B:

B. What is your (husband's, wife's) main national background? First on (his) (her) father's side? On (his) (her) mother's side?

	A. Respondent's		B. Spouse's	
	Father	Mother	Father	Mother
English, Scotch, Welsh, English Canadian, Australian, New Zealand	00	00	00	00
Irish	01	01	01	01
German, Austrian, Swiss	02	02	02	02
Scandinavian	03	03	03	03
Italian	04	04	04	04
French, French Canadian, Belgian	05	05	05	05
Polish	06	06	06	06
Russian or other Eastern European	07	07	07	07
Lithuanian	08	08	08	08
Spanish, Portuguese, Latin American, including Puerto Rican	09	09	09	
Other (SPECIFY) _____	0X	0X	0X	
Don't know	3y	3y	3y	3y
Not currently married	—	—	1y	1y
	<u>43-44/</u> 2y	<u>45-46/</u> 2y	<u>47-48/</u> 2y	<u>49-50/</u> 2y

10. Did you always live together with both of your real parents up to the time you were 16 years old?

Yes X 51/y

No . (ASK A AND B) . 0*

*IF NO:

<p>A. What happened?</p> 	<p><u>52/</u> NAP- y NAN- X</p>
<p>B. How old were you when it happened?</p> <p style="text-align: center;">Age </p>	<p><u>53-54</u> NAP- yy NAN- XX</p>

11. We are also interested in what Americans think about religious matters. I am going to read you a number of statements. Please tell me the statement that comes closest to your own personal opinion about each of the statements.

(HAND RESPONDENT CARD
B.)

First... (READ)	Certainly True	Probably True	I am uncertain whether this is true or false	Probably False	Certainly False	
A. There is no definite proof that God exists.	X	0	1	2	3	<u>55/y</u>
B. God doesn't really care how He is worshipped, so long as He is worshipped.	5	6	7	8	9	<u>56/4</u>
C. God will punish the evil for all eternity.	X	0	1	2	3	<u>57/y</u>
D. Science proves that Christ's Resurrection was impossible.	5	6	7	8	9	<u>58/4</u>
E. Jesus directly handed over the leadership of His Church to Peter and the Popes.	X	0	1	2	3	<u>59/y</u>
F. A good man can earn heaven by his own efforts alone.	5	6	7	8	9	<u>60/4</u>

12. Here is a sheet with a number of statements about which different people have different opinions. Please circle the letter of the answer which is closest to your own feeling. (HAND RESPONDENT GREEN SHEET.)

For example, if you agree strongly, you would circle "A"; if you disagree strongly, you would circle "D." You can choose any of the four answers on the sheet.

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Don't Know	
A. In the long-run, war with the Communist's is almost certain.	X	0	2	3	1	<u>8/y</u>
B. I would try to stop the planned parent-hood association from having a meeting in my community.	5	6	8	9	7	<u>9/4</u>
C. Usually parents are just too busy to explain the reasons behind the orders they give their children.	X	0	2	3	1	<u>10/y</u>
D. The Federal government should give religious schools money to help pay teachers' salaries and build new buildings.	5	6	8	9	7	<u>11/4</u>
E. Negroes shouldn't push themselves where they are not wanted.	X	0	2	3	1	<u>12/y</u>
F. A student should be free to make up his own mind on what he learns in school.	5	6	8	9	7	<u>13/4</u>
G. Laws should change with the times.	X	0	2	3	1	<u>14/y</u>
H. White people have a right to live in an all white neighborhood if they want to, and Negroes should respect that right.	5	6	8	9	7	<u>15/4</u>
I. The United States should do more to help the poorer nations by building hospitals, schools, and homes in those places.	X	0	2	3	1	<u>16/y</u>
J. Each country should be willing to give up some of its power so that the United Nations could do a better job.	5	6	8	9	7	<u>17/4</u>
K. A family should have as many children as possible and God will provide for them.	X	0	2	3	1	<u>18/y</u>
L. I would strongly disapprove if a Negro family moved next door to me.	5	6	8	9	7	<u>19/4</u>
M. Working men have the right and duty to join unions.	X	0	2	3	1	<u>20/y</u>
N. The government is responsible for preventing wide-spread unemployment.	5	6	8	9	7	<u>21/4</u>
O. The Federal government ought to provide aid for the local public schools.	X	0	2	3	1	<u>22/y</u>
P. Jews have too much power in the United States.	5	6	8	9	7	<u>23/4</u>
Q. When parents are wrong they should always be willing to admit it to their children.	X	0	2	3	1	<u>24/y</u>

Q. 12 continued on facing page.

12. Continued

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	Don't Know	
R. It is as important for a child to think for himself as to be obedient to his parents.	5	6	8	9	7	<u>25/4</u>
S. Rules should never be relaxed, because children will take advantage of it.	X	0	2	3	1	<u>26/y</u>
T. Negroes would be satisfied, if it were not for a few people who stir up trouble.	5	6	8	9	7	<u>27/4</u>
U. Jewish businessmen are about as honest as other businessmen.	X	0	2	3	1	<u>28/y</u>
V. People who don't believe in God have as much right to freedom of speech as anyone else.	5	6	8	9	7	<u>29/4</u>
W. Complete abstention from liquor is the best thing.	X	0	2	3	1	<u>30/y</u>
X. Books written by Communists should not be permitted in public libraries.	5	6	8	9	7	<u>31/4</u>

13. What was the highest grade in school your father completed?

- No schooling (SKIP TO Q. 14) 3 34/1
- 6th grade or less (ASK C) 4+
- 7th or 8th grade (ASK C) 5+
- Some high school (ASK B & C) 6#+
- High school graduate (ASK B & C) 7#+
- Some college (ASK A, B, & C) 8*#+
- College graduate or more . (ASK A, B, & C) 9*#+
- Don't know (SKIP TO Q. 14) 2

*IF FATHER ATTENDED COLLEGE:

A. What kind of college did he go to--Catholic, non-Catholic, or both?
(CIRCLE CODE UNDER A BELOW)

#IF FATHER ATTENDED HIGH SCHOOL:

B. What kind of high school did he go to--Catholic, public, or both?
(CIRCLE CODE UNDER B BELOW)

+IF FATHER ATTENDED ELEMENTARY SCHOOL:

C. What kind of elementary school did he go to--Catholic, public, or both?
(CIRCLE CODE UNDER C BELOW)

*A. IF FATHER ATTENDED COLLEGE:	#B. IF FATHER ATTENDED HIGH SCHOOL:	+C. IF FATHER ATTENDED ELEMENTARY SCHOOL:
Catholic . . . 0 <u>35/</u>	Catholic . . . 6 <u>36/</u>	Catholic . . . 0 <u>37/</u>
Non-Catholic . 1 NAP- y	Public 7 NAP- 4	Public 1 NAP- y
Both 2 NAN- X	Both 8 NAN- 5	Both 2 NAN- X
Don't know . . 3	Don't know . . 9	Don't know . . 3

14. What was the highest grade in school your mother completed?

- No schooling (SKIP TO Q. 15) 3 38/1
- 6th grade or less (ASK C) 4+
- 7th or 8th grade (ASK C) 5+
- Some high school (ASK B & C) 6#+
- High school graduate (ASK B & C) 7#+
- Some college (ASK A, B, & C) 8*#+
- College graduate or more (ASK A, B, & C) 9*#+
- Don't know (SKIP TO Q. 15) 2

*IF MOTHER ATTENDED COLLEGE:

A. What kind of college did she go to--Catholic, non-Catholic, or both?
(CIRCLE CODE UNDER A BELOW)

#IF MOTHER ATTENDED HIGH SCHOOL:

B. What kind of high school did she go to--Catholic, public, or both?
(CIRCLE CODE UNDER B BELOW)

+IF MOTHER ATTENDED ELEMENTARY SCHOOL:

C. What kind of elementary school did she go to--Catholic, public, or both? (CIRCLE CODE UNDER C BELOW)

*A. IF MOTHER ATTENDED COLLEGE:	#B. IF MOTHER ATTENDED HIGH SCHOOL:	+C. IF MOTHER ATTENDED ELEMENTARY SCHOOL:
Catholic . . 0 <u>39/</u>	Catholic . . 6 40/	Catholic . . 0 <u>41/</u>
Non-Catholic. 1 NAP- y	Public . . . 7 NAP- 4	Public . . . 1 NAP- y
Both 2 NAN- X	Both 8 NAN- 5	Both 2 NAN- X
Don't know . 3	Don't know . 9	Don't know . 3

15. What was your father's (or stepfather's) main occupation during the time you were growing up?

Occupation: _____ Industry: _____ 42-43/
NAP- yy
NAN- XX

16. On the whole, how happy would you say your childhood was--extremely happy, happier than average, average, or not too happy?

- Extremely happy . . . 5 44/4
- Happier than average . 6
- Average 7
- Not too happy 8
- Other (SPECIFY) _____
- _____ 9

20. A. How religious would you say your father was while you were growing up--
very, somewhat, not too, or not religious at all?
 B. How religious was your mother?

	A. Father	B. Mother
Very religious	6	1
Somewhat religious	7	2
Not too religious	8	3
Not at all religious	9	4
Don't know	5	0
No (father) (mother) present	3	y
	52/4	53/X

21. When you were growing up--
 (HAND RESPONDENT CARD C.)

ASK A AND B UNLESS NO FATHER
 PRESENT:

	More Than Weekly	Weekly	1-3 Times a Month	Couple Times a Year	Almost Never	Don't Know	
A. About how often did your father attend (Mass) (Church)?	5	6	7	8	9	4	54/ NAP- 2 NAN- 3
B. About how often did your father receive Communion?	5	6	7	8	9	4	55/ NAP- 2 NAN- 3

ASK C AND D UNLESS NO MOTHER
 PRESENT:

C. About how often did your mother attend (Mass) (Church)?	5	6	7	8	9	4	56/ NAP- 2 NAN- 3
D. About how often did your mother receive Communion?	5	6	7	8	9	4	57/ NAP- 2 NAN- 3

22. A. How religious would you say you are at the present time?

IF CURRENTLY MARRIED:

- B. How religious would you say your (wife)(husband)
 is at the present time?

	A. Respondent	B. Spouse
Very religious	X	6
Somewhat religious	0	7
Not too religious	1	8
Not at all religious	2	9
Not currently married.	-	4

58/y 59/5

IF CURRENTLY MARRIED:

23. What is your (husband's) (wife's) religious preference?

Protestant	1	60/X
Catholic	2	
Jewish	3	
Other (SPECIFY)_____	4	
None	0	
Not currently married y		

24. A. How many brothers do you have? (Includes any no longer living.)

_____ number

--	--

61-62/
NAN-yy

B. How many sisters do you have? (Includes any no longer living.)

_____ number

--	--

63-64/
NAN-yy

IF NO BROTHERS OR SISTERS, SKIP TO Q. 26.

25. How many brothers and sisters were raised Catholics?

_____ *
number

--	--

65-66/
No Sib-yy
No Ans-XX

IF NONE, SKIP TO Q. 26.

*IF ANY, ASK A AND B:

A. (Of those raised as Catholics:) How many are not practicing Catholics today?

_____ number

--	--

67-68/
No Sib-yy
No Cth-XX
No Ans-99

B. (Of those raised as Catholics:) How many married Catholics?

_____ number

--	--

69-70/
No Sib-yy
No Cth-XX
No Ans-99

26. Think of the neighborhood in which you grew up. How many of your neighbors were Catholics--more than half, about half, less than half, or none?

BEGIN DECK 3

(HAND RESPONDENT CARD D.)

More than half . 1 8/0
About half 2
Less than half . 3
None 4

27. Here are some statements about the way in which families regard their religion. Tell me whether each statement was true or not true about your family when you were growing up.

	True	Not True	DK	
A. We were religious but not very devout.	X	1	0	<u>9/y</u>
B. There was a close relative who was a priest or a nun.	3	5	4	<u>10/2</u>
C. Priests visited the house.	7	9	8	<u>11/6</u>
D. We were Catholics, but we couldn't take some of the rules too seriously.	X	1	0	<u>12/y</u>
E. We always had masses said for dead relatives.	3	5	4	<u>13/2</u>
F. Mother was an active member of parish organizations.	7	9	8	<u>14/6</u>
G. Father was an active member of parish organizations.	X	1	0	<u>15/y</u>
H. Someone in the family attended novena services regularly.	3	5	4	<u>16/2</u>
I. Catholic magazines and newspapers came into the house regularly.	7	9	8	<u>17/6</u>
J. Someone in our family did charitable work for the church (like visiting hospitals and help-the poor).	X	1	0	<u>18/y</u>

28. Here are some experiences that people sometimes have when they are growing up. Was each of these true for you? First.... (CIRCLE CODE FOR EACH ACTIVITY WHICH WAS TRUE FOR RESPONDENT.)

- I wanted to be a priest or nun 0 19/y
- I made my Confirmation 1
- I stopped going to church as soon as I grew old enough to be able to make my own decisions 2
- I belonged to a parish club or played on an athletic team 3
- I dated a non-Catholic 4
- I went steady with a non-Catholic 5
- I played in the parish yard 6
- I was known by name by a priest 7
- I had a religious experience in which I really felt close to God and the Saints 8
- FOR MEN ONLY: I served as an altar boy 9
- None of the above X

29. Thinking about the friends you had when you were about 13 or 14, how many would you say were Catholic--more than half, about half, less than half, or none?

- More than half X 20/y
- About half 0
- Less than half 1
- None 2
- Don't know--don't remember. 3

30. What about when you were 17 or so--how many of your friends were Catholic--more than half, about half, less than half, or none?

- More than half 5 21/4
- About half 6
- Less than half 7
- None 8
- Don't know--don't remember. 9

31. A. How far did you go in school?

ASK IF CURRENTLY MARRIED:

B. How far did your spouse go in school?

	A. Self	B. Spouse
No schooling.	1	1
6th grade or less.	2	2
7th or 8th grade.	3	3
Some high school.	4	4
High school graduate.	5	5
Some college.	6	6
College graduate or more.	7	7
Don't know.	8	8
Not currently married.	-	9

22/0

23/0

IF ATTENDED ELEMENTARY SCHOOL (Q. 31 A.):

32. When you were going to elementary school, about how many of the Catholic children in your neighborhood attended Catholic schools? Would you say more than half, about half, less than half, a few, or none?

OFFICE USE ONLY

More than half	0	<u>24/</u>
About half	. . . 1	No Sch-y
Less than half	2	No Ans-X
A few 3	
None 4	

E
L
E
M
E
N
T
A
R
Y

33. Thinking of the elementary schools you attended--did you go only to Catholic schools, only to public schools, or did you go to both kinds of elementary schools?

Catholic only (SKIP TO Q. 34)	7	<u>25/</u>
Public only (ASK A)	8*	No Sch-5
Both kinds (ASK A)	9*	No Ans-6

*IF ATTENDED ANY PUBLIC SCHOOLS:

A. While you were in public elementary school, was there ever a Catholic school your parents could have sent you to? As you recall, was there one most of the time, some of the time, or none of the time you were in public elementary school?

Most of the time . [ASK (1)]	1+	<u>26/</u>
Some of the time . [ASK (1)]	2+	No Sch-y
None of the time . [ASK (2)]	3#	No Pub-X
		No Ans-0

+IF CATHOLIC SCHOOL AVAILABLE:

(1) Why do you think your parents sent you to public school(s)?

<u>27/</u>	<u>28/</u>
y- No Sch-	y
X- No Pub-	X
0- No Cth-	0
1- No Ans-	1

#IF CATHOLIC SCHOOL NOT AVAILABLE:

(2) Do you think your parents would have sent you to a Catholic elementary school if there had been one you could have attended?

Yes	8	<u>29/</u>
No (ASK a)	9**	No Sch-4
		No Pub-5
		Cth Av-6
		No Ans-7

**IF NO:

a. Why would'nt your parents have sent you to a Catholic school, do you think?

<u>30/</u>
No Sch-y
No Pub-X
Cth Av-0
If Yes-1
No Ans-2

IF ATTENDED HIGH SCHOOL (SEE Q. 31 A.):

34. Now think back to your high school years. When you were going to high school, about how many of the Catholic students in your neighborhood attended a Catholic high school? Would you say more than half, about half, less than half, a few, or none?

OFFICE USE ONLY

More than half . . . 0	<u>31/</u>
About half 1	No Sch-y
Less than half . . . 2	No Ans-X
A few 3	
None 4	

H
I
G
H

S
C
H
O
O
L

35. Of the high schools you attended, did you go only to Catholic schools, only to public schools, or did you go to both kinds of high schools?

Only to Catholic schools. .(SKIP TO Q. 36 . 7	<u>32/</u>
Only to public schools (ASK A). 8*	No Sch-5
Both kinds (ASK A). 9*	No Ans-6

*IF ATTENDED ANY PUBLIC HIGH SCHOOLS:

A. While you were in public high school, was there ever a Catholic high school your parents could have sent you to? As you recall, was there one most of the time, some of the time, or none of the time you were in public high school?

Most of the time [ASK (1)]. 1+	<u>33/</u>
Some of the time [ASK (1)]. 2+	No Sch-y
None of the time [ASK (2)]. 3#	No Pub-X No Ans-0

+IF CATHOLIC HIGH SCHOOL AVAILABLE:

(1) Why did you go to public high school?

<u>34/</u>	<u>35/</u>
y- No Sch- y	
X- No Pub- X	
0- No Cth- 0	
1- No Ans- 1	

#IF CATHOLIC HIGH SCHOOL NOT AVAILABLE:

(2) Do you think your parents would have sent you to a Catholic high school if there had been one you could have attended?

Yes 8	<u>36/</u>
No . . (ASK a) 9**	No Sch-4 No Pub-5 Cth Av-6 No Ans-7

**IF NO:

a. Why wouldn't you go to a Catholic high school?

<u>37/</u>
No Sch-y
No Pub-X
Cth Av-0
If Yes-1
No Ans-2

ASK IF RESPONDENT ATTENDED ANY COLLEGE (SEE Q. 31 A.):

36. Did you attend only Catholic colleges, only non-Catholic colleges, or did you attend both kinds?

Only Catholic	7	38/	
Only non-Catholic	8	NAP-	5
Both kinds	9	NAN-	6

37. ASK IF RESPONDENT ATTENDED ANY PUBLIC ELEMENTARY SCHOOL:

A. When you were attending public elementary school, did you receive religious instruction regularly from your church?

Yes	2	39/	
No	3	NAP-	0
		NAN-	1

ASK IF RESPONDENT ATTENDED ANY PUBLIC HIGH SCHOOL:

B. When you were attending public high school, did you receive religious instruction regularly from your church or were you a member of a Catholic club?

Instruction only	6	40/	
Club only	7	NAP-	4
Both	8	NAN-	5
Neither	9		

IF RESPONDENT IS SINGLE (NEVER MARRIED) SKIP TO Q. 49.

38. How many children have you and your (husband) (wife) had? 41-42/

_____ *

number

NR MAR-yy
No Ans-XX

*IF ANY, ASK A:

A. How many have been baptized--all, some, or none of them?

All . [ASK (1)]. 7**	43/		
Some [ASK (1) . 8**	NR MAR-	4	
None	9	No Cld-	5
		No Ans-	6

**IF ANY BAPTIZED:

(Of those baptized) How many have been raised as Catholics--all, some, or none of them?

All	2	44/	
Some	3	NR MAR-	y
None	4	No Cld-	X
		No Bpt-	0
		No Ans-	1

39. Do you expect to have any (more) children?

Yes (ASK A) 7*	45/		
No	8	NR MAR-	5
Don't know	9	No Ans-	6

*IF YES:

A. How many?

number

46-47/

NR MAR- yy
If No - XX
No Ans- 99

40. If you had your choice, what would be the ideal number of children you would like to have in your family?
 _____ number

--	--

48-49/
 NR MAR-yy
 No Ans-XX

41. In what year were you and your (husband) (wife) married?
 _____ year

--	--

50-51/
 NR MAR-yy
 No Ans-XX

42. Were you married by a priest?
 Yes 8 52/
 No (ASK A) 9* NR MAR- 6
 No Ans- 7

***IF NO:**

A. What were your reasons for not being married by a priest? 53/
 NR MAR- y
 Priest- X
 No Ans- 0

IF ALL CHILDREN ARE PRE-SCHOOL AGE, SKIP TO Q. 48.

43. Did any of your children (Did your child) go to Catholic school(s)?
 Yes (ASK A) 7* 54/
 No 8 No Cld- 5
 No Ans- 6

***IF YES:**

A. Was that elementary school? Elementary school 2 55/
 High school? College? High school 3 No Cld- X
 College 4 If No - 0
 No Ans- 1

44. Did any of your children (Did your child) go to any public or other non-Catholic schools?
 Yes (ASK A) 8* 56/
 No (SKIP TO Q. 47) 9 No Cld- 6
 No Ans- 7

***IF YES:**

A. Was that elementary school? Elementary school [ASK (1)] 3# 57/
 High school? College? High school . . . [ASK (2)] 4## No Cld- 0
 College [ASK (3)] 5+ If No - 1
 No Ans- 2

#IF ELEMENTARY SCHOOL:

(1) Why did your child (children) attend non-Catholic elementary school(s)? 58/
 No Cld- y
 If No - X
 No Elm- 0
 No Ans- 1

##IF HIGH SCHOOL:

(2) Why did your child (children) attend a non-Catholic high school? 59/
 No Cld- y
 If No - X
 No HS - 0
 No Ans- 1

+IF COLLEGE:

(3) Why did your child (children) attend a non-Catholic college? 60/
 No Cld- y
 If No - X
 No Col- 0
 No Ans- 1

IF CHILD OR CHILDREN ATTENDS (OR ATTENDED) NON-CATHOLIC ELEMENTARY SCHOOL(S) ASK:

45. While in elementary school, (has your child) (have your children) received religious instruction regularly from your church?
- | | | |
|-----------------------|-----------|--|
| Yes, all 6 | 61/ | |
| Yes, some 7 | No Cld- 2 | |
| No 8 | If No - 3 | |
| DK 9 | No Elm- 4 | |
| | No Ans- 5 | |

IF CHILD OR CHILDREN ATTENDS (ATTENDED) NON-CATHOLIC HIGH SCHOOL(S) ASK:

46. While in high school did your child(ren) receive religious instruction regularly or (was) (were) your child(ren) a member (members) of a high school religious club?
- | | | |
|-----------------------|-----------|--|
| Yes, all 6 | 62/ | |
| Yes, some 7 | No Cld- 2 | |
| No 8 | If No - 3 | |
| DK 9 | No HS - 4 | |
| | No Ans- 5 | |

47. If you spent any money on Catholic school tuition for your children, on the average how much did you spend per year?
- Check if none _____
- | | | | | | | |
|---|-------------|--|--|--|-------------|--|
| | 63-66/ | | | | | |
| \$ _____ | No Cld-yyyy | | | | | |
| <table border="1" style="display: inline-table; border-collapse: collapse; width: 100px; height: 20px;"><tr><td style="width: 25%;"></td><td style="width: 25%;"></td><td style="width: 25%;"></td><td style="width: 25%;"></td></tr></table> | | | | | No Cth-yXXX | |
| | | | | | | |
| | None -Xyyy | | | | | |
| | No Ans-XXXX | | | | | |

48. Did you ever speak to a child of yours about being a priest or a nun?
- | | | |
|-----------------|-----------|--|
| Yes 0 | 67/ | |
| No 1 | No Cld- y | |
| | No Ans- X | |

ASK EVERYONE:

49. As you see it, what, if any, are the advantages of sending a child to a Catholic school?
- | | | |
|--|-----|--|
| | 68/ | |
| | y | |
| | 69/ | |
| | y | |

50. Where do you think improvements should be made in the Catholic schools?
- | | | |
|--|-----|--|
| | 70/ | |
| | y | |
| | 71/ | |
| | y | |

51. Here is a list of things people generally like when they see them in young children. Which two of the things on the list (do) (did) you find the nicest? (HAND RESPONDENT CARD E.) BEGIN DECK 4
- (CIRCLE TWO)
- | | | |
|--|----|--|
| A. When they listen to what you tell them to do 1 | 7/ | |
| B. When they are neat and clean 2 | 0 | |
| C. When they are polite and well-behaved with other people 3 | | |
| D. When they hug and kiss you 4 | | |
| E. When they play nicely with other children 5 | | |
| F. When they learn to do something after they have tried for a long time 6 | | |
| G. When they play with you 7 | | |

52. I am going to read you a list of jobs. If a son of yours chose each job tell me whether you would feel very pleased, somewhat pleased, somewhat disappointed, or very disappointed. (CIRCLE CODES IN TABLE BELOW.)

	Very Pleased	Somewhat Pleased	Somewhat Disappointed	Very Disappointed	Don't Know	
A. Business executive.	X	0	2	3	1	<u>8/y</u>
B. High school teacher.	5	6	8	9	7	<u>9/4</u>
C. Priest.	X	0	2	3	1	<u>10/y</u>
D. Bank teller.	5	6	8	9	7	<u>11/4</u>
E. Author.	X	0	2	3	1	<u>12/y</u>
F. Carpenter.	5	6	8	9	7	<u>13/4</u>
G. Stock broker.	X	0	2	3	1	<u>14/y</u>
H. Furniture mover.	5	6	8	9	7	<u>15/4</u>

53. Would you prefer a job where you are part of a team, all working together, even if you don't get personal recognition for your work, or a job where you worked alone and others could see what you have done?

Part of a team 7 16/6
 Work alone . . . 9
 Can't decide . 8

54. Which of these opinions comes closer to the way you feel? Some people feel that other persons can be counted on for important help in an emergency. Other people feel that these days one never knows whom he can count on.

Other persons can be counted on X 17/y
 One never knows whom he can count on . . . 1
 Can't decide 0

55. Some people say that anyone who looks for meaning in life is just kidding himself. Other people say that you don't have to look too hard to find meaning in life. What do you think?

Anyone who looks for meaning is kidding himself . . . 3 18/2
 Don't have to look too hard to find it 5
 Can't decide 4

56. A. Some people say that for the average man things are getting worse. Other people say things are getting better. Which opinion comes closest to the way you feel? Would you say things are getting better or worse?

Better 7 19/6
 Worse 9
 Can't decide . . 8

B. Some people say that hard work is more important for getting ahead than having a nice personality and being well-liked. Other people say that having a nice personality and being well-liked are more important for getting ahead than hard work. Would you say hard work or a nice personality is more important?

Hard work X 20/y
 Nice personality 1
 Can't decide 0

57. Now we would like to ask about your religious practices.

	Every day	Several times a week	Every week	Several times a month	About once a month	Several times a year	About once a year	Practically never or not at all	
A. How often do you go to Mass?	1	2	3	4	5	6	7	8	21/0
B. About how often do you receive Holy Communion?	1	2	3	4	5	6	7	8	22/0
C. How often do you go to confession?	1	2	3	4	5	6	7	8	23/0
D. About how often do you stop in church to pray?	1	2	3	4	5	6	7	8	24/0
E. How often does your spouse go to church?	1	2	3	4	5	6	7	8	25/0

58. Here is a list of things that some Catholics do. During the last two years have you managed to-- (CIRCLE ANY WHICH APPLY.)

- A. go on a retreat? 3 26/1
- B. make a day of recollection? 4
- C. read a spiritual book (or books)? 5
- D. make a mission? 6
- E. read Catholic magazines or newspapers regularly? 7
- F. listen to a Catholic radio or TV program? 8
- G. have a serious conversation with a priest about religious problems? 9
- H. None of the above 2

59. Thinking of your three closest friends, what religion does each belong to? (ASK ABOUT FIRST, SECOND, THIRD CLOSE FRIEND AND ENTER BELOW.)

	First Friend	Second Friend	Third Friend
Protestant	1	1	1
Catholic	2	2	2
Jewish	3	3	3
No religion	4	4	4
Other (SPECIFY) _____	5	5	5
Don't know religion	0	0	0
No (1st)(2nd)(3rd) friend	y	y	y
	<u>27/</u> X	<u>28/</u> X	<u>29/</u> X

60. Of your other friends, how many would you say are Catholic--more than half, about half, less than half, or none?

More than half 6 30/4
 About half 7
 Less than half 8
 None 9
 Don't know 5
 Doesn't have any other friends . 3

61. Of your Catholic friends, about how many belong to the same parish as you do--more than half, about half, less than half, or none?

More than half 1 31/X
 About half 2
 Less than half 3
 None 4
 Don't know 0
 Don't have any Catholic friends. y

62. As a general rule, how important do you think it is for young people to marry a member of their own religion--very important, fairly important, or not important at all?

Very important 7 32/5
 Fairly important 8
 Not important at all 9
 Don't know 6

63. If a child of yours wanted to marry someone who was not a Catholic, how do you think you would react?

33/y

64. How would you feel about a teen-ager of yours dating a non-Catholic? Would you oppose it strongly, oppose it but not strongly, or not oppose it at all?

Oppose strongly 7 34/5
 Oppose but not strongly . . 8
 Not oppose at all 9
 Don't know 6

65. How much money would you say your family contributes to the Church each year (not counting school tuition)?

Check if none

\$ _____

--	--	--	--

35-38/

No Ans-yyyy
 None -XXXX

66. Would you say that you have neighbors in your home very often, often, not too often, or not at all?

Very often . . . X	39/y
Often 0	
Not too often . 1	
Not at all . . . 2	

67. Of the neighbors that visit you at home, what proportion of these is Catholic?

All or almost all 5	40/4
Most 6	
Some 7	
A few 8	
None or almost none 9	
Never have neighbors 3	

68. How many of your neighbors are Catholic? Would you say almost all, more than half, about half, less than half, or almost none?

Almost all 0	41/y
More than half 1	
About half 2	
Less than half 3	
Almost none 4	
Don't know X	

69. How important do you feel it is for Catholics to choose other Catholics as their really close friends--very important, fairly important, or not important?

Very important 7	42/6
Fairly important 8	
Not important 9	

70. About how often do you pray privately?

Once a day (ASK A AND B) 0*	43/y
Several times a week (ASK A AND B) 1*	
About once a week . (ASK A AND B) 2*	
Less than once a week (ASK A AND B) 3*	
Never. (SKIP TO Q. 71) X	

***IF EVER:**

A. As far as you're concerned, which two of the statements on this card are the most important reasons for praying? (HAND RESPONDENT CARD F.)

(CIRCLE TWO)

A) Prayer gives me peace of mind 0	44/
B) Prayer honors God 1	NEVER- y
C) Prayer makes up for past failings in some degree 2	No Ans-X
D) Prayer helps me adjust to life and its problems 3	
E) Prayer offers thanks to God 4	
F) Prayer helps me get something special when I want it 5	

B. For what do you usually pray?

45/
NEVER- y
No Ans-X

71. Have there been times in your life when you felt especially religious?

Yes (ASK A) X* 46/y

No 0

*IF YES:

A. When was that?

47/
NAP- 1
NAN- 2

72. What is the name of your parish church?

48/
Answered- y
No Ans- X
D.K. - 0
No Par- 1

73. Are you a member of any religious organizations?

Yes (ASK A, B, AND C) 8* 49/7

No . . (SKIP TO Q.74) 9

*IF YES:

A. What are the names of these organizations?

B. Are you active in (NAME OF ORGANIZATION)?

C. Have you ever been an officer of (NAME OF ORGANIZATION)?

A. Name	B. Active	C. Officer
1. <u>50</u> / NAP-y NAN-X	Yes . 4 <u>51</u> / No . 5 NAP-2 NAN-3	Yes . 8 <u>52</u> / No . 9 NAP-6 NAN-7
2. <u>53</u> / NAP-y NAN-X	Yes . 4 <u>54</u> / No . 5 NAP-2 NAN-3	Yes . 8 <u>55</u> / No . 9 NAP-6 NAN-7
3. <u>56</u> / NAP-y NAN-X	Yes . 4 <u>57</u> / No . 5 NAP-2 NAN-3	Yes . 8 <u>58</u> / No . 9 NAP-6 NAN-7
4. <u>59</u> / NAP-y NAN-X	Yes . 4 <u>60</u> / No . 5 NAP-2 NAN-3	Yes . 8 <u>61</u> / No . 9 NAP-6 NAN-7

74. Most parishes are so big nowadays that it is very difficult for the priests to know their parishioners by name. Do you think (your priest) (any of your priests) knows (know) you by name?

Yes . X 62/y

No . 0

75. What is the name of your pastor?

63/
 Answer- 1
 No Ans- 2
 No Pst- 3
 D.K. - 4

76. Have your parish priests or other priests ever visited your home?

Yes . (ASK A) 2* 64/1
 No 3

*IF YES:

A. About how often do they visit?	
About once a month or more 6	<u>65/</u>
Several times a year 7	If No-4
Once a year 8	NAN -5
Once every few years 9	

77. I am going to read to you a list of things about which many people disagree. Do you think that the Church has the right to teach what position Catholics should take on such issues?

	Yes	No	Don't Know	
A. Government regulation of business and labor	X	1	0	<u>66/y</u>
B. Racial integration	3	5	4	<u>67/2</u>
C. Whether the U.S. should recognize Red China	7	9	8	<u>68/6</u>
D. What are immoral books or movies	X	1	0	<u>69/y</u>
E. Proper means for family limitation	3	5	4	<u>70/2</u>
F. Federal aid to education	7	9	8	<u>71/6</u>
G. Communist infiltration into government	X	1	0	<u>72/y</u>

78. Here is another sheet with a number of statements on it. Please circle the letter which indicates how much you personally agree or disagree with each statement.

(HAND RESPONDENT PINK SHEET.)

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	D. K.	
A. Love of neighbor is more important than avoiding meat on Friday.	X	0	2	3	1	8/y
B. It is always wrong to say something that might make a person question his faith, even if what one says is true.	5	6	8	9	7	9/4
C. The Catholic Church teaches that large families are more Christian than small families.	X	0	2	3	1	10/y
D. Although Christ saved the spiritual world by his death and resurrection, the material world is under the control of the devil.	5	6	8	9	7	11/4
E. Husband and wife may have sexual intercourse for pleasure alone.	X	0	2	3	1	12/y
F. The world is basically a dangerous place where there is much evil and sin.	5	6	8	9	7	13/4
G. The Catholic Church teaches that a good Christian ought to think about the next life and not worry about fighting against poverty and injustice in this life.	X	0	2	3	1	14/y
H. The Catholic Church teaches that if there is ever a majority of Catholics in the country, Catholicism must become the official religion of the United States.	5	6	8	9	7	15/4
I. Even people who won't work should be helped if they really need it.	X	0	2	3	1	16/y
J. Parts of the Mass ought to be said out loud and in English.	5	6	8	9	7	17/4
K. There is basic opposition between the discoveries of modern science and the teaching of the Church.	X	0	2	3	1	18/y
L. Most Protestants are inclined to discriminate against Catholics.	5	6	8	9	7	19/4
M. Most priests don't expect the laity to be leaders, just followers.	X	0	2	3	1	20/y
N. Protestants don't really take their religion seriously as compared to Catholics.	5	6	8	9	7	21/4
O. Catholics must support laws which outlaw the sale of birth control devices.	X	0	2	3	1	22/y
P. Only people who believe in God can be good American citizens.	5	6	8	9	7	23/4
Q. It would make me somewhat unhappy if a daughter of mine became a nun.	X	0	2	3	1	24/y
R. Protestant ministers should not be permitted to publicly teach things which are opposed to Catholic doctrine.	5	6	8	9	7	25/4
S. God's purpose is clear to me in all the events of my life.	X	0	2	3	1	26/y
T. My religion provides me with answers to all the important problems in my life.	5	6	8	9	7	27/4

79. In national politics, do you consider yourself a Democrat or Republican?

Democrat	0	<u>28/y</u>
Republican	1	
Independent (ASK A)	2*	
Other . . (ASK A)	3*	
Don't know (ASK A)	X*	

*IF INDEPENDENT, OTHER OR DON'T KNOW:

A. In general, would you say you are closer to the Democratic or Republican party in national politics?

Democratic	7	<u>29/</u>
Republican	8	NAP-4
Neither	9	NAN-5
Don't know	6	

80. How many organizations do you belong to besides religious ones--such as unions, professional organizations, clubs, neighborhood organizations, etc.?

None	0	<u>30/X</u>
One (ASK A & B)	1*	
Two (ASK A & B)	2*	
Three or four (ASK A & B)	3*	
Five or more. (ASK A & B)	5*	

*UNLESS "NONE":

A. In general, would you say you are very active in these organizations, fairly active, or inactive?

Very active	7	<u>31/</u>
Fairly active	8	None-5
Inactive	9	No Ans-6

B. How many of the members of these organizations you belong to are the same religion as you are? Would you say more than half, about half, less than half, or almost none?

More than half	1	<u>32/</u>
About half	2	None-y
Less than half	3	No Ans-X
Almost none	4	
Don't know	0	

81. Do you read any non-religious magazines regularly?

Yes	6	<u>33/5</u>
No	7	

82. How interested are you in what goes on in the world today? For instance, do you follow the international news very closely, fairly closely, or not too closely?

Very closely	0	<u>34/X</u>
Fairly closely	1	
Not too closely	2	

83. What about local news--the things that happen here in your (town) (area)?
Do you follow local news very closely, fairly closely, or not too closely?

Very closely 4 35/3
Fairly closely 5
Not too closely 6

84. Do you ever get as worked up by something that happens in the news as you do by something that happens in your personal life?

Yes 8 36/7
No 9

85. Here is a list of ways we might know different people. Which kind of person on that card is the closest relationship you have with each of the following groups? (HAND RESPONDENT CARD G.)

First, an Irish-American--what is the closest association you have had with an Irish-American?

(READ LIST OF ETHNIC GROUPS BELOW,
CODING ONE RESPONSE FOR EACH.)

	Relative	Best Friend	Close Friend	Friend	Neighbor	Co-worker	Knew in School	Acquaintance	Stranger or Never Met One	
A. Irish-American.	1	2	3	4	5	6	7	8	9	<u>37/0</u>
B. Protestant.	1	2	3	4	5	6	7	8	9	<u>38/0</u>
C. Italian-American.	1	2	3	4	5	6	7	8	9	<u>39/0</u>
D. German-American.	1	2	3	4	5	6	7	8	9	<u>40/0</u>
E. Jew.	1	2	3	4	5	6	7	8	9	<u>41/0</u>
F. Scandinavian.	1	2	3	4	5	6	7	8	9	<u>42/0</u>
G. Polish-American.	1	2	3	4	5	6	7	8	9	<u>43/0</u>
H. Negro.	1	2	3	4	5	6	7	8	9	<u>44/0</u>

86. Here is a short quiz which touches on practices and beliefs of the Catholic Church. You are not expected to get them all correct--some you may find rather difficult. (HAND RESPONDENT YELLOW SHEET.)

Please circle the number in front of the answer which comes closest to being correct, in your opinion.

A. The word we use to describe the fact that the Second Person of the Trinity became man is--

Transfiguration 1 45/0
Incarnation 2
Transubstantiation 3
Immaculate Conception . . . 4

Q. 86 continued on facing page.

86. Continued

B. Supernatural life is--	the life we receive from our parents 6 <u>46/5</u> sanctifying grace in our souls . . . 7 our life after death 8 the power to work miracles 9
<hr/>	
C. The "mystical body" is--	Christ's body in heaven 1 <u>47/0</u> Christ in Holy Communion 2 Christ united with His followers . . 3 None of the above 4
<hr/>	
D. Uncharitable talk is forbidden by--	the second commandment 6 <u>48/5</u> the fourth commandment 7 the eighth commandment 8 the tenth commandment 9
<hr/>	
E. A man is judged immediately after he dies. This judgment is called--	general judgment 1 <u>49/0</u> natural judgment 2 particular judgment 3 final judgment 4
<hr/>	
F. The Encyclicals "Rerum Novarum" of Leo XIII and "Quadragesimo anno" of Pius XI both deal with--	Christian marriage 6 <u>50/5</u> Christian education 7 the condition of labor 8 Papal infallibility 9

87. Here are some questions which might be used on a radio or television quiz program. Some of them are fairly hard--let's see how many you can answer.

A. What ocean would one cross in going from the United States to England? _____	Don't know . . X R -0 W -1	<u>51/</u> NAN-y
<hr/>		
B. Could you tell me who Billy Graham is? _____	Don't know . . 3	<u>52/2</u> NAN-2 R -4 W -5
<hr/>		
C. What mineral or metal is important in the making of the atomic bomb? _____	Don't know . . 7	<u>53/</u> NAN-6 R -8 W -9

Q. 87 continued on next page.

87. Continued

D. Will you tell me who Plato was?

_____ Don't know X 54/
 NAN-y
 R -0
 W -1

E. Will you tell me who Robert McNamara is?

_____ Don't know 3 55/
 NAN-2
 R -4
 W -5

F. How about Charles Lindberg--can you tell me what he was famous for?

_____ Don't know 7 56/
 NAN-6
 R -8
 W -9

G. Who wrote War and Peace?

_____ Don't know X 57/
 NAN-y
 R -0
 W -1

H. What is the name of the Pope?

_____ Don't know 3 58/
 NAN-2
 R -4
 W -5

88. What kind of work do you do?

Occupation * _____ Industry

--	--

59-60/
 NAP- yy
 NAN- XX

***IF EMPLOYED:**

A. What proportion of the people with whom you work are Catholic--more than half, about half, less than half, or almost none?

More than half 6 61/
 About half 7 NAP- 3
 Less than half 8 NAN- 4
 None 9
 Don't know 5

IF RESPONDENT IS A MARRIED FEMALE:

89. What kind of work does your husband do?

--	--

62-63/
NAP- yy
NAN- XX

Occupation _____

Industry _____

90. (HAND RESPONDENT CARD H.) Adding up the income from all sources, what was (will be) your total family income in 1963?

- A. Under \$2,000 0 64/y
- B. \$2,000 to \$2,999 1
- C. \$3,000 to \$3,999 2
- D. \$4,000 to \$4,999 3
- E. \$5,000 to \$5,999 4
- F. \$6,000 to \$6,999 5
- G. \$7,000 to \$7,999 6
- H. \$8,000 to \$9,999 7
- I. \$10,000 to \$14,999 8
- J. \$15,000 and over 9
- Don't know X

91. One final question. There has been much talk lately about change in the Catholic Church. Do you think there ought to be any changes?

- Yes (ASK A) X* 65/y
- No 0

*IF YES:

A. What kind of changes would you like to see?

66/
NAP- 1
NAN- 2

92. At some date in the future, we may want to ask for brief interviews with the parents of the people who have granted interviews on this study so far. Could I have the name and address of each of your parents, if they are still living?

Father's Name _____ Mother's Name: _____

Street Address: _____ Street Address: _____

City and State: _____ City and State: _____

Father deceased:

Mother deceased:

TIME INTER- VIEW ENDED :

INTERVIEWER'S REMARKS

A. Length of interview:

____ hrs. _____ minutes

B. Sex of respondent:

Male 1 67/0
Female 2

D. Was anyone else present during all or part of the interview?

No 1 71/0
Yes, spouse 2
Yes, parent 3
Yes, child(ren) 4
Yes, other relative 5

C. We want to determine whether obtaining a number of personal interviews in a household affects the second, and subsequent respondents.

We shall compare all first interviews with all subsequent ones, to see if the responses are different.

Therefore, please circle the appropriate code below.

This was the first personal interview obtained in the household on this study . . 5 68/4

This was the second or subsequent personal interview obtained in this household on this study . . 6*

*IF SECOND OR SUBSEQUENT INTERVIEW:

(1) Do you have any evidence that this respondent and the first respondent talked over the interview before this interview was conducted?

Yes 8# 69/7
No 9

#IF YES:

a) What evidence do you have? What effect, if any, do you think this had on this respondent's answers?

70/y

E. Did this respondent ask any questions about the study's "approval," or about its "clearance" with the Roman Catholic hierarchy in your area (the Diocese, parish priests, etc.)?

If anything like this occurred in this case, please describe the respondent's questions, your answers, and any action the respondent took or wanted to take before acquiescing to the interview.

72/y

Date of interview: _____

Interviewer's Signature