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ABSTRACT

This study, the second of a two-part effort, examines how well staff and program resources are distributed to Catholic high schools that serve low income students. The study involved 106 schools. Nearly two-thirds of the students came from families earning less than $20,000. The first section gives background on Catholic education and describes the scope and purpose, methodology and sources of data for the study. It includes a profile of five low-income serving schools (LIS). The section on schools discusses low-income students' access to educational resources, compared with other students, and compares LIS with non-LIS Catholic high schools. Teachers, students and principals give perceptions on school climate in LIS schools. The section on students provides information on 9th and 12th graders' values, religious beliefs and practices, life skills, and behaviors, with emphasis on differences that may be a function of race and family income. The next section discusses the motivations, attitudes, and perspectives of teacher in LIS schools. The section on student outcomes examines the impact of four years of Catholic education on student learning and school characteristics, such as family background, student characteristics, school programs, and climate, that promote growth. Finally, a summary of the study and recommendations to strengthen LIS schools are provided. Numerous tables are presented throughout the text. The student survey, teacher survey, administrative manual, and technical materials are appended. (CG)

Catholic High Schools: Their Impact on Low-Income Students

A Report
Published by the

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Catholic High Schools: Their Impact on Low-Income Students

A project of the
National Catholic Educational Association

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Search Institute

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and
St. Marys Catholic Foundation

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Acknowledgements

s we stated in *The Catholic High School. A National Portrait,* we are now even more impressed by the fact that this three year investigation of our Catholic high schools is a result of dedication and long hours of work by the Principals. Many of the same principals acted as administrators of the student and teacher surveys in our current study of schools serving large numbers of low-income students. In some cases the principal was assisted by a local coordinator who brought the same sense of shared dedication to task.

Over 1,000 teachers and 8,000 students devoted untold hours to answer the surveys. They were honest and straight forward. This added much to our findings—and encouraged us that we were on the right track in telling the story of the Catholic high school in its service to the students from low-income families. We thank them for the confidence they placed in us and hope that our report will enhance their urgent position in the American Catholic church.

Dr. Edward J. Meade, Jr., representing the Ford Foundation, continued in the final year of our work to stimulate our interest with his insight and deep conviction of the need to make a better climate for those who find themselves in climates in which it is often difficult to dream of improvement without further education. To our chief funding source and Dr. Meade its representative, we shall always be grateful for the opportunity to present all the information on Catholic high schools gathered in our two unique reports.

Mr. Richard Reuscher representing the St. Marys Catholic Foundation continues to press us to assure that Catholic educational opportunity is available to the poor. Without his personal interest the publication and distribution of this report would not have been possible.

We shall miss the close relationship we have developed with our project advisors, Dr. Anthony S. Bryk, Dr. Terry A. Clark, Dr. Sally B. Kilgore and Mr. Michael O'Keefe. Each has brought their unique professional and personal gifts which together has done so much to focus our attention on aspects of the study which might otherwise have gone unnoticed.

In *The Catholic High School: A National Portrait* we listed our critical reactors. We deeply regret that due to an oversight we omitted the names of Dr. James W. Keefe and Dr. Reagan Kenyon. We can only state publicly how much we appreciated their help then, as well as, Dr. Keefe's deep involvement as a critical reactor for this second report.

Critical reactors for *Catholic High Schools: Their Impact on Low-Income Students* represent many diverse aspects of the variety of communities who are touched by the students that we wished to study. They bring a history of interest in and work for the disadvantaged. They have broadened our thinking and enhanced the final text. To each of them we are grateful.

Chapter Two is based on reports of field work in five representative low-income serving Catholic high schools across the United States. The research team conducting these visitations was directed by Dr. Patricia A. Bauch, OP and based at The Catholic University of America. Team members were Irene Blum, Nancy Taylor, Linda Valli and Thomas Small. Their work adds a very pleasing and experiential dimension to our study. They could accomplish this task only with long days and patient writing. We have been pleased to associate with them.

Dr. William J. Bennett, Secretary, United States Department of Education, places our work in the context of American secondary education. We are indebted for his continued encouragement. Most Reverend Joseph A. Francis, SVD, Auxiliary Bishop of Newark NJ has

given all in the church a call to serve the poor While serving first as a critical reactor he noted the need for awaking interest within the ranks of Catholicism His "Afterword" does just that

Search Institute was contracted to collaborate with the National Catholic Educational Association in conducting this research project, including developing the survey instrument, analyzing the results, and producing the written manuscript. Dorothy L Williams served as Project Manager. She prepared original drafts of several chapters and served a major editorial role. Carolyn H. Eklin drafted the chapters in the teacher section and devoted extensive effort to manuscript editing. Concepts in chapters 7 and 8 were developed by Dr. Michael J. Donahue. Janice E. Mills coordinated communication between the NCEA and Search Institute teams. She also produced the typed copy for all drafts of this manuscript. Programmer Richard J. Gordon worked with Phillip K. Wood on data analysis. Dean C. Linnell produced the many exhibits.

Again the final text was edited by Roberta Kaplan. After so much work and writing we were all grateful to have an editor who was both interested in our work and professional in her work. Production was under the direction of Edward Scott and William Van Wie. They constantly amaze us by their precision and dedication

Our work together is finished. We hope our efforts may form the basis for a new level of dedicated service to low-income students in Catholic secondary schools throughout the United States. Catholic high schools continue to form a viable seam in the garment of American secondary education. If we have made errors or omission, attribute them to us. Where there is insight, may it form the basis for steps forward for low-income students and their families

Peter L. Benson
Principal Investigator

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Phillip K. Wood
Methodologist and Data Analyst

Michael J. Guerra
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Bruno V. Manno
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WASHINGTON, D C
FEBRUARY 1986

Preface

This volume represents an important contribution to a line of research guided by an ideal that is both American and Catholic: Birth to poverty should not limit a child's chances of fulfilling his or her potential. This ideal traces to the founding of our Nation and is reflected in the commitment to universal education underlying our public school system. As this volume shows, the concept is also firmly rooted in the Catholic faith and is fundamental to the mission of Catholic education.

In the late sixties, education research seemed to undermine this idea. Studies emerged suggesting that accidents of birth *do* largely determine a student's educational attainment. Some studies suggested that schools actually widen the gap between rich and poor by relegating lower-income students to underfunded schools and non-academic programs.

These disturbing findings provoked a host of other investigations. Among them were case studies in public and Catholic schools showing that low-income students could master educational content when in a setting that supports learning. Less encouraging has been the revelation of national studies such as *High School and Beyond* that the problem of inadequate educational opportunity is still with us in the eighties.

The National Catholic Educational Association is one organization that might have taken comfort from *High School and Beyond*. The report showed that these problems were less prevalent in Catholic than in public schools. But to its credit, the NCEA did not let the matter rest. Instead, it organized a probing study to determine whether Catholic schools were fulfilling their mission to reach those in need This volume is the product of that effort.

By examining the complex Catholic secondary system in such detail, and by focusing on the disadvantaged student, this report deepens our understanding of *all* secondary schools. Its findings support emerging notions of effective schooling. They offer some provocative observations about differences in achievement that persist in the face of seemingly equal educational opportunity. And they shed new light upon the effect that both the academic and non-academic aspects of school have on student performance.

This project exemplifies the benefits of addressing common educational problems in a variety of research settings. It complements the research done in public schools and in comparative studies. Research efforts currently under way with support from the Department of Education, such as the analysis of data on teachers and administrators from the *High School and Beyond* study, and work at the soon-to-be-established Center on Effective Secondary Schools, will draw on this report and will, in turn, provide new materials for those especially interested in Catholic schools. As research results are translated into practice, we can move forward together toward the common goal of giving every American a fair chance through education.

William J. Bennett
U.S. Secretary for Education

The Authors

Peter L. Benson serves as principal investigator for this project. At Search Institute, a not-for-profit research and program development firm located in Minneapolis, he served as Director of Research from 1982-1984, and, since 1985, is President. With graduate degrees in religion from Yale and social psychology from the University of Denver, Dr. Benson taught at the university level from 1973-1978. He is author of *Religion on Capitol Hill: Myths and Realities* (Harper & Row, 1982) and numerous articles in the fields of religion, psychology, and education. His most recent research, in addition to several collaborative projects with NCEA on Catholic schools, is in the areas of adolescent chemical use, the development of sex-roles, and the connection between personal religious belief and social behavior.

Robert J. Yeager, project director for *Catholic Secondary Schools: Their Impact on Students from Low-Income Families,* is currently Vice President for Development of the National Catholic Educational Association. His multifaceted position calls on him to conduct development efforts for the Association, and also to direct a national training symposium in development issues for members from local institutions and parishes.

He was previously Executive Director of the Secondary School Department/NCEA after completing high school principalships for 15 years in the Diocese of Toledo, Ohio.

Dr. Yeager is the author of *Pastors Development Newsletter,* an NCEA project to inform and encourage American pastors to use development techniques. He directs the annual NCEA development symposium held in conjunction with the NCEA convention and presents training sessions on development for local Catholic institutions throughout the year.

Phillip K. Wood, Methodologist and Data Analyst for the project is Research Scientist at Search Institute. From 1981 to 1985 he served as Director of Data Processing. Dr. Wood holds graduate degrees from the University of Iowa and the University of Minnesota and received his undergraduate training at Wartburg College. He is the author of articles in the fields of statistics and measurement as well as adult series of intellectual development.

Michael J. Guerra, associate project director, is Executive Director of the Secondary School Department of the National Catholic Educational Association. In his capacity as principal spokesperson for Catholic secondary education, he works with local and regional representatives in developing publications, workshops and a major portion of the annual NCEA convention program. Mr. Guerra directs the *Private School Law Digest* project. He is coauthor with Peter Benson of *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers.* He currently serves on the steering committee of the Council for American Private Education's Exemplary School Project.

Mr. Guerra served as Vice President and President of the Secondary School Department between 1974 and 1979. He was the first layperson to hold a departmental presidency. During this period he acted as Vice Chairman of the Board of Directors of the National Catholic Educational Association.

Before joining the NCEA staff, Mr. Guerra was employed by Loyola School in New York City as mathematics teacher, department chairman and Headmaster. He was the first lay headmaster of an American Jesuit school. While living in New York, he served as director of Nativity Mission Community Center and a trustee of the Esperanza Housing Corporation.

Mr. Guerra holds academic degrees from St. Peter's College and Teacher's College of Columbia University.

Bruno V. Manno, program coordinator of this project, is Director of Research and In-Service Programs for the National Catholic Educational Association.

As Director of Research he is responsible for the administration of the Knights of Columbus Father Michael J. McGivney Memorial Fund for New Initiatives in Catholic Education. He is also director of the NCEA school statistics Data Bank and involved in several continuing NCEA foundation sponsored projects and research studies. As Director of In-Service Programs, he collaborates with dioceses, Catholic colleges and universities, and other groups in organizing and conducting staff development programs for Catholic school and religious education personnel. Both responsibilities often involve working with the larger private and public educational sectors on various levels.

With advanced degrees from the University of Dayton and Boston College, he began working with the NCEA in 1981. This was after he concluded a post-doctoral leave from the University of Dayton that took him to Catholic Teachers College in Australia for six months and the University of Chicago for eight months.

Project Team

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SECTION

I INTRODUCTION

CHAPTER 1

The Catholic Church and Its Commitment to the Poor

The Catholic Church lives to proclaim the Gospel. In its proclamations, several tenets about human life and society are clear: each and every life is sacred, a gift to be revered, cherished, and protected; poverty and the suffering it inflicts on its victims lie outside God's intended order, representing lives pushed away from the human community; and all believers are called to acts of love and mercy on behalf of the poor.[1]

This bond with the poor, this empathy for their plight, and this commitment to action have characterized the mission of the Church throughout its history. The Second Vatican Council summarized this orientation well when it proclaimed that "the joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."[2]

Catholic schools represent one of the long-standing efforts of the Church to build a more just and loving human community that combats the destructive human consequences of poverty. An important part of the school's mission is to offer students from all socioeconomic, racial, and ethnic backgrounds a community that cares and challenges and an education that empowers and liberates. *Catholic High Schools: Their Impact on Low-Income Students* represents a major systematic research effort to evaluate how well Catholic schools fulfill this mission. It defines how schools with large percentages of low-income students function, describes how low-income students fare in Catholic high schools, and identifies institutional characteristics (e.g., curriculum, climate, resources) that promote desirable outcomes among low-income students. The ultimate goal is to learn what Catholic schools can do to strengthen an already vibrant ministry to the poor. Specific project purposes and methods are outlined at the end of this chapter. A review of what has been learned about poverty and schooling in both Catholic and public school sectors will aid in understanding this study's unique place in the educational literature and the ideas that informed it.

Poverty and Catholic Schools

Historical Events

The Catholic school mission to the economically and politically disadvantaged in the United States began during the mid 1850s when Irish immigrants came in great numbers

to the eastern seacoast cities of Boston and New York. Rapidly rising numbers of Irish Catholics in urban centers, combined with a growing conviction that public education—because of its Protestant flavor—was hostile to Catholicism, led to the growth of parochial schools in the North and East. As has been well documented in a number of historical accounts, the Irish Catholics tended to be economically poor and socially and politically ostracized.[3]

From 1855 through 1917, immigration from Ireland and Great Britain slowed, and in its place came semi-skilled workers and peasants from central and southern Europe, especially Austria, Hungary, Russia, and Italy. The hardships, both economic and social, faced by these people are described by Buetow in his history of Catholic education in America:

> How the Church ever succeeded in caring for her enormous influx of new members defies depiction. Catholic immigrants of the 1890's and early 1900's brought with them difficulties and dangers, first of all, for themselves, because they were strikingly different from the natives in language, customs, culture, and personal standards of living, and spoke in tongues that grated sharply on American ears. They were unwanted 'strangers in the land'; poverty caused them to live in the worst quarters of the industrial towns, where they were slow to join labor movements and appeared to take little interest in the political and economic questions discussed by their fellow workers.[4]

Partly in response to this new wave of Catholic immigrants, the Catholic school system expanded rapidly. Between 1880 and 1920, the number of parochial schools more than doubled (from 2200 to 5800), and the number of pupils multiplied by a factor of four (from 400,000 to 1,700,000).[5] During this period, Catholic schools were not only serving poor Catholics but also beginning to reach out to indigenous, poor non-Catholics. Between 1890 and 1917, seventy-six schools for inner-city Blacks were opened, partly due to the impetus provided by religious orders of women dedicated to the service of minorities. At the same time, deliberate efforts were made to open Catholic schools for Native Americans, prompted by a mission "to train their youth to become self-sustaining men and women, using such methods of instruction in the principles of religion and human knowledge as may be best adapted to their purposes; also to visit the sick and poor of these races, and to act as the guardian of such of their orphans and minor children as may be committed to their care."[6] By 1890, there were 48 boarding schools and 17 day schools enrolling Native Americans.

Throughout the two world wars and the depression, Catholic schools continued to be an important central city presence, educating primarily first and second generation European immigrant families and, to a lesser extent, Blacks and Hispanics who had migrated to urban centers. Greeley describes how Catholic schools assisted in the cultural assimilation of destitute Polish immigrants in Chicago during the 1920s and credits these schools with the economic improvements among second generation Poles in the 1930s and 1940s.[7]

After World War II, the demography of cities changed dramatically. White Americans, buoyed by economic prosperity, migrated to the suburbs, while Blacks and Hispanics were moving into the cities. Some urban Catholic schools closed as a result of this demographic shift. However, the vast majority have remained open to provide for racial minorities the same kind of education offered to White immigrants a generation earlier. Catholic school statistics show that during the 1970s, the numbers of Black and Hispanic students rose, while the total number of Catholic school students declined.

The intent to serve the disadvantaged has characterized Catholic schools for 150 years. Two recent statements from United States Catholic bishops testify to the continuing educational commitment to the poor. The first statement is from 1969.

> Education is a basic need in our society, yet the schooling available to the poor is pitifully inadequate. We cannot break the vicious cycle of poverty producing poverty unless we achieve a breakthrough in our educational system. Quality education for the poor, and especially for minorities who are traditionally victims of discrimination, is a moral imperative if we are to give millions a realistic chance to achieve basic human dignity. Catholic school systems at all levels must redouble their efforts, in the face of changing social patterns and despite their own multiple problems, to meet the current social crisis. The crisis is of a magnitude and peril far transcending any which the Church in America or the nation has previously confronted.[8]

The second statement comes from a pastoral letter on racism written in 1979.

> Finally, we urgently recommend the continuation and expansion of Catholic schools in the inner cities and other disadvantaged areas. No other form of Christian ministry has been more widely acclaimed or desperately sought by leaders of various racial communities. For a century and a half the Church in the United States has been distinguished by its efforts to educate the poor and disadvantaged, many of whom are not of the Catholic Faith. That tradition continues today in—among other places—Catholic schools, where so many Blacks, Hispanics, Native Americans, and Asians receive a form of education and formation which constitutes a key to greater freedom and dignity. It would be tragic if today, in the face of crying need and even near despair, the Church, for centuries the teacher and guardian of civilization, should withdraw from this work in our own society. No sacrifice can be so great, no price can be so high, no short-range goals can be so important as to warrant the lessening of our commitment to Catholic education in minority neighborhoods. More affluent parishes should be made aware of this need and of their opportunity to share resources with the poor and needy in a way that recognizes the dignity of both giver and receiver.[9]

Current Assessments

Recent research shows that Catholic high schools serve a significant percentage of low-income students. A detailed national study of Catholic high schools conducted in 1983 compares income distributions for Catholic high school families and the American population as follows:

Family income—U.S. population and CHS families compared (Q3.25)[10]

	% of American households with this level of income (1982)	% of Catholic high school families with this level of income
Under $10,000	11%	6%
$10,000-$19,999	20	22
$20,000-$50,000	55	61
Over $50,000	14	11

To a great extent, the income of the families of Catholic high school students parallels the income distribution found nationally. Catholic students' families are not, on the average, poorer—nor are they wealthier. This finding runs counter to the stereotype that Catholic schools draw disproportionate percentages of students from among the well-to-do. Only 11% of Catholic high school students' families have incomes over $50,000, compared to 14% nationally. Families at the other extreme (with incomes under $10,000) also are slightly underrepresented in Catholic high schools. If $10,000 is used as the poverty line, only 6% of Catholic high school families are at the poverty level, as compared with 11% nationally. However, the percentage of Catholic high school families with incomes under $20,000 (28%) is close to the national rate (31%).

How do low-income students fare in Catholic schools? Do they gain academically to an extent equal to or surpassing gains by other students? Are low-income students exposed to the same kind of courses and curricula as other students? These and related questions have not been answered adequately in the existing educational literature. A 1982 study of central city private elementary schools conducted by The Catholic League for Religious and Civil Rights provides descriptive information about a set of schools that serve disadvantaged minority students.[11] It provides important new information about policies, resources, and programs but limited information on educational outcomes.

The recent *High School and Beyond* project, administered by the National Center for Education Statistics, has produced a significant volume of data on American high school students, including a subsample of more than 6,000 Catholic high school sophomores and seniors. The primary focus of that study is on assessing and explaining academic outcomes. Several recent investigations of these data give us limited insight into low-income students.

Three summary points are germane:

- In the book *High School Achievement: Public, Catholic, and Private Schools Compared,* Coleman, Hoffer, and Kilgore report that Catholic high schools are less economically segregated than are public schools.[12] A low-income student in a Catholic high school is more likely to have high-income peers than is true in the public sector. This finding is significant, because public school research shows that disadvantaged students gain more academically when economic integration is high. To date, however, this thesis has not been tested within the Catholic sector.
- Coleman and his colleagues show that Catholic schools function more like the common school model than do public schools. The academic performance "of children from parents with differing educational levels is more similar in Catholic schools than in public schools. . . ."[13] To the extent that parental education is a proxy for family income, there is the possibility that this means that low-income students fare particularly well in the Catholic school setting. However, it is not clear whether low-income students in Catholic schools are more academically able or motivated than those entering public schools. This is possible, given the finding that students in Catholic high schools, regardless of race or level of parent education, have higher educational aspirations than their public school counterparts.[14]
- Greeley, based on additional analyses of the *High School and Beyond* data, reports that Catholic high schools are particularly effective in promoting academic gain among low-income students, being more successful with this student group than with higher income students, or than public schools are with low-income students.[15] These findings need to be interpreted cautiously because Greeley often uses the educational level of students' fathers to measure social class. This may not be a valid indicant of family income; furthermore, this measure would exclude data on some low-income students (who come disproportionately from father-absent homes).

Poverty and Public Schools

Catholic High Schools: Their Impact on Low-Income Students seeks to answer these questions about low-income students. To help guide this investigation, the relevant educational literature on public schools was assessed. It is quite limited, focusing almost exclusively on academic outcomes. However, it does provide a context in which to understand the current report's new findings about Catholic schools' effectiveness with low-income students.

A number of significant questions about low-income students in Catholic schools remain unanswered. The purposes of Catholic schools are much broader than concentration on academics; therefore, a complete assessment of Catholic school effectiveness with low-income students must include outcomes in values, religion, and life skills (a term used to designate a series of abilities and perspectives useful for coping with the challenges of survival and personal growth). Furthermore, relatively little information exists about: (1) the distinctive values, beliefs, and life perspectives of low-income students in Catholic schools; (2) the characteristics of schools that enroll low-income students; (3) the teachers who teach in low-income-serving schools; and (4) the institutional program and climate factors that promote academic, value, and religious growth.

Most theorists agree that schools face an uphill battle in promoting educational growth among the poor. A number of important research studies, beginning with Coleman's classic 1966 study of educational opportunity, concluded that academic achievement has less to do with the quality of schooling than with family and social background.[16] Similar conclusions were reached by Jencks,[17] based on his reanalysis of the Coleman data and a national longitudinal study of more than 100 high schools, and the International Association for the Evaluation of Educational Achievement's massive study of schooling and educational outcomes in 12 technologically advanced nations.[18] These major research efforts, covering a ten-year period from the mid-sixties to the mid-seventies, consistently argue that home environment factors far outweigh all other factors in accounting for learning.[19] The concept of home environment includes a constellation of attitudes and resources. Attention is called to such factors as family crises, family stability, resources such as books and newspapers, and family supports, including parental emphasis on education and encouragement for

achievement. Because family resources are not equally distributed (high-income youth tend to have more resources, low-income youth fewer), low-income youth generally both enter and leave schools with lower achievement scores than other youth. The consensus among researchers who monitored national academic achievement patterns up to the mid-1970s was that schools were not successfully closing the achievement gap between poor and non-poor.

Unequal patterns of achievement usually were attributed to family background factors; this tended to exonerate schools.[20] Other research came to light, however, showing that several institutional factors, presumably more within the control of schools, exacerbated the problem. First, Conant advanced the thesis that low-income students in inner-city schools did not have equal access to educational resources.[21] In comparison to suburban schools, central-city schools suffered from smaller per-pupil expenditures and higher teacher-student ratios. Second, major investigations of school curricula ascertained that low-income youth, particularly those in urban settings, were disproportionately placed in vocational or general tracks, a policy which all but guaranteed that low-income youth would make fewer gains in academic skill than their non-poor counterparts, most of whom were placed in more rigorous academic tracks.[22]

A less pessimistic picture of public schooling and poverty has emerged since the mid-1970s; there are modest signs of improvement. This conclusion is based on the results of two large-scale national assessments of student achievement outcomes. *The National Assessment of Educational Progress*, a testing program that has monitored the progress of 9, 13, and 17-year-old students for the last 15 years, has recently reported that the achievement gaps between disadvantaged and advantaged youth have declined, since the early 1970s, in the areas of mathematics, writing, and vocabulary.[23] The achievement gap is still sizable, but it appears to be shrinking.

High School and Beyond, a research program administered by the National Center for Education Statistics, has provided additional evidence. Based on national assessments of high school seniors in 1972 and 1980, low-income students closed the gap slightly in vocabulary (in comparison to middle and high income students) and stayed even in the areas of mathematics and reading. Minority students, who as a group are disproportionately from low-income families, closed the gap between 1972 and 1980 in all three areas.[24]

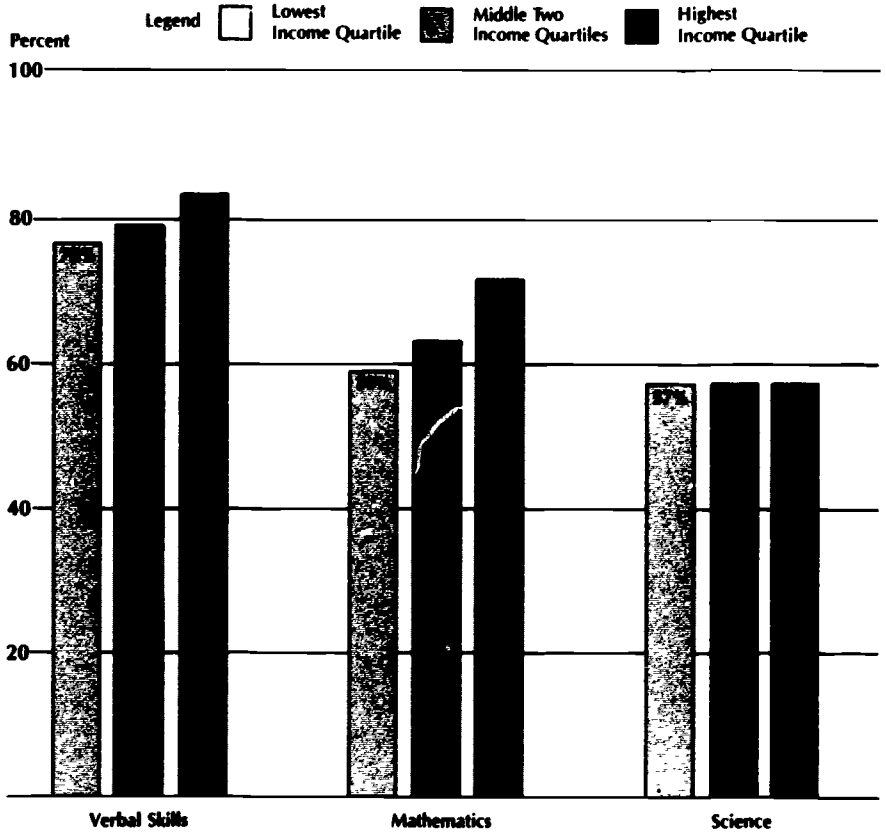
Though the findings are encouraging, they are far from dramatic. The advances made by low-income students in the last 10 years are relatively small. Optimism is also muted by these recent findings:

- The percentage of 1980 sophomores attaining a higher score two years later (as seniors in 1982) in verbal skills and mathematics was smaller for low-income students than for middle-class or upper-class students. This finding, based on a longitudinal component of the *High School and Beyond* project, is graphically presented in Exhibit 1.1.[25] Hence, on the average, low-income students tend to grow the least in academic achievement. Note that the gains in all three income categories are less than impressive, suggesting that schools are not functioning at full effectiveness.
- The difference in achievement scores among income subgroups continues to be quite sizable, as listed below (based on results reported by *High School and Beyond* for high school seniors in 1982).[26]

Mean scores for 1982 high school seniors on three achievement tests
High School and Beyond
(number of items on each test given in parentheses)

	MEANS		
Income Level	**Verbal Skills** (57)	**Mathematics** (38)	**Science** (20)
Highest quartile	37.2	20.9	12.1
Middle two quartiles	30.0	15.1	10.3
Lowest quartile	22.6	9.9	7.9

EXHIBIT 1.1: Percentage of 1980 Sophomores with a Higher Score as Seniors in 1982 on Verbal Skills, Mathematics, and Science Tests



Catholic High Schools: Their Impact on Low-Income Students
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From *High School and Beyond*, 1984 Report

Achievement gaps are particularly prominent in the areas of verbal skills and mathematics.

- The percentage of low-income students who drop out of school between the sophomore and senior years is considerably higher (17%) than it is for middle-income (9%) or high-income students (5%).[27]
- Black students, who are disproportionately poor (nearly half of Blacks under age 18 live in homes below the poverty line, in contrast to 15% of White children), are sliding backward in educational opportunity. "In 1977, black and white high school graduates were equally likely (50% for blacks and 51% for whites) to go on to college. By 1982, 52% of white high school graduates were going to college, compared with 36% of black high school graduates."[28]
- Schools with large percentages of low-income students (many of which are located in urban areas) continue to provide less adequate educational resources and opportunities than other schools. A recent investigation of the nation's high schools revealed that low-income-serving schools "have a smaller proportion of their students enrolled in the academic curriculum; offer fewer advanced academic courses, particularly trigonometry, calculus, third and fourth years of a foreign language, and advanced placement courses; require their college preparatory students to take fewer mathematics, science, and foreign language courses; have higher rates of absenteeism, suspension, and other disciplinary problems and report less parental interest in the school; have fewer students rating the quality of instruction highly; and have less money to spend on educational programs."[29]

The weight of the evidence suggests that, in general, the minor gains made by public schools in the 1970s seem to be only a temporary departure from this general pattern. This conclusion is based on studies that pool results from many schools, a method which

obscures the fact that a few schools have developed programs and environments that arrest these trends. It is possible to effect significant advances in the learning—and hence the life-chances—of the poor, but this is not a common occurrence. The major impediment is that American public schools still tend to be segregated along socio-economic lines. Low-income families are located disproportionately in large urban centers, so schools in large cities tend to serve particularly low-income youth. Socially mobile families have left for the suburbs, where schools serve middle-income families who can pay higher taxes to support the schools. To a certain degree, then, the inequality of schools reflects national demographic patterns. When low-income students are given the same opportunities as other students in terms of curriculum, resources, per-pupil expenditures, academic emphasis, and positive school climate, their growth exceeds or equals that of other students.[30] A challenge facing the nation is to find ways to provide this kind of rich educational environment for most, if not all, low-income students.

Scope and Purposes

As this brief review of schooling shows, the educational research to date focuses on examining the effects of public and Catholic schools on academic achievement. *Catholic High Schools: Their Impact on Low-Income Students* is designed to extend our understanding of Catholic high schools beyond academic outcomes to a broader range of student outcomes and to a systematic evaluation of how well staff and program resources are distributed to schools that serve low-income students. This study is the second of a two-part effort to examine Catholic high schools. Part I, begun in 1983, involved a comprehensive survey of principals in a representative sample of 910 Catholic high schools and resulted in a 1985 publication called *The Catholic High School: A National Portrait*.[31] It presents a national composite view of the resources, programs, facilities, personnel, and policies of Catholic secondary schools.

The present volume builds on this foundation, integrating information gathered from students, teachers, principals, and in-school observations and interviews to assess how, and with what effect, Catholic high schools educate students from low-income families. It is guided by these four purposes:

- To evaluate whether schools serving low-income students offer resources, programs, facilities, and a positive school climate comparable to those found in schools that serve more economically-advantaged youth, and to evaluate whether low-income students' access to these factors varies by urban and rural school settings.
- To describe the characteristics of low-income students in six areas: family background, school attitudes and academic programs, academic achievement patterns, values, religious beliefs, and life skills, and to ascertain the degree to which student characteristics vary as a function of family income, race (Black, Hispanic, White), grade, and sex.
- To describe the background, motivations, and attitudes of teachers who work in low-income-serving schools.
- To estimate the degree to which low-income students, in comparison to other student subgroups, gain after four years of Catholic education in these four student outcome areas: academic achievement, values, religion, and life skills, and to identify the factors that promote desired student outcomes among low-income students, comparing the effects of family background, student characteristics, and institutional variables (e.g., institutional characteristics, programs, teacher characteristics, school climate).

Catholic High Schools: Their Impact on Low-Income Students is written primarily for school administrators and teachers. Technical information of interest to scholars and researchers is presented in chapter notes and technical appendices. The report is designed to have both scholarly and practical utility. At the level of scholarship, the study contributes to the measurement and explanation of student outcomes, the measurement and definition of school climate, and the description of how student characteristics vary by levels of family income. At the practical level, these benefits are anticipated:

- To increase Catholic educators' understanding of the specific contexts, problems, and needs of schools that serve students from low-income families;

- To provide a resource that can be used at the university level in training secondary school teachers and administrators;
- To give Catholic educators program strategies for strengthening the impact of Catholic high schools on low-income students;
- To sensitize educators to the values and life perspectives of youth from economically disadvantaged families;
- To assist the American public and public school educators in gaining greater understanding of Catholic schools and the role they play in American education; and
- To inform policymakers who are responsible for developing national strategies for strengthening Catholic education.

Methodology

The Catholic High School Sample

Of the 910 schools studied in 1983, 196 reported that more than 10% of their students had family incomes below the federal poverty line. These 196 schools were designated as a subset of low-income-serving schools and invited to participate in an in-depth study of teachers and students. One hundred and six schools (54%) participated. Their principals' reports for Part I of this study were compared with reports of the 90 schools who declined participation to assess how well the 106 represent the broader population of Catholic high schools that enroll more than 10% low-income students. Out of a total of more than 1000 variables on which high schools were assessed, the two groups differ on relatively few. Differences that occur are on fairly inconsequential matters. For example, the 106 participating schools and the 90 non-participating do not differ on percentage of minority students, percentage of low-income students, academic rigor, school climate, or teachers' characteristics. Differences occur rather in less significant areas such as whether or not a school has a computer time-sharing arrangement with another institution, how schools use volunteers, and whether or not a school offers tenure to its teachers.

One variable on which differences occur is of more consequence: participating schools have a larger average enrollment (502) than do non-participating schools (389).[32] As a consequence, participating schools have a few more facilities than do non-participating schools. Out of a list of 36 resources, both groups of schools are equally likely to have 33; only in the cases of an art room, a photography lab, and a language lab are there differences. In all three, participating schools are more likely to have the facility.

On balance, it appears that the 106 participating schools are representative of the 196 schools that serve low-income students. Accordingly, findings based on the student and teacher surveys should be valid for students and teachers in all 196 schools.

Income Distribution

In the sample of 106 schools, the per school average for each of six income categories, based on estimates provided by principals, is as follows:

Income distribution (Principal survey question 3.25)

Income range	Per school average
Under $10,000	22%
$10,000 - $20,000	40
$20,001 - $30,000	25
$30,001 - $50,000	11
$50,001 - $100,000	2
Over $100,000	<1
	100%

Nearly two-thirds of the students in a low-income-serving school come from a family earning less than $20,000.[33] Only 13% come from families earning $30,000 or more (1982-1983 dollars).

These perceptions are based on estimates provided by principals. Their validity is strengthened by reports from random samples of students and teachers in each of the 106 schools. The distributions given by students and teachers are highly correlated with those given by principals, using aggregate data (average teacher estimates and average student estimates within schools correlated with principals' estimates).[14]

Four Sources of Data

This report is based on four sources of information, which, when integrated, provide a particularly rich vantage point for understanding the educational process in Catholic high schools. These four are:

- Assessments provided by the principal in each of the 106 schools, as part of a national survey of 910 principals conducted in 1983. This survey covered 1063 items, grouped into 14 content areas: administration; teachers; students; academic and co-curricular programs; religious education; computer use; school standards; facilities, resources and location; school climate; parent involvement; development and finance; governance and external relationships; five-year trends; needs and achievements.
- Survey responses from random samples of 35-40 9th graders and 35-40 12th graders in each of the 106 schools. Exhibit 1.2 shows the total sample size and the sizes for various subsamples. Surveys were administered in the fall of 1984.

EXHIBIT 1.2: Student Survey Sample Sizes

	Sample Size	Percent of Total
Total	7,551	100.0%
Black	1,675	22.2
Hispanic	1,105	14.6
Asian	186	2.5
Native American	163	2.1
White	4,150	55.0
Other	272	3 6
9th grade	3,964	52.5
12th grade	3,587	47.5
Male	3,436	45.5
Female	4,115	54.5
Catholic	5,588	78.4
Non-Catholic	1,543	21.6

- Survey responses from a random sample of 8-10 full-time teachers in each of the 106 low-income-serving schools, with surveys administered in the fall of 1984. The total sample of 938 teachers is distributed as follows:

Category	Sample size	Percent of total
Catholic layman	276	29.4%
Catholic laywoman	271	28.9
Non-Catholic layman	57	6.1
Non-Catholic laywoman	88	9.4
Priest, diocesan	18	1.9
Priest, religious	25	2.7
Man religious	28	3.0
Woman religious	175	18.7
Total	938	100%

- Field observations in five low-income-serving schools, providing qualitative data to augment the quantitative survey findings. These five schools are described in chapter 2. The site visits were conducted in the spring of 1985 by a team of educators and social scientists from Catholic University in Washington, DC, under the direction of Dr. Patricia Bauch. At each of the five sites, the team recorded observations and interviewed administrators, teachers, students, and parents about life in the school and the school's effectiveness in working with low-income students.

The Student and Teacher Surveys

The student survey was divided into two parts. Part I contained three standardized academic achievement tests: vocabulary, mathematics, and reading. Each test was administered under standardized and timed conditions. The three tests were developed by the Educational Testing Service under contract with the National Center for Education Statistics, as part of the well-known *High School and Beyond* project. The number of items in each test, as well as time allowed, were as follows:[35]

	Number of items	Time
Vocabulary	21	7 minutes
Reading	20	15 minutes
Mathematics	28	16 minutes

Some of the psychometric characteristics of these three tests are described in Appendix D-5.

Part II of the survey contained 358 items, divided into these sections: personal background, attitudes and values, religion, school, life skills, and academic program and school evaluations (for 12th grade only). A number of multiple-item scales were developed for this project. An overview is found in Exhibit 1.3. Scale characteristics are described in Appendix D-2. The entire survey instrument is presented as Appendix A.

The teacher survey instrument contained 205 items, divided into these sections:

Section	Number of items
Personal background	38
School characteristics	46
Teaching attitudes and practices	62
School needs and achievements	59
	205

The teacher survey instrument is presented as Appendix B. Characteristics of scales built into the survey are described in Appendix D-2.

Survey Administration

Each of the 106 schools received a detailed "Manual for Conducting Surveys of Students and Teachers in Catholic Secondary Schools" (see Appendix C). The manual provided instructions for selecting random samples of 40 9th graders, 40 12th graders, and 10 full-time teachers; for choosing survey times and settings; and for administering the surveys. Administrators were given verbatim scripts to standardize the administration process.

All surveys were administered between September 15 and November 15, 1984. Precautions were taken to assure students and teachers that survey answers were confidential and that all reports would present only aggregate data.

The Family Income Index

To meet the objectives for this project, it was essential to score each student on a family income index. However, since students are relatively inaccurate in judging family income, items about parental education, occupation, and family possessions were combined to create an income scale. Procedural steps in creating this index are described in Appendix

EXHIBIT 1.3: Partial List of Scales Included in Student Survey

Academics	**Personal Background**	**Life Skills**
Vocabulary	Family income level	Global awareness
Reading	Race	Personal finances
Mathematics	Family composition	Conflict resolution
	Family size	Assertiveness
Religion	Parent interest in education	Leadership
Importance of religion	Years of Catholic education	Learning skills
Attitudes toward church		Job seeking skills
Intrinsic religion	**Values**	Knowledge of political process
Vertical religion	Hedonism	
Horizontal religion	Social concern	**School**
Liberating religion	Catholic moral orthodoxy	Course exposure
Restricting religion	Sexism	Climate: discipline
Religious doubt	Racism	Climate: community
Religious practices	Achievement motivation	Climate: religious emphasis
Catholic orthodoxy	Global commitment	Climate: morale
	Locus of control	Climate: academic emphasis
	Prosocial behavior	Homework
	Antisocial behavior	Extra-curricular involvement
	Chemical use	Evaluation of school impact

D-1. This scale for family income represents a significant departure from commonly used income indices in that it incorporates information about mother's occupational status, giving this equal weight with father's occupational status.

This family income index has demonstrated validity, in that school means on the index are highly correlated with mean student income as estimated by principals and teachers (aggregated across teachers within schools).[36]

Scores on the family income index were split into highest, middle, and lowest thirds, creating three family income groupings. Descriptive labels were given to these three groupings, and family income ranges were estimated, based on principals' perceptions of income distribution. These are shown below:

Category label	Family income estimates
Very poor	Less than $12,500
Moderately poor	$12,500 - $22,000
Non-poor	$22,001 or more

The labels have a certain grounding in economic realities. The $12,500 level, though slightly above the federal poverty line for a family of four, recognizes that most students in this project live in families of four or more, and most live in metropolitan settings where living costs are relatively high. Similarly, incomes in the range of $12,500 to $22,000 constitute a certain degree of economic disadvantage, based on similar arguments about family size and residence.

Report Organization

Catholic High Schools: Their Impact on Low-Income Students is organized into five sections: introduction, schools, students, teachers, and student outcomes, with multiple chapters in each section. Each chapter begins with highlights and ends with a brief interpretative *Comment* section.

In the interest of brevity, the term "students from low-income families" has been shortened to "low-income students" in the title and text of this report. Other abbreviations used in the report are listed below:

Common Abbreviations

The following abbreviations are used throughout the text and exhibits:

LIS— Low-income-serving
VP— Very poor: family with annual income of $12,500 or less
MP—Moderately poor: family with annual income of $12,501-$22,000
NP—Non-poor: family with annual income of $22,001 or more
B— Black
H— Hispanic
W— White
PQ—Principal Questionnaire, administered in the fall of 1983
SQ—Student Questionnaire, administered in the fall of 1984
TQ—Teacher Questionnaire, administered in the fall of 1984

Numbers following PQ, SQ, and TQ indicate the number of the item within the questionnaire.

The sections on schools, students, and teachers present important new descriptive information about Catholic secondary education. The section on schools evaluates the extent to which low-income students are given equal access (in comparison to other students) to educational resources. It compares the characteristics of LIS with non-LIS Catholic high schools--and presents an in-depth look at LIS school climate. In the latter case, this research moves beyond the current educational literature on climate by integrating the perceptions of principals, teachers, and students (and discovering considerable agreement within a school among the perceptions of these three groups) and by documenting, on empirical grounds, four relatively independent dimensions of school climate.

The section on students contributes new knowledge about 9th and 12th graders' values, religious beliefs and practices, life skills, and behaviors. It places particular emphasis on describing differences that occur as a function of race and family income. This inform · has practical value for educators (e.g., developing a deeper understanding of the specia life-orientations and needs of low-income and minority students).

The fourth section provides new information about the motivations, attitudes, and perspectives of teachers in LIS schools.

These sections on schools, students, and teachers serve three purposes. First, they provide a base against which further research on Catholic high schools can be compared. Second, they provide empirical descriptions of the inner life of LIS schools useful for developing effective programs and learning environments for low-income students and effective teacher and administrator training for present or future LIS school staff members. Third, the findings in these sections provide the basis for identifying the institutional, program, climate, student background, and teacher variables that lead some LIS schools to be particularly effective in promoting desired student outcomes. These are presented in Section V.

CHAPTER 2 Profiles of Five Low-Income-Serving Schools

The survey and analytic work done for *The Catholic High School: A National Portrait*, as well as for this volume, involved large numbers of schools and individuals across the continent. It dealt with what is happening in the lives of many thousands of young people. To obtain a comprehensive overview, large amounts of information were summarized and quantified. The study thus presents a unique and useful body of information on which decisions about Catholic education can be made.

An overview must compress the details of individual schools and lives into numbers, as this study has done. To provide another perspective, this chapter focuses on specific schools. It presents individual profiles of five LIS schools visited by a team of observers as part of the study.[1] Each of the visits involved at least two team members visiting for five days. Sensory data they gathered was supplemented with interviews of principals, students, and some parents; some school documents; and many hours of classroom and general school observations.

The five schools were selected, first of all, from a group of schools evidencing some kind of effective education. Two important criteria for further selection were a relatively high proportion of students from low-income families and a relatively high proportion of minority students. An attempt was made to achieve diversity of governance, gender composition, size, and region of the country. With a sample of five, however, diversity on all these points was impossible. What the five represent is not a random sample, but a typical set of schools that serve low-income students with some degree of success. For this report, the schools have been given fictitious names, and some other identifying data have been altered slightly to protect the schools' anonymity. In subsequent chapters of this report, other information from these site visits is incorporated as illustrative material.

The Five Schools: St. Agatha's, St. Catherine's, All Saints, Central Catholic, and Connor

Observers discovered in the five schools both similarity and diversity. One way in which the five schools are alike is that they all serve a high proportion of minority students. In four of the schools, minority enrollment is 90% or more. The one exception (Central Catholic) has about 37% minority enrollment. Two of the schools have no White students. All of the five schools have a substantial enrollment of low-income students. According to principals' estimates, from 15% to 40% of their students are from very poor families.

Students in three of the five schools (St. Agatha's, Connor, and All Saints) come from families whose incomes range from poverty to comfortable middle class. Students in the other two (Central Catholic and St. Catherine's) have family incomes found more uniformly toward the lower end of the income range.

This chapter presents a brief description of each of the five schools and conveys some of the observations and comments of the visiting team.

St. Agatha's

St. Agatha's is a diocesan, four-year comprehensive high school for girls in a large city in the western United States. It is owned by the diocese and has been operated by an order of women religious for more than 20 years. The principal and 6 teachers are religious; the remaining 11 teachers are lay.

The school is located in an industrial section of a large urban area, fronting on a wide, high-speed roadway and bordered on two sides by vacant, brush-filled property. The adjoining residential neighborhood is populated mostly by lower middle class Blacks, Hispanics, and Orientals. The majority of the students are Black; about 15% are Hispanic. About 50% of the students are Catholic.

About half the students come from the area in which the school is located; the others come from various parts of the city, many traveling long distances daily by bus to attend school.

The teachers and staff generally agree that most students are economically poor, especially those who come from large families. Many of them live in difficult circumstances. Some take on adult responsibilities at home, particularly those students whose mothers care for foster children. One teacher said:

> . . . some of the things I hear from the students are things that I have never heard before. They come from an environment that is ridden with all sorts of philosophies, crimes and practices . . . and 40% of the students come from families where parents are not living together because some of them are living with a grandmother, with the father, the father has a girlfriend and the mother has a boyfriend . . . So a high percentage of that group of students does have problems.

A great many—perhaps half—of the 11th and 12th grade students work at fast-food places or in clerical positions to earn their tuition and living expenses. Some work full time in addition to attending school. The principal prefers to provide scholarships to younger students; she believes older students should work, if necessary, to pay their own costs.

There is little selectivity in admissions; the school accepts almost all applicants. The skills of entering students range from those who are not much beyond a primary grade reading level to those who are clearly capable of success in college. Entering students are assigned to one of three tracks: Track A, college preparatory, with the fewest students; Track B, business, which accounts for about 40% of the students; and Track C, general academic, where most of the students are assigned. Courses available in the tracks differ somewhat, with typing, accounting, and shorthand offered in Track B, and general science, mathematics and remedial reading in Track C. However, in most courses, students in the three tracks use the same text, with the pace and style of instruction adjusted to the track. A few students enter a four-year college upon graduation, but most enter the work force. Many continue their education at local community colleges.

The presence of an informally-agreed-on mission was clear in this school. Articulated by both parents and teachers, and acknowledged by students, it has three themes: safety, structure, and high expectations. During student interviews, most girls said that the school was not their first choice and that many came because of parental pressure. Said one, "Most

students are here because their parents make them come. They feel their daughters are safe. That's why I came." A teacher expanded on the theme:

> With all the publicity about violence in schools and so forth, they [parents] want them [their daughters] protected and this is a safe environment. They don't have to worry about them every time they go to school. Other times Christian fathers want their girls to go to an all-girls' school to keep them away from the boys . . . They know we are going to be strict and that's what they want . . . I guess 80-85% of our students, both parents work . . . . They figure that we'll raise them correctly because they don't have the time to do it.

Parents also choose the school because they have high academic expectations for their daughters. Said the principal,

> We get parents who set goals for the student, regardless of anything else. 'You are going to get all A's or B's or else, . . . whether you can do it or not.' Not looking at whether the girl is able to make all A's or B's but they have set the goals. 'I want you to be a doctor, I want you to be this and the other.' Sometimes these are not the goals of the girl and that certainly isn't our goal as such. We want them to advance and make progress as much as possible, but not to their own detriment . . . . They have specific goals that they set sometimes for their daughters that aren't real . . . . So then we have to talk to the parents and see what we can do.

Another element in the school's informal persona is an expectation that was expressed in a word that surfaced with surprising frequency—refinement. Parents and teachers alike see it as a function of St. Agatha's to teach students to behave like ladies. Some teachers complained that parents expected the school to "work miracles with their daughters," but they appeared to accept the assignment nevertheless. Strict codes of conduct are laid down and enforced. Rules about hairstyle and amount of jewelry are monitored. There are stated rules about attendance, tardiness, school uniforms, use of lockers, care of school property, doing homework, refraining from use of drugs, smoking, and gum chewing. A teacher said that the hoped-for result of this emphasis is to develop "refined young ladies with fine values." Another teacher quoted a grateful graduate of the school as saying, "St. Agatha's taught me to be a lady. If it weren't for this school, I'd have a baby by now and be living on the street."

Most of the faculty are either Black or Hispanic. Religious, all of whom wear a black habit, are regarded with a kind of awe. A student says:

> If you have a Sister for a teacher, automatically the class is going to be quiet. It's like a few minutes ago, I was in class and there was a group of girls who were talking, but as soon as she came in, everybody got quiet. I guess it's just when we see her, you just automatically be quiet.

Students grumble about the restrictions, the expectations, and slow pace in class when someone doesn't understand. "Some classes, when the teacher is putting stuff on the board, . . it be really boring because they just be going over the same thing over and over again. That's really boring!" Some students complain that rules are unevenly enforced. The complaints come mostly from Track C students who say that Track A students and upper class students get away with more than they do. Track A students sometimes complain that rules are not strictly enforced. Certain well-defined privileges are reserved for seniors.

St. Catherine's

St. Catherine's, which also serves girls, is a private Catholic four-year academic high school. It is located in a large urban area on the East Coast, where it has been in operation for more than 60 years. It is situated in a residential area dominated by apartment buildings and some private homes. At present, many of the buildings are being renovated and additional housing for low-income families is being built.

Only 10% of the students are White. More than half are Hispanic, and 35% are Black. The principal estimates that 38% of the families derive their principal source of financial support from welfare or Social Security. Although no tuition assistance is available, there are family rates, and work at the school is possible in partial payment of tuition.

Like St. Agatha's, St. Catherine's rejects very few applicants for admission. St. Catherine's will accept some students whose test scores are too low for admission to other Catholic

secondary schools in the area, particularly if the student's motivation is high and the prognosis for success is good. Once a student is admitted, the faculty is committed to helping her stay in. The failure rate is about 4%. Students who fail courses are strongly encouraged to attend summer school, to enable them to keep up with their class. A teacher says,

> They're here to learn and to be educated. And if that's what they're paying for, that's what they're going to get. And usually if they can't cut it, they get tutoring. And then if they can't cut it, there's summer school. And usually all the girls make it by summer school, if summer school is required.

About 50% of St. Catherine's students go on to a four-year college; another 30% go on to a two-year college or other post-secondary schooling.

Like parents of students at St. Agatha's, parents of St. Catherine's students see it as a place where their daughters will be safer than in the public schools, be held to stricter standards, subjected to more discipline, and helped to succeed. Says a teacher,

> I do think parents value the education because they see it as an opportunity for their daughter to get a good job and maybe have a life a little bit better than theirs. That's important.

Students are not placed in tracks. The administration takes pride in individualizing course selection to fit the needs, interest, and ability levels of each student. Students are assigned to group guidance classes all four years, presumably to be given guidance and individual support to enable all to "make it."

The expectations of faculty at St. Catherine's, though clear and present, do not seem to bear the force of pressure. Instead, their attitude is one of "just be sure you do your best." And students sense it. Said one, "They don't let you think you're a failure . . . unless you let yourself down." Rather than exerting pressure to compete with others, the staff seems to encourage recognition of a student's own potential. They want a student to know her own limits, set her own standards, and live up to them.

All Saints

All Saints is a diocesan, four-year college preparatory, coeducational high school in a large midwestern city. The school is located in an urban, low-income, Black neighborhood that has a high crime rate. School officials are careful to exercise security precautions, including use of television monitors and alarm systems that are activated both during and after school hours.

Except for a few Asian Americans, the 300-member student body is entirely Black. Student attrition is high. Between 25 and 30 students are dismissed each year, primarily for academic reasons. About a third of the entering class is admitted on academic probation, and by the start of the senior year, only about half of the entering class is still in the school.

About 75% of the students live within a three-mile radius of the school, and 25% come from the surrounding urban area. Income levels represented in the student body range from extreme poverty to comfortable middle class. Over 50% of the students' families meet the diocesan criteria for receiving financial aid and receive grants covering between 30% and 50% of their tuition. At the other end of the financial scale, 4% of students' families report incomes over $50,000 per year.

The faculty and administrators are predominantly White males. Approximately one-third of the faculty are Black and two members are Hispanics. Only four women serve as full-time faculty, and two women are on the administrative staff.

Observers identify the informal mission of the school as educating Black leaders for the community—preparing them for college and for positions of significant leadership. There is no tracking; all students take the same college prep courses. The dedication of the staff to the mission of the school, though commonly mentioned at all schools visited, seemed particularly evident here. The Dean of Students described the faculty.

> . . . they are incredibly dedicated. There are people here who just do everything. (Name deleted), the head guidance counselor, is head basketball coach, head coach of girls' track . . . people wear many hats here. They are just not eight-to-

> three-ers. There isn't anyone on the faculty who refuses to put in time after school on difficult projects with the kids. And God knows they don't get paid that much.

A student voices the same theme with different particulars:

> We have one teacher up here, our English teacher, and if you had a research paper that needed to be turned in and you couldn't get it to him, he'd get into his truck and drive up to your house and get it from you. And he'd go to the library with you, do just about anything to help you out with your grades. Where are you going to find a teacher like that?

Observers noted that informal faculty conversation frequently centers on school, on the problems of the school, on how to improve things. One further and concrete sign of faculty dedication is that teachers have their own scholarship fund to aid students in need. More than 50% of the teachers give $300 or more each year to the fund.

The emphasis on leadership training is evident and a point of which the school is particularly proud. Leadership training is offered through classroom instruction that emphasizes student self-knowledge and practical skills. Many students and faculty mentioned the leadership program in their interviews with observers. A senior reflected on the changes he had observed in himself during his years at the school.

> Well, in my freshman year when I first came here, I had a certain impression among my peers. And the feedback that I got from them helped me to change or adapt so that I would become more appreciated by them. It was due to the programs we had in school. In my freshman year we had a leadership class, and it helped me to build interpersonal skills so I could communicate with others.

The school places special emphasis on language, spoken as well as written, and holds to certain standards. Said a teacher,

> Minority language is a different language. We require proper English at all times in the school . . . . To succeed in the mainstream of higher education—and in American society—the majority language, proper English, must be mastered and used. English is the most important subject that we teach here.

Students report an across-the-faculty adherence to this standard.

> . . . when school is out, there is still a learning process going on even on the basketball court, baseball field. The coaches correct you when you are speaking incorrect English.

Another element evident from the observers' reports is a sense of family. A good deal of peer tutoring and teacher help take place both inside and outside the classroom. Reported one student,

> I know you've heard this a million times, but I like the family atmosphere. I look on the students as brothers and sisters; the teachers are like the mothers and the fathers at the school. I really don't have any trouble going to any of my teachers if I have a problem. I can trust every teacher here. They always have time for you. And it's not just the teachers who encourage you and help you. The students do it also.

Another student observed that a group of senior students had discovered that some of their classmates' scores on some of the standardized tests were not high enough to assure admission to college. He reported that "all the seniors got together and helped the nine or so people out and now maybe we have only two" whose test scores had not improved.

The principal sums up the school's attitude this way:

> [The school is] nurturing but not overprotective . . . . I think students really need to be confronted. I would like teachers to be as nurturing and caring as possible, but . . . they [students] know they are always going to be told the truth.

The observers' reports suggest that this is a school with backbone and muscle. It is a school that conveys a sense of expectation, of discipline, of firm intention assiduously carried out.

Central Catholic

Central Catholic High School for boys is a four-year, comprehensive, diocesan high school located in a large city in the East. It has more than a thousand students, the largest student body among the five schools observed. Early in its 50-year history it served both urban and

suburban populations. However, shifts in demographic patterns have caused it to become more exclusively urban in nature, serving mostly students from working class families in the immediate area. About one-third of its students are from families classified as low-income. During the observation, the school was broken into and some radios and typewriters were taken. The doorframe of the principal's office was broken, but nothing was removed. Remarked the principal, "I'm so embarrassed—they couldn't find one thing they wanted in my office!"

All Catholic students who apply are admitted. The school charges the standard tuition for all diocesan high schools, and about 200 students apply for financial aid each year. The principal estimates that about $100,000 a year goes toward such assistance; however, the principal expects each family to contribute at least $300 toward tuition. The diocese has a written policy that no student shall fail because of lack of ability; however, some students do fail, and some are not re-enrolled for the following year. When this happens (as it does for about 80 students a year), according to the principal, the dismissals are the result of a combination of financial, academic, and disciplinary problems.

Entering students are placed in one of four tracks. Track 4 is designed primarily for students who have serious difficulty with basic skills, and functions primarily for freshmen and sophomores. By the end of the second year, students are expected to have improved their skills enough to be able to move into Track 3. Track 3 is designed for students whose past achievement has been average or below average. Although approximately three-quarters of the freshmen and sophomores are enrolled in Tracks 3 and 4, by junior year only about 25 students remain in Track 4 English, religion, and social studies classes. There is no Track 4 for seniors.

The persistent effort to move students into higher tracks is faculty-wide, and teachers are committed to it. At the request of the faculty, class size in Tracks 1 and 2 has been increased to reduce the student-teacher ratio in Tracks 3 and 4.

The basic curriculum does not differ among the tracks, but the amount of work expected does. For instance, Track 4 students take six courses rather than seven, and reading rather than a science or foreign language course. In the junior and senior years, Tracks 1 and 2 take one more course per semester than Track 3 students, who have a supervised study period instead.

Few Central parents are college-educated, and about half the students graduate into work situations rather than going on to college. Few courses offer training in specialized vocational skills; the advantages offered to non-academic students, according to the school, are an education in being a responsible, liberally educated, and committed person.

In conversations with observers, parents mentioned several positive elements as reason for sending their sons to the school, but their comments centered mostly on the theme of caring. The caring of the Brothers at Central Catholic is demonstrated in several ways, according to parents. One is in their constant, year-round availability. Said one parent:

> When I went to high school, the priests taught there and then went home . . . . But the Brothers teach here and they walk across the driveway and go to the house. Anytime if a student is practicing basketball, . . . it happens all the time, they just come over and talk to a Brother about school problems or whatever. They're here. You can see them throughout the summer. They'll stop around the playgrounds, stop at a baseball game.

Others speak of the interest in the students as individuals, not as students in a particular subject:

> I have seen my son having trouble with a subject who was taught by a Brother the year before and asked him how he was doing . . . . And the Brother said, 'I'm pretty good in geometry. Come by and I'll help you with it.'

Another mentioned a former athletic director.

> He knew them all. He was the one that grabbed my son in the hall and said, 'Hey, how are you doing in geometry? How are you doing in English?' Even when they are done teaching them, they look out for them all the way through the four years.

Like parents in the girls' schools observed, parents of boys at Central Catholic appreciate having close tabs kept on the whereabouts of their sons.

> Now, being a single parent, I always felt that this was very, very important to me. I never had any worry of him ever trying to cut a class . . . . Because if he was a little late and wasn't here by a certain time, right away they would call at home or on the job.

The fact that the school has expectations of the students is also clear to parents.

> They tell you when the kids come in. They tell you, 'One-third of you kids will not graduate.'
>
> But . . .
>
> If you are still here by their sophomore year they are usually here to stay . . . . They bend over backwards . . . . If the kid can't learn, they are not going to throw them out. But if the kid doesn't *want* to learn, he's going.

The family-like atmosphere, the caring for individuals, the Brothers living in the community, the traditions of the school as a community-oriented school—all contribute to the impression that the school functions as a nucleus for the community, a place where people who want to improve their lives can find some roots.

Connor

Connor Catholic High School for young men is a diocesan school in the Middle Atlantic region. Originally a coeducational school, it has more recently become a boys' school. The facility is spacious, having some classrooms that go unused during a normal school day, and appears to be in a reasonable state of repair. The school is located in a residential neighborhood, surrounded by upper-income residences and fashionable shops. Initial neighborhood resistance to the establishment of a school with a predominantly Black student body was fought through the courts and has subsided; school and community now coexist peacefully.

About 300 students are enrolled in the school, 94% of whom are Black. About 30% of the students come from low-income families. Tuition aid is available both from the diocese and from the school's own scholarship funds, and about a quarter of the students draw on it.

The teaching faculty is made up of 16 laymen and women and 6 religious. All administrators, including the principal (who proudly points out that he is a Connor graduate) also carry some teaching responsibilities. Connor has the lowest student-faculty ratio (15:1) of the five schools observed. Connor faculty cite this ratio as an important factor in creating a learning environment where students can improve their work habits and skills. They also say it contributes to the special climate of intimacy—the "Connor family" spirit that crops up frequently in the conversation of both faculty and students.

Only two programs are offered: a college preparatory course and a general academic course. Connor students who want vocational skills courses can arrange to take their academic work in the morning at Connor and take a specific vocational course at one of the area public schools in the afternoon; however, only a very few students currently are taking advantage of this alternative.

In the early 1960s the school agreed to the request of the Bishop to serve primarily as a school for lower-achieving students, particularly those whose scores on the diocesan cooperative examination were too low to assure acceptance at other diocesan high schools. In response to this request, the school's curriculum has been modified gradually to serve better the identified population. A full-time reading teacher was added to the staff, and students' reading scores have improved perceptibly. Tutoring by both faculty and peers is an established part of the school program. Faculty and students alike identify not only small class size, but also ability grouping, an appropriate pace of instruction, individual attention, and the caring of teachers as factors most influential in encouraging students to increase their learning to become useful and productive members of society.

The atmosphere at Connor is described as relaxed—students mill in the hallways rather than proceeding briskly and purposefully toward a destination—but they are orderly. Visitors testify that students are friendly and polite. Self respect and respect for others seem to be at the heart of discipline policy. Discipline of various kinds is evident. It is *imposed* in a well-attended detention period for minor behavior offenses and tardiness. Discipline is *implied*

in the teachers' high expectations of students. Says one, "If you expect a lot, you get a lot." Students also have a high level of expectation for themselves and their future. These high standards tend to be expressed in terms of going to college, getting a good job, having enough money to live well.

The principal recalled that in the recent past the faculty had pushed too hard for high academic standards, with the result that students experienced a great deal of failure and loss of self-confidence. The faculty is now attempting to find and tread the fine line between expecting too little and too much.

Observers report a variety of evidence that the school places strong emphasis on pride—specifically, Black pride. The word "success" turns up often. An effort is made to help students develop self-confidence. A high value is placed, not only by students but by some faculty, on being well dressed. Observers noted that "the poorer the student, the more important it is to be well dressed." The phrases "act like a Connor gentleman" or "become a Connor gentleman" represent a common theme. There is a concerted effort to keep successful Black role models before the students. Such role models are featured in visual displays and mentioned in the classroom. Prominent Black figures are brought in from time to time to speak to the student body.

An important focus of school spirit in the past has been a succession of winning basketball teams. The school team has fallen on hard times in recent seasons, and the students mention the lack of school spirit that has resulted; they point out the boost that a winning team gives to school spirit and pride. The principal mentioned the problem of being a "one-sport" school but acknowledged that there are limits to what can be done in a small school.

One teacher pointed out that various teachers in recent history had brought specific skills that made for student success and high enthusiasm in something other than sports, but the successful endeavor left with the teacher.

> We've had drama one year . . . very interesting. For a couple of years we had a fantastic Connor gospel chorus. The kids sang all over the place. It was terrific. Connor got a lot of mileage out of it. But, you see, it's the individual. We do a lot about the gentleman bit and a lot about the morality bit, but when it comes to meeting the outside needs, kids doing something . . . we're kind of out of it.

It was evident in student interviews at Connor, as at St. Agatha's, that many students had not selected this school as their first choice, but were prevented by other factors—cost, academic standards, proximity—from attending their first choice. However, Connor students tend to say that they now are happy at the school. Most attribute their satisfaction to the caring and support of the faculty, and the general family spirit.

The commitment to a population whose needs are great, whose skills require much remedial work to bring them "up to speed" leads to a high burnout rate and a high incidence of teacher turnover. The impression of observers was that Connor may still be in search of an appropriate level of expectation of students, together with an appropriate level of self-confidence.

Comment Poverty

Level of family income is critical to the focus of this entire study of Catholic secondary schools. The central question is, what do Catholic schools do that is especially effective in promoting academic achievement, religious faith, the development of Christian values, and the acquisition of important life skills among students from low-income families? To find the answer, it is necessary, among other things, to define "low-income family." That task is a difficult one and is addressed elsewhere in this report.

Some of the complexities of studying low-income students were revealed in school visits. In nearly all situations, observers noted that students and faculty alike found it difficult to respond to the terms "poor" and "poverty," or to any synonyms the observers could improvise. One teacher, expressing discomfort with the concept, said, "I don't like the questions because I don't judge a student as low-income. I serve students. My life is about service. So when I'm teaching, that question never comes up for me."

An even stronger rejection of identification with the poor exists among students. Observers reported that students, within the confines of their school's dress code or uniform, were very well dressed—in some cases almost aggressively so, even in schools identified as having a high percentage of poor students. One story was told of a student who, the police discovered, was living in a home almost bare of furniture and caring for a younger sister with almost no evidence of parental presence or supervision; yet he always wore a suit and a tie to school. Other observers noted that, even in schools with a high percentage of low-income students, it is not at all uncommon to see students carrying $20 bills or wearing $60 shoes.

All five schools expect every student's family, no matter how poor, to make some financial contribution to the school in payment of tuition. But, not surprisingly, they encounter problems in assuring the contribution will be made. The schools employ various methods to obtain payment. At one school, the parent is asked to sign a contract to make continuing payments, so that it is easier for parents to keep current. At several, the report cards are not issued until all fees are paid. At St. Agatha's, the school administration tends to hold juniors and seniors responsible for their own tuition. As mentioned earlier, the principal considers young women of that age able to work to support their own education and assumes that, since education is of great importance, their tuition will come before other expenditures. At least one of the schools assumes that a certain percentage of tuition will never be paid and considers it a part of the expense of dealing with low-income students.

Concomitants of Poverty

Being poor is not simply a matter of material deprivation. Both students and teachers in LIS schools must also deal with other factors related to poverty. One observer commented that she had not realized, until the visits took place, how frequently one or both parents in a low-income family were ill or disabled. In these situations, children often have to do housekeeping and nursing, or take on other responsibilities of operating a household that usually are handled by an adult. Many single mothers, particularly in the girls' schools, support themselves by taking care of foster children, a circumstance that increases their responsibilities beyond those of a high school student.

For some students, being at the school was viewed both as a privilege and as second-best. It was a privilege, first of all, because it cost something, and secondly, because it was not a public school. But it was second-best; either their economic situation or their academic record dictated that they attend this, rather than another, Catholic school. Positive student comments were sprinkled liberally with complaints about boring classroom presentation and over-strict discipline. Although the students interviewed generally spoke positively, it is also true that some, if they had their choice, would really rather be in some other Catholic school.

Balancing Expectations and Reality

The advantages of teachers having high expectations of their students have already been mentioned. One of the most serious questions raised in this chapter arises in the discussion of Connor High School and is raised again in chapter 6. It concerns the continuing search for an appropriate level of expectations for students as a whole and for each individual student.

Schools recognize the significance of helping students develop a positive self-image. Thinking you're something, thinking you're capable, thinking you're cool has its importance. Some schools work at building self esteem on the individual level. They encourage students to recognize their own abilities and potential, and they apply that encouragement in a practical way by expecting students to perform responsibly and intelligently. Other schools work at the institutional level as well, by making a concerted effort to develop pride in the school. Efforts to raise the sense of self-worth are important and commendable. But some observers wonder whether, in raising self-image, some schools fail to balance encouragement against social realities and students' own need for disciplined effort. Said one,

"It's all right to tell kids they can be successful in a variety of areas where their present skills and level of performance would make it seem logical they can fit. Giving them the idea that they can all become doctors or lawyers without also pointing out the economic and educational barriers to those professions is another question."

Teachers in some schools readily admit that the students enrolled in their more demanding subjects—physics, for example—would miss that opportunity in neighboring public schools, because they would be in the lower tracks and would therefore not be permitted to enroll. The rationale for offering demanding courses to low- and moderate-ability students is the hope that the school can enable students with undeveloped potential and high motivation to acquire a college education.

Evidence of the intention to build a positive self-image in students extends to the general policy that a teacher never use red pencil on student papers and that a serious effort be made to phrase comments positively rather than negatively. Awards and public recognition for academic accomplishment are regularly provided.

The intention to be as helpful as possible to students who "need all the help they can get" is clear and present. The challenge is to decide which treatments, which policies, will best accomplish the aim of serving as that intended bridge to a more desirable identity and status.

Educational Practice and Community

Classroom observations made at the five schools do not support the hope that highly innovative teaching techniques or outstanding instructional methods are responsible for achieving the aims of Catholic secondary schools' service to the poor. Observers discovered a preponderance of old-fashioned, teacher-centered teaching—much teacher talk, relatively little student talk. Discussions frequently took the form of teacher question, student answer. A surprising amount of teacher dictation (of spelling words, of definitions of words, for example) was observed. Slow pace, patient explanation, and repetition were the observed methods of "appropriate pacing" mentioned as a technique for dealing with low-achieving students. This treatment received both kudos and complaints from students. "They'll always stop and explain it to you again if you don't get it; they'll explain the whole last half-hour of class over again, if you need it." But, "Sometimes it gets so boring you can't believe it, going over and over it."

The important and almost universally positive comments from parents and students had to do with the spirit of community and the expression of caring initiated and maintained by administration and faculty.

Community is built in part on closeness. It is also partly built on distance. To be a community sometimes (perhaps always) involves distinguishing that community from all others. In Catholic secondary schools, this distinction takes the form of pointing out how much better "this school" is than the public schools.

Antipathy toward the local public schools was noted in most of the schools observed. Central city public schools are depicted by teachers, students, and parents in their worst-case image as a place where fights occur, students are allowed to cut class, the school atmosphere is generally "rough," and nobody cares about you.

But distancing is not enough to produce community. There must also be closeness. The cornerstone of the closeness that is almost universally appreciated and extolled by parents and students alike is the adult population of the school—administrators, teachers, and, sometimes, support personnel. This sense of community is expressed in several observable and describable ways.

Availability. The caring of staff is demonstrated in their availability—before school, after school, on weekends, during summers. Students and parents convey the sense that they can approach at least some members of the school staff on almost any topic at almost any time and get the help or the listening ear that they need.

Personal friendship. At one school, students described at appreciative length a recent retreat at which "we spilled our guts, and the teachers spilled their guts, too." Faculty are

valued for the degree to which they are willing to be whole persons, failings and all, with the students. Faculty are believed to care. They know about students' interests, about events occurring in the students' lives, about what is happening in their families, and they ask about them. Students say that when something unfortunate happens in their family, teachers know about it and go out of their way to give support.

Intrusive interest. The leader of the observation team characterized an important quality she had observed in a number of places. "The best, most loved teachers demonstrate their caring by being willing to be intrusive about students' home lives, their behavior outside school, the progress of their friendships." To a degree that might be seen in other settings as aggressively and inappropriately intrusive, teachers keep in touch with what is going on with their students. They *don't* "mind their own business." And the interest expressed may not only be intrusive but negative: "Do I hear you messed up last weekend? What was that all about?" But when these examples of interest are mentioned by either parents or students, it is usually in a positive light. Students know they are persons. They are known by someone who matters. They are cared about.

Network of caring. The great thing to observe is that this attitude of caring is picked up by the students and practiced with each other so that a spirit of caring and generosity pervades the school. Says one student,

> In other schools people make fun of you a lot. That doesn't really happen here . . . . In the school I came from, everybody's selfish, you know. They didn't care about each other or anything, but here, like, everybody's together and they take a certain pride in that.

The network extends, eventually, across racial barriers. Says a teacher about the racial and cultural diversity in his school and what happens to it:

> After four years a lot of racial prejudice breaks down . . . There's a lot of fear when most lads show up on the first day . . . . Freshmen tend to separate themselves; there are two separate groups in the auditorium . . . . Once they get here and start working together a lot of that changes. I'm not saying it's perfect; there are still racial slurs. But most kids, by the time they leave, have people of other races for friends.

The caring atmosphere brings to life the philosophy and goal statements expressed in school documents. The concern and commitment expressed by teachers and administrators clearly shapes their behavior and relationships with students. In turn, their relationships and behavior influence the structure and functioning of the school, its social climate, and the whole teaching-learning environment. While not all students flourish in these schools, many do.

SECTION II SCHOOLS

CHAPTER 3

A Comparison of Low-Income-Serving and Other Catholic Schools

(Statistics from *A National Portrait*)

Highlights

Low-income-serving schools are more frequently found in very small and very large cities, less frequently in middle-sized cities.

Boys' schools and coed schools are more likely than girls' schools to serve low-income populations.

Private schools are less likely to serve low-income populations than are other types of Catholic schools.

Teachers' education, age, and length of service are almost exactly equivalent in LIS and other schools.

A higher proportion of women religious serve as teachers and administrators in LIS schools than in others.

LIS school buildings tend to be older and smaller than other schools'.

A smaller proportion of the average LIS school's total income comes from tuition and fees. To a great extent, subsidies of various kinds make up the difference.

Numbers of clock hours specified as requirement for graduation are not substantially different in LIS and other schools; this is true for religion courses as well as for other academic requirements.

More LIS schools than others require attendance at school liturgical services and retreats; more non-LIS schools specify service projects as part of their graduation requirements.

LIS schools experience greater difficulty in involving both parents and students in after-hours school-oriented activity than do non-LIS schools.

On a 60-item school health scale, more than half of non-LIS schools rate themselves above +15, toward "thriving," while two-thirds of LIS schools rate themselves below +15, toward simple survival.

his chapter sets side by side some key pieces of information about LIS schools and other Catholic schools. Such a comparison begins the evaluation of similarities and differences in the kinds of resources, programs, personnel, and environments schools have. These factors affect how students learn and grow; to assess student outcomes, one must first understand them. The LIS schools discussed in this chapter are a set of 196 schools selected from participants in the first part of this study, reported in *The Catholic High School: A National Portrait*. These 196 schools[1] were identified as LIS because they serve a low-income population of more than 10%. All the remaining schools from *A National Portrait*, a total of 710, are the comparison group, in this chapter referred to as the "other" schools.[2]

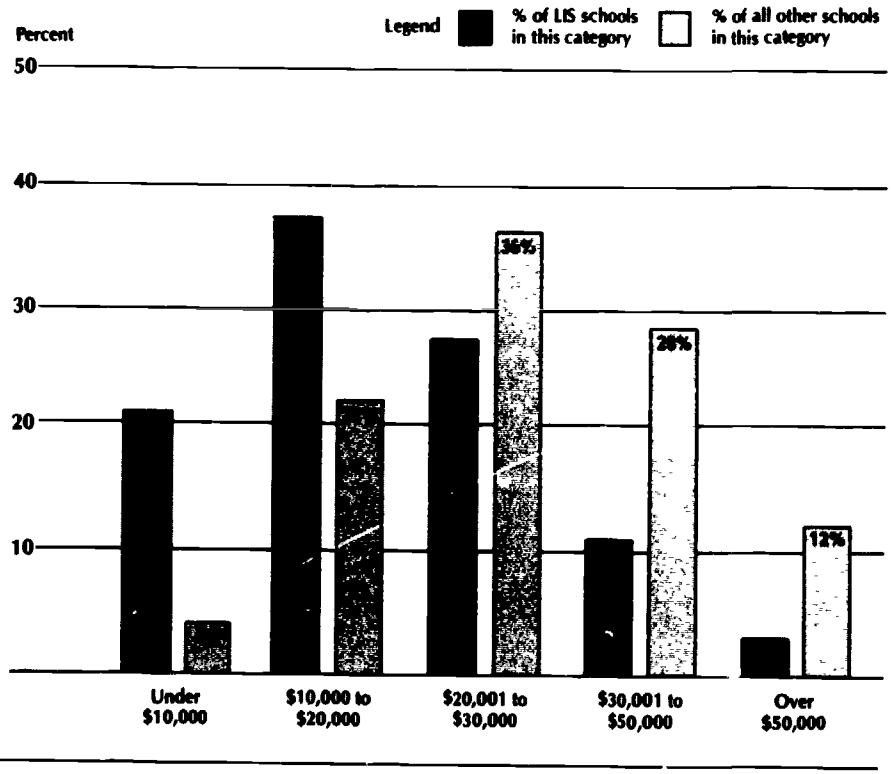
Two things must be noted from the start. First, not all LIS schools are alike; one finds among them much of the variety that exists among all Catholic high schools. Some are large, some small. Some are growing, some have declining enrollments.

Second, not all students in LIS schools are from low-income families. Some of them, on the contrary, are from quite comfortably middle-class families. They become part of the LIS school sample because they attend a school where 10% or more of their fellow students are from low-income families. As shown in Exhibit 3.1, in schools classified as low-income-serving, 14% of students, on the average, come from homes where the estimated household income is more than $30,000 annually, and 3% of them, on the average, come from homes with incomes of over $50,000.

As Exhibit 3.2 shows, more LIS schools tend to be found at the extremes of size. Slightly more of them than of other schools are in cities under 10,000, and slightly more of them are in cities with more than 250,000 inhabitants. Far fewer LIS than other schools are to be found in suburban locations.[3]

Exhibit 3.3 presents some additional general information about the nature of LIS schools as compared with other Catholic high schools. A disproportionately high number of diocesan and parochial schools serve low-income students. Of the LIS schools, only 28% are

EXHIBIT 3.1: Student Family Income in LIS and Other Schools



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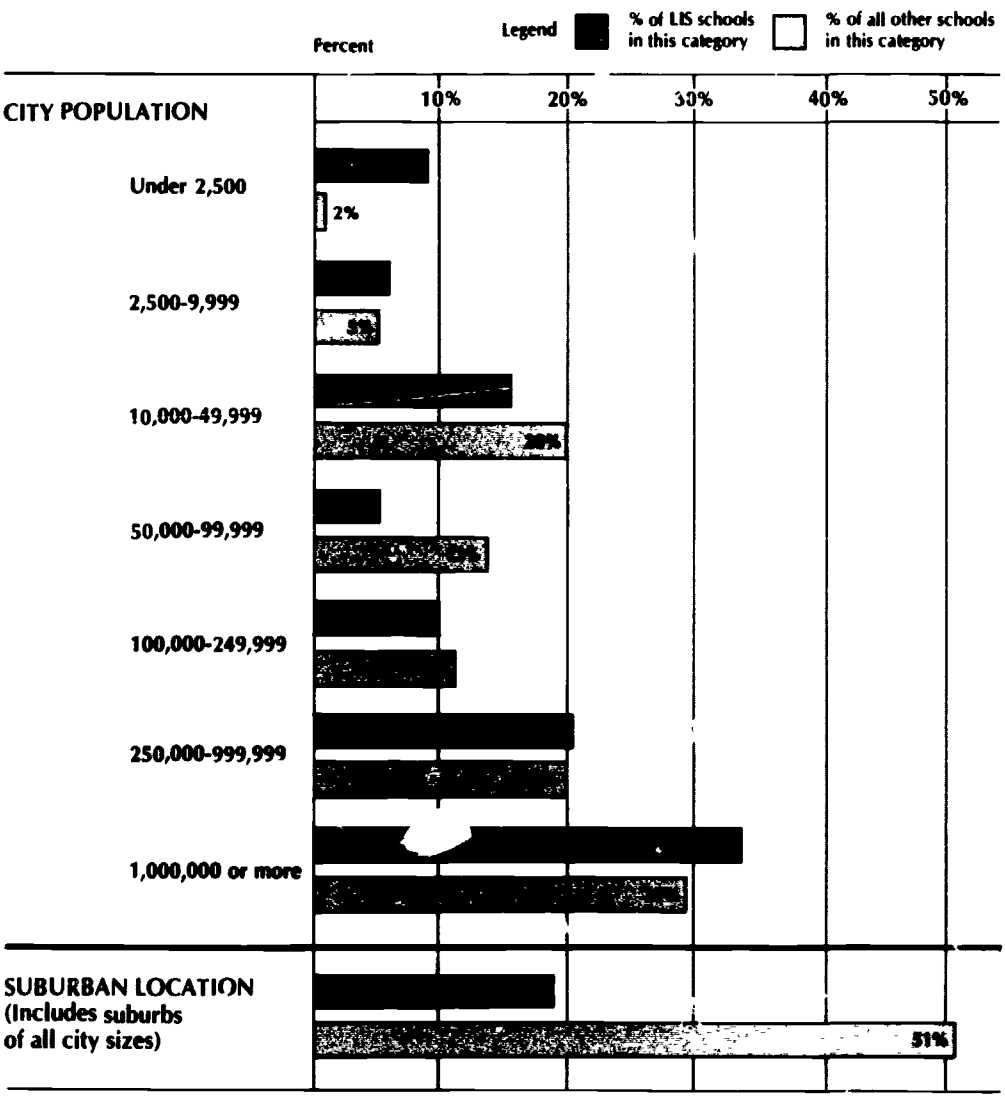
Based on PQ3.25

EXHIBIT 3.2: Comparison of LIS Schools with Others by City Size



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Based on PQ8.24, 8.25

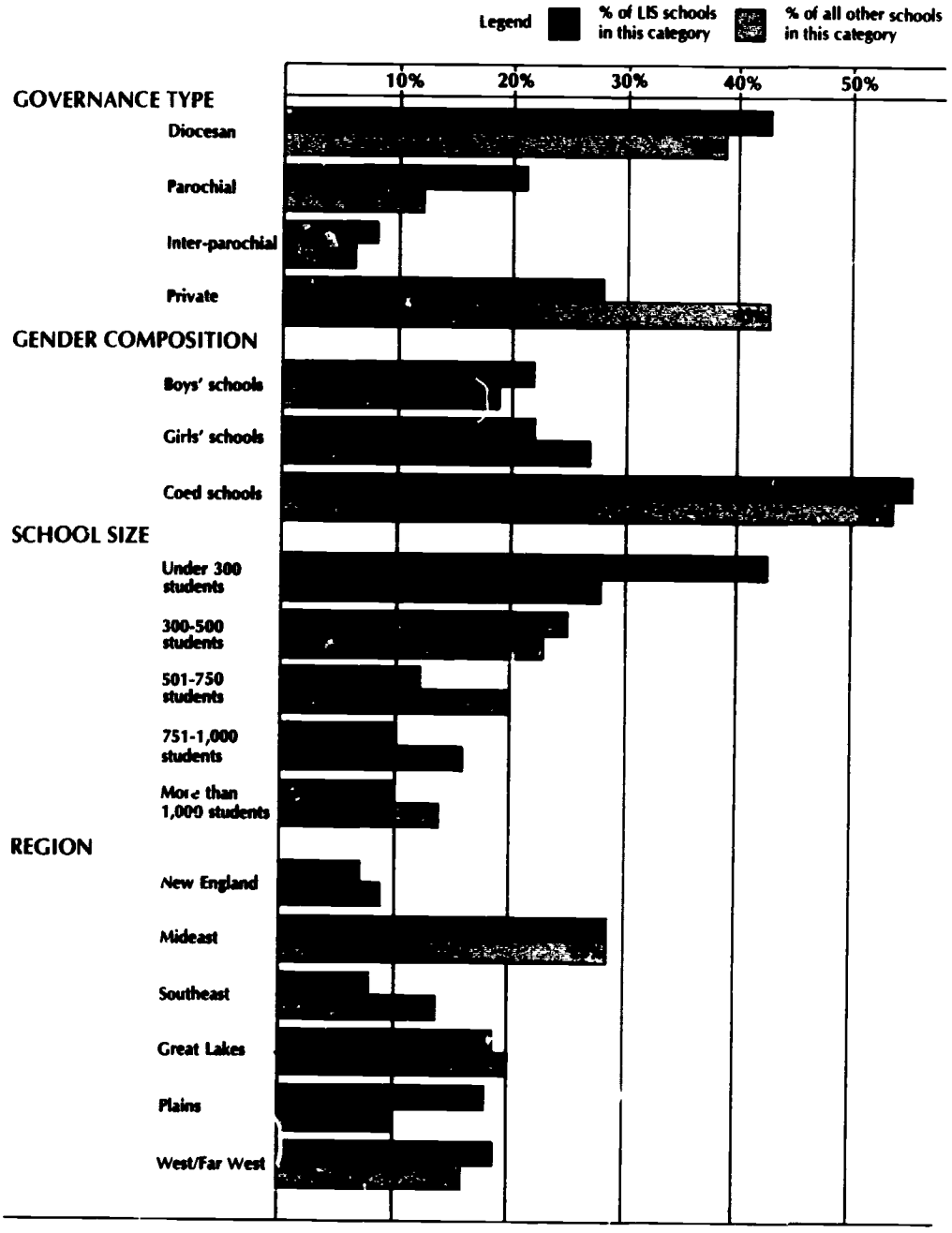
private (operated by a religious order or private corporation), whereas 43% of the non-low-income-serving schools are private.[4] A higher proportion of boys' schools and coeducational schools serve students from low-income families. Girls' schools less frequently serve low-income populations. The fact that a large number of private schools are girls' schools partly explains, partly clouds, the two pieces of information about governance type and gender composition.

LIS schools tend to be small; 68% of them have 500 students or fewer. Only 20% of them have more than 750 students. The generally higher per-pupil costs of smaller schools reported in *A National Portrait*[5] would suggest a double danger to these small schools—first, from the size of the population of low-income students, and second, from the economic hazards inherent in their small size.

In the New England, Mideast, and Great Lakes regions, LIS and other schools appear in almost exactly equal proportions. The Southeast has the fewest LIS schools, and the Plains and West/Far West have proportionately more LIS than other schools.

Although a discussion of students in low-income-serving schools is presented in much greater detail in chapters 6 through 9, a few comparisons here will outline some of the

EXHIBIT 3.3: Comparison of LIS Schools with Others by Governance, Gender Composition, Size of School, and Region of the Country



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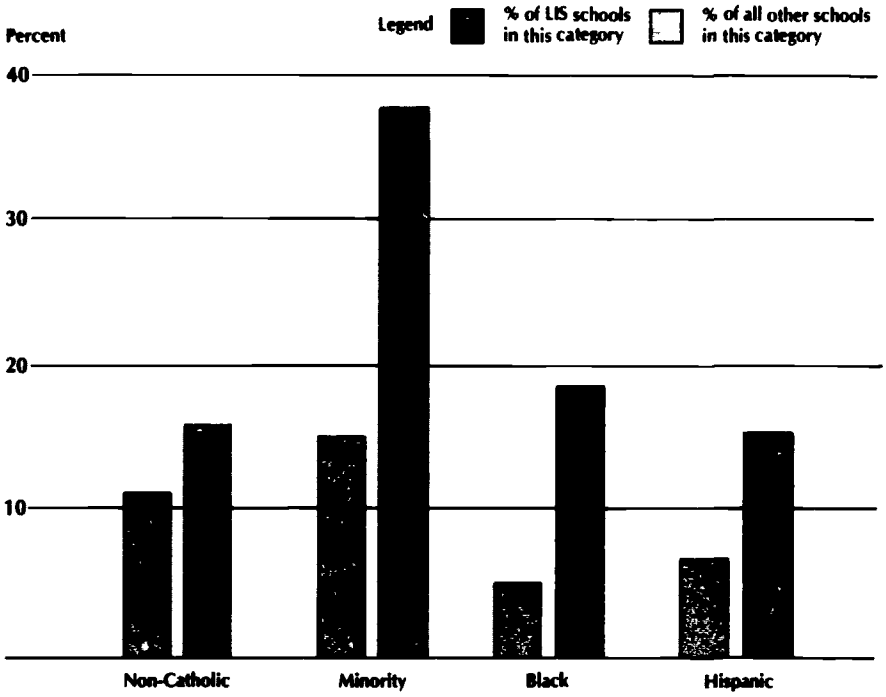
Based on PQ1.1, 3.5, 3.4

major differences between LIS and other schools, as revealed in the general characteristics of their students.

One characteristic that distinguishes LIS schools from others is their percentage of minority group students. Exhibit 3.4 shows that 38% of students in LIS schools are members of a minority group. In the remaining schools, 15% are minorities.[6] There are slightly more non-Catholics in LIS schools than in others (16% LIS, 12% non-LIS).[7] Although the higher percentage of Hispanics in Catholic schools does not affect the Catholic/non-Catholic proportion, the presence of large numbers of Black students, many of whom are Baptist, does. (See Exhibit 8.1.)

EXHIBIT 3.4: Student Composition in LIS and Other Schools

(by percent of all students in that group)



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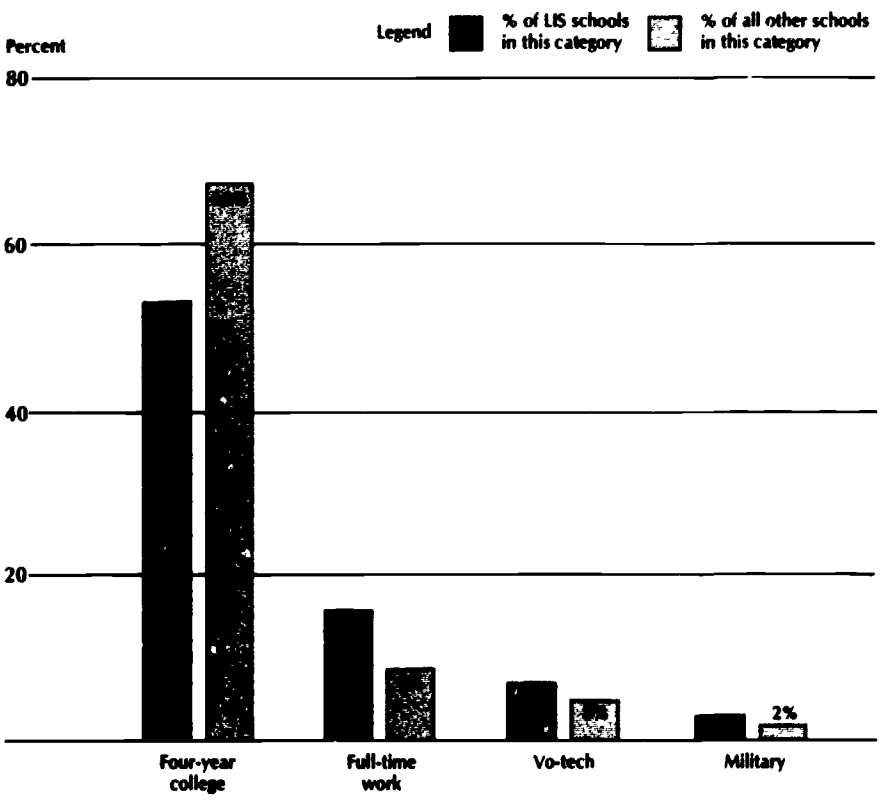
Based on PQ3.6, 3.7

EXHIBIT 3.5: Where Students Go After Graduation



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Based on PQ3.36

Exhibit 3.5 shows the relationship between the post-graduation destinations of students in LIS and other schools. As is evident here, fewer LIS students than others progress from Catholic high school to a four-year college, and more of them enter vocational-technical schools, enlist in the military, or take full-time jobs.[8]

Resources in LIS Schools

To a marked degree, a school's potential as well as its limitations are governed by the resources at hand—its physical resources, the financial and community resources that undergird the school, and, most important, the human resources.

Teachers, Principals, and Other Administrators

As the figures in Exhibit 3.6 show, in distribution of age, amount of education, and years of service in teaching, teachers in LIS schools are very similar to those in other Catholic schools. Significant differences appear only in the figures on lay/religious status and racial

EXHIBIT 3.6: Comparison of Full—Time Teachers in LIS & Other Schools

(per school average percentage)

	LIS SCHOOLS	OTHER SCHOOLS
Age		
Under 25	8 %	7 %
25-34	36	36
35-44	28	31
45-54	17	16
55-64	8	8
65 or older	3	3
Education		
PhD	1	1
MA/MS + 30	13	11
MA/MS	33	38
BA/BS + 15	20	18
BA/BS	31	30
< BA/BS	1	0.8
Years of Service		
<1 year	15	13
1-2 years	17	16
3-5 years	26	27
6-10 years	20	22
11-15 years	12	12
16-20 years	6	6
21-30 years	4	3
>30 years	0.7	0.7
Status		
Catholic laymen	29	29
Catholic laywomen	29	32
Non-Catholic laymen	7	7
Non-Catholic laywomen	8	10
Priest	7	4
Men religious	3	3
Women religious	18	15
Race		
American Indian	0.4	0.1
Asian	1	0.6
Black	4 8	1.1
Hispanic	4.9	2.8
White	88.9	95.5

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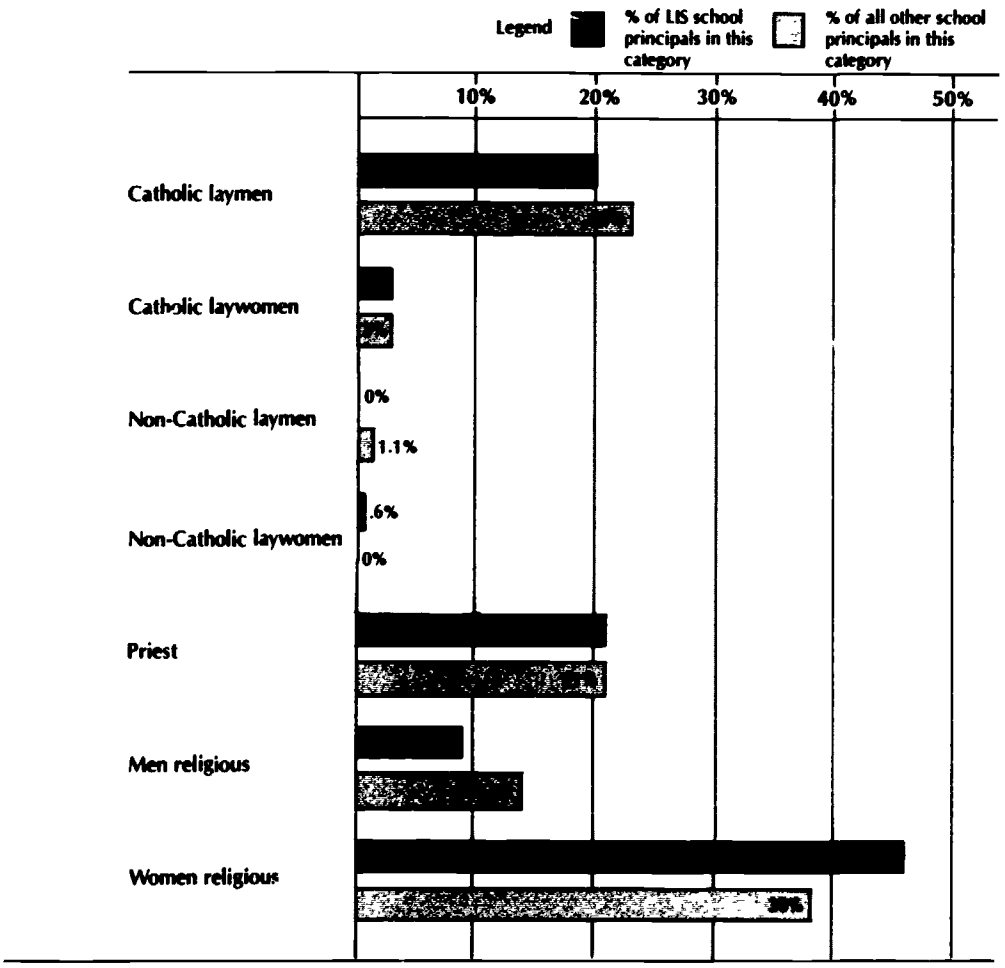
Based on PQ2.2, 2.3, 2.5, 2.6 2.40

composition. LIS schools have slightly lower percentages of laywomen (Catholic and non-Catholic) than others, and higher percentages of religious.[9] LIS schools are also distinguished from others by slightly higher percentages of minority teachers, particularly among Blacks and Hispanics, and a consequent lower percentage of White teachers. Further characteristics of teachers in low-income-serving schools are outlined in chapters 10, 11, and 12.

According to *The Catholic High School: A National Portrait*, in 40% of all Catholic high schools, the principalship is held by a woman religious.[10] As shown in Exhibit 3.7, the percentage in LIS schools is even higher; 46% of principals in LIS schools are women religious.

EXHIBIT 3.7: Status of Principal in LIS & Other Schools

(per school average percentage)



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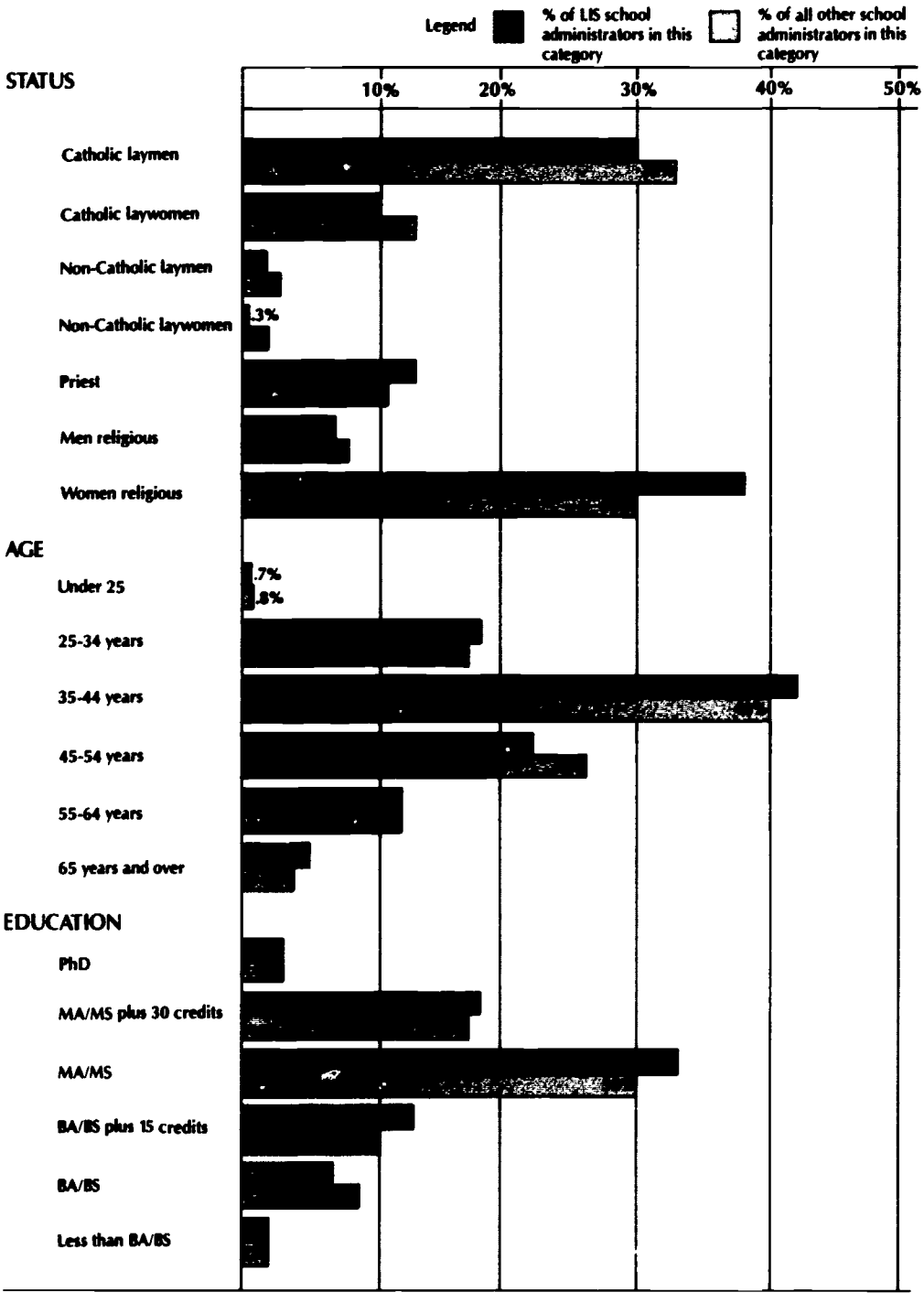
Based on PQLS

Exhibit 3.8 compares the age and education of administrators (a category including, but not limited to, principals). Like teachers, they are very similar in the two types of schools. The difference in religious status also is similar to that among teachers: women religious are more likely to be found in administrative positions in LIS than in other schools, and Catholic laymen are slightly less likely.

This examination of the human resources in LIS and other Catholic schools indicates that the professional staff are very comparable in age, education, and roughly comparable in personal status, although women religious are present in greater numbers in the faculty and administration of LIS schools than in the average Catholic high school.

EXHIBIT 3.8: Administrators in LIS & Other Schools

(per school average percentage)



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Based on PQ1.11, 1.12, 1.13

Physical Resources

On the average, LIS Catholic schools are older and smaller than other schools. The mean (average) year in which the original LIS school was built is 1938, whereas the comparable year for other schools is 1949. (PQ8.6) The average LIS school building contains 25 classrooms, while the average in other schools is 29. (PQ8.8)[11]

Not surprisingly, non-LIS schools are more likely to have some facilities than LIS schools have. Facilities where the differences are 10% or greater are:[12]

Selected facilities compared (PQ8.19)

	LIS Schools	Other Schools
Athletic field	49%	69%
Running track	24	40
Tennis court	15	34
Bookstore	62	75
Chapel	77	87
Photography lab	55	69
Physics lab	67	77

On the other hand, there are some facilities which LIS schools are more likely than others to have.[13] Those facilities where there are differences are:

	LIS Schools	Other Schools
Remedial reading lab	47%	33%
Remedial mathematics lab	18	14
Science lab shared by two or more disciplines	66	57
Wood shop	11	8
Cooking lab	45	41
Sewing lab	51	46
Office equipment lab	55	42
Typing lab	97	92

Most of the differences in the second list are not as large as on the first list, but they underline the point that the facilities emphasized in LIS schools are chosen for a population more likely to need remedial study to upgrade basic learning skills and to require immediately usable job skills.

The average number of volumes in a LIS school library is 13,717, while non-LIS school libraries have an average of 11,435 volumes. The balance is reversed on the number of periodicals currently received in the groups: LIS libraries take an average of 49 periodicals, and non-LIS school libraries, 61.[14]

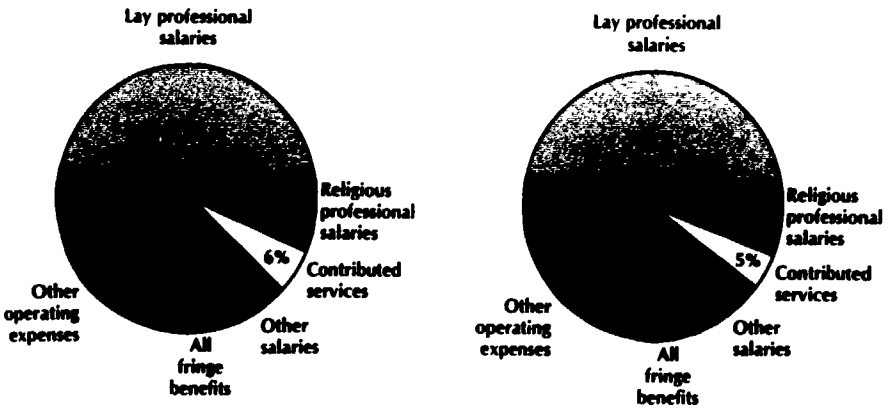
Resources of Finance and Development

Financial records are often the first thing discriminating administrators examine in seeking out both the stability of an institution and its real priorities. A comparison of the records of expenditures and income in low-income-serving and other schools reveals them to be nearly identical. As shown in Exhibit 3.9, the two groups vary by no more than a single percentage point in each expense category.

A look at the sources of income for LIS and other schools reveals more difference, as shown in Exhibit 3.10. The proportion of income derived from tuition and fees is 55% in LIS schools and 65% in all others.[15] One might expect the lower income from tuition in LIS schools to be offset by income from contributed services, given the higher proportion of women religious on their staffs. (Contributed services are savings realized from the difference between the actual salary and living expenses paid on behalf of a teaching religious and the salary that would have been paid to a similarly qualified lay teacher). However, the proportion of income from contributed services in LIS schools (8.8%) is only slightly greater than in other schools (7%).

As Exhibit 3.10 indicates, the lower income from tuition in LIS schools is offset by a substantially higher subsidy figure. LIS schools report subsidies 9 percentage points higher than are reported by other schools. The sources of these subsidies need to be explored, to

EXHIBIT 3.9: Operating Expenses in LIS & Other Schools



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Based on PQ11.1-11.6, inclusive

see whether those not yet tapped by some LIS schools might be a potential source of support for them.[16]

It would be reasonable to suppose that a higher percentage of students in low-income-serving schools receive financial aid, and the data show this to be true. In LIS schools an average of 18% of the students receive financial aid, as compared with 11% in other schools.[17] The median amount awarded in LIS schools, per school, for all students, is $20,000 for a single year. In other schools, the comparable amount is $18,633. The smaller average enrollment in LIS schools would mean an even larger difference in aid per student than in other schools.

Most financial development authorities affirm that development activity and financial health tend to be strongly related. Development activities, according to *A National Portrait*,[18] tend to be somewhat more rare in schools with high concentrations of low-income students and in schools with high minority populations.

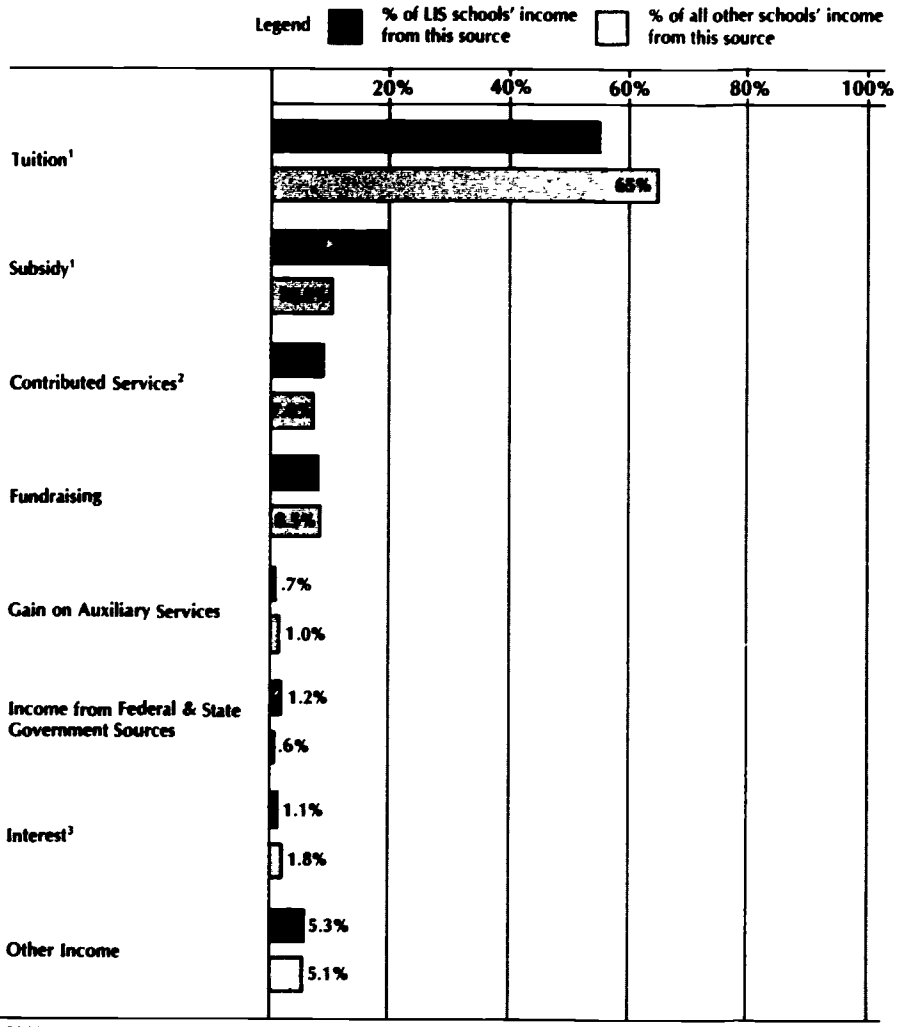
However, the development picture in LIS schools appears similar to that in other schools, as is shown in the list below.[19]

	LIS Schools	Other Schools
Percent of schools with a development office	45%	48%
Number of years development office has been operating	3	3
Percent of schools with designated development officer or coordinator	59%	60%
Percent of schools with an active alumni mailing list	70%	80%
Median number of mailings to alumni in past year	3	3

Principals were asked whether a variety of development activities were operational in their schools, whether they were planned, or whether they were neither operational nor planned. The percentages of schools in which the activities were neither operational nor planned are listed below.[20]

EXHIBIT 3.10: Income Sources in LIS & Other Schools

(by percentage of total income)



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Based on PQ11.1-11.9, inclusive

[1] significant at .0001
[2] significant at .02
[3] significant at .01

Development activities neither operational nor planned

	LIS Schools	Other Schools
Annual fund	41%	27%
Capital fund	60	43
Estate planning	60	49
Gift opportunities	56	43
Athletic booster club	40	30
Case statement for development	56	45

A further note on development activities appears in the section on trends later in this chapter.

Programs in LIS Schools

Are there differences between the kinds of educational opportunity in LIS schools and others? Is one in some way observably less adequate than the other, or are they simply different?

Academic Programs

When the academic offerings of LIS and others schools are compared using a list of 40 courses, only a few statistically significant differences are found between the percentages of LIS and non-LIS schools offering them. The courses listed below are offered in a higher percentage of non-LIS schools than in the LIS schools.[21]

Course offerings compared (PQ4.1)

	LIS Schools	Other Schools
Calculus	68%	79%
French, first year	68	88
French, second year	68	87
German, first year	17	29
German, second year	16	28

The following courses are significantly more likely to appear in LIS schools than in non-LIS schools.[22]

	LIS Schools	Other Schools
Accounting	90%	81%
Remedial English	71	54

No statistically significant differences occur in number of clock hours required for graduation in LIS and other schools. Similarly, there are no statistically significant differences between LIS schools and others requiring students to pass a minimum competency or proficiency test in either mathematics or English, or both, before receiving a diploma.

Extra-curricular Programs

With very few exceptions, extra-curricular programs are less likely to be available in LIS than in non-LIS schools. For all but 3 activities out of a list of 37, the percentage of schools offering the activity is greater in non-LIS schools than in LIS schools. The three exceptions are gymnastics for boys (LIS 5%, non-LIS 4%), gymnastics for girls (LIS 16%, non-LIS 15%), and religious organizations (LIS 92%, non-LIS 91%)—percentages that show availability of the activity is essentially equal in both types of school.

Religious Programs

Comparison of the variety and rigor of religious programs in LIS and non-LIS schools reveals some differences and a great deal of similarity. Some specifics: principals were asked to indicate how frequently certain religious activities occurred in their schools. The list included Mass, Bible study, private confession, shared prayer, para-liturgical services, and pastoral counseling. Given the larger percentage of non-Catholic students in LIS schools (LIS 17%, non-LIS 12%), less emphasis on some of these activities might be expected.[23] However, no significant differences were found between the frequency of these activities in LIS and non-LIS schools.

The number of clock hours in religion required for graduation in the average non-LIS school is 430, and in the LIS school, 422--an essentially insignificant difference. No significant difference appears in the percentage of students from the two groups of schools who took religion courses during their high school careers (e.g., church history, doctrine, morality). There is no signficant difference between the number of units of religion required of students for graduation from LIS and non-LIS schools.

Significant differences between the two groups of schools appear in student participation in service programs, which is more common among non-LIS schools. Non-LIS schools require 12 hours of service and LIS schools require 6. The percentage of seniors in non-LIS schools involved in service programs is 48%, and in LIS schools, 37%. Participation in

service programs is somewhat stronger in non-LIS schools in grades 9, 10, and 11, but the discrepancy between LIS and non-LIS is less sharp for those grades.[24]

Statistically significant differences between LIS and non-LIS schools were nearly uniform throughout the series of questions asked about requirements for attendance at liturgical services and retreats, with the requirements and percentage of attendance higher for LIS schools in all cases.

Required attendance at school retreats (PQ5.16)[25]

	LIS Schools	Other Schools
Ninth grade	73%	65%
Tenth grade	73	63
Eleventh grade	66	56
Twelfth grade	78	57

Required attendance at school liturgical services (PQ5.12, 5.13)

	LIS Schools	Other Schools
Catholic students required to attend all	76%	65%
Non-Catholic students required to attend all	67	56

Requirements in LIS schools for attendance at retreats and liturgical services bear out the Catholic school's reputation for having well-defined expectations and for seeing that they are adhered to; the tradition of the disciplined attention to religious matters apparently is particularly honored in LIS schools.

General Trends

If low-income-serving Catholic high schools are to survive and experience some success in their mission, certain crucial elements must be present. In reviewing their recent history, one hopes to find that LIS schools are adequately staffed, are financed to ensure survival for at least the near future, are able to maintain a curriculum that serves the basic educational needs of their students, and have at least some indicators of stability.

But one fears that this will not be true. It is easy to imagine them plagued by increasing problems with discipline. One fears that declining scores on schools' standardized tests may indicate a decline in general academic achievement. One anticipates discovering increasingly spare curricular offerings, along with the possiblity of an increasingly disenchanted teaching staff, which has reacted to shrinking numbers of teachers, increased work loads, and minimal salary increments by turning to collective bargaining and unionization.

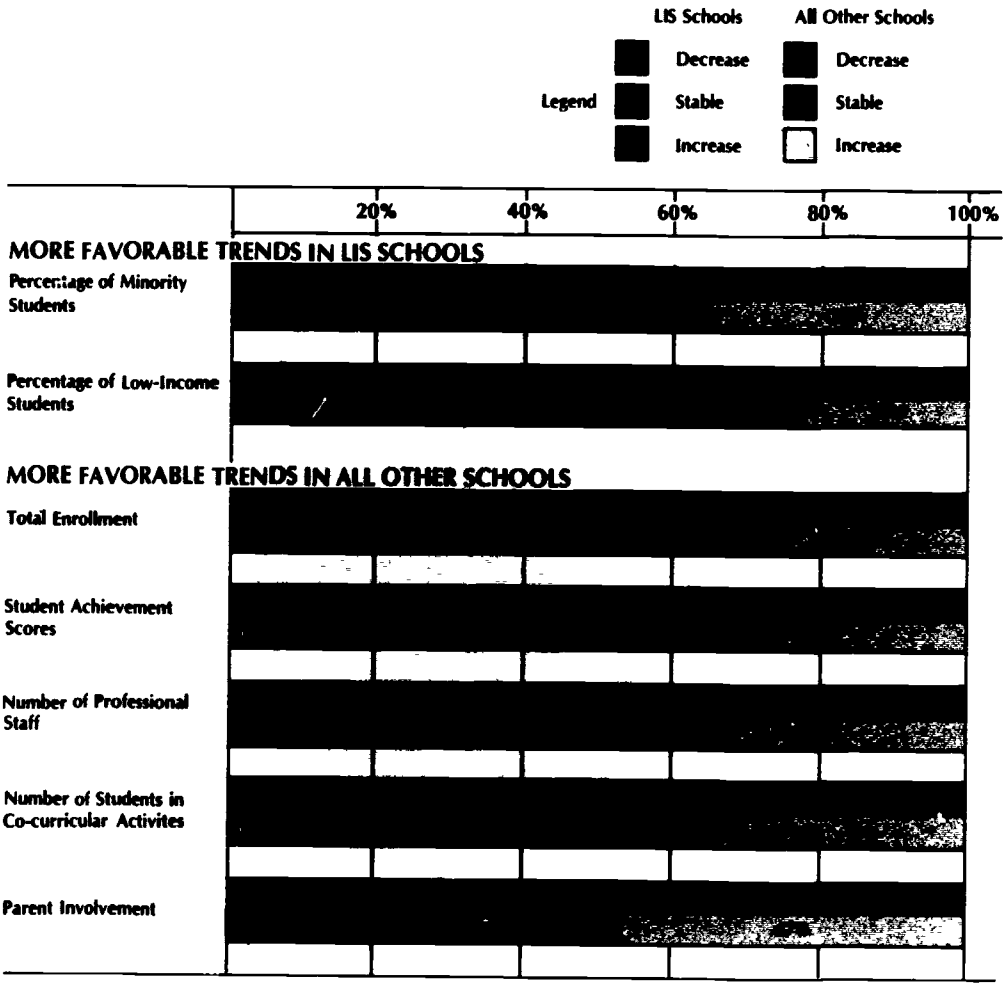
Principals were asked to report whether there had been in the past five years a decline, an increase, or relative stability in 26 areas of school life. An examination of those 26 areas shows none of the aforementioned problems occurring across low-income-serving schools in general. They may be occurring in some low-income-serving schools, but apparently with no greater frequency than in other Catholic high schools. In other words, in LIS Catholic high schools, discipline problems generally are *not* increasing, staffs are *not* shrinking nor increasingly turning to unionization. In only 7 of the 26 areas in which trends are reported are there statistically significant differences between the reports of LIS school principals and all other Catholic high school principals.

Many schools in both groups report increasing numbers of low-income and of minority students as shown in Exhibit 3.11. Among the LIS schools, 44% say their minority populations are increasing, while the figure for other schools is 36%. Forty-nine percent of LIS schools say that their population of low-income students is increasing, as compared with 23% for other schools. Nearly half of LIS schools report a decline in enrollment over the past five years, as compared with about a third of other schools.

Another significant difference between LIS and other schools is in the trend of student

EXHIBIT 3.11: Recent Trends in LIS and Other Schools

(only significantly different trends are reported)



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Based on PQ13.3, 13.4, 13.2, 13.7, 13.11, 13.8, 13.23

scores on standardized achievement tests. Thirty-three percent of LIS schools report that students' scores are rising, but 43% of other schools report a rise.

The particular difficulty of reaching out to parents of low-income students and involving them in student activities is evident in the trend data. Thirty-seven percent of LIS school principals report an increase in parent involvement over the past five years, but the figure for others is 50%.

Thirty-four percent of LIS school principals report that student participation in extra-curricular activities is increasing, but for all schools together, the figure is 44%.[26]

External factors may be involved in these two findings. One is that, among low-income populations, it is often necessary to work extra hours, hold more than one job, or work nights or hours that make it difficult for parents or students to participate in activities outside the regular school day.

In most areas, however, there is no important difference between general trends in the school life of low-income-serving schools and those in other Catholic high schools.

Needs and Achievements

In a section of the survey for *A National Portrait* called "Needs and Achievements,"[27] principals were invited to estimate the quality of their school's performance in 45 areas of school life. Although this is admittedly a subjective estimate, a number of pieces of external

evidence seems to confirm the general accuracy of the principals' ratings. It is with some confidence, therefore, that these self-ratings can be used in comparing the nature of life in LIS schools with that in others. Examination reveals that LIS school principals' self-ratings differ at several important points from those in other schools.

The principals of LIS schools see themselves as doing a significantly better job than non-LIS principals in five areas: developing sensitivity to the needs of minority students, responding to those needs, recruiting and retaining low-income students, doing remedial work in the three R's, and offering effective, vocationally-oriented curricula for non-college-bound students. On all of these, the higher-income schools rated themselves as somewhere between satisfactory and fair. By contrast, the LIS schools rated themselves on all five as somewhere between satisfactory and quite good—on one of them, recruiting and retaining low-income students, almost a full point higher on a five-point scale than other schools.

Areas of school life—self-rated higher in LIS schools than others (PQ14.14, 14.13, 14.45, 14.42, 14.15)[28]

(Rated by principal on a five-point scale, 1 = outstanding, 5 = poor)

Area	LIS Schools	Other Schools	Difference
Recruiting and retaining low-income students	2.59	3.42	.83
Responding to the special needs of minority students	2.55	3.21	.66
Developing sensitivity to racial and ethnic minorities	2.45	2.81	.36
Providing effective, vocationally-oriented curricula for non-college-bound students	2.94	3.22	.28
Remedial work in basic skills (reading, writing, math)	2.54	2.78	.94

In a number of other areas, the self-ratings of other schools are significantly more favorable than those of the LIS schools. The largest difference also surfaced as a trend. When it comes to incorporating parents and families into the life of the school, LIS schools have a harder time than other schools.

Areas of school life—self-rated lower in LIS schools than others (PQ14.25, 14.18, 14.19, 14.7, 14.4, 14.17, 14.20, 14.1, 14.41)[29]

(Rated by principal on a five-point scale, 1 = outstanding, 5 = poor)

Area	LIS Schools	Other Schools	Difference
Incorporating parents and families into the life of the school	3.08	2.69	.39
Development (e.g., alumni affairs, communicating with constituents, creating a fundraising strategy, etc.)	3.26	2.88	.38
Fundraisers	2.83	2.52	.31
Science curriculum	2.36	2.05	.31
Mathematics curriculum	2.25	1.95	.30
Providing challenging opportunities for gifted students	2.67	2.39	.28
Public relations	2.82	2.54	.28
Long-range curricular planning	2.81	2.62	.19
Value or moral education	2.06	1.92	.14

Whether development activities, long-range curricular planning, public relations, and fundraising are a luxury or essential is an important question. Whatever the answer, non-

LIS schools see themselves doing significantly better at all four than do LIS schools. Whatever the results, these areas are not as successfully tended in LIS schools as in higher-income schools.

Many LIS schools are caught in the circular problem of having too little budget to cover development activities: staff energies are stretched to deal with so many more immediate concerns that they are unable to initiate the very kind of activity that would eventually lead to increased community support and economic survival.

Another area of significant difference is in academics. LIS schools do not believe themselves to be doing as good a job as other schools in mathematics curriculum, science curriculum, and in challenging the gifted.

The smallest significant difference between the self-ratings of the two groups is in the area of value or moral education. Though both groups believe they are doing quite a good job, LIS schools' self-rating is lower than other schools'.

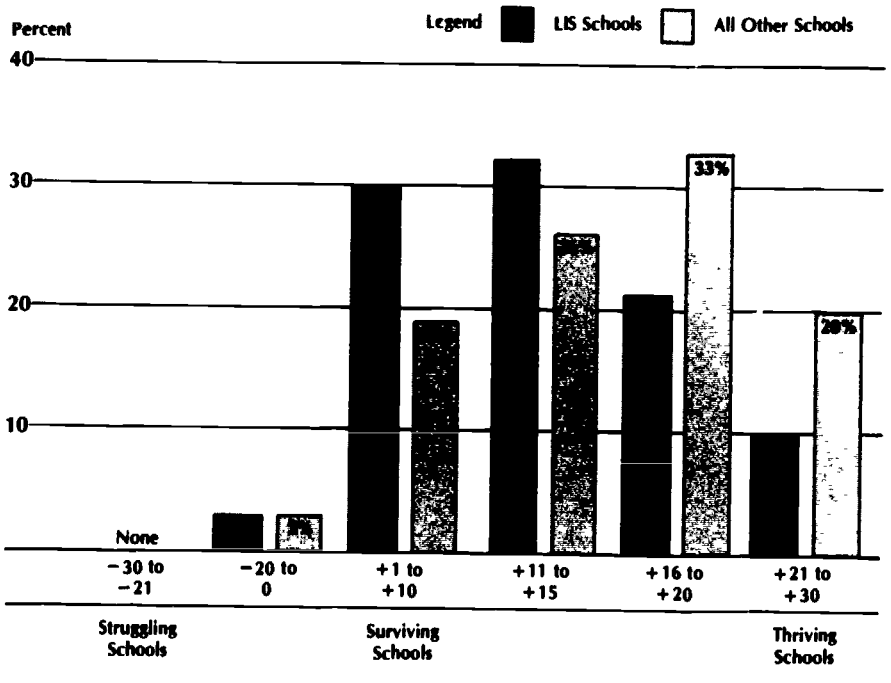
School Health

Research often illuminates by exposing relatively slight differences between groups of schools that are not detectable when experienced school by school. To see differences, it is necessary to combine data not only from groups of schools but from groups of questions about them. Nowhere in the search for significant differences between LIS schools and others is this more apparent than in an examination of the index of school health.

The school health index was developed as a global indicator and is reported in chapter 16 of *A National Portrait*. The index was developed by assigning a value of +1 for each of 30 positive characteristics and a value of −1 for each of 30 negative characteristics. The index ranges from −30 to +30. The 30 positive and 30 negative criteria cover a range of areas such as enrollment trends, trends in achievement test scores, levels of morale, sense of community, discipline, order, academic emphasis, emphasis on religion, and finances and development.

Exhibit 3.12 compares LIS schools and others on the school health index. The components of this index, examined one by one, do not reveal substantial differences between the two

EXHIBIT 3.12: Comparison of LIS and Other Schools on Index of School Health



groups. On no one item are there large gaps between them. But, summed together, they reveal a number of important things.

Few schools appear to be struggling, and of those few, the percentages of LIS and other schools are equal. Among the 3% in the struggling category, LIS schools range, individually, from a low rating of –20 to a "high" of –1. Non-LIS schools in the struggling category range from a low of –8 to the rating of dead-center 0. A few LIS schools, then, as shown by this index, are in more serious straits than any of the non-LIS schools. (The 3% of each group is made up of 5 LIS schools and 12 other schools.)

As indicated in *A National Portrait*, most Catholic high schools range in health somewhere between survival and thriving. Exhibit 3.12 makes it evident that, while the majority of schools of both types are doing "all right," LIS schools tend more toward the survival mode; 65% of them rate at or below + 15 on the health index, whereas 53% of other schools rate above + 15.

Low-income-serving schools as a group are, indeed, managing from year to year, but the tenuousness of their grasp on long-term health and survival is illustrated graphically in this summary of school health.

Comment

The major finding of this comparison of LIS and other schools is that differences between the two types of schools are harder to find than might be anticipated, and many of the differences that do exist are less dramatic than they might be. Most of the differences that can be described are minimal. The average LIS school is a little older, a little smaller than others. The average enrollment is a little less. A few more LIS schools have a woman religious as principal. LIS schools are a little more likely to have remedial labs and "practical" facilities like cooking labs and typing rooms. LIS schools offer slightly fewer courses in stereotypically middle class athletics—golf, competitive swimming, tennis. And so on.

In the "much difference" category are two items that seem related to the effect of income level—LIS schools are much less likely to be in a suburban location, and much less likely to be private schools.

The section on school health in this chapter perhaps contains the key to what can be learned about the two types of schools from the testimony of the principals: few pieces of data examined by themselves demonstrate a difference between low-income-serving schools and others, but taken together, a pattern begins to emerge. LIS schools are still making it, surviving, keeping on. They aren't actively "sick." But the cumulative weight of small deficiencies, lacks, deficits, and added responsibilities inevitably takes its toll.

Compounding the problem for LIS schools may be a precarious financial situation. There is evidence, for example, that "many Catholic schools . . . have either grossly underfunded deferred maintenance accounts, or have none at all."[30] It is conceivable that the need for maintenance is higher in LIS schools (given their relative age) than other Catholic high schools. At some point, this factor, as well as other pressing financial questions, could place some LIS schools in a precarious position. Many LIS schools bring to mind the image of the dedicated worker with the low-grade fever and the sore throat—coming in to work, functioning, insisting on carrying the day's load. But people who assess the load and sense the fever wonder what tomorrow will bring— at what point the sudden emergency need or one more added burden will prove, finally, too much to be borne.

CHAPTER 4 School Climate

Highlights

LIS schools are comparable to other Catholic high schools on four school climate dimensions: faith community, morale, academic emphasis, and discipline. They do not differ on faith community or morale and are only slightly less characterized by academic emphasis and discipline.

Within the 106 LIS schools, climate does not vary according to the percentage of students who are poor.

On measures of school climate, there is substantial agreement among principals, teachers, and students. Students and teachers tend to be more alike in climate perceptions than are principals and students or principals and teachers.

Students from very poor families perceive the same school climate as the moderately poor or the non-poor.

Black students perceive less favorable climate than Hispanics or Whites, except on academic emphasis.

What a student gains through the process of schooling is shaped by a number of factors. One factor is the combination of characteristics a student brings to a school, including ability, motivation, past performance, learning resources in the home, and family composition. A second factor is the school program, including curriculum, student-teacher ratio, per-pupil expenditures, co-curricular opportunities, physical and human resources, and teaching-learning modalities. Historically, the educational literature has focused on these two kinds of factors—one outside the control of schools and one within its control—to explain the impact of schooling on student outcomes.

In recent years, a third factor has come to light. It is more elusive, less amenable to precise definition and measurement. The term now widely used is "school climate." It generally refers to the atmosphere of a school, its ethos, character, or ambiance. School climate can also be understood in reference to the term "culture," a concept employed in the social sciences to denote shared norms, values, and expectations.

Because the concept of school climate is both relatively new and complex, there is not yet consensus in the educational literature as to its precise definition or dimension.[1] Yet there is mounting evidence that climate—however it is defined and measured—has an important place among the factors that influence student learning and development. A recent review of the literature suggests that when effective schools are examined, "What emerges is not a checklist of specific ingredients but a 'syndrome' or 'culture' of mutually reinforcing expectations and ingredients. Effective schools provide . . . an atmosphere of success, and positive support and encouragement for purposive and productive behavior."[2]

Recent examinations of the national *High School and Beyond* data identify several climate factors that promote student achievement, over and above those accounted for by programming factors. These include high academic expectations and absence of disciplinary problems.[3] Furthermore, it appears that these positive climate dynamics are more likely to be found in Catholic than in public schools.[4] This latter finding has been corroborated by several other research projects.[5]

In this chapter, we extend knowledge of school climate, addressing these four questions:

- What are the distinctive dimensions of school climate?
- How do LIS Catholic high schools compare with other Catholic high schools in school climate?
- To what extent do principals, teachers, and students agree on a school's climate?
- Do low-income students perceive climate in the same way as other students?

The Dimensions of School Climate

Climate is a subjective reality, perceived differently by individuals according to their own unique perspectives. At the same time, points of agreement among them are likely. These shared perceptions—the norms, values, and expectations of schools on which principals, teachers, and students tend to agree—were used to determine the dimensions of school climate.

Built into each of the three survey instruments (i.e., the surveys of principals, teachers, and students) were measures of 11 aspects of school climate. These were as follows:

1. *Emphasis on Religious Faith:* The degree to which a school emphasizes a positive faith development
2. *Sense of Community:* The degree to which staff and students believe that a school has a shared sense of community
3. *Caring Environment:* The degree to which staff and students believe a school cares about individual persons
4. *School Pride:* The degree to which students are proud of a school's heritage, program, and reputation
5. *Student Satisfaction:* The degree to which students like school
6. *Academic Expectations:* The degree to which a school is perceived to value academic achievement as symbolized in homework and performance expectations
7. *Student Academic Motivation:* The degree to which a school's students value learning
8. *Teachers' Commitment to Academic Excellence:* The degree to which teachers in a school are perceived to hold high expectations for students' academic performance
9. *Antisocial Behavior:* The degree to which students engage in fights, vandalism, and stealing
10. *Student Academic Behavior:* The degree to which a school has problems with class-cutting and absenteeism
11. *Student Chemical Use:* The degree to which students violate rules about alcohol and drug use

Because there was substantial agreement among principals, teachers, and students on the degree to which each of these was present in their school, scales were created to measure each of these aspects of school climate, combining the three sets of perceptions for each of the 106 LIS schools.[6] A statistical procedure called factor analysis revealed that the concept of school climate is made up of four independent and definable dimensions (see Appendix D-2 for statistical details). These are:

- *Faith Community:* The degree to which a school is characterized by a caring and nurturing sense of community, legitimated and enhanced by a shared commitment to faith (aspects 1, 2, and 3)
- *Morale:* The degree to which students feel proud of their school and their participation in it (aspects 4 and 5)
- *Academic Emphasis:* The degree to which a school emphasizes academic achievement, as embodied in expectations shared by teachers and students (aspects 6, 7, and 8)
- *Discipline:* The degree to which a school is able to promote compliance with academic and social norms (aspects 9, 10, and 11)

Traditionally the term "faith community" has been used to describe the mission and purpose of Catholic schools. In this sense, the term is broad and all-encompassing. In this study, the term is used more restrictively to refer to one of the four dimensions of school climate.

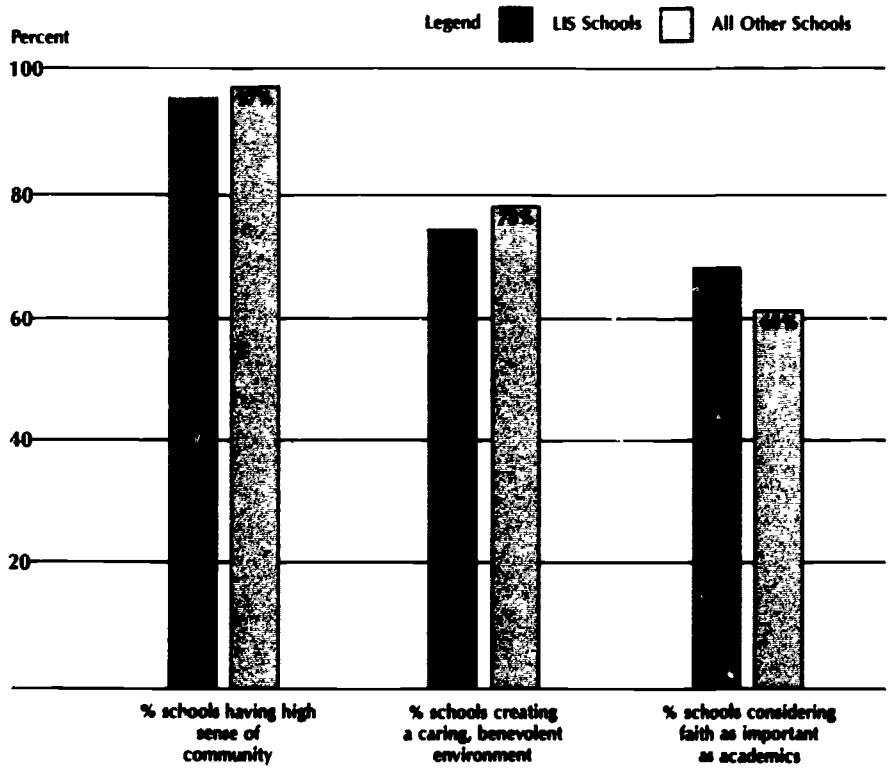
Climate in Low-Income-Serving Schools

How do LIS schools compare to other Catholic high schools on these four climate dimensions? To answer this, the research team examined the responses of school principals from the Part I survey, dividing the 910 schools into two groups: the 106 LIS schools (each with enrollments of at least 10% low-income students) and all other Catholic high schools (whose enrollments are less than 10% low-income).[7]

The key finding is that LIS schools do not differ from other schools on the dimensions of *faith community* and *morale*, and that they differ, but not dramatically, on the dimensions of *academic emphasis* and *discipline*.

EXHIBIT 4.1: School Climate: Faith Community

(LIS and other schools compared)



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Based on PQ9.9, PQ14.38, PQ5.21D

Faith Community

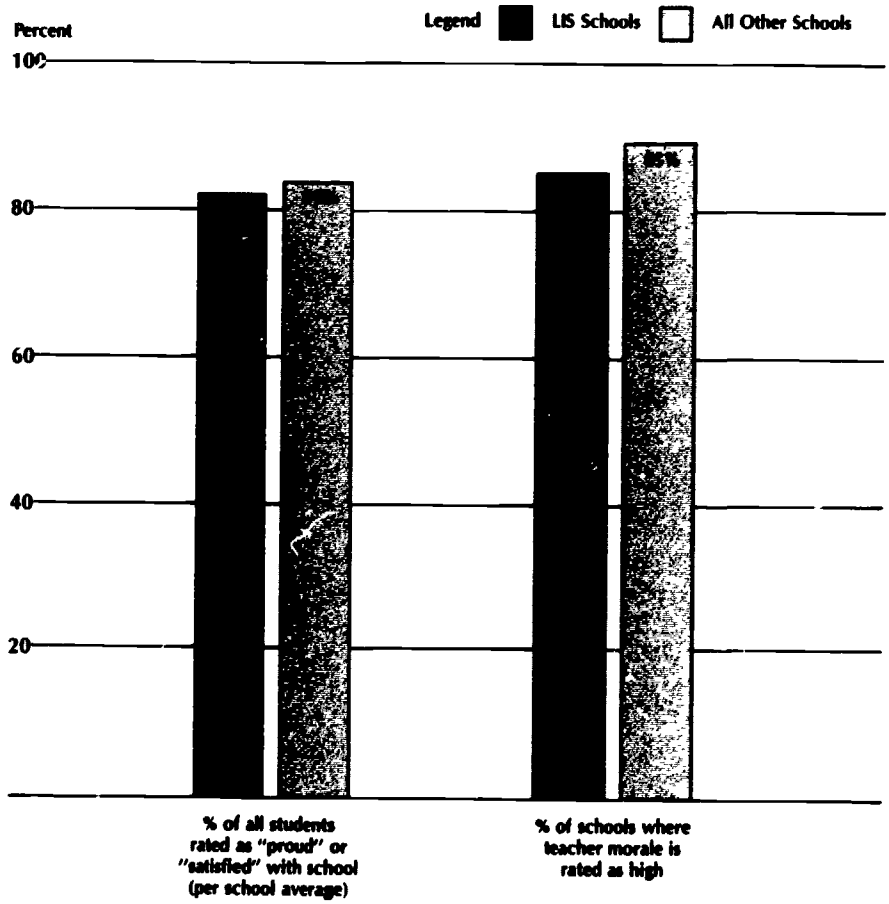
On the three aspects of climate that constitute the faith community dimension, LIS schools are equal to other schools. Exhibit 4.1 shows principals' ratings of sense of community, caring environment, and emphasis on faith development.[8] Note that on all three indicators, the vast majority of schools are scored toward the high end, indicating that faith community is typical of most Catholic high schools whether they serve low-income students or not.

Morale

Slightly more than 80% of all students in the average Catholic high school are rated by the principal as feeling proud or satisfied with school, as shown in Exhibit 4.2. As this chapter later shows, both students and teachers also place most students toward the high end of the continuum on morale. Morale among teachers also tends to be strong, as shown in Exhibit 4.2.[9] As chapter 11 points out, teachers themselves concur with these ratings. The key point here is that morale is judged to be as high in LIS schools as in other Catholic schools.

EXHIBIT 4.2: School Climate: Morale

(LIS and other schools compared)



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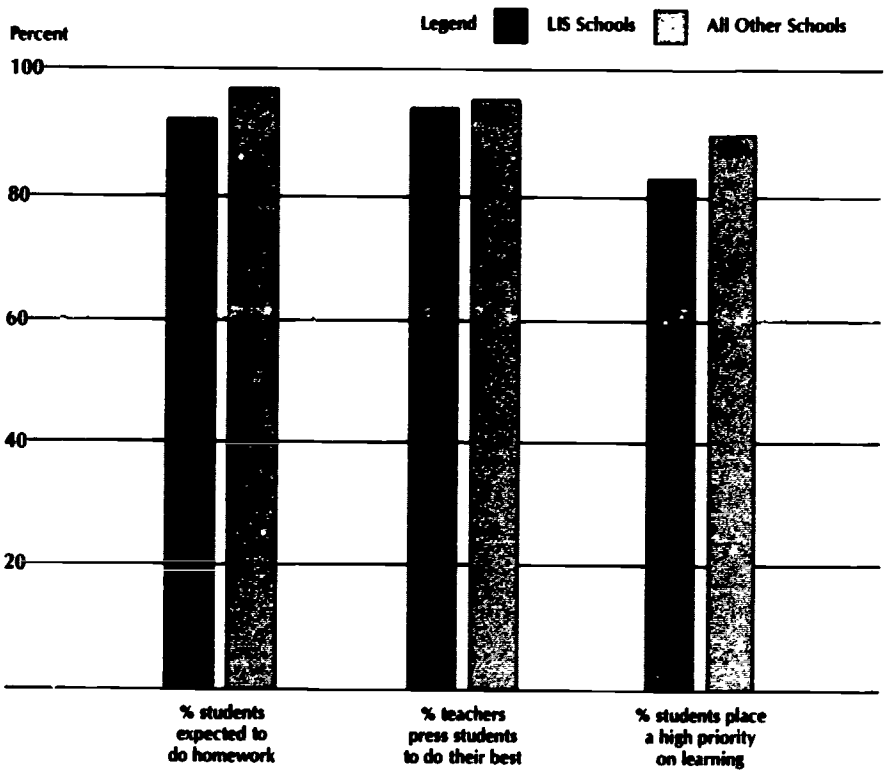
Based on PQ9.1 and PQ9.11H

Academic Emphasis

On two of three components of the academic emphasis climate dimension, LIS schools fall slightly below other Catholic high schools. As shown in Exhibit 4.3, LIS schools are lower on the homework expectation and "learning as priority" dimensions. Perhaps more important, however, is the fact that nearly all schools, whether LIS or non-LIS, are high on the dimension of academic emphasis. Like morale and faith community, academic emphasis appears to be a climate charcteristic common in Catholic schools.

EXHIBIT 4.3: School Climate: Academic Emphasis

(LIS and other schools compared)



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Based on PQ9.11C,F,G

Percents refer to percent of schools for which characteristic is rated as true.

Discipline

Some problems in discipline occur more often in LIS schools, although, as with academic emphasis, the differences are not particularly large. This difference might be expected, given that LIS schools, more than others, tend to have characteristics commonly associated with discipline problems, such as students from single-parent families, students with unemployed parents, and students who live in large metropolitan areas. Exhibit 4.4 shows the percentages of schools that have "serious" or "moderate" problems with each of a series of behavior problems, as rated by principals. The picture suggests that discipline problems are infrequent in all schools, whether LIS or non-LIS. No differences are reported on problems of chemical use or in the area of antisocial behavior. There is a small difference in fighting, and a slight tendency for vandalism to be a more serious problem in non-LIS schools. Differences are more substantial only in the area of academics, particularly on an index of failure to complete daily homework assignments.

EXHIBIT 4.4: School Climate: Discipline

(LIS and other schools compared)

	LIS Schools (% serious or moderate)	Other Schools (% serious or moderate)
Academic		
Absenteeism	22%	19%
Class-cutting	6	6
Failure to do homework	53	37
Antisocial		
Fighting	6	3
Theft	15	13
Vandalism	9	11
Chemical		
Alcohol use in school	4	4
Drug use in school	6	6

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Based on PQ737

Overall, an exceptional degree of similarity is found in the climates of LIS and non-LIS schools. Positive readings on the four dimensions of climate seem to be pervasive in Catholic schools. From these data, it cannot be said that students who attend LIS schools suffer from an inferior or counterproductive school climate.

Findings thus far are based on comparison of the 106 LIS schools with all other Catholic high schools. Equally impressive findings are revealed in a comparison of the data on the 106 schools, which vary in percentages of low-income population from 10% to 90%. The four climate dimensions (faith community, morale, academic emphasis, and discipline) are uncorrelated with the percentage of low-income students in the school. These four dimensions are as likely to describe a school with 80% or 90% low-income students as they are schools with 10% or 20%.

Climate: Do Principals, Teachers, and Students Agree?

The validity of these positive school findings could be questioned because principals have a vested interest in placing their schools in a positive light. This study provides a unique opportunity to check validity by examining the reports of teachers and students on the same topics. Exhibit 4.5 lists survey responses for principals, teachers, and students on the four dimensions of school climate.

Several interesting patterns emerge. First, on most climate measures, principals present schools in a more favorable light than do teachers or students. This is most pronounced in these four areas: sense of community, caring environment, toleration for deviation from school rules, and teacher satisfaction. Second, when ratings are averaged across the 14 items listed in Exhibit 4.5, the percentages indicate that principals give the highest ratings and students the lowest, with teachers in the middle, as shown below.

Average percentage rating school as "high" across 14 climate items

Principals	Teachers	Students
85%	77%	75%

More significant, however, than the variation among the perceptions of the three groups is the fact each tends to present Catholic high schools in a favorable light. Even though students' ratings are not as high as those of teachers or principals, fully three-quarters of all students, on the average, rate school climate positively. Hence, the prevailing sentiment

EXHIBIT 4.5: School Climate: Principals, Teachers, and Students Compared

(based on 106 LIS schools)

	% of Principals Ranking School as High	% of Teachers Ranking School as High	% of Students Ranking School as High
Faith community			
Sense of community	95%	82%	64%
Caring environment	74	62	51
Strong emphasis on faith development	68	53	73
Academic emphasis			
School expects homework	92	93	94
Teachers constantly press students	94	88	71
Students place high priority on learning	83	71	81
Discipline			
Class cutting not a problem	94	91	84
Alcohol use at school not a problem	96	93	82
Theft not a problem	85	78	79
Fighting not a problem	94	90	87
Deviation from school rules not tolerated	88	73	78
Repeated failure to complete homework not a problem	46	38	49
Morale			
Students satisfied with school	95	94	83
Teachers satisfied with school	86	75	74

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among those who live and work in Catholic schools—whether principals, teachers, or students—is that these schools are exceptionally strong in providing a positive climate.

In the analysis above, the views of the 106 principals are compared with those of the nearly 1000 teachers and 8000 students surveyed in these 106 schools. The comparisons indicate that teachers and students tend to corroborate principals' positive climate perceptions. This agreement holds up in individual schools, where principals, teachers, and students agree with each others' perceptions of climate.[10] For example, in those schools where principals give high ratings to sense of community, teachers and students tend also to do so. In those schools where principals rate community low, so do teachers and students. This provides particularly strong evidence that the reported climate findings are valid. Three additional findings are noteworthy (keeping in mind the basic finding that significant corroboration exists among principals, teachers, and students):

- Within individual Catholic high schools, the perceptions of principals, teachers, and students are most similar in the areas of community and religious emphasis.[11]
- Perceptions are more divergent in the area of discipline problems.[12]
- Students and teachers tend to be more alike in climate perceptions than are principals with students or teachers.[13]

Climate Perceptions among Student Subgroups

Thus far, this study has treated climate in a generic way, looking for the climate characteristics which typify schools. Indeed, while one can talk of *the* climate of a school, it is also true that each student experiences an idiosyncratic climate, based on his or her unique exposure to academic programs, classroom environments, teachers, and classmates. For example, in school A, teachers, students, and the principal agree that academic emphasis, as a general school characteristic, is high. However, John is in a vocational program that places less

emphasis on homework and the mastery of basic learning skills, while Ruth is in an academic program that stresses advanced mathematics and encourages mastery of a foreign language. John and Ruth are exposed to different expectations and have different sets of teachers. Additionally, John's closest friends at school are other males, while Ruth's are females, providing John and Ruth with different exposures to student values and attitudes. Ruth also plays varsity sports, while John plays the flute in the school orchestra. Since John's school experiences differ from Ruth's, their perceptions of climate are also likely to differ.

The key question is whether these perceptions of climate systematically vary by student characteristics such as family income, race (Black, Hispanic, White), grade (9th vs. 12th), or gender.

Exhibit 4.6 shows how student subgroups in LIS schools compare on perceptions of community, academic emphasis, religious emphasis, student morale, and discipline problems.[14] The most significant finding is that perceptions of climate do not vary by family income. Very poor students perceive the same climate as the moderately poor or the non-poor. Climate does vary, however, by other student demographics, with three important findings:

- Black students perceive less favorable climate than Hispanics or Whites on all factors except academic emphasis.
- Ninth grade students perceive more favorable climate than 12th graders.
- Females perceive more favorable climate than males on three factors (academic emphasis, discipline, community) and a less favorable climate on one (morale).

EXHIBIT 4.6: Comparison of Student Subgroups on Five Climate Factors

Legend ▲ indicates group if higher than other group(s) in demographic category ■ indicates group is lower than other group(s) in demographic category ● indicates no difference among groups in demographic category

	Grade		Family Income			Race			Sex	
	9th	12th	PP	MP	NP	B	H	W	M	F
Academic emphasis	▲	■	●	●	●	▲	▲	■	■	▲
Discipline problems	■	▲	●	●	●	▲	■	▲	▲	■
Student morale	▲	■	●	●	●	■	▲	▲	▲	■
Religious emphasis	▲	■	●	●	●	■	▲	▲	●	●
Community	▲	■	●	●	●	■	▲	▲	■	▲

Comment

A growing body of literature attests to the importance of school climate. A recent examination of the national *High School and Beyond* project reveals that "there are a set of identifiable school factors . . . that explain a significant portion of achievement gains for all students . . . . Attendance in a school that provides academic emphasis and rigor and has a positive school climate are [*sic*] important factors contributing to gains in tested achievement."[15] It is also reported that these positive school processes are more likely to be found in Catholic than in public schools.

This study extends the research on climate, showing that, in Catholic schools, climate can be described in terms of four dimensions: faith community, morale, academic emphasis, and discipline. Chapters 13 and 14 will show that positive climate affects more than academic achievement. It also plays a key role in three other areas of student outcomes: religion, values, and life skills.

The four climate factors identified in this study bear resemblance to dimensions identified in other research. However, other studies tend to posit a larger number of dimensions, suggesting that four represent a parsimonious description of school climate.[16] One factor not discussed in other research is faith community. This is due no doubt to the fact that climate research is done almost exclusively in a public school context. What this implies is that the concept of climate is not totally identical in the public and Catholic school sectors. Consequently, researchers studying the impact of climate on student achievement in public and private schools need to be sensitive to this difference.

Can school climate be measured by tapping the perceptions of students, teachers, and principals? The high degree of correspondence among these three groups' perceptions in this study suggests that school climate is a definable characteristic of individual schools, visible to all participants within a school and measurable via self-report perceptions.[17]

Given the focus of this study—to examine the impact of Catholic schools on low-income students—another set of findings is equally important. There is considerable evidence that Catholic high schools provide opportunity for low-income students to be educated in a positive climate. Three kinds of evidence support this observation. First, LIS schools are nearly equivalent to other high schools on the four dimensions of climate. Second, within the 106 LIS schools, the climate dimensions do not vary as a function of the percentage of low-income students. Third, students in the three income groupings (very poor, moderately poor, non-poor) give equivalent evaluations of school climate.

This consonant perception of a positive climate occurs in what might be considered difficult territory—among low-income populations. Given the traditional stereotype that low-income means increased behavior problems, decreased educational aspirations, and lowered institutional expectations, some very different results might be expected. Somehow—whether through conviction, intentional programming, or a combination of the two—Catholic high schools are providing a positive educational atmosphere for many economically disadvantaged students.

CHAPTER 5

Central City Catholic Schools and Educational Opportunity

Highlights

Central city LIS schools (defined as located within the city limits of an urban area with a population of 500,000 or more) are considerably larger than non-urban LIS high schools. Central city schools are predominantly private or diocesan, while non-urban schools are much more likely to be parochial or inter-parochial.

Sixty-one percent of students in central city schools are members of a minority, while in non-urban schools, 25% of students are members of a minority.

Central city Catholic high schools spend less per pupil than do non-urban schools: per pupil expenditures average $1866 in the central city, and in non-urban schools, $2809—nearly $1000 more.

Central city schools receive significantly fewer dollars than non-urban schools from subsidies, fundraising, and investment earnings.

Central city schools offer advanced courses in basic academic areas (e.g., mathematics, science, foreign languages) as frequently as non-urban schools, but they are less likely to offer courses in art and music or course variety in the area of religion.

Central city schools exhibit the same kind of positive climate typical of other Catholic high schools. Central city schools are equivalent to non-urban schools on these dimensions: sense of community, nurturance, academic emphasis, student morale, teacher morale, discipline policy, and absence of discipline problems.

Educational research during the last 20 years has substantiated that public schools located in the core of major American cities are in crisis. The issue is continually brought to the attention of the general public. It would not take a very lengthy search through the newspapers of the major cities to find evidence that many central city schools are involved in a continuing struggle. As one writer has recently noted:

> In many cities across the land the imposing structures of schools built early in this century symbolize both the past and present in education. These structures and the architecture that shaped them remind us of the pioneering and glorious days of urban education; they and the conditions surrounding them also highlight the

> pervasive and sweeping changes of recent decades that have helped create the current crisis in urban education.[1]

The crisis has a number of dimensions: compared to suburban and rural schools, central city public schools are characterized by higher dropout rates, lower academic achievement scores, more serious discipline problems, and less rigorous academic requirements.[2]

The history of the crisis began with the migration of families out of cities following World War II. Federal housing programs enabled many city-dwellers to buy homes in the suburbs. While those with money left the cities, those without it migrated to urban centers, looking for work and new opportunity. Cities became home to the poor and to minorities, with the result that urban tax bases spiraled downward—exactly at the time when many urban residents were in need of human services, from job training to housing subsidies.

These demographic patterns have had a serious financial impact on city services, including education. One observer of the urban situation describes it this way:

> Since the bulk of school revenues are derived from property taxes, the fact that for the past 25 years urban property values have been declining sharply relative to the surrounding metropolitan areas impacts severely on the fiscal capability of such districts. In addition, expenditures and taxes for noneducational services are considerably higher in cities than they are in other geographic areas, forcing schools to compete, often unsuccessfully, for an equal share of the municipal tax dollar.
>
> Because most large-city school boards are appointed rather than elected they often do not have the authority to levy and collect taxes, and hence are dependent upon the city government for allocation of school funds. When the city government is itself hard-pressed for revenues, adequate funds for school support are difficult to obtain.
>
> The need for increased school revenues is further exacerbated in many urban districts by higher costs for land, for construction and maintenance of school buildings, for professional and nonprofessional employees, for security measures, and for special educational services needed by many students.[3]

The consequences of these hard realities for equal access to educational opportunity have been well-chronicled. These consequences can be summarized by pointing to five kinds of educational resources that are less likely to be provided to central city students.

1. *Physical facilities*. The quality of school facilities and the availability of school physical resources (e.g., labs, libraries) in central city schools compares poorly with that in non-urban schools.
2. *Financial resources*. Per pupil expenditures are lower in central city schools, leading to larger student-teacher ratios and less access to special educational services.[4]
3. *Teacher resources*. Recent research demonstrates that central city school children are more likely than other pupils to experience low teacher morale, lack of teacher interest, and a teaching staff who "views them as deprived and unable to learn."[5]
4. *Programs*. One way central city schools cope with financial distress is to trim curricular and extra-curricular offerings. Non-urban schools are more able to afford a richer set of opportunities.[6]
5. *School climate*. Central city schools tend to provide fewer of those climate factors known to encourage learning, including academic emphasis; an orderly, disciplined environment; and concern for students.[7]

This characterization of central city education is based almost exclusively on public school research. Until now it has not been determined whether the urban—non-urban differences in resources apply to Catholic schools. To a certain extent, Catholic schools have not been immune to the changing fiscal picture in central city areas. Catholic central city schools once served Catholic ethnic communities, usually under parish or diocesan sponsorship. As Catholic ethnics migrated to the suburbs, parish neighborhoods became increasingly poor and populated by minorities. This shift undoubtedly took its toll on possible financial resources and the ability to subsidize school operations. One consequence was the closing of some central city schools. However, many Catholic central city schools have remained open, in spite of changing economic and demographic realities. Do these realities dictate that Catholic central city schools, like their public school counterparts, inevitably provide inferior educational opportunity, in comparison to non-urban schools?

Following a brief profile of Catholic central city schools, this report proposes some answers to this important question.

Catholic Central City Schools: A Profile

Two subsamples were created from the 106 LIS schools. One of these is a set of 40 central city schools, each of which is located in a metropolitan area of 500,000 or more people (PQ8.24), is not in a suburb (PQ8.25), and is within the city limits of the major city in that metropolitan area (PQ8.25). For purposes of comparison, a second group of 32 non-urban schools was created; they are located in localities with a total population of less than 100,000. Most of this subsample is in communities of 25,000 to 100,000 residents. Schools in a metropolitan area between 100,000 and 500,000 are excluded from this analysis. Most are suburban schools that are not readily identified as either urban or non-urban. For the sake of clarity, it might be said that the prototypical central city school in this analysis is in Los Angeles, Chicago, St. Louis, New York, or Boston. Non-urban schools are in communities like Peoria, Illinois; Fargo, North Dakota; and Santa Fe, New Mexico.

Exhibit 5.1 shows some of the key differences between central city LIS and non-urban LIS Catholic high schools. Some expected differences occur in size, percentage of minority students, and percentage of low-income students. In governance, central city schools are predominantly private or diocesan; non-urban schools are much more likely to be governed by single or multiple parishes. Principals who are women religious are in the majority in central city schools (53%).

EXHIBIT 5.1: LIS Central City and LIS Non-Urban Schools: Demographic Differences

	Central City Schools	Non-Urban Schools
Average enrollment size	610	290
Percent parochial	12	16
Percent inter-parochial	0	26
Percent diocesan	50	35
Percent private	38	23
Percent women religious principal	53	41
Percent minority teachers	15	8
Percent minority students	61	25
Percent student family income under $10,000	31	14
Percent student family income under $20,000	75	56
Percent students from single-parent familes	30	13

Percentages of minority students by specific racial or ethnic groups are as follows:

Percentages of minority groups, central city vs. non-urban

	Central city	Non-urban
Native American	0%	7%
Asian	3	1
Black	38	7
Hispanic	18	8
Other	2	2
Total minority	61%	25%

The high percentage of minority students in central city schools is due to differences in numbers of Hispanic and Black students, not Asians or Native Americans.

How Equally Are Resources Allocated?

In this section, central city and non-urban Catholic high schools are compared on five kinds of resources: physical facilities, finances, teachers, academic programs, and climate.

Physical Facilities

In the teacher survey, respondents were asked to judge the overall quality of their school's physical facilities. On the average, ratings were equivalent for teachers in the two kinds of schools.[8]

Specific kinds of facilities show a pattern of some being more common in central city schools and others more common in non-urban schools. Exhibit 5.2 groups facilities into three categories: those more common in central city schools (with a difference of 5% or more), those more common in non-urban schools (with a difference of 5% or more), and those where resources are equally likely in central city and non-urban schools (showing a difference of less than 5%).

More central city schools provide access to such facilities as art room, guidance center, and science labs but fewer provide access to an athletic field, music room, or photography lab. The major conclusion, based on summarizing across categories, is that central city schools do not offer facilities inferior to those in other schools. In part, this is a result of the fact that central city schools are significantly larger than non-urban schools.

Financial Resources

As might be expected, central city schools spend less money per pupil than do non-urban schools: per pupil expenditures average $1866 in the central city, and $2809—nearly $1000 more—in non-urban schools.

EXHIBIT 5.2: Physical Facilities in Central City and Non-Urban Schools

	Percent Central City Schools	Percent Non-Urban Schools
More likely in central city schools		
Art room or studio	95%	74%
Auditorium	33	25
Guidance center	97	82
Media center	86	79
Remedial reading laboratory	71	26
Biology laboratory	95	79
Physics laboratory	69	62
More likely in non-urban schools		
Athletic field	41	57
Running track	14	36
Tennis courts	6	21
Music room for instrumental use	32	40
Music room for vocal use	24	32
Photography laboratory	59	67
Wood shop	8	14
Equal likelihood		
Gymnasium	92	96
Swimming pool	8	4
Chapel	76	79
Chemistry laboratory	82	79
Library	100	96
Computer laboratory or center	84	82
Metal shop	3	7

Where do central city schools cut expenses? One candidate is teacher salaries. However, we find that salaries are nearly equivalent in the two kinds of schools.

Part of the answer is in the ratio of students to full-time teachers and the ratio of students to administrators, as the numbers below indicate:

Teachers/student and administrator ratios

	Central city schools	Non-urban schools
Teacher/student ratio	1:20	1:15
Administrator (one-half time or more)/ student ratio	1:167	1:109

Although these differences are quite dramatic, the 1:20 teacher/student ratio in central city schools is not extreme. Though no definitive statistics are available, it is likely that the ratio would be much higher in central city public schools.

Central city Catholic schools do not compensate for the high teacher/student ratio by hiring more part-time teachers. Both central city schools and non-urban schools average 4.5 part-time teachers. This translates into a part-time teacher/student ratio of 1:136 in central city schools and 1:64 in non-urban schools.

Central city schools spend less because income is less. The problem is not tuition; central city schools charge higher tuition rates than non-urban schools (freshman tuition in 1983-1984 was, on the average, $1066 for central city schools and $957 for non-urban schools). The telling differences are in subsidies, fundraising, and investment interest.

Income sources: Per student averages for 1982-1983

	Central city schools	Non-urban schools
Subsidy income (per student average)	$168	$712
Fundraising income (per student average)	$116	$199
Investment interest (per student average)	$ 22	$ 49

Programs

One way in which central city schools reduce costs is to provide fewer teachers and administrators. Do these schools also offer less access to academic courses and extracurricular programs?

A systematic investigation of course offerings leads to this conclusion: Central city schools offer advanced courses in basic academic areas (e.g., mathematics, science, foreign languages) as frequently as non-urban schools, but fewer of them offer courses in art and music, and they offer less course variety in the area of religion. While certainly some financial economy is achieved here, it may be offset by the higher frequency with which central city schools offer (1) remedial courses in reading and mathematics and (2) courses in sex education, drug education, and driver education.[9]

Differences are less equivocal in co-curricular programs. Central city schools tend to offer fewer such opportunities than non-urban schools, particularly in these areas:

- Chorus or choir
- Drama or dance
- Orchestra
- Boys' varsity sports (baseball, wrestling, basketball, golf, track)
- Girls' varsity sports (basketball, golf, softball, track)

Teachers

Questions are sometimes raised about the quality of teaching in central city schools. The burden of larger classes, discipline problems, and allegedly less able students is supposed to lead—at least theoretically—to problems in teacher morale, teacher expectations, and teacher concern for and nurturance of students. None of these problems is common in central city Catholic schools. Scales built into the student survey indicate that students in central city schools and students in non-urban schools give teachers equivalent ratings on the dimensions of caring for students, enthusiasm for teaching, and teachers' academic expectations for students. Similarly, teachers in the two kinds of schools give equivalent ratings to teacher morale.[10]

Central city students interviewed as part of the field observations of five LIS schools frequently testified to the special nurturing qualities of teachers. As one student put it:

> The teachers give individual help, but they don't only go so far as our grades. If they know we are having a personal problem or something, they will come and try to help us with it. I think that helps us a lot. They get involved!

Climate

School climate, as defined in chapter 4, functions as a significant institutional resource, encouraging learning when the climate is positive and inhibiting learning when it is negative. It is unlike other resources discussed in this chapter in that it is more qualitative and more perceptual, less concrete and quantifiable. Nonetheless, the discussion in chapter 4 showed that, within schools, principals, teachers, and students tend to agree on climate characteristics, suggesting that climate can be generally experienced and reported to be similar by all of the groups of actors within a particular institution. In this sense, climate is measurable and definable.

No significant differences appear between central city and non-urban Catholic high schools on the dimensions of climate that follow.

- School as nurturing environment (e.g., shows concern for individual persons)
- Sense of community
- Academic expectations
- Academic challenge
- Student morale
- Emphasis on discipline
- Discipline problems[11]

Three dimensions discussed in the previous section—teacher morale, teacher enthusiasm, and teachers' expectations for academic excellence—might be added to this list.

Exhibit 5.3 compares the incidence of discipline problems in central city and non-urban schools. While there are minor variations for specific behaviors, the differences evaporate when all the items are combined into an index of behavior problems.

EXHIBIT 5.3: Comparison of Catholic LIS Schools with Public High Schools on Discipline Problems

(ratings provided by principals)

	Central City Catholic High Schools	Non-Urban Catholic High Schools	Public High Schools
Student absenteeism	19%	21%	57%
Cutting classes	0	4	37
Drug and alcohol use	6	12	49
Vandalism to school property	6	11	25
Verbal abuse of teachers	3	15	10
Physical conflicts among students	6	4	—
Robbery or theft	14	11	—

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Numbers refer to percentage of administrators claiming problems are "serious" or "moderate."

Exhibit 5.3 also presents data for public high schools.[12] Clearly, Catholic LIS school principals report a better discipline climate than do public school administrators. This finding holds even though public schools are compared to a subgroup of Catholic high schools, in which higher-than-average discipline problems might be expected.

Out of the long list of climate dimensions measured in this study, only two are reported to be stronger in non-urban schools: emphasis on religious development and parent support for and involvement in school life.[13] The latter is explained partly by the relatively high percentage of single-parent families in central city schools, a phenomenon that may create time and child care problems for a parent wanting to participate in school activities.

Comment

The stereotype of central city schools as inferior and ineffective educational institutions does not seem to apply to the world of Catholic high schools. They face significant challenges posed by financial constraints and by students (e.g., central city students, in comparison to non-urban students, are twice as likely to come from single-parent homes, have lower achievement motivation, and enter high school with significantly lower academic achievement scores). Nonetheless, central city schools respond to these challenges.[14] There appears to be no dilution in academic emphasis and no significant failure to provide the kind of nurturing and disciplined climate so crucial for learning. The fact that this kind of environment is maintained—in spite of higher teacher/student and administrator/student ratios, students who present personal and academic problems, and what must be constant anxiety about fiscal health—is particularly impressive.

SECTION III STUDENTS

CHAPTER 6 Students' Views of Family, School, and Use of Time

Highlights

Black students are slightly underrepresented in the very poor category, while Hispanics are strongly overrepresented.

The very poor in LIS schools are disproportionately female (62%).

Nearly 4 out of 10 Black students live in single parent families, compared to about 2 of 10 Hispanics and Whites.

Only 39% of Black students in Catholic high schools are Catholic.

Participation in sports, music, and other activities is highest among the non-poor, less among the moderately poor, and least among the very poor.

A higher percentage of students participate in non-school clubs and organizations than in school-related activities.

Twelfth graders in LIS schools do as much homework as 12th graders in the average Catholic high school, and more than 12th graders in public schools.

A majority of very poor students (59%) are enrolled in a college preparatory program. The figures rise to 68% for moderately poor and 78% for non-poor.

Only 7% of LIS school students are in a vocational program.

Students in each income and race category are more likely to meet suggested curricular standards than is the average American high school senior.

ho are the students in LIS schools? Substantial numbers of them have immediate and personal acquaintance with poverty, but many do not. Beyond that, what can be said? What are their home situations? What do they do in non-school hours? What are their own educational aspirations? What do their parents want them to achieve? This chapter explores the family, school, and time involvements of Catholic high school students in LIS schools.

These student characteristics will be examined in terms of four demographic characteristics: grade (9th and 12th), sex, race (Black, Hispanic, White), and family income (very poor, moderately poor, and non-poor). The distribution of students on these demographic

EXHIBIT 6.1: Distribution of Students by Grade, Family Income, Race, and Sex

	% of All Students	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Total	**100%**	**52%**	**48%**	**34%**	**33%**	**33%**	**22%**	**15%**	**55%**	**45%**	**54%**
Black	22	22*	22	20	25	23	—	—	—	26	19
Hispanic	15	16	12	25	10	9	—	—	—	13	16
White	55	51	58	48	58	59	—	—	—	52	56
Asian	2	3	2	2	2	4	—	—	—	3	2
Native American	2	3	1	2	2	2	—	—	—	2	2
Other	3	4	2	4	3	3	—	—	—	4	3
Very poor	34	34	34	—	—	—	30	57	29	28	39
Moderately poor	33	32	34	—	—	—	36	22	35	34	32
Non-poor	33	34	32	—	—	—	34	20	35	38	29
9th	52	—	—	51	51	54	52	58	48	52	52
12th	48	—	—	49	49	46	47	42	52	48	48
Male	45	45	46	37	47	52	53	40	43	—	—
Female	54	55	54	62	53	48	46	60	57	—	—

* Example: 22% of 9th grade students are Black

Abbreviations VP = Very poor; MP = Moderately poor; NP = Non-poor; B = Black; H = Hispanic; W = White; M = Male; F = Female

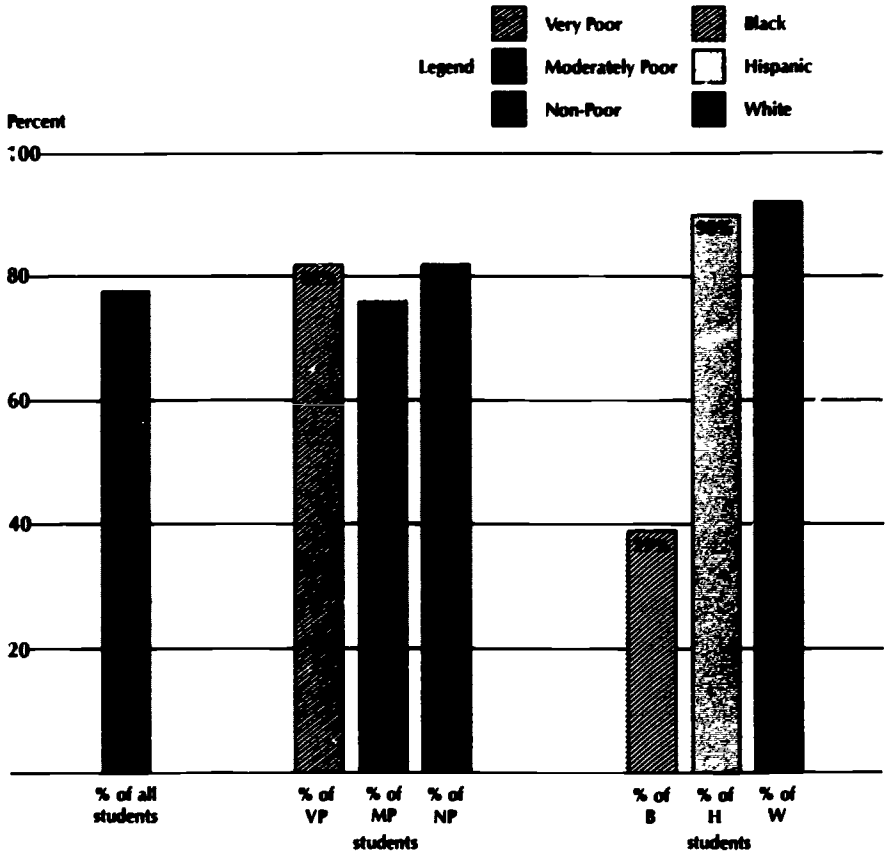
factors is shown in Exhibit 6.1. The race/ethnicity vary slightly from those reported in chapter 3 because, in this case, reports from individual students rather than principals' estimates are used. Several summary statements are noteworthy.

- Black students are slightly underrepresented in the very poor category, while Hispanic students are strongly overrepresented in the very poor group (15% of all students are Hispanic, but 25% of very poor are Hispanic; 57% of all Hispanics in the study fall into the very poor group, but only 30% of Blacks).
- White students follow the same pattern as Blacks, but in a more pronounced fashion: 55% of all students are White, but only 48% of the very poor are White and 59% are in the non-poor category.
- Catholic schools appear to retain White students with greater success than minority students. Fifty-nine percent of 9th graders are minority, falling to 52% in 12th grade—with the greatest attrition occurring among Hispanics (16% in 9th, 12% in 12th). Because of this decline in minority percentages, the percentage of White students climbs from 51% to 59% between 9th and 12th grades.
- More Black students in LIS schools are male (53%) than female, while more Hispanics (60%) and Whites are female (57%).
- The very poor are disproportionately female (62%).
- Exhibit 6.2 shows that the percentage of students who claim a Catholic affiliation varies more by race categories than income categories. Only 39% of Blacks in LIS Catholic high schools are Catholic.

Chapters 7, 8, and 9 also focus on students, with emphasis on describing race and family income differences in values (7), religion (8), and life skills (9). It is anticipated that this extended look at student sub-group differences and similarities will assist Catholic school educators in creating effective programs and policies. Extensive literature exists on the distinctive characteristics of student subgroups.[1] In several ways, however, this four-chapter section on students contributes new information. First and foremost, this study looks at student subgroups within the special context of Catholic LIS schools. The way these schools select students may create student subgroups that differ systematically from subgroups

investigated in other contexts. In addition, this study attempts to clarify the respective influences of race and income, describing, for example, the extent to which Blacks, Hispanics, and Whites differ after controlling for family income differences. In much previous research, this is not done, so that it is not clear if described racial differences are in actuality due to income differences.[2]

EXHIBIT 6.2: Percentages of Students Claiming Catholic Affiliation



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Family

Family Composition

The families from which the students come are of moderate size. More than half are from families of 4 or 5 persons (including themselves). Eighty-one percent are part of families that range in number from 3 to 6 persons. Only 4% live with one other person, and only 5% come from families of 9 or more.

Essentially no difference is revealed in family size by grade or by sex of student and only a slight difference by income and race. More Black students come from two-person families (themselves and one other person)—8%, as compared with 4% for Hispanics and 3% for Whites. Only 16% of non-poor students come from the smallest families (of 2 or 3 members) whereas 21% of students in other income categories come from these smallest families.

Ninety-two percent say they live with their natural mother and another 3% with an adoptive mother or stepmother. Given below are the rates of presence at home of mothers and fathers by categories of family income and race. (Percentages for 9th and 12th grade students and for boys and girls vary no more than 2% from the figure for all students.)

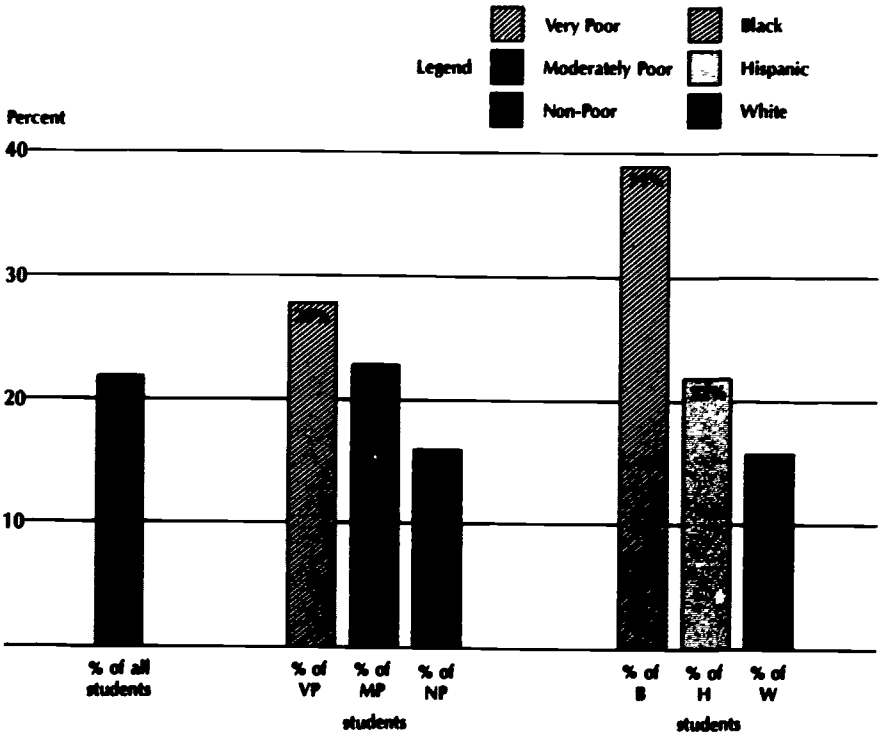
Presence of fathers and mothers in students' homes, by percentage (SQ3)

	% with mother (natural, step- or adoptive) at home	% with father (natural, step- or adoptive) at home
All students	95%	77%
Very poor	93	71
Moderately poor	94	75
Non-poor	94	84
Black	91	57
Hispanic	94	76
White	96	85

Except among Black students, who are least likely to have a mother in the home, presence of a mother at home does not vary by sex, race, or income level. Considerably fewer students live with their father than with their mother, and Black students are least likely to have a father at home. White students and non-poor students are considerably more likely than others to have a father at home.

The percentage of students who live in a single-parent nome is shown in Exhibit 6.3. This phenomenon varies more by race than by family income, with a particularly high percentage of Blacks (39%) reporting a single-parent home.

EXHIBIT 6.3: Percentage of Students Living in Single-Parent Families



Maternal Employment

Because of the high rate of Black student single-parent families, it is not surprising that maternal employment outside the home is particularly high among Blacks, as the percentages below indicate.

Percent reporting maternal employment
(other than homemaker, housewife, and never worked—SQ7)

Black	Hispanic	White
91%	70%	74%

Overall, 78% of all students report maternal employment, and nearly all who live with a father or a father surrogate report paternal employment (99%). The maternal employment rate is much higher than the 55% reported in 1980 national census data. This may explain, in part, why parental involvement in school life is relatively low in LIS schools (an issue addressed in chapter 3).[3]

Family Life

Four survey items probed students' estimates of the quality of family life. Two are listed below.

Views of family life (SQ100, 108)

	% of all students
How would you describe your relationship with your parents?	
Excellent	23%
Very good	34
Good	26
Fair	13
Poor	5
How much love would you say there is in your family?	
A great deal	50%
Quite a bit	31
Some	13
A little	4
None	2

In both cases, a majority of students rate family life toward the positive end of the continuum. When student subgroups are compared to the four-item index of family life, the results indicate that:

- Girls rate family life more positively than boys.
- Ninth graders rate family life more positively than 12th graders.
- Non-poor students rate family life more positively than the other two income groups.
- Black, Hispanic, and White students are equally likely to see family life in positive terms.[4]

Use of Time

This section looks at six student activities: work, athletics, music, organizational involvement, homework, and television-viewing.

Work

By the time they reach 11th or 12th grade, many students in both public and private schools have a part-time job. Given below are the hours per week students in LIS schools said they worked for pay during the school year.

Percentage of students' hours per week worked for pay (SQ84)

	0 hours	1-10 hours	11-20 hours	21-30 hours	More than 31 hours
All students	53%	21%	16%	8%	3%
9th graders	64	24	7	2	3
12th graders	40	17	26	14	4
Very poor	57	18	14	8	2
Moderately poor	51	21	16	8	4
Non-poor	49	24	17	6	3
Black	63	17	12	6	3
Hispanic	64	14	11	7	4
White	44	24	20	8	4
Males	50	11	15	8	4
Females	55	19	17	7	3

By the 12th grade, 60% of students have some paid job, most of them working fewer than 20 hours a week. More non-poor students (51%) are employed than those of any other income category. The lower the student's family income, the less likely is the student to be employed. Among students who are employed, the number of hours worked is not greatly different by income categories.

The disparity of employment by race is even more marked than by income category; whereas only 44% of White students have no jobs, 63% of Blacks and 64% of Hispanic students have none. The preponderance of White students work between 1 and 20 hours a week; as the number of hours per week rises beyond that, differences between races disappear.

Athletic Participation

"How many different varsity, junior varsity, or 9th grade athletic teams do you think you will be on this year in high school?" About 60% of students indicated that they planned to be on at least one athletic team during the year. Results for all categories are given below.

Percentage of students on athletic teams (SQ216)

	No sports	One sport	Two sports	Three or more sports
All students	41%	27%	19%	13%
9th graders	32	31	22	15
12th graders	50	24	15	11
Very poor	47	28	15	10
Moderately poor	40	27	19	14
Non-poor	35	27	22	15
Black	38	27	20	16
Hispanic	44	27	16	13
White	41	27	19	13
Males	29	29	24	19
Females	51	26	15	9

Participation in sports appears to diminish between 9th and 12th grade; in every participating category the percentage of students participating is markedly less among 12th grade students than 9th. More boys participate in sports than girls, a fact which reflects, in part, that Catholic high schools tend to offer a few more athletic options (e.g., football, wrestling) for boys than girls.[5]

Fifty-one percent of girls, compared with 29% of boys, plan not to participate. Among family income categories, the non-poor are most likely to participate in at least one sport, with moderately poor next most likely, and very poor least likely. Among those who do participate, the percentages are relatively even across income categories. Among racial groups, Blacks participate most and Hispanics least; though the differences are not great.

Musical Activities

The level of participation in musical activities, group or individual, is much less than in athletics among students in LIS schools. About two-thirds of all students say they spend no time at all in any kind of music practice, band, or choir work. For those who do participate in musical activities, the hours spent per week are given below.

Percentage of students engaging in musical activities (SQ213)

	1 to 4 hours	5 to 10 hours	11 or more hours
All students	21%	8%	5%
9th graders	25	8	6
12th graders	16	8	4
Very poor	19	6	4
Moderately poor	21	8	5
Non-poor	22	9	6
Black	25	8	7
Hispanic	25	7	4
White	17	8	5
Males	19	8	7
Females	22	8	4

In the category representing the fewest hours—perhaps made up mostly of students who take a regular band or chorus class in school—participation drops markedly from 9th to 12th grade, but the percentages stay fairly stable for those who spend more hours per week, presumably in private lessons or in individual practice. The tendency to be musically involved is greater at the higher levels of family income; whereas only 29% of very poor students participate, 37% of non-poor students do so. A disparity of 10 percentage points exists between the number of Black students and White students involved in musical activity, with the participation of Hispanic students falling midway between.

Other Clubs and Organizations

Two questionnaire items inquired into the activity of students in non-athletic clubs, both school-related and outside school. Some of the results appear below.

Percentage of students participating in organizations (SQ214, 215)

	In-school participation	Non-school participation
All students	47%	61%
9th graders	41	62
12th graders	51	60
Very poor	41	54
Moderately poor	46	61
Non-poor	53	68
Black	47	62
Hispanic	46	53
White	46	62
Males	45	67
Females	48	55

In a reversal of the report on participation in sports and music, participation in other school-related clubs and organizations appears to be higher among 12th graders than among 9th graders. As was true of sports and music, however, participation is highest among the non-poor, less among moderately poor, and least among the very poor. The explanation for this unvarying pattern of rising participation with rising family income, given evidence earlier in this chapter, apparently is not a matter of more low-income students devoting major amounts of time to paid work. At least three other explanations are possible. One is that economic barriers (such as dues, fees, or the necessity of owning a musical instrument) inhibit participation. Another may be a lack of family precedent for seeking involvement in such educational opportunities, or the lack of family or peer support for it. A third reason could be that, as noted in chapter 5, central city schools tend to trim costs by offering fewer extra-curricular activities than other schools.

One interesting observation about the figures above, however, comes not from comparisons across categories but from comparisons made between in-school and non-school participation: more students participate in non-school clubs and organizations than in school-related activities.

Television and Homework

For many American school children, television and homework are constantly at war. Though parents and educators are on the side of the latter, the widespread assumption is that the former usually wins. Indeed, national survey data usually show that television-watching hours far exceed homework hours.

The table below reports how these two activities are distributed among students in LIS schools.

Hours spent doing homework and watching television: All students combined

	% of all students
What is the average amount of time you spend on homework a week? (SQ217)	
No homework is ever assigned	1%
I have homework, but I don't do it	4
Less than one hour a week	7
One to three hours a week	21
More than three hours, less than five hours a week	22
Between five and ten hours a week	29
More than ten hours a week	15

	% of all students
On the average weekday, how much TV do you watch?	
None	5%
Less than one hour	9
One hour or more, less than two	14
Two hours or more, less than three	17
Three hours or more, less than four	16
Four hours or more, less than five	12
Five hours or more	26

The homework findings can be placed in a broader context by comparing them with other national surveys. The homework item is identical to that used in the on-going *High School and Beyond* study. Shown below are responses for three samples: LIS school 12th graders, national Catholic high school 12th graders (a representative sample of *all* Catholic high schools used in the *High School and Beyond* project), and national public high school 12th graders.[6]

Reported homework for three national samples of 12th graders

	LIS schools	All Catholic high schools	Public high schools
Amount of homework:			
None assigned	1%	1%	4%
Assigned but don't do	4	3	3
Less than 1 hour per week	7	8	15
1-3 hours per week	21	22	30
3-5 hours per week	22	23	20
5-10 hours per week	29	26	18
10 or more hours per week	15	18	9

It appears that seniors in LIS schools engage in homework at almost exactly the same level as seniors in all Catholic high schools. In both cases, the Catholic school homework rates are higher than those in public schools.

Homework hours and television hours vary by student subgroups.[7] Key findings are as follows:

- Girls in LIS schools report doing more homework *and* watching more television than do boys.
- Ninth graders watch more television and do less homework than 12th graders.
- Very poor students do less homework and watch more television than moderately poor or non-poor students.
- Hispanics and Blacks watch more television and do less homework than Whites.

The race-related effects vary by grade in school. In the case of television, viewing hours for Blacks and Hispanics do not change when comparing 9th and 12th grades, while White 12th graders watch less television than White 9th graders. On homework, the gap favoring Whites at 9th grade closes by the 12th grade. Homework among Blacks and Hispanics appears to increase between the 9th and 12th grade, but among Whites homework rates do not differ between the grades.

School

In this section, five issues are examined: schooling history, self-reported abilit, educational expectations, curricular tracks, and course exposure. Each of these is germane to assessing how students of various income levels fare in Catholic high schools. Chapter 13 adds to this picture what students actually learn in the areas of academics, values, religion, and life skills.

Previous Schooling

Students were asked to give the number of years they had spent in Catholic schools before entering 9th grade. Because of potential interest in the figures, results are given below for all categories, even though significant differences among them occur in only a few instances.

Number of years of education in Catholic schools (SQ13)

	No Catholic schooling	1, 2, 3 years	4, 5, 6 years	7 or 8 years
All students	16%	14%	15%	55%
9th graders	14	16	15	55
12th graders	18	13	15	55
Very poor	16	14	14	57
Moderately poor	15	13	15	57
Non-poor	18	15	15	52
Black	23	18	18	41
Hispanic	15	17	16	52
White	13	11	13	63
Males	16	14	15	55
Females	15	14	15	55

More than half of all students in LIS schools have come all the way through the Catholic education system, with Blacks the only significant exception. A quarter of Black students have experienced no Catholic education before their entry into a Catholic secondary school. White students are noticeably more likely than any other group to have attended Catholic school throughout their education. Students in the very poor and moderately poor groups are equally likely to have attended only Catholic schools—non-poor students are slightly less so.

Self-Reported Ability and Educational Expectations

Over the last two years of school, what kinds of grades have you received? (SQ207)
Whatever your plans, do you think you have the ability to complete college? (SQ218)
As things stand now, how far in school do you think you will get? (SQ205)
How far in school do you think your parents want you to go? (SQ206)

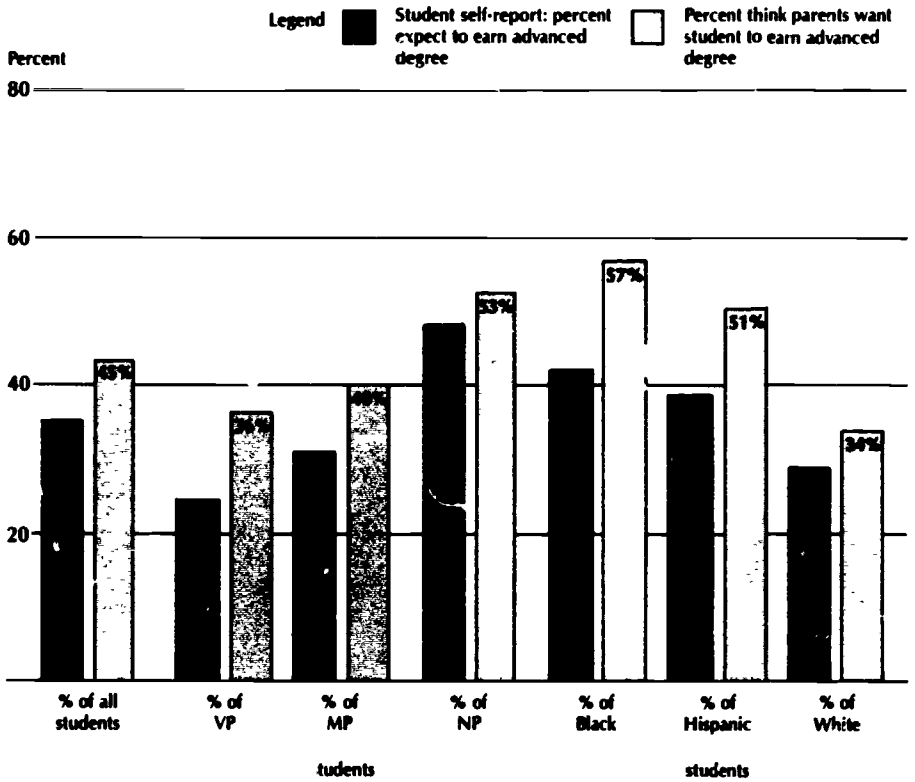
These four survey questions address students' appraisal of their own academic ability, present and future. Nearly two-thirds (62%) of all students in LIS schools report that they are "A" or "B" students. Eight out of ten (81%) report that they have the ability to complete college (47% are very sure, responding "yes, definitely"; another 34% are not quite as emphatic, responding "yes, probably"). Two-thirds of students (68%) expect to receive a college degree or an advanced degree beyond college (such as M.A. or Ph.D.), while even a higher percentage (85%) say their parents want them to have a college or advanced degree.

There are, of course, important subgroup differences on these four questions.[8]

- Boys and girls differ on two (grades, self-reported college ability) of the four questions. Girls report better grades and higher evaluations of ability than boys.
- Grades and educational expectations tend to be higher at the 9th grade level than the 12th, but 12th graders give higher self-assessments on ability to complete college.
- On each of the four questions, very poor students score at the low end, non-poor at the high end, and moderately poor between.
- Black students report lower grades than Hispanics and Whites but give higher self-assessments on college ability, have higher educational expectations, and experience higher educational expectations from parents (see Exhibit 6.4).
- Among all the combinations of race and sex, the subgroup with highest educational expectations is Black females. Similarly, parental expectations are highest for Black females.[9]
- Females have the highest educational expectations among Black students. Among Hispanics, males are highest, and among Whites, males and females do not differ.

- Minority students compare very favorably to White students when income is low, but not so favorably when income is higher. Among the very poor, both Blacks and Hispanics have higher educational expectations, for self and from parents, than do Whites. With non-poor students, however, the reverse is true: White students have higher expectations than either Blacks or Hispanics.

EXHIBIT 6.4: Educational Expectations of Students and Parents



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Academic, General, and Vocational Programs

Three program emphases or "tracks" are common in America's high schools. The *college preparatory* is usually the most rigorous. It prepares students for further study by concentrating on the traditional areas of English, history, science, mathematics, and foreign languages. The *general* program includes more electives and fewer requirements than the college preparatory track. The *vocational* program is designed for students who plan to seek full-time employment after graduation. In most vocational programs, a core of academic courses is required, but the number of academic requirements is reduced to allow time for five or six required job-related courses.

Students were asked to indicate in which of these three programs they were enrolled. As a check on their validity, students' self-designations were compared to percentages given by principals in the Part I survey.

Curriculum emphases, percentages based on principals' and 12th grade students' reports

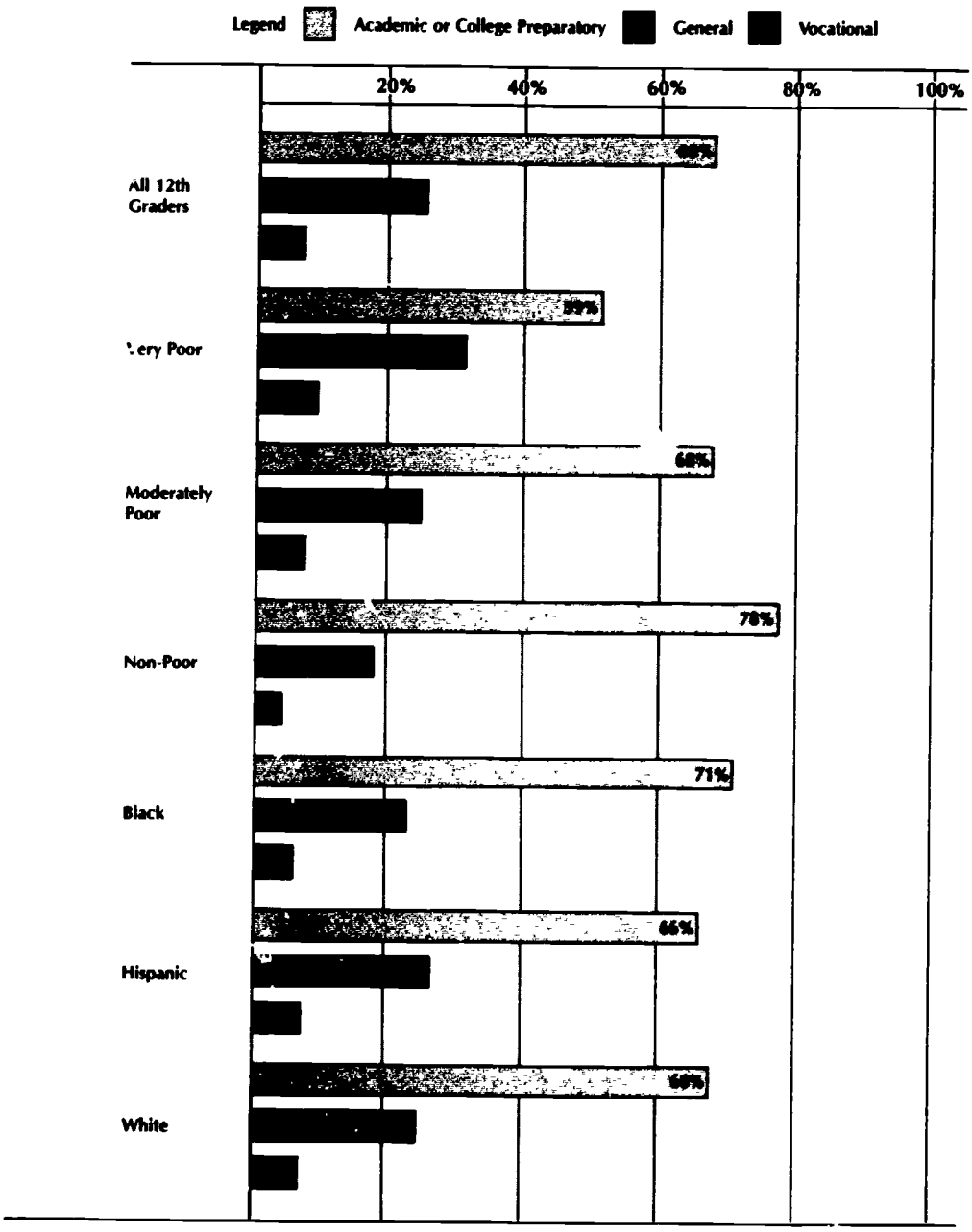
	LIS Schools: Student Survey	LIS Schools: Principal Survey
Academic or college preparatory	68%	68%
General	17	25
Vocational	15	7

The similarity of responses is impressive, particularly in the academic category. The differences between general and vocational labels may reflect students' uncertainty about where to place, for example, a business emphasis. Overall, the correspondence suggests that student self-designations, though not absolutely precise, are meaningful.

Exhibit 6.5 lists the percentages of LIS school 12th graders in each of these programs, categorized by race and by family income. A majority of all students in each classification are in an academic program, with a range from 59% of the very poor to 78% of the non-

EXHIBIT 6.5: Percent of 12th Grade Students in Academic, General, and Vocational Tracks

(based on student self—report)



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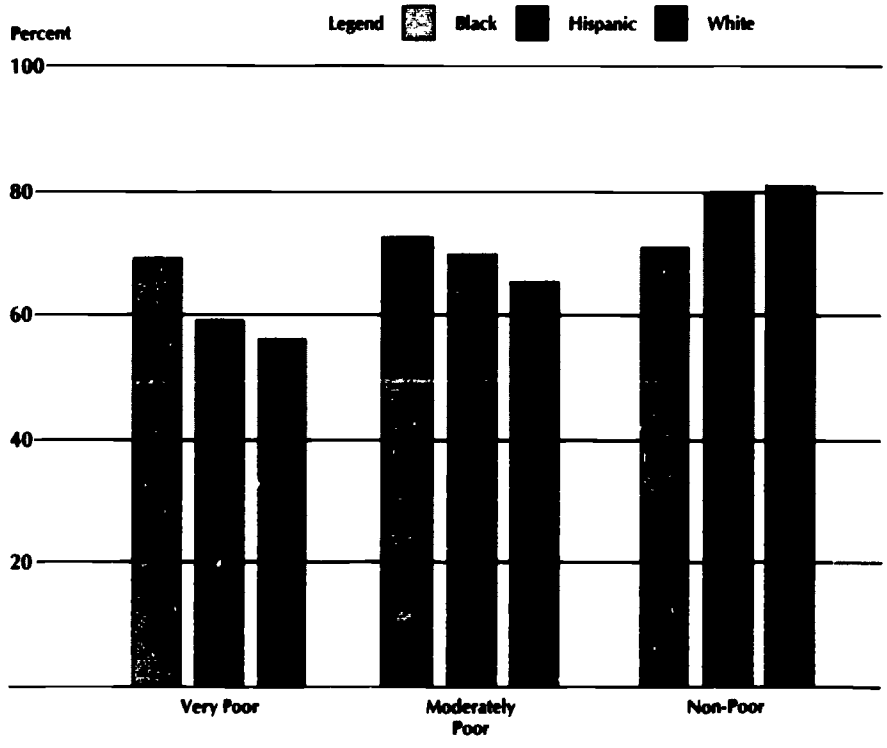
Based on SQ226

poor.[10] The percentages do not vary much by the three race categories.[11] Boys are more likely to be enrolled in an academic program than are girls.

Exhibit 6.6 separates the three income categories by racial group. In the very poor group, Black students are more likely than White students to pursue an academic program. In the non-poor group, the reverse is true.[12] Note also that Hispanics are as likely as Whites to be enrolled in an academic program in all income groups.

EXHIBIT 6.6: Percentage in Academic Track for Combinations of Race and Income



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Courses

In its recent report, *A Nation At Risk*, the National Commission on Excellence in Education recommended—as an antidote to "diluted and diffused" requirements in American high schools—that the following minimums be required:[13]

- English—4 years
- Mathematics—3 years
- Science—3 years
- Social Studies—3 years
- Foreign Language—2 years

Exhibit 6.7 displays these recommendations with the percentage of students in LIS Catholic high schools who have met or exceeded the recommended hours. Percentages for all United States high school graduates, gleaned from the on-going *High School and Beyond* project,[14] also are listed. Comparisons of LIS students to all graduates should be made with some caution. The United States data were collected on 1982 graduates; the LIS data on

EXHIBIT 6.7: Courses Taken by LIS High School Seniors

(percentage of students who meet or exceed Nation at Risk guidelines)

Nation at Risk recommendations	All U.S. high school graduates, 1982	LIS Catholic high school students, 1984								
		All 12th gr.	VP	MP	NP	B	H	W	M	F
English, 4 years	59%	90%	88%	89%	92%	85%	90%	91%	85%	93%
Math, 3 years	46	74	67	71	83	75	74	73	77	71
Science, 3 years	30	39	34	38	45	45	37	36	48	30
Social Studies, 3 years	65	66	68	65	66	58	69	69	64	68
Foreign Language, 2 years	33	70	65	69	77	67	73	69	66	75
		(Percent of LIS high school students taking other courses)								
Vocational, 2 years or more	—	17	19	19	13	12	19	19	18	17
Religion/Philosophy, 3 years or more	—	87	86	87	88	76	89	91	83	90
Vocal or Performing Arts, 1 year or more	—	54	51	54	57	52	49	54	47	61

seniors graduating in 1985. Additionally, the United States data were derived from an examination of transcripts; the LIS data came from student self-reports.

Exhibit 6.7 reveals these significant findings:

- On each of the *Nation At Risk* recommendations except social science, a majority of LIS school 12th grade students meet or exceed the National Commission recommendations.
- On each of the recommendations except social science, LIS school students are more likely than all U.S. high school students to meet or exceed *Nation At Risk* recommendations.
- Very poor students are less likely than moderately poor or non-poor students to meet the standards, except in the case of social sciences. The differences are most pronounced on mathematics courses. Overall, however, the differences between the very poor and the other income categories are not extreme. One does not get the impression that the very poor are systematically being steered away from a rigorous academic curriculum. Indeed, if all United States seniors are used as a benchmark, one must conclude that the very poor in LIS Catholic schools are strongly encouraged in the academic domain. This occurs even though very poor students enter 9th grade with greater academic deficits than other students, an issue to be explained in chapter 13.
- Black students are more likely than their Hispanic and White counterparts to meet the national guidelines in science and are less likely in social studies and English.
- More girls than boys meet the requirements in foreign language and English, but fewer meet the requirements in mathematics and science.

At the bottom of Exhibit 6.7 are listed three other curricular areas that enrich students' academic experience. Nearly all students (87%) take three years or more of religion, with percentages of Black students a bit lower than others, probably due to the preponderance of non-Catholics among Blacks. More than half of all students take one year or more in the arts. A particularly important finding, which augments the point made earlier, is that very poor students are not systematically steered into vocational courses.

Comment

Very poor students have slightly different schooling experiences than other students. They participate less in structured activities, and their coursework varies somewhat from that of other students. In general, however, very poor students are exposed to a relatively rigorous academic program. Indeed, it should be remembered that 59% of very poor students are enrolled in an academic or college preparatory program, that only 9% are in a vocational program, that 65% take two or more years of foreign language, and that 67% take three or more years of mathematics. These data do not support the idea that very poor students are relegated to inferior programs or expected to learn less than other students. The differences between the very poor and others may simply reflect the reality that more of the very poor come to LIS schools with academic liabilities than is true of other students.

Black and Hispanic students appear to have access equal with Whites to academic resources. They are as likely as Whites to be in a college preparatory program, and their courses of study are quite similar to those of Whites.

Some inconsistencies in findings for Black students raise a concern expressed in chapter 2. Blacks report lower grades than Hispanics and Whites, do less homework than Whites, and, as noted in chapter 13, enter and leave Catholic high schools with lower achievement scores (vocabulary, reading, math) than Hispanics and Whites. At the same time, Blacks have, on the average, higher educational expectations than Whites, reflecting both student self-perceptions and the expectations of parents. Do some have unrealistic expectations, only to be let down at some point in the future? Do they simply possess a wholesome desire to achieve? These data offer no clear answer, but the issue is of profound importance.

CHAPTER 7 Students' Values, Attitudes, and Behaviors

Highlights

Life goals dealing with establishing oneself as a contributing member of society are ranked high by all students in LIS schools; self-centered goals are ranked low.

"To have a happy family life" is ranked as first choice by the majority of students. "To get a good job when I am older" is ranked second by most.

Artificial birth control is considered morally right by nearly half the students; homosexuality and racial discrimination are considered morally wrong by more than 90%.

Approximately 75% of students support a nuclear freeze; nearly half condemn the building of *defensive* nuclear weapons as immoral.

More than 80% of students agree that their life has purpose, but nearly one in seven has contemplated suicide more than twice in the last year.

Alcohol use is highest among White seniors—one-third report that they have been drunk at least once in the past two weeks.

Girls are more likely to report using cigarettes than boys.

Freshmen report more antisocial and illegal behavior than seniors.

Girls and seniors report more helping behavior than other groups.

Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in the light of Christian values . . . Since special knowledge and skills are needed for effective pursuit of justice and peace, Christian education is basic to the effort to fulfill the demands of the Gospel in many different communities: family, church, neighborhood, working world, civic arena, international scene. To discern the practical demands of justice is more difficult. Yet Christians must be prepared to transform these difficult tasks of discernment; social needs "must in years to come take first place among their preoccupations."[1]

his passage from *To Teach As Jesus Did*, the pastoral letter on Catholic education issued by the American bishops in 1972, indicates some of the educational goals they considered central. To examine the place of these concerns in the life of LIS Catholic high school students in the 1980s, this chapter examines the values, attitudes, beliefs, and behaviors of those students. It discusses the values of students in LIS Catholic high schools—what they think is important, what they hope to achieve in life, and how they would change the world if they could. It describes their attitudes toward such issues as nuclear weapons, equal rights, and global concerns. It describes the students' beliefs about themselves—their self-esteem, educational aspirations, and purpose in life. Finally it addresses a number of prosocial and antisocial behaviors of concern to educators and society alike.

The analyses presented here are based on items SQ27 to SQ127 in the section of the student questionnaire entitled *Attitudes and Values*. Religious beliefs and behavior, and the goal of personal sanctification (to the extent that it can be quantified) will be discussed in chapter 8, on religion. There will of necessity be some overlap between that chapter and this one.

Life Goals

The measurement of values and their impact on one's life has received little attention in the social sciences. A notable exception has been the work reported by Rokeach[2] in which respondents rank order two sets of 18 values (one set of "terminal values" and one of "instrumental values") from 1st to 18th.

The present value or life goal measure used a similar technique. Students were presented with 16 goals (SQ27-SQ42) and were instructed first to read the entire list. They were then asked to rank 4 of the goals as "extremely important," 4 as "important," 4 "somewhat important," and 4 "not very important." Thus their ratings were constrained into broad categories. Exhibit 7.1 shows the rankings of these 16 life goals based on how frequently each was rated "extremely important."

The overall rankings[3] show that all of the goals ranked 1st through 9th deal with students' own lives; goals related to the concerns and welfare of others are ranked 10th or lower. However, though the first 9 items focus on themselves, they are not completely self-centered. Taken together, they constitute a picture of persons aiming at being healthy, stable, contributing members of society. The two most hedonistic goals are also ranked below 10th—"To have lots of fun and good times" (11th) and "To be able to do whatever I want" (12th). Though the first seven goals show variations by grade, family income, race, and sex, goals ranked 8th through 16th differ very little among *any* of the categories. Whites place higher emphasis on "Having lots of fun and good times" than Blacks and Hispanics, and lower on "Overcoming hunger and poverty." With these exceptions, rankings 8 through 16 are quite stable across all groups.

The top seven life goals show interesting variations among the groups. Ranking a "happy family life" first is nearly unanimous, except among Blacks, who rank it fourth. "Getting a good job" is important, but its importance is stressed less by seniors than by freshmen. Seniors, along with Whites (in contrast to Blacks and Hispanics), are more likely to stress "being happy" and "feeling good about myself" and are less likely to give a high ranking to "doing my best in school." The more global goal of "having meaning in one's life" ranges between fifth and seventh across all categories.

"Having God at the center of my life" is more important to freshmen, students from very poor families, Blacks, and, surprisingly, boys (surprising in light of the near-universal tendency for girls to be more religious on other measures; see chapter 8).

EXHIBIT 7.1: Students' Ranking of 16 Life Goals

(listed in order of total group rank)

		Grade		Family Income			Race			Sex	
	All	9th	12th	VP	MP	NP	B	H	W	M	F
To have a happy family life	1	1	1	1	1	1	4	1	1	1	1
To get a good job when I am older	2	2	4	2	2	2	2	2	3	2	3
To be happy	3	5	2	4	3	3	7	6	2	3	2
To have God at the center of my life	4	3	6	3	5	5	1	3	6	4	6
To feel good about myself	5	7	3	5	4	4	6	7	4	5	4
To find meaning and purpose in life	6	6	5	7	6	6	5	5	5	7	5
To do my best in school	7	4	7	6	7	7	3	4	7	6	7
To make my own decisions	8	8	8	8	8	8	8	8	8	8	8
To have a lot of money someday	9	9	9	9	9	9	9	9	9	9	9
To help other people have a better life	10	10	10	10	10	10	10	10	11	12	10
To have lots of fun and good times	11	11	11	11	11	11	14	14	10	10	11
To be able to do whatever I want to do, when I want to do it	12	12	12	12	12	12	12	12	12	11	12
To do what I can to promote peace in the world	13	13	13	14	13	13	13	13	13	13	14
To do what I can to help people overcome hunger and poverty	14	14	14	13	14	14	11	11	14	14	13
To be active in church or parish	15	15	16	15	15	16	15	16	15	15	15
To help rid the world of social injustice	16	16	15	16	16	15	16	15	16	16	16

Based on SQ27-42

In an examination of life goals by family income group, the only differences deal with the goals ranked third through seventh, and are, for the most part, reflected among students from the lower income categories. Students from very poor families give higher ratings to "having God at the center of my life" and "doing my best in school" and lower ratings to "being happy," "feeling good about myself," and "finding meaning and purpose in life."

In general, these data suggest that students in LIS Catholic high schools are concerned about their own futures, but not in a hedonistic way; family, job, happiness, God, and self-esteem are at the top of the list. While one might quibble with the order, these goals seem to correspond to the values traditionally seen as central to the healthy personality: self-esteem, affectionate relationships, and productivity.[4]

Sexual Morality

As American teenagers move through high school and become more autonomous, they find themselves dealing more often with moral choices. One section of the student questionnaire (SQ43 - SQ51) asked the students to make moral judgments concerning a variety of actions. More than half of these items deal with sexuality, since this is an area of personal moral concern for most students during the high school years.[5]

The overall percentages shown in Exhibit 7.2 are of some interest. Abortion is considered morally acceptable by only half of the respondents in the case of danger to the life of the mother. Artificial birth control is endorsed by half of the respondents; premarital sex by nearly 40%. A relatively high rate of endorsement of euthanasia is relatively constant across all demographic categories. Despite its current illegality, 3 out of 8 respondents consider it "always" or "usually" morally right.

Several differences are notable across the demographic categories. Whites are more likely to endorse euthanasia. Blacks are more accepting of abortion and premarital sex. Accept-

EXHIBIT 7.2: Student Attitudes on Moral Questions

(percentage answering "always morally right" or "usually morally right")

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
The practice of artificial birth control by a married couple who do not want more children	49%	41%	58%	45%	50%	52%	49%	49%	50%	49%	50%
Legal abortion if the danger to the mother's health is great	47	42	53	45	46	50	50	47	45	46	47
Premarital intercourse by two 17-year-olds who love each other	38	38	39	37	40	38	52	34	34	45	33
The practice of euthanasia ("mercy killing") in situations where a person has an incurable disease and both the patient and the family request the life to end	37	34	41	36	37	39	34	36	39	37	37
Sexual relations between two consenting adults of the *same* sex (homosexuality)	9	9	9	9	9	9	10	8	8	8	9

Based on SQ43-51

ance of each of the acts tends to increase in comparisons between seniors and freshmen, except in the case of homosexuality. No significant differences arise between the sexes in attitudes toward birth control, abortion, homosexuality,[6] or euthanasia; girls are less accepting of premarital sex than boys. Attitudes toward abortion do not vary significantly by sex, although they do by grade and family income.

In general, students from non-poor families tend to be more favorable toward birth control, abortion, and euthanasia. Otherwise little variability in attitudes occurs as a function of family income.

In addition to these individual items, a scale of "Catholic moral orthodoxy" was constructed by combining the ratings of all the items in Exhibit 7.2. Freshmen, very poor students, and White students were more likely to endorse orthodox positions.[7]

Attitudes toward Nuclear Weapons and Nuclear War

Reflecting the recent bishops' pastoral on war and peace,[8] several questions were asked about nuclear weapons and nuclear war. Exhibit 7.3 summarizes the responses. Support for a nuclear freeze is relatively constant, varying from 73% to 76% across categories. Worrying about nuclear war, on the other hand, varies notably and is most prevalent among freshmen, the very poor, Hispanics, and girls. These factors also interact; fears of nuclear war are lowest among senior males and White males. The perceived chance of a nuclear war occurring varies similarly.

How likely do you think it is that a major nuclear war will occur in your lifetime? (SQ121)

Very likely	15%
Quite likely	18
Somewhat likely	37
Not very likely	21
Not at all likely	9

Building nuclear weapons to defend one's country. (SQ44)

Always morally right	9%
Usually morally right	22
Not sure	23
Usually morally wrong	21
Always morally wrong	24

Seventy-four percent of all students agreed or strongly agreed with the statement, "I think the United States and the Soviet Union should immediately agree to stop making and testing nuclear weapons." (SQ72)

EXHIBIT 7.3: Students' Attitudes toward Nuclear Weapons and Nuclear War

		Grade		Family Income			Race			Sex	
	All	9th	12th	VP	MP	NP	B	H	W	M	F
Building nuclear weapons to defend one's country (% always or usually morally right)	32%	33%	30%	30%	32%	34%	30%	32%	32%	37%	27%
I think the United States and the Soviet Union should immediately agree to stop making and testing nuclear weapons. (% strongly agree or tend to agree)	74	74	75	76	74	73	75	76	74	73	76
How much do you worry about the possibility of a nuclear war? (% a great deal or quite a bit)	42	49	36	47	40	40	49	55	35	40	44
How likely do you think it is that a major nuclear war will occur in your lifetime? (% very or quite likely)	33	36	30	37	33	29	38	36	29	34	32

Based on SQ44, 72, 85, and 121

Personal and Social Beliefs

A number of items in the student questionnaire sought to determine the student's world view. They probed whether the students consider the world as basically a good place to be, and whether they consider themselves basically good persons. Scales consisting of several items were constructed to measure some of these concepts. To simplify the discussion of the scales, individual items that seem best to embody the scales' central concept will be used to examine and compare the responses of each of the demographic groups. Each of these social and personal beliefs will be discussed in turn, beginning with the items used to typify them, in Exhibit 7.4

Personal Beliefs

Locus of control. "Every time I try to get ahead, something or somebody tries to stop me." (SQ54) This concept addresses whether individuals view the world as a place where they can act and bring about the ends they seek (internal locus of control), or as a place where they are acted upon and are constantly forced to deal with outcomes that are not of their own making (external locus of control). Agreeing with the statement above is an example of external locus of control.

EXHIBIT 7.4: Students' Personal and Social Beliefs

(percentage answering "agree" and "strongly agree" or "disagree" and "strongly disagree")

		Grade		Family Income			Race			Sex	
	All	9th	12th	VP	MP	NP	B	H	W	M	F
Internal locus of control Sample item: Every time I try to get ahead, something or somebody tries to stop me. (disagree)	34%	31%	37%	31%	34%	37%	29%	37%	36%	32%	36%
High self-esteem Sample item: At times I think I am no good at all. (disagree)	36	31	39	33	35	37	46	34	32	40	31
Purpose in life Sample item: I feel my life has a purpose. (agree)	84	83	85	82	84	85	86	83	83	83	84
Contemplated suicide Sample item: In the last year, how often have you thought about killing yourself? (never)	61	62	59	58	61	62	67	61	58	69	53
Rejection of sexism Sample item: I think women should have all the same rights as men. (agree)	72	75	70	73	73	72	77	75	70	66	78
Rejection of prejudice Sample item: Minorities are getting too demanding in their push for equal rights. (disagree)	48	44	52	44	47	52	62	52	41	46	49
Global concern Sample item: I would agree to a good plan to make a better life for the poor people in other countries, even if it cost me money. (agree)	52	53	52	52	52	53	55	58	50	48	56

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Based on SQ54, 68, 74, 120, 55, 58, 70

Responses vary in all the categories.[10] More 12th than 9th grade students feel in control of their lives—a change that seems logical, given three years of greater maturity. Sense of being in control is lowest among the very poor and highest among the non-poor—a feeling that may well fit the facts for many of these students. Blacks, more than Hispanics and Whites, feel acted upon rather than actors. Girls feel less controlled by external events than boys.

Self-esteem. "At times I think I am no good at all." (SQ68) Self-esteem is currently linked to a wide variety of adolescent difficulties—obesity, substance abuse, unwed pregnancy, delinquency, and suicide. The degree of its relationship with some of these concerns is examined in the next chapter. Here, in the case of family income, the differences follow the same pattern as those for internal locus of control; those who feel they are in command of their lives also feel good about themselves,[11] the percentages rising from very poor to the non-poor in both cases. Differences among the races, however, do not duplicate the internal locus of control pattern; Blacks' score, lowest among the racial groups on internal locus of control, is highest on self-esteem. The same reverse is true with gender. Girls' score, though higher than boys' on internal locus of control, falls nine percentage points lower than boys' on high self-esteem.

Purpose in life. "I feel my life has a purpose." (SQ74) Neither the differences for grade nor sex are large enough to have any practical significance. The differences by race show

that Blacks have the highest sense of purpose in life.[12] The data by family income show the same differences, though they are slight, as for internal locus of control.

An important difference exists between this concept and both locus of control and self-esteem. The fact that one feels good about oneself and that one feels in control does not mean that one has a sense of purpose; one can be psychologically all dressed up with no place to go. As the next chapter shows, these three concepts are not highly interrelated.

Contemplating suicide. "In the last year, how often have you thought about killing yourself?" (SQ120) Unhappiness and despair are familiar to many high school students, including those in LIS Catholic schools. Approximately one in seven students in LIS high schools has considered killing himself or herself more than twice in the past year. On the other hand, the majority of students in all categories say they have not considered suicide at all during the past year. Blacks are less likely to contemplate suicide than Whites and also have higher scores on purpose in life. The gender difference is considerable, with girls contemplating suicide at a rate nearly 16% higher than that of boys.[13] It should be remembered that, while the rate of *attempted* suicide is higher among women, the rate of *completed* suicide is higher among men.

Social Beliefs

Attention now turns from what the students believe about themselves to what they believe about others.

Sexism. "I think women should have all the same rights as men." (SQ55) This statement is endorsed by nearly three-quarters of the students. Girls are more likely to endorse it than boys, but the more interesting findings are differences by race. In strong rejection of some cultural stereotypes, both Blacks and Hispanics are more likely to endorse the statement than Whites.[14]

Prejudice. "Minorities are getting too demanding in their push for equal rights." (SQ58) The prejudice scale, taken as a whole, shows significant differences by all four demographics and an interaction: Black females are least prejudiced, White males are the most. In general, males, very poor students, Whites, and freshmen are more prejudiced.[15]

Global concern. "I would agree to a good plan to make a better life for the poor people in other countries, even if it cost me money." (SQ70) This statement is endorsed by half of the students and shows significant differences by gender and race,[16] Hispanics and girls being most willing to sacrifice to help others, Whites and boys, least willing.

Attitudes toward Education

Exhibit 7.5 shows three measures of attitude toward education. The first, the self-rating of scholastic ability, reflects a certain degree of realism in self-perception; only a third rate themselves above average.[17] This proportion varies by income (with non-poor highest) and race (with Whites highest).[18]

The perception of scholastic aptitude is interesting when compared with the perception of the probability that a student will graduate from college. Like the perception of ability, it does not change significantly by grade. The difference by family income is similar to that for ability. But the differences by race, which are significant, are nearly the opposite of the percentages on ability. These data again raise the disturbing possibility that some racial minorities may have unrealistic expectations of what will be expected of them in college.[19]

The third item, frequency of truancy, shows significant differences only by grade and race, but the differences are not large. Approximately one in seven students report cutting school in the previous month.[20]

Behavior

In this last section, consideration is given to the self-reports of various forms of behavior, many of them either antisocial or illegal—chemical use, fighting, and the like. Since data of this kind frequently raise concerns about accuracy, a few comments in that regard seem appropriate.

EXHIBIT 7.5: Students' Attitudes Toward Education

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Compared with others your age throughout the country, how do you rate yourself on school ability? (% above or far above average)	30%	30%	31%	22%	28%	41%	26%	24%	34%	33%	28%
During the last four weeks, how many days of school have you missed because you skipped or "cut"? (% one or more)	16	13	18	16	16	14	17	17	14	17	15
What chance is there that you will graduate from college (% excellent or good chance)	77	77	77	67	77	88	82	77	74	76	78

Based on SQ81, 82, 98

When long questionnaires are given to a large number of respondents, departures from the truth can occur, and for various reasons. Having to take "another test," having to respond to a large number of personal questions, or concern over whether their responses are, in fact, anonymous can all influence the accuracy of students' answers. Some may be motivated to "fake bad" as a form of revolt against participation or to "give those researchers something to look at." Some may be motivated to "fake good," concerned that their responses may be connected to them. To some degree, these two effects may cancel each other out. To the extent that they do not, they are more likely to influence *absolute* differences than *relative* differences. For example, the percentage of students reporting a particular behavior may be higher than is actually the case. But unless there is reason to believe that boys are more likely to fake than girls, or seniors more likely to fake than freshmen, then the relative differences between seniors and freshmen or boys and girls are largely unaffected. While the responses may not reveal exactly how much something is occurring, they probably provide an accurate estimate of which group is doing it more.

Chemical Use

One of the major impediments to scholastic achievement is the use of mood-altering substances that impair the ability to learn. Further, as noted in chapter 8, use of such substances tends to be related to antisocial behavior. Students in LIS Catholic high schools were asked to report their frequency of use of various controlled substances. Their responses are shown in Exhibit 7.6.

Several findings in these data are thought-provoking. Seniors (50%), Whites (44%), and males (39%) have the highest rates of alcohol use outside the family. The factors also work in combination—White seniors report higher nonfamily alcohol use in the past year and higher overall use than any other group.[21]

If five drinks in a row are enough to intoxicate, similar patterns emerge: males, seniors, and Whites are more likely to report having been drunk, male seniors and senior Whites especially so. Differences by family income group, however, are virtually nonexistent.[22]

When the drug of choice is marijuana or hashish, seniors (21%) and boys (18%) report higher rates of usage, and Blacks report higher rates than Whites.[23]

Cigarette usage parallels alcohol use, with one exception. Girls report greater cigarette usage in all categories except the heaviest (two or more packs per day). White females have higher rates of usage than any other race-gender category.[24]

This section has examined the relation of chemical use to sociodemographic characteristics. The next chapter will show the relationship of chemical use to attitudes, values, and

EXHIBIT 7.6: Students' Substance Use

(percentage reporting use)

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Alcohol, with family, 5 or more times in the past year	21%	16%	26%	19%	20%	24%	15%	20%	24%	24%	19%
Alcohol, alone or with friends, 5 or more times in the past year	35	20	50	31	35	38	22	24	44	39	30
Five or more drinks in a row, once or more in the past two weeks	32	24	40	30	34	31	20	30	37	38	26
Marijuana or hashish five or more times in the past year	15	9	21	14	16	14	17	11	14	18	12
One or more cigarettes a day over the last two weeks	23	20	26	24	24	22	18	21	26	20	26

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Based on SQ110, 112, 115, 117, 119

religious beliefs to examine whether any of the changes that Catholic high schools seek to bring about have any impact on these numbers.

Antisocial Behavior

Exhibit 7.7 shows the percentage of each group reporting a variety of antisocial behaviors—fighting, assault, shoplifting, or other trouble with the police. Perhaps the most noteworthy difference here is by grade. Freshmen are consistently more likely to report engaging in antisocial behavior than seniors. In fact, the freshmen-senior difference is nearly as great as the more predictable boy-girl difference. The differences by race and family income are not large enough to merit discussion.[25]

Prosocial Behavior

As the converse of antisocial behavior, altruism or prosocial behavior is generally defined as giving assistance in a situation in which no personal benefit can be expected. It can be divided into two forms: spontaneous altruism (an unexpected situation in which one must make a decision either to help or not to help) and nonspontaneous altruism (measuring a more enduring orientation toward helping others).

EXHIBIT 7.7: Students' Antisocial Behaviors

(percentage reporting action more than twice in the last year)

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Have taken part in a fight where a group of your friends fought against another group	6%	8%	5%	6%	7%	6%	6%	6%	7%	9%	5%
Have taken something from a store without paying for it	8	8	7	8	7	8	6	10	7	10	6
Have gotten into trouble with the police because of something you did	4	4	3	4	3	4	3	3	4	6	2
Have hit or beat up someone	17	21	12	16	18	16	18	14	17	23	12

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Based on SQ87, 88, 89, and 90

EXHIBIT 7.8: Students' Prosocial Behavior

(percentage reporting action)

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Things for which you did not get paid, but which you did because you wanted to be kind to someone else (more than 4 hours in the past month)	18%	16%	20%	17%	17%	20%	17%	15%	19%	16%	20%
A woman drops a bag of groceries all over the sidewalk. Would you stop to help her pick up the groceries? (probably or yes)	81	77	85	80	81	81	80	82	81	76	85
A disadvantaged family has no one to help with household work. Would you try to contact this family and offer your help? (quite or very likely)	28	31	25	30	27	27	29	34	25	23	32

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Based on SQ107, 109, 127

Exhibit 7.8 shows that across all categories of helping, as well as spontaneous and non-spontaneous helping considered separately, girls and seniors report that they would be more likely to help than boys or freshmen. There were no systematic differences by race or family income.[26]

Comment

A number of things can be said about the values, beliefs, attitudes, and behavior of students in LIS Catholic high schools, taken in the aggregate. Variations occur mostly between 9th and 12th grade students and between boys and girls. Less difference is found among the racial groups and even less difference among family income groups. LIS students display some evidence of internal locus of control and a strong sense of purpose in life. The majority reject sexism and are willing to make personal sacrifices to help people in other countries. Unhappily, some level of prejudice is evident in about half the group. The level of self-esteem is not high, although the apparent gain (31% to 39%) between 9th and 12th grade may suggest that maturity, or school experiences, or both, or other unknown factors contribute to that difference. The number of students who say they have contemplated suicide is disturbing; it is the subject of further analysis in chapter 8.

This chapter also outlines several findings about very poor students. They are more religious than their peers, as expressed in a desire to have a close relationship with God as well as in terms of Catholic moral orthodoxy. They are less accepting of nuclear weapons and more concerned about their use. They are less sure of themselves than are their peers, have lower self-esteem, and believe they have lower academic ability. They also have a greater likelihood of seeing themselves as victims rather than the controllers of circumstance. They are less likely to have used illegal drugs and are no more likely to have engaged in antisocial behavior than their peers.

A number of other issues and concerns raised in the findings are reported in this chapter. One is that about a third of LIS Catholic high school students acknowledge having been drunk at some time during a two-week period. Another is that girls feel less controlled by external events than boys. Given the more passive, more supportive role that society generally assigns to females, it would be reasonable to expect the opposite. Does something in the organization of Catholic high schools support a more internal locus of control for girls than society does in general? Or does this score reflect a difference in the goals or behavior of boys and girls? Do girls encounter less opposition because their goals and behavior are more acceptable to adult society?

Further light will be shed on some of the questions raised here in chapter 8.

CHAPTER 8

Students' Religion as Related to Values, Attitudes, and Behaviors

Highlights

Almost as many Black students in LIS Catholic high schools are Baptist (36%) as Catholic (38%).

More students are ready to affirm a belief that Jesus is the Son of God and in Jesus' resurrection (88%) than are willing to declare belief in the existence of God (74%).

Students strongly endorse religious orientations that are both horizontal (concerned with the welfare of others) and vertical (concerned with the individual's relationship with God).

More students experience a liberating religion that frees them for action in the world than experience a restricting religion that sets rules and demands obedience.

More 9th than 12th grade students affirm the importance to them of the church.

Substantial correlations exist between all religious orientation measures.

The measure of self-esteem is most strongly related, among personal and social beliefs, with having a purpose in life.

Intrinsic religion is strongly associated with non-participation in substance abuse and other antisocial behaviors.

The central purpose of the Catholic high school system in the United States is to provide an environment in which Catholic moral values and religious teaching can be integrated with instruction in the basic academic disciplines that will prepare the young man or woman for citizenship, career development, and active Church participation. This chapter describes how the religious beliefs, practices, and orientations of students in LIS Catholic high schools are related to some of their values and behaviors.

Denominational Affiliation

The percentages of students reporting various denominational affiliations are shown in Exhibit 8.1. Affiliation varies most strongly by race (the majority of Blacks are not Catholic) and family income (moderately poor families are less likely to be Catholic).

EXHIBIT 8.1: Students' Denominational Affiliations

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Catholic	78%	78%	78%	82%	76%	82%	38%	90%	92%	76%	80%
Baptist	9	9	9	8	10	10	36	2	1	10	8
Do not attend any church or synagogue	4	3	5	4	4	5	6	2	3	5	4
Self-described "other"	3	3	2	2	3	2	6	2	1	2	3
Methodist	2	1	2	1	2	2	5	0	1	2	1
Episcopal	1	1	1	1	1	2	3	0	0	1	1
Christian Science	1	1	1	1	1	1	1	1	1	1	1
Lutheran	1	1	1	0	1	1	1	0	1	1	1
Jewish, Latter-day Saint, Presbyterian, Unitarian, United Church of Christ, Seventh-day Adventist, Universalist	2	2	2	1	2	2	3	2	1	2	1

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Based on SQ130

An examination of the denominational affiliations of Black students shows that they constitute the highest percentage of non-Catholics, of Baptists, of unchurched, of self-described "other," and of Methodists and Episcopalians. These differences in denominational affiliation by race will be important when racial differences in belief, orientation, and practice are discussed below.

Religious Belief

The examination of religious belief concentrates on four basic categories: belief in God, belief in Jesus, the nature of Scripture, and papal primacy. Findings from a Catholic orthodoxy scale originally composed by Andrew Greeley also are reported.[1]

Belief in God

The scale measuring belief in God (SQ129) presents five degrees of belief: atheism, "I don't believe in God"; agnosticism, "I don't think it is possible for me to know (if God exists)"; doubt tending toward uncertainty, "I am uncertain but lean toward unbelief"; doubt tending toward belief, "I am uncertain but lean toward believing"; and belief, "I definitely believe that God exists." While certain degrees of doubt are considered natural parts of faith development in the Catholic tradition, belief in God is a basic orthodox Catholic position. Exhibit 8.2 shows the percentages of respondents endorsing that position. When all five belief statements are used as a scale, only one difference reaches statistical significance: that belief in God varies only according to sex. Girls believe more than boys.[2]

Belief in Jesus

The item measuring belief in Jesus has the following range of options:

1. I believe Jesus is the Son of God who died on a cross and rose again.
2. I believe Jesus is the Son of God, but I doubt that he actually rose from the dead.
3. I think Jesus was a great man who lived long ago, but I don't think he was the Son of God.
4. I don't think Jesus ever existed—it is just a story that people made up.

Exhibit 8.2 presents the percentage of respondents who endorsed the orthodox position.

EXHIBIT 8.2: Students' Endorsement of Belief Statements

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
I definitely believe that God exists	74%	73%	75%	75%	74%	74%	76%	76%	74%	69%	79%
I believe that Jesus is the Son of God who died on a cross and rose again	88	87	89	89	88	87	86	90	89	84	92
Every word (in the Bible) is exactly what God wanted put in it	22	16	18	24	23	19	29	28	17	21	22
God guided those who wrote (the Bible), but not every word came from God	70	67	74	69	70	72	62	65	75	68	72
Jesus directly handed over the leadership of His Church to Peter and successors (tend to or strongly agree)	49	49	48	50	47	49	44	52	49	52	46

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Based on SQ129, 132, 133, 168

As in the case of belief in God, this item shows differences by sex but no other significant demographic differences.[3]

Readers may be puzzled by the fact that more students affirm belief in Jesus than belief in God. Even more puzzling is the fact that approximately 10% of the respondents who believe that Jesus is the Son of God are uncertain whether they believe in God. This finding replicates an earlier finding of this same inconsistency, observed with a multidenominational study of 5th through 9th graders.[4] Analyses of this result are under way and will be published separately.[5]

Beliefs Concerning Scripture

Measuring belief concerning Scripture can be difficult, because one must deal with the distinction between inerrancy (the belief that the Bible exists without factual error of any type) and inspiration (the belief that the Bible teaches religious and moral truth without error, while other matters are conditioned by the time, place, and purpose of their authorship). The latter position is the official teaching of the Catholic church, although the former has not been condemned as erroneous.[6] Thus both can be considered orthodox.

Exhibit 8.2 shows the percentage of respondents endorsing each position. No more than a third of any group endorses inerrancy, although seniors, non-poor, and Whites are less likely to endorse it than others. Likewise, no less than three-fifths of the respondents of any group endorse inspiration (in contrast to inerrancy), although seniors, Whites, and girls are more likely to take that position.

Papal Primacy

Belief in papal primacy was measured by a single item (see Exhibit 8.2). As stated, the item embodies the traditional view of the development of the papacy but may be theologically oversimplified. Approximately half of the students endorsed the item, with the very poor, Hispanics, and boys most likely to do so.

Catholic Orthodoxy

In previous research, Greeley has used a scale of Catholic orthodoxy[8] composed of a number of beliefs, some generically religious, some Christian, some Catholic. The items of this scale included in the student survey touch on belief in life after death (SQ14a), the existence of God (SQ151), Mary as an example of the Christian life (SQ152), the existence of the Devil (SQ155), papal infallibility (SQ161), papal primacy (SQ168), and specificity of worship (SQ172).[9]

No differences emerged on this scale as a function of any of the demographics considered here.[10] These patterns are similar to those observed in other religious research: girls and high school freshmen report higher rates of religious belief. Relatively little variation in belief appears between levels of family income. Whites and boys hold less strong (or more liberal) beliefs.

Religious Orientation

How best to measure one's orientation toward religion—the style of one's religious belief—has been an issue since the measurement of attitude was formalized in modern social psychology.[11] Several extensive literature reviews concerning this issue have been published in recent psychology of religion texts.[12] The majority of researchers agree that religious orientation is best measured by examining a variety of orientations to religion, a number of different ways of being religious.

From an extensive array of religious orientation measures available, eight were chosen for discussion here. They are based on measures initially suggested by Gordon Allport[13] and by Peter Benson.[14] Exhibit 8.3 lists these eight religion measures, each of which consists of several items, with a representative item for each measure. Student scores for the items are presented in the four student demographic categories. In each case, the exhibit shows percentages of students who chose one of the two highest response categories (i.e., "very true" and "quite true" or "strongly agree" and "tend to agree").

The orientations are not mutually exclusive (i.e., one can strongly affirm two orientations that seem to be logical opposites). Yet some elements invite comparison.

To illustrate, Catholic secondary school students more strongly affirm a religion that emphasizes concern for others (horizontal) than one that is mostly concerned with the relationship between the individual and God (vertical). Those two orientations are the most strongly affirmed of any in the list. More students feel liberated and freed by their faith (liberating) than experience religion as imposing authority and obedience (restricting). Substantially more students talk about their religion in terms of something that is integrated into them (intrinsic) than something that they engage in for social approval or reasons of sociability (extrinsic).

The relationships among these orientations and their relationship to various behaviors are discussed following a brief characterization of each of the measures.

Comforting Religion (SQ174, 175, 176, 177, 192, 194)

As the name implies, this orientation values religion as a source of comfort and relief from the hardships of life. Burdens lifted, anxieties lessened, happiness increased, sorrows comforted are among the benefits named as the personally-felt effects of religious faith. As with all of the orientations described here, a high score on this scale does not indicate that the student believes this is the only function of religion. The questions ask whether this is one of the functions of religion. A typical item from this scale is, "My religious faith makes me feel better about myself" (SQ177). The major demographic differences on this scale are that it is more likely to be endorsed by freshmen, Blacks, and Hispanics.[15]

Religious Doubt (SQ156, 191)

Most people, no matter how sincerely committed to a religious faith, at some time experience periods of questioning or doubt. This measure consists of just two items: "I'm

EXHIBIT 8.3: Students' Endorsement of Religious Orientation

(given in descending order)

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Horizontal religion Sample item: (Student emphasizes) showing love to one another	70%	68%	73%	71%	71%	70%	71%	74%	70%	62%	78%
Vertical religion Sample item: (Student emphasizes) worshipping God	62	65	58	62	61	62	71	66	57	59	64
Liberating religion Sample item: God liberates me, sets me free	53	55	52	55	52	53	61	56	49	55	52
Religious doubt Sample item: Sometimes religion just doesn't make any sense to me	48	43	53	44	48	51	36	39	55	44	51
Comforting religion Sample item: My religious faith makes me feel better about myself	44	47	42	45	44	44	47	50	42	45	44
Intrinsic religion Sample item: I try hard to live all of my life according to my religious beliefs	42	43	41	41	42	43	45	41	41	41	43
Restricting religion Sample item: The heart of religion is authority and obedience	36	40	32	40	36	31	46	40	30	38	34
Extrinsic religion Sample item: I go to church because it helps me make friends	14	16	12	14	14	14	19	16	11	18	11

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Based on SQ142, 147, 158, 167, 177, 187, 191, 193

not sure what I believe about God" (SQ156), and "Sometimes religion just doesn't make any sense to me" (SQ191). Seniors and Whites are more likely to express such doubts.[16]

Extrinsic Religion (SQ187, 192, 194, 196, 197)

This is the religion of social support and social convention. It is espoused mostly because of an immediate payoff in terms of friendships or security, and a sense that to be connected with a religious institution is "the right thing to do." A typical item from this measure is, "I go to church because it helps me make friends" (SQ187). Boys, freshmen, Blacks, and Hispanics are more likely to endorse this approach to religion.[17]

Horizontal Religion (SQ137, 141, 144, 145, 147)

This is the religion of the social gospel, the religion of the Second Great Commandment: "You shall love your neighbor as yourself" (Matt 22:39). It expresses itself in concern that social justice be done, that prejudice be eliminated, and that world peace be maintained.

It considers it important "to show love to other people" (SQ147). Girls, freshmen, Blacks, and Hispanics are more likely to endorse this view.[18]

Intrinsic Religion (SQ134, 159, 162, 186, 190, 193)

This orientation to religion stresses prayer and the application of religion to all of life. Extrinsic religion arises from considerations outside the individual; intrinsic religion grows from one's interior life. Prayer, reading about religious topics, talking about religion, attending church all seem to occur naturally because the person is focused on spiritual realities. A typical statement is, "I try hard to live all of my life according to my religious beliefs" (SQ193). Like horizontal religion, it is affirmed by girls, freshmen, Blacks, and Hispanics.[19]

Liberating Religion (SQ153, 167, 173)

Some people experience religion as freeing them from the fears and anxieties of life. Convinced of the truth of God's supporting love, they are able to take risks that the more cautious would avoid. An item from this scale reads, "God liberates me, sets me free" (SQ167). Girls, Blacks, and Hispanics express this view of God; there is no difference by grade.[20]

Restricting Religion (SQ143, 146, 158, 166, 170, 171, 195)

This orientation to religion is epitomized in the item, "The heart of religion is authority and obedience" (SQ158). People with this orientation recognize rules, are alert to the necessity of avoiding temptation, and are conscious of punishment that appropriately follows when rules are broken. They envision God as strict, as having determined how people should lead their lives. They believe that the principal purpose of Bible study is to determine the laws and rules for human behavior that are outlined there. This orientation is endorsed by a unique set of respondents. For the first time, practical differences do not occur by sex, but by family income, with poor families more likely to endorse the position than non-poor. Blacks are more likely to view their religion this way than Hispanics, and Hispanics more than Whites. Freshmen are more likely to perceive religion this way than seniors. Black freshmen are the most likely to score high on this scale, whereas White seniors are the least likely to do so.[21]

Vertical Religion (SQ136, 138, 139, 140, 142)

The complement of horizontal religion, vertical religion is embodied in the First Great Commandment: "You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind" (Matt 22:37). It emphasizes belief and ritual and considers it important "To worship God" (SQ142). Girls, freshmen, and Blacks are the most likely to endorse this orientation; Hispanics are less likely than Blacks, but more likely than Whites, to adopt it.[22]

To summarize, girls, freshmen, Blacks, and Hispanics tend to have an orientation toward religion that is more intrinsic, and both more horizontal *and* vertical, than their counterparts. They are more likely to view religion as an integral part of their lives. Blacks are more likely than Whites to see religion as both a system of rules and as a liberating force in their lives.

Attitudes toward the Church

Most of the religious measures discussed in the previous section asked about religion in an individual sense. The survey also included items to address the students' attitudes toward the institutional church. It included such questions as these: How important is your church to you? (SQ135) How much does your church help you answer important questions you have about life? (SQ148) It asked how much the student agreed or disagreed that "I don't get much out of going to church" (SQ150) and that "I come to know God better through the church" (SQ165).

The responses to that scale can be represented by the responses to question SQ135:

How important is your church or synagogue to you?
(percent "very" or "extremely important")

All Students	Grade		Family Income			Race			Sex	
	9th	12th	VP	MP	NP	B	H	W	M	F
31%	34%	28%	31%	30%	32%	36%	34%	29%	31%	32%

These data demonstrate that the strongest affirmation of the importance of the church was expressed by freshmen and Blacks. No differences by sex or income were observed.[23] None of the groups strongly affirmed the importance of the church.

Religious Activities

Church attendance is probably the single most frequently-used indicant of religious activity in the past 20 years of research on religion. It is used for several reasons. One is that it measures behavior rather than a mental state. Another is that its meaning is clear, and responses are not affected by theological objections to the wording. Third, the concept is easily measured with a single item.

The drawbacks of such a measure are several: People may be going to church for social rather than religious reasons. Some may fail to attend because of illness (their own or others), not lack of faith. Special difficulties arise with the measure in an adolescent Catholic sample. Adolescents (freshmen, if not seniors) tend to go where their parents tell them to go, so church attendance may reflect their parents' wishes rather than their own preference. Church attendance is stressed more heavily in the Catholic tradition than in many other denominations, so rates for these students may be further inflated.

In light of these difficulties, several indices of religious activity were constructed for this survey. They are shown in Exhibit 8.4. The first three were combined in a scale called

EXHIBIT 8.4: Students' Religious Activities

(once a week or more except as noted)

	All	Grade		Family Income			Race			Sex	
		9th	12th	VP	MP	NP	B	H	W	M	F
Religious Activity											
How often do you pray by yourself?	70%	69%	71%	69%	69%	71%	69%	72%	70%	63%	76%
How often do you attent worship services (not counting at school)?	49	52	46	45	48	54	42	41	54	49	49
How often do you read Scripture on your own?	15	19	12	15	15	16	23	18	11	19	12
Catholic Religious Activity											
How often do you attend Mass (including at school)?	55	59	50	51	54	60	37	48	64	54	56
How often do you go to confession (once a month or more)?	2	29	15	24	22	22	23	27	21	27	19
How often do you receive communion?	46	51	41	41	46	52	24	37	57	46	46
Religious Activity at Home											
How often does your family talk about religious things?	17	19	14	16	16	18	26	17	13	21	13

"Religious Activity," the second three in a scale called "Catholic Religious Activity" and the last item was labeled "Religious Activity at Home."

On these measures, the differences between boys and girls revealed in other religious measures disappear, but differences by family income occur on some items. On church attendance and on two of the three items of "Catholic Religious Activity," the percentages rise with income category, the very poor reporting least participation, and the non-poor most. On these items, freshmen score higher than seniors. On two of the three "Catholic Religious Activity" items, Whites show higher percentages than Hispanics, and Hispanics higher than Blacks. This latter might be expected, given the relatively large numbers of Blacks who are non-Catholic.[24]

For "Religious Activity at Home," the race and grade findings are the same as with "Religious Activity," but a difference between the sexes appears, with boys reporting more talk about religion than girls. A possible explanation may be that boys are generally less interested in religious matters and do not want to discuss them. Perhaps it seems to them that religion is being talked about "all the time" at home.

Several findings about the religious belief and expression of students in Catholic high schools stand out. Across virtually every measure of religiousness that is volitional and reflects a mature religion, girls score higher than boys. This finding affirms a time-honored sex difference in religiousness.[25] Freshmen are more religious than seniors, reflecting an equally long-standing decline in religiousness in late adolescence.[26] There are only a few differences by family income, virtually none except for religious orientation and church attendance.[27] Most differences by race can probably be explained by differences in denominational affiliation among races, as shown in Exhibit 8.1.

In general, then, these descriptive findings have replicated previous research on these variables, with allowances made for denominational differences. Attention now turns to more important questions: What difference does it all make? What are the relationships between religion, values, and behavior?

Values, Attitudes, Beliefs, and Behaviors: Their Interrelations

The connections between variables are described by a statistic called a correlation. For readers who are not familiar with correlations, a brief explanation follows in the shaded text. Other readers may proceed to the unshaded text.

A correlation expresses in a number the extent to which the score on one variable is related to the score on another variable, or how well one variable can "account for" another. For example, height and weight are correlated. There are tall, thin people and short, fat people, but, for the most part, the taller people are, the more they weigh. As correlations go, the correlation between height and weight is strong.

The correlation between height and weight is positive: as height increases, weight also tends to increase. There are also negative correlations—for example, between the amount of insulation a house has and its heating bills. The more insulation, the lower the heating bills. As one goes up, the other goes down.

The theoretical range of correlations is between +1.0 and −1.0. In practice, correlations are much lower. Correlations between two measures of the same thing (e.g., two standardized vocabulary tests) are generally about .85. The correlation between height and weight is about .50. Perhaps most telling is the correlation between things "everybody knows." For example, "everybody knows" that there is a relation between educational achievement and socioeconomic status—that rich people get more education. That correlation is .35.[28]

It is important to note that correlation indicates only that two things are related, not why. One of the two may cause the other, or it may not. Both may be caused by a third or outside factor. The number of books in a library is correlated with the number of phonograph records, but neither one causes the other. Both are a probable result of the library's budget and available space. Correlation indicates relationship, but not the source of the relationship.

The higher the number, the closer and more certain the relationship. Because of the large sample size in this study, even very low correlations are statistically significant.[29] In this study, correlations under ±.20 should be considered low. Correlations between .20 and .25 are large enough to claim some degree of association between the variables but are still too small to be assigned much importance. Correlations between .25 and .30 begin to be strong enough to indicate some dependable relationship. Any correlation of .30 or above can be considered evidence of some meaningful relation between the two variables, and from that point on, the higher the correlation, the more direct the probable relation.

In this chapter, consideration will first be given to connections within each of the three classes of variables discussed in this chapter and the previous one: religious orientation, personal and social beliefs, and behaviors. Then the relationships between them and the question of whether religious beliefs and values are in fact associated with behavior will be discussed.

Intercorrelations among Religious Orientations

Exhibit 8.5 shows the intercorrelations among the religious orientations discussed earlier in this chapter. One additional measure has been added: the Catholic belief orthodoxy scale. The correlation of any two scales can be read at the point where their horizontal and vertical lines intersect on the chart. For example, the correlation between intrinsic religion and comforting religion is .61.

Several things are obvious. Religious doubt is negatively correlated with all the other measures of religious orientation, and most strongly so with vertical religion. Students who are attuned to the voice and presence of God are not likely to express doubt about the existence of God or the value of religious belief. Vertical religion seems to be a strong component of each of the other religious orientations, although it is less strongly related to restricting religion and Catholic belief orthodoxy than to others. Intrinsic religion is also strongly related to each of the other approaches, though less to restricting religion and horizontal religion.

These correlations illustrate the point made when the concept of religious orientation was introduced. These orientations are *not* mutually exclusive, and occur in combination. For example, the correlation between horizontal and vertical religion, .57, shows that the relationship to God and concern for one's neighbor tend to be strongly related in the minds and hearts of Catholic high school students. Likewise, the comforting, vertical, and intrinsic orientations tend to be interrelated. The relationship between comforting and horizontal is not as strong as among the three just mentioned, although they are related. A comfort orientation (reliance on God for help) would probably be more vertical (relationship with God) than horizontal (expressing religion by helping others), and the correlations reflect this.

EXHIBIT 8.5: Correlations among Religious Orientations

	Religious Doubt	Horizontal Religion	Intrinsic Religion	Liberating Religion	Restricting Religion	Vertical Religion	Catholic Belief Orthodoxy
Comforting religion	− 32	.36	.61	.41	.29	.54	.40
Religious doubt		−.21	−.37	−.25	− 10	−.39	−.30
Horizontal religion			.41	30	33	57	.26
Intrinsic religion				.49	.31	.65	52
Liberating religion					.18	.49	.44
Restricting religion						.36	.23
Vertical religion							.44

(See pp. 96-98 for scale items)

EXHIBIT 8.6: Correlations among Personal and Social Beliefs

(see chapter 7 for scale items)

	Global Concern	Locus of Control	Prejudice	Purpose in Life	Self-Esteem	Sexism
Catholic value orthodoxy	.24	.14	− 19*	.16	−.01	−.10
Global concern		.19	−.28	.19	−.04	−.26
Locus of control			− 24	.33	.18	−.18
Prejudice				−.15	−.06	.35
Purpose in Life					.29	−.13
Self-esteem						.00

* One of the items on the prejudice scale is also on the Catholic Value Orthodoxy scale, and so this correlation is artificially inflated.

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Catholic belief orthodoxy is most strongly related to intrinsic religion, and least strongly related to horizontal and (perhaps most interesting, given its emphasis on authority) to restricting religion.

Intercorrelations among Personal and Social Beliefs

The single greatest contrast between the data in Exhibit 8.5 and those in Exhibit 8.6 is the size of the correlations reported. Of the 21 correlations shown in Exhibit 8.6, only seven are above ±.20. Three of those seven deal with prejudice—its negative correlation with global concern, internal locus of control, and its positive correlation to sexism, the latter being the highest correlation in the matrix.

Two other sets of correlations are of interest. Catholic value orthodoxy is positively correlated with global concern. Secondly, Catholic value orthodoxy is not related to the measure of sexism used in this study. This suggests that sexism is not consistently endorsed by those embracing the orthodox Catholic moral position on other issues.

Many consider self-esteem to be the elixir that can alleviate many of the problems of the high school student. Though important, it cannot be assumed to be a cure for everything. In this study, essentially no relationships appear between the measure of self-esteem and measures of global concern, prejudice, or sexism. Among respondents, high self-esteem scores correlate meaningfully only with purpose in life.

Intercorrelations among Behaviors

Exhibit 8.7 presents information concerning what might be called a "deviant behavior" syndrome. The figures show that those who use either alcohol or marijuana are quite likely to use both. These users are also likely to report greater incidence of various antisocial behaviors (fighting, shoplifting, trouble with the police, or physical violence) than their

EXHIBIT 8.7: Correlations among Various Behaviors

	Antisocial Behavior	Marijuana Use	Prosocial Behavior	Contemplating Suicide
Alcohol use index	.37	.55	−.15	.17
Antisocial behavior		.34	−.26	.18
Marijuana use in previous 12 months			−.14	.15
Prosocial behavior				−.02

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Based on SC/110-113, 117, 118, 87-90, 99, 109, 122, 127, 124

classmates. The willingness to engage in prosocial behavior (or altruistic behavior, described in chapter 7) is negatively correlated with antisocial behavior, as one would expect. However, it is not as strong a negative predictor (i.e., correlations from .14 to .26) as the report of a student's having a history of involvement in antisocial behavior (correlations from the .30s to the .50s).

None of the correlations with contemplating suicide reached the .20 level established as the lowest correlation to be discussed. Apparently the emotions that lead to contemplating suicide are only minimally related to the underlying causes of delinquent behavior. It is interesting, however, to note the near total lack of relationship between prosocial behavior and thoughts of suicide. Students who most frequently and readily involve themselves in helping others are not those who think often about suicide.

Intercorrelations between Religious Orientations and Personal and Social Beliefs

The data presented in Exhibit 8.8 seem best treated by first noting where *no* relationship exists. None of the religious orientations reach the ±.20 level of correlation with locus of control, prejudice, self-esteem, or sexism. Also, restricting religion and religious doubt do not correlate with any of the measures except for a negative correlation between religious doubt and purpose in life.

EXHIBIT 8.8: Correlations among Personal and Social Beliefs and Religious Orientations

	Catholic Value Orthodoxy	Global Concern	Locus of Control	Prejudice	Purpose in Life	Self-Esteem	Sexism
Comforting religion	.24	.24	.08	−.06	.23	.06	.01
Religious doubt	−.17	−.16	−.09	.04	−.20	−.15	.00
Horizontal religion	.17	.38	.07	−.18	.18	.02	−.14
Intrinsic religion	.34	.35	.12	−.11	.24	.05	−.09
Liberating religion	.22	.25	.17	−.12	.27	.05	−.15
Restricting religion	.12	.07	−.10	.04	.05	−.02	.06
Vertical religion	.27	.29	.08	−.10	.25	.05	.09
Catholic belief orthodoxy	.32	.26	.13	−.10	.18	.01	−.05

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With those variables set aside, nearly all the remaining correlations (16 of the original 56) do exceed ±.20. Catholic value orthodoxy and global concern are both correlated with comforting, intrinsic, liberating, vertical, and Catholic belief orientations. Horizontal religion is correlated rather strongly with global concern—a confirmation of the validity of the latter measure. Purpose in life is related to measure of comforting, intrinsic, and vertical religion, but, somewhat curiously, only weakly related to horizontal religion.

The picture that emerges for those concerned with the transmission of Catholic values is an encouraging one. Students who accept Catholic beliefs tend also to accept Catholic values and report that religion is important in their lives. Their religion is one of empowerment, both setting them free and comforting them. While not as concerned with social justice and the elimination of prejudice (horizontal religion) as might be preferred, it is related to global concern.

Predicting Behavior

The ultimate point of discussing religious orientations and personal and social beliefs lies in the assumption that they have some relation to behavior, and that if values and beliefs are changed, behavior will change. Correlational data cannot tell us whether this assumption is right, but they can indicate whether it is wrong. If values and beliefs are unrelated to behavior, then changing them is unlikely to change behavior. If they are connected, then it is possible that behavior may change if belief is changed.

Exhibit 8.9 presents correlations between antisocial behaviors and some of the religious orientations and beliefs previously discussed. The single most useful predictor in Exhibit 8.9 is intrinsic religion. The size of the correlations, both positive and negative, mark it as a measure with considerable predictive power. It correlates strongly and negatively with alcohol use, marijuana use, and antisocial behavior, and positively with prosocial behavior. Students whose religious beliefs are internalized and deeply felt are not likely to present discipline problems at school. Probably the most interesting and least obvious predictor is global concern—almost as powerful as intrinsic religion and a major correlate, not unexpectedly, of prosocial or altruistic behavior.

High self-esteem shows almost no correlation with any of these behaviors except as a negative predictor of contemplating suicide. But even there it is exceeded by purpose in life, corroborating the earlier point that it is not simply feeling good about oneself but a sense of purpose and meaning that best serves life.[30]

It is interesting to note that, with the usual exceptions (religious doubt, restricting religion), prosocial behavior is correlated with all of the religious orientations. This is in contrast to some recent treatments by Batson and his colleagues[31] that seem to contend that helping largely unrelated to any of the faith styles described here.

These findings indicate that it is not the content of belief, or even the assent to moral values, that inhibits negative behavior or produces altruism. Rather, it is the internalization and application of such beliefs and values (intrinsic religion). In other words, what respond-

EXHIBIT 8.9: Personal and Social Beliefs and Religious Orientations as Predictors of Behavior

	Alcohol Use Index	Antisocial Behavior	Marijuana Use	Prosocial Behavior	Contemplating Suicide
Catholic value orthodoxy	−.21	−.14	−.20	.14	−.10
Global concern	−.21	−.22	−.16	.41	−.03
Locus of control	−.10	−.16	−.11	.15	−.18
Prejudice	.16	.18	.10	−.19	.04
Purpose in life	−.14	−.17	−.12	.17	−.36
Self-esteem	−.01	−.03	− 01	−.02	−.30
Sexism	.18	.22	.11	−.24	01
Comforting religion	−.13	−.09	−.12	.24	−.11
Religious doubt	.14	.07	.09	−.11	.15
Horizontal religion	−.18	−.15	−.12	.39	−.07
Intrinsic religion	−.23	−.19	−.21	.34	−.12
Liberating religion	−.18	−.17	−.16	.23	−.15
Restricting religion	−.15	−.01	−.09	.08	.04
Vertical religion	−.21	−.15	−.18	.31	−.11
Catholic belief orthodoxy	−.15	−.11	−.15	.20	−.09

ents believe (or have learned to say they believe) has less to do with their behavior than whether they say their beliefs are important in their lives or that private devotion and the application of their religious principles motivate them.

Comment

This chapter has described the religious beliefs, orientations, and practices of students in LIS Catholic high schools. It has examined the connections among beliefs, values, and behaviors in that same population. The first half of the chapter offers few surprises: freshmen and girls tend toward greater belief, more internalized belief, and greater endorsement of religious orientations. Little variation appears among the measures according to family income. Most of the differences among racial groups are probably accounted for by denominational differences—many Black students being Baptists.

Concerning the interrelationships among values, beliefs, and behaviors, intrinsic religion was found to be correlated with several other measures of religiousness, and a better predictor of behavior than most. Horizontal religion correlated well with prosocial behavior and global concern, indicating that an other-oriented religion tends to be expressed in other-oriented behaviors. Likewise, students who endorse statements reflecting global concern seem genuinely world-minded and inclusive, rejecting prejudice and sexism.

Self-esteem, frequently suggested as a major answer to adolescent difficulties, in this study only correlated positively with purpose in life and negatively with contemplating suicide. However, purpose in life was a better (negative) predictor of suicidal thoughts.

Although none of the correlations described here are large enough to be startling, they are strong enough to indicate that the measures of the concepts are reasonable. This provides ample proof that meaningful relationships exist among beliefs, values, and behaviors.

One of the noteworthy findings reported in this chapter is the relatively low number of students who say that the church is important to them. As adolescents begin to develop an adult identity, they frequently exaggerate the importance of experience, of finding things out for themselves. In adolescence, almost everything is open to question; institutions such as family, church, and school are subjected to critical examinations and many adolescents persuade themselves that they can get along well on their own. They entertain new ideas. They experiment. Previous research (see chapter note #4) indicates that the major transition to such an orientation occurs between the 8th and 9th grades. Thus, the relatively low endorsement of the institutional church by freshmen is not surprising. The even lower percentage of seniors affirming the importance of the church may indicate that the trend continues throughout the high school years.

Another pair of related scores—on thoughts of suicide and purpose in life—raises the unanswered question of cause and effect. We know only that young people who think often about committing suicide are not likely to say they have a purpose in life. Assuming a causal relationship exists between having purpose in life and an absence of self-destructive thoughts, Catholic high schools, with their emphasis on spiritual development, are well-positioned to help students in their search for life-changing and life-sustaining purpose.

CHAPTER 9 Students' Life Skills

Highlights

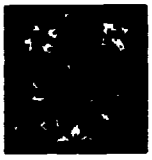
In most life skill areas, students in the non-poor group have the most positive ratings, the moderately poor next, and the very poor the lowest.

Greatest difference between 9th and 12th grade ratings occurs on questions that are likely to be directly taught as part of a curriculum (e.g., knowing how to register to vote).

The smallest differences between 9th and 12th graders' responses are found on general measures of self-perception (e.g., students' estimate of their own self-confidence).

Black students tend to rate high on self-confidence and assertiveness.

Hispanics show greater differences in life skill scores between 9th and 12th grades than the other racial groups and greater than any family income group on 8 of 11 global awareness items.



t St. Agatha's, school opens at 7:45 a.m. At 8 a.m., the school entrance gates are locked. Any student arriving after that hour is told, through the locked gate, to go home and to make sure to arrive promptly tomorrow. While educators will not all agree on the appropriateness of this practice, there is no mistaking at least one of its educational effects. Says one student, "Locking the gates in the morning . . . teaches you to be punctual, to be on time. If you go for a (job) interview and they tell you to be there at 8 o'clock, you have learned all that . . . by being at school at 8 o'clock."

Punctuality may not elevate an SAT score nor appear on a report card, but students at St. Agatha's have learned a skill that equips them for life in modern urban society. Making it in the world requires more than the mastery of academic skills and possession of life-enhancing values and attitudes. A combination of other knowledge, habits, and competencies, when acquired, moves one toward personal efficacy. Being on time for social and business appointments is one of them. Having these competencies or not having them often marks the difference, especially at the entry-level of the job market, between success and failure. This collection of competencies are commonly called "life skills."

The educational literature is filled with discussion of the success of schooling based on changes in academic achievement. Discussion of outcomes in terms of life skills is more

sparse. This research, therefore, moves in mostly uncharted territory, probing a number of exploratory points. The findings offer some evidence of the usefulness of examining life skills as a legitimate outcome of education, particularly among low-income students.

This discussion presents the life skills of students in LIS schools in five categories: interpersonal competence, competence in the world of business, personal resources, global awareness, and political awareness.

Interpersonal Competence

Much of what one does during an average day involves interaction with people—talking, listening, making requests, asking questions, solving problems, giving information. The tone of these human interchanges varies widely, and one of the major assets of life is an ability to make them as effective and as pleasant as possible. Directors of personnel comment that much of the difficulty within corporations is due not to an employee's inability to do the job but to an inability to work in reasonable harmony with others.

Interpersonal competence is measured in the student survey by four areas—social competence, assertiveness, leadership skills, and conflict resolution skills. Six questions in the survey asked students to assess their own interpersonal behavior. Students responded to a series of statements on a five-point scale ranging from "not at all like me" to "very much like me." The statements are listed below in Exhibit 9.1, with percentages of students giving competence responses for each racial and income category. The number of percentage points' difference between 9th grade and 12th grade students' scores in each category also is presented.[1]

On all six statements, the percentage of students giving competence responses rises, from lowest to highest family income categories (except where adjacent categories have equal percentages). The response by race varies from question to question. White students feel most confident in initiating conversation with others and are least likely to feel uncomfortable in crowds. Blacks feel more self-confident than other racial groups and have less trouble thinking of things to say in a group. Loneliness appears to affect all races and all income groups about equally.

Fostering students' self-confidence is a major goal articulated by administrators and teachers in LIS schools. It is especially important, therefore, to look at the differences between the responses of 9th graders and 12th graders on this set of ratings. A 5 or higher percentage point difference between 9th and 12th graders occurs only on two matters, both social behavior skills: making friends and engaging in social conversation. Three of the four on which there is essentially no difference between grades are more internal than behavioral: lack of self-confidence, loneliness, and discomfort in crowds. The changes occur in behavioral skills, their ability to make connections with people.

Most substantial differences in conversational skills occur among the very poor, the non-poor, and Hispanics. Difference between 9th and 12th graders in ability to make friends occurs about equally across all income and racial categories, but it is the moderately poor who make the greatest apparent gains.

Exhibit 9.1 also presents four items related to assertiveness and leadership skills. Percentages are given for students who gave the two high-competence responses, rating themselves as "excellent" or "very good" on the items listed.

On these items, as well as those in the preceding set, the self-ratings are lowest for the very poor, next high for the moderately poor, and highest among the non-poor. Blacks' self-ratings are highest on all four questions.

Examination of the differences between 9th and 12th grades indicate that in most cases the greatest difference occurs for the very poor and the non-poor. Hispanic students show a remarkable difference between 9th and 12th grades in skill at leading a meeting. All groups show apparant gains in assertiveness, with difference ranging from 5% to 9% for each racial group in students' willingness to stand up for their rights and to speak up when they have something to say.

EXHIBIT 9.1: Student Self-Ratings of Interpersonal Competence

	Grade		Family Income			Race		
	9th	12th	VP	MP	NP	B	H	W
Social skills								
Initiating conversation	67%	68%	65%	67%	70%	63%	65%	71%
9th-12th difference		1	0	1	2	3	0	−2
Having a lot of self-confidence	48	49	44	48	54	59	46	45
9th-12th difference		1	0	1	1	2	3	−1
Thinking of things to say when in a group	54	61	54	57	62	63	56	57
9th-12th difference		7	8	5	8	7	10	6
Not being lonely	77	76	73	77	79	77	74	78
9th-12th differences		−1	−1	−1	−1	−2	−4	−2
Being good at making friends	57	62	56	61	61	63	62	58
9th-12th difference		5	4	8	3	5	4	6
Not feeling uncomfortable in a crowd	64	63	61	64	67	59	64	66
9th-12th difference		−1	−3	2	0	−5	−1	−1
Assertiveness and Leadership								
Giving a speech in front of a group of people	21	26	18	22	31	26	21	23
9th-12th difference		5	4	3	9	2	4	6
Leading a meeting of ten people	30	36	27	31	40	37	34	32
9th-12th difference		6	5	5	8	4	14	5
Standing up for my rights	50	59	50	54	59	57	53	55
9th-12th difference		9	11	8	9	9	8	9
Speaking up when when I have something to say	41	47	40	43	49	47	44	42
9th-12th difference		6	7	5	7	9	6	5

Subgroup percentages represent mean of 9th and 12th grade scores
Difference figure represents subgroups' apparent change between 9th & 12th grade

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Based on SQ101-106, 291, 293, 296, 298

Two items in the survey are related to skill at conflict resolution. An interesting difference exists between responses to the two, a difference consistent with one observed in social competence. One item, the ability to "calm people down when they are angry," shows a difference between 9th and 12th grades of six percentage points. Like the social competence items that showed most apparent gain, calming people down is a behavioral skill. The second item is related to internal state, the ability to "stay calm in an argument." It shows a negligible difference of two percentage points between 9th and 12th grades. External behavioral change is more easily and quickly made than internal change.

Only a few differences exist between the scores of boys and girls on these items of interpersonal competence. Girls rate themselves 5% higher than boys' on two items: ability at initiating conversation and discomfort in crowds. Boys' self-rating on having self-confidence is 12% higher than girls'.

Competence in the World of Business

A minimal competence in the commercial, legal, financial, and working world is essential if one is to live in this society with a degree of independence. Exhibit 9.2 lists students' self-rating scores on competence in the business world, with the differences shown between 9th and 12th graders in each of the income and race categories.

Blacks rate themselves from 3% to 5% higher than other racial groups on making a good impression in a job interview, ability to write a clear letter, knowledge about installment loans, and "different kinds of jobs I would be good at." White students are more likely than students of other races to answer correctly the consumer questions about legal aid and food bargains. Hispanic students tend to know most about how to save money. None of the differences among the races is major.

The greatest differences between 9th and 12th grades occur in two areas. One is the student's confidence about creating a good first impression during a job interview. The other is in ability to answer correctly two multiple choice questions about shopping and legal assistance. It is not clear whether these changes are likely to occur between any two sets of 9th and 12th graders as an effect of maturity, without benefit of formal education. It does seem likely that the greater self-confidence about handling a job interview indicates a real

EXHIBIT 9.2: Student Self-Ratings and Knowledge of Business World

	Grade		Family Income			Race		
	9th	12th	VP	MP	NP	B	H	W
Student rated self as "excellent" or "very good" at:								
Creating a good first impression on a job interview	39%	54%	40%	45%	53%	51%	44%	46%
9th-12th difference		**15**	**17**	**16**	**11**	**10**	**17**	**15**
Writing a good, clear letter	44	45	39	43	52	47	43	44
9th-12th difference		**1**	**−2**	**3**	**4**	**2**	**1**	**1**
Student knows "a great deal" or "quite a bit" about:								
Installment loans	13	15	12	13	17	19	14	12
9th-12th difference		**2**	**1**	**2**	**0**	**−1**	**4**	**1**
Jobs I'd be good at	51	55	48	53	60	56	52	53
9th-12th difference		**4**	**6**	**7**	**1**	**8**	**6**	**3**
How to save money	56	62	57	57	63	58	62	58
9th-12th difference		**6**	**6**	**7**	**6**	**10**	**7**	**4**
Credit cards	37	42	33	41	44	43	42	37
9th-12th difference		**5**	**7**	**8**	**7**	**7**	**9**	**6**
Student answered correctly:								
To get legal help when can't afford lawyer, call legal aid	40	59	46	49	53	46	48	52
9th-12th difference		**19**	**21**	**18**	**19**	**20**	**24**	**18**
To get the best food bargains, note price per unit	39	54	43	45	52	35	43	52
9th-12th difference		**15**	**15**	**15**	**17**	**13**	**17**	**16**

Subgroup percentages represent mean of 9th and 12th grade scores.
Difference figure represents subgroups' apparent change between 9th & 12th grade.

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Based on SQ291, 294, 313, 315, 319, 322-324

change, since self-ratings on other business-world questions show much less difference between 9th and 12th graders. Students' perception of their own self-confidence shows no essential change from 9th to 12th grades, despite an increase in their confidence about job interviews. It may be that students are more pessimistic about overall self-confidence than they are about various components of it. Or perhaps this is another case where their estimates of their skills, but not their internal perspectives, are different in 12th grade than in 9th grade.

The difference in self-ratings on writing a good, clear letter is minimal. It sometimes happens that, as learning takes place, the student's concept of what is to be learned enlarges and, with it, the recognition of one's own relative ignorance. This may be the case in this instance, where a rigorous education in the principles of written English increases the student's awareness of the nature of true competence.

Personal Resources

Students were asked a series of questions related to their attention to or use of a variety of personal resources—time for recreational reading, use of the library and of the computer, seeking and heeding the advice of adults, and physical self-care. Exhibit 9.3 shows percentages of students giving positive answers about personal resources, by economic category and by race, together with the differences between 9th and 12th graders on these items. A higher percentage of positive answers (yes, I do this) in 12th grade than in 9th is given as a positive number, lower percentage in 12th grade than in 9th is given as a negative number.

EXHIBIT 9.3: Student Self-Report of Personal Resources

	Grade		Family Income			Race		
	9th	12th	VP	MP	NP	B	H	W
Can type 40 wpm	13%	38%	25%	26%	27%	28%	26%	25%
9th-12th difference		**25**	**29**	**25**	**21**	**21**	**29**	**24**
Have read a book for fun in the last 6 months	73	69	69	69	75	69	66	63
9th-12th difference		**−4**	**−7**	**−3**	**−3**	**−5**	**−2**	**−5**
Student rated self "excellent" or "very good" at:								
Using a library to find answers to questions I have	48	51	44	47	56	50	47	49
9th-12th difference		**3**	**2**	**3**	**3**	**1**	**4**	**2**
Asking adults for advice	31	35	31	32	37	36	36	31
9th-12th difference		**4**	**11**	**8**	**9**	**2**	**4**	**4**
Listening to the advice adults give me	36	39	36	36	40	43	41	33
9th-12th difference		**3**	**5**	**3**	**1**	**3**	**9**	**1**
Doing what I should to keep myself physically healthy	40	38	34	38	45	41	40	38
9th-12th difference		**−2**	**−2**	**−1**	**−2**	**1**	**3**	**−4**
Using a computer	32	30	25	29	38	36	36	28
9th-12th difference		**−2**	**2**	**−3**	**−5**	**7**	**10**	**−5**

Subgroup percentages represent mean of 9th and 12th grade scores.
Difference figure represents subgroups' apparent change between 9th & 12th grade.

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Based on SQ206, 289, 295, 298, 299, 301, 305

For whatever reason, fewer 12th graders in all categories read for pleasure—the rate is much lower for seniors from very poor families than for their 9th grade counterparts. In all three income categories, the number of students who take care of their health is less in 12th than in 9th grade. However, the laxity is greatest among White students; Blacks and Hispanics appear to hold their own.

Something interesting seems to happen between the 9th and 12th grade to students' attitudes toward asking adults for advice. Much greater willingness to seek such advice is evident among 12th graders, with the difference between the grades most pronounced among the very poor. The tendency to heed advice from adults also appears somewhat greater among seniors than among 9th graders, with the greatest difference occurring, once again, among the very poor.

Global Awareness

Eleven questions probed students' interest in current events, their ability to communicate in a language other than English, and their awareness of a list of major global issues. The percentages of students whose answers indicate global awareness are given in Exhibit 9.4.

EXHIBIT 9.4: Student Self-Ratings of Global Awareness

	Grade		Family Income			Race		
	9th	12th	VP	MP	NP	B	H	W
Read news magazine regularly	30%	37%	31%	31%	39%	35%	39%	31%
9th-12th difference		**7**	**5**	**8**	**9**	**1**	**10**	**9**
Fluent in language other than English	37	44	46	36	41	36	82	31
9th-12th difference		**7**	**3**	**9**	**9**	**6**	**11**	**9**
Student rated self as knowing "a great deal" or "quite a bit" about:								
Differences between capitalism and communism	33	53	38	41	50	42	43	43
9th-12th difference		**7**	**20**	**12**	**18**	**22**	**20**	**19**
The Soviet Union	25	32	24	27	34	28	30	28
9th-12th difference		**7**	**8**	**5**	**5**	**10**	**15**	**3**
The nuclear arms race	32	39	31	34	42	33	39	35
9th-12th difference		**7**	**8**	**6**	**6**	**9**	**14**	**3**
Ecology and the environment	20	17	16	17	23	19	21	18
9th-12th difference		**−3**	**−6**	**−3**	**2**	**−1**	**−3**	**−3**
The Middle East	20	16	15	18	22	18	20	18
9th-12th difference		**−4**	**−3**	**−4**	**−3**	**−3**	**1**	**−6**
The Holocaust	24	35	25	28	36	27	27	31
9th-12th difference		**9**	**13**	**12**	**10**	**6**	**17**	**12**
Third World Countries	18	23	18	20	24	22	25	18
9th-12th difference		**5**	**5**	**5**	**4**	**3**	**14**	**4**
Central America	21	19	18	19	24	21	31	17
9th-12th difference		**−2**	**−3**	**−2**	**−1**	**−1**	**9**	**−3**
Causes of worldwide poverty	25	26	25	24	28	29	33	22
9th-12th difference		**1**	**1**	**1**	**0**	**0**	**9**	**−1**

Subgroup percentages represent mean of 9th and 12th grade scores.
Difference figure represents subgroups' apparent change between 9th & 12th grade

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Based on SQ287, 288, 306, 307, 309, 311, 312, 314, 316, 320, 321

On 4 of the 11 questions, awareness appears to lessen between 9th and 12th grade. Students say they know less at 12th grade than at 9th about ecology and the environment, the Middle East, and Central America. Essentially no difference appears between the grades in knowledge of causes of worldwide poverty. Hispanics are an exception in three instances. Where other racial and all family income categories lose ground or stay the same, Hispanic 12th graders are nine percentage points higher than 9th graders on information about Central America and on causes of worldwide poverty. Hispanics show apparent gains on most of the global awareness items, with greater differences between 9th and 12th grade students than for other races on 8 of the 11 items. Substantial gender differences appear on all but two of the global awareness items, all of them showing males with higher percentages than females. The results are given below.

Male-female differences in global awareness

Read news magazine regularly	males 14% higher
Know difference between capitalism and communism	males 14% higher
Know about:	
Soviet Union	males 12% higher
Nuclear arms race	males 14% higher
Ecology and environment	males 10% higher
The Middle East	males 11% higher
The Holocaust	males 10% higher
Third World countries	males 9% higher
Central America	males 12% higher

Political Awareness

"Politics" in this context refers to more than the way in which matters of public policy and legislation are conducted at various levels of government, although it includes this. Politics here includes awareness of the contributions of women and minorities. The six questions on this topic were evenly divided—three on government and politics in the usual sense, and three on the emerging self-consciousness of Blacks, Hispanics, and women in the U.S. The six items are presented in Exhibit 9.5, with results given according to categories of race and family income, with the difference in scores of 9th and 12th graders.

A number of observations about these figures are possible. In all but one instance, the percentage of students showing knowledge increases from the lowest percentage among the very poor to the highest percentage among the non-poor. The single exception is knowledge of Hispanics in U.S. history, about which the very poor know more than either of the other income categories. A substantial difference among the racial groups occurs on this item, with Hispanics, logically, showing a percentage about double that of the other two groups. The same is true for Blacks' knowledge of Black contributions to American history. Two knowledge items show apparent gains for all groups. Many more 12th graders than 9th graders say they know how to register to vote and how the U.S. government works. Both are standard parts of a high school education. The positive 9th-12th difference on these two items contrasts with the negative difference for all groups in knowing how to influence decisions made by government officials.

The three questions related to the contributions of minorities make it appear that the knowledge of a minority's history increases only for the minority itself; Hispanics don't appear to be much different in grade 12 than in grade 9 in knowledge of the contribution of Blacks, and the same is true of Blacks' knowledge about Hispanics in the United States.

More males rate themselves as having political awareness than do females. On most items, the percentage of boys saying they know about the issue is from 5 to 11 percentage points higher than for girls. There are two exceptions: Boys and girls are exactly equal in knowledge about Hispanics in the United States, and girls, not surprisingly, surpass boys by four percentage points in their self-rated knowledge of the contributions of women to American history.

EXHIBIT 9.5: Student Self-Ratings of Political Awareness

	Grade		Family Income			Race		
	9th	12th	VP	MP	NP	B	H	W
Know how to register to vote	39%	55%	45%	46%	51%	49%	48%	47%
9th-12th difference		**6**	**19**	**15**	**12**	**13**	**17**	**16**
Know how to influence decisions made by government officials	17	13	12	15	17	20	15	13
9th-12th difference		**−4**	**−3**	**−4**	**−5**	**−3**	**−3**	**−4**
Student rated self as knowing "a great deal" or "quite a bit" about:								
How the U.S. government works	35	50	36	41	50	42	40	43
9th-12th difference		**15**	**14**	**17**	**13**	**16**	**20**	**14**
The contribution of Blacks in American history	29	29	26	28	33	54	26	20
9th-12th difference		**0**	**1**	**1**	**−3**	**9**	**3**	**−3**
Hispanics (Spanish-speaking people) in the U.S.	25	23	27	21	23	22	58	16
9th-12th difference		**−2**	**−3**	**0**	**−3**	**−4**	**15**	**−2**
Contributions of women in American history	28	28	27	27	31	33	29	26
9th-12th difference		**0**	**2**	**1**	**−1**	**2**	**6**	**−1**

Subgroup percentages represent mean of 9th and 12th grade scores.
Difference figure represents subgroups' apparent change between 9th & 12th grade.

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Based on SQ290, 302, 308, 310, 312, 318

Comment

LIS schools should take seriously the topic of life skills as an area of learning. It includes a body of significant perceptions, awarenesses, and skills essential to success in modern society. These skills cannot be assumed to be absorbed naturally in all home and cultural environments. What is to be learned may overlap slightly with material in standard academic courses, but it does have an identity of its own.

It is revealing that, on all but three of the items reported in this chapter, students' scores are tied to level of income. (The exceptions: fluency in a second language, knowledge about Hispanic people in the U.S., and knowledge of the causes of worldwide poverty). On all other items the very poor score lowest, the moderately poor score next high, and the non-poor, highest. Surely these matters are worth including in the education of students from low-income families.

Comparisons of 9th grade scores with 12th grade scores do not suggest consistent improvement, *but some do*. Apparently, schools have found ways to enhance some of these skills, behaviors, and awarenesses. In all five of the categories probed—interpersonal competence, competence in the world of business, personal resources, global awareness, and political awareness—there are some items on which scores improve between 9th and 12th grades.

From these data, the two areas that appear to be particularly amenable to education are knowledge about the workings of government and business and the acquisition of interpersonal skills related to communication, assertiveness, and leadership. Both are essential to

moving about freely in society. The word "refinement" used often at St. Agatha's may have an old fashioned ring to it. But the word points to skills of social grace that go beyond knowing how to hold a coffee cup to knowing how to approach and address both peers and adults with respect, confidence, and effectiveness. These skills can be taught.

The data reported here are necessarily limited. They are only one portion of a much larger piece of investigation. Much more extensive work can and should be done to discover which skills are most useful in life, which are already being taught effectively and how, and which others can be taught, once they are recognized and taken seriously as legitimate subjects. Catholic secondary schools could do far worse than to attend to the development in their low-income students of a combination of marketplace wisdom and interpersonal warmth.

SECTION IV TEACHERS

CHAPTER 10

Profile of Teachers in Low-Income-Serving Schools

Highlights

Overall, teachers in low-income-serving (LIS) schools are very similar to all Catholic high school teachers nationally.

The one major difference occurs in percentage of minority teachers: 12% of teachers in LIS schools, contrasted with 5% in Catholic high schools in general, are minorities.

In contrast with all Catholic high school teachers nationally, fewer LIS teachers are married and fewer have a master's or higher degree.

Forty-eight percent of teachers have taught between one and seven years in a public school.

About three-fourths of teachers are lay; 58% are women.

More than half of LIS teachers have been on the staff of their present school for five years or less.

Seventy-eight percent of LIS teachers claim that religion is "one of the most important" or "the most important influence in my life."

Twenty-nine percent of LIS teachers are active in issues such as disarmament, women's rights, and U.S. involvement in Central America; 38% are active in helping the poor and elderly.

Eighty-two percent of LIS teachers are Catholic.

For LIS teachers, the top five motivations to teach in a Catholic high school are desire to teach in this kind of educational environment, view of teaching as ministry, love of teaching, God's choice for my life, and opportunity to witness to my faith.

The preceding chapters have addressed school and student characteristics, presenting findings on the form and climate of low-income-serving schools and the academic life, values, religion, and life skills of students. At certain points, teachers were included in these discussions because of their importance in the life of the school. Teachers are not only a significant factor in shaping school environment but also a crucial force in students' development. In a Catholic high school, this development encompasses the religious dimension, an integral part of

human formation. Teachers contribute to the spiritual growth and development of students as well as their intellectual and social development. In this multi-faceted role, teachers and their influence are fundamental to the meaning and mission of the Catholic high school.

Chapter 3 presented a brief overview of the LIS teacher compared with teachers in other Catholic high schools. This chapter and the next two explore the characteristics of these teachers in more depth, probing similarities and differences and describing attitudes and motivations.

Comparisons with All Catholic High School Teachers Nationally

One of the first questions to be answered is how teachers in low-income-serving schools compare with Catholic high school teachers in general.

Exhibit 10.1 compares LIS teachers with Catholic high school teachers surveyed in a recent national study titled *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers.*[1] In this latter study, conducted in 1984 by Search Institute for the National Catholic Educational Association, a representative national random sample of 1062 teachers participated.

The figures in Exhibit 10.1 underscore the high degree of similarity between teachers in LIS schools and all teachers nationally. This similarity is evident in the ratio of female to male teachers and also in the religious to laity ratio of 1 to 3. Percentages of women religious and age of teachers also hold steady across the two samples.

A major difference occurs in percentage of minority (non-white) teachers. Here the LIS schools are significantly higher: 12% compared to 5% of teachers are minorities.

EXHIBIT 10.1:: Comparison of LIS Teacher Sample with *Sharing the Faith* Sample

	LIS Teachers (N = 938)	Sharing the Faith Teachers (N = 1,062)
Teacher categories		
Religious	26%	25%
Catholic Laity	58	55
Non-Catholics	15	19
Women teachers	58	58
Men teachers	42	42
Women religious	19	18
Minority (non-white) teachers	12	5
Age of teachers		
34 and under	41	41
under 45	71	71
over 54	12	12
Marital status		
Single, never married	52	48
Divorced, single or unmarried	5	5
Widowed, single or remarried	2	1
Married	40	46
Teachers with graduate degree		
(M.A. or higher)	47	51

Modest differences occur in percentages of Catholic lay and non-Catholic teachers, single and married teachers, and teachers holding an M.A. degree or higher. More Catholic laity (58% vs. 55%) teach in LIS schools than is true nationally. More teachers in LIS schools are single (never married) than are all teachers nationally. A lower percentage (47% vs. 51%) of teachers in LIS schools have earned a master's degree or higher.

The reader may wish to compare the figures reported in Exhibit 10.1 with those reported in chapter 3 in Exhibit 3.6. The figures in chapter 3 were reported by principals; these in chapter 10 are reported by the teachers themselves. There is remarkable correspondence between the two sets of figures.

Two other areas for comparison are teachers' schooling and teaching experience. The following table compares teachers in LIS schools with teachers generally on years of educational training in Catholic schools.

Catholic educational training, by percentages (TQ17, 18, 19)

	LIS teachers	Sharing the Faith teachers
Eight years of Catholic elementary school	54%	54%
Four years of Catholic high school	59	59
Graduated from Catholic college or university	52	54

Again the similarity is high; more than half of both samples have a background of Catholic schooling.

The table below compares teaching experience of the two groups. Note, in addition to the remarkable similarity, the percentage (48%) of both samples that have public school teaching experience.

Catholic and public school teaching experience, by percentages (TQ10, 13)

	LIS teachers	Sharing the Faith teachers
Catholic		
1 - 3 years	23%	23%
4 - 7 years	21	21
8 - 12 years	17	17
13 - 25 years	24	25
Over 25 years	14	15
Public, 1 - 7 years	48	48

Laity and Religious Compared

Another kind of comparison is helpful in delineating the profile of teachers in LIS schools—a comparison among the categories of teachers. In this section, teachers are divided into three categories, defined as follows:

Catholic Lay/Laity—teachers who claim a Catholic affiliation but are not priests, sisters, or brothers

Non-Catholics—teachers who do not claim a Catholic affiliation

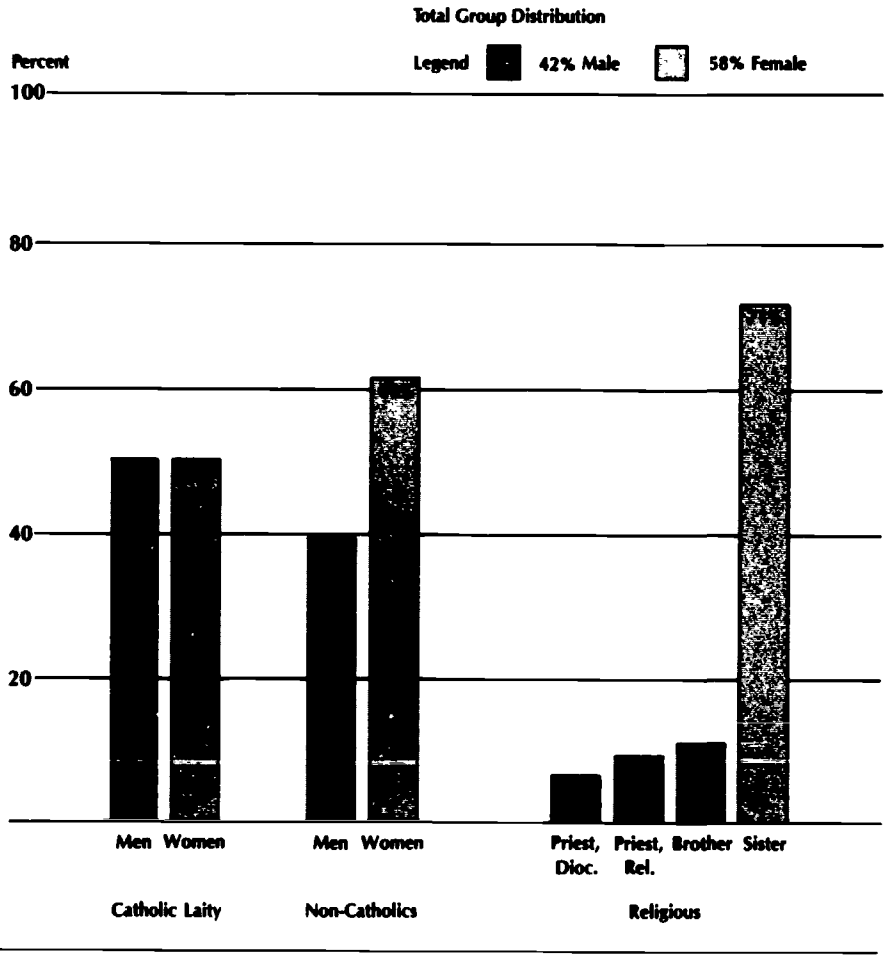
Religious—priests (both diocesan and religious), women religious (sisters), and men religious (brothers).

Gender

Exhibit 10.1 shows that 58% of teachers are Catholic laity, 15% non-Catholics, and 26% religious. Exhibit 10.2 shows the percentages of males and females in each category. Note

that a majority of teachers are women—almost 3 out of 4 religious (71%) and 2 out of 3 non-Catholic teachers (62%). Catholic lay teachers are evenly divided, men and women.

EXHIBIT 10.2: Gender Percentage within Teacher Categories



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Based on TQ2, 6

Age

Age differences among categories are shown in the following table.

Age of teachers by percentages (TQ3)

Age	All teachers	Catholic Laity	Non-Catholics	Religious
Under 25	6%	8%	7%	1%
25 - 34	35	39	50	16
35 - 44	30	32	33	24
45 - 54	17	14	7	30
55 - 64	8	6	3	16
65 and over	4	<1	0	13

Nearly two-thirds of teachers (65%) are between 25 and 44 years of age. The influx of young lay teachers is chiefly responsible for this configuration. Ninety percent of non-Catholic teachers are under 45 years of age, whereas less than half of religious (41%) are under 45.

Race

Eighty-eight percent of teachers in LIS schools are White. The following table is a breakdown of faculty racial composition.

Percentages of White and non-White faculty, by teacher categories (TQ1)

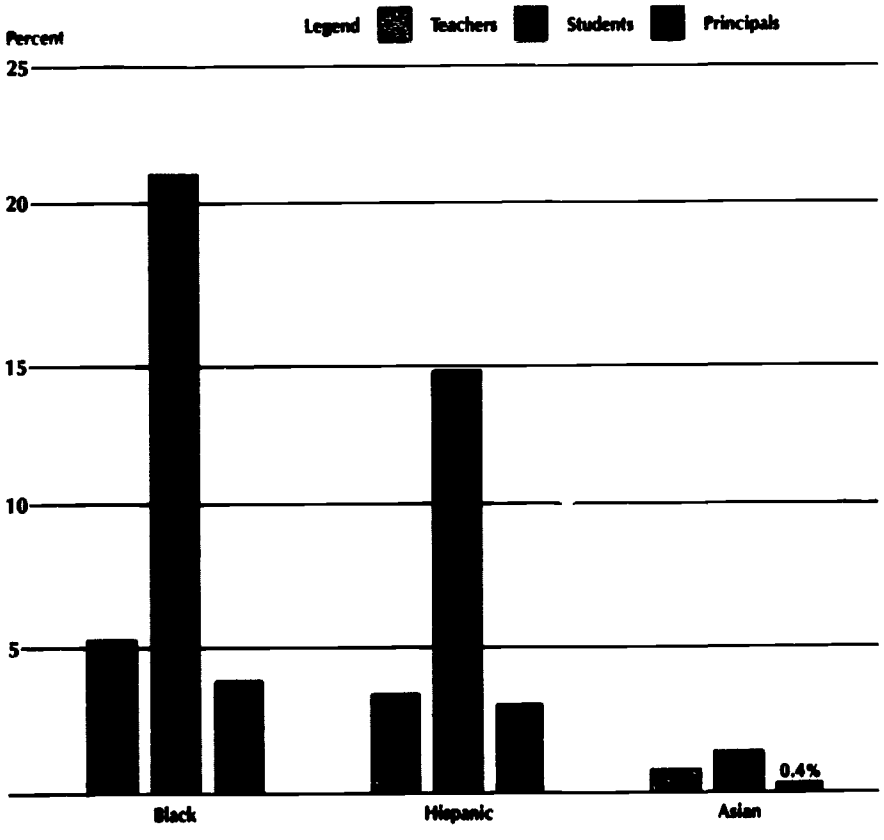
	All Teachers	Catholic Laity	Non-Catholics	Religious
Black	6%	4%	18%	3%
Hispanic	5	6	2	2
White	88	89	80	91
Asian	<1	1	0	3
American Indian	1	<1	0	<1

Blacks constitute the largest racial minority—6% of all LIS teachers; most are non-Catholics. Hispanics (6%) account for the largest minority percentage among Catholic laity. Among religious, Black and Asian (3% each) are the largest minority percentage.

The relatively high frequency of minority teachers in LIS schools—12%, compared with 5% among all teachers nationally—parallels the differences in minority students (16% in all schools, 42% in LIS schools). The ratios, however, are not proportionate, a finding that corroborates research reported in *A National Portrait*.[2] Exhibit 10.3 juxtaposes teachers, students, and principals in three of the racial groups. This comparison shows that the numbers of Black teachers and principals, as compared with numbers of Black students, are particularly disproportionate.

EXHIBIT 10.3: Comparison on Minority Status of Teachers, Students, and Principals in LIS Schools

(by percentage)



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Based on TQ1, SQ14, PQ1.10

Schooling

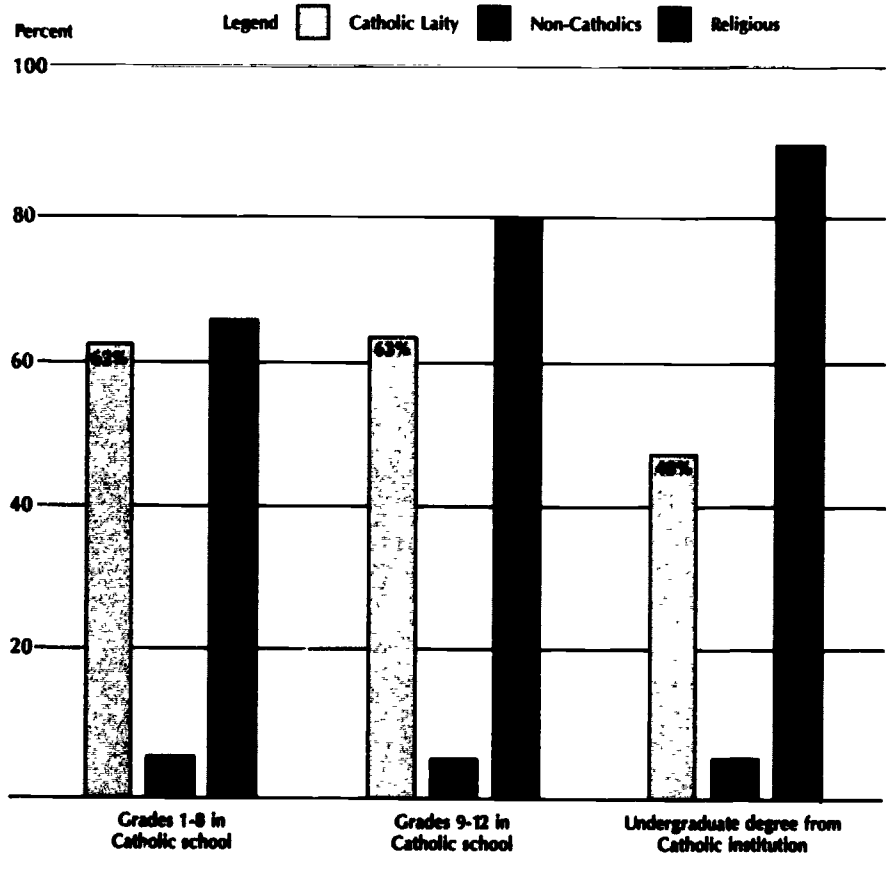
Exhibit 10.4, a breakdown of educational background for each of the teacher categories, shows that a majority of religious and Catholic lay teachers attended Catholic elementary and secondary schools. Nearly half of the Catholic laity and 90% of religious faculty earned their undergraduate degrees from a Catholic institution. Although 6% of non-Catholics have Catholic school backgrounds, one-fourth report receiving their undergraduate degree from a church-affiliated or private institution.

Differences among the categories in type of academic degree held is shown in the following table.

Percentages of teachers with academic degrees, by categories (TQ16)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Less than a B.A.	1%	1%	1%	1%
B.A.	28	34	33	10
B.A. + 15	24	27	38	9
M.A.	31	27	21	44
M.A. + 30	14	8	6	31
Licentiate	<1	0	0	2
Educational Specialist	1	1	1	1
Doctorate	1	1	0	2

EXHIBIT 10.4: Teachers' Education in Catholic Schools



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Based on TQ17, 18, 19

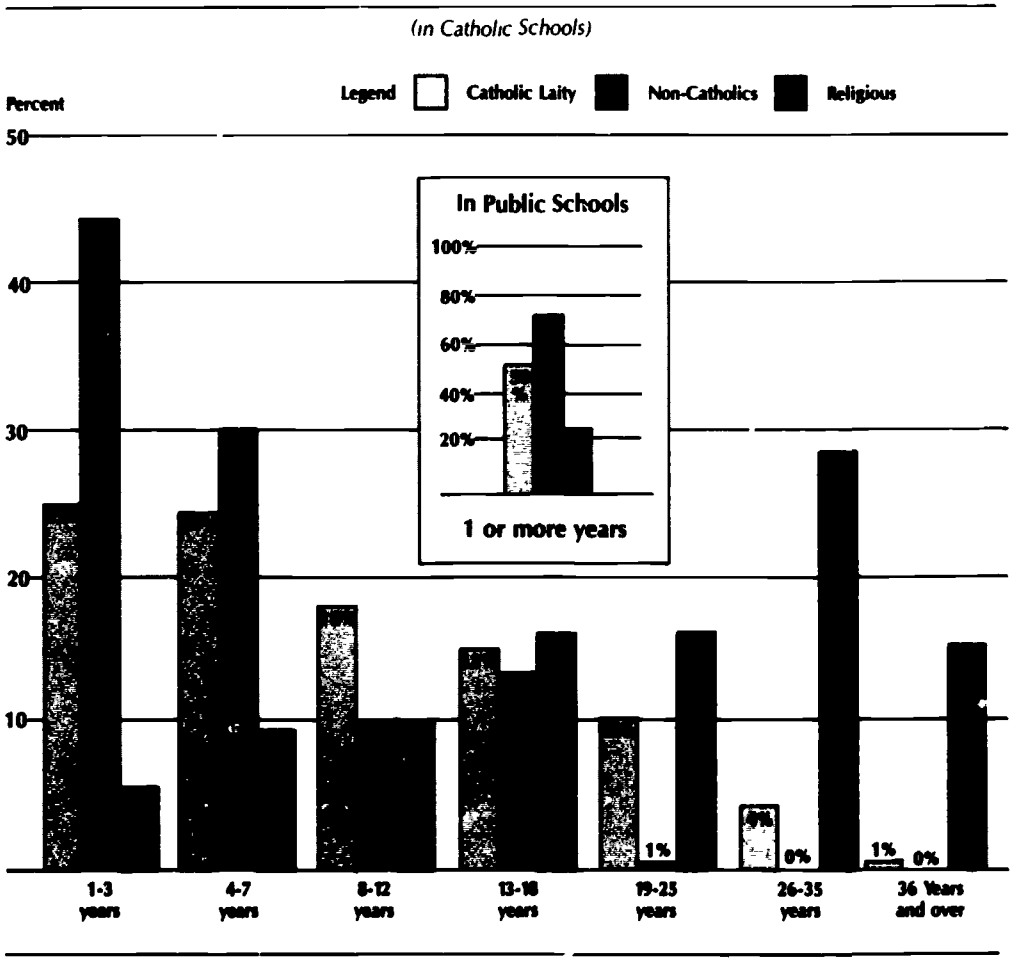
Only 1% of teachers lack a B.A. The percentage of religious faculty who have a master's degree or master's plus 30 is impressive, more than twice that of the other two categories. However, the younger age of lay teachers no doubt plays a part in these percentages, as it does in years of teaching experience.

Professional Experience

Catholic high school teachers in low-income-serving schools report that they have taught in Catholic schools, public schools, private (not church-related) schools, and non-Catholic (church-affiliated) schools. Exhibit 10.5 shows their Catholic and public school experience. Forty-four percent of religious faculty have taught for more than 25 years in Catholic schools; 44% of non-Catholics have taught 3 or fewer years in Catholic schools. These figures reflect, in part, the shift to lay-majority faculties that has occurred in the last two decades. In 1962, 69% of Catholic high school teachers were religious.[3] In the succeeding years, more and more lay teachers were needed to replace declining numbers of religious faculty. Now, 74% of teachers are laity.

Although some of these lay teachers are new to Catholic high schools, they are not necessarily new to teaching. Fifty percent of Catholic lay and 71% of non-Catholic teachers have had one or more years of public school teaching experience.

EXHIBIT 10.5: Teaching Experience



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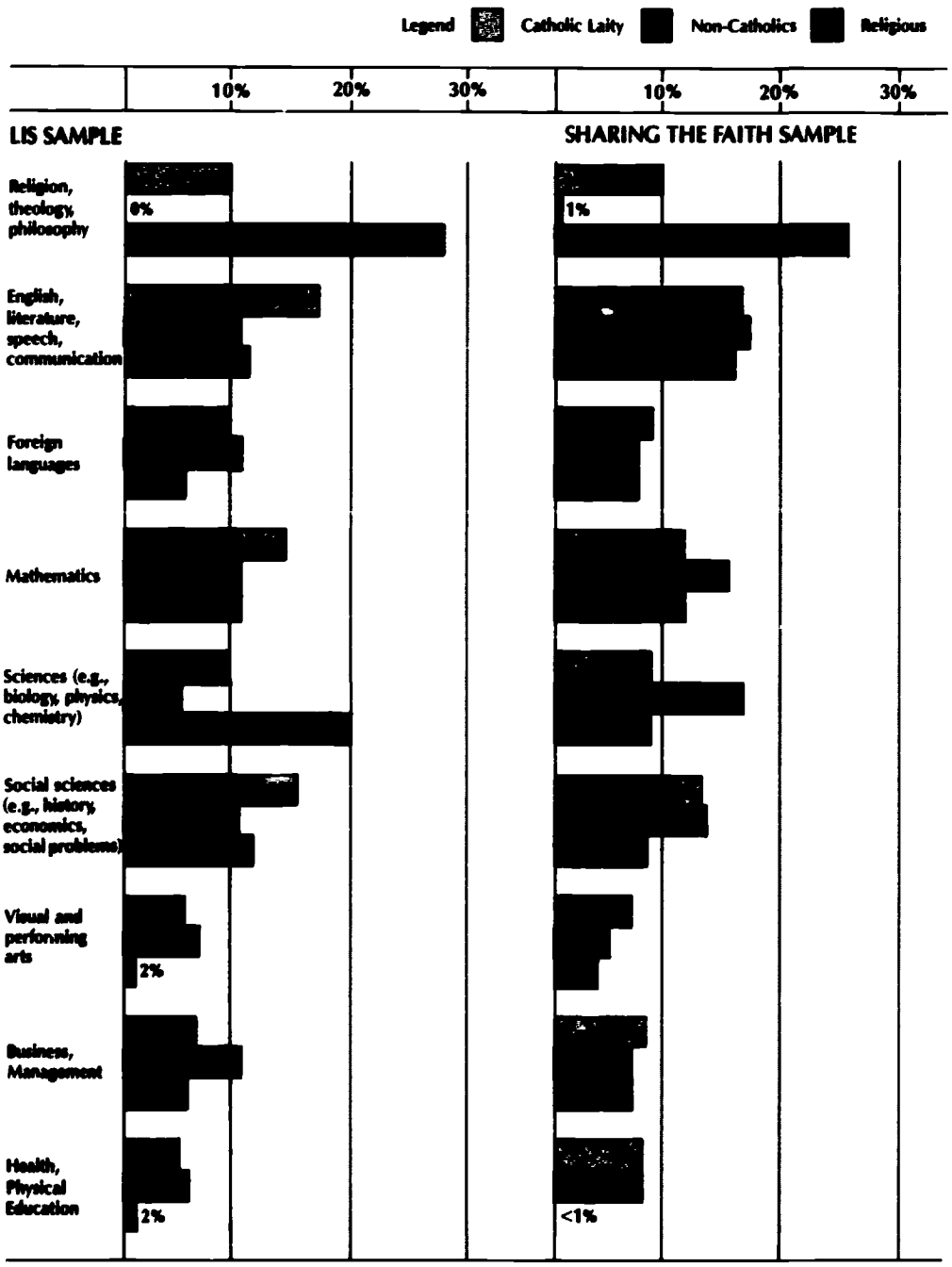
Based on TQ10, 13

Teachers' years of experience at their present school is noteworthy. The following table gives that information.

Years on staff at present school (TQ34)

	All Teachers	Catholic Laity	Non-Catholics	Religious
0 (first year)	12%	12%	20%	6%
1 - 5	50	47	57	53
6 - 15	28	28	20	35
16 - 38	10	13	4	7

EXHIBIT 10.6: Subject Areas by Teacher Categories



Based on TQ15 and *Sharing the Faith* Q12

More than half of teachers in all categories have been on staff at their present school for five years or less. Among non-Catholics, the short-tenure group is considerably larger.

Exhibit 10.6 shows teaching assignments by subject matter for LIS teachers as well as for those in the *Sharing the Faith* sample.

It is interesting to note, in both samples, that 10% of Catholic laity are teaching religion and that the largest percentage of Catholic laity are teaching English (17%).

Science is the field in which the largest percentage (20%) of LIS non-Catholics teach. They are deployed fairly evenly over the areas of English (11%), foreign languages (11%), mathematics (12%), social sciences (11%), and business (12%). Contrasted with *Sharing the Faith* non-Catholics, a smaller percentage of LIS non-Catholics teach English, and a greater percentage teach business. Religious faculty—approximately one-fourth of them—do teach religion. In LIS schools, a greater percentage of religious teach in the area of social sciences than do *Sharing the Faith* religious faculty.

Attitudes

Religion

Religion is powerfully related to behavior; knowledge of the importance of religion in the lives of people "adds importantly to an understanding of who they are and why they behave as they do."[4] In constructing an LIS teacher profile, it is imperative, then, to look at teachers' attitudes regarding religion.

Teachers in this study were asked, "Overall, how important is religion in your life?" Exhibit 10.7 compares their responses to those of all teachers nationally. Seventy-eight per ent of LIS teachers claim that religion is "one of the most important" or "the most important influence in my life." *Sharing the Faith* reports the same responses from 75% of teachers.[5] Within the three teacher categories, the most noteworthy is that non-Catholic teachers in low-income-serving schools are more likely than non-Catholic teachers generally to indicate that religion is important in their lives.

The next chapter will again turn to this dimension of religion as it relates to teachers' perspectives on religious formation. Two findings on how LIS teachers translate religion into participation were revealed in responses to these questions:

- How active are you in peace and justice issues (e.g., women's rights, disarmament, and U.S. involvement in Central America)?
- How active are you in giving volunteer time to helping the poor, sick, elderly, or institutionalized?

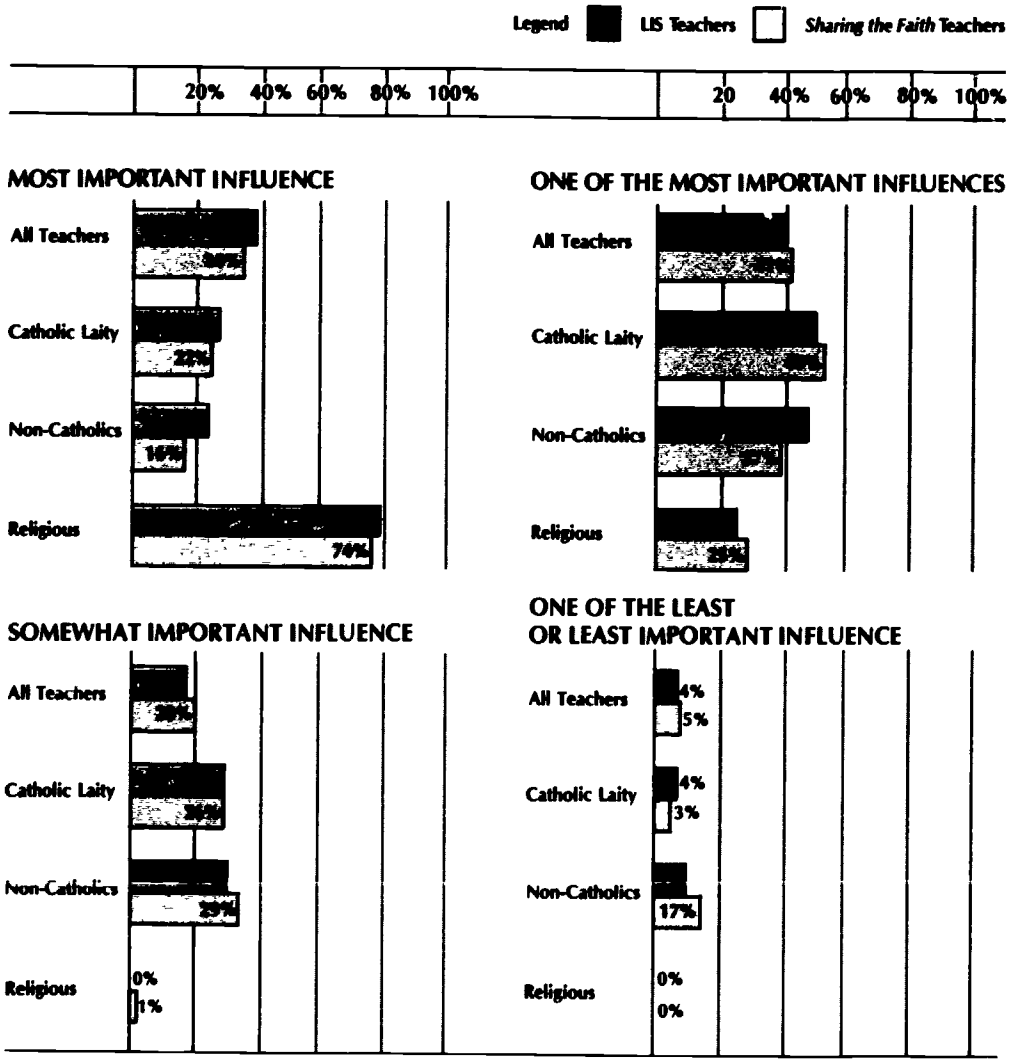
A reasonable hypothesis is that LIS schools attract teachers with a commitment to justice and service. These are the findings: 29% of LIS teachers are active to some degree in peace and justice issues, and 38% are active to some degree in helping the poor and elderly.

On identical questions in the *Sharing the Faith* study, 27% and 36%, respectively, of all teachers nationwide report activity in these areas.[6] No significant difference exists. Perhaps more noteworthy is the finding that twice as many religious in both teacher samples are active in justice and service activities than are lay teachers.

Eighty-two percent of LIS teachers are Catholic;[7] 2% do not belong to any church or synagogue. Nationwide, among all Catholic high schools, 80% are Catholics; 5% do not belong to any church or synagogue.[8] More non-Catholic teachers (13%) report that they are Methodists than any other denomination. Ten percent of LIS non-Catholics do not belong to a church or synagogue, compared with 22% of non-Catholic teachers generally. Fourteen percent of LIS non-Catholic teachers have once been Catholic. Of these, 8% are now members of another religious denomination, and 6% are not affiliated with any church or religious body.

EXHIBIT 10.7: Comparison of Importance of Religion

(by percentage)



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Based on TQ28 *and Sharing the Faith* Q28

The commitment of teachers to church or synagogue is partially revealed by their participation beyond worship services in church or synagogue activities. LIS teachers report the following:

Participation in church activities (TQ22)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Active (active, very active, extremely active)	54%	44%	40%	86%
Not active (not very active, not at all active)	46	56	60	14

This configuration, in which religious faculty are approximately twice as active as the other two groups, is similar to faculty on a national scale, although LIS lay teachers are slightly more active than other laity.

Politics

In all three groups, LIS teachers who do not describe themselves as moderate in political orientation are more likely to call themselves liberal than conservative. They report the following political affiliation: 54% Democrat, 17% Republican, and 24% Independent.

Political orientation of LIS teachers by percentages (TQ21)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Very conservative	2%	2%	3%	0%
Conservative	18	21	18	13
Moderate	53	49	51	65
Liberal	23	25	25	19
Very liberal	3	3	4	3

The majority of teachers are Democrats, and a majority designate themselves politically moderate. Religious faculty are more likely to be moderate in orientation than the other two groups and are also more likely to be Democrat (66% vs. 52% Catholic laity and 42% non-Catholics).

LIS teachers are similar to Catholic high school teachers nationwide in both their political affiliation and orientation.[9] LIS Catholic lay teachers are the exception; fewer call themselves moderate and more designate themselves as either liberal or conservative.

Beyond voting, are LIS teachers at all active in local, state, or national politics? Most Catholic teachers have a low profile in this area, with 80 percent not very or not at all active. Seventy-nine percent of LIS teachers report they are not very or not at all active; LIS religious faculty are slightly more active than other religious.

Motivations

Exploration of why teachers choose to teach in Catholic high schools adds a final dimension to this profile. Exhibit 10.8 shows teachers' responses to questions concerning motivation.

Eleven possible motivations were listed on the survey; teachers were asked to choose their own primary and secondary motivations for teaching. Only the primary motivations are reported here. For all LIS teachers, the top five motivations to teach in a Catholic high school are:

1. Desire to teach in this kind of educational environment
2. View of teaching as ministry
3. Love of teaching
4. God's choice for my life
5. Opportunity to witness to my faith

Religious faculty tend to choose religious reasons for teaching in a Catholic high school. For lay faculty, both Catholics and non-Catholics, educational environment is the first choice by a considerable margin. As their third and fourth choices, non-Catholics designate practical motivations; Catholic lay teachers designate religious reasons. "Only teaching position available to me" turns up as third highest motivation among non-Catholics.

A comparison with the *Sharing the Faith* sample reveals that:

- LIS teachers designate a religious reason—view of teaching as ministry—rather than love of teaching as the second-ranked motivation.
- LIS non-Catholics give equal rank to "opportunity to be part of a faith community" and "salary and benefits" (10 & 11th). Non-Catholics in all schools rank the faith community motivation as seventh.

Because only 11 motivations were listed, the findings may not reflect some important shadings of motivations. For example, if the list had included service to the poor and other social motivations, both of which were subsumed within "view of teaching as ministry," results might have further clarified why teachers work in low-income-serving schools.

EXHIBIT 10.8: Motivation for Teaching in a Catholic High School

(rank order)

Motivation	All Teachers	Catholic Laity	Non-Catholics	Religious
Religious				
God's choice for my life	4	4	5.5	1
View of teaching as ministry	2	3	5.5	2
Opportunity to witness to my faith	5	5	7	3
Opportunity to be part of a faith community	7	6	10.5	5.5
Educational				
Desire to teach in this kind of environment	1	1	1	5.5
Love of teaching	3	2	2	4
Experimental				
My own experiences during adolescence	9	9	8.5	6
Influence of a teacher I have had	10	10	8.5	0[1]
Practical				
Means of gaining experience	8	8	4	0[2]
Only teaching position available to me	6	7	3	0[3]
The salary and benefits	11	11	10.5	0[4]

Notes 1-4: No primary value assigned to these motivations

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Based on TQ29

Comment

This examination of selected characteristics of teachers in LIS schools reveals few differences between LIS teachers and a national sample of Catholic high school teachers surveyed for another study. More than half of LIS teachers are female and approximately three-fourths are lay teachers. Almost half hold an advanced degree. The majority are between the ages of 25 and 44, are active in church, and are moderate political orientation.

A slightly greater number of them than in the national comparison group of Catholic teachers say that religion has a place of special importance in their lives. Non-Catholic LIS teachers are more likely than all non-Catholic teachers to report that religion is important in their lives, and significantly more LIS non-Catholic teachers are members of some church.

Sometimes a gap appears between values, on the one hand, and activity that reflects these values in our everyday lives. LIS teachers, as well as Catholic high school teachers in general, report little political participation, outside of voting, to bring about changes that would help poor students and others who are disenfranchised. Lack of available time after teaching duties are discharged may be one reason for this lack of political involvement. Nevertheless, perhaps with small beginnings—writing a letter, gathering new information—teachers together might explore ways of addressing some of the larger issues of justice.

Taken as a group, LIS teachers name "Desire to teach in this kind of environment" as their primary motivation. They name as their second "View of teaching as ministry." Many teachers in low-income-serving Catholic schools clearly have made a choice: they are where they want to be, doing what they want to do. In those two pieces of information may lie part of the explanation for the good things that are going on in this special group of Catholic secondary schools.

CHAPTER 11 Perspectives on Teaching

Highlights

LIS teachers rank as number one or two the goal of developing high moral standards and citizenship in students.

Religious faculty are twice as likely as lay faculty to pray with their students at the beginning of class, to talk with students about faith or values, and to integrate religious concepts into their subject area.

Only about one-fifth of LIS non-Catholic teachers say they use ideas from the Church's social teachings in their classrooms.

Seventy-three percent of teachers believe they have an obligation to promote the religious faith of their students; one-fourth of lay teachers report being unsure about their role in students' religious formation.

Nearly one-half of teachers say that it is no harder to teach low-income students than other students.

Eighty-six percent of LIS teachers feel that teachers in their high school have special sensitivities for low-income students.

LIS teachers say that they have "a great deal of influence" in two areas of school operation: selecting their course content and selecting their teaching methods.

The majority of LIS teachers report general satisfaction with their jobs.

Sixty-four percent of LIS teachers say their jobs do not offer them a decent salary.

Eighty-one percent of LIS teachers report working quite frequently with students before or after school.

No one category of LIS teachers shoulders disproportionate responsibility for educating and encouraging students.

I do not simply teach the mind
I reach the heart and—when
I reach the heart
I touch the soul'

The author of these lines taps the depth of commitment felt by the good teacher—the bond between teacher and student, the sense of empathy a teacher must have for a student. The feeling of having made a difference, sometimes, at the core of a human life is what has kept many a teacher in the profession in spite of the discouragements encountered. How close is this perspective of teaching to what happens in a low-income-serving school?

This chapter explores that question, looking at teachers' perspectives on their teaching goals, on student religious formation, on teaching low-income students, and on several aspects of the conditions under which they work.

How teachers view their teaching surely influences school effectiveness and student outcomes. The following discussions will provide helpful indicators of how teachers in low-income-serving schools respond to the challenge of teaching.

Goals

Teachers were asked to rank order, from a list of 14 educational goals, the seven goals most important to them in their teaching. Exhibit 11.1 presents a rank order based on the mean of all 14 goals.

EXHIBIT 11.1: Rank Order of Educational Goals

(teachers' goals and teacher-perceived parent goals)

Legend # = LIS teachers' goals (#) = LIS teachers' perceptions of parent goals

	Catholic Laity	Non-Catholics	Religious
Developing high moral standards and citizenship	1 (5)	2 (3)	2 (4)
Promoting critical thinking skills	2 (10)	1 (8)	5 (10)
Developing individual responsibility for the management of one's own learning program	3 (9)	7 (10)	6 (8)
Teaching life skills (skills needed for surviving in a complex world—interpersonal skills, personal finance, job hunting skills, etc.)	4 (3)	4 (4)	9 (2)
Teaching students how to get along with others	5 (7)	5 (9)	8 (9)
Preparing students for college	6 (1)	3 (1)	12 (1)
Teaching basic skills in writing, reading, and mathematics	7 (2)	6 (2)	10 (3)
Building community among faculty, students, and parents	8 (11)	9 (11)	4 (11)
Fostering spiritual development	9 (8)	10 (7)	1 (7)
Encouraging student understanding, acceptance, and participation in the Catholic Church	10 (6)	14 (6)	3 (6)
Promoting understanding of and commitment to justice	11 (12)	11 (12)	7 (12)
Preparing students for the labor market	12 (4)	8 (5)	14 (5)
Developing aesthetic appreciation	13 (14)	13 (14)	13 (14)
Promoting understanding of and commitment to peace	14 (13)	12 (13)	11 (13)

Based on TQ37 38

Marked differences occur in how the three categories of teachers view the goals of teaching. The goals of religious and lay teachers are particularly disparate. Lay teachers, Catholic and non-Catholic, designate the same seven goals as most important, but the order is different.

"Developing high moral standards and citizenship" is ranked either number one or number two in each of the teacher categories. "Developing aesthetic appreciation" is ranked 13 by all three groups. There the similarity ends.

The distinctly religion-oriented goals (i.e., fostering spiritual development; encouraging student understanding, acceptance, and participation in the Catholic Church) generally receive high ranking by religious faculty but not by lay faculty. Religious faculty, for example, name "fostering spiritual development" as their number one educational goal, a goal ranked 9 or 10 by lay faculty.[2] Religious choose "building community among faculty, students, and parents" as number 4, whereas lay teachers rank it 8 or 9 out of the 14.[3]

The ranking of "promoting understanding of and commitment to peace" is low: 14 for Catholic laity, 12 for non-Catholics, 11 for religious. Because all goals were viable ones, teachers may have found it difficult to rank only seven.

Not only did teachers choose the seven goals most important to them, but they also indicated the seven that they thought parents might choose. Curiously, there are *no* significant differences among the groups in their perception of parents' goals. All three groups ranked "preparing students for college" the number one choice of parents. On 5 of the other 13 goals, all teacher categories gave exactly the same ranking.

In *The Catholic High School: A National Portrait*, principals also were reported to perceive that parents would rank "preparing students for college" their number one choice of educational goal. (Principals' own choice was "building community among faculty, students, and parents."[4]) Whether parents would actually choose college preparation as most important is a question as yet unanswered.

Perspectives on Religious Formation

Vatican II and the shift to lay-majority faculties brought a new perspective to religious education. It is that all teachers—not just sisters, brothers, and priests—should be involved in the spiritual development of students. This changing view has deep ramifications; the fulfillment of the unique mission of the Catholic high school depends to a certain extent on how committed teachers are to the faith and value development of their students. This development, here called religious formation, is complex. How it happens is difficult to assess. Religious formation is encouraged in ways both overt and subtle—by the activities teachers plan, by the degree to which they incorporate values and virtues into their subject matter, by the example they set, by their very mien.

A number of questions in the survey addressed teachers' perspectives on religious formation. Exhibit 11.2 shows that about half of the teachers in low-income-serving schools say they "frequently" or "very frequently" pray with their students at the beginning of class, talk with individual students about faith or values, talk in the classroom about social justice issues, and integrate religious concepts into their subject area.

One-third of teachers frequently or very frequently talk about their faith in the classroom. Only 8% of non-Catholic teachers do this.[5] Put another way, two-thirds of non-Catholics "rarely" or "never" speak in the classroom about their religious faith. They are much more likely to talk with individual students about matters of faith or values than with an entire classroom. However, about one-third say they rarely or never get involved in individual conversations about religion-related topics. A majority of religious faculty engage—frequently or very frequently—in all of the activities listed in the exhibit. They are up to twice as likely as lay faculty to do all except "talk in the classroom about issues of social justice.[6]

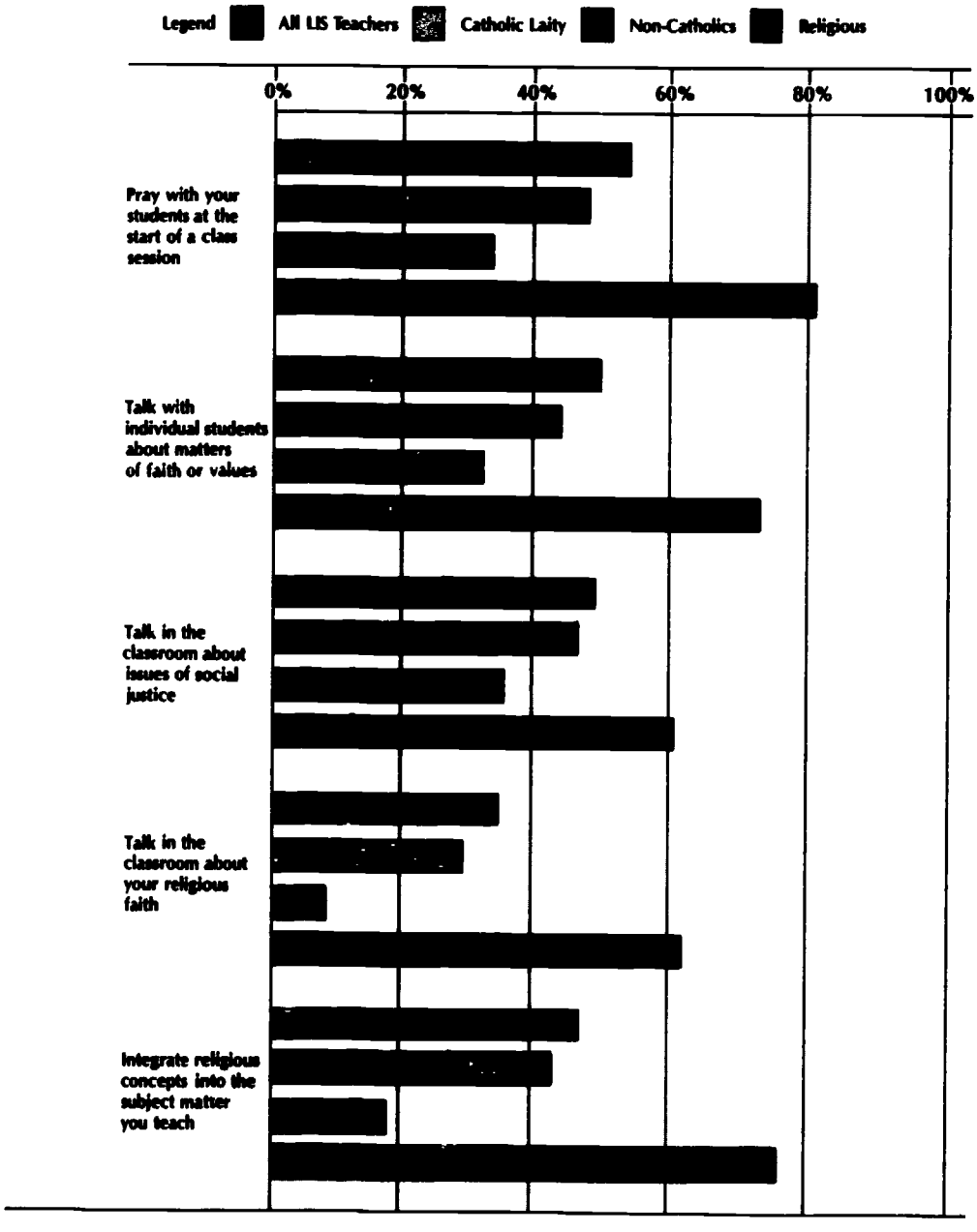
It is interesting, on these aspects of religious formation, to compare LIS teachers with teachers in the *Sharing the Faith* sample.[7] Below are the comparative percentages on four of the activities:

Comparison of teacher activity in area of religious formation (TQ85-86, 88-89)
("frequently" or "very frequently")

	LIS teachers	Sharing the Faith teachers
Pray with students at start of class session	52%	58%
Talk with individual students about matters of faith or values	48	46
Talk in the classroom about personal religious faith	33	41
Integrate religious concepts into subject matter	45	60

EXHIBIT 11.2: Teachers' Views on Aspects of Religious Formation

(percentage 'frequently" or "very frequently")



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Based on TQ85-89

On three of the four activities, teachers in the nation[al] *Sharing the Faith* sample report greater activity than do LIS teachers. Particularly disp[arate] the percentages of teachers who say they integrate religious concepts into their su[bject] matter: 45% of LIS teachers vs. 60% of all teachers. Although not shown in the above table, the comparative data for non-Catholic teachers on this activity are notable. Forty-two percent of all non-Catholics, as opposed to only 17% of LIS non-Catholics, say they "frequently" or "very frequently" integrate religious concepts into their subject matter.[8]

The following two questions further probed the social justice dimension of religious formation.

Addressing social justice issues in the classroom (TQ108, 109)
(percentages "moderately" or "strongly agree")

	All Teachers	Catholic Laity	Non-Catholics	Religious
The Catholic Church's social teachings on such topics as human rights, energy, food, arms control, and peace inform how I teach.	50%	44%	21%	81%
I have tried to incorporate ideas from the 1983 Catholic Bishop' statement on arms control and nuclear war into my teaching.	37	29	15	67

Considerable disparity occurs among the three categories of teache[rs] Only about one-fifth of non-Catholic teachers say they use ideas from the Church's so[cial] teachings in their classrooms. Religious faculty seem tuned to these issues in a way that lay faculty are not,[9] and perhaps cannot be unless they are provided with opportunities designed to help them connect Church teachings with their subject matter fields.

Beyond the question of including specific social justice content in their teaching, perhaps the overarching question needs to be asked: How do teachers view their *role* in the faith and value development of their students? Overall, 73% of teachers believe they have an obligation to promote the religious faith of their students, but the difference among the three categories is noteworthy: 72% of Catholic laity, 40% of non-Catholics, and 96% of religious faculty believe they have this responsibility.[10]

Seventy-one percent of all LIS teachers report that their school expresses clear expectations for their role in religious formation. At the same time, it is sobering to know that one-fourth of lay teachers admit to being unsure about their role in students' religious formation.

Teachers' own religious formation is at the heart of their perspective on faith and value development in young people. As noted earlier, *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers*[11] deals extensively with this topic. Two questions included in the present study give some indication of teachers' views of the degree to which their own value and faith development are fostered in their school.

Teachers' religious formation (TQ54, 179)

	LIS teachers
"To some" or "to a high degree," staff at this school pray together and discuss their spiritual concerns.	50%
A "quite good" or "outstanding" evaluation for promoting faith development among staff.	36

Catholic schools are challenged to promote the religious formation of their teachers—a major issue in this era of increasing numbers of lay and non-Catholic teachers.

Perspectives on Students From Low-Income Families

Chapters 1 and 6 described in depth the purposes of this report and defined the meaning of "low-income student." The difficulty in identifying and studying low-income students is nowhere more apparent than here. Because most teachers are fervent about equality, they want to be fair in their classroom. Anything that smacks of labeling—"disadvantaged," "low-income," "minority"—violates that sense of fairness. Teachers feel deeply that it makes no difference which students are low income and which students are not. Some teachers would say that they don't want to know the income level of their students, that knowing may lower their expectations of a student. Others believe that knowing students' economic backgrounds helps them understand students' special needs.

These concerns must be recognized. But a better understanding of student outcomes necessitates a look at the interrelationship of teacher and low-income student. Exhibit 11.3 presents four survey statements, with teacher responses by category.

About one-third of teachers say that low-income students are less academically motivated than other students. Between 43% and 46% of teachers disagree. More teachers tend to disagree than agree with the statement that low-income students exhibit more problem behaviors than other students.

Nearly one-half of teachers say that low-income students are no harder to teach than other students, and the majority of teachers report that they enjoy teaching low-income students. Religious faculty, in particular, express positive feelings about teaching low-income students.[12] Of the 72% who agree they enjoy teaching low-income students, 53% say they *strongly* agree.

The large percentages of "neither agree nor disagree" responses may be a result of teachers' reluctance to separate out low-income students from other students, or they may indicate the inability of individual teachers to make a blanket judgment.

EXHIBIT 11.3: Teachers' Perspectives on Low—Income Students

	All Teachers	Catholic Laity	Non-Catholics	Religious
Students from low-income families are not as academically motivated as other students				
Agree	33%	30%	35%	38%
Neither agree nor disagree	23	26	19	19
Disagree	44	43	46	43
Students from low-income families seem to engage in more problem behaviors than do other students				
Agree	29	28	32	30
Neither agree nor disagree	31	31	36	29
Disagree	39	41	32	41
I enjoy teaching students from low-income families				
Agree	59	57	49	72
Neither agree nor disagree	38	40	46	26
Disagree	3	3	5	2
It is harder to teach low-income students than other students				
Agree	23	19	31	27
Neither agree nor disagree	28	32	23	24
Disagree	49	49	47	49

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Based on TQ121, 101, 116, 119

These four statements were combined to form an index of teachers' perspectives on low-income students. No statistically significant differences are found among the teacher categories on this index.[13]

Teachers in LIS schools feel that members of the faculty in their school have a special sensitivity for students from low-income families (TQ51). Eighty-five percent of teachers report it to some or to a high degree. For religious faculty, the percent is 94.[14] These figures give evidence that LIS teachers consider themselves and their colleagues to be in tune with the tradition and mission of Catholic schools to serve economically disadvantaged youth.

Perspectives on Influence in Decision-Making

Teachers often are in a position to know whether or not school policies and procedures are working. Not to tap that expertise for school evaluation and decision-making is to ignore an important resource for positive change. Teachers commit themselves to tasks and directions in which they have had some say. In the organizational innovation literature, a consistent theme is this: "Innovation is facilitated by the meaningful and early involvement of those who will implement change, and it is seriously hampered when participants are not involved."[15]

Teachers in LIS schools feel they have a good deal of influence in certain areas of school operation. Exhibit 11.4 reveals that those areas are "selecting my course content" and "selecting my teaching methodologies." A greater percentage of non-Catholic teachers than of other groups report this influence.

Apart from these two areas, however, teachers feel their influence is very modest. Fewer than one-third of LIS teachers report a great deal of influence in setting discipline policy. Religious faculty believe they have slightly greater influence than the other groups in hiring new teachers, budget considerations, setting school goals and objectives, and admissions policy, but no group considers itself really influential in these areas.

Teachers feel a moderate level of frustration with their own lack of influence on school policy. Thirty-five percent of Catholic lay, 30% of religious, and 29% of non-Catholic teachers report some frustration. Nevertheless 72% of teachers rate their school satisfactory or better at involving teachers in school decision-making.

It could be that many teachers and administrators are not fully attuned to the advantages of shared decision-making. Many teachers feel alienated from school policy decisions, yet they have no model for a different approach to decision-making. Bryk et al. summarize the issue in this way:

> In our view, there is an aspect of the transformation of Catholic schools from religious to lay institutions that demands more attention. We believe teachers are the great strength of Catholic secondary schools. Their extended work days and broad investment in school life reflect an uncommon dedication. For this reason, we take notice of the surprising degree of disenfranchisement of lay faculty from finance and governance matters in Catholic schools. The current successes and the future of Catholic schools depend on the continued commitment of the lay faculty. Those interested in the survival and health of Catholic schools should not ignore the voices of those so essential to continuing the tradition, and who, in growing numbers, staff the schools.[16]

Perspectives on Job Satisfaction

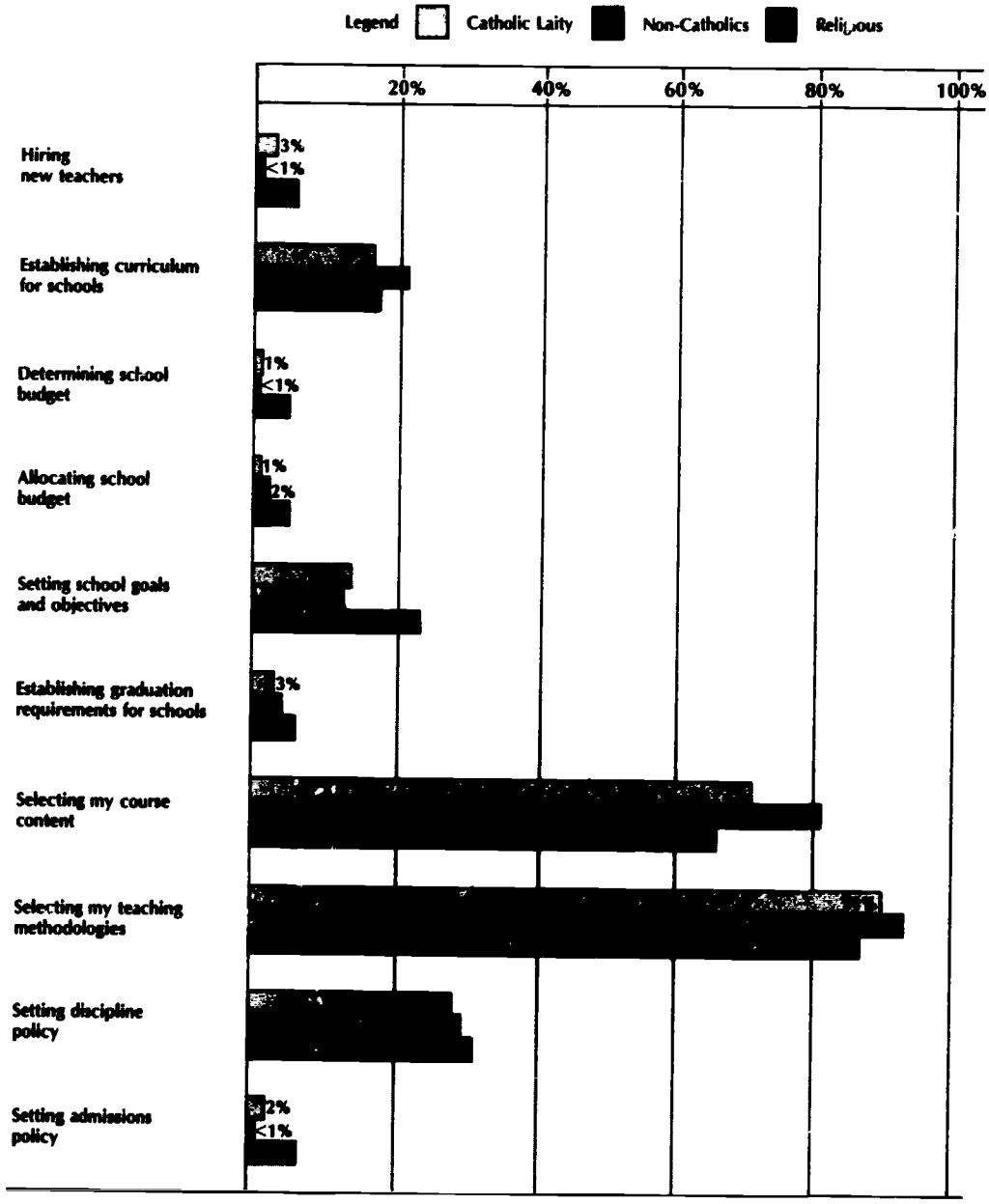
The great majority of teachers in LIS schools report general satisfaction with their jobs. The following table gives overall job satisfaction for each of the teacher categories.

Satisfaction with current job (TQ140)

	Catholic Laity	Non-Catholics	Religious
Very satisfied	40%	24%	55%
Somewhat satisfied	43	58	37
Not sure	7	6	4
Somewhat dissatisfied	10	10	4
Very dissatisfied	1	2	0

EXHIBIT 11.4: Teachers' Influence in Decision—Making

(by percentage of "a great deal of influence")



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Based on TQ91-100

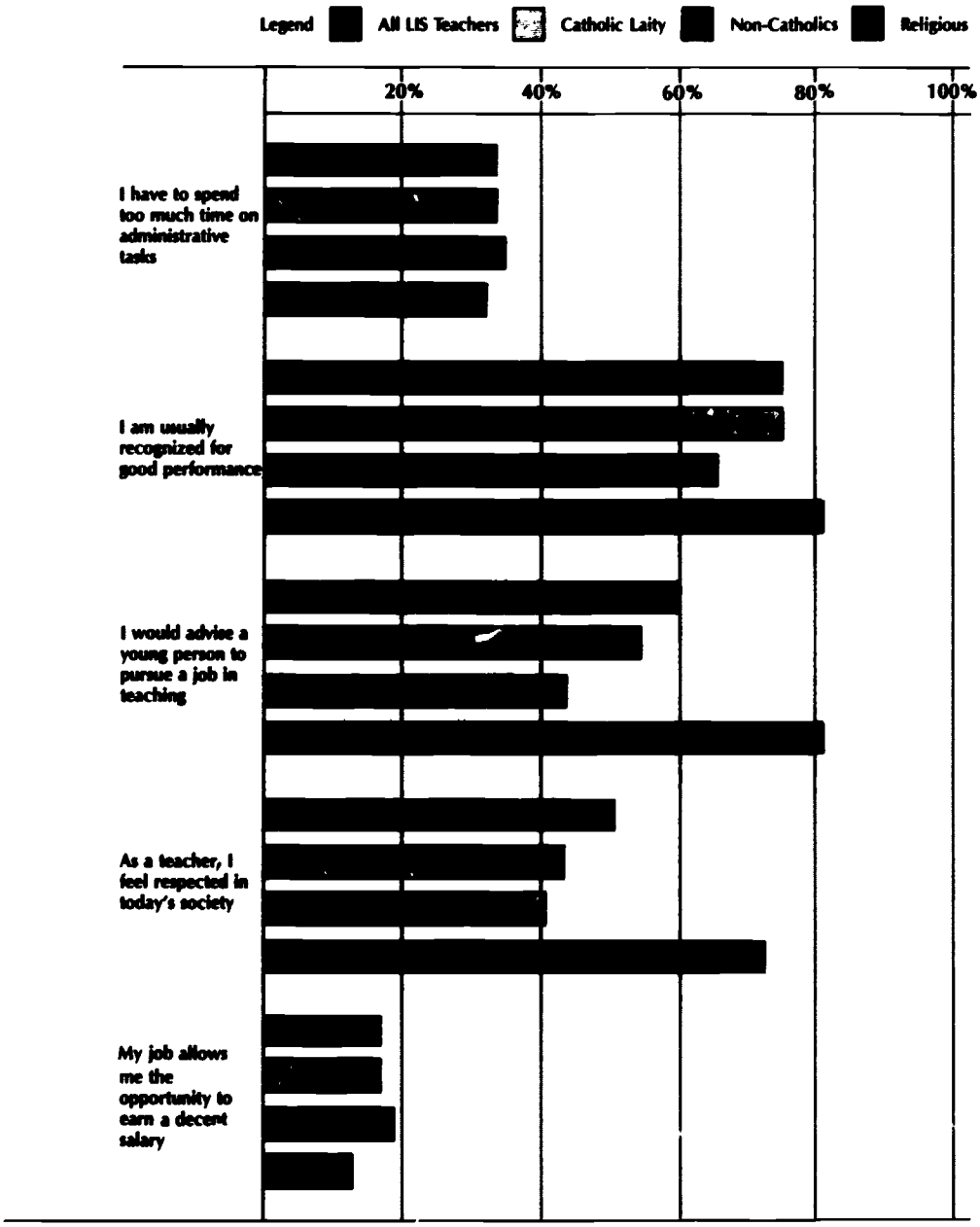
Religious faculty are the most positive in their assessment: 92% are somewhat or very satisfied. Lay teachers also express satisfaction: 83% of Catholic laity and 82% of non-Catholics say they are somewhat or very satisfied.[17]

Aspects of Job Satisfaction

Exhibit 11.5 presents teachers' assessments of several elements of job satisfaction. Three-fourths of LIS teachers say they are usually recognized for good performance. Other responses to the statements are not so positive. Although the great majority of religious faculty say that they would advise a young person to pursue teaching as a profession and that they

EXHIBIT 11.5: Teachers' Perspectives on Job Satisfaction

(percentage "strongly" or "moderately agree")



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Based on TQ183-187

as teachers feel respected in society, far fewer lay teachers say the same. Less than half of lay teachers report feeling respected.

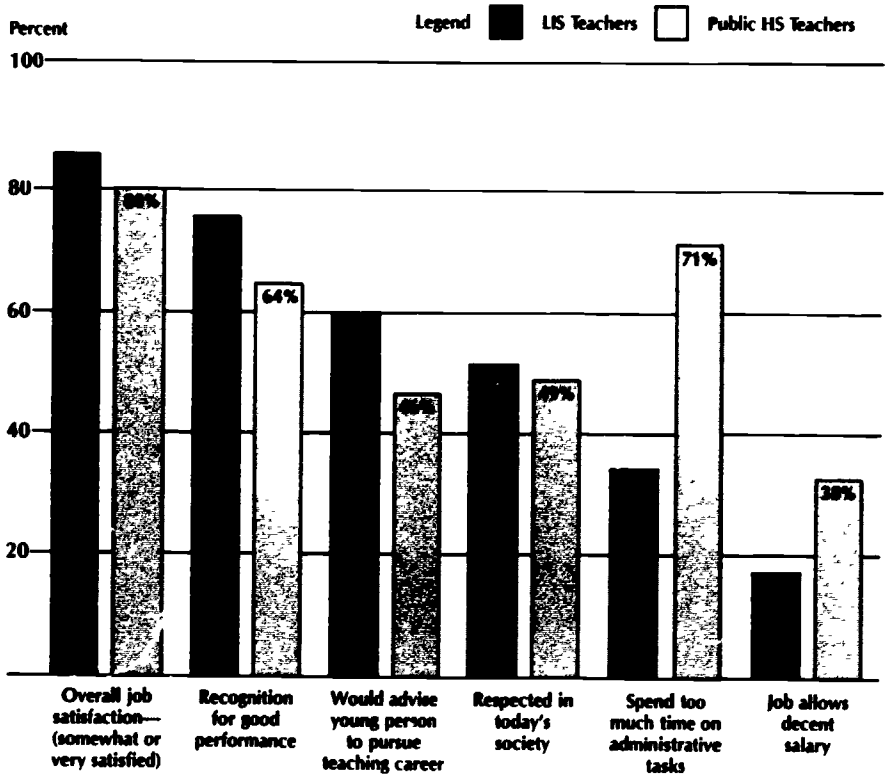
Comparison with Public High School Teachers

Exhibit 11.6 compares teachers in LIS schools with public high school teachers[18] on aspects of job satisfaction. Although the two groups are similarly high on overall job satisfaction, and very close in estimates of the respect current society extends to the teaching profession, differences appear on other specifics:

- Seventy-one percent of public school teachers say they spend too much time on

EXHIBIT 11.6: Comparison of LIS Teachers with Public High School Teachers on Job Satisfaction

(percentage "somewhat" or "strongly agree")



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Based on TQ140, 103-107 and *The Metropolitan Life Survey of the American Teacher*

administrative tasks, while only 34% of LIS teachers complain of administrative burdens.[19]

- Only 38% of public school teachers believe that teaching allows them the opportunity to earn a decent salary, but the percentage for LIS teachers is about half that figure.[20]

Salary

Exhibit 11.6 illustrates that salary is perhaps the major element in job dissatisfaction. Overall, 64% of LIS teachers (73% Catholic laity, 70% non-Catholics, 38% religious)[21] feel that their job does not allow them the opportunity to earn a decent salary. Further, 51% of non-Catholics and 40% of Catholic laity say they'll have to leave teaching soon if their salary does not improve.

The following table outlines more explicitly how LIS teachers feel about their salary and benefits.

Degree of satisfaction with salary and benefits (TQ136)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Very satisfied	7%	2%	1%	24%
Quite satisfied	14	9	8	30
Somewhat satisfied	28	29	27	28
Somewhat dissatisfied	21	23	29	11
Quite dissatisfied	12	16	14	3
Very dissatisfied	17	21	22	4

With well over half of lay teachers expressing some degree of dissatisfaction, but only 18% of religious, a certain amount of tension over the salary issue is bound to exist.[22]

Another perception adds to this tension, revealed in teachers' differing perspectives on whether their school pays them as much as it can afford.

School pays teachers as much as it can (TQ137)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Yes, definitely	23%	15%	9%	51%
Yes, probably	35	34	43	32
Not sure	23	27	22	14
No, probably	11	14	16	2
No, definitely	8	10	10	<1

Again, religious faculty are the most positive; 83% feel that, generally, their school pays as much as it can afford. Catholic laity (49%) and non-Catholics (52%) are far less likely to agree.[23] Bryk et al., addressing this issue in *Effective Catholic Schools: An Exploration*, found that "only 38 percent of the teachers thought their schools were paying the most that they could afford."[24] It is revealing to contrast that to the 58% of LIS teachers who think their school pays as much as it can possibly afford.

Low pay has led some LIS teachers to seek a second job. Thirty-eight percent of Catholic laity, 28% of non-Catholics, and 10% of religious hold another paying job, on which they spend from 13 to 23 hours per week.

Basing teacher salaries partially on job performance, merit pay, is a constantly-debated concept in both the non-public and public school worlds. LIS teachers (40%) agree with the concept more than they disagree (34%). Of the three teacher groups, religious (34%) are less likely to endorse merit pay than are Catholic laity (43%) and non-Catholics (40%).[25] Because the idea of merit pay currently claims so much attention, it is interesting to compare LIS teachers' perspectives with those of public high school teachers. A majority of the latter oppose the idea of merit pay—62% to 35%.[26]

A Job Satisfaction Index, developed by combining several questions related to job satisfaction, corroborated the above findings; LIS lay teachers differed from religious on this index, with religious faculty reporting significantly more job satisfaction than lay faculty.[27]

Use of Time

Finally, it is helpful to look at the methods and procecures that LIS teachers employ in the classroom. The following table records the percentage of time each teacher category estimates spending on classroom tasks.

Distribution of time in classroom (TQ141)

	Catholic Laity	Non-Catholics	Religious
Lecturing to students	34%	30%	35%
Assisting individual students	16	21	14
Teacher-led class discussions	19	16	20
Student-led class discussions	6	5	6
Student presentations	6	5	7
Quizzes or tests	11	10	10
Announcements, roll, administrative tasks	4	4	3
Other	5	8	4

Teachers estimate that approximately one-third of their time is devoted to lecturing. Compared with Catholic laity and religious, non-Catholic teachers say they spend more time helping individual students and less time in teacher-led discussion. Teachers say they spend the next-greatest percentage of time on teacher-led discussion—depending on the group, from 16% to 20% of class time.

Teachers' assessment of their own use of time is countered by the perceptions of observers in visits to five LIS schools. The general impression of observers is that percentages on these two activities might be reversed—that in the classrooms observed, less time is spent in straight lectures than in teacher-led discussion. Much of this discussion has a recitation quality, consisting of teachers asking questions to which students are expected to answer in a particular way.

In any event, teachers report that well over 50% of class time is spent in teacher-centered activity. Observers noted that, in a number of the classrooms observed, as much as 90% of class time was conducted as a total-class activity. They saw very little cooperative work among students in pairs or small groups, and very little student-led presentation or discussion.

These observations, it must be remembered, took place in only five locations and during a short period of time, whereas the figures above come from more than a thousand teachers in more than one hundred locations. The observer comments are not intended to negate but to be evaluated as an alternative view and as a caution against overinterpretation of teachers' self-assessments.

Time spent outside of the classroom on student- and school-related activities also was assessed. The high percentages of teachers who report working with students before or after school are particularly noteworthy.

Individual attention to students (TQ90)
(percentages of "frequently" and "very frequently")

	Catholic Laity	Non-Catholics	Religious
Give individual attention to students before or after school	81%	83%	80%

From the field observations come many examples of this kind of dedication and commitment. Here are two:

> I've been on a huge faculty in a huge public school, where I was a department chairman. I've been in smaller schools, Catholic schools. But I'd say that the faculty here, with no exceptions I know of, give 110 percent every day. We all do. We're all involved with the kids after school; we come back for this, we do that. Like I said, I think of them as my own—that type of relationship.

> We have almost a one-to-one relationship with our students. We tutor them at lunchtime. It's a very personal approach here.

Teacher commitment to extracurricular programs such as athletics, drama, or music is outstanding in LIS schools. Eighty percent of teachers report they are involved (active, very active, extremely active) in attending or coordinating extracurricular programs. Within teacher categories, the breakdown is as follows: Catholic laity = 81%, non-Catholics = 74%, religious = 81%.

The total number of hours that LIS teachers spend on school-related responsibilities—both in the classroom and outside the classroom—are another indication of teachers' use of time. During an average week, the majority of teachers (63%) spend more than 45 hours on school responsibilities. Twenty-nine percent of teachers report spending more than 55 hours per week. The table below shows the percentages of teachers in each category that spend 46 or more hours on their teaching jobs.

Hours per week on school responsibilities (TQ139)

	Catholic Laity	Non-Catholics	Religious
46 to 55 hours	34%	39%	32%
More than 55 hours	28	28	31

Apparently, no one category of teachers in low-income-serving schools shoulders disproportionate responsibility for educating and encouraging students; lay teachers and religious

alike commit substantial amounts of time and energy to their profession. An observer in a LIS school records this observation of a staff member:

> There's a feeling here that's hard to miss if you spend any time here . . . a tremendous rapport between students and faculty. The faculty is extremely concerned about the kids, not only academically. A number of people are involved in other areas nobody even knows about. I think at any one time probably the whole faculty is involved in something, for somebody.

Comment

The similarities among the three teacher categories of Catholic laity, non-Catholics, and religious are noteworthy on several important issues. LIS teachers believe they have a special sensitivity to students from low-income families. They show their concern by committing a great deal of time to their jobs. LIS teachers agree that an important goal of Catholic secondary education is developing high moral standards and citizenship in their students. Further, nearly three-quarters believe that teachers bear some responsibility for promoting the religious faith of their students.

Closer examination of the latter two issues, however, reveals sizable differences among the teacher categories. Religious faculty tend to emphasize religious goals in teaching—goals such as fostering spiritual development in their students. Lay faculty, on the other hand, emphasize the importance of goals such as critical thinking and life skills. Religious faculty promote the religious formation of students in more overt ways than do lay faculty—talking with students more frequently about faith and values, praying with them. But only 40% of non-Catholic faculty believe they have an obligation to assist in the religious development of students.

One of the tasks for those in charge of schools, then, is to discuss student religious formation—what it is and how it happens. They will then be equipped to define more clearly the role they expect the school to play in students' religious formation. Having clarified that definition, they can work together with teachers—both religious and lay—to identify principles and methods that lay teachers can comfortably and effectively incorporate in their person and teaching to further the formative role it is hoped they will take in student religious development.

Although the great majority of teachers are generally satisfied with their jobs, differences occur among the teacher categories. For example, fewer than half of Catholic laity and non-Catholics, versus 73% of religious, say they feel respected in today's society. Overall, religious faculty report significantly more job satisfaction than lay faculty. For religious, salary and benefits may be less critical an issue than for lay faculty, who also may feel more strongly their lack of influence in school finance and governance.

It is important for school administrators to ascertain whether unintended favoritism toward religious teachers exists, causing them to feel more stimulated, valued, and appreciated in their work than their lay colleagues.

It is important also for LIS school administrators to consider ways of increasing job satisfaction for their lay faculty, not only for the sake of an improved relationship between teachers and the school but for the effect that high teacher job satisfaction has on students.

CHAPTER 12

Teachers' Evaluations of School Programs and Resources

Highlights

Teachers evaluate LIS schools particularly favorably in the areas of the religious education of Catholic students, math and science curricula, overall impact on low-income students, and the quality of facilities and staff.

Only a minority of teachers give LIS schools high marks for vocational education, promoting growth in expression and appreciation of the arts, and providing challenging service opportunities for students.

On the dimensions where lay and religious teachers' evaluations differ, religious faculty usually give higher ratings than lay faculty.

Out of a list of 19 school dimensions, on only 5 do teachers' evaluations vary with level of family income within the student body. In most cases (14 of 19), evaluations are as favorable in schools where the average income is relatively low as they are in schools where average income is higher.

This chapter presents teachers' evaluations of the quality of programs and resources found in their schools. It compares the perceptions of the three teacher categories—Catholic laity, non-Catholics, and religious. It also examines whether teachers' evaluations of programs and resources vary according to the percentage of low-income students within schools.

Teachers' Evaluations of LIS Schools

Curriculum

In an overall evaluation of LIS schools' curricula, 27% of teachers rate their schools "excellent." Eighty-nine percent rate them either "good" or "excellent."

Exhibit 12.1 shows similarities and exceptions among different groups' ratings. The most pronounced differences occur between non-Catholics and religious. Religious rate their schools higher on all the areas than do non-Catholic teachers, but particularly on the arts curriculum, life skills, and vocational curriculum.[1]

Half or more of all groups say their school is "quite good" or "outstanding" in its provision for an academically rigorous curriculum and in its mathematics, science, and

EXHIBIT 12.1: Teachers' Evaluations of Curriculum

(by percentage of "quite good" or "outstanding" ratings)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Providing an academically rigorous curriculum	56%	54%	58%	60%
Promoting learning in mathematics	65	65	63	67
Mathematics curriculum (separate rating)	67	68	61	67
Promoting learning in science	60	60	59	60
Science curriculum (separate rating)	64	64	60	67
Stimulating progress in writing skills	59	59	59	60
Promoting growth in expression and appreciation of the arts	33	32	26	36
Teaching life skills (skills needed for surviving in a complex world)	50	50	42	54
Providing effective, vocationally-oriented curricula for non-college-bound students	34	34	28	39
Developing critical thinking skills	45	46	41	46

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Based on TQ150, 153, 157, 188, 192, 195, 200-202

writing skills offerings. Lowest in teachers' evaluations are the arts, with vocational curricula a close second.

Religious Formation

Chapter 11 looked at teachers' perspectives on their own role in the spiritual development of students. What, then, do teachers say about *their school's* focus on religious formation? The marks for Catholic students' religious education are high; those for non-Catholic students, far lower, as indicated in the table below.

Evaluation of religious education program (TQ174)
(percentages of "quite good" or "outstanding" ratings)

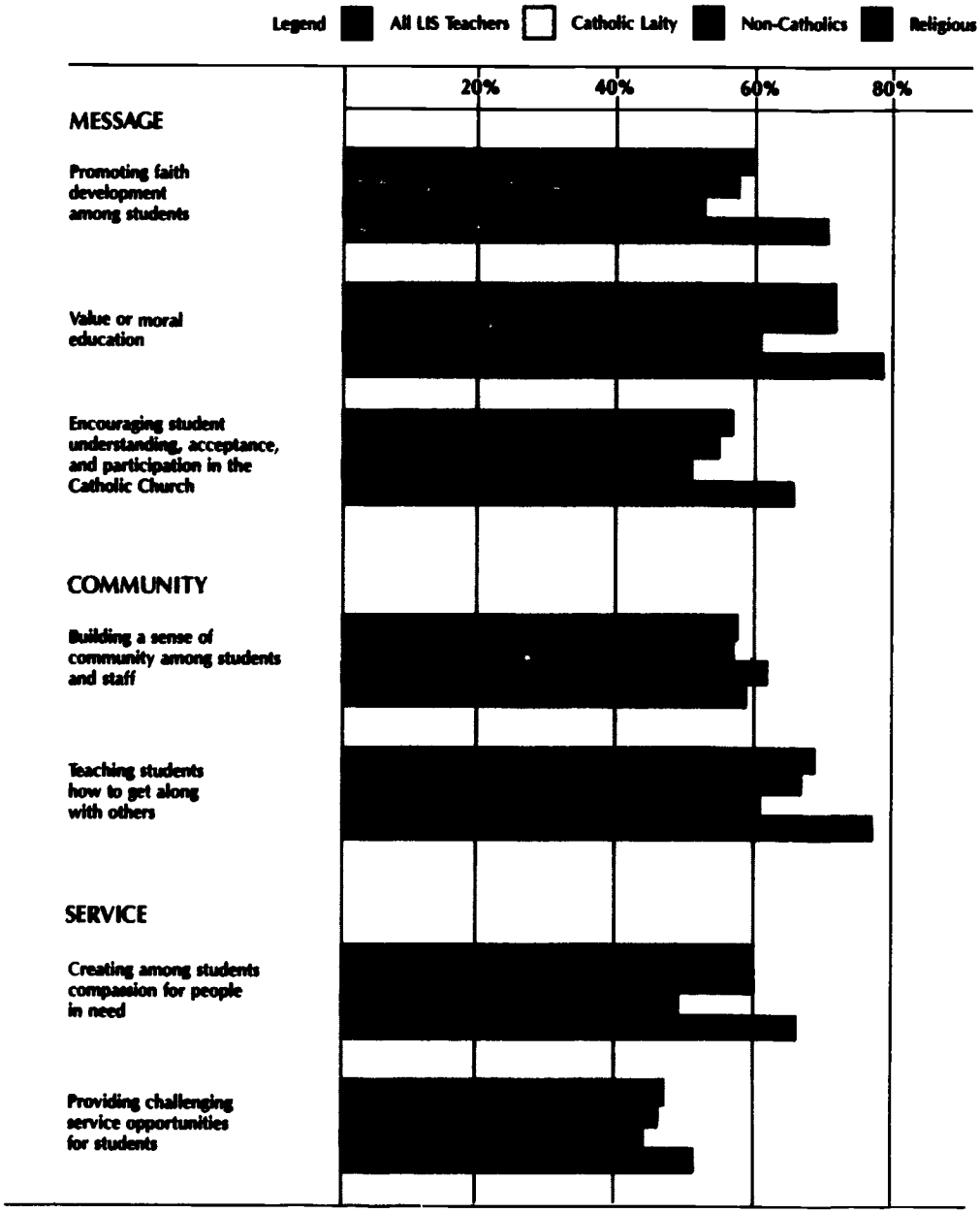
	All Teachers	Catholic Laity	Non-Catholics	Religious
Religious education of Catholic students	76%	74%	70%	83%
Religious education of non-Catholic students	53	55	40	57

Exhibit 12.2 organizes several specifics of religious formation under three headings that are components of the Catholic Church and school educational mission: message (doctrinal teachings), community (the bond among God's people), and service (love turned outward to God's creation).[2]

In their schools, LIS teachers seem to sense a balance of efforts among these dimensions. Overall, more than half say their school is "quite good" or "outstanding" in all areas except "providing challenging service opportunities for students." Again, the general pattern is for religious faculty to give more positive evaluations than lay faculty. An interesting exception

EXHIBIT 12.2: Teachers' Evaluations of Religious Formation in Schools

(by percentage of "quite good" or "outstanding" ratings)



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Based on TQ167, 176-178, 187, 193, 204

is in non-Catholics' evaluation of "building a sense of community among staff and students"; 62% say this area is "quite good" or "outstanding." Community, in fact, is the dimension rated highest by non-Catholics.

Value or moral education is seen, overall, as the strongest dimension of religious formation. A senior student in a low-income-serving school expressed it this way: ". . . Values are very important here. You have to be morally acceptable as well as academically acceptable. Even though you do grow up to be a famous psychologist, if you don't have the right moral standards, you are not a whole person."

Promoting growth in social conscience is an integral part of the religious mission of the Catholic Church. Hence, Catholic schools have seen it as one of their goals in the religious formation of students. The responses of teachers to three relevant questions help to inform schools about their effectiveness in fostering sensitivities to injustice.

Evaluation of development of social conscience (Q148, 198, 203)
(percentages of "quite good" or "outstanding" ratings)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Helping students to understand that mature religious faith includes a commitment to social justice	55%	52%	50%	64%
Presenting church teachings on important social issues	58	58	48	65
Developing an understanding of the structural roots of injustice	38	38	32	41

As might be predicted, the lowest evaluations are in the difficult area of "developing an understanding of the structural roots of injustice." Half or more of all LIS teachers say their school is "quite good" or "outstanding" in helping students understand that mature religious faith includes a commitment to social justice. They give a similar evaluation to "presenting church teachings on important social issues."

On a five-point scale (ranging from "poor" to "outstanding") composed of four questions related to student religious formation, significant differences occur among the three categories.[3] The mean of each group is as follows:

Religious	3.83
Catholic Laity	3.66
Non-Catholics	3.48

Non-Catholics give the lowest evaluations of religious formation programs, religious give the highest.

Low-Income Students

Many teachers are reluctant to distinguish low-income students from others. Advocating a caring approach to all students and their needs, teachers say it makes no difference who is low-income and who is not. In this chapter, teachers' perceptions provide an indication of how well low-income students are served in several areas.

When the question is stated in general terms, 82% of LIS teachers say they believe that their schools' commitment to the low-income student is either "good" or "excellent." Two more specific expressions of this commitment are given below.

Evaluation of commitment to low-income students (TQ160, 197)
(percentages of "quite good" or "outstanding" ratings)

	All Teachers	Catholic Laity	Non-Catholics	Religious
Recruiting and retaining low-income students	50%	50%	36%	59%
Paying special attention to the needs of students from low-income families	51	49	46	58

About half of LIS teachers give a "quite good" or "outstanding" evaluation to these more specific expressions, both of which involve administrative concerns. Non-Catholics are especially likely to feel that their school is not highly successful at recruiting/retaining low-income students.

Teachers' evaluations of effectiveness in *teaching* low-income students in specific outcome areas are a different story. Eighty-two percent of LIS teachers report "good" or "excellent" effectiveness in teaching low-income students. But when it comes to specific expressions of effectiveness, teachers rate their schools much higher than they rate specific administrative concerns. Exhibit 12.3 presents three areas of effectiveness in education. The evaluations on all three are high, with non-Catholics and religious differing the most, and highest rating given to promoting the faith development of low-income students.

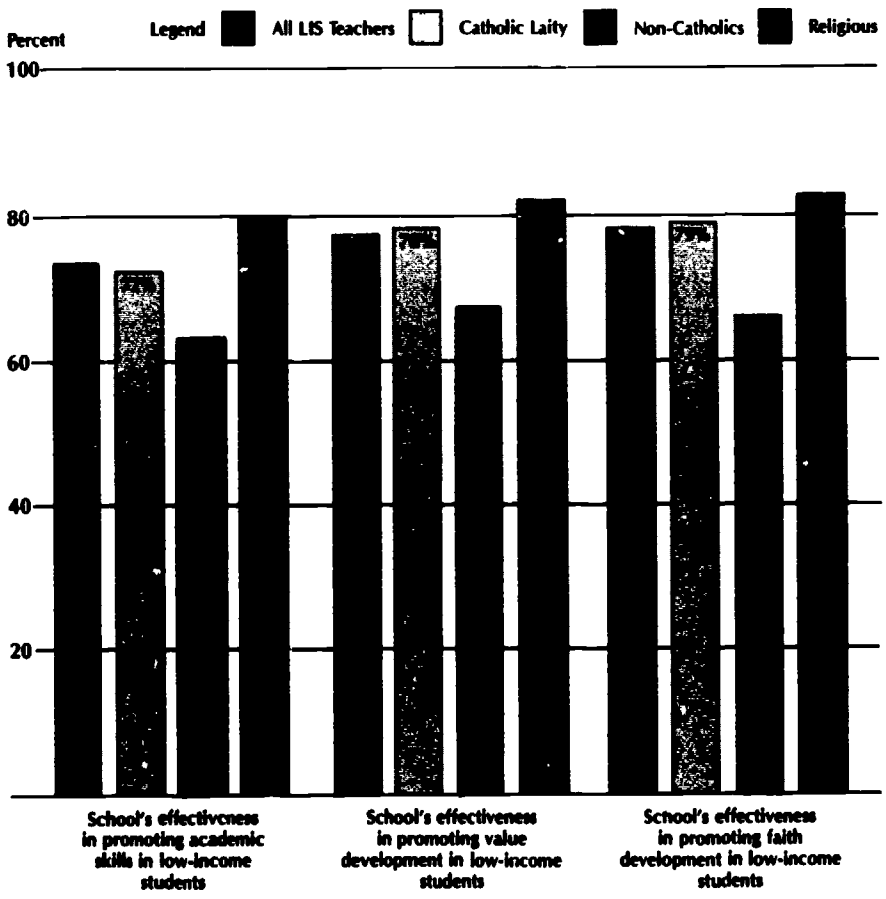
On a six-item index of schools' effectiveness in teaching low-income students, lay teachers differ from religious in their evaluations, with religious, almost without exception, giving ratings higher than laity.[4]

People Resources

LIS teachers' evaluations of school resources include several different types: people resources, physical resources, and financial resources. Although the study explored a limited list of resources, teachers' assessments of them help to flesh out the picture of the LIS school. Teachers' evaluations of people resources come first.

EXHIBIT 12.3: Teachers' Evaluations of School Effectiveness with Low-Income Students

(by percentage of "good" or "excellent" ratings)



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Based on TQ133-135

> There's a spirit here of people really liking each other. Students like each other, students like teachers, teachers like students. Teachers like each other.

"Teachers like each other"—the words are from a student's description of an LIS school. Teachers' evaluations of their colleagues seem to corroborate the statement. Ninety-four percent of teachers believe that the quality of teachers in their school is "good" or "excellent." In addition, over half of the teachers in each group say they respect one another "to a high degree."

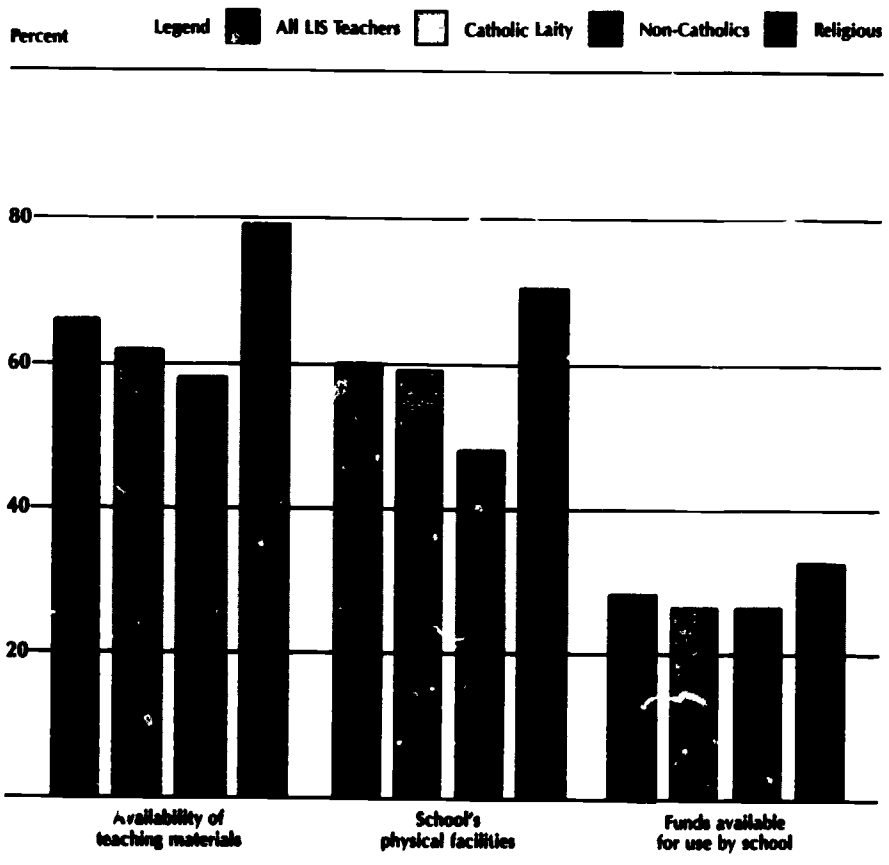
When asked about the extent to which counseling and guidance personnel serve as resources to teachers, helping them to understand student development and deal with behavior or adjustment problems, teachers express only mild enthusiasm, as indicated in the table below.

Extent to which counselors are resource people (TQ146)

	All Teachers	Catholic Laity	Non-Catholics	Religious
A great deal	16%	14%	19%	17%
Quite a bit	27	25	28	31
Somewhat	32	33	27	32
Very little	19	22	18	13
Not at all	4	4	6	5
Does not apply	2	2	3	2

EXHIBIT 12.4: Teachers' Evaluations of Other Resources

(by percentage of "good" or "excellent" ratings)



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Based on TQ129, 130, 132

Parents are also a resource. Sixty percent of LIS teachers rate their school "good" or "excellent" on parent support for the school. Non-Catholics (65%) give the highest rating.

Other Resources

Exhibit 12.4 gives teachers' evaluations for three other kinds of resources. LIS teachers evaluate the third one—funds available for use by school—in a similar way. However, a curious lack of congruence appears in their evaluations of the other two. Religious are much more likely to rate their school high on availability of teaching materials and on physical facilities than are lay teachers. All three groups are different on the latter, with 59% of Catholic laity, 47% of non-Catholics, and 70% of religious rating physical facilities "good" or "excellent."[5]

School Evaluations: Does Percentage Low-Income Make a Difference?

This section examines whether teachers' evaluations of school resources and impact vary according to the distribution of student family income. It is important to know whether teachers' perceptions in LIS schools with relatively large percentages of very poor students differ from schools with smaller percentages. Learning this helps to identify the aspects of schooling that make a difference in the education of low-income students. The specific dimensions examined fall into three categories: school resources, schools' impact on all students, and schools' impact specifically on low-income students.

Teacher evaluations of school resources

- science curriculum
- math curriculum
- career counseling
- quality of school facilities and resources
- sex education programs
- chemical education programs
- service opportunities
- vocational education

Teacher evaluations of school effectiveness (all students) in promoting

- religious development
- values
- writing skills
- art appreciation
- life skills
- social compassion
- social justice concerns

Teacher evaluations of school impact (specifically on low-income students) in

- promoting religious development
- promoting values
- promoting academic skills
- overall effectiveness (index combining religion, values, and academics)

On this list of 19 dimensions, only 5 show noteworthy differences in teachers' evaluations according to the percentage of low-income students.[6] In 14 of 19 cases, teachers in schools with high percentages of low-income students give as favorable ratings as do teachers in schools with lower percentages.

On the five dimensions where differences are found, two are more favorable when the average student family income is toward the low end (vocational education, overall index of effectiveness with low-income students), and three are more favorable when the average

income is higher (chemical education programs, service curriculum, effectiveness in promoting writing skills).[7] In other words, vocational education and *overall effectiveness* (based on the index) are the two areas in which LIS teachers rate their schools higher than other teachers rate theirs. Teachers whose schools contain lower percentages of low-income students say that impact is stronger in chemical education programs, service curriculum, and promoting writing skills.

Comment

LIS teachers tend to judge school resources and impact quite generously, with particularly favorable evaluations given to the overall curriculum, the religious education of Catholic students, impact on low-income students, and the quality of facilities and staff. Somewhat less favorable, though still generally positive, evaluations are given for the religious education of non-Catholic students, providing challenging service opportunities for students, and promoting commitment to social justice. Rarely do these evaluations vary with much intensity as a function of whether a teacher is non-Catholic, Catholic lay, or religious.

This overall positive regard for LIS schools is captured by one of the teachers interviewed as part of the field observations:

> I've visited a lot of schools. And I just really think that we're doing a dynamite job here . . . . It's dedication on the part of the teachers. There is no money here. So you're not working for the dollar. Every teacher in this school could probably go into the public school and double his or her salary. But I think it's that dedication and that environment. This is the type of school that grows on you within a matter of six months. It's like a fungus and it sticks on you and you cannot get it off. I really can't express what it is, but there is something here that keeps you with the kids.

As noted in chapter 2, school climate—including academic emphasis, morale, and community—remains fairly consistent across LIS schools, regardless of the distribution of family income. Similarly, as reported in this chapter, the perceived quality of resources and the impact of schooling on students tend, with a few exceptions, to be comparable in schools where average family income is toward the low end of the continuum and in schools where average family income is higher. The combination of these findings suggests that Catholic LIS schools' resources and impact are fairly equally distributed across schools.

When evaluating various components of school program and resources, religious teachers, with only a few exceptions, give higher ratings than both Catholic and non-Catholic lay teachers. Sometimes the difference is a matter of one or two percentage points, but often it is larger. There is no way of determining from these data the cause of this consistent difference. One explanation is that religious may tend to have a stronger sense of ownership in their school than do lay teachers. As reported in chapter 10, religious tend to have served somewhat longer at their present school than lay teachers.

Whatever the reason, level of commitment and personal involvement may affect objectivity to some degree. However, the differences do not negate the usefulness of the ratings. Religious and lay teachers are very similar on the comparative levels of evaluation. Both, for example, give low ratings of effectiveness in promoting growth in the arts as compared with higher ratings on the school's academic rigor.

SECTION V STUDENT OUTCOMES

CHAPTER 13 School Impact on Student Learning

Highlights

When asked to report how much they learned during their high school years, seniors give the highest marks to academic development. Value development outcomes tend to receive lower evaluations.

In 13 of 15 rated areas, very poor students give evaluations of their high school education as high as those given by the non-poor. Only in the areas of science and preparation for college do income groups differ in reported school impact.

In three academic achievement tests (vocabulary, reading, and mathematics) Blacks gain less between the 9th and 12th grade than do Hispanics or Whites. Hispanics gain more than Whites in reading and mathematics.

Very poor students gain as much between the 9th and 12th grade in vocabulary and reading as do non-poor students. They gain less in mathematics.

Out of ten outcome measures examined, very poor students on the average gain as much as non-poor students between the 9th and 12th grades on all measures except mathematics.

The average 12th grader scores lower on faith commitment and church commitment than the average 9th grader.

The average 12th grader does not score higher on social compassion or responsible behavior than the average 9th grader.

To evaluate the impact schools have on students, consideration must be given to both inputs and outcomes. Inputs are the factors that influence how students learn and grow. Some of these are beyond the control of schools. Among them are family factors (e.g., family income, parental encouragement of learning) and students' personal qualities, such as motivation and educational aspiration. Other input factors are within the control of schools. These potential determinants of student outcomes include characteristics of teachers, school climate, school resources, school policy, curricula, and extracurricular programs. One of the goals of educational research is to uncover which combinations of these factors that are alterable and within the control of the school best promote learning.

Throughout its first three sections, this report has focused on describing input factors. School, student, and teacher characteristics have been described, and, to a lesser extent, family background. We turn now in this two-chapter section to a systematic exploration of student outcomes.

The educational literature already contains a plethora of input-output studies.[1] However, these studies universally define student outcomes solely in terms of academic outcomes. The focus is on achievement in mathematics, science, reading, vocabulary, and writing. These are valued ends in Catholic schools, of course. But the goals of Catholic schools go far beyond those commonly addressed in previous research. Catholic schools generally articulate a mission to serve the economically disadvantaged, a point documented in chapter 1. To date, input-output studies have not adequately investigated what kinds of school inputs promote growth in low-income students. Because of its focus on low-income students, this study represents something new in the educational literature.

This study also parts company with current research in another important way—in its definition of educational outcomes. Catholic schools exist to accomplish more than academic growth. A recent publication on Catholic schools puts it in this way:

> There would be no particular need for Catholic schools if the task of education were simply to train and nurture the mind. The fact, confirmed by recent research, that Catholic schools promote academic outcomes as well or better than their public counterparts is not sufficient to justify their existence. If Catholic schools are nothing more than cost-efficient promoters of academic achievement, then the Catholic community would be well-advised to reassign the schools' financial and human resources to other areas of need.
>
> It is commitment to heart and spirit, as well as mind, that gives Catholic schools a unique and vital mission. The effective Catholic school is one that nurtures a life-orienting faith; it fulfills an academic purpose and simultaneously produces disposition to service, sparks a passion for justice, and creates commitment to community.[2]

This study takes two approaches to evaluating how an LIS high school experience influences students. One is what some might consider a "soft" approach—to ask high school seniors for their perceptions of how they have changed during their high school years. The second approach is a "hard" empirical approach—to measure achievement, values, religion, and life skills at the 9th and 12th grade levels, and then, through a series of statistical techniques, to infer the degree to which students change. It is significant that the results of these "soft" and "hard" methods tend to corroborate each other: students' perceptions of personal change mirror the kinds of changes that can be inferred from the more statistical approach.[3]

Seniors' Self-Perceptions

Approximately four thousand high school seniors in the study were asked to indicate "how much has high school helped you in each of the following areas?" (SQ 336-350) Response options were:

- High school didn't help me at all
- High school helped me a little
- High school helped me some
- High school helped me quite a bit
- High school helped me a great deal

Exhibit 13.1 lists in descending order the percentages of seniors responding "quite a bit" or "a great deal," and also shows how the students in the three income groups compare. The top three represent academic outcomes: preparation for college, learning mathematics, and developing vocabulary. The fourth is a religion outcome, and the fifth, preparation for the adult world, is a life skill outcome. The rest of the list continues this variety of types of outcome.

Eleven of the fifteen receive positive responses from a majority of seniors. Value outcomes (e.g., developing compassion, developing concern for the poor) tend to appear toward the bottom of the list. It is ironic that in LIS schools, which serve disproportionate percentages

EXHIBIT 13.1: Twelfth Grade Students' Perceptions of Gain in Academics, Values, Religion, and Life Skills

(percent reporting being helped "quite a bit" or "a great deal")

	All LIS School Seniors	Family Income		
		Very poor	Moderately poor	Non-poor
Preparing me for college	72%	69%	71%	77%
Learning mathematics	70	68	69	73
Developing vocabulary	67	65	65	70
Understanding religion	66	66	65	69
Preparing me for adult world	63	64	63	63
Learning history	62	63	59	64
Knowing how to make moral choices	60	61	58	61
Learning science	54	48	51	63
Finding a career that interests me	52	52	50	52
Learning how to write	51	53	48	54
Developing compassion for other people	51	53	51	49
Developing values about sexuality	42	43	41	42
Developing concern for the poor	41	43	38	42
Learning to use a computer	37	37	36	37
Learning about racial minorities	34	36	32	33

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of minority and low-income students, the outcomes "developing concern for the poor" and "learning about racial minorities" are ranked at the bottom. It is not inconsistent, however, with data reported in chapter 8.

There is a rather impressive symmetry to the responses of the three income groups. In only two areas do income groups vary from each other by more than five percentage points. In both cases (preparation for college and learning science), non-poor students are more likely to respond favorably than are the very poor or the moderately poor. On all other outcomes, the three groups respond similarly. From the student point of view, then, educational outcomes are fairly equally distributed across income groups. Put another way, these data suggest that LIS high schools tend to serve low-income students as well as they do more advantaged students. Similar, but greatly refined, conclusions emerge from the more statistical approach described in the next section.

Measuring Educational Outcomes

Generally speaking, there are three methodological strategies available to assess directly the influence of Catholic high schools on students of differing family income levels:

- Measure outcomes among high school seniors, comparing the average scores of students in different income categories.
- Measure outcomes when students enter the 9th grade and again three years later when they are seniors. Compare students in different income groups on how much test score averages change between the two testing times.
- At one point in time, test 9th graders and 12th graders, using the 9th grade scores as a proxy for how current seniors would have responded three years earlier. Compare students in different income groups on how much test score averages differ between the two samples.

The least satisfactory of the approaches is the first. It provides no way to control for pre-existing differences among students. Students who enter high schools with high achievement scores will exit with high scores; those entering with lower scores will exit with lower scores. What matters, from an educational point of view, is growth between 9th and 12th grades, and this method cannot assess it.

The second method is the most desirable. It is a longitudinal design, which permits control of pre-existing differences. As desirable as this model is, it has two major practical liabilities: it is extremely costly, and it involves a long time to complete.

The third method was adopted in this study. Known as a cross-sectional design, it also permits examination of student growth. The method, however, is not perfect. One major difficulty is what is known as a cohort effect. One cannot assume that current 9th graders duplicate what current 12th graders were like three years earlier. These two groups did not have identical social and historical contexts. While these contexts may not differ dramatically, they are different enough to require caution in making direct comparisons. Furthermore, some schools change enrollment policies, and the areas from which some schools' constituencies come may change demographically over time, so that the composition of a 9th grade class may be different from what it was three years earlier. Also, some students drop out between the 9th and 12th grade. Thus, 12th grade students may show higher averages on some tests than 9th graders because some lower achieving students present in the 9th grade left school before 12th. As long as these limitations are taken into account, however, the cross-sectional approach can be used, with caution, to draw inferences about LIS schools and to generate hypotheses to guide future research.

In estimating how students are influenced in LIS schools, a set of ten outcome measures was employed. These ten do not exhaust all of the areas in which Catholic schools aspire to have an impact. They represent areas that most Catholic educators consider important to the mission of Catholic schools, although the consensus is probably stronger on academic, religious, and value outcomes than on life skills. Exhibit 13.2 lists the ten outcome measures (see Appendix D-2 for additional psychometric properties).

To make meaningful comparisons among these ten outcome measures, a standard, statistical procedure was used to convert the mean for each outcome measure to 50 (with standard deviations set at 10). Accordingly, the average score for all students in this study on vocabulary is 50, and likewise, the average for all students on global awareness is 50. Averages for all ten outcome measures are listed in Exhibits 13.3-13.6.

An examination of Exhibit 13.3 is instructive. At the bottom of this list of numbers the exhibit shows that 9th graders average 46.4 on vocabulary, while 12th graders average 53.8. This means, as one would expect, that 9th graders tend to be below average on vocabulary (noting again that the average for all 9th and 12th grade students together is 50) and 12th graders tend to be above average. The column labeled "gain" reports that the average gain in vocabulary between 9th and 12th grade is 7.4, a figure derived by subtracting the 9th grade mean from the 12th grade mean. This figure (7.4) represents *estimated* per student gain in vocabulary, because the same students were not tested in both 9th and 12th grade as in a longitudinal study. Therefore it is impossible to report how much each individual student in this project gained during four years of Catholic high school. In comparing student outcomes, it is important to remember that *the reported gain scores for student groups (listed in Exhibits 13.3-13.6) are estimated. Conclusions based on them should be treated with some caution* and couched in the language of "students appear to gain" or "students seem to gain."

Academic Achievement Outcomes

Exhibit 13.3 shows averages for students divided into income, race, and sex categories.[4] Tests of statistical significance indicate that:[5]

- Among the three income groups, very poor students enter (9th grade) and exit (12th grade) with the lowest achievement scores, non-poor enter and exit with the highest scores, and moderately poor enter and exit at levels between them. This pattern holds

EXHIBIT 13.2: Student Outcome Measures Described

Outcome Area	Outcome Measure	Description
Academic Achievement	Vocabulary	21-item timed achievement test (7 minutes)
	Reading	20-item timed achievement test (15 minutes)
	Mathematics	28-item achievement test (16 minutes)
Religion	Faith commitment	Measures degree to which religious faith is an active, dynamic force in one's life. Scale is the average of these subscales: religious importance, challenging religion, comforting religion, horizontal religion, vertical religion, intrinsic religion and frequency of prayer
	Church commitment	Measures degree to which one is committed to the institutional church. Scale is the average of eight survey items.
Values	Social compassion	Measures the degree to which one affirms and cares about others at individual, social, and global levels. Scale is the average of these subscales: +global commitment, +social concern, −sexism, −racism, −self-interest
	Socially-responsible behavior	Measures degree to which one seeks to do good and to avoid antisocial behavior. Scale is the average of these subscales: +prosocial behavior, −chemical use, −antisocial behavior
Life Skills	Global/political awareness	Scale is the average of these subscales: global awareness, knowledge about American minorities, and understanding political process
	Interpersonal competence	Scale is the average of these subscales: assertiveness, leadership ability, and social competence
	Survival skills (Business-world skills and personal resources)	Scale is the average of these subscales: job-seeking skills, computer use skills, library skills, and understanding of personal finances

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EXHIBIT 13.3: Student Outcomes: Academic Achievement, Standardized Means

(means standardized to 50, standard deviations to 10)

	VOCABULARY			READING			MATH		
	9th	12th	Gain	9th	12th	Gain	9th	12th	Gain
Very Poor	43.9	51.1	**7.2**	45.2	51.0	**5.8**	45.2	50.5	**5.3**
Moderately Poor	46.8	53.8	**7.0**	47.1	52.6	**5.5**	47.4	52.4	**5.0**
Non-poor	48.6	56.4	**7.8**	49.0	55.7	**6.7**	49.3	55.8	**6.5**
Black	43.3	48.8	**5.5**	44.4	48.8	**4.4**	43.3	47.7	**4.4**
Hispanic	43.4	51.2	**7.8**	44.6	51.8	**7.2**	45.0	51.4	**6.4**
White	48.7	56.1	**7.4**	49.1	54.8	**5.7**	49.8	55.0	**5.2**
Male	47.0	54.6	**7.6**	47.6	53.9	**6.3**	48.0	54.2	**6.2**
Female	45.9	53.0	**7.1**	46.7	52.3	**5.6**	46.8	51.6	**4.8**
VP, Black	41.9	46.9	**5.0**	43.8	47.4	**3.6**	42.3	46.6	**4.3**
VP, Hispanic	42.3	49.8	**7.5**	43.6	50.3	**6.7**	43.5	49.0	**5.5**
VP, White	45.8	53.3	**7.5**	46.8	52.8	**6.0**	47.5	52.6	**5.1**
All Students	46.4	53.8	**7.4**	47.1	53.1	**6.0**	47.3	52.9	**5.6**

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for each of the three tests (vocabulary, reading, mathematics). Examination of the gain score numbers shows some variability as a function of family income group. The differences among income groups are most pronounced in the area of mathematics. Based on tests of statistical significance, it appears that non-poor students gain significantly more than the very poor or the moderately poor. However, on reading and vocabulary, the differences in gain scores favoring the non-poor are not statistically significant.[6] Hence, it appears that poor students gain as much from Catholic high schools as do non-poor students in these two achievement areas.

- When students are categorized by race, significant differences occur not only at 9th and 12th grades, but also in size of average gain. Blacks and Hispanics enter and leave LIS schools with lower achievement scores on all three tests than Whites. However, Blacks seem to gain significantly less than Hispanics and Whites on all three tests.[7] Hispanics appear to make particularly large strides between the 9th and 12th grades, with gain scores significantly higher than Whites on the reading and mathematics tests.
- When looking at race within the very poor income group, Blacks appear to gain less than Hispanics or Whites, with a notably smaller gain on the reading test.[8]
- Males and females seem to gain equivalent amounts between 9th and 12th grades on vocabulary and reading. In mathematics, males appear to gain more than females.[9]

Values

On the average, 9th grade students and 12th grade students do not differ in either social compassion or responsible behavior, suggesting that no significant gain is made in these two areas between the freshman and senior years (see Exhibit 13.4). Among student subgroups:

- Average gains on these two measures are statistically equivalent for all three income groups, even though some gain scores vary among the groups.[10]
- Whites enter and exit with lower social compassion scores than Blacks or Hispanics. Their average exit score shows an apparent loss of −.3.[11] Whites also enter and leave schools with lower responsible behavior scores than Blacks.
- Within the very poor group, Whites enter and exit with lower scores on social compassion than Blacks or Hispanics and appear to gain less than Blacks or Hispanics.[12]
- Males enter and exit schools with lower scores on both measures than females and appear to gain less on social compassion.[13]

EXHIBIT 13.4: Student Outcomes: Values

(means standardized to 50, standard deviations to 10)

	Social Compassion			Responsible Behavior		
	9th	12th	Gain/Loss	9th	12th	Gain/Loss
Very Poor	50.1	49.8	−.3	50.1	50.3	.2
Moderately Poor	50.1	49.4	−.7	50.0	49.4	−.6
Non-poor	49.8	50.6	.8	50.3	49.8	−.5
Black	51.5	52.2	.7	49.8	50.2	.4
Hispanic	51.5	52.6	1.1	51.4	51.3	−.1
White	48.9	48.6	−.3	49.9	49.4	−.5
Male	47.2	46.5	−.7	47.2	46.8	−.4
Female	52.4	52.8	.4	52.5	52.4	−.1
VP, Black	50.7	51.5	.8	49.5	50.3	.8
VP, Hispanic	52.0	53.3	1.3	51.9	52.5	.6
VP, White	48 7	47.8	−.9	49.2	49 4	.2
All Students	50.0	49.9	−.1	50 1	49.8	−.3

On measures of faith commitment and church commitment, average scores for 12th graders are lower than for 9th graders, suggesting that students in LIS schools tend to lose ground in these two important areas (see Exhibit 13.5). Subgroup comparisons yield those findings:

- As was true in the case of the value outcome measures, no significant differences occur among income groups. Entrance, exit, and gain scores are equivalent on both outcome measures. In all three income groups, 12th graders score lower than 9th graders.
- Whites enter and exit with lower faith commitment than either Blacks or Hispanics. Blacks appear to gain more than Whites or Hispanics. All three racial groups show negative gain scores for church commitment, with Blacks appearing to lose less than Hispanics or Whites.[14]
- Very poor Blacks seem to gain more on both measures than very poor Whites or Hispanics.
- Both males and females show negative gain scores on both measures, with females appearing to lose the least ground in each case.[15]

EXHIBIT 13.5: Student Outcomes: Religion

(means standardized to 50, standard deviations to 10)

	Faith Commitment			Church Commitment		
	9th	12th	Gain/Loss	9th	12th	Gain/Loss
Very Poor	50.7	49.7	**−1.0**	51.2	48.7	**−2.5**
Moderately Poor	50.4	49.1	**−1.3**	51.4	48.3	**−3.1**
Non-poor	50.5	49.5	**−1.0**	51.3	48.9	**−2.4**
Black	51.6	52.1	**.5**	52.5	51.1	**−1.4**
Hispanic	51.9	50.5	**−1.4**	51.4	47.9	**−3.5**
White	49.6	48.2	**−1.4**	50.8	47.9	**−2.9**
Male	49.7	47.9	**−1.8**	51.5	48.1	**−3.4**
Female	51.2	50.8	**−.4**	51.1	49.0	**−2.1**
VP, Black	50.6	52.2	**1.6**	51.8	51.1	**−.7**
VP, Hispanic	52.0	51.3	**−.7**	51.4	48.5	**−2.9**
VP, White	49.8	48.2	**−1.6**	50.8	47.8	**−3.0**
All Students	50.5	49.4	**−1.1**	51.3	48.6	**−2.7**

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Ninth and 12th grade average scores suggest that LIS schools have a more positive impact on the area of life skills (see Exhibit 13.6) than on values or religion.

- Though very poor students enter and exit LIS schools with lower scores on all three measures (global awareness, survival skills, interpersonal competence) than non-poor students, their average gain scores are equivalent to those of the non-poor.
- Hispanics seem to make particularly strong gains in global awareness and survival skills, significantly greater than Whites or Blacks. Blacks also appear to gain more in global awareness than do Whites.[16]
- Very poor Hispanics seem to gain more in global awareness and survival skills than very poor Whites or Blacks.

- Males enter and exit with higher global awareness skills than females, but their gains appear to be equivalent, as they appear to be for survival skills and interpersonal competence.

EXHIBIT 13.6: Student Outcomes: Life Skills

(means standardized to 50, standard deviations to 10)

	Global Awareness			Survival Skills			Interpersonal Competence		
	9th	12th	Gain	9th	12th	Gain	9th	12th	Gain
Very Poor	46.9	50.1	**3.2**	46.8	48.8	**2.0**	47.4	48.9	**1.5**
Moderately Poor	48.5	50.7	**2.2**	48.9	50.2	**1.3**	49.3	50.6	**1.3**
Non-poor	50.9	52.9	**2.0**	52.1	53.1	**1.0**	50.9	52.9	**2.0**
Black	49.1	52.3	**3.2**	50.3	51.6	**1.3**	50 1	51.8	**1.7**
Hispanic	49.4	54.2	**4.8**	48.3	51.5	**3.2**	48.9	50.5	**1.7**
White	48.5	50.1	**1.6**	49.2	50.2	**1.0**	49.0	50.4	**1.4**
Male	50.7	52.9	**2.2**	49.6	51.1	**1.5**	49.5	51.2	**1.7**
Female	47.2	49.8	**2.6**	49.0	50.3	**1.3**	49.0	50.4	**1.4**
VP, Black	47.1	50.6	**3.5**	48.0	49.4	**1.4**	48.6	50.2	**1.6**
VP, Hispanic	47.6	53.2	**5.6**	46.4	49.8	**3.4**	47.8	49.1	**1.3**
VP, White	46.4	48.7	**2.3**	46.4	48.3	**1.9**	46.6	48.3	**1.7**
All Students	48.8	51.2	**2.4**	49.3	50.7	**1.4**	49.2	50.8	**1.6**

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Comment

This chapter addresses the question of how well Catholic high schools serve low-income students in four areas. Average gain scores (12th grade averages minus 9th grade averages) were used as indicators of how much students develop over three years of Catholic high school education. Recognizing the caveats discussed earlier, some important summary statements can be made. Exhibit 13.7 summarizes how well the very poor and moderately poor students appear to do in comparison to non-poor students. On nine out of ten outcomes measures, low-income students appear to gain as much as non-poor students. Only in the case of mathematics do they seem to gain less. One reasonable conclusion is that, except for mathematics, Catholic high schools are equally effective at moving low-income and non-poor students toward desired educational outcomes. Whatever gaps exist at 9th grade between low-income students and others do not widen.

Findings based on race categories are different, and, in some ways, even more encouraging. Hispanics appear to be particularly well-served by LIS schools, as shown in Exhibit 13.8. On five of the ten outcomes, the average Hispanic student appears to gain more than the average White student. On the other five, Hispanics appear to gain as much. On none of the ten do Hispanics gain less than Whites. Further research should attempt to diagnose why Hispanics appear to thrive in Catholic high schools, taking into consideration the methodological limitations of this study. As noted in chapter 6, 16% of the 9th grade sample is Hispanic and 12% of the 12th grade sample. This suggests that some Hispanic students are dropping out before the 12th grade. If these dropouts tend to be struggling students, then the apparent gain by Hispanics could be a product of this dropout phenomenon.

For Blacks, results are not so positive. On the three academic achievement tests, Blacks, on the average, seem to gain less than Whites. But on four of the other seven outcome measures (social compassion, faith commitment, church commitment, global awareness), Blacks apparently gain more than Whites. This pattern can be interpreted in different ways, depending on one's priorities. If academics are the top priority, then LIS schools do not serve

EXHIBIT 13.7: Family Income Group Comparisons for Average Outcome Gain Scores

	Very Poor Compared to Non-Poor			Moderately Poor Compared to Non-Poor		
	VP gain less than NP	VP gain more than NP	VP gain as much as NP	MP gain less than NP	MP gain more than NP	MP gain as much as NP
Vocabulary			■			■
Reading			■			■
Mathematics	■			■		
Social compassion			■			■
Responsible behavior			■			■
Faith commitment			■			■
Church commitment			■			■
Global/political awareness			■			■
Survival skills (Business-world skills and personal resources)			■			■
Interpersonal competence			■			■

Blacks as well as Whites. But, if academics are valued no more highly than values, religion, or life skills, then LIS schools serve Black students quite well.

Why Blacks fall further behind White students in academic achievement scores after three years of high school is a question deserving additional research. Three factors that might play a role, either singly or in combination, are homework patterns (see chapter 6), single-parent homes, and non-Catholic status. About two-thirds of Black students are not Catholic. Could this create some kind of alienation from Catholic schools that interferes with learning?

EXHIBIT 13.8: Racial Group Comparisons for Average Outcome Gain Scores

	Blacks (B) Compared to Whites (W)			Hispanics (H) Compared to Whites (W)		
	B gain less than W	B gain more than W	B gain same as W	H gain less than W	H gain more than W	H gain same as W
Vocabulary	■					■
Reading	■				■	
Mathematics	■				■	
Social compassion		■			■	
Responsible behavior			■			■
Faith commitment		■				■
Church commitment		■				■
Global/political awareness		■			■	
Survival skills (Business-world skills and personal resources)			■		■	
Interpersonal competence			■			■

Results on four of the outcomes may be disappointing to Catholic educators. On two measures (social compassion and responsible behavior), 12th graders do not score higher than 9th graders, suggesting that, on the average, students in LIS schools do not gain on these dimensions. On the religious measures (faith commitment, church commitment), movement seems to be backwards: 12th graders score lower than 9th graders. If this is not due to methodological flaws (e.g., cohort effects in cross-sectional data), what else could account for this? One argument is that adolescence is a time when egocentrism increases, and bonds to institutions like the church decrease. Evidence in other studies supports this.[17] If so, institutions whose goals run counter to trends are fighting an uphill battle. Do Catholic high schools slow down these egocentric, anti-institutional processes, or simply have no impact on them?

Religious Development in Broader Context

A case can be made that the sliding away from the Church and faith between 9th and 12th grades revealed in this study is not as severe as has been found in other studies of American adolescents. Indeed, the "sliding" in these 106 Catholic schools is not extreme. As shown in chapter 8, the percentage of 9th grade students claiming religion to be "the most important" or "one of the most important influences in my life" is 51%. In the 12th grade, it falls to 45%. Students claiming that the Church is "extremely" or "very" important drops only a little, from 34% in 9th grade to 28% in 12th grade. Other studies, asking similar questions of Protestant youth or of national or regional samples of American adolescents, find the decline between early and later adolescence in faith and church commitment to be more exaggerated than this.[18] Given what appears to be a general tendency of religious sentiments to decline with age, Catholic high schools deserve credit for partially inhibiting this decline.

Results of other research put these religion findings in broader context. Convey, in a recent reanalysis of the *High School and Beyond* surveys of public and private high school students, reports that:

- Catholic students enrolled in Catholic high schools engage in formal religious practices at a "substantially higher rate than" Catholic students attending public schools.[19]
- "More Catholic school Catholics rated themselves as being 'very religious' than did Catholics who attend other schools."[20]

These findings suggest that Catholic high schools have a positive effect on religious development and that these effects can be seen in the relatively short span of two years (10th to 12th grades).[21] Other research suggests that the effects of Catholic school religious programming can be seen years after the completion of school. Greeley, based on surveys of American adult Catholics, found that "attendance at Catholic schools does produce a measurable impact on adult religious attitudes and behaviors over and above the influence of family."[22] Catholic adults who attended Catholic schools are, in comparison to other Catholics, higher on a scale of Catholicity, "a summary measure of church attendance, personal devotion, organizational involvement, financial contribution, and doctrinal and ethical orthodoxy."[23]

What this suggests, then, is that Catholic schooling has a delayed impact on religious development. While the impact may not be readily visible during the complex and enigmatic period of adolescence, the religious nurturance provided by Catholic schools appears to make an important difference in adult life.

Academic Achievement in Broader Context

What can be said about the academic effectiveness of the 106 LIS schools examined in this study? One way to evaluate these schools is to assess the degree to which they are characterized by factors known to stimulate academic gain. In recent educational literature, three factors are repeatedly cited as contributing to student academic gain. They are homework done by students, exposure to academic courses in traditional academic content areas, and a positive school climate.[24] As described in chapters 4 and 6, the 106 LIS schools are

relatively high on all three dimensions, surpassing what is found in public schools and matching, to a considerable degree, what is found in Catholic high schools more generally. Evaluated in this way, the 106 LIS schools provide a learning environment that is relatively strong.

A second kind of evaluation is based on an examination of academic gains. Do LIS schools promote gains competitive with other schools? The most appropriate comparison group would be public LIS schools. To date, this kind of comparison is not possible. It is possible, however, to draw some general comparisons with the national populations of all public high schools and all Catholic high schools, using information from the 1980 *High School and Beyond* surveys of American sophomores and seniors enrolled in public or Catholic high schools. From these data, the average per year gain in the number of correct answers on the vocabulary, reading, and mathematics achievement tests was calculated.[25] For example, the average public high school sophomore answered 46% of the vocabulary items correctly; their senior counterparts answered 54% correctly. That represents an average gain of 8% across two years of school, or an average of 4% per year.

Similar calculations were made for the 106 LIS schools, adjusting for the difference between a three-year span (9th to 12th) in this study and the two-year span (10th to 12th) in the *High School and Beyond* data.

The average per year gain on vocabulary, reading, and mathematics is roughly equivalent for students in all three samples, as shown in the table below.

Average per year gain in percentage of correct responses for:

	Vocabulary	Reading	Mathematics
Public high schools, from *High School and Beyond*	4	4.5	3
Catholic high schools, from *High School and Beyond*	4	4	3.5
106 Catholic LIS schools	4.7	3.7	3.7

This analysis permits several tentative inferences. Catholic LIS schools are as effective in producing educational outcomes as are Catholic high schools in general. Accordingly, decline in learning does not appear in Catholic schools whose mission it is to serve the poor. Furthermore, Catholic LIS schools are as effective as American public high schools in general. This comparison may put LIS Catholic schools at some disadvantage, because it does not compare Catholic to public LIS schools, or high minority percentage Catholic high schools to high minority public high schools. In the public sphere, high percentages of low-income and/or minority students usually mean a significant decline in academic achievement.[26] This clearly is not the case in the Catholic context: student academic gains do not appear to be influenced negatively by high concentrations of poor or minority students.[27]

Whether Catholic schools have a special advantage that extends beyond low-income and/or minority students is still a debatable question. Coleman and his colleagues, based on the *High School and Beyond* study, repeatedly argue that achievement gains are higher in Catholic schools than in public schools, even after background differences in the two student populations are statistically controlled.[28, 29] This work has generated a great deal of critical response. A number of other researchers, based on reanalyses of the Coleman data, argue that the general Catholic school effect evaporates when a more comprehensive set of background factors is used to control for private school selectivity.[30] This debate which currently occupies a good deal of space in educational journals, is based on data analyses that examine either all students or all schools as the unit of analysis. When the focus, however, is on the subgroup of students who are economically disadvantaged, there is currently no debate. The favorable impact of Catholic high schools on low-income students has been demonstrated in two ways. First, reanalyses of the *High School and Beyond* data show that disadvantaged students gain more in Catholic schools than in public schools.[31]

Second, this chapter shows that disadvantaged students in LIS Catholic high schools tend to gain as much as non-poor students. The first of these two speaks to the relative superiority of Catholic high schools in promoting positive student outcomes for disadvantaged students. The second speaks to the equality of educational growth within Catholic schools. In combination, these two findings strongly suggest that the impact of Catholic high schools on low-income students is particularly positive.

CHAPTER 14

School Characteristics That Promote Growth

Highlights

The average family income in a student body is not a strong predictor of student growth. Schools with relatively low average incomes produce growth at the same rate as those whose average income is higher.

The type of school (parochial, diocesan, private) is not a significant factor in explaining student outcomes.

In examining the impact of school characteristics on alterable outcomes, school program and environment factors have more effect than do relatively fixed student body characteristics (e.g., percent minority, average family income) or institutional factors (e.g., school size, type of school, per pupil expenditures).

The climate of a school (e.g., community, morale, nurturance) predicts value and religion outcomes better than coursework. Academic outcomes follow a reverse pattern: courses taken predict better than climate.

On each of the ten outcome measures, students from single-parent families do as well as students from two-parent families.

Family background factors (most notably the perceived importance of religion to parents and the quality of family life) have a relatively strong impact on faith commitment and church commitment.

Chapter 13 described ten student outcomes and estimated the extent to which LIS school students progress on each outcome between the 9th and 12th grades. This chapter explores the connections between inputs and outcomes, to discover which inputs (family background, student characteristics, school programs and climate) have an impact on student development, and to what extent. Three major issues are explored:

The extent to which schooling accounts for student outcomes, with inputs and outcomes measured by school averages, and which school-level institutional factors have the most impact on school averages;

- The extent to which schooling accounts for student outcomes, with inputs and outcomes measured by the individual student level, and which individual school experiences (e.g., courses, programs, climate) have the most impact on students;
- How the input-outcome formula varies by family income.

This work contributes to the field of school effectiveness research.[1] Its major purpose is to identify school programs, policies, structures, and resources that promote student development. Until now, nearly all of this research has been concerned with identifying factors that promote academic achievement. *Catholic High Schools: Their Impact on Low-Income Students* extends this kind of inquiry to a broader range of outcomes—beyond academics, to values, religion, and life skills. It also investigates the inputs that have unique impact on low-income students.

The work reported in this chapter is exploratory. Its purpose is to generate hypotheses about how Catholic schools might address the important mission of promoting student welfare.

To use the findings appropriately, readers need to be aware of the following caveats. First, the scope of this study did not include longitudinal research. Therefore, measures of how much each student changed between the 9th and 12th grades are approximated.

Second, this study did not attempt to measure all potentially important inputs. What it measures, while not exhaustive, is extensive and, in some ways, more thorough than what has been done in previous research.

Third, the meaning of some inputs is ambiguous. For example, city size (the population of the community where a school is located) may be a proxy for something else, such as quality of community life or degree of safety in the environment.

Finally, the statistical tool employed—multiple regression—is an imperfect tool for sorting out the unique effect of various inputs.[2] It is somewhat like using a telescope to study Pluto. The tool makes it possible to see more clearly, but the images can be deceiving.

While the results of these analyses must be approached with caution, they do suggest some interesting and valuable hypotheses about factors that promote student development.

School Inputs and Outcomes

Inputs that are characteristics of schools, and not of individual persons, are the components of a school's profile. They include such factors as the percentage of students who are Hispanic, the size of the student body, the governance structure (parochial, diocesan, private), the number of courses required for graduation, and the climate of a school as it is perceived by the people who work and learn there.

Exhibit 14.1 reports the school characteristics that were examined for their impact on student outcomes. They are listed in three categories: student body characteristics, institutional characteristics, and program and environment characteristics. The latter set, at least to some degree, is under the control of educators. It includes things that can be changed or altered. Educators are less likely to have control over factors in the other two categories.

The key question is the extent to which factors in these three categories explain student outcomes. In this analysis, student outcomes are measured by student gain or growth across three years of Catholic high school experience. Average student gain in a school was estimated by subtracting average 9th grade outcome scores from average 12th grade outcome scores. These scores are approximate, but useful. They make it possible to evaluate a school's effectiveness on the basis of how much progress students make *after* they enroll in the school, not on pre-existing differences in achievement.

The use of gain scores has a major effect in understanding the role of family income and minority status on student outcomes. This is illustrated by the correlations between income and minority status and two achievement tests (listed below). Achievement outcomes are listed first as average school 12th grade scores and, second, as 9th to 12th grade average gain scores.

EXHIBIT 14.1: School Characteristics Examined for Impact on Student Outcomes

Student Body Characteristics

1. Average SAT scores, 1982-1983 (P)
2. Avg. student educational aspirations (S)
3. Avg. family income (S)
4. Percent White (S)
5. Percent Hispanic (S)
6. Percent Black (S)
7. Percent Asian (S)
8. Percent Native American (S)
9. Percent female (P)
10. Percent non-Catholic (P)
11. Percent single parent families (S)
12. Average student achievement motivation (S)
13. Percent of students needing remedial courses (P)
14. Average student involvement in extracurricular activities (S)
15. Average time students watch TV per day (S)
16. Average time students spend per week on homework (S)

Institutional Characteristics

17. City size (T)
18. School size (T)
19. Per pupil expenditures (P)
20. Diocesan school (P)
21. Parochial school (P)
22. Interparochial school (P)
23. Private school (P)
24. Quality of school resources and facilities (T)
25. Percent of teachers on staff 5 years or less (P)
26. Quantity of physical resources (P)
27. Percent Catholic lay teachers (P)*
28. Percent non-Catholic teachers (P)*
29. Percent women religious teachers (P)*

Alterable Program and Environment Characteristics

30. Degree of parent support for school (T)
31. Percent of time on task in classrooms (T)
32. Frequency of assigned homework (T)
33. Degree to which students show academic interest (S)
34. Climate: Faith community (P,S,T)
35. Climate: Academic emphasis (P,S,T)
36. Climate: Morale (P,S,T)
37. Climate: Discipline (P,S,T)
38. Percent of students in academic track (P)
39. Percent of students in general track (P)
40. Percent of students in vocational track (P)
41. Percent of students in honors English (S)
42. Percent of students in honors mathematics (S)
43. Percent of students in remedial reading (S)
44. Number of clock hours required: English (P)
45. Number of clock hours required: foreign language (P)
46. Number of clock hours required: history and social sciences (P)
47. Number of clock hours required: mathematics (P)
48. Number of clock hours required: science (P)
49. Percent of senior students who took calculus (S)
50. Average number of foreign language credits taken by seniors (S)
51. Average number of mathematics credits taken by seniors (S)
52. Average number of English credits taken by seniors (S)
53. Average number of science credits taken by seniors (S)
54. Number of clock hours required: religion (P)*
55. Degree to which school places emphasis on social justice issues (P)
56. Average number of religion credits taken by seniors (S)
57. School climate: centrality of religion (P)
58. Average number of psychology credits taken by seniors (S)
59. Average number of social studies courses taken by seniors (S)
60. Climate: school's commitment to low-income students (T)

Sources of Data P = Principals, S = Students, T = Teachers

* Designates additional input variables used in value, religion, and life skills regressions.

Student Body Characteristics	Average 12th grade scores		9th-12th grade average gain scores	
	Math	Vocabulary	Math	Vocabulary
Average student family income	57	.50	.18	.02
Percent Black	−.54	−.52	−.11	−.13

When 12th grade student scores alone are used to measure outcome, they suggest, erroneously, that students learn the most in Catholic high schools whose student bodies have high average family incomes and low percentages of Black students. Dramatically different conclusions emerge when gain scores are examined. They indicate that student

EXHIBIT 14.2: Correlations of School Variables with Outcome Measures

(outcomes are defined as the average 12th grade minus 9th grade difference scores. Only correlations of ±.25 or stronger are listed.)

		Student Body Characteristics	Institutional Characteristics	Alterable Program and Environment Characteristics
ACADEMICS	Vocabulary	Average time students watch TV per day −.26	Per pupil expenditures .27	Average number of foreign language credits taken by seniors .29
	Mathematics		Percent women religious teachers −.26 Percent Catholic lay teachers .25	Average number of foreign language credits taken by seniors .37 Percent students in academic track .32 Average number of English credits taken by seniors .29
RELIGION	Faith commitment			Climate: discipline problems −.29 Climate: faith community .29
	Church commitment	Percent Native American .26		Climate: discipline problems −.29
VALUES	Social compassion	Percent Black .26 Percent single parent families .25		Climate: faith community 28
	Responsible behavior			Climate: discipline problems −.27 Number of English credits taken −.30
LIFE SKILLS	Global awareness			Frequency of assigned homework .30 Climate: degree of students' academic interest .25
	Survival skills	Percent White − 27 Percent Native American .25		Climate: academic emphasis .32
	Interpersonal competence	Average time students watch TV per day −.26		Percent of students in honors math 25

All correlations significant at $p < .01$.

learning is unrelated to either income or race. Students learn as much when average student family income is low as when it is high. They learn as much when many students are Black as when few students are Black.

This analysis suggests that one of the strengths of Catholic LIS schools is their ability to eliminate sociodemographic distinctions in producing learning. This phenomenon, observed in other research, led one team of scholars to conclude that "thus we have the paradoxical result that the Catholic schools come closer to the American ideal of the 'common school,' educating all alike, than do public schools."[3]

Exhibit 14.2 lists school characteristics that have relatively high correlations with estimated student gains on each of the ten outcome measures. Relatively few inputs correlate at a level of + or −.25 or higher. Several interesting findings are as follows:

- Vocabulary and mathematics achievement gains are related more to foreign language course work than to credits in English or mathematics.
- Conspicuous in its absence from the list of student body correlates is average family income, which in none of the ten cases correlates at .25 or better.
- The average time students spend in watching television is negatively related to two outcomes: vocabulary and interpersonal competence.
- On the whole, student body characteristics correlate infrequently with gains in student outcomes.
- Similarly, institutional characteristics are infrequently correlated with gains in student outcomes. In no case does type of school (parochial, diocesan, private) correlate at .25 or better. And in no case do school size or city size correlate at .25 or better.

Thus far, inputs have been examined one at a time. However, redundancy often occurs among input factors. For example, in Exhibit 14.2, the cell that shows program factor

EXHIBIT 14.3: School Factors Explaining Achievement Outcomes

(listed below are the models that account for the most variance (R^2) in achievement outcomes.)*

	Mathematics		Reading		Vocabulary	
	Variable(s)	R^2	Variable(s)	R^2	Variable(s)	R^2
Student Body Characteristics	Homework done per week Percent White Extracurricular activities Percent needing remedial work TV hours Percent minority	**.29**	Homework done per week Percent White Percent Native American Extracurricular activities TV hours Percent minority	**.32**	Percent White Achievement motivation TV hours Percent minority	**.26**
Institutional Characteristics	Town size	**.09**	Per pupil expenditures	**.04**	Per pupil expenditures	**.08**
Alterable Program and Environment Characteristics	Clock hours required in foreign languages Number of foreign language credits taken Number of math credits taken	**.28**	Number of foreign language credits taken Number of math credits taken	**.20**	Climate: faith community Percent in honors English Percent in remedial math Number of foreign language credits taken Number of math credits taken	**.26**

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance.

correlations for mathematics lists three factors. They include average number of credits taken in foreign language, the percent in an academic track, and average number of credits taken in English. It is possible that these three factors could all be expressions of one underlying dimension, such as general academic aptitude or intelligence. One way to deal with this redundancy among inputs is to use a technique called multiple regression. This procedure can be used to identify how much a set of input factors explains an outcome measure, controlling for the redundancy among inputs. Multiple regression also indicates which combination of inputs best explains an outcome. The degree to which an outcome can be explained is referred to as the coefficient of multiple determination, and its denotation is R^2. R^2 can range from .0 (0%) to 1.00 (100%). An R^2 of .52 means the input variables can explain 52% of the variance in the outcome measure. An R^2 of .06 means the inputs explain just 6%.

Exhibits 14.3-14.6 show the results of the multiple regression analyses. For each outcome measure, regressions were computed for student body characteristics, institutional characteristics, and alterable program and environment characteristics. (Exhibit 14.1 lists all the variables entered as inputs in these regressions).

As shown in Exhibit 14.3, a subset of six student body characteristics explains 29% of the variance in mathematics, while three alterable program factors account for 28%. Institutional characteristics have little impact. City size taken alone explains 9%, and adding any other institutional characteristics to the model does not increase the explained variance.

EXHIBIT 14.4: School Factors Explaining Religion Outcomes

*(listed below are the models that account for the most variance (R^2) in religion outcomes *)*

	Faith Commitment		Church Commitment	
	Variable(s)	R^2	Variable(s)	R^2
Student Body Characteristics		**.22**		**.23**
	Percent: —Hispanic —Native American —non-Catholic Extracurricular activities Percent minority		Educational aspirations Family income Percent: —Native American —female —non-Catholic —needing remedial work	
Institutional Characteristics		**.19**		**.17**
	Town size Diocesan school Percent teachers, 5 years or less Percent Catholic lay Percent women religious		Parish school Quality of resources and facilities Percent women religious	
Alterable Program and Environment Characteristics		**.27**		**.13**
	Climate: —faith community —morale Percent in honors English Number of clock hours required: science Number of clock hours required: English Climate: centrality of religion		Number of clock hours required: —math —science School climate: centrality of religion	

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance

EXHIBIT 14.5: School Factors Explaining Value Outcomes

*(listed below are the models that account for the most variance (R^2) in value outcomes *)*

	Social Compassion		Responsible Behavior	
	Variable(s)	R^2	Variable(s)	R^2
		.12		.18
Student Body Characteristics	Percent: —female —non-Catholic		Percent: —Asian —female —single parent TV hours	
		.10		
Institutional Characteristics	Percent teachers, 5 years or less		No variance explained	
		.28		.31
Alterable Program and Environment Characteristics	Climate: morale Number of English credits taken by seniors Climate: centrality of religion Number of social studies credits taken by seniors		Climate: morale Percent taking remedial reading Number of credits taken in: —math —foreign language —English	

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance

EXHIBIT 14.6: School Factors Explaining Life Skill Outcomes

*(listed below are the models that account for the most variance (R^2) in life skill outcomes *)*

	Global Awareness		Survival Skills		Interpersonal Competence	
	Variable(s)	R^2	Variable(s)	R^2	Variable(s)	R^2
		.17		.10		.06
Student Body Characteristics	Homework done per week Family income Percent single parent Percent needing remedial work		Percent White Percent Native American		TV hours	
		.04		.04		.11
Institutional Characteristics	Town size		Diocesan school		Diocesan school Percent Catholic lay teachers	
		.31		.24		.26
Alterable Program and Environment Characteristics	Degree to which students show academic interest Climate: academic press Clock hours required: math Climate: centrality of religion Number of credits taken in: —social sciences —math		Homework assigned Climate: morale Number of credits taken in English Climate. centrality of religion Number of credits taken in social sciences		Percent in honors math Clock hours required: history/social sciences Number of credits taken: English Clock hours required: religion Climate· centrality of religion	

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance

Scanning all four exhibits, these conclusions are notable:

- Student body characteristics explain more variance in the academic area than they do in religion, value, or life skill areas.
- The contribution of institutional characteristics in explaining outcomes is relatively minimal.
- On the average, more variance is explained in outcomes by alterable program and environment factors than by either student body characteristics or institutional characteristics.
- On five outcome variables, alterable program and environment factors account for more variance than student body and institutional factors combined. These outcomes are: social compassion, responsible behavior, global awareness, survival skills, and interpersonal competence.

Individual Inputs and Outcomes

The previous section looked at characteristics of schools. Within schools, however, there is great variability. Not all students have identical courses, teachers, experiences, or perceptions of climate. To some extent, schooling is also idiosyncratic. It becomes important, then, to look for characteristics of individual students that explain individual outcomes. To do this, a large set of individual characteristics (listed in Exhibit 14.7) was compiled. The items were then divided into four categories:

Family background—For the most part, these are characteristics over which educators exercise little control. In this analysis, they are designated "unalterable" or "fixed."

Unalterable individual characteristics—This category includes individual student characteristics over which educators have little control and are less likely to be able to change. For purposes of this analysis, they are referred to as "fixed" or "unalterable."

Alterable individual characteristics—Factors in this category are individual student characteristics over which educators may have some control or be able to change.

Alterable school program and climate factors—As mentioned in the discussion of school characteristics, educators generally have some control over these factors and can effect change. Characteristics of individual students who gain the most from a Catholic high school education were analyzed to identify factors that enhance outcomes.

Exhibit 14.8 shows the inputs that correlate at .20 or better with the ten student outcomes. Outcomes measured here are students' 12th grade scores, not gain scores. Some major conclusions are as follows:

- Academic outcomes are related more to coursework than to perceived climate, while value, religion, and life skill outcomes are related to perceived climate.
- The amount of homework students do per week is related to six of the ten outcomes.
- Extra-curricular involvement is tied to developing interpersonal competence.
- Faith commitment and church commitment are related as much to parents' involvement in religion as to the programs and opportunities at school.
- Whether or not students come from a single-parent family has no relationship to any of the ten outcomes. That is, students who come from single-parent families do not tend to score higher or lower on outcomes than their peers in two-parent families.

Redundancies are a problem when input factors are examined one at a time, as discussed in the previous section. Therefore, multiple regression analyses were used to identify combinations of inputs that best explain outcomes. Dealing with the problem of pre-existing differences was more difficult in this case than in the analysis of school characteristics. To approximate outcome gain scores, the 9th grade score was first entered into each regression equation. This made it possible to control somewhat for differences existing among students as they entered the 9th grade. Exhibits 14.9-14.12 list R^2 (or variance explained) that occurs over and above that explained by the 9th grade averages.

EXHIBIT 14.7: Individual Factors Examined for Impact on Student Outcomes

	Unalterable Characteristics	Alterable Characteristics
Family Background	1. Family income 2. Single parent family 3. Family size 4. Academic press from mother 5. Academic press from father 6. Parents' educational aspirations for child 7. Positive family life 8. Importance of religion to mother 9. Importance of religion to father 10. Frequency of religious activities at home	
Individual Characteristics	11. Locus of control 12. Has learning disability 13. Has handicap 14. Achievement motivation 15. Educational aspirations 16. Self-perceived school ability 17. Value placed in college education 18. Hispanic 19. Black 20. Asian 21. Native American 22. Years attended Catholic schools, gr. 1-8 23. White	24. TV hours 25. Work for pay Extracurricular activity: 26. sports 27. music 28. non-school clubs 29. school clubs (non athletic) 30. Amount of homework done per week
School Program and Climate		31. Took calculus Number of credits taken: 32. foreign language 33. math 34. English 35. life sciences 36. physical sciences 37. religion 38. psychology 39. social studies Climate: 40. caring teachers 41. academic expectations 42. academic emphasis 43. sense of community 44. morale 45. peers' interest in academics 46. frequency of discipline problems 47. emphasis on religion 48. school as nurturing 49. In academic track 50. In vocational track 51. In general track 52. Took honors English 53. Took honors math 54. Took remedial reading 55. Took remedial math

All measures from student survey.

EXHIBIT 14.8: Correlations of Individual Variables with Outcome Measures for High School Seniors

(only those correlations of ± .20 or stronger are listed)

		Unalterable		Alterable	
		Family background	Individual characteristics	Individual characteristics	Individual school program & climate
ACADEMICS	**Vocabulary**	White −.31 Black −.25 Family income .24	School ability .37 Educational aspirations .28 Value on college education .23	Homework done per week .20	In academic track .28 Foreign language credits .28 Math credits .26 In general track −.23 Took remedial reading −.22 Took remedial math −.21
	Reading	White .23 Family income .21 Black −.21	School ability .39 Educational aspirations .30 Value on college education .25 Locus of control .20	Homework done per week .22	Math credits .28 Foreign language credits .28 In academic track .26 Took remedial math −.23 Took honors math .23 Took remedial reading −.22 Took honors English .21 English credits .20
	Mathematics	White .27 Black −.26 Family income .22	School ability .42 Educational aspirations .35 Value on college education .30	Homework done per week .25	Math credits .41 Took honors math .38 In academic track .32 Took calculus .30 Foreign language credits .30 Took remedial math −.28 In general track −.24 Took honors English .21 Took remedial reading −.20 English credits .20 Physical science credits .20
RELIGION	**Faith commitment**	Importance of religion, mother .33 Positive family life .30 Importance of religion, father .29 Rel activity at home .21		Achievement motivation .26	Climate emphasis on religion .28 academic emphasis .27 morale .24 community .24 caring teachers .20 academic expectations .23

EXHIBIT 14.8: Correlations of Individual Variables with Outcome Measures for High School Seniors—(continued)

(only those correlations of ± .20 or stronger are listed)

		Unalterable		Alterable	
		Family background	Individual characteristics	Individual characteristics	Individual school program & climate
RELIGION	**Church commitment**	Importance of religion, mother .33 Importance of religion, father .31 Positive family life .23 Rel. activity at home .23			Climate· emphasis on religion .30 morale .22 academic emphasis .22 community .21 caring teachers .20 peers' academic interest .20
VALUES	**Social compassion**		Locus of control .28 Achievement motivation .25 Educational aspirations .22 Value on college education .21	Homework done per week .21	Climate caring teachers .24 morale .23 academic emphasis .20 school as nurturing .20
	Responsible behavior	Positive family life .27	Achievement motivation .35 Educational aspirations .25 Value on college education .24 Locus of control .23	Homework done per week .32	Climate. caring teachers .32 morale .32 discipline problems −.30 academic emphasis .27 community .25 school as nurturing .23
LIFE SKILLS	**Global awareness**	Parents' educational aspirations .20	Educational aspirations .26 Value on college education .23		Climate: school as nurturing .21 In academic track .20
	Survival skills		Educational aspirations .29 Value on college education .29 School ability .25 Achievement motivation .20	Homework done per week .21	Climate school as nurturing .31 caring teachers .24 Sense of community .20 In academic track .20
	Interpersonal competence	Positive family life .21 Parents' educational aspirations .20	Value on college education .25 Educational aspirations .25 School ability .21	Extracurricular activities: in school .20 out of school .20	Climate caring teachers .20

All correlations are significant at $p < .0001$

EXHIBIT 14.9: Individual Factors Explaining Academic Outcomes

*(R^2 refers to amount of explained variance, not including average 9th grade scores which were entered first in the regression equation.)**

		Mathematics		Reading		Vocabulary	
		Variable(s)	R^2	Variable(s)	R^2	Variable(s)	R^2
UNALTERABLE	Family background	Academic press, mother Parents' educational aspirations for child Family income	.05	Academic press, mother Parents' educational aspirations for child Family income	.05	Academic press, mother Parents' educational aspirations for child Family income	.05
	Individual characteristics	Educational aspirations School ability White	.21	Educational aspirations School ability White	.16	Educational aspirations School ability White	.16
ALTERABLE	Individual characteristics	Sports Homework done per week	.05	Sports Homework done per week	.04	Sports Homework done per week	.03
	Individual school program and climate	Took calculus Number of credits in math Took honors math Took remedial math	.26	Number of credits in: • foreign languages • math • life sciences Took honors English Took remedial math	.16	Number of credits in: • foreign languages • math Climate: academic emphasis Took honors English Took remedial reading	.15

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance

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EXHIBIT 14.10: Individual Factors Explaining Religion Outcomes

*(R^2 refers to amount of explained variance, not including average 9th grade scores which were entered first in the regression equation.)**

		Faith Commitment		Church Commitment	
		Variable(s)	R^2	Variable(s)	R^2
UNALTERABLE	Family background	Positive family life Religious importance, mother Religious importance, father	.19	Positive family life Religious importance, mother Religious importance, father Frequency, religious activity at home	.17
	Individual characteristics	Achievement motivation White	.08	Achievement motivation Black	.05
ALTERABLE	Individual characteristics	Work for pay Homework done per week	.04	School clubs (non-athletic) Homework done per week	.02
	Individual school program and climate	Climate: academic emphasis student morale emphasis on religion	.16	Climate: academic emphasis student morale emphasis on religion	.14

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance.

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EXHIBIT 14.11: Individual Factors Explaining Value Outcomes

*(R^2 refers to amount of explained variance, not including average 9th grade scores which were entered first in the regression equation)**

		Social Compassion		Responsible Behavior	
		Variable(s)	R^2	Variable(s)	R^2
UNALTERABLE	Family background		.05		.10
		Parents' educational aspirations for child Positive family life Religious importance, mother		Academic press, mother Positive family life Religious importance, mother	
	Individual characteristics		.12		.15
		Locus of control Achievement motivation White		Locus of control Achievement motivation Educational aspirations	
ALTERABLE	Individual characteristics		.05		.11
		School clubs (non-athletic) Homework done per week		Work for pay Homework done per week	
	Individual school program and climate		.08		.15
		Number of credits taken: foreign languages Climate: caring teachers Climate: academic emphasis		Climate: caring teachers academic emphasis discipline problems	

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to the explained variance

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Several key findings emerge from a review of the four exhibits:

- Unalterable factors generally account for approximately the same amount of variance as do alterable factors. For example, in the case of reading, the two fixed categories sum to .21. The two alterable categories sum to .20.
- Parallel to what was true in the analysis of school characteristics, coursework emerges as the key alterable factor in the case of academic achievement, but climate predominates in religion, values, and life skills.
- Alterable school program and climate factors are particularly weak in explaining social compassion ($R^2 = .08$) and interpersonal competence ($R^2 = .09$) outcomes, and particularly strong in explaining mathematics outcomes ($R^2 = .26$).
- Family background factors (most notably the perceived importance of religion to parents and the quality of family life) have a particularly strong impact on faith commitment ($R^2 = .19$) and church commitment ($R^2 = .17$).
- Alterable individual characteristics (e.g., homework per week and extra-curricular involvement) explain relatively little variance in outcomes measures (usually in the .03 to .08 range).

EXHIBIT 14.12: Individual Factors Explaining Life Skills Outcomes

*(R^2 refers to amount of explained variance, not including average 9th grade scores which were entered first in the regression equation)**

		Global Awareness		Survival Skills		Interpersonal Competence	
		Variable(s)	R^2	Variable(s)	R^2	Variable(s)	R^2
UNALTERABLE	Family background	Parents' educational aspirations for child Frequency, religious activity at home	.06	Parents' educational aspirations for child Positive family life Family income	.09	Parents' educational aspirations for child Positive family life Family income	.09
UNALTERABLE	Individual characteristics	Educational aspirations Hispanic	.08	Achievement motivation Educational aspirations Self-perceived school ability	.13	Locus of control Self-perceived school ability Value placed on college education	.10
ALTERABLE	Individual characteristics	School clubs (non-athletic) Sports Homework done per week	.06	School clubs (non-athletic) Homework done per week	.07	School clubs (non-athletic) Non-school clubs Homework done per week	.08
ALTERABLE	Individual school program and climate	Climate: peers' interest in academics In academic track Took honors English Credits taken psychology	.12	Climate, caring teachers In academic track Took honors math	.11	Climate: caring teachers In academic track Took honors English	.09

* Selected models are those that account for the most variance and in which each variable in the model significantly adds to explained variance

Catholic High Schools:
Their Impact on Low-Income Students

The Importance of School for Student Development

As part of this study, both school and individual student variables have been analyzed to determine the extent to which student learning can be explained by factors beyond the control of schools and factors within their control. One question not yet answered is: do programs and policies that educators have power to change (alterable factors) contribute to student learning over and above the contributions accounted for by factors beyond schools' control (unalterable factors)?

The answer is an unequivocal "yes." Among school characteristics (see Exhibits 14.3-14.6), program and environment factors are the ones that educators can control. They also uniquely explain between 6% (reading) and 24% (global awareness) of the variance in student outcomes.[4] The amount of unique variance attributed to alterable school factors for each of the outcome measures is listed below.

Unique Variables Explained by Alterable Factors

Outcome Measures	Unique Variance
Global awareness	.24
Survival skills	.19
Interpersonal competence	.19
Responsible behavior	.18
Mathematics	.14
Faith commitment	.13
Social compassion	.13
Vocabulary	.11
Church commitment	.10
Reading	.06

The unique impact of alterable school factors appears to be most pronounced in the area of life skills. Of the three academic achievement outcomes, unique impact is greater in the area of mathematics than in vocabulary or reading.

The figures do not represent the full extent of schools' impact on student learning. In addition to contributing to student growth, alterable school factors also share some explained variance with unalterable variables.[5]

Is the unique contribution of alterable school factors to student outcomes as strong for low-income students as it is for other students? Put differently, are the unique effects of a Catholic high school education spread evenly across family income subgroups, or are some income subgroups affected more by alterable school factors than others? To address this question, the research team used 12th grade individual data. For each of the income groups (very poor, moderately poor, and non-poor), the team calculated how much variance in outcomes was explained by alterable school factors over and above the variance explained by family background and individual characteristics. (Exhibits 14.9-14.12 show the variables used in this analysis.)[6] The important finding is that the impact of school does not vary as a function of family income. Catholic high school programs and policies are just as powerful in shaping the lives of poor students as they are with other students.

Comment

Several important themes emerge in this chapter, each with implications for Catholic high schools' programs and policies. One clear message is that the development of Catholic high school students is influenced both by families and by school. Other research on different populations of students has found the same pattern. However, the finding has a more potentially constructive meaning in the Catholic school context than it does in the public school context. Building working partnerships between parents and schools is difficult. Without them, educators may not have effective channels for communicating with parents about ways in which they might strengthen or enhance their children's development. The

potential for this partnership is likely to be greater in Catholic schools. In this context, both theology and educational theory encourage shared responsibility. The Catholic high school educator has both the right and the responsibility to work with students' families as part of the role of teacher. The findings presented in this chapter suggest that Catholic educators would be well-advised to:

- Encourage parents to control students' television viewing. According to these findings, television has a negative influence on a number of student outcomes, including academic outcomes in mathematics, reading, and vocabulary. It also negatively affects responsible behavior and interpersonal competence.[7]
- Encourage parents to hold high (but realistic) educational expectations and to communicate these to their children. Parents' expectations and aspirations about educational performance and future educational attainment influence not only traditional academic areas (e.g., mathematics, vocabulary, reading) but also social compassion, responsible behavior, global awareness, survival skills, and interpersonal competence. It is not clear why parental expectations seem to matter in all these student outcome areas. Perhaps expectations communicate parental interest or concern. They may also be related to monitoring of time use, which provides students with a certain amount of needed structure and discipline.
- Encourage parents to promote homework. The amount of time students spend on homework is positively associated with every one of the ten student outcome areas.
- Educate families about positive family climate. This study indicates that a positive climate, as evidenced by students' reports of family harmony, communication, and affection, makes an important contribution to student growth.
- Help parents share the faith. Students' faith development and church commitment are strongly tied to the role of religion in family life. Development in both of these areas is encouraged when students see that religion is important to their parents. Children are more likely to be aware of this importance when parents initiate religious dialogue and practice at home. If student reports are taken at face value, there is considerable room for improvement: only 19% of 9th graders and 12% of 12th graders say that religious matters are discussed at home.

Contrary to popular images of family life, this study does not find that being a member of a single-parent family negatively influences student development. Students from single-parent and two-parent families do not differ in academic achievement or in development of values, religious faith, or life skills.

Important findings have emerged on how schools directly influence students. This study has the advantage of investigating effective educational practices from two points of view. The findings on school characteristics provide insight into school-wide educational practices and policies that typify schools with relatively high average student achievement. The analysis of individual characteristics provides insights into educational experiences that typify high-achieving students. Findings on school characteristics shed light on why some schools excel in moving many students in a positive direction. Findings on individual characteristics help clarify why some students prosper more than others. Even in a highly effective school, some students will learn more than others. The analysis of individual characteristics helps explain this.

What are the characteristics of effective schools? The answer depends on which student outcomes are under investigation. Schools that are effective in promoting academic achievement, for example, are not necessarily good at promoting faith development.[8] In general, schools that are effective in the area of academics emphasize academic coursework. Achievement in all three academic outcomes (vocabulary, reading, mathematics) is strongly related to coursework in math and foreign languages. One reasonable hypothesis is that math and foreign language are a proxy for a strong academic curriculum. The lesson here is that academic rigor matters in promoting academic gains.

Academic rigor also seems to encourage growth in the areas of value, religion, and life skills. A review of Exhibits 14.4-14.6 shows that courses required and courses taken in a variety of academic subjects appear to matter. However, another characteristic of schools

that effectively promote growth in values, religion, and life skills is a positive school climate. In these areas, climate is as important, or more so, than academic rigor. Particularly prominent climate factors are morale and the centrality of religion, each of which matters in value, religious, and life skill development.

It is important to note that school effectiveness is not strongly tied to demographic characteristics of teaching staffs. Percentage of lay teachers and percentage of teachers on staff for five years or less do not influence academic achievement, responsible behavior, global awareness, or survival skills. However, these characteristics do matter for faith development. Here school effectiveness seems to be promoted by a veteran staff and by the presence of women religious.

Why do some individual students within a school excel more than others? As reported in the previous section, exposure to coursework is related to academic achievement. Climate (as perceived by the individual student) appears to be prominent in promoting value, religious, and life skill development. Homework matters for all outcome areas. Participation in sports is linked to academic achievement. Participation in non-athletic school organizations is linked to church commitment and social compassion.

To summarize, a Catholic high school that is effective with low-income students—when effectiveness is defined as promoting student growth not only in academics but also in values, religion, and life skills—is one that:

- Places emphasis on a rigorous academic program
- Establishes a positive climate, including academic emphasis, a vibrant faith community, high morale, and a lack of discipline problems
- Expects homework to be assigned and completed
- Involves students in extracurricular activities
- Works with families to reinforce the academic, value, and religious mission of the school
- In the particular case of faith development, maintains a strong core of religious faculty and minimizes teacher turnover

Given the primary focus of this report—to understand how Catholic high schools affect low-income students—a particularly important finding is that the educational practices that seem to promote student development, as listed above, are blind to socioeconomic status. These effective school characteristics work for low-income students in the same way, and to the same extent, as they do for other students.

In several ways, these findings confirm those found in other research. Family support, course exposure, homework, and a positive climate have been cited repeatedly in the empirical literature as factors that significantly advance student academic achievement.[7] The magnitude with which alterable school factors explain student achievement is roughly equivalent in this study and in other research.[8] Other findings reported in this chapter extend the concept of school effectiveness to areas beyond academic achievement.

Two characteristics—a positive climate and a strong academic program—seem particularly important. They are linked not only with academic achievement but also with the development of values, religious faith, and life skills. Whereas academic program appears to be a particularly strong factor in academic achievement, climate is the major factor in value and religious development. Finally, faith community, a climate factor more descriptive of Catholic schools than public schools, emerges as a significant characteristic of effective Catholic high schools.

SECTION VI CONCLUSION

CHAPTER 15

Summary and Conclusions

Overview of Highlights from Chapters 3-14

Low-Income-Serving Schools

Boys' schools and coed schools are more likely than girls' schools to serve low-income populations.

Diocesan and parochial schools are more likely to serve low-income populations than are private Catholic schools.

A higher proportion of women religious and priests serve as teachers and administrators in LIS schools than in others.

Numbers of clock hours specified as requirement for graduation are not substantially different in LIS and other schools; this is true for religion courses as well as for academic requirements.

LIS schools experience greater difficulty in involving both parents and students in after-hours, school-oriented activity than do non-LIS schools.

LIS schools are nearly equivalent to other Catholic high schools on four school climate dimensions: faith community, morale, academic emphasis, and discipline. They do not differ on faith community or morale and are only slightly less characterized by academic emphasis and discipline.

Students from very poor families perceive the same school climate as the moderately poor or the non-poor.

Black students perceive less favorable climate than Hispanics or Whites, except on academic emphasis.

Central city LIS schools (defined as located within the city limits of an urban area with a population of 500,000 or more) are considerably larger than non-urban LIS high schools. Central city schools are predominantly private or diocesan, while non-urban schools are much more likely to be parochial or inter-parochial.

Sixty-one percent of students in central city LIS schools are members of a minority, while in non-urban LIS schools 25% of students are members of a minority.

Central city schools exhibit the same kind of positive climate typical of other Catholic high schools. Central city schools are equivalent to non-urban schools on these dimensions: sense of community, nurturance, academic emphasis, student morale, teacher morale, discipline policy, and absence of discipline problems.

Students

The very poor in LIS schools are disproportionately female (62%).

Nearly 4 out of 10 Black students live in single-parent families, compared to about 2 of 10 Hispanics and Whites.

Only 39% of Black students in Catholic high schools are Catholic.

Participation in sports, music, and other activities is highest among the non-poor, less among the moderately poor, and least among the very poor.

Students in all income and race categories are more likely to meet suggested curricular standards than is the average American high school senior.

Artificial birth control is considered morally right by nearly half the students; homosexuality and racial discrimination are considered morally wrong by more than 90%.

Approximately 75% of students support a nuclear freeze; nearly half condemn the building of defensive nuclear weapons as immoral.

More than 80% of students agree that their life has purpose, but nearly one in seven has contemplated suicide more than twice in the last year.

Alcohol use is highest among White seniors—one-third report that they have been drunk at least once in the past two weeks.

Girls are more likely to report using cigarettes than boys.

Students strongly endorse religious orientations that are both horizontal (concerned with the welfare of others) and vertical (concerned with the individual's relationship with God).

More students experience a liberating religion that frees them for action in the world than experience a restricting religion that sets rules and demands obedience.

More 9th than 12th grade students affirm the importance to them of the church.

In most life skill areas, students in the non-poor group have the most positive ratings, the moderately poor next, and the very poor the lowest.

Greatest difference between 9th and 12th grade ratings occurs on questions that are likely to be directly taught as part of a curriculum (e.g., knowing how to register to vote).

Least difference between 9th and 12th grade tends to appear on general measures of self-perceptions (e.g., students' estimate of their own self-confidence).

Teachers

Twelve percent of teachers in low-income-serving schools, contrasted with 5% in Catholic high schools in general, are minorities.

Forty-eight percent of teachers have taught between one and seven years in a public school.

About three-fourths of teachers are lay; 58% are women.

More than half of LIS teachers have been on the staff of their present school for five years or less.

The greatest concentration of non-Catholic teachers (20%) teach in the science field.

Seventy-eight percent of LIS teachers claim that religion is "one of the most important" or "the most important influence in my life."

Religious faculty are twice as likely as lay faculty to pray with their students at the beginning of class, to talk with students about faith or values, and to integrate religious concepts into their subject area.

Only about one-fifth of LIS non-Catholic teachers say they use ideas from the Church's social teachings in their classrooms.

Nearly one-half of teachers say that it is no harder to teach low-income students than other students.

Eighty-six percent of LIS teachers feel that teachers in their high school have special sensitivities for low-income students.

The greater majority of LIS teachers report general satisfaction with their jobs.

Sixty-four percent of LIS teachers say their jobs do not offer them a decent salary.

Out of a list of 19 school dimensions, on only 5 do teachers' evaluations vary with level of family income within the student body. In most cases (14 of 19), evaluations are as favorable in schools where the average income is relatively low as they are in schools where average income is higher.

Student Outcomes

In 13 of 15 rated areas, very poor students give evaluations of their high school education as high as those given by the non-poor. Only in the areas of science and preparation for college do income groups differ in reported school impact.

In three academic achievement tests (vocabulary, reading, and mathematics), Blacks gain less between the 9th and 12th grade than do Hispanics or Whites. Hispanics gain more than Whites in reading and mathematics.

Very poor students gain as much between the 9th and 12th grades in vocabulary and reading as do non-poor students. They gain less in mathematics.

Out of ten outcome measures examined, very poor students on the average gain as much as non-poor students between the 9th and 12th grades on all measures except mathematics.

The average 12th grader scores lower on faith commitment and church commitment than the average 9th grader.

The average family income in a student body is not a strong predictor of student growth. Schools with relatively low average incomes tend to produce growth at the same rate as do those whose average income is higher.

The climate of a school (e.g., community, morale, nurturance) predicts value and religion outcomes better than coursework. Academic outcomes follow a reverse pattern courses taken predict better than climate.

On each of the ten outcome measures, students from single-parent families do as well as students from two-parent families.

Family background factors (most notably the perceived importance of religion to parents and the quality of family life) have a relatively strong impact on faith commitment and church commitment.

An effective Catholic high school is one that:

- places emphasis on a rigorous academic program
- establishes a positive climate, including academic emphasis, a vibrant faith community, high morale, and a lack of discipline problems

- expects homework to be assigned and completed
- involves students in extracurricular activities
- works with families to reinforce the academic, value, and religious mission of the school

The characteristics listed above are as important for promoting growth among low-income students as they are for other students.

atholic High Schools: Their Impact on Low-Income Students is the first study to document systematically how Catholic low-income-serving schools function. It goes beyond other educational research in its examination of student outcomes, evaluating school impact not only in traditional academic areas, but also in religion, values, and life skills. It integrates multiple sources of information and finds corroborating evidence for major themes from principals, teachers, and students.

It is anticipated that this report will generate widespread discussion, reflection, and action, renewing and encouraging educators and policymakers who touch the lives of the poor, and assisting all schools—Catholic and non-Catholic—in giving priority to providing quality educational opportunity to low-income students.

This report could be used to stimulate these activities:

- Dialogue among teachers, administrators, and school board members in a local Catholic school about the implications of these data for their school's programs, policies, and goals. These schools may find it useful to structure a retreat around issues raised by this report.
- The development of action plans by diocesan or other regional coalitions of schools to strengthen low-income-serving schools.
- Heightening the sensitivity of future Catholic school teachers and administrators to low-income students, through use of this report in college and university courses.

To promote the use of this report in these and other ways, this chapter summarizes and integrates major findings. It offers a set of recommendations for strengthening the impact of Catholic schools on low-income students.

Major Findings

Equal Access to Educational Resources

Many chapters in this report speak to the issue of equal access, assessing whether factors that affect learning are as available to low-income students as to others. Exhibit 15.1 summarizes resources for which equal access is provided and those for which it is not. The exhibit divides resources into eight categories. The conclusions drawn are based on three sources of data: comparisons of LIS schools to all other Catholic high schools, comparisons of LIS schools that serve lower percentages of low-income students with those that serve higher ones, and comparisons between low-income and other students, based on the student survey.

- On most educational resources, equal access is provided. Equity is most apparent in the areas of graduation requirements, school climate, teacher characteristics, and financial resources.
- Low-income students do not have equal access to rigorous science and mathematics programs, but the difference is one of fairly modest degree. LIS schools are about 10% less likely to offer chemistry, physics, or advanced mathematics classes. A smaller portion of very poor students (59%) than of non-poor students (78%) enroll in a college preparatory program. It is not clear to what extent this should be considered a problem. Vocational programs are an appropriate choice for some students. Some may not be capable of succeeding in a college preparatory program. It is likely that the percentage of students who would have difficulty in such a program is disproportionately among the very poor.

EXHIBIT 15.1: Access to Educational Resources

Educational Resources	Resources to which low-income students have equal or greater access	Resources to which low-income students have less access than other students
Graduation requirements	English Fine arts Foreign language History/Social sciences Mathematics Religion Science	
Curriculum	Third and fourth year foreign languages Calculus Music	Chemistry courses Physics courses Geometry Second year algebra
Co-curricular activities	Drama Music Art Journalism Gymnastics Football Basketball	Tennis Swimming Soccer Golf Varsity debate
School climate	Academic emphasis Sense of community Religious emphasis Lack of discipline problems Morale	
Teachers	Teachers with more than five years experience Minority teachers* Teachers with advanced degrees Quality of teachers	
Physical resources	Vocational labs* Librarys & no. of volumes in library Remedial labs* Audio-visual and media resources Biology, chemistry labs	Athletic facilities Physics labs
Financial resources	Per pupil expenditures	
Program tracks		Academic track

* Denotes low-income have greater access

On balance, the manner in which Catholic high school resources are distributed does not fit the bleak picture commonly drawn of American public schools. Two recent caricatures do not seem apt in the Catholic school context:

> "If you are the child of low-income parents, the chances are good that you will receive limited and often careless attention from adults in your high school. If you are the child of upper-middle-income parents, the chances are good that you will receive substantial and careful attention."[1]

> "There is, in the gap between our highly idealistic goals for schooling in our society and the differentiated opportunities condoned and supported in schools, a monstrous hypocrisy."[2]

Characteristics of Low-Income Students

The general public tends to think of low-income youth and non-poor youth as extreme opposites. But in LIS schools, differences among income groups are rather slight. Exhibit 15.2 compares entering 9th grade low-income youth and non-poor students on 42 charac-

EXHIBIT 15.2: 9th Grade Low-Income Students: Comparisons to Non-Poor Students

Less Than Non-Poor *	Equal to Non-Poor **
Plan to go to college	Intrinsic religion
Educational aspirations	Comforting religion
Vocabulary	Restricting religion
Survival skills	Liberating religion
Mathematics	Frequency of prayer
Self-reported college ability	Religious doubt
Reading skills	Belief in Jesus
Self-reported school ability	Vertical religion
Parents' aspirations to attend college	Importance of religion
Leadership ability	Church commitment
Understanding of political process	Horizontal religion
Non-school clubs	Alcohol use
Optimism	Cigarette use
Knowledge about personal finances	Marijuana Use
Reported quality of family life	Antisocial behavior
Involvement in sports	School absenteeism
Social competence	Class-cutting
Library skills	Views on premarital sex
Assertiveness	Prosocial behavior
Internal locus of control	Sexism
Academic pressure from mother	Social compassion

* Rank ordered from highest correlation to lowest correlation with family income index Range from 10 to 28
** Correlations with family income of 05 or less

teristics measured in the student survey. On about half, the two groups do not differ. Differences found on the remaining characteristics are statistically significant, but not particularly large. The greatest difference is on plans to go to college, with a correlation of .28 between the family income index and this variable. This means that about 8% of the variance in plans to go to college can be explained by family income. The other differences listed in Exhibit 15.2 decrease as one reads down the list. Two other findings are relevant:

- Low-income students in LIS schools are like their non-poor counterparts on many attitude, value, and behavioral indices. Most notably, they are equivalent on all measures of religion, chemical use, antisocial behavior, and discipline (absenteeism, class-cutting).
- Low-income students are often branded as "problems," a stereotype that may affect teacher expectations and inhibit a student's development. No evidence in this study indicates that low-income students in Catholic high schools are "problems." Furthermore, the teacher survey and the five-school field observation suggest that Catholic high school educators do not hold this stereotypical view. They appear to be relatively blind to social class differences among students and prefer to stay that way. Life is not fair. But in the Catholic high school, it is fairer than one will find in most other institutional settings.

Minority Students

While 18% of students in all Catholic high schools are members of a minority, 45% of students in LIS schools are minority. A disproportionate number of Hispanic students (57%) are very poor; only 20% come from non-poor families. In contrast, less than one-third of LIS Black students are from very poor families, and 34% from non-poor.

Ninety-five percent of students in LIS schools come from families in which a mother is present; 77% have a father present. Only 57% of Black students have a father at home. Ninety-one percent of Black students also report that their mother is employed. The average for all students is 78%. (Note: On each of the ten outcome measures, students from single-parent families do as well as students from two-parent families.)

Students' educational aspirations are high, but their parents' expectations for them are even higher. While 35% of the students expect to earn an advanced degree (beyond a B.A. or B.S.), 45% say their parents expect them to do so. The disparity between parents' and students' expectations is greatest among Black students. Forty-two percent plan on an advanced degree, but 57% say their parents have this expectation for them.

Black and Hispanic students appear to have the same access to academic resources as Whites. They are as likely as Whites to be in a college preparatory program. Their course-work patterns are quite similar to those of Whites.

One characteristic of Blacks in LIS Catholic high schools has several implications for the research findings: 61% are non-Catholic. (They account for 13.4% of all LIS students, of whom only 16% are not Catholic.) This difference from the rest of a school's population may be reflected in measures of values, attitudes on moral questions, responses to some religion questions, and—to some extent—in the students' attitudes toward school. (For example, Blacks perceive a less favorable climate than Hispanics or Whites, except on academic emphasis. They also appear to gain less between 9th and 12th grades on academic achievement tests.)

These and other findings for Black students raise several questions for educators in Catholic schools. Blacks report lower grades than Hispanics or Whites, do less homework than Whites, and enter and exit Catholic high schools with lower achievement scores (vocabulary, reading, math) than Hispanics and Whites. At the same time, they have (on the average) higher educational expectations than Whites. These expectations are both a self-perception and a perception of expectations of parents.

The apparent disparity between Blacks' academic performance and their aspirations merits examination. High expectations can lead to higher achievement. But if students have unrealistic aspirations, they may end up disappointed and disillusioned.

Student Attitudes and Skills

Students in LIS schools affirm as their most-desired goals a number of near-universal human goals. A happy family life, a good job, and happiness are their top goals. God at the center of life is the fourth-most-desired goal.

Students' judgments on moral and social issues depart at some points from the traditional position of the church. Forty-nine percent of students affirm the use of artificial methods of birth control, and almost as many approve abortion when the mother's health is endangered. More than a third approve premarital sexual intercourse for teenagers and euthanasia for those who are incurably ill. Three-quarters support a nuclear freeze, and nearly half consider it immoral to produce defensive nuclear weapons.

The declaration by the student that he or she has a purpose in life is strongly related to a number of positive attitudes and behaviors. It is good news, therefore, that 84% of LIS students say that their lives have a purpose, and that this percentage holds steady across all demographic categories.

Some of the life skills on which apparent gain between 9th and 12th grades is greatest are those that can (and probably are) taught as part of school coursework—knowing how to register to vote, knowing how to behave during a job interview, knowing how to calculate which product is the best bargain, speaking up when one has something to say, having the ability to type. Students rate themselves lower on some life skills at 12th grade than at 9th, perhaps because of an increased sensitivity to the need for (or the dimensions of) the skill.

Twelfth graders, more than 9th graders, tend to be aware of being lonely, of being uncomfortable in a crowd, of not having read a book for fun in the past six months, of not taking adequate care of their physical selves, of knowing little about ecology, and of not knowing how to influence government decisions.

Teachers

The strongest motivator affecting teachers in LIS Catholic schools is the desire to teach in this kind of educational environment. The second strongest is their view of teaching as ministry, and third, love of teaching. These motivations do much to explain why good things happen in LIS Catholic high schools. Teachers confirm the informal reports of students that LIS teachers often work with students outside class time. Teachers also overwhelmingly express respect and appreciation for their school colleagues.

General job satisfaction is high among LIS school teachers, even though a majority say they do not earn a decent salary. About half think it no more difficult to teach low-income students than others, and nearly all think their school does well in dealing with these students. Eighty-nine percent rate their school's curriculum as either good or excellent. A majority also believe their school does either a good or an outstanding job in the religious formation of students.

Central City Schools

Central city LIS schools (those within the core of an urban area of 500,000 population or more) differ from non-urban LIS schools in a number of ways. The central city school is likely to have more than twice as many students as the non-urban school. Classes are larger. The school is more likely to be populated by substantial numbers of minority students. Twice as many of its students are from single-parent families, as is true in the non-urban school, and a higher percentage are from low-income families. Further, central city LIS schools manage to provide education at a cost of almost a thousand dollars less per student than non-urban schools.

Several very positive features appear in the central city school profile. They report less absenteeism and less class-cutting than other LIS schools. There is about half as much vandalism as in other LIS schools, and less verbal abuse of teachers occurs. However, theft is more of a problem for central city LIS schools than for their non-urban counterparts.

Educational Outcomes

Chapter 13 directly addresses the question of how well Catholic high schools serve low-income students. Based on comparisons of average 9th and 12th grade scores on ten outcome measures (vocabulary, reading, mathematics, faith commitment, church commitment, social compassion, responsible behavior, global awareness, survival skills, and interpersonal competence) these inferences are drawn:

- On nine of ten outcome measures, low-income students appear to gain as much as non-poor students. Only in the case of mathematics do they appear to gain less.
- Hispanics appear to be particularly well-served by LIS schools. On five of the ten outcomes, the average Hispanic student gains more than the average White student. On the other five, Hispanics gain as much.
- On the three achievement tests, Blacks seem to gain less than Whites. On four outcome measures (social compassion, faith commitment, church commitment, global awareness) Blacks seem to gain more.

Chapter 14 examined the educational and background factors that promote student growth. The comment section of that chapter identifies what schools can do to increase effectiveness by means of in-school educational practices as well as by working in partnership with students' parents. (A list of these effective school characteristics, first presented in chapter 14, is repeated in the highlights at the beginning of this chapter.)

Two comments about these characteristics need to be made here. First, any research effort to define school effectiveness is limited to the range of issues explored by that research. This study did not investigate some factors (such as administrative practices and in-class teaching techniques) that other research has claimed to influence school effectiveness.[3] Accordingly, the summary of school effectiveness characteristics given in chapter 14 should not be construed as exhaustive. Second, the list of effective school characteristics is shaped,

in part, by the breadth of student outcomes investigated in this study. These investigations were not limited to academic outcomes as is the tendency in other research. Because equal attention is given to the domains of values, religion, and life skills, certain characteristics such as school climate become an important facet of school effectiveness. What this may mean—and it will take more research to be sure—is that school effectiveness for Catholic schools (with their emphasis on value and religious outcomes) is not the same as it is for public schools.

Recommendations

In response to the findings presented in this report, nine recommendations are given. They suggest initial strategies—whether local or national—to strengthen and preserve LIS schools.

1. *Religion and Value Outcomes.* Using the measures included in this study, students in LIS schools do not demonstrate significant growth in faith commitment, church commitment, and social compassion between the 9th and 12th grades. Though additional research is needed to understand these trends, schools are encouraged to take a systematic look at how they define and pursue these important outcomes.

2. *Parent Involvement.* Parents should be recognized as important allies of schools. Parents play a significant role in shaping students' learning expectations and habits. As described in chapters 13 and 14, parents are as important as the school in promoting religious growth, perhaps more so. LIS schools, however, have more difficulty than other schools in involving parents. Without this involvement, schools lose opportunities to nurture positive parenting. Though high single-parent family rates in LIS schools may inhibit parental participation, efforts are needed to circumvent this and other inhibitors of parent involvement.

3. *Sustaining Teachers.* Teachers in LIS schools are particularly dedicated to the mission of serving in these special schools. Though job satisfaction is high, low salaries probably promote rapid turnover, a condition not usually conducive to maintaining school traditions and climate. The financial burden of raising salaries can hardly be borne by LIS schools, most of which are in tight financial straits. Ways must be found to improve salaries and thereby retain dedicated faculty.

4. *Finances.* Pressing financial problems beset Catholic high schools in general and LIS schools in particular. These stresses must be addressed. The first step is to make the public aware of the seriousness of these problems and their implications, not only for Catholics, but for the nation as a whole. The second step is to motivate Catholic communities—locally, regionally, and nationally—to develop new strategies to ensure the stability of Catholic schools. These strategies may include revitalized efforts to obtain federal or state assistance.

5. *Curriculum.* Serious attention should be given to the finding that students in LIS schools have somewhat less access to rigorous mathematics and science curricula than other students.

6. *Development.* LIS schools have less well-defined and less active development programs than other Catholic high schools. Effective development is one necessary strategy for overcoming financial burdens. LIS schools must examine their performance in this area, seek counsel and advice from schools with successful programs, and draw upon the expertise of development personnel in national service organizations.

7. *Life Skills.* This report introduces the topic of life skills. It is likely that most schools have not seriously considered these as *bona fide* educational goals. LIS schools are encouraged to do so, taking into account the relatively high percentage of low-income students who do not continue formal education following high school graduation.

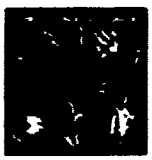
8. *Additional Analyses*. The data collected in this study are massive, and could not be fully examined for this report. Others in the research community could add to our understanding of LIS schools by exploring some of this untapped information. Possibilities include:

- Examining how non-Catholic students, particularly non-Catholic Blacks, fare in LIS schools.
- Examining the role of single-parent families in student attitudes, values, and outcomes.
- Investigating the differences among Hispanic subgroups (e.g., Mexican-American, Cuban, Puerto Rican).
- Analyzing data on Asian and Native American subgroups. Though these two samples are relatively small (about 175 in each case), some initital inferences and hypotheses could emanate from this work.
- Taking a more rigorous look at sex differences, particularly in the area of academic achievement.

9. *Future Research*. This study raises research questions that are beyond the scope of this project. Answers to each would foster a deeper understanding of how LIS schools function. Major questions include:

- Why does the academic achievement gap widen for Black students in LIS schools? Blacks appear to gain less than other students between 9th and 12th grades in vocabulary, reading, and mathematics.
- What impact do LIS schools have on other academic and cognitive outcomes, including science, writing, and thinking skills?
- To what extent do Catholic high schools retain low-income students?
- How do low-income students fare in Catholic high schools where less than 10% of students are in this category?
- Are conclusions about educational outcomes altered by use of longitudinal data and/or controlling for high school dropout rates? If so, how do they change?

Afterword



hen the civilization of western Europe was on the brink of collapse and the treasure of centuries of religion, culture, social development and education seemed ready to revert back to the mores and modus operandi characteristic of the stone age, the Catholic Church came to the rescue. Art, literature, science, culture and religion were preserved for posterity as surely as were the dead sea scrolls in an earlier age of chaos and disruption.

Today in the United States of America it seems that elementary and secondary education, especially in the urban areas, is teetering on the brink of collapse and an almost irreversible pall of mediocrity blankets the scene. The Catholic Church has the opportunity to come to the rescue. In reality, the Catholic Church is making enormous efforts in that direction. The Church seems to be meeting the challenge and attempting to turn the tide, reverse the trend and move education in our urban areas from mediocrity to a plane of excellence.

From a very biased perspective I see this effort most clearly and effectively demonstrated in our low-income Catholic elementary and secondary schools. Though one cannot ignore the effectiveness of the more affluent Catholic schools with their enormous tuition rates, small class sizes, highly skilled and well-paid teachers and staffs, one cannot but conclude from the recent study on LIS schools that these schools do so much more with so much less and with much larger workloads. If the Catholic Church really took a more aggressive posture in making known the real story of our LIS schools, many more persons in and out of the Church would realize that these institutions are really national assets in this day and age. They are national assets at a time when our national public system of education in the urban areas seems to be floundering.

Infighting, suspicion, selfishness, multiple inadequacies, ennui and frustration on the part of those responsible for education threaten to produce and leave us with several generations of mediocre, unmotivated, amoral and uneducated young men and women.

If those responsible for the vast majority of our low-income Catholic schools could see themselves not as emulations but models to be emulated, their successes could be even more remarkable and startling. Those leaders of the U.S. Catholic community need to reflect seriously and to act decisively in placing low-income Catholic schools high on the list of the Church's priorities. Reluctant Catholics, critical Catholics, indifferent Catholics at every level of the church's membership can and must be made to see our Catholic schools not merely as preservers of the faith, but as one of the elements that make the Church truly

catholic, that is universal in membership, scope of influence and witness to the one faith it professes.

One can say, without reservation, that those Catholic leaders and their constituents who fail to appreciate, affirm and support low-income Catholic schools do so because they have a limited and extremely parochial understanding of the church's universal mission within and without. Such persons can hardly be aware of or in agreement with the religious and social thought of the church which the world has experienced for the past seventy-five years.

Our large and small Catholic institutions of higher learning mirror our low-income schools in some remarkable ways. Many of them are struggling for survival. They possess cadres of dedicated and highly motivated low-paid administrators, teachers and staffs. Many Catholic institutions of higher learning in our large urban areas have developed special, low cost programs for low-income women and men. These programs give many persons opportunities to become, for the first time, productive family providers. Furthermore, a new quality of life makes such persons more responsible citizens and better neighbors.

The many needs of low-income Catholic schools can be more than adequately met, and administrators, teachers, staff and parents could profit from an outreach by the colleges and universities to LIS schools. Some of the effects would be encouragement, affirmation, the opening of new horizons, sustained and clear vision and creative long and short range planning for the low-income Catholic schools. Furthermore, the institutions of higher learning could profit from contact with some of the most creative and dedicated people in education. More effective and affective articulation between LIS schools and these institutions of higher learning might possibly revive interest in teacher education and preparation.

Lastly, church leaders speak to each other about their successes and failures, their hopes and fears. Perhaps the time is upon us—or maybe passing beyond us, when a national task force on Catholic education in low-income areas could mine the riches of our low-income Catholic schools and help us to face a new age with creative programs and assurances of continued success.

Most Reverned Joseph A. Francis, S.V.D.
Auxiliary Bishop
Archdiocese of Newark N.J.

Notes

Chapter 1

1. These theological tenets are consistent with those discussed in the National Conference of Catholic Bishops (1984) first draft pastoral letter on Catholic social teaching and the U.S. economy. Washington, DC: Author.
2. Vatican Council II. *Pastoral Constitution on the Church in the modern world, No. 1,* as cited in National Conference of Catholic Bishops (1984), first draft pastoral letter on Catholic social teaching and the U.S. economy. Washington, DC: Author, p. 3.
3. Gabert, G. (1973). *In hoc signo?* Port Washington, NY: Kennikat Press.
4. Buetow, H.A. (1970). *Of singular benefit: The story of U.S. Catholic education.* New York: Macmillan, p. 167.
5. Buetow, 1970, p. 179.
6. Currier, C.W. (1970). Our Indian schools. *Proceedings and addresses of the fourth annual meeting of the Catholic Educational Association,* p. 58.
7. Greeley, A. (1976). The ethnic miracle. *The Public Interest, 45*(27).
8. Benestad, J.B., & Butler, F.J. (Eds.). (1981). *Quest for justice: A compendium of statements of the United States Catholic bishops on the political and social order 1966-1980.* Washington, DC: United States Catholic Conference, p. 361.
9. Benestad et al., 1981.
10. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait.* Washington, DC: National Catholic Educational Association, p. 25.
11. Cibulka, J.G., O'Brien, T., Zawe, D. (1982). *Inner-city private elementary schools: A study.* Milwaukee, WI: Marquette University Press.
12. Coleman, J.S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, & private schools compared.* New York: Basic Books.
13. Coleman et al., 1982, p. 144.
14. Coleman et al., 1982, p. 158.
15. Greeley, A. (1983). *Minority students in Catholic high schools* New Brunswick, NJ: Transaction Books.
16. Coleman, J.S., Campbell, E.Q., Hobson, C.J., McPartland, J., Mood, A.M., Weinfeld, F.D., & York, R.L. (1966). *Equality of educational opportunity.* Washington, DC: U.S. Government Printing Office.
17. Jencks, C. (1972). *Inequality: A reassessment of the effect of family and schooling in America.* New York: Basic Books.

18 Husen, T. (1967). *International study of achievement in mathematics A comparison of twelve countries*. New York: Wiley

19. For a review of the "input-output" research on education, see Bridge, R.G., Judd, C.M., & Moock, P.R. (1979). *The determinants of educational outcomes: The impact of families, peers, teachers, and schools*. Cambridge, MA: Ballinger.

20. Studies concluding that family is the most powerful influence on achievement include: Mayeske et al. (1966). *A study of our nation's schools*. Washington, DC: U.S. Government Printing Office; Mosteller, F., & Moynihan, D.P. (Eds.). (1972). *On equality of educational opportunity*. New York: Random House; Averch et al. (1972). *How effective is schooling? A critical review and synthesis of research findings*. Santa Monica, CA: Rand Corporation; Boundon, R. (1973). *Education, opportunity, and social inequality*. New York: Wiley; Kiesling, H.J. (1969). *The relationship of school inputs to public school performance in New York state*. Washington, DC: Rand Corporation.

21. Conant, J. (1961). *Slums and suburbs*. New York: McGraw-Hill.

22. Rosenbaum, J. (1976). *Making inequality: The hidden curriculum of high school tracking*. New York: John Wiley and Sons.

23. See Burton, N., & Jones, L. (1982). Recent trends in achievement levels of black and white youth. *Educational Researcher*, 10-17; and *Report on education of the disadvantaged*, April 15, 1983, p. 5.

24. National Center for Education Statistics. (1982). *High school seniors: A comparative study of the classes of 1972 & 1980*. Washington, DC: U.S. Government Printing Office, p. 39.

25. National Center for Education Statistics. (1984). *Two years in high school: The status of 1980 sophomores in 1982*. Washington, DC: U.S. Government Printing Office, p. 12.

26. NCES, 1984, p. 10.

27. NCES, 1984, p. 3.

28. Black children sliding backward, report finds. (1985, June 4). *Washington Post*, pp. 1, 7A.

29. Rock, D.A., Ekstrom, R.B., Goertz, M.E., & Pollack, J.M. (1985). *Determinants of academic gain in high school*. Unpublished manuscript, Educational Testing Service, Princeton, NJ, pp. 7-8.

30. Rock et al, 1985, p. 7.

31. Yeager et al., 1985.

32. $p < .03$, based on a *t*-test comparison.

33. Slightly different figures are given in exhibit 3.1, because that exhibit uses data from all 196 low-income-serving schools, rather than the 106 participating schools.

34. Student and principal correlation is .63 ($p < .001$); student and teacher, $r = .57$ ($p < .001$); teacher and principal, $r = .56$ ($p < .001$).

35. As in the *High School & Beyond* study, one item was dropped from the reading test. Hence, the scored reading test had 19 items. The three tests are from the sophomore battery used in *HS & B*.

36. The family income index correlates .58 with teachers' estimates and .48 with principals'

Chapter 2

1. This chapter is based on reports of field work submitted by the Catholic University of America research team directed by Patricia A. Bauch, O.P. Other team members were Irene Blum, Nancy Taylor, and Linda Valli.

Chapter 3

1. The majority of this volume contains data on 106 low-income-serving Catholic high schools that agreed to participate in the study by providing data from student and teacher surveys. However, this chapter reports data drawn from the 1983 survey of principals, reported in Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait*. Washington, DC: National Catholic Educational Association. In that study, 196 schools were classified as low-income-serving in that they drew 10% or more of their school population from families whose annual income is estimated to be less than $10,000. This chapter draws comparisons between principals' reports on those 196 schools and all other Catholic high schools.

2. In *A National Portrait*, chapter 13 is devoted to a discussion of schools that serve low-income students. Readers making comparisons between that data and what is reported here will discover differences. The differences are due to differing decisions about what constitutes a low-income-serving school. *A National Portrait* chapter 13 data were figured on a subset of schools enrolling 20% or more of their students from low-income families. Data reported in this chapter are figured on the 196 schools that said 10% or more of their students come from low-income families.

3 Suburban location, $t(1072) = 6.5$

4 Governance type, $X^2(1) = 15.3$.

5. Yeager et al., 1985, p. 104.

6. Minority composition, $t(1002) = 8.2$

7. Percent non-Catholic students, $t(1058) = 3.0, p < .003$.

8. Entering vo-tech schools, $t(802) = 3.7, p < .0002$; military, $t(802) = 4.1$

9. Percent lay teachers, $t(1092) = 3.0, p < .0003$.

10. Yeager et al., 1985.

11. Age of school, $t = 5.5$; size of school, $t = 2.8, p < .005$.

12. Athletic field, $t = 4.8$; running track, $t = 4.2$; tennis court, $t = 5.5$; bookstore, $t = 3.1, p < .002$; chapel, $t = 2.9, p < .005$; photography lab, $t = 3.4, p < 0008$; physics lab, $t = 2.5, p < .02$.

13. Remedial reading lab, $t = 3.3, p < .001$; shared science lab, $t = 2.2, p < .03$; office equipment lab, $t = 2.9, p < .004$; typing lab, $t = 3.0, p < .003$.

14. Number of periodicals, $t = 3.7, p < .0002$.

15. Percent of income from tuition, $t = 4.5$.

16. Opportunity was offered on the principals' questionnaire to enter the names of sources of subsidies. An examination of the responses, however, reveals data that cannot be summarized and interpreted. Many of the entries are abbreviations or acronyms not susceptible to summary or interpretation in this report. Further investigation of this question would be of benefit to the entire Catholic educational community.

17. Percent students receiving aid, $t = 3.8, p < .0002$.

18. Yeager et al., 1985, p. 111.

19. Percent with development office, $t = 3.0, p < .003$ years in operation, ns; % with development officer, $t = 2.5, p < .02$; % with alumni mailing list, $t = 2.6, p < .01$; number of mailings, ns.

20. Annual fund, $t = 3.5, p < .0008$; capital fund, $t = 4.2$; estate planning, $t = 2.2, p < .03$; gift opportunities, athletic booster club, $t = 2.8, p < .006$; case statement, $t = 3.0, p < .004$.

21. For all comparisons shown here, $p < .005$.

22. For all comparisons shown here, $p < .005$.

23. Percent of non-Catholic students, $t = 3.0, p < .003$.

24. Hours of service required, $t = 3.2, p < .002$; seniors in service, $t = 3.2, p < .002$; other years, n.s.

25. Freshman retreat attendance, n.s.; sophomore, $t = 2.3, p < .03$; junior, $t = 2.2, p < .03$; senior, $t = 2.5, p < .02$.

26. Minority population increasing, $t = 2.6, p < .02$; low-income population increasing, $t = 5.8$; declining enrollment, $t = 3.0, p < .003$; standardized scores rising, $t = 3.3, p < .0008$; increasing parental involvement, $t = 3.0, p < .03$; student participation in co-curricular activities, $t = 3.2, p < .002$.

27. Reported in chapter 12 of *A National Portrait*, pp. 129-138.

28. Recruiting low-income, $t = 8.2$; responding to minority needs, $t = 6.3$; developing sensitivities, $t = 4.0$; providing curricula, $t = 2.8, p < .005$; remedial work, $t = 2.9, p < .004$.

29. Incorporating parents, $t = 4.6$; development, $t = 3.4, p < .0006$; fundraisers, $t = 3.2, p < .002$; science curriculum, $t = 4.7$; mathematics curriculum, $t = 3.9$; challenging gifted students, $t = 3.1, p < .002$; public relations, $t = 3.3, p < .0009$; long-range planning, $t = 2.3, p < .03$; value or moral education, $t = 2.4, p < .02$.

30. Bryk, A.S., Holland, P.B., Lee, V.E., & Carriedo, R. (1984). *Effective Catholic schools: An exploration*. Washington, DC: National Catholic Educational Association, p. 85.

Chapter 4

1. For a review of the climate literature, see Anderson, C.S. (1982, Fall). The search for climate: A review of the research. *Review of Educational Research, 52*, 368-420.

2. Mackenzie, D.E. (1983). Research for school improvement: An appraisal of some recent trends. *Educational Researcher, 12*, 5-17.

3. Coleman, J.S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, & private schools compared*. New York: Basic Books.

4. Rock, D.A., Ekstrom, R.B., Goertz, M.E., & Pollack, J.M. (1985) *Determinants of achievement gain in high school.* Unpublished manuscript, Educational Testing Service, Princeton, NJ.
5. For a review, see Erickson, D.A. (1981, October). The superior social climate of private schools. *Momentum*, pp. 4-8.
6. For each scale, data sources included principals' estimates and school-level means for teachers and students. Scale reliabilities are given in appendix D-1.
7. Readers may note the difference between the chapter 3 comparisons on low-income-serving schools, which numbered 196, and the comparisons here which report 106 schools. Data from the 196 schools was gathered in the Part 1 survey of principals and was, therefore, available to be compared with data from all other principal-completed surveys. Beginning with chapter 4, however, and throughout the rest of the report, data are derived from the 106 schools that agreed to participate in Part 2 of the project, supplying surveys from students and parents to add to that already collected from principals.
8. For "sense of community," scores of six or above on item 9.9 from the Survey of Principals were used to designate high levels of community; for caring environment, "outstanding" and "quite good" on item 14.38 were used; for faith development "to a high degree" was used on item 5.21d.
9. High teacher morale is based on responses of "outstanding" or "quite good" on Survey of Principals item 14.38.
10. For example, the correlation between principals' ratings of community and mean teacher ratings is .49; student mean ratings with principals' ratings is .30; teacher mean ratings with student mean ratings is .48.
11. Average intercorrelations among principals, teachers, and students on community is .42; on religious emphasis, .39.
12. The average intercorrelation is .28.
13. Across five climate factors (academic expectations, community, discipline problems, morale, and religious emphasis), average correlations are .48 for students and teachers; .28 for students and principals; and .28 for teachers and principals.
14. In exhibit 4.6, all + or − signs indicate a significant difference at the .001 level, based on the 3(income) × 3(race) × 2(grade) × 2(sex) analyses of variance.
15. Rock et al., 1985, p. 7.
16. See, for example:
    Brookover, W.B., Beady, C., Flood, P., Schweitzer, J., & Wisenbaker, J. (1979). *School social systems and student achievement.* New York: Praeger; McDill, E.L., Rigsby, L.C., & Meyers, E.D., Jr. (1969). Educational climates of high schools: Their effects and sources. *The American Journal of Sociology, 74*, pp. 567-586; Williams, T., & Batten, M. (1981). *The quality of school life.* ACER Research Monograph No. 12. Hawthorne, Victoria: Australian Council for Educational Research.
17. The finding that students, teachers, and principals tend to agree on perceptions of school climate runs counter to other climate literature. See, for example::
    Ellett, C.D., & Walberg, H.J. (1979). Principals' competency, environment, and outcomes. In H.J. Walberg (Ed.), *Educational environments and effects.* Berkeley, CA: McCutchan; Maxwell, R.E., (1967). *Leader behavior of principals: A study of ten inner-city elementary schools of Flint, Michigan.* (Unpublished doctoral dissertation, Wayne State University). *Dissertation Abstracts*, 1968, 28A, 2950A; Sargeant, J.C. (1967). Organizational climate of high schools (Research Monograph No. 4). Minneapolis: University of Minnesota, Educational Research and Development Council.

Chapter 5

1. Culbertson, J. (1973). Foreward. In McKelvey, T.V. (Ed.), *Metropolitan school organization. Vol. I. Basic problems and patterns.* Berkeley: McCutchan Publishing Corporation
2. National Center for Education Statistics. (1984). *Two years in high school: The status of 1980 sophomores in 1982.* Washington, DC: U.S. Government Printing Office.
3. Watson, B.C. (1980). The realities [illegible] urban educators for the 1980s. In *Urban education in the 80s* (pp. 4-5). Reston, VA: National A[illegible]ciation of Secondary School Principals.
4. Conant, J.B. (1959). *The Am[illegible]ica [illegible]gh school today.* New York: McGraw-Hill.
5. Green, L.R. Investing in youth: An approach to discipline in urban schools. In *Discipline and learning.* Washington, DC: National Education Association.
6. Rock, D.A., Ekstrom, R.B., Goertz, M.E., & Pollack, J.M. (1985). *Determinants of achievement gain in high school.* Unpublished manuscript, Educational Testing Service, Princeton, NJ.

7. Rock et al., 1985. Also see Boyer, E.C. (1983). *High school: A report on secondary education in America*. New York: Harper & Row.
8. On a five-point index (with 1 outstanding and 5 poor), the average rating for inner city schools was 2.47 and 2.45 for non-urban schools.
9. Comparisons were made on PQ4.1 and 4.3.
10. These conclusions are based on *t*-test comparisons for aggregate school means for students and teachers.
11. On all *t*-test comparisons, $p < .01$, on school means.
12. Coleman, J.S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, & private schools compared*. New York: Basic Books, pp. 112-113.
13. *t*-test comparisons for single parent homes, an index of academic motivation, and vocabulary, reading, and mathematics scales are significant at the .01 level.

Chapter 6

1. See, for example:
   Spencer, M.B., Brookins, G.K., & Allen, W.R. (1985). *Beginnings: The social and affective development of black children*. Hillsdale, NJ: Lawrence Erlbaum Associates; Carter, T.P., & Segura, R.D. (1979). *Mexican Americans in school: A decade of change*. New York: College Entrance Examination Board; Greeley, A.M. (1982). *Catholic high schools and minority students*. New Brunswick, NJ: Transaction Books.
2. Some of the information about the independent effects of race and income can be found in chapter notes, particularly in the description of analysis of variance findings for race and income main effects and interactions.
3. Bureau of the Census. (1984). *Statistical abstracts of the United States*. Washington, DC: U.S. Government Printing Office.
4. $F_{sex} = 31.1$ ($p < .0001$); $F_{grade} = 9.58$ ($p < .002$); $F_{income} = 17.31$ ($p < .0001$).
5. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait*. Washington, DC: National Catholic Educational Association, pp. 49-62.
6. Carroll, C.D. (1984). *Time on homework for high school seniors* (Report). Washington, DC: National Center for Education Statistics. *High School and Beyond* data are on 1982 seniors.
7.

	Television		Homework	
	F	*p*	*F*	*p*
Sex	22.09	.0001	71.81	.0001
Grade	54.39	.0001	17.10	.003
Income	15.28	.0001	31.67	.0001
Race	3.91	.02	39.95	.0001
Grade × race	6.42	.002	13.01	.0001

8.

	Grades		College Ability		Expectations		Parent Expectations	
	F	*p*	*F*	*p*	*F*	*p*	*F*	*p*
Sex	63.61	.0001	5.64	.02	—	n.s.	—	n.s.
Grade	42.22	.0001	74.78	.0001	—	n.s.	12.05	.0005
Income	30.30	.0001	112.85	.0001	231.68	.0001	130.49	.0001
Race	61.03	.0001	17.45	.0001	50.08	.0001	167.84	.0001
Sex × race	—	n.s.	—	n.s.	7.03	.0009	8.85	.0001
Income × race	—	n.s.	7.14	.0001	7.81	.0001	—	n.s.
Grade × race	8.23	.0003	—	n.s.	—	n.s.	—	n.s.

9. See race × sex interaction terms in note 8.
10. $F_{income} = 72.28$, $p < .0001$.
11. $F_{race} = 4.15$, $p < .05$.
12. $F_{race \times income} = 5.36$, $p < .0003$.
13. National Commission on Excellence in Education. (1983). *A nation at risk. The imperative for educational reform*. Washington, DC: U.S. Department of Education.
14. Sweet, D.A. (1983). *How well do high school graduates of today meet the curriculum standards of the National Commission on Excellence?* (Report). Washington, DC: National Center for Education Statistics Bulletin.

Chapter 7

NOTE: All $p < .0001$ except as otherwise noted

1. National Conference of Catholic Bishops. (1972). *To teach as Jesus did* Washington, DC: United States Catholic Conference, pp. 7, 11.
2. Rokeach, M. (1975). *The nature of human values* New York: The Free Press. Rokeach distinguishes between values and attitudes; on the latter there is an enormous amount of research literature.
3. Given the sample size, all differences in ranks are statistically significant. Discussion here focuses on practical significance.
4. See Hilgard, E.R., Atkinson, R.L., & Atkinson, R.C. (1979). *Introduction to psychology* (7th ed.). New York: Harcourt Brace Jovanovich, p. 444.
5. By the time they are 18, half of the girls and 85 percent of the boys will have experienced intercourse; 10 percent of the girls will have been pregnant. See Jones, E.F., Forrest, J.D., Goldman, N., Henshaw, S.K., Lincoln, R., Rosoff, J.I., Westoff, C.F., & Wulf, D. (1985). Teenage pregnancy in developed countries: Determinants and policy implications. *Family Planning Perspectives*, 17(2), pp. 53-63.
6. Given the sample size, the homesexuality difference is statistically significant ($p < .0001$).
7. Catholic moral orthodoxy: *F*grade = 82.9; *F*ses = 7.34; *F*race = 38.4.
8. National Conference of Catholic Bishops. (1984). *The challenge of peace: God's promise and our response*. Washington, DC: United States Catholic Conference.
9. Worrying about nuclear war: *F*sex = 35.00; *F*grade = 117.7; *F*ses = 9.0; *F*race = 87.0; *F*sex × grade = 15.8; *F*sex × race = 8.66; $p < .0002$.
10. Locus of control: *F*sex = 14.8; *F*grade = 18.2; *F*ses = 32.3; *F*race = 18.3.
11. Self-esteem: *F*sex = 83.3; *F*grade = 21.8; *F*race = 57.9.
12. Purpose in life: *F*sex = 1.51, n.s.; *F*grade = 5.0, $p < .03$; *F*ses = 11.3; *F*race = 19.4.
13. Contemplating suicide: *F*sex = 114.1; *F*race = 9.8.
14. Sexism: *F*sex = 1318.4; *F*race = 38.2.
15. Prejudice: *F*sex = 67.7; *F*grade = 70.0; *F*ses = 23.0; *F*race = 227.6; *F*sex × race = 13.4.
16. Global concern: *F*sex = 252.1; *F*race = 35.9.
17. This is in contrast to research concerning other self-ratings of ability, in which the average self-rating tends to be "above average."
18. Self-rated scholastic ability: *F*ses = 88.94; *F*race = 26.11.
19. Expectation of college graduation: *F*ses = 226.21; *F*race = 48.8.
20. Days missed by cutting school: *F*grade = 22.4; *F*race = 11.9.
21. Alcohol use outside the family in the last year: *F*grade = 1114.7; *F*race = 212.3; *F*sex = 71.52; *F*grade × race = 38.0. For total alchohol use, *F*sex = 105.7; *F*grade = 633.16; *F*race = 148.52; *F*grade × race = 19.86.
22. Five drinks in a row: *F*sex = 137.4; *F*grade = 168.5; *F*race = 47.14; *F*sex × grade = 15.1; *F*grade × race = 12.96; *F*ses = 0.10; $p < .90$.
23. Marijuana usage in the last year: *F*sex = 42.1; *F*grade = 326.24; *F*race = 6.96, $p < .001$.
24. Cigarette usage; *F*sex = 20.44; *F*grade = 48.6; *F*race = 19.36; *F*sex × race = 12.15.
25. Antisocial behavior: *F*sex = 391.3; *F*grade = 85.2; *F*ses = 4.8, $p < .009$; *F*race = 3.0, $p < .05$.
26. For all prosocial behavior: *F*sex = 583.6; *F*grade = 80.7. For nonspontaneous altruism: *F*sex = 253.2; *F*grade = 23.8. For spontaneous helping, *F*sex = 437.8; *F*grade = 86.5.

Chapter 8

NOTE: All $p < .0001$ except as otherwise noted.

1. Greeley, A.M., McCready, W.C., & McCourt, K. (1976). *Catholic schools in a declining church*. Kansas City, KS: Sheed & Ward, p. 394.
2. Belief in God: *F*sex = 95.6.
3. Belief in Jesus: *F*sex = 96.8.
4. Benson et al. (1984). *Young adolescents and their parents*. Minneapolis, MN: Search Institute. See also Donahue, M.J., & Wood, P.K. (1985, August). *Inconsistent religious beliefs in a sample of young adolescents*. Paper presented at the meeting of the American Psychological Association, Los Angeles.

5. Similar results were obtained in Search Institute's study of young adolescents from a wide variety of denominational backgrounds. See above Donahue & Wood, August, 1985.
6. See, for example, Brown, R.E (1975). *Biblical reflections on crises facing the Church* New York: Paulist Press
7. See McBrien, R.P. (1980). *Catholicism Vol. 2*, Minneapolis: Winston Press, pp. 829-842
8. Greeley et al., 1976, p. 394.
9. Greeley's original scale also included an item concerning papal infallibility, which was included in the survey (SQ161) but was dropped from the calculation of the Catholic orthodoxy scale since it did not contribute to the reliability of the scale.
10. A grade × gender interaction did reach the standard level of statistical significance ($p < .02$), but, given the sample size, the magnitude of the difference was so small as to be of no practical significance.
11. Thurstone, L.L., & Chave, E.J. (1929). *The measurement of attitude* Chicago: University of Chicago Press.
12. See especially Batson, C.D., & Ventis, W.L. (1982). *The religious experience: A social-psychological perspective*. New York: Oxford University Press; and Spilka, B., Hood, R.W., Jr., & Gorsuch, R.L. (1985). *The psychology of religion. An empirical approach* Englewood Cliffs, NJ: Prentice-Hall.
13. Allport, G.W., & Ross, J.M. (1967). Religious orientation and prejudice. *Journal of Personality and Social Psychology, 5*, 432-443. See the review of relevant research in Donahue, M.J. (1985). Intrinsic and extrinsic religiousness: Review and meta-analysis. *Journal of Personality and Social Psychology, 48*, 400-419.
14. Benson, P.L., & Williams, D.L. (1982). *Religion on Capitol Hill: Myths & realities*. New York: Harper & Row.
15. Comforting religion: $F_{grade} = 37.6$; $F_{race} = 37.7$.
16. Religious doubt: $F_{grade} = 29.7$; $F_{race} = 96.2$.
17. Extrinsic religion: $F_{sex} = 35.6$; $F_{grade} = 15.6$; $F_{race} = 32.8$.
18. Horizontal religion: $F_{sex} = 66.3$; $F_{grade} = 28.3$; $F_{race} = 140.0$.
19. Intrinsic religion: $F_{sex} = 49.3$; $F_{grade} = 11.2$; $F_{race} = 22.3$. The version of the intrinsic and extrinsic scales used here was substantially the same as the "short" versions proposed by Feagin (1964), using the revised wording offered by Gorsuch and Venable (1983). See Feagin, J.R. (1964). Prejudice and religious types: A focused study of southern Fundamentalists. *Journal for the Scientific Study of Religion, 4*, 3-13; and Gorsuch, R.L., & Venable, G.D. (1983). Development of an "age-universal" *I-E* scale. *Journal for the Scientific Study of Religion, 22*, 181-187.
20. Liberating religion: $F_{sex} = 47.9$; $F_{race} = 8.6$, $p < .0002$.
21. Restricting religion: $F_{grade} = 153.9$; $F_{ses} = 16.8$; $F_{race} = 113.7$; $F \times race = 13.7$.
22. Vertical religion: $F_{sex} = 70.8$; $F_{grade} = 46.4$; $F_{race} = 122.8$.
23. Pro-church attitudes: $F_{grade} = 132.3$; $F_{race} = 50.0$.
24. Catholic religious activity: $F_{grade} = 85.9$; $F_{ses} = 19.6$; $F_{race} = 293.2$. Church attendance: $F_{grade} = 64.0$; $F_{ses} = 18.2$; $F_{race} = 13.7$. Religious activity: $F_{grade} = 76.5$; $F_{ses} = 7.1$, $p < .0008$· $F_{race} = 18.4$.
25. See Argyle, M., & Beit-Hallahmi, B. (1975). *The social psychology of religion*. New York: Routledge and Kegan Paul.
26. For another example of such data see Potvin, R.H., & Sloane, D.M. (1985). Parental control, age, and religious practice. *Review of Religious Research, 27*, 3-14.
27. See notes 13-23.
28. Follman, J. (1984). Cornucopia of correlations. *American Psychologist, 39*, 701-702.
29. For all correlations reported here, $n < 7000$; $p < .0001$ begins about $r = +.05$.
30. "According to logotherapy, the striving to find a meaning in one's life is the primary motivational force in man." Frankl, V.E. (1963). *Man's search for meaning: An introduction to logotherapy*. New York: Washington Square Press, p. 154.
31. See Batson, C.D., & Ventis, W.L. (1982). *The religious experience: A social-psychological perspective*. New York: Oxford University Press.

Chapter 9

1. Throughout this chapter and again in chapter 13, differences in scores reported for 9th and 12th graders must be understood to be cross-sectional, not longitudinal. Thus, the scores are given for 9th graders in academic year 1984-85 and for 12th graders in that same year. The scores of 12th grade students are not scores for the 9th grade students tested three years later. Differences are reported as indicators of what *seems* to be happening to students between 9th and 12th grade, but since they are not the same students, evidence of change is not certain. For the same reason, the word "gain" between 9th and 12th grade is preceded by the word "apparent." Only a longitudinal study can be said to produce proof of change or gain.

Chapter 10

1. Benson, P.L., & Guerra, M.J. (1985). *Sharing the faith: The beliefs and values of Catholic high school teachers*. Washington, DC: National Catholic Educational Association.
2. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait*. Washington, DC: National Catholic Educational Association.
3. Neuwien, R.A. (Ed.). (1966). *Catholic schools in action: The report of a Notre Dame study of Catholic elementary and secondary schools in the U.S.*. Notre Dame: University of Notre Dame Press.
4. Benson, P.L., & Williams, D.L. (1982). *Religion on Capitol Hill: Myths & realities*. San Francisco: Harper & Row.
5. Benson & Guerra, 1985, p. 20.
6. Benson & Guerra, 1985, p. 15-16.
7. TQ33 is the basis for this percentage. There is a 2% discrepancy between teacher reports on this question and on TQ6.
8. Benson & Guerra, 1985, p. 27.
9. Benson & Guerra, 1985, p. 32.

Chapter 11

NOTE: All $p < .0001$ except as otherwise noted.

1. Schostak, Z. (1984, October). Teachers. *Phi Delta Kappan*, 66(7), p. 115.
2. Fostering spiritual development, $F = 107.15$.
3. Building community, $F = 14.17$.
4. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait*. Washington, DC: National Catholic Educational Association.
5. Frequency of talking about faith in the classroom, $X^2(8) = 190.17$.
6. Frequency of talking about social justice in the classroom, $X^2(8) = 42.30$.
7. Benson, P.L., & Guerra, M.J. (1985). *Sharing the faith: The beliefs and values of Catholic high school teachers*. Washington, DC: National Catholic Educational Association.
8. Integrating religious concepts (all teachers), $X^2(8) = 43.21$.
9. Integration of church social teachings, $X^2(8) = 181.75$.
10. Duty to promote faith, $X^2(8) = 242.71$.
11. Benson & Guerra, 1985.
12. Positive feeling about teaching low-income students, $X^2(8) = 56.78$.
13. Index of attitude toward teaching low-income students, $F = 1.53$, $p = .22$.
14. Special sensitivity toward low-income, $X^2(8) = 40.16$.
15. Zaltman, G., Florio, D., & Sikorski, L. (1977). *Dynamic educational change: Models, strategies, tactics, and management*. New York: The Free Press.
16. Bryk, A.S., Holland, P.B., Lee, V.E., & Carriedo, R. (1984). *Effective Catholic schools: An exploration*. Washington, DC: National Catholic Educational Association.
17. Job satisfaction, $X^2(8) = 48.91$.
18. Metropolitan Life Insurance Company. (1984). *The American teacher*. New York: Author.
19. Time on administrative tasks, $X^2(1) = 359.58$.
20. Decent salary, $X^2(1) = 130.10$.
21. Decent salary, $X^2(8) = 174.74$.
22. Satisfaction with salary, $X^2(8) = 225.97$.

23. School pays as much as possible, $X^2(8) = 163.97$.
24. Bryk et al., 1984, p. 38.
25. Merit pay, $X^2(1) = 18.69$, $p < .02$.
26. Merit pay, $X^2(1) = 16.91$.
27. Job satisfaction, $F = 72.42$. This multiple-item index was constructed in order to increase the validity and reliability of the measure and is composed of the following items:
    I love to teach.
    I have to spend too much time on administrative tasks.
    I am usually recognized for good performance.
    My job allows me the opportunity to earn a decent salary.
    I will have to leave teaching soon if my salary does not get better.
    Sometimes I feel frustrated by how little influence I have on our school policy.
    How do you feel about your salary and benefits?
    Overall, how satisfied would you say you are with your current teaching job?

Chapter 12

1. Three group analyses of variance (Catholic lay, non-Catholic, religious), combined with *post hoc* significance tests (Waller-Duncan K-ratio *t*-tests) do not yield significant differences on these single item measures of effectiveness. In these analyses, a reponse of 6 was converted to missing data.
2. National Conference of Catholic Bishops. (1972). *To teach as Jesus did: A pastoral message on Catholic education*. Washington, DC: United States Catholic Conference.
3. On a four-item scale of effectiveness in religious development (TQ193,174,175,178), $F = 10.38$ ($p < .0002$). Waller-Duncan *post hoc* tests show significant differences in each racial comparison.
4. On a six-item scale of overall effectiveness, $F = 7.70$ ($p < .0005$), with religious significantly higher than Catholic lay or non-Catholics.
5. On a three-item index of quality of school facilities and resources (TQ129,130,132), $F = 8.18$ ($p < .0003$).
6. Based on school level means.
7. The correlations between mean family income and teacher means for these five variables are as follows:
    index of effectiveness with low-income students, $r = -.21$ ($p < .03$)
    chemical education, $r = .26$ ($p < .009$)
    science curriculum, $r = .34$ ($p < .0004$)
    effectiveness in promoting writing skills, $r = .30$ ($p < .002$)
    vocational education, $r = -.30$ ($p < .002$)

Chapter 13

1. Bridge, R.G., Mudd, C.M., & Moock, P.R. (1979). *The determinants of educational outcomes. The impact of families, peers, teachers, & schools*. Cambridge, MA: Ballinger.
2. Benson, P.L., & Guerra, M.J. (1985). *Sharing the faith: The beliefs and values of Catholic high school teachers*. Washington, DC: National Catholic Educational Association.
3. For example, responses to a survey question dealing with how much "your school helped you learn mathematics" is correlated .27 ($p < .0001$) with scores on the mathematics achievement test, and how much "your school helped you develop compassion for people" is correlated .28 with a social compassion index.
4. The origin of these tests is discussed in chapter 1.
5. For main effects, $p < .0001$ is adopted for significance because N is particularly large. For interactions, a cutoff of .01 is used. All reported differences in this section meet these criteria. In all cases, a 3(income) × 3(race) × 2(grade) × 2(sex) analysis of variance model is used.
6. Differences in gain scores were examined by looking at the grade × income interaction terms. For both reading and vocabulary, grade by income interactions are not significant ($p > .01$).
7. Race × grade interactions are significant ($p < .01$) on all three tests.
8. Race × income × grade interactions are significant ($p < .01$) on all three tests.
9. Sex × grade interactions are significant ($p < .01$) on all three tests.
10. Income × grade interactions are not significant ($p > .01$).
11. Race × grade interaction is significant at the .01 level.
12. Race × grade interaction is significant at the .01 level.

13. Sex × grade interaction is significant at the .01 level.
14. Race × grade interaction is significant at the .01 level.
15. Sex × grade interactions in both cases are significant at the .01 level
16. Based on examination of race × grade interactions.
17. See, for example, Adelson, J. (1980). *Handbook of adolescent psychology.* New York: John Wiley & Sons.
18. See, for example, Benson et al. (1984). *Young adolescents and their parents: Project report.* Minneapolis: Search Institute; Benson et al. (1983). *Report on 1983 Minnesota survey on drug use and drug-related attitudes.* Minneapolis: Search Institute; Princeton Religious Research Center (1984). *Religion in America.* Princeton, NJ: Author; Potvin et al. (1976). *Religion and American youth.* Washington, DC: U.S. Catholic Conference.
19. Convey, J. (1984, May). Encouraging findings about students' religious values. *Momentum*, p. 48.
20. Convey, 1984, p. 48.
21. An alternative explanation is that Catholic schools draw more religiously inclined Catholic students than do public schools. If true, differences between Catholic and public school Catholics could be explained by pre-existing differences.
22. Greeley, A. (1979). *The American Catholic: A social portrait.* New York: Basic Books, p. 171.
23. Greeley, 1977, p. 171.
24. Rock, D.A., Ekstrom, R.B., Goertz, M.E., & Pollack, J.M. (1985). *Determinants of achievement gain in high school.* Unpublished manuscript, Educational Testing Service, Princeton, NJ.
25. The *High School and Beyond* scores are based on numbers of correct items on the sophmore/senior common items pool (Table III) in Heyns, B. & Hilton, T. (1982). The cognitive tests for High School and Beyond: An assessment. *Sociology of Education, 55,* 89-102.
26. Levine, D., Kukuk, C., & Meyer, J.K. (1979). In H.J. Walberg (Ed.), *Educational environments and effects: Evaluation, research, and policy.* Berkeley, CA: McCutchan, pp. 331-351 and Noonan, R.D. (1976). *School resources, social class, and student achievement.* New York: John Wiley.
27. One recent study finds evidence that Catholic high schools have a more positive effect than do public schools on minority student achievement. See Keith, T. & Page, E. (1985). Do Catholic high schools improve minority student achievement? *American Educational Research Journal, 22,* 337-349.
28. Coleman, J., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, and other private schools compared.* New York: Basic Books; Coleman, J., & Hoffer, T. (1983). Response to Taeuber-James, Cain-Goldberger and Morgan. *Sociology of Education, 56,* 219-234; Hoffer, T., Greeley, A., & Coleman, J. (1985). Achievement growth in public and Catholic schools. *Sociology of Education, 58.*
29. A recent report from the National Assessment of Educational Progress has extended the argument for a Catholic school effect to the elementary years. Based on reading scores from the 1983-1984 school year, Catholic school students at the 4th, 8th, and 11th grades exceed national norms. Furthermore, the advantage for disadvantaged students at each of these grades—especially for Black and Hispanic students—is particularly pronounced in favor of Catholic school students. These findings tend to support the argument that the higher achievement gains found in Catholic high schools has as much or more to do with school input factors than with public/Catholic differences in selectivity. See Lee, V. (1985). *1983-1984 NAEP reading proficiency: Catholic school results and national averages.* Unpublished manuscript, Educational Testing Service, Princeton, NJ.
30. Keith, T.Z., & Page, E.B. (1985); Page, E.B., & Keith, T.Z. (1981). Effects of U.S. private schools: A technical analysis of two recent claims. *Educational Researcher, 10,* 7-17; Peng, S.S., Owings, J.A., & Fetters, W.B. (1982). *Effective high schools: What are their attributes?* Washington, DC: U.S. Department of Education; Shanahan, T., & Walberg, H.J. (1985). Productive influences on high school student achievement. *Journal of Educational Research, 78,* 15-21; Walberg, H.J., & Shanahan, T. (1983). High school effects on individual students. *Educational Researcher, 12,* 4-9.
31. In addition to Keith & Page (1985), see Hoffer, T., Greeley, A., & Coleman, J.S., Catholic high school effects on achievement growth. Paper prepared for the Conference Comparing Public & Private Schools, October 25-26, 1984.

Chapter 14

1. For a review of school effectiveness research, see the October, 1983, issue of the *National Association of Secondary School Principals Bulletin.*
2. For a discussion of the limitations of multiple regression for forming educational policy, see Bridge, R.G., Mudd, C.M., & Moock, P.R. (1979). *The determinants of educational outcomes. The impact of families, peers, teachers, & schools.* Cambridge, MA: Ballinger, chapter 7.
3. Coleman, J.S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, & private schools compared.* New York: Basic Books, p. 160.
4. In this analysis, the student body and institutional characteristics reported in Exhibits 14.3-14.6 were entered first into the regression analysis for each outcome measure. Then the listed alterable factors were entered one at a time. The estimation of unique variance was calculated by subtracting R^2 for all unalterable factors from R^2 after all alterable variables had been entered. All outcome measures are 12th grade-9th grade difference scores.
5. Estimates of shared variance have not been directly computed. This is a task that should be included in further examinations of this data set.
6. In these regressions, average 9th grade scores were entered first into the regression equation, followed by blocks entered in this order: family background, fixed individual characteristics, alterable individual characteristics, and alterable school programs and climate.
7. See, for example:
   Horn, E.A., & Walberg, H.J. (1984). Achievement and interest as functions of quality and level of instruction. *Journal of Educational Research, 77,* 227-232; Walberg, H.J. (1984). Improving the productivity of America's schools. *Educational Leadership, 41,* 19-27; Rutter, M. et al. (1979). Fifteen thousand hours. Cambridge, MA: Harvard University Press; and Bridge, R.G., Judd, C.M., & Moock, P.R. (1979). *The determinants of educational outcomes.* Cambridge, MA: Ballinger.
8. See, for example, Shanahan, T., & Walberg, H.J. (1985). Productive influences on high school student achievement. *Journal of Educational Research, 78.*

Chapter 15

1. Attributed to Theodore Sizer, as cited in Karp, W. (1985, June). Why Johnny Can't Think. *Harper's,* p. 73.
2. Goodlad, J. (1984). *A place called school.* New York: McGraw-Hill, as quoted in Karp. p. 73.
3. See, for example, Walberg, H.J. (1984). Improving the productivity of America's schools. *Educational Leadership, 41,* 19-30.

APPENDIX A Student Survey

Introduction

The Student Survey, originally in booklet form, has two parts. Part I is a vocabulary, reading, and mathematics assessment from which sample questions only are here reproduced. These sample questions are reproduced by permission of the Educational Testing Service, Princeton, NJ, the copyright owner. Part II is reproduced in its entirety.

Students In Catholic High Schools: A National Study

A project of the
National Catholic Educational Association
Fall, 1984

- This survey is being given to representative groups of 9th and 12th grade students in 125 Catholic high schools. The study is designed to help improve Catholic high school education for students like you.
- What you say in this survey will be kept strictly confidential. Your survey answers will be combined with those of many other students and will never be seen by anyone at your school.
- Your survey answers are very important. Through your answers you will represent thousands of other students in Catholic high schools in the United States. Please answer each question as honestly as possible.
- The survey is divided into two parts. Part I has three sections, covering the areas of vocabulary, reading, and mathematics. Part II asks you about your beliefs, attitudes, and values.

STOP.
DO NOT OPEN THIS BOOKLET
UNTIL YOU ARE TOLD TO DO SO.

GENERAL DIRECTIONS

PART I

Part I has three sections. During the time allowed for each section, you are to work only on that section. The time limit is printed at the beginning of each section, and the supervisor will tell you when to begin and when to stop. If you finish a section before time is called, go back and check your work on that section only.

Your score on each section will be the number of correct answers minus a percentage of the number of incorrect answers. Therefore, it will not be to your advantage to guess unless you are able to eliminate one or more of the answer circles

Answer each question by marking one of the circles on your answer sheet

Use only the lead pencil you have been given This kind of mark will work.

O ● O O

Make heavy black marks inside the circles

Be sure that the **entire** circle is blackened

If you wish to change an answer, erase your first mark completely. These marks will NOT work·

SECTION I

VOCABULARY

Time: 7 minutes
21 Questions

DIRECTIONS: Each of the questions in this test consists of one word followed by five words or phrases. Select the one word or phrase whose meaning is closest to that of the word in capital letters, and on your answer sheet blacken the corresponding circle in the section labeled VOCABULARY.

Sample Question

CHILLY:

A lazy
B nice
C dry
D cold
E sunny

Sample Answer on Answer Sheet

Ⓐ Ⓑ Ⓒ ● Ⓔ

In order to find the correct answer, you look at the word chilly and then look for a word below it that has the same or almost the same meaning. When you do this, you see that cold, choice D, is the answer because cold is closest in meaning to the word chilly. You then fill in the circle marked D on your answer sheet.

DO NOT TURN THIS PAGE UNTIL YOU ARE TOLD TO DO SO.

SECTION 2

READING

Time: 15 minutes
20 Questions

DIRECTIONS: Each passage is followed by questions based on its content. After reading a passage, choose the best answer to each question, and on your answer sheet blacken the corresponding circle in the section labeled READING. Answer all questions following a passage on the basis of what is stated or implied in that passage.

Sample Questions

Questions 1-3 refer to the followng passage

To give some idea of how newly-arrived human beings are, we might try setting the ages of geologic time against the span of our twelve-month year. If we say that the earth was first formed in January, then the primeval ocean came into being perhaps as early as March, certainly no later than June. Life first appeared in late August, the earliest fossils appeared in November, and the dinosaurs had their day in mid-December. The first humanlike forms entered the scene shortly before midnight on December 30, and Homo sapiens appeared ten minutes before midnight on New Year's Eve.

1 The main point of the passage is to

A emphasize how short a time humans have been on earth
B give a brief description of the evolution of humans
C present an outline of the various geological ages
D support a particular theory on the formation of the earth
E make humans aware of how little control they have over their destiny

2 On the twelve-month time scale used by the author, it took human beings approximately how long to evolve from the first forms of life?

A Ten minutes
B One day
C Four months
D Nine months
E One year

3 The author seems LEAST certain about when

A Homo sapiens first appeared
B the first humanlike creatures appeared
C there were dinosaurs on earth
D the oceans were formed
E life on earth began

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SECTION 3

MATHEMATICS

Time: 16 minutes
28 Questions

DIRECTIONS: Each problem in this section consists of two quantities, one placed in Column A and one in Column B. You are to compare the two quantities, decide your answer according to the KEY below, and, on your answer sheet, mark the corresponding circle.

KEY: Mark A if the quantity in Column A is greator;
Mark B if the quantity in Column B is greater;
Mark C if the two quantities are equal;
Mark D if the size relationship cannot be determined from the information given.

Sample Questions	Column A	Column B	Sample Answers on Answer Sheet
Example 1.	20 percent of 10	10 percent of 20	1. Ⓐ Ⓑ ● Ⓓ
Example 2.	6 × 6	12 + 12	2. ● Ⓑ Ⓒ Ⓓ

Circle C is marked in Example 1 since the quantity in Column A is equal to the quantity in Column B. Circle A is marked for Example 2 since the quantity in Column A is greater than the quantity in Column B.

DO NOT TURN THIS PAGE UNTIL YOU ARE TOLD TO DO SO.

GENERAL DIRECTIONS

PART II

- The rest of this survey is about your beliefs, attitudes, and values. It will take a little more than an hour to complete the survey.
- Please answer as honestly as you can. Remember: your answers are strictly confidential. No one at your school will find out how you answered. Your answers will be combined with those of other students to give a composite picture of students in Catholic high schools.
- Begin with question 1 and keep going until you finish the survey. Work as quickly as you can, but take enough time to read each question well.
- If you mark the wrong circle by mistake, or need to change an answer, erase the mark thoroughly, then mark the circle you want.
- Remember to put all your answers on the answer booklet. Do not put your answers in this survey book
- Turn to the second page of your answer booklet. Find question #1 in the section called PERSONAL BACKGROUND.
- Turn to the next page in this survey book and begin, working as quickly as you can until you have completed the entire survey.

PERSONAL BACKGROUND

1 How old are you? Fill in one circle on your answer sheet

12	15	18
13	16	19
14	17	20 or over

2. What is your sex? Fill in circle M if you are male, F if you are female

3 What adults live in your family with you? Fill in all of the circles that apply to you If, for example, you live with the mother and father who gave birth to you, you will fill in circles 2 and 3

1. I don't live with a family
2. My natural mother (the woman who gave birth to me)
3. My natural father
4. The father that adopted me
5. The mother that adopted me
6. My stepfather
7. My stepmother
8. My foster mother
9. My foster father
10. My aunt (or aunts)
11. My uncle (or uncles)
12. A brother (or brothers) who is over 21
13. A sister (or sisters) who is over 21
14. A grandmother
15. A grandfather
16. Another man I am not related to
17. Another woman I am not related to

4. What is the highest level of education your mother (or stepmother or female guardian) has completed? If you are not sure, make your best guess. Mark only one circle

1. She completed grade school
2. She took some high school
3. She completed high school
4. She went to vocational school (such as for computer or secretarial training)
5. She took some college
6. She completed college
7. She did some graduate or professional degree work
8. She completed a graduate or professional degree
9. Does not apply

5. What is the highest level of education your father (or stepfather or male guardian) has completed? If you are not sure, make your best guess. Mark only one circle

1. He completed grade school
2. He took some high school
3. He completed high school
4. He went to vocational school (such as for computer, plumbing, carpentry)
5. He took some college
6. He completed college
7. He did some graduate or professional degree work
8. He completed a graduate or professional degree
9. Does not apply

6 What kind of job does your father now have? If your father does not now work, what kind of job did he most recently have? Mark one circle on your answer sheet. Answer for the adult male who lives with you. If you have both a natural father and a stepfather or other male guardian, answer for the male who lives in the same household with you. If you do not live with a male adult, mark "Do not live with father (stepfather or male guardian)."

1 Do not live with father (stepfather or male guardian)
2. CLERICAL such as bank teller, bookkeeper, secretary, typist, mail carrier, ticket agent
3. CRAFTSMAN such as baker, automobile mechanic, machinist, painter, plumber, telephone installer, carpenter

4 FARMER, FARM MANAGER
5 HOMEMAKER, HOUSEHUSBAND
6 LABORER such as construction worker, car washer, sanitary worker, farm laborer
7 MANAGER, ADMINISTRATOR such as sales manager, office manager, school administrator, buyer, restaurant manager, government official
8. MILITARY such as career officer, enlisted man in the Armed Forces
9 OPERATIVE such as meat cutter, assembler, machine operator, welder, taxicab, bus, or truck driver
10 PROFESSIONAL such as accountant, artist, registered nurse, engineer, librarian, writer, social worker, actor, athlete, politician, but not including school teacher
11 PROFESSIONAL such as clergy, dentist, physician, lawyer, scientist, college teacher
12. PROPRIETOR OR OWNER such as owner of a small business, contractor, restaurant owner
13. PROTECTIVE SERVICE such as detective, police officer or guard, sheriff, fire fighter
14 SALES such as salesperson, advertising or insurance agent, real estate broker
15 SCHOOL TEACHER such as elementary or secondary
16. SERVICE such as barber, beautician, practical nurse, private household worker, janitor, waiter
17. TECHNICAL such as draftsman, medical or dental technician, computer programmer
18. Never worked
19. Don't know

7 What kind of job does your mother now have? If your mother does not now work, what kind of job did she most recently have? Mark one circle on your answer sheet Answer for the adult female who lives with you. If you have both a natural mother and a stepmother or other female guardian, answer for the female who lives in the same household with you. If you do not live with a female adult, mark "Do not live with mother (stepmother or female guardian)."

1. Do not live with mother (stepmother or female guardian)
2 CLERICAL such as bank teller, bookkeeper, secretary, typist, mail carrier, ticket agent
3 CRAFTSWOMAN such as baker, automobile mechanic, machinist, painter, plumber, telephone installer, carpenter
4 FARMER, FARM MANAGER
5 HOMEMAKER, HOUSEWIFE
6 LABORER such as construction worker, car washer, sanitary worker, farm laborer
7 MANAGER, ADMINISTRATOR such as sales manager, office manager, school administrator, buyer, restaurant manager, government official
8. MILITARY such as career officer, enlisted woman in the Armed Forces
9. OPERATIVE such as meat cutter, assembler, machine operator, welder, taxicab, bus, or truck driver
10. PROFESSIONAL such as accountant, artist, registered nurse, engineer, librarian, writer, social worker, actress, athlete, politician, but not including school teacher
11 PROFESSIONAL such as clergy, dentist, physician, lawyer, scientist, college teacher
12 PROPRIETOR OR OWNER such as owner of a small business, contractor, restaurant owner
13. PROTECTIVE SERVICE such as detective, police officer or guard, sheriff, fire fighter
14. SALES such as salesperson, advertising or insurance agent, real estate broker
15. SCHOOL TEACHER such as elementary or secondary
16. SERVICE such as barber, beautician, practical nurse, private household worker, janitor, waitress
17. TECHNICAL such as draftsman, medical or dental technician, computer programmer
18 Never worked
19 Don't know

8 How many people live in your house or apartment with you? Don't count yourself

A	1	F	6
B	2	G	7
C	3	H	8
D	4	I	9
E	5	J	10 or more

9 Are the parents who gave birth to you divorced or separated?

Y Yes N No

10 Do you now live with your mother (or a stepmother or female guardian)?

Y Yes N No

11 Do you now live with your father (or a stepfather or male guardian)?

Y Yes N No

12 What grade are you now in?

A 9th B 10th C 11th D 12th

13. In your first eight years of school (grades 1-8), how many years did you attend a Catholic school?

A 0 B 1, 2, or 3 C 4, 5, or 6 D 7 or 8

14. What category best applies to you?

A American Indian or Alaskan Native
B Asian or Pacific Islander
C Black
D Hispanic
E White
F Other

15. What is your origin or descent? (If more than one, please mark the one you consider the most important part of your background.) Mark one circle on your answer sheet.

HISPANIC OR SPANISH:

1. Mexican, Mexican-American, Chicano
2. Cuban, Cubano
3. Puerto Rican, Puertorriqueno or Boricua
4. Other Latin American, Latino, Hispanic, or Spanish descent

NON-HISPANIC:

African:
5. Afro-American
6 West Indian or Carribean
7 Alaskan Native
8. American Indian

Asian or Pacific Islander:
9. Chinese
10. Filipino
11 Indian, Pakistani, or other South Asian
12. Japanese
13. Korean
14 Vietnamese
15. Other Pacific Islander
16. Other Asian

European:
17 English or Welsh
18 French
19. German
20 Greek
21 Irish
22 Italian
23. Polish
24. Portuguese
25. Russian
26 Scottish
27 Other European

28. Canadian (French)
29 Canadian (Other)
30 United States only

For each of the following questions, mark your answer sheet T (True) or F (False)

16 My father (or stepfather or male guardian) is unemployed

17 My mother (or stepmother or female guardian) is unemployed

18 My family is on welfare

19 I have a specific learning disability

20 I have a handicap (visual, hearing, or orthopedic)

21 In my home there is a quiet place where I can study

22 A newspaper is delivered every day to my home

23 There is an encyclopedia in my home

24 There are more than 50 books in my home

25 There is a computer in my home

26. Here families are divided into seven groups according to how much money they make in a year. Which figure comes closest to the amount of money your family makes in a year? Mark only one

A $6,999 or less
B $7,000 to $11,999
C $12,000 to $15,999
D $16,000 to $19,999
E $20,000 to $24,999
F $25,000 to $37,999
G $38,000 to $49,999
H $50,000 or more

Turn the page and continue.

ATTITUDES AND VALUES

What are the things you want most in life? Listed below are 16 different life goals (questions 27-42). Please go through these steps:

STEP 1: Read the entire list of 16 goals before marking any circles on your answer sheet

STEP 2: Sele.. the 4 from the list that you consider your most important values or goals. For each of these 4, fill in the E circle on your answer sheet E stands for extremely important.

STEP 3: Select the 4 values which are least important to you, and fill in the NV circle NV stands for not very important.

STEP 4: There are 8 goals left which have not been marked yet. Choose from the 8 the 4 that are important to you, and fill in the I circle on your answer sheet I stands for important.

STEP 5: There are 4 goals not yet marked. For each of these, fill in the SI circle on your answer sheet. SI stands for somewhat important.

Be sure you: Choose 4 goals which are extremely important (E).
Choose 4 goals which are important (I).
Choose 4 goals which are somewhat important (SI).
Choose 4 goals which are not very important (NV).

27. To have a lot of money some day
28. To help other people have a better life
29. To find meaning and purpose in life
30. To do my best in school
31 To be able to do whatever I want to do, when I want to do it
32 To have God at the center of my life
33. To do what I can to help people overcome hunger and poverty
34 To be happy
35 To get a good job when I am older
36. To have lots of fun and good times
37 To be active in church or parish
38. To help rid the world of social injustice
39 To make my own decisions
40 To feel good about myself
41 To do what I can to promote peace in the world
42 To have a happy family life

NOTE: Look back over your answers on the answer sheet to be sure you have.

- Marked 4 E circles
- Marked 4 I circles
- Marked 4 SI circles
- Marked 4 NV circles

Questions 43-51 have to do with moral issues. Decide how right or wrong each is, in your opinion On your answer sheet, mark one answer for each question Your choices are.

AR Always morally right
UR Usually morally right
NS Not sure
UW Usually morally wrong
AW Always morally wrong

43. The practice of euthanasia ("mercy killing") in situations where a person has an incurable disease and both the patient and the family request the life to end
44 Building nuclear weapons to defend one's country
45 Legal abortion when the chance of a serious defect in the baby is great
46. Legal abortion if the danger to the mother's health is great
47. The practice of artificial birth control by a married couple who do not want more children
48. Sexual relations between two consenting adults of the same sex (homosexuality)
49. A business which pays women less than it pays men for the same kind of work
50 Premarital intercourse by two 17-year-olds who love each other
51. People in the neighborhood trying to keep a minority family from moving in

Decide how much you agree or disagree with each of the following statements (items 52-79). For each one, mark one answer on your answer sheet. Your response choices are:

SA I strongly agree.
A I tend to agree.
N I neither agree nor disagree.
D I tend to disagree.
SD I strongly disagree

52. I think there is a lot of prejudice in America against women
53 For success, good luck is more important than hard work.
54. Every time I try to get ahead, something or somebody tries to stop me
55. I think women should have all the same rights as men.
56. I don't find any meaning to my life
57 Planning only makes a person unhappy, since plans hardly ever work out anyway
58. Minorities are getting too demanding in their push for equal rights
59. What happens to me is my own fault.
60. Over the past few years, minorities have gotten more, economically, than they deserve
61 Grades in school depend upon how hard a student works.
62. When I make plans, I am almost certain I can make them work
63. There is nothing a person can do to influence what the government does
64 In school, I always try to do my best work.
65. I think men should have more freedom than women.

66. I don't care how I do in school.

67. I would be willing to change my eating habits if I knew it would help to provide more food for hungry people in other parts of the world.

68. At times I think I am no good at all

69. It is usually better for everyone if the man is the achiever outside the home and the woman takes care of the home and family.

70. I would agree to a good plan to make a better life for the poor people in other countries, even if it cost me money.

71. Over the past few years, the government and news media have shown more respect to minorities than they deserve.

72. I think the United States and the Soviet Union should immediately agree to stop making and testing nuclear weapons.

73. Discrimination against minorities is no longer a problem in our country

74. I feel my life has a purpose.

75. I give up easily.

76. It is not my problem if people are suffering from hunger

77. It bothers me when I don't do something well.

78. We ought to worry about our own country and let the rest of the world take care of itself

79. As long as no one gets hurt, it's okay for teenagers to get drunk once in a while

80. Looking ahead to the next five years, do you think that things in the world will get better or worse?

A Get much better
B Get somewhat better
C Stay about the same
D Get somewhat worse
E Get much worse

81. Compared with others your age throughout the country, how do you rate yourself on school ability?

A Far below average
B Below average
C Slightly below average
D Average
E Slightly above average
F Above average
G Far above average

82. During the last four weeks, how many days of school have you missed because you skipped or "cut"?

A None
B 1 day
C 2 days
D 3 days
E 4 to 5 days
F 6 to 10 days
G 11 days or more

83. During the last four weeks, how often have you gone to school but skipped a class when you were not supposed to?

A Not at all
B 1 or 2 times
C 3 to 5 times
D 6 to 10 times
E 11 to 20 times
F More than 20 times

84. On the average during the school year, how many hours per week do you work in a paid job?

A None
B 5 hours or less
C 6 to 10 hours
D 11 to 15 hours
E 16 to 20 hours
F 21 to 25 hours
G 26 to 30 hours
H More than 30 hours

85 How much do you worry about the possibility of a nuclear war?

A A great deal
B Quite a bit
C Some
D A little
E Not at all

Questions 86-90 have to do with activities which might be against the rules or against the law. Remember that your answers are confidential No one in your school will ever find out how you answered For each question, choose one of these answers and mark the correct circle on your answer sheet

A Not at all
B Once
C Twice
D 3 or 4 times
E 5 or more times

86 During the last 12 months, how many times have you gotten into trouble at school?

87. During the last 12 months, how many times have you taken part in a fight where a group of your friends fought against another group?

88. During the last 12 months, how many times have you taken something from a store without paying for it?

89. During the last 12 months, how many times have you gotten into trouble with the police because of something you did?

90 During the last 12 months, how many times have you hit or beat up someone?

For questions 91-98, indicate with what chance you think each thing will happen to you For each question, choose one of these answers:

E Excellent chance
G Good chance
F Fair chance
P Poor chance
N No chance at all

91. That you will be married by the time you are 21

92. That you will someday be better off financially than your parents are now

93 That you will someday have the kind of job you most want

94 That there will be a nuclear war within the next five years

95. That when you are 20 you will be active in a church or parish

96. That when you are 40 you will be active in a church or parish

97 That if you have children you will send them to Catholic schools

98. That you will graduate from college

99. How often do you go out of your way to do something helpful for other kids your age — such as helping them with their homework or helping them with a problem they are having?

A Very often
B Often
C Sometimes
D Once in a while
E Never

100. How would you describe the relationship you have with your parents?

A Excellent
B Very good
C Good
D Fair
E Poor

How much are each of the following things like you? For each, choose one of these answers.

A Not at all like me
B A little like me
C Somewhat like me
D Quite like me
E Very much like me

101. I don't speak to people until they speak to me.

102. I have a lot of self-confidence.

103. When in a group of people, I have trouble thinking of the right things to say

104. I am very lonely.

105. I am very good at making friends.

106. I feel uncomfortable in a crowd.

107. Do you spend time giving help to people outside your family that have special needs (for example, collecting food for hungry people, mowing lawns for people who can't do it for themselves, or spending time with sick or handicapped people)? Think about the helpful things you have done in the last month — for which you did not get paid, but which you did because you wanted to be kind to someone else. About how many hours did you give help during the last month?

A None
B 1 to 2 hours
C 3 to 4 hours
D 5 to 10 hours
E 11 hours or more

108. How much love would you say there is in your family?

A None
B A little
C Some
D Quite a bit
E A great deal

109. Imagine yourself walking by a grocery store You are alone and don't know any of the people around you A woman drops a bag of groceries all over the sidewalk Would you stop to help her pick up the groceries?

A No
B Probably not
C Maybe — not sure
D Probably
E Yes

Questions 110-119 ask about your experience with alcohol and drugs Please answer as honestly as you can. Remember that your answers are confidential No one in your school will ever find out how you answered

For questions 110-116, choose one of these answers

A 0 times
B 1 to 2 times
C 3 to 5 times
D 6 to 9 times
E 10 to 19 times
F 20 to 39 times
G 40 or more times

110. During the last 12 months, how many times have you drunk alcohol (wine, beer, or liquor) at home with your parents or other adult family members (such as having wine with a meal)?

111 During the last 30 days, how many times have you drunk alcohol (wine, beer, or liquor) at home with your parents or other adult family members (such as having wine with a meal)?

112. During the last 12 months, how many times have you drunk alcohol (wine, beer, or liquor) while you were alone or with friends your own age (don't count communion wine at a Mass or other religious service)?

113. During the last 30 days, how many times have you drunk alcohol (wine, beer, or liquor) while you were alone or with friends your own age (don't count communion wine at a Mass or other religious service)?

114. How many times, if any, have you used marijuana (grass, pot) or hashish (hash, hash oil) in your lifetime?

115. How many times, if any, have you used marijuana (grass, pot) or hashish (hash, hash oil) in the last 12 months?

116. How many times, if any, have you used marijuana (grass, pot) or hashish (hash, hash oil) in the last 30 days?

117. Think back over the last two weeks. How many times have you had five or more drinks in a row? (A "drink" is a glass of wine, a bottle or can of beer, a shot of liquor, or a mixed drink)

A None
B Once
C Twice
D 3 to 5 times
E 6 to 9 times
F 10 to 15 times
G 16 times or more

116 How often do you drink alcohol?

A Every day
B Several times a week
C About once a week
D 2 or 3 times a month
E About once a month
F Less than once a month
G Never

119. During the last two weeks, about how many cigarettes have you smoked each day?

A None
B Less than 1 cigarette per day
C 1 to 5 cigarettes per day
D About ½ pack per day
E About 1 pack per day
F About 1½ packs per day
G 2 packs or more per day

120. In the last year, how often have you thought about killing yourself?

A Not at all
B Once or twice
C 3 to 5 times
D 6 to 10 times
E 11 times or more

121. How likely do you think it is that a major nuclear war will occur during your lifetime?

A Very likely
B Quite likely
C Somewhat likely
D Not very likely
E Not likely at all

122. Imagine you saw a little kid fall and get hurt on a playground. Would you run over and try to help?

A No
B Probably not
C Maybe — not sure
D Probably
E Yes

123. Ten years from now what is the chance you will feel satisfied with your life?

A Excellent chance
B Very good chance
C Good chance
D Fair chance
E Poor chance

124 You have four quarters in your pocket. You plan to spend this money playing videogames at a store down the street. As you are walking along, you see a blind man sitting on the corner. He has a tin cup on the ground beside him. The money people put in his cup he uses to buy food. You are sure this man is really poor and not just pretending to be poor. Would you put any of your money in this cup?

A No, I would not give him any money
B I'm not sure what I would do.
C I would give him one of my quarters.
D I would give him two or three of my quarters.
E I would give him all four of my quarters

125 Do you think your parents (or parent, if living with one parent) are proud of you?

A Definitely yes
B Probably yes
C Not sure
D Probably not
E Definitely not

126 How often do your parents (or parent, if living with one parent) let you know that they love you?

A Never
B Rarely
C Sometimes
D Often
E Very often

127 Imagine that one of your teachers told your class about a family in your community who needed help. The father in the family is physically handicapped, and the mother works 10 hours a day to make ends meet. Your teacher explains that this family has no one who can mow the lawn, wash windows, or do other household work. How likely is it that you would try to contact this family and offer your help to them?

A Not at all likely
B Not very likely
C Somewhat likely
D Quite likely
E Very likely

RELIGION

128. Overall, how important is religion in your life? Mark one answer

A It is the most important influence in my life.
B It is one of the most important influences in my life.
C It is a somewhat important influence in my life.
D It is one of the least important influences in my life.
E It is the least important influence in my life

129. Mark the one statement that is truest for you about whether God exists

A I don't believe in God.
B I don't think it is possible for me to know.
C I am uncertain but lean toward not believing
D I am uncertain but lean toward believing.
E I definitely believe that God exists.

130. From the list below, choose the religious group, synagogue, or church where you are a member, or attend most regularly. Fill in the correct circle

A Baptist
B Catholic
C Christian Science
D Episcopal
E Jewish
F Latter-Day Saints
G Lutheran
H Methodist
I Presbyterian
J Seventh-day Adventist
K Unitarian-Universalist
L United Church of Christ
M Other
N I do not go to any church or synagogue

131 How much do you participate in programs (social, athletic, religious) for youth at your church or synagogue?

A My church or parish has no programs for youth my age
B My church or parish has such programs, but I never go.
C My church or parish has such programs, but I only go once in a while.
D My church or parish has such programs, and I go sometimes.
E My church or parish has such programs and I go often
F I don't belong to a church

132. Which of these statements is closest to your view of Jesus?

A I believe Jesus is the Son of God who died on a cross and rose again.
B I believe Jesus is the Son of God, but I doubt that he actually rose from the dead
C I think Jesus was a great man who lived long ago, but I don't think he was the Son of God.
D I don't think Jesus ever existed — it is just a story that people made up

133. Which of these statements is closest to your view of the Bible?

A Every word is exactly what God wanted put in it.
B God guided those who wrote it, but not every word came from God
C God had nothing to do with what's in it — the Bible is just a lot of stories that people made up
D I don't know what the Bible is.

134. I would prefer to go to church:

A A few times a year or less
B Once every month or two
C 2 or 3 times a month
D About once a week
E More than once a week

135. How important is your church or synagogue to you?

A Not important
B Slightly important
C Important
D Very important
E Extremely important

Religion, for most people, creates a sense of responsibility or obligation in life. In your own religious life, how much emphasis do you put on each of the following? Mark one answer for each.

Your response choices are:

N None
L A little
S Some
Q Quite a lot
G A great deal

136. To be aware of God during each day
137. To work for social justice
138. To pray
139. To love God
140. To listen to God
141. To eliminate racial prejudice
142. To worship God
143. To avoid temptation
144. To help less fortunate people
145. To work for world peace
146. To obey God's laws and rules
147. To show love to other people

148. How much does your church, parish, or synagogue help you answer important questions you have about life?

A Very much
B Quite a bit
C Somewhat
D Very little
E Not at all

Statements 149-173 reflect a variety of religious beliefs. Please read each and indicate how much you agree with each statement. Choose one answer for each statement.

Your response choices are

SD I strongly disagree.
D I tend to disagree.
N I neither agree nor disagree
A I tend to agree
SA I strongly agree

149. I believe there is life after death.
150. I don't get much out of going to church.
151. There is no definite proof that God exists.
152. Mary, the mother of Jesus, is for me an example of how I should live
153. I know God loves me just as I am.
154. Although I believe in my religion, many other things are more important in life
155. The Devil really exists.
156. I'm not sure what I believe about God.
157. Religion does not have much to do with how I lead my life.
158. The heart of religion is authority and obedience
159. The prayers I say when I'm alone are as important to me as those I say in church
160. The message of the Bible is freedom and liberation
161. Under certain conditions, the Pope cannot make an error (infallible) when he speaks on matters of faith and morals.
162. My whole approach to life is based on my religion.
163. God matters a great deal to me
164. I care less about religion now than I did several years ago
165. I come to know God better through the church
166. I believe that God will punish me if I do something wrong
167. God liberates me, sets me free
168. Jesus directly handed over the leadership of His Church to Peter and his successors
169. It seems to me that some sins are so great that God will not forgive them

170. I believe God is very strict

171. The Bible is mainly a book of laws and rules.

172. God doesn't really care how he is worshipped, as long as he is worshipped

173. I know God will always love me, even if I do a lot of bad things.

Statements 174-179 deal with the impact of religious faith on your life. Mark one answer for each statement.

A Not at all true
B Slightly true
C Somewhat true
D Quite true
E Very true

174. My religious faith makes me feel as if a burden has been lifted from my shoulders.

175. My religious faith lessens the amount of anxiety and worry in my life

176. My religious faith has caused me to be a happier person.

177. My religious faith makes me feel better about myself.

178. My religious faith influences the choices I make in my life.

179. My religious faith has little impact on how I lead my life.

Questions 180-185 refer to different religious activities. For each question, mark one circle on your answer sheet. The response choices are:

A Every day
B Several times a week
C Once a week
D 2 to 3 times a month
E Once a month
F Several times a year
G About once a year
H Never

180. How often do you pray when you are by yourself?

181. How often do you attend worship services at a church or a synagogue (don't count school Masses or other religious services)?

182. How often do you read Scripture (on your own, when it is not required by school or church)?

183. How often do you attend Mass (either at school or church)?

184. How often do you go to confession?

185. How often do you receive communion?

For questions 186-197, tell how much you agree or disagree. Your response choices are.

SD I strongly disagree.
D I tend to disagree.
N I neither agree nor disagree.
A I tend to agree.
SA I strongly agree.

186. I enjoy reading about religion.

187. I go to church because it helps me make friends

188 People should think for themselves about religion and not accept the teachings of any one church

189. A person can find religious truth without any help from a church.

190. It is important to me to spend time in private thought and prayer

191. Sometimes religion just doesn't make any sense to me.

192. I pray mainly to gain relief and protection.

193 I try hard to live all of my life according to my religious beliefs

194. What religion offers me most is comfort in times of trouble and sorrow

195 I believe God has a lot of rules about how people should lead their lives

196. I go to church mostly to spend time with my friends

197. The main purpose of religion is to help people feel better about themselves.

198. Which of the following is your mother's (or stepmother or female guardian) religion? Choose one If you do not have a mother, stepmother, or female guardian, mark answer O.

A Baptist
B Catholic
C Christian Science
D Episcopal
E Jewish
F Latter-Day Saints
G Lutheran
H Methodist
I Presbyterian
J Seventh-day Adventist
K Unitarian-Universalist
L United Church of Christ
M Other
N Does not attend a church or synagogue
O Does not apply

199. Which of the following is your father's (or stepfather or male guardian) religion? Choose one. If you do not have a father, stepfather, or male guardian, mark answer O

A Baptist
B Catholic
C Christian Science
D Episcopal
E Jewish
F Latter-Day Saints
G Lutheran
H Mathodist
I Presbyterian
J Seventh-day Adventist
K Unitarian-Universalist
L United Church of Christ
M Other
N Does not attend a church or synagogye
O Does not apply

200. Overall, how important do you think religion is in your mother's (or stepmother or female guardian) life?

A Not important
B Slightly important
C Somewhat important
D Important
E Extremely important
F Does not apply

201. Overall, how important do you think religion is in your father's (or stepfather or male guardian) life?

A Not important
B Slightly important
C Somewhat important
D Important
E Extremely important
F Does not apply

202. How often does your family sit down together and talk about God, the Bible, or other religious things?

A Every day
B About 2 or 3 times a week
C About once a week
D About once or twice a month
E Never

For statements 203 and 204, indicate how much you agree. If you are not a Catholic, mark answer E.

A I strongly agree.
B I tend to agree.
C I tend to disagree.
D I strongly disagree.
E I am not a Catholic.

203. One important way I come to know God is through the Sacraments (baptism, confession, communion, etc.).

204. The Sacraments do not mean anything to me.

SCHOOL

205. As things stand now, how far in school do you think you will get? Mark one answer.

A I think I will drop out of school before I get a high school diploma.
B I think I will graduate from high school and get no more education after that.
C I think I will go to trade, business, or vocational school for a year or two after high school
D I think I will go to college for one or two years.
E I think I will get a college degree.
F I think I will get past college and get a Master's degree.
G I think I will get an advanced degree after college (Ph.D , M D , or law degree).

206. How far in school do you think your parents want you to go? Mark one answer

A High school diploma only
B Two years of trade, business, or vocational school
C College degree
D Master's degree
E Ph.D., M.D., or law degree

207 Over the last two years of school, what kinds of grades have you received? Mark the one best answer

1. Mostly A (a numerical average of 90-100)
2. About half A and half B (85-89)
3. Mostly B (80-84)
4. About half B and half C (75-79)
5. Mostly C (70-74)
6. About half C and half D (65-69)
7. Mostly D (60-64)
8. Mostly below D (below 60)

For questions 208-212, choose one of these answers

VO Very often
O Often
S Sometimes
OW Once in a while
N Never
D Does not apply

208 My mother (or stepmother or female guardian) tries to help me with my school work

209 My father (or stepfather or male guardian) tries to help me with my school work.

210 My mother (or stepmother or female guardian) keeps pressing me to do my best work at school

211 My father (or stepfather or male guardian) keeps pressing me to do my best work at school

212. How often does one of your teachers say something nice to you when you do well?

213. How many total hours per week do you spend in band, choir, orchestra, private music lessons, or practicing voice or a musical instrument?

A 0 hours
B 1 to 2 hours
C 3 to 4 hours
D 5 to 10 hours
E 11 to 15 hours
F 16 to 20 hours
G 21 hours or more

214 How many total hours per week do you spend in clubs and organizations at school, such as student government, science clubs, language clubs, journalism, debate, or drama? **Do not count sports or athletics.**

A 0 hours
B 1 to 2 hours
C 3 to 4 hours
D 5 to 10 hours
E 11 to 15 hours
F 16 to 20 hours
G 21 hours or more

215. How many total hours do you spend each week, on the average, in clubs or organizations (including organized sports programs) **outside of school?**

A 0 hours
B 1 to 2 hours
C 3 to 4 hours
D 5 to 10 hours
E 11 to 15 hours
F 16 to 20 hours
G 21 hours or more

216 How many different varsity, junior varsity, or 9th grade athletic teams do you think you will be on this year in high school?

A None
B 1
C 2
D 3
E 4 or more

217 Approximately what is the average amount of time you spend on homework a week?

A No homework is ever assigned
B I have homework, but I don't do it
C Less than 1 hour a week
D Between 1 and 3 hours a week
E More than 3 hours, less than 5 hours a week
F Between 5 and 10 hours a week
G More than 10 hours a week

218. Whatever your plans, do you think you have the ability to complete college?

A Yes, definitely
B Yes, probably
C Not sure
D I doubt it
E Definitely not

For questions 219-222, Mark Y if the answer is Yes, or N if the answer is No.

219. Have you ever been enrolled in remedial English (sometimes called basic or esser l) in your high school?

220. Have you ever been enrolled in remedial mathematics (sometimes called basic or essential) in your high school?

221. Have you ever been enrolled in an advanced or honors program in English in your high school?

222. Have you ever been enrolled in an advanced or honors program in mathematics in your high school?

223. On the average weekday, about how many hours do you watch TV? Mark one circle.

A Don't watch TV during the week
B Less than 1 hour
C 1 hour or more, less than 2
D 2 hours or more, less than 3
E 3 hours or more, less than 4
F 4 hours or more, less than 5
G 5 hours or more

224 Do you think that the principal of your school knows your name?

Y Yes
N No
MS I'm not sure

225 On how many school days during an average week do you have assigned homework? Mark one answer.

A All 5 days
B 4 days
C 3 days
D 1 or 2 days
E No days — I hardly ever get assigned homework

226 Which of the following best describes your present high school program?

A General
B College Preparatory or Academic
C Vocational

Questions 227-234 ask you to give your best estimate of how often things happen in your school For each, choose one of these answers

A A great deal
B Quite a bit
C Some
D A little
E Not at all

227 Students cutting classes

228 Students skipping school

229 Students fighting

230 Students stealing things

231 Students damaging school property on purpose

232. Students using alcohol or drugs at school

233. Students using alcohol or drugs away from school

234. Students not doing their homework

How true for you are each of the following statements (questions 235-262)? Choose one of these answers for each

VT Very true
QT Quite true
ST Somewhat true
NV Not very true
NT Not at all true

235. Teachers in this school seem to like teaching

236 Teachers seem to enjoy being a part of this school

237 Teachers often seem bored with what they are doing

238. Other students seem to respect me.

239 If I had trouble with my work, most of my classmates would help me

240 Teachers at my school are willing to help students before or after school

241 My teachers will give me extra help if I want it.

242. This school expects students to work hard

243 Teachers at this school constantly press students to do their best work

244 To make it at this school, a student must try his or her best

245 Many classes at this school are really easy

246 My courses make me think

247 I have to work hard to do well in my classes

248 Most classes at this school are interesting

249 Discipline is a strong emphasis at this school

250. Students who break the rules at this school get into trouble

251 Nothing happens when a student breaks a rule at this school

252 Students at my school are very well behaved

253. A lot of students at my school get into trouble

254 Religion is important at my school

255. Most of my teachers care about my religious faith

256 I don't know what most of my teachers believe about religious things

257 People care about my religious faith.

258 People help each other in this school

259 Most students and teachers are trying to make this a good school

260 This school feels like "one big happy family"

261 No one really knows me at this school

262 People care about me at this school

For each of the following, mark one answer. Your response choices are

A All
M Most
H Half
S Some
F Few or none

263 How many students do you think are proud to go to your school?

264 How many students do you think work hard at your school?

265 How many students do you think like your school?

266 How many students at your school do you think learn a lot?

267 How many students at your school goof off and make it hard for teachers to teach?

268 How many students at your school want to learn as much as they can?

269 How many students do you think hate your school?

How true for you are each of the following statements? For each question (270-285), mark one of these answers:

VT Very true
QT Quite true
ST Somewhat true
NV Not very true
NT Not at all true

270 My teachers care about me

271 A lot of teachers here are cold and unfriendly.

272 I can talk to my teachers about personal matters

273 My teachers don't pay much attention to me

274 I get a lot of encouragement at this school

275 I'm proud to go to this school

276 I wish I were going to a different high school

277 I would never recommend this school to anyone

278 I'm learning a lot at this school.

279 Students have a lot of say in what happens at this school

280 No one here really cares what students think

281 I get to make a lot of my own choices at this school

282 Sometimes this school seems like a prison.

283 This school has too many rules

284 I have a lot of freedom at this school

285 This school has a lot of school spirit

SKILLS

For each of the following, mark Yes or No.

Y Yes
N No

286. Can you type 40 words a minute?

287. Do you read a news magazine like Time or Newsweek on a regular basis?

288. Can you speak a language other than English well enough to get along in a country where only that language is spoken?

289 In the last six months, have you read a book just for fun (not assigned in school)?

290. Do you know how to register to vote?

How would you grade yourself on each of the following (questions 291-303) things? For each, mark one of these answers:

P Poor
F Fair
G Good
V Very Good
E Excellent

291. Giving a speech in front of a group of people

292. Creating a good first impression on a job interview

293. Leading a meeting of 10 people

294. Writing a good, clear letter

295. Using a library to find answers to questions I have

296. Standing up for my rights

297 Helping to calm people down when they are angry

298. Asking adults for advice

299. Listening to the advice adults give me

300. Staying calm in an argument

301. Doing what I should to keep myself physically healthy

302. Knowing how to influence decisions made by government officials

303. Speaking up when I have something to say

How much do you know about each of the following? For each, choose one of these answers.

N I know **nothing** about this.
VL I know **very little** about this.
S I know **some things** about this.
Q I know **quite a bit** about this.
G I know a **great deal** about this.

304 How to be a good parent

305 Using a computer

306. The differences between capitalism and communism

307. The Soviet Union

308. The contribution of Blacks in American history

309. The nuclear arms race

310 Hispanic or Spanish-speaking people in the United States

311 Ecology and environmental issues

312. The Middle East

313 Installment loans

314 The Holocaust

315 Different kinds of jobs I would be good at

316 Third World countries

317 The contribution of women in American history

318 How the United States government works

319 How to save money

320 Central America

321 The causes of worldwide poverty

322 Credit cards

323 You need a lawyer but can't afford to pay one. Which one of the following would be the best action to take?

A Call the courthouse and ask about legal fees
B Call the local Legal Aid Society for information
C Call the public library for information
D Pick a lawyer's name from the phone book and call for information
E I don't know

324. To get the best food bargains, what should a food shopper look for? Mark one

A Boxes labeled "giant" or "economy" size
B Boxes and bags on display in the front of the store
C Prices with numbers ending in 7 or 9 (5 for 89s)
D The price per unit of weight or volume
E I don't know.

IF YOU ARE IN THE 9TH GRADE, STOP HERE.
THANK YOU FOR YOUR TIME AND HARD WORK ON THIS IMPORTANT PROJECT.
IF YOU ARE IN THE 12TH GRADE, TURN THE PAGE AND ANSWER QUESTIONS 325-358.

12TH GRADE ONLY

Starting with the beginning of 9th grade and through the end of this year, how much course work will you have taken in each of the following subjects:

N	None
½	One-half year
1	One year
1½	One and one-half years
2	Two years
2½	Two and one-half years
3	Three years
3+	More than three years

325. Foreign languages

326. Industrial, technical trade, vocational

327. English (English, literature, classics, composition, speech)

328. Life Sciences (biology, botany, zoology, environmental studies)

329. Mathematics (algebra, calculus, geometry, statistics)

330. Philosophy/Religion/Theology

331. Physical Sciences (chemistry, physics, geology)

332. Psychology/Sociology (social problems/urban problems)

333. Social Studies (economics, geography, history, political science)

334. Visual and Performing Arts (dance, dramatic arts, fine arts, music)

335. When did you begin going to this school? Mark one circle

A Before 9th grade
B Beginning of 9th grade
C During the 9th grade
D Beginning of 10th grade
E During the 10th grade
F Beginning or during 11th grade
G Beginning or during 12th grade

How much has this high school helped you in each of the following areas? For each area listed below, mark one of these answers:

A High school didn't help me at all.
B High school helped me a little.
C High school helped me some.
D High school helped me quite a bit.
E High school helped me a great deal.

336 Learning how to write

337. Developing my vocabulary

338. Learning about mathematics

339 Developing values about sexuality

340. Preparing me for the adult world

341 Learning about history

342. Learning about racial minorities

343. Growing in concern for the poor

344. Learning about science

345. Understanding religion

346. Knowing how to make moral choices

347 Preparing me for college

348. Learning how to use computers

349. Developing compassion and concern for other people

350. Finding a career that interests me

351. Have you ever had a course in school which helped you learn about drugs and alcohol and the way they affect people?

A Yes, I've had a course that spent a lot of time on drugs and alcohol.
B Yes, I've had a course that spent some time on drugs and alcohol
C Yes, I've had a course that spent a little time on drugs and alcohol
D No

352 How would you rate the retreats offered by your high school? Mark one answer

A Excellent
B Good
C Fair
D Poor
E I have not been on a retreat

353 How would you rate service projects offered by your school?

A Excellent
B Good
C Fair
D Poor
E I have not participated in service projects

354. How many times have you had a one-to-one talk (about school or personal matters) with your school guidance counselor?

A None
B 1 or 2 times
C 3 to 5 times
D 6 to 10 times
E 11 times or more

355. If you had a problem with school or a problem in some other area, would you try to discuss it with a school guidance counselor?

A Definitely
B Probably
C Probably not
D Definitely not
E My school does not have a guidance counselor

356. Have you had (or plan to have this year) calculus?

Y Yes
N No

357 Have you had (or plan to have this year) a third year of a foreign language?

Y Yes
N No

358. Have you had (or plan to have this year) a fourth year of a foreign language?

Y Yes
N No

CONGRATULATIONS. YOU'RE DONE!

THANK YOU FOR YOUR TIME AND HARD WORK ON THIS IMPORTANT PROJECT.

APPENDIX B Teacher Survey

Introduction

The Teacher Survey, originally in booklet form, is reproduced here in its entirety.

Teachers in Catholic High Schools: A National Study

A project of the
National Catholic Educational Association
Fall, 1984

- Ten full-time teachers in your school have been randomly selected to participate in this study. You are one of them. Please see the next page for a description of the project's purposes.
- Your responses will be strictly confidential. Nowhere on this form are you asked to write your name. There are no code numbers which can be used to identify you. No one at your school will see your survey form.
- All data based on this national survey will be reported in aggregate form.
- After completing the survey, staple it closed in the two right-hand corners and return it to the person in your school who is serving as the Project Coordinator. Your survey will be opened only after it has been forwarded to NCEA for processing. It will not be returned to your school.

Early in 1983, the National Catholic Educational Association launched a major study of Catholic secondary schools in the United States. Funded by the Ford Foundation, with research assistance from Search Institute, the project has two major parts:

- **Part I involved a comprehensive survey of Catholic high school (grades 9-12) principals.** It was designed to develop a national composite view of the resources, programs, facilities, personnel, and policies of Catholic secondary schools. When the final report is complete, it will create a composite view of the characteristics present in schools which serve students from low-income families and will compare those characteristics with the characteristics of schools that serve students from other economic backgrounds. The final report on Part I will be available in January, 1985.
- **Part II focuses on approximately 125 high schools that enroll significant numbers of low-income students.** Based on surveys of random samples of teachers and students (9th and 12th grades) in each school, a deeper understanding will emerge of those school characteristics that foster growth and learning among students from low-income families. The study of teachers you are participating in will provide essential information about school programs, school climate, educational policies, and teacher characteristics. Eighty students in your school will be studied to ascertain their progress in the four areas of values, religion, academics, and life skills. Your survey responses, when combined with those of other teachers in your school, will provide new insight about specific school characteristics which impact student development in these four areas.

PERSONAL BACKGROUND

Please check one answer for each question.

1. How would you describe yourself? *(Choose one response)*
   - ☐¹ American Indian
   - ☐² Asian
   - ☐³ Black, not of Hispanic origin
   - ☐⁴ Hispanic
   - ☐⁵ White, not of Hispanic origin

2. What is your sex?
   - ☐¹ Male ☐² Female

3. In which age range are you?
   - ☐¹ Under 25
   - ☐² 25 to 34
   - ☐³ 35 to 44
   - ☐⁴ 45 to 54
   - ☐⁵ 55 to 64
   - ☐⁶ 65 and older

4. What is your current marital status? *(Mark the one best answer)*
   - ☐¹ Single and never married
   - ☐² Divorced and now single
   - ☐³ Widowed and now single
   - ☐⁴ Separated
   - ☐⁵ Divorced and remarried
   - ☐⁶ Widowed and remarried
   - ☐⁷ Married

5. Have you ever been ordained to the priesthood or diaconate, or made vows in a religious community?
   - ☐¹ Yes ☐² No

6. Which of these categories applies to you now? (*Mark the one* best answer)
   - ☐¹ Catholic layman
   - ☐² Catholic laywoman
   - ☐³ Non-Catholic layman
   - ☐⁴ Non-Catholic laywoman
   - ☐⁵ Priest, diocesan
   - ☐⁶ Priest, religious
   - ☐⁷ Religious man (Brother)
   - ☐⁸ Religious woman (Sister)

How many full academic years did you spend in postulate, novitiate, and/or seminary training? A full academic year equals approximately nine months of full-time course work. *(Mark one answer for each question)*

Years:	0	1 or less	2 to 3	4 to 6	7 to 8	10 & over
7. Postulate	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
8. Novitiate	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
9. Seminary	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶

Counting the present school year, how many years have you taught in each of the following kinds of schools? *(Mark one answer for each question)*

Years:	0	1 to 3	4 to 7	8 to 12	13 to 18	19 to 25	26 to 35	36 & over
10. Catholic	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
11. Non-Catholic, church-affiliated	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
12. Private, not church-related	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
13. Public	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸

14 Are you currently a full-time or part-time teacher?
   - ☐¹ Full-time
   - ☐² Part-time

15 In which area do you do the majority of your teaching? *(Please mark only one)*
   - ☐¹ A Business and Management
   - ☐² B Communications (journalism, radio/television, photography)
   - ☐³ C Computer Sciences
   - ☐⁴ D. Foreign Languages
   - ☐⁵ E. Health/Physical Education
   - ☐⁶ F. Home Economics
   - ☐⁷ G Industrial, Technical, Trade
   - ☐⁸ H Letters (English, literature, classics, composition, speech)
   - ☐⁹ I Life Sciences (biology, botany, zoology)
   - ☐¹⁰ J. Mathematics (algebra, calculus, geometry, statistics)
   - ☐¹¹ K. Multi/Interdisciplinary Studies (humanities, women's studies)
   - ☐¹² L. Philosophy/Religion/Theology
   - ☐¹³ M. Physical Sciences (chemistry, physics, geology)
   - ☐¹⁴ N. Psychology/Sociology (social problems, urban problems)
   - ☐¹⁵ O Social Sciences (economics, geography, history, political science)
   - ☐¹⁶ P. Visual & Performing Arts (dance, dramatic arts, fine arts, music)
   - ☐¹⁷ Q. Other Describe: _____

16 What is the highest academic degree you now hold?
   - ☐¹ Less than B.A. or B.S.
   - ☐² B.A. or B.S.
   - ☐³ B.A. or B.S. + 15 credits
   - ☐⁴ M.A. or M.S.
   - ☐⁵ M.A. or M.S. + 30 credits
   - ☐⁶ Licentiate
   - ☐⁷ Educational Specialist
   - ☐⁸ Doctorate

17 How many years from grades 1 to 8 did you attend a Catholic school?
   - ☐¹ 0
   - ☐² 1
   - ☐³ 2
   - ☐⁴ 3
   - ☐⁵ 4
   - ☐⁵ 5
   - ☐⁷ 6
   - ☐⁸ 7
   - ☐⁹ 8

18. How many years from grades 9 through 12 did you attend a Catholic school?
   - ☐¹ 0
   - ☐² 1
   - ☐³ 2
   - ☐⁴ 3
   - ☐⁵ 4

19 From what kind of institution did you receive your undergraduate degree?
   - ☐¹ Catholic-affiliated
   - ☐² Church-affiliated but not Catholic
   - ☐³ Private but not church-affiliated
   - ☐⁴ Public

20 How would you describe your political affiliation?
   - ☐¹ Republican
   - ☐² Democrat
   - ☐³ Independent
   - ☐⁴ Other

21. How would you describe your political orientation?
- ☐1 Very conservative
- ☐2 Conservative
- ☐3 Moderate
- ☐4 Liberal
- ☐5 Very liberal

For each of the following, indicate how actively you participate. *(Mark one answer for each activity)*

	Extremely Active	Very Active	Active	Not Very Active	Not at All Active
22. Other than attending worship services, how active are you in a church or synagogue?	☐1	☐2	☐3	☐4	☐5
23. How active, either coordinating or attending, are you in your school's extracurricular programming (e.g., athletics, drama, music)?	☐1	☐2	☐3	☐4	☐5
24. Beyond your teaching assignment, how active are you in your school's religious activities and programs?	☐1	☐2	☐3	☐4	☐5
25. How active, beyond voting, are you in local, state, or national politics?	☐1	☐2	☐3	☐4	☐5
26. How active are you in peace and justice issues (e.g., women's rights, disarmament, U.S. involvement in Central America)?	☐1	☐2	☐3	☐4	☐5
27. How active are you in giving volunteer time to helping the poor, sick, elderly, or institutionalized?	☐1	☐2	☐3	☐4	☐5

28. Overall, how important is religion in your life? *(Mark one answer)*
- ☐1 It is the most important influence in my life.
- ☐2 It is one of the most important influences in my life.
- ☐3 It is a somewhat important influence in my life.
- ☐4 It is one of the least important influences in my life
- ☐5 It is the least important influence in my life.

29 The following are reasons given for teaching in a Catholic high school. Choose the one response that comes closest to your **Primary** reason and another response which is a **Secondary** reason. **Remember, choose only one response for Primary and one response for Secondary.**

Primary	Secondary		
☐1	☐1	A	Opportunity to witness to my faith
☐2	☐2	B.	Opportunity to be part of a faith community
☐3	☐3	C	The salary and benefits
☐4	☐4	D	Influence of a teacher I have had
☐5	☐5	E.	Means of gaining experience for future opportunities
☐6	☐6	F.	God's choice for my life
☐7	☐7	G.	My own experiences during adolescence
☐8	☐8	H.	View of teaching as ministry
☐9	☐9	I.	Desire to teach in this kind of educational environment
☐10	☐10	J	Love of teaching
☐11	☐11	K	Only teaching position available to me
☐12	☐12	L.	None of these reasons

30 In what type of high school are you now teaching? *(Mark one answer)*
- ☐1 Diocesan
- ☐2 Parochial (or parish-related)
- ☐3 Inter-parochial or inter-parish
- ☐4 Owned or operated by a religious order
- ☐5 Independent, governed by a lay board

31 How many students does your high school have in grades 9 through 12?
- ☐1 Under 300
- ☐2 301 to 500
- ☐3 501 to 750
- ☐4 751 to 1,000
- ☐5 Over 1,000

32 In which of the following locations is your high school located?
- ☐1 In a small town (under 5,000)
- ☐2 In a town of 5,000 to 25,000
- ☐3 In a city of 25,000 to 50,000
- ☐4 In a city of 50,000 to 100,000
- ☐5 In a large city of 100,000 to 500,000
- ☐6 In the suburb of a large city
- ☐7 In a very large city (over 500,000)
- ☐8 In the suburb of a very large city

33. What is your religious affiliation? *(Mark one answer)*
- ☐ 1 I do not belong to a church or synagogue.
- ☐ 2 African Methodist Episcopal
- ☐ 3 Baptist: Baptist General Conference
- ☐ 4 Baptist: Southern Baptist Convention
- ☐ 5 Baptist: Other
- ☐ 6 Brethren: Church of the Brethren
- ☐ 7 Christian Science
- ☐ 8 Churches of God, General Conference
- ☐ 9 Disciples of Christ
- ☐ 10 Episcopal, Protestant Episcopal Church
- ☐ 11 Evangelical Covenant Church of America
- ☐ 12 Jewish
- ☐ 13 Lutheran: The American Lutheran Church
- ☐ 14 Lutheran: The Lutheran Church of America
- ☐ 15 Lutheran: The Lutheran Church — Missouri Synod
- ☐ 16 Lutheran: Other
- ☐ 17 Mennonite
- ☐ 18 Methodist, United Methodist Church
- ☐ 19 Mormon, Latter-Day Saints
- ☐ 20 Presbyterian
- ☐ 21 Reformed: Christian Reformed Church
- ☐ 22 Reformed: Reformed Church in America
- ☐ 23 Roman Catholic
- ☐ 24 Seventh-day Adventist
- ☐ 25 Unitarian-Universalist
- ☐ 26 United Church of Christ
- ☐ 27 Christian, non-denominational
- ☐ 28 Other. Please specify: _____

34. How many years prior to this current year have you been on the staff at your present school? Write the number *(round to a whole number)* in the blank provided. If this is your first year, write "0."

_____ Years

35. Was the current principal of your school also the principal during the 1983-1984 school year?
☐ 1 Yes ☐ 2 No

36. Which of the following categories applies to you? *(Mark one)*
- ☐ 1 I've been a Catholic all my life.
- ☐ 2 I converted to Catholicism.
- ☐ 3 I was a Catholic but am now a member of another religious denomination
- ☐ 4 I was a Catholic and am not now a formal member of any church or religious body.
- ☐ 5 I have never been a Catholic.

EDUCATIONAL GOALS

37 Listed below are 14 educational goals. First read the entire list. Then choose the seven goals that are most important to you as a teacher, and rank order these seven, placing a "1" next to the goal that is important to you, a "2" next to the goal that is second most important, and continuing until you have placed a "7" next to the seventh most important goal *(Leave the other seven spaces blank)*

GOALS

Building community among faculty, students, and parents _____

Developing aesthetic appreciation _____

Developing high moral standards and citizenship _____

Developing individual responsibility for the management of one's own learning program _____

Encouraging student understanding, acceptance, and participation in the Catholic Church _____

Fostering spiritual development _____

Preparing students for college _____

Preparing students for the labor market _____

Promoting critical thinking skills _____

Promoting understanding of and commitment to justice _____

Promoting understanding of and commitment to peace _____

Teaching basic skills in writing, reading, and mathematics _____

Teaching life skills (skills needed for surviving in a complex world— interpersonal skills, personal finance, job hunting skills, etc) _____

Teaching students how to get along with others _____

38 The same list of goals is repeated below. In your opinion, which of these goals are most important to **the parents** of your students? First read the entire list. Then choose the seven goals that are most important to parents. Rank order these seven, placing a "1" next to the goal that is most important to parents, a "2" next to the goal that is second most important, and continuing until you have placed a "7" next to the seventh most important goal *(Leave the other seven spaces blank)*

GOALS

Building community among faculty, students, and parents _____

Developing aesthetic appreciation _____

Developing high moral standards and citizenship _____

Developing individual responsibility for the management of one's own learning program _____

Encouraging student understanding, acceptance, and participation in the Catholic Church _____

Fostering spiritual development _____

Preparing students for college _____

Preparing students for the labor market _____

Promoting critical thinking skills _____

Promoting understanding of and commitment to justice _____

Promoting understanding of and commitment to peace _____

Teaching basic skills in writing, reading, and mathematics _____

Teaching life skills (skills needed for surviving in a complex world—interpersonal skills, personal finance, job hunting skills, etc.) _____

Teaching students how to get along with others _____

SCHOOL CHARACTERISTICS

39. Estimate what percent of the high school **students** would describe their feelings about your school in each of these ways. *(Percents should sum to 100)*

	Percent
Enthusiastic and proud	_____
Satisfied	_____
Neutral or ambivalent	_____
Unenthusiastic	_____
Rejecting or antagonistic	_____

40. Estimate what percent of the **teachers** would describe their feelings about your school in each of these ways. *(Percents should sum to 100)*

	Percent
Enthusiastic and proud	_____
Satisfied	_____
Neutral or ambivalent	_____
Unenthusiastic	_____
Rejecting or antagonistic	_____

41. Not counting those participating, what percent of the high school **students** would you estimate are likely to attend each of these major school events? *(Here and in the next two questions, percents will not sum to 100)*

	Percent
Major dramatic event	_____
Major music concert	_____
Major sports event	_____

42 What percent of the high school **staff** are likely to attend each of these major school events?

	Percent
Major dramatic event	_____
Major music concert	_____
Major sports event	_____

43 What percent of the high school **students' family members** are likely to attend each of these major school events?

	Percent
Major dramatic event	_____
Major music concert	_____
Major sports event	_____

44 Approximately how often does the majority of your total school staff meet to socialize? *(Check one box)*

- ☐1 Weekly
- ☐2 Monthly
- ☐3 Several times a year
- ☐4 Once a year
- ☐5 Never

45 On the average, how often are you in one-to-one conversation with the principal? *(Check one box)*

- ☐1 Daily
- ☐2 2 or 3 times a week
- ☐3 Weekly
- ☐4 2 or 3 times a month
- ☐5 Monthly
- ☐6 Several times a year

46 Indicate the extent to which you would say that a "sense of community" characterizes your school High sense of community is defined as frequent evidence of concern, support, appreciation, and regard existing among staff, students, and constituent families *(Check one box)*

Low sense of community ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 **High sense of community**

47 In the typical classroom in your high school, how much time would you estimate a teacher devotes to discipline (i.e., maintaining order, dealing with classroom disturbances)? *(Check one box)*

- ☐1 A great deal
- ☐2 Some
- ☐3 A little
- ☐4 None at all

48 Listed below are a series of characteristics which help to define the climate of a school For each characteristic, indicate how much it describes your school *(Check one box for each)*

NOTE: Where you place your check on each 10-point continuum designates the degree to which this characteristic applies to your school

There is much conflict between teachers and administrators

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 **Not at all true of this school**

Discipline is a strong emphasis at this school:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Students place a high priority on learning:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Many teachers do not actively support the religious mission of their school:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

The classroom environment for most students is very structured:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Teachers at this school constantly press students to do their very best:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Students are expected to do homework:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Teacher morale is high:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Teachers have negative attitudes about students

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Teachers find it difficult to motivate students.

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

The school day for most students is very structured.

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Deviation by students from school rules is not tolerated

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

The school environment is very "open" (e.g., students can freely choose to miss class, students have freedom to leave the school grounds at any time):

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

Many teachers do not take the time to respond to students' individual needs.

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

This school places a great deal of emphasis on varsity athletics:

Very true of this school ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10 Not at all true of this school

To what extent would you say each of the following is characteristic of your high school? *(For each, check one box)*

	To a High Degree	To Some Degree	Very Little	Not at All	Does Not Apply
49 The administration conveys to staff, parents, and students, by means of actions taken and decisions made, that education is a type of ministry	☐1	☐2	☐3	☐4	☐5
50. Staff and students experience a deep sense of community	☐1	☐2	☐3	☐4	☐5
51. Teachers have a special sensitivity for students from low-income families	☐1	☐2	☐3	☐4	☐5
52 The school demonstrates as much concern for faith development as for academic and social development	☐1	☐2	☐3	☐4	☐5
53. Teachers have a lot of respect for each other	☐1	☐2	☐3	☐4	☐5
54. Staff at this school pray together and discuss their spiritual concerns	☐1	☐2	☐3	☐4	☐5
55. Lay teachers have a lot of respect for religious (priests, sisters, brothers) teachers	☐1	☐2	☐3	☐4	☐5
56. Teachers tend to leave the task of faith development to those in the religion department	☐1	☐2	☐3	☐4	☐5
57 Teachers pay special attention to the needs of minority students	☐1	☐2	☐3	☐4	☐5
58 In selecting new teachers, major emphasis is placed on evidence of candidates' commitments to faith or to the value system of the church	☐1	☐2	☐3	☐4	☐5
59 Lay teachers tend to resent the special status given to religious (priests, brothers, sisters) teachers	☐1	☐2	☐3	☐4	☐5
60 In the classroom, most teachers seek to witness to the Christian faith	☐1	☐2	☐3	☐4	☐5
61. Religious (priests, sisters, brothers) teachers have more influence than lay teachers	☐1	☐2	☐3	☐4	☐5

	To a High Degree	To Some Degree	Very Little	Not at All	Does Not Apply
62. Teachers regard their work as a genuine ministry of the church	☐1	☐2	☐3	☐4	☐5
63. The administration pays more attention to religious (priests, sisters, brothers) than to lay teachers	☐1	☐2	☐3	☐4	☐5
64. Teachers and administrators have good feelings for each other	☐1	☐2	☐3	☐4	☐5

65. In your opinion, to what degree is each of the following student behaviors a problem in your school? *(Check one box for each problem)*

	Serious	Moderate	Minor	Not at All
Absenteeism	☐1	☐2	☐3	☐4
Cutting a class without permission	☐1	☐2	☐3	☐4
Physical conflicts among students	☐1	☐2	☐3	☐4
Rape or attempted rape	☐1	☐2	☐3	☐4
Repeated failure to prepare daily class assignments	☐1	☐2	☐3	☐4
Robbery or theft	☐1	☐2	☐3	☐4
Student possession of weapons	☐1		☐3	☐4
Student use of alcohol in school	☐1	☐2	☐3	☐4
Student use of drugs in school	☐1	☐2	☐3	☐4
Student use of alcohol away from school	☐1	☐2	☐3	☐4
Student use of drugs away from school	☐1	☐2	☐3	☐4
Vandalism to school property	☐1	☐2	☐3	☐4
Verbal or physical abuse of teachers	☐1	☐2	☐3	☐4

For each of the following statements, mark one answer

	Very True	Quite True	Somewhat True	Not Very True	Not at All True
66. Students have a lot of say in what happens at this school	☐1	☐2	☐3	☐4	☐5
67. Discipline is a strong emphasis at this school	☐1	☐2	☐3	☐4	☐5
68. People care about each other at this school	☐1	☐2	☐3	☐4	☐5
69 Rules are strictly enforced at this school	☐1	☐2	☐3	☐4	☐5
70. This school expects students to work hard	☐1	☐2	☐3	☐4	☐5
71. Most courses at this school are intellectually challenging	☐1	☐2	☐3	☐4	☐5
72. Most of my students are academically motivated	☐1	☐2	☐3	☐4	☐5
73 Most teachers seem to enjoy being a part of this school	☐1	☐2	☐3	☐4	☐5
74. I feel very little commitment to this school	☐1	☐2	☐3	☐4	☐5
75. This school has high academic expectations	☐1	☐2	☐3	☐4	☐5
76 In this school, students can get by with doing very little work	☐1	☐2	☐3	☐4	☐5
77. Teachers in this school often seem bored with what they are doing	☐1	☐2	☐3	☐4	☐5

For each of the following, check one answer

	All	Most	Half	Some	Few or None
78. How many students do you think are proud to go to your school?	☐1	☐2	☐3	☐4	☐5
79. How many students do you think work hard at your school?	☐1	☐2	☐3	☐4	☐5

80. How many students do you think like your school?	☐1	☐2	☐3	☐4	☐5
81. How many students at your school do you think learn a lot?	☐1	☐2	☐3	☐4	☐5
82. How many students at your school goof off in the classroom and make it hard for teachers to teach?	☐1	☐2	☐3	☐4	☐5
83. How many students at your school want to learn as much as they can?	☐1	☐2	☐3	☐4	☐5
84. How many students do you think hate your school?	☐1	☐2	☐3	☐4	☐5

TEACHING

How often do you do each of the following? *(Mark one answer for each)*

	Very Frequently	Frequently	Occasionally	Rarely	Never
85. Pray with your students at the start of a class session	☐1	☐2	☐3	☐4	☐5
86. Talk with individual students about matters of faith or values	☐1	☐2	☐3	☐4	☐5
87. Talk in the classroom about issues of social justice	☐1	☐2	☐3	☐4	☐5
88. Talk in the classroom about your religious faith	☐1	☐2	☐3	☐4	☐5
89. Integrate religious concepts into the subject matter you teach	☐1	☐2	☐3	☐4	☐5
90. Give individual attention to students before or after school	☐1	☐2	☐3	☐4	☐5

In your school, how much influence do you think you have in each of these areas? *(Mark one answer for each)*

	A Great Deal of Influence	Some Influence	A Little Influence	No Influence
91. Hiring new teachers	☐1	☐2	☐3	☐4

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	A Great Deal of Influence	Some Influence	A Little Influence	No Influence
92. Establishing curriculum for schools	☐1	☐2	☐3	☐4
93 Determining school budget	☐1	☐2	☐3	☐4
94. Allocating school budget	☐1	☐2	☐3	☐4
95. Setting school goals and objectives	☐1	☐2	☐3	☐4
96 Establishing graduation requirements for schools	☐1	☐2	☐3	☐4
97. Selecting my course content	☐1	☐2	☐3	☐4
98. Selecting my teaching methodologies	☐1	☐2	☐3	☐4
99. Setting discipline policy	☐1	☐2	☐3	☐4
100. Setting admissions policy	☐1	☐2	☐3	☐4

For each of the following statements, indicate how much you agree or disagree

	Strongly Agree	Moderately Agree	Neither Agree nor Disagree	Moderately Disagree	Strongly Disagree
101 Students from low-income families seem to engage in more problem behaviors than do other students.	☐1	☐2	☐3	☐4	☐5
102. I love to teach.	☐1	☐2	☐3	☐4	☐5
103. I have to spend too much time on administrative tasks.	☐1	☐2	☐3	☐4	☐5
104. I am usually recognized for good performance.	☐1	☐2	☐3	☐4	☐5
105. I would advise a young person to pursue a job in teaching.	☐1	☐2	☐3	☐4	☐5
106. As a teacher, I feel respected in today's society	☐1	☐2	☐3	☐4	☐5
107. My job allows me the opportunity to earn a decent salary	☐1	☐2	☐3	☐4	☐5

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	Strongly Agree	Moderately Agree	Neither Agree nor Disagree	Moderately Disagree	Strongly Disagree
108. The Cathy ic Church's social teachings on such topica aa human rights, energy, food, arms control, and peace inform how I teach.	☐¹	☐²	☐³	☐⁴	☐⁵
109. I have tried to incorporate ideas from the 1983 Catholic Bishops' atetement on arms control and nuclear war into my teaching.	☐¹	☐²	☐³	☐⁴	☐⁵
110. I feel an obligation to promote the religious faith of my students.	☐¹	☐²	☐³	☐⁴	☐⁵
111. My school has very clear expectations of the teacher's role in religious and value education.	☐¹	☐²	☐³	☐⁴	☐⁵
112. I favor tuition tax credits for families of children who do not ettend public schools.	☐¹	☐²	☐³	☐⁴	☐⁵
113. I favor a "voucher" aystem where, regardless of the type of school chosen, a family would receive a fixed amount for a child's education.	☐¹	☐²	☐³	☐⁴	☐⁵
114. The administretion cares how I feel on important school issues.	☐¹	☐²	☐³	☐⁴	☐⁵
115. I am not sure what my role is in the religioua development of studenta.	☐¹	☐²	☐³	☐⁴	☐⁵
116. I enjoy teaching atudents from low-income families.	☐¹	☐²	☐³	☐⁴	☐⁵
117. I will have to leave teaching soon if my salary does not get better.	☐¹	☐²	☐³	☐⁴	☐⁵
118. Sometimes I feel frustrated by how little influence I have on our school policy.	☐¹	☐²	☐³	☐⁴	☐⁵
119. It is harder to teach low-income atudenta than other atudents.	☐¹	☐²	☐³	☐⁴	☐⁵

	Strongly Agree	Moderately Agree	Neither Agree nor Disagree	Moderately Disagree	Strongly Disagree
120. In my school I favor the concept of merit pay, in which part of a teacher's compensation is based on performance.	☐¹	☐²	☐³	☐⁴	☐⁵
121. Students from low-income families are not as academically motivated as other students.	☐¹	☐²	☐³	☐⁴	☐⁵

How would you rate your school on each of the following? *(Mark one box for each question)*

	Excellent	Good	Fair	Poor
122 The quality of teachers in your school	☐¹	☐²	☐³	☐⁴
123. The curriculum in general	☐¹	☐²	☐³	☐⁴
124. Your school's commitment to low-income students	☐¹	☐²	☐³	☐⁴
125 Your school's effect veness in teaching low-income students	☐¹	☐²	☐³	☐⁴
126 Academic standards in your school	☐¹	☐²	☐³	☐⁴
127. The support of the administration for the teacher	☐¹	☐²	☐³	☐⁴
128 The disciplinary policy of your school	☐¹	☐²	☐³	☐⁴
129. The availability of teaching materials and supplies	☐¹	☐²	☐³	☐⁴
130 The school's physical facilities	☐¹	☐²	☐³	☐⁴
131 Parent support for the school	☐¹	☐²	☐³	☐⁴
132. Funds available for use by your school	☐¹	☐²	☐³	☐⁴
133 Your school's effectiveness in promoting academic skills in low-income students	☐¹	☐²	☐³	☐⁴
134. Your school's effectiveness in promoting value development in low-income students	☐¹	☐²	☐³	☐⁴

	Excellent	Good	Fair	Poor
135. Your school's effectiveness in promoting faith development in low-income students	☐1	☐2	☐3	☐4

136. How do you feel about your salary and benefits?
- ☐1 Very satisfied
- ☐2 Quite satisfied
- ☐3 Somewhat satisfied
- ☐4 Somewhat dissatisfied
- ☐5 Quite dissatisfied
- ☐6 Very dissatisfied

137. Do you think your school pays you as much as it can possibly afford to?
- ☐1 Yes, definitely
- ☐2 Yes, probably
- ☐3 Not sure
- ☐4 No, probably
- ☐5 No, definitely

138. Do you hold another paying job besides your teaching job?
☐1 Yes ☐2 No

If yes, how many hours per week do you spend on this second job?
- ☐1 1 to 5 hours
- ☐2 6 to 10 hours
- ☐3 11 to 20 hours
- ☐4 21 to 30 hours
- ☐5 31 or more hours

139. In an average week, how many hours do you spend, in total, on school-related responsibilities — including all responsibilities in the classroom, any responsibilities outside the classroom, and any work you do at home?
- ☐1 30 hours or less
- ☐2 31 to 40 hours
- ☐3 41 to 45 hours
- ☐4 46 to 55 hours
- ☐5 More than 55 hours

140. Overall, how satisfied would you say you are with your current teaching job?
- ☐1 Very satisfied
- ☐2 Somewhat satisfied
- ☐3 Not sure
- ☐4 Somewhat dissatisfied
- ☐5 Very dissatisfied

141 In the classes you teach in your major subject area, how much time would you say you devote to each of these activities? Assign a percentage of time to each activity, based on your best estimate. *(Make sure your percentages sum to 100.)*

A.	Lecturing to students	_____%
B	Assisting individual students (tutoring, coaching, etc.)	_____%
C	Teacher-led class discussion	_____%
D	Student-led class discussion	_____%
E.	Student presentations	_____%
F.	Quizzes or tests	_____%
G.	Announcements, roll-taking, or other administrative tasks	_____%
H	Other	_____%
	TOTAL:	100%

142 How often do you usually assign homework in the courses you teach in your major subject area?
- ☐1 Every class period
- ☐2 About 3 out of every 4 class periods
- ☐3 About 2 out of every 4 class periods
- ☐4 About 1 out of every 4 class periods
- ☐5 Rarely
- ☐6 Never

143. In your school, is merit a factor in establishing teachers' compensation?
☐1 Yes ☐2 No

144. What percent of the students in your high school come from families with each of the following gross annual incomes? Give your best estimates, even if they are rough estimates *(Percents should sum to 100. If none in the category, write "0")*

	Estimated Percent
Under $10,000	_____
$10,000 to $20,000	_____
$20,001 to $30,000	_____
$30,001 to $50,000	_____
$50,001 to $100,000	_____
Over $100,000	_____

145. Based on your best estimate, what percent of students in your high school come from families where no parent or parent surrogate has graduated from college? *(Check one box)*
- ☐1 0 to 10%
- ☐2 11 to 20%
- ☐3 21 to 30%
- ☐4 31 to 40%
- ☐5 41 to 50%
- ☐6 51 to 70%
- ☐7 Over 70%

146 In your judgment, to what extent do the counseling and guidance personnel in your school serve as resources to teachers (e.g., helping teachers understand student development, helping teachers deal with behavior or adjustment problems)?
- ☐1 A great deal
- ☐2 Quite a bit
- ☐3 Somewhat
- ☐4 Very little
- ☐5 Not at all
- ☐6 Does not apply

SCHOOL NEEDS AND ACHIEVEMENTS

Listed below are 55 areas of school life. For each, give your evaluation of how well your high school is operating in that area. These are the possible responses:

1 Our work in this area is outstanding.
2 Our work in this area is quite good.
3 Our work in this area is satisfactory.
4 Our work in this area is fair.
5 Our work in this area is poor.
6 This topic is not important/desirable/relevant to our school's mission or constituency.

(Check one box for each area)

	Outstanding	Quite Good	Satisfactory	Fair	Poor	Not important, Etc.
147. Long-range curricular planning	☐1	☐2	☐3	☐4	☐5	☐6
148. Presenting church teachings on important social issues	☐1	☐2	☐3	☐4	☐5	☐6
149. Career counseling	☐1	☐2	☐3	☐4	☐5	☐6
150. Mathematics curriculum	☐1	☐2	☐3	☐4	☐5	☐6
151. Computer-assisted instruction	☐1	☐2	☐3	☐4	☐5	☐6
152. Developing computer literacy	☐1	☐2	☐3	☐4	☐5	☐6
153. Science curriculum	☐1	☐2	☐3	☐4	☐5	☐6
154. Stimulating progress in writing skills	☐1	☐2	☐3	☐4	☐5	☐6
155. Chemical awareness	☐1	☐2	☐3	☐4	☐5	☐6
156. Education in sexuality, marriage, and family life	☐1	☐2	☐3	☐4	☐5	☐6
157. Promoting growth in expression and appreciation of the arts	☐1	☐2	☐3	☐4	☐5	☐6
158. Providing quality education for the handicapped	☐1	☐2	☐3	☐4	☐5	☐6
159. Responding to the special needs of minority students	☐1	☐2	☐3	☐4	☐5	☐6
160. Recruiting and retaining low-income students	☐1	☐2	☐3	☐4	☐5	☐6
161. Remedial work in basic skills (reading, writing, math)	☐1	☐2	☐3	☐4	☐5	☐6

(Check one box for each area)

	Outstanding	Quite Good	Satisfactory	Fair	Poor	Not important, Etc
162 Accommodating students' individual learning styles	☐1	☐2	☐3	☐4	☐5	☐6
163 Providing challenging opportunities for gifted students	☐1	☐2	☐3	☐4	☐5	☐6
164 Development (e.g., alumni(ae) affairs, communicating with constituents, creating a fundraising strategy, etc.)	☐1	☐2	☐3	☐4	☐5	☐6
165. Fundraisers	☐1	☐2	☐3	☐4	☐5	☐6
166 Public relations	☐1	☐2	☐3	☐4	☐5	☐6
167. Building a sense of community among students and staff	☐1	☐2	☐3	☐4	☐5	☐6
168. Staff professional development	☐1	☐2	☐3	☐4	☐5	☐6
169. Staff morale	☐1	☐2	☐3	☐4	☐5	☐6
170. Involving feeder school parishes in the life of the school	☐1	☐2	☐3	☐4	☐5	☐6
171. Incorporating parents and families into the life of the school	☐1	☐2	☐3	☐4	☐5	☐6
172. Interacting with the community immediately surrounding the school	☐1	☐2	☐3	☐4	☐5	☐6
173 Involving parents and community in school decision-making	☐1	☐2	☐3	☐4	☐5	☐6
174. Religious education of Catholic students	☐1	☐2	☐3	☐4	☐5	☐6
175. Religious education of non-Catholic students	☐1	☐2	☐3	☐4	☐5	☐6
176. Creating among students compassion for people in need	☐1	☐2	☐3	☐4	☐5	☐6
177. Providing challenging service opportunities for students	☐1	☐2	☐3	☐4	☐5	☐6
178 Promoting faith development among students	☐1	☐2	☐3	☐4	☐5	☐6

(Check one box for each area)	Out-standing	Quite Good	Satis-factory	Fair	Poor	Not important, Etc.
179. Promoting faith development among staff	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
180. Encouraging religious vocations	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
181. Education for responsible stewardship of the earth and its resources	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
182. Involving students in school decision-making	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
183. Campus ministry or youth ministry	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
184. Creating a caring and benevolent school environment	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
185. Maintaining an effective discipline policy	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
186. Providing quality retreat programs for students	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
187. Value or moral education	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
188. Providing effective, vocationally-oriented curricula for non-college-bound students	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
189. Creating strong loyalty to the school among the alumni(ae)	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
190. Helping students develop a healthy self-image	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
191. Developing sensitivity to racial and ethnic minorities	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
192. Providing an academically rigorous curriculum	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
193. Encouraging student understanding, acceptance and participation in the Catholic Church	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
194. Promoting racial and ethnic tolerance	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶

(Check one box for each area)	Out-standing	Quite Good	Satis-factory	Fair	Poor	Not important, Etc
195 Developing critical thinking skills	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
196 Developing intellectual curiosity	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
197 Paying special attention to the needs of students from low-income families	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
198. Developing an understanding of the structural roots of injustice	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
199. Developing responsible values in the area of sexuality	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
200 Promoting learning in mathematics	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
201. Teaching life skills (skills needed for surviving in a complex world)	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
202 Promoting learning in science	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
203. Helping students understand that mature religious faith includes a commitment to social justice	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
204 Teaching students how to get along with others	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
205. Involving teachers in school decision-making	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶

THANK YOU VERY MUCH FOR GIVING YOUR TIME TO THIS IMPORTANT PROJECT.

APPENDIX C Administrative Manual

Introduction

The Administrative Manual, originally in booklet form, was developed in order to standardize survey procedures. It is reproduced in its entirety.

Manual for Conducting Surveys of Students and Teachers in Catholic Secondary Schools

A project of the

National Catholic Educational Association

With research assistance from

Search Institute

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Manual for Conducting Surveys of Students and Teachers in Catholic Secondary Schools

Overview

In 1983 a three-year, NCEA-sponsored project titled Catholic Secondary Schools: Their Impact on Students from Low-income Families began.

Among its several purposes, an overriding one is to yield an accurate picture of the contribution of Catholic education to the Church and to American society. In order to produce such a picture, three surveys were developed, one each for secondary school administrators, teachers, and students. By eliciting the assessments and perceptions of these important groups, through carefully structured questions, the major dimensions of this picture can be drawn.

In the fall of 1983, more than 900 secondary school administrators throughout the country completed a comprehensive survey covering many aspects of school life. Now in the fall of 1984, the surveys of teachers and students will add additional information essential for understanding the purpose, nature, and impact of the Catholic high school in America. A primary question addressed by the student and teacher surveys is this: What are the characteristics of Catholic high schools which help students from low-income families to gain in academic achievement, life skills, values, and faith?

Your school is one of approximately 150 Catholic high schools which serve significant numbers of students from low-income families. Student and teacher surveys will be administered to random samples of 80 students (40 ninth graders and 40 twelfth graders) and 10 full-time teachers in 125 of these schools. A written report of the interpreted data will be sent to each participating school, along with a profile summarizing results in that school. These findings will be an important resource for schools as they seek to identify the elements of Catholic education that help students prosper.

Instructions for the Project Coordinator

The Project Coordinator is the individual in each school with full responsibilities for seeing that the student and teacher surveys are administered and returned to NCEA.

The Project Coordinator may appoint a Survey Administrator for the student survey (that is, an individual who conducts the actual survey session), or the Project Coordinator may handle that task him/herself.

Below, in brief, are the major tasks of the Project Coordinator:

- o Select random samples of 9th and 12th graders, and teachers.
- o Designate a two-hour block of time between October 15 and November 15, 1984, and a place for administration of the student survey.
- o If desired, appoint one or more Survey Administrators for the student survey.
- o Check all survey materials sent from NCEA. (You will receive the student and teacher survey materials in late September.)
- o Provide No. 2 pencils for all survey participants.
- o Return survey booklets, answer sheets, and Comment Sheet to NCEA. Place in mail on or before November 15.

Descriptions of these six tasks are as follows:

1. Task: Selecting Samples

Select random samples of 40 9th graders, 40 12th graders, and 10 full-time teachers.

Procedure for selecting student samples. Choose the student sample by late September. Inform the selected students well in advance of their involvement in the survey, and the time and location of the survey session.

In selecting the 9th grade sample, find or construct an alphabetical list of all 9th grade students. Cross out any students who would be incapable of participating (e.g., visually impaired students). Number the students, starting with "1." Divide the total number of 9th graders by 40. This is your sampling ratio. If, for example, you have 240 9th graders, the sampling ratio would be 240 divided by 40, or 6. Then, starting with the 6th student on the list, choose every 6th

student. Be sure you end up with 40 students. If you have, for another example, 190 9th grade students, your sampling ratio is 190 divided by 40, or 4-3/4.

If your sampling ratio is not an even number, as in this case, move the ratio to the next highest whole number. In this case, it is 5; then take every 5th student. You will end up with 38 students (190 divided by 5). To draw the final two students you need to make a total of 40, ask a colleague to give you two numbers between 1 and 190. Then select the two students with these numbers.

Please follow this procedure as precisely as possible. The goal is to select 40 9th graders at random so that the resulting sample adequately represents all your 9th grade students.

If you do not have 40 9th graders in your high school, select all of them for participation.

Repeat the process for 12th graders. Again, you want to select a random sample of 40 12th graders. If you do not have 40 12th graders, select all for participation.

If, on the survey administration day, you discover that several students in the sample will be absent, do not replace them in the sample. Attempt to offer a second survey administration session for students who were absent.

After this make-up session, consider the survey administration to be complete (even if several students have missed both sessions), and return the materials to NCEA.

Procedure for selecting teacher sample. Find or construct a list of all full-time teachers in your high school (exclude administrators, and administrators or other staff who teach only part-time). As with the student sample, assign a number to each, starting with "1." Divide the total number of eligible teachers by 10. This gives the sampling ratio. If, for example, you have 40 teachers, the sampling ratio would be 40 divided by 10, or 4. Then, starting with the 4th teacher on the list, choose every 4th one. This will yield a list of 10 teachers.

If, for example, you have 36 teachers, your sampling ratio will be 3.6. Move the ratio to the next highest whole number (4). Then, take every 4th teacher from your list of 36. This gives you 9 teachers. You need one more. Ask a colleague to pick a number between 1 and 36. Then select the teacher with that number. Add that teacher to your sample to make a total of 10. See the MANUAL section on "Procedures for Administering the Teacher Survey" for further details.

2. Task: Choosing Survey Time and Place

Procedure for student setup. The student survey must be administered at one sitting. Schedule a two-hour block of time rather than two

one-hour blocks of time. Since a random sample of both 9th and 12th graders is being surveyed, there would be certain efficiencies in collecting all students of the sample, both 9th and 12th, in a single room. Then instructions need be given only once, and the entire survey is accomplished in one two-hour period. If that seems workable in your circumstances, that is the preferred method.

If you must do the surveying of 9th and 12th graders at separate times in order to accommodate your sample, the procedure will remain the same for each testing period. Again, the dates for administration: October 15 to November 15. Select a survey administration time(s), place it on the school schedule after getting all necessary clearances, and inform teachers of the names of students who will miss class on the selected administration date.

The student survey is quite long. The content of the survey is so essential to the project's purposes that to cut the survey length would be problematic. In some schools, a minority of students may have difficulty completing all items in two hours. If it is at all possible to do so, arrange for a 10-15 minute extension of the survey time period, thereby allowing students to finish.

Procedure for teacher setup. The teacher survey can be distributed to the 10 teachers on its arrival in late September. Try as best you can to persuade each of the 10 teachers to participate. The instructions on the front cover of the teacher survey, combined with the description of the project inside the survey, should give teachers a clear understanding of why their participation is important. Give each teacher a maximum period of two weeks to complete the survey and return it to the Project Coordinator. Teachers can do the survey at their convenience. There is no need to assemble the 10 teachers in one location.

3. Task: Appointing Survey Administrator(s)

If you as Project Coordinator opt to appoint a Survey Administrator for the student survey, provide that person with all the information from this MANUAL that is applicable for an understanding of the project and the survey responsibilities. Note that a Comment Sheet is at the back of this MANUAL. If one or more Survey Administrators are used, the Project Coordinator should briefly interview each and record all important comments on the Comment Sheet. The Comment Sheet, once completed, should be pulled out of this MANUAL and returned with the survey materials.

4. Task: Reviewing Materials

In late September, you will receive from NCEA 80 student survey booklets and answer sheets, and 10 teacher survey booklets. (A few additional surveys will be included in case of printing mishap.) Please keep in mind that students will be working from survey booklets but responding on separate answer sheets. Teachers will record their responses in their survey booklets.

When you receive the survey materials, open the box carefully. You will use the same box to return the survey materials to NCEA. At the end of the MANUAL are instructions for mailing.

5. Task: Providing Additional Materials

See that a sufficient supply of No. 2 (or softer) pencils with erasers are available for student participants. Also, have scratch pape. available for students to use in the Mathematics Section of the survey.

6. Task: Mailing Materials to NCEA

The Project Coordinator will see that the student survey forms, answer sheets, the sealed teacher survey booklets, and the comment sheets are mailed to NCEA on or before November 15, 1984.

* * * * * *

If you have any questions about this project or how to administer the surveys, call Mrs. Kathleen Robinson, Administrative Secretary, NCEA, (202) 293-5954.

Preparation for Administering the Student Survey

1. Take inventory of the survey materials sent from NCEA, familiarizing yourself with the two survey instruments and the project purposes. Carefully read this MANUAL.

2. Read carefully through the entire student survey ahead of time so that you are familiar with the questions. Note that there are two parts:
   Part I--Academic Achievement--Reading, Vocabulary, Mathematics
   Part II--Personal Background, Attitudes and Values, Religion, School, and Skills

3. Look at the answer sheet. Preview the "Marking Directions," and note that Part I answers are on the first page and Part II answers on the subsequent pages. Note also the different types of response and the "12th Grade Only" section at the end.

4. Bring to each survey session a sufficient supply of No. 2 pencils with erasers, scratch paper, survey booklets, survey answer sheets, and MANUAL.

5. Have a reliable watch and provide in the room a clock which is easily visible to all the students.

6. It is a large order that students complete this survey in a two-hour period. Though many may finish before the period is over, a sizeable minority may not finish in two hours. If there is any possibility of implementing a back-up plan--having the flexibility to add 10-15 minutes to the time period--please do so. The goal is as many students as possible finishing the survey.

7. Select a teacher or other staff person (with the approval of the principal) to assist you in proctoring the survey session, particularly if all 80 students are being surveyed at one time.

Procedures for Administering the Student Survey

1. General Procedure:

a. Keep in mind that Part I has three <u>timed</u> sections and that, because of the length of the survey, timing throughout is a crucial issue.

b. As quickly as possible after the students are seated, request their attention. Introduce yourself (and the proctor) and read aloud the instructions which are presented here in <u>bold face</u>. (Here and at other places where verbal instructions are given, read the instructions exactly as written; this approach will standardize what is said in all survey sessions, an important factor for a study of this kind.)

During this month, 10,000 Catholic high school 9th and 12th graders are particpating in a major national study on Catholic high schools and their impact on students. Catholic high school administrators

have already completed a long survey which included their views on many areas of school life. Teachers are also completing a survey about Catholic high schools. You are one of 80 students who have been randomly chosen from your school to participate. Because it is a random sample, your help in this project is particularly important. Thank you for your contribution to new understandings that will help Catholic high schools achieve their educational goals.

It is very important that you know that your survey will be confidential. Your name will not be on the survey. Your surveys will be put together with thousands of others, and no one will know how you personally responded to the questions.

If you have a question during the survey, raise your hand and I or the proctor will come to you.

Please clear your desk of all books, calculators, and papers. Each of you will now be given a survey booklet, an answer sheet, a pencil, and scratch paper. Please do not open the survey until I tell you to do so.

c. After distributing the materials (survey, pencil, answer sheet, scratch paper), continue with these comments:

Note the four statements on the front cover. (Read them aloud.) Please open your survey booklet to GENERAL DIRECTIONS, PART I, on the inside of the front cover, and read them. (Allow students about two minutes to read the instructions.)

d. Look now at your answer sheet. Note that the Vocabulary, Reading, and Mathematics sections are all on page one. Observe that MARKING DIRECTIONS are reviewed. (Here read the four statements aloud.)

e. Are there any questions? (Again be cognizant of the time factor, answering fully but succinctly.)

2. PART I Procedure:

a. Please turn to Section I, Vocabulary, p. 1. You will have 7 minutes to work on Vocabulary. If you finish earlier, please sit quietly until the next section is announced. (Read aloud DIRECTIONS.)

b. When I tell you to begin working, turn the page, and be sure to begin with number 1 under VOCABULARY on your answer sheet. Begin.

c. At this time, count the number of students taking the survey, and record it on a sheet of paper or an index card.

d. Exactly 7 minutes later, say:

Please stop work on Vocabulary. Turn to Section 2, Reading, p. 4.

You will have 15 minutes to work on Reading. If you finish earlier, please sit quietly until the next section is announced. (Read aloud DIRECTIONS.) When I tell you to begin, turn the page and start reading the first passage, being sure to mark your answers on the answer sheet. Begin.

e. Walk about to make sure students are working on the READING section of their answer sheet. Exactly 15 minutes later say:

Please stop work on Reading. Turn to Section 3, Mathematics, p. 8. You will have 16 minutes to work on Mathematics. If you finish earlier, please sit quietly until the next section is announced. Listen very carefully to these directions. (Read aloud DIRECTIONS.)

f. Are there any questions? (Again, be time-conscious.) Please use the scratch paper for computing your answers. Begin.

g. Exactly 16 minutes later, say:

Please stop work on Mathematics. The testing part of the survey is over. What remains are questions about you and your attitudes and beliefs. We will begin again in a moment. Stand up and take several deep breaths.

Be seated now for the second--and last--part of the survey.

3. PART II Procedure:

a. The remainder of the survey has 324 questions, plus a few more just for 12th graders.

b. When you have finished the survey, turn over your survey booklet and answer sheet, look up to the front, and I will come and pick up the materials. I will not look at your answer sheet. It will not be looked at by anyone here at this school. It will be mailed to Washington, D.C., where your answer sheet will be combined with those of thousands of other students. (Here, add an instruction--depending upon what is best in your situation--telling students to return to their seats and sit/read quietly or giving them permission to leave when they have finished.)

c. Once you begin, work as quickly as you can until you finish all of the questions. You have until (__time__) to finish the survey.

d. Now turn to GENERAL DIRECTIONS, PART II, p. 14. (Read the seven statements aloud.)

e. Again, thank you for your time and cooperation. Begin.

f. During the survey period, spot-check student progress, making sure students are continuing until the end of the survey, and gently prodding students to work as quickly as possible.

Procedures for Administering the Teacher Survey

1. When the teacher surveys arrive from NCEA, the Project Coordinator will distribute one to each teacher in the teacher sample.

2. Strongly encourage each teacher to cooperate. Assure that survey answers are absolutely confidential. Indicate that surveys will be mailed to NCEA for processing and that survey forms will not be returned to the school.

3. Request teachers to staple their surveys shut, upon completion.

4. Request each teacher to return the form to you within two weeks of receipt.

5. As each survey is returned, check the teacher's name off of your list of 10 teachers. After two weeks, encourage non-respondents to complete the survey as soon as possible.

Comment Sheet

(Remove and return to NCEA with survey materials)

Date of student survey session(s):_____

Number of 9th graders surveyed:_____

Number of 12th graders surveyed:_____

Number of teachers (out of 10 selected) who completed the teacher survey:_____

Name of high school:_____

Address of high school:_____

Comments

1. Was the MANUAL and its instructions clear?

2. Did you have any unforeseen difficulties in administering the surveys to students?

(Continue on other side)

3. How did the student survey session go? What was the mood of students? Was time a problem? How many students did not have time to complete the survey?

4. Were the teachers in the teacher sample interested and supportive? Any problems?

5. Other comments:

Mailing Instructions

1. When the student and teacher surveys are completed, place all survey materials (student survey booklets, student answer sheets, teacher surveys, and the Comment Sheet) in the box in which the materials came.

2. Make the box full by filling up empty space with newspapers, if necessary.

3. Tape box closed. Do not use the label to secure box.

4. Along with the survey materials came a postage return label. After closing up the box, affix this label to top of box.

5. Mail to NCEA. Postage is paid by NCEA upon receipt.

6. Be sure to place in mail by November 15, 1984.

Mailing Checklist

____ Student survey booklets

____ Student survey answer sheets (return all sheets, including unused and partially used ones)

____ Teacher surveys

____ Comment Sheet (completed by Project Coordinator)

____ Did you tape the box firmly shut?

____ Did you affix mailing label to box?

Thank you very much for your generous help in completing this important project.

APPENDIX D Technical Materials

Appendix D-1 The Family Income Index

Scales of socioeconomic status (SES) developed through the mid-1970s have tended to focus on creating a ranking system capable of providing a score for each occupation included in the U.S. Census (Mutchler & Poston, 1983). Two different types of SES measures have since emerged, one based on occupational prestige and education, the other based on occupational income and education. Prestige scales measure how society rates different occupations and are more subjective. Income measures are defined as the average salary of a specific occupation. Each of these two kinds of measures is used to assess a single individual's SES, a problem when the issue of estimating family income arises.

Research in family-based measures of SES has essentially adopted the methodology associated with individual SES, applying it in most cases to the father. This was based on the rationale that position and earnings of the father determined overall SES standings for the family (Lasswell, 1965). This approach fails to take into account the large influx of women into the workforce and the rise of dual-career families in the United States. This approach also does not allow for estimation of socioeconomic level of single mother families.

Computation of overall SES measure: Overall SES level was computed by averaging parent educational level, parent occupation, and home possessions. Where data were missing on any of these measures, an average composed of the remaining measures was calculated. To form a categorical version of SES, three groups were formed by dividing the population into lower, middle, and upper-thirds. The education, occupation, and home possession measures are described below.

Student report of mother's and father's occupations was rank ordered as per Powers & Holmberg's (1978) listing of occupations. These rank orderings reflect average income levels associated with each occupation. Mothers and fathers who were reported to be homemakers were coded to no occupation, since no listing of financial ordering was given for these occupations. Analyses attempted to arrive at a measure of income for students with data on both parents as well as individuals who for various reasons reported data on only one parent. For this reason, an average of parent occupational levels was computed. This averaged occupational level was then standardized to a mean zero and a standard deviation of one. To combine this information with possessions and parent educational level.

Student report of mother's and father's highest earned educational level was ordered in terms of increasing educational level. Responses of "Does not apply" were recoded to missing. Average educational level for each family was computed by averaging mother's and father's educational level. This education measure was transformed to a mean of zero and standard deviation of one to allow it to be combined with other SES indicators.

A Scalogram analysis was conducted on the following items:

My family is on welfare.
There are more than 50 books in my home.
There is an encyclopedia in my home.
In my home there is a quiet place where I can study.
A newspaper is delivered every day to my home.
There is a computer in my home.

This Scalogram analysis revealed that the ordering of possessions followed their presentation in the above list. Inconsistent individuals (those not following this rank ordering) were assigned scale values according to the highest possession in the rank ordering that they indicated. This possession scale was then transformed to a mean of zero and standard deviation of one to enable it to be combined with other SES information.

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Appendix D-2 Scale Characteristics

Scales Based on the Student Survey

Label	Variable	# of Items	Mean	SD	Reliability
BALCIND	Alcohol use index	6	2.30	1.22	.85
BANTI	Antisocial behavior	4	1.54	0.71	.59
BCHEMIND	Chemical use index	8*	1.92	1.12	.72
BMARI2	Marijuana use in previous year	1	1.88	1.68	—
BPROSOC	Prosocial behavior	5	3.66	0.69	.64
BSUICIDE	Contemplating suicide	1	1.67	1.05	—
LASSERT	Assertiveness	2	3.48	0.98	.68
LCONF	Self-confidence	2	3.02	0.87	.33
LFINANC	Knowledge of consumer finance	3	3.05	0.75	.42
LGLOBE	Knowledge of world events	8	2.86	0.75	.83
LJOB	Job-seeking skills	3	3.44	0.75	.56
LLEAD	Leadership skills	2	2.93	0.95	.69
LMINOR	Knowledge of minority history and culture	3	2.91	0.79	.58
RCATHACT	Catholic religious activity	2	4.85	1.60	.71
RCATHOR	Catholic belief orthodoxy	6	3.44	0.58	.44
RCHALL	Challenging religion	4	3.22	0.82	.73
RCOMF	Comforting religion	5	3.09	0.74	.72
RDOUBT	Religious doubt	2	2.83	0.92	.44
REXTR	Extrinsic religion	5	2.89	0.56	.41
RHORZ	Horizontal religion	5	3.31	0.82	.78
RIMP	Importance of religion	2	3.76	0.83	.63

* Scale's mean is based on a subset of scales with this number of items.

Label	Variable	# of Items	Mean	SD	Reliability
RINDIV	Religious individualism	2	2.92	0.91	.46
RINTR	Intrinsic religion	6	3.40	0.68	.71
RLIB	Liberating religion	3	3.96	0.73	.59
RPROCH	Prochurch attitudes	4	3.22	0.85	.69
RREST	Restricting religion	7	3.05	0.54	.53
RVERT	Vertical religion	5	3.69	0.95	.89
SCLACCH	Climate: academic challenge	3	3.71	0.76	.61
SCLACEX	Climate: academic expectations	3	4.00	0.78	.70
SCLCOMM	Climate: sense of community	4	3.78	0.77	.70
SCLDISPL	Climate: strong discipline policy	3	4.16	0.80	.70
SCLFREE	Climate: freedom vs. control	4	3.05	0.80	.66
SCLNURT	Climate: nurturance	4	3.65	0.70	.60
SCLPAC	Climate: peer academic interest	3	3.44	0.71	.68
SCLPSAT	Climate: peer school satisfaction	2	3.45	0.87	.73
SCLREL	Climate: emphasis on religion	2	3.19	0.93	.54
SCLSAT	Climate: personal school satisfaction	4	3.87	0.93	.80
SCLTCON	Climate: teachers as caring	5	3.93	0.73	.75
SCLTEN	Climate: teacher enthusiasm	2	3.98	0.84	.71
SEXTRAT	Index of extracurricular activities	4	2.09	0.89	.52
SPRESSF	Academic press from father	2	2.94	1.09	.48
SPRESSM	Academic press from mother	2	2.65	1.00	.38
TOUTAC	Academic outcomes	5	3.62	0.80	.74
TOUTVAL	Value outcomes	5	3.30	0.85	.79
VABORT	Attitude toward abortion	2	3.15	1.18	.66
VACHIEVE	Achieve motivation	3	4.07	0.72	.44
VCATHOR	Catholic value orthodoxy	6	3.37	0.70	.62
VGLOBAL	Global concern	4	3.53	0.75	.64
VHEDON	Hedonism	3	2.70	0.80	.54
VLOCUS	Locus of control	3	3.60	0.64	.33
VPOSFAM	Positive family life	4	3.86	0.83	.78
VPURPOSE	Purpose in life	2	4.28	0.87	.66
VRACISM	Prejudice	4	2.31	0.83	.71
VSELFEST	Self-esteem	1	2.93	1.25	—
VSELFINT	Self-interest	5	2.40	0.63	.58
VSEXISM	Sexism	4	2.04	0.79	.60
VSOCCOMP	Social competence	6	3.70	0.72	.62
VSOCIAL	Social concern	4	2.82	0.68	.66

Global Variables Based on the Student Survey

Label	Variable	# of Items	Mean	SD	Reliability
WFTHCOM	Faith commitment	19*	0.00	0.74	.87
WGLOAWAR	Global awareness	14*	0.01	0.82	.76
WRELCOM	Social competence	10*	0.01	0.76	.64
WPROCH	Prochurch attitudes	7*	0.00	0.63	.78
WRESBEH	Responsible behavior	18*	0.00	0.71	.52
WSCOMPAS	Social compassion	21*	0.00	0.60	.56
WSURVSK	Life skills	8*	0.00	0.67	.60

* Scale's mean is based on a subset of scales with this number of items

Scales Based on the Teacher Survey

Label	Variable	# of Items	Mean	SD	Reliability
TCLACEX	Climate: academic expectations	7	0.00	0.77	.89
TCLCOMM	Climate: sense of community	3	0.00	0.84	.79
TCLCONF	Climate: teacher/administration conflict	4	0.01	0.84	.85
TCLDISPR	Climate: discipline problems	11	0.00	− 1.19	.87
TCLJUST	Climate: school emphasis on peace and justice	2	3.26	1.09	.81
TCLJOB	Climate: job satisfaction	5	− 0.01	0.71	.76
TCLMOT	Climate: motivated students	5	0.00	0.76	.82
TCLNURT	Climate: nurturance	3	0.00	0.75	.61
TCLPAR	Climate: parent support	3	0.00	0.83	.77
TCLPAY	Climate: is pay maximized	1	2.43	1.17	—
TCLQUAL	Climate: quality of facilities	3	2.49	0.69	.72
TCLREL	Climate: religious emphasis	6	0.00	0.70	.79
TCLRLC	Climate: lay/religious conflict	3	2.71	0.80	69
TCLSMOR	Climate: student morale	2	0.00	0.90	.77
TCLSTR	Climate: structure	2	7.86	1.93	.76
TCLTFTH	Climate: teachers promote faith	6	0.00	0.77	.86
TELOW	Dedication to low-income students	6	0.01	0.79	.88
TERELDEV	Effectiveness for religious development	4	3.67	0.77	.85

Appendix D-3 Factor Analysis Summary Table for Climate Variables

Factor Loadings

"Molecules"	Discipline	Academic Emphasis	Faith Community	Morale	Communalities
Student chemical use	.69	−.20	−.13	−.16	.56
Student academic bahavior	.67	−.10	−.09	.13	.49
Student fighting	.64	−.32	−.14	−.16	.55
Student vandalism	.60	−.16	−.22	−.37	.57
Student stealing	.54	−.12	−.13	−.15	.35
Emphasis on homework	−.24	.90	.02	−.02	.87
Academic expectation	−.18	.84	.12	.09	.75
Student academic motivation	−.20	.58	.09	.20	.43
Sense of community	−.25	.07	.82	.19	.78
Caring environment	−.04	.11	.82	.23	.73
Emphasis on religious faith	−.19	.06	.63	−.03	.43
Student satisfaction	−.19	.01	.03	.61	.41
School pride	.02	−.19	−.25	−.53	.38
Eigenvalues	2.25	2.10	1.92	1.03	

Appendix D-4 t-Tests on Low-Income-Serving vs. Other Schools

Significant LIS *vs.* Other Differences

This appendix contains a list of the significant mean differences between LIS and other Catholic high schools. These mean differences have been tested by *t*-test. Only items reaching the .05 level of significance are reported. Given that nearly 1400 such *t*-tests were performed, the usual cautions concerning spurious statistical significance with reported *t*-tests apply. But since multiple *t*-tests cannot produce spurious *nonsignificance*, and since clusterings of significant results at low to moderate *p* levels (.05 to .01) can be as important as single "highly" significant (.0001) results, it was felt that the presentations of these data would be informative.

The degrees of freedom for these tests were not reported, since they were nearly always greater than 500, and therefore *t* values are virtually identical to those for an infinite sample size (see any table for Student's *t* distribution). In instances in which degrees of freedom were less than 500, this is noted.

The nature of each variable is described in the table. When something other than a number or percentage is reported, that variable is flagged (+) and a description of the scoring is presented in the scoring protocol. Items marked with an asterisk (*) indicate that the data are the percentages of respondents reporting "yes."

Concerning the survey item numbers, they are designated by section number and question. Multiple responses to individual questions are indicated by letter. When there are more than 26 responses, double letters are used. Thus 4.1CC indicates the 29th response to the first question in section 4.

Scoring Protocol

Listed below are response codes for selected survey items. See Principal survey for other codes.

Item #	
1.27	*1* = Once/week; *2* = 2-3/month; *3* = Once/month; *4* = 5-6/year; *5* = 3-4/year; *6* = 1-2/year; *7* = Never
1.38 (A-N)	*1* = Most important; *7* = 7th Most important; *8* = Not ranked in top 7
2.37 (A-B)	*1* = A great deal; *2* = Some; *3* = A little; *4* = Not at all
3.15	*1* = 0-10%; *2* = 11-20%; *3* = 21-30%; *4* = 31-40%; *5* = 41-50%; *6* = 51-60%; *7* = Over 60%
3.24	*1* = 0%; *2* = 1-10%; *3* = 11-20%; *4* = 21-30%; *5* = 31-40%; *6* = 41-50%; *7* = 51-60%; *8* = 61-70%; *9* = 71-80%; *10* = 81-90%; *11* = 91-100%
3.26, 3.30	*1* = Rough estimate; *2* = Responsible estimate; *3* = Quite accurate; *4* = Very accurate
3.31, 3.33, 3.35 (A,B)	*1* = 0-10%; *2* = 11-20%; *3* = 21-30%; *4* = 31-40%; *5* = 41-50%; *6* = 51-70%; *7* = Over 70%
4.4 (A-N)	*1* = All; *2* = Some; *3* = None
5.21	*1* = To a high degree; *2* = To some degree; *3* = Very little; *4* = Not at all
5.24	*1* = Yes; *2* = Maybe; *3* = No
7.5 (A-I)	*1* = Always; *2* = Usually; *3* = Sometimes; *4* = Rarely or never
7.6 (A-I)	*1* = Very influential; *2* = Somewhat influential; *3* = Not very influential
7.12	*1* = 100%; *2* = 95-99%; *3* = 90-94%; *4* = 80-89%; *5* = 70-79%; *6* = 60-69%; *7* = 50-59%; *8* = Less then 50%
7.17	*1* = Serious; *2* = Moderate; *3* = Minor; *4* = Not at all
7.18 (A-CC)	*1* = Student usually expelled; *2* = Student usually suspended; *3* = Student usually not expelled or suspended; *4* = Situation does not apply
8.29	*1* = 1983; *2* = 1982; *3* = 1981; *4* = 1976-1980; *5* = 1970-1975; *6* = Before 1970; *7* = Never
8.31	*1* = All accessible; *2* = Some, not all; *3* = Few; *4* = None
9.6	*1* = Weekly; *2* = Monthly; *3* = Several times/year; *4* = Once/year; *5* = Never
9.7	*1* = Daily; *2* = 2-3/week; *3* = Weekly; *4* = 2-3/month; *5* = Monthly; *6* = Several times/year

Scoring Protocol

Listed below are response codes for selected survey items. See Principal survey for other codes.

Item #	
9.10	*1* = A great deal; *2* = Some; *3* = A little, *4* = None
9.11 (A-O)	*1* = Very true; *10* = Not at all true
10.11	*1* = Most important; *7* = 7th most important; 8 = Not ranked in top 7
11.24	Percent of full-time development officers for those schools reporting they *have* a development officer
11.31	*1* = Operational; *2* = Planned; *3* = Neither
12.20	*1* = Very influential; *2* = Somewhat influential; *3* = Not at all influential; *4* = Does not apply
13 (1-16)	*1* = Decreased; *2* = Same; *3* = Increased
14 (1-45)	*1* = Outstanding; *2* = Quite good; *3* = Satisfactory; *4* = Fair; *5* = Poor

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students (*N* = 196) to All Other Schools (*N* = 710)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Major administrator called headmaster	1.4A*	6.31	1.60	
Number of half-time administrators	1.9	4.12	3.50	.001
Number of Black administrators	1.10C	0.02	0.23	.004
Number of Hispanic administrators	1.10D	0.07	0.23	.04
Number of white administrators	1.10E	4.10	3.22	.0001
Number of Catholic laymen administrators	1.11A	1.66	1.32	.006
Number of Catholic laywomen administrators	1.11B	0.84	0.63	.04
Number of non-Catholic laywomen administrators	1.11D	0.18	0.02	.0001[1]
Number of administrators between the ages of 45-54	1.12D	1.36	1.07	.003
Number of administrators with Educational Specialist degree	1.13B	0.17	0.07	.01[2]
Number of administrators with master's degree	1.13E	2.03	1.66	.008
Number of administrators with bachelor's degree	1.13G	0.72	0.45	.002
Professional help with evaluation	1.16*	81.27	90.14	.003
Percent seniors enrolled in business program	1.20A	6.68	12.57	.0001
Percent seniors enrolled in college preparatory program	1.20B	82.72	65.29	.0001
Percent seniors enrolled in general program	1.20C	8.27	17.87	.0001

[1] df = 467
[2] df = 446

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent seniors enrolled in vocational-technical program	1.20D	1.84	3.65	.002
Minimum number of foreign language hours required to graduate	1.26D	160.42	133.61	.05
Frequency of scheduled staff meetings	1.27 +	2.95	2.73	.005
Number of curricular departments	1.29	9.38	8.97	.05
High school is a member of National Association of Independent Schools	1.33*	13.60	4.55	.0001
High school is a member of National Catholic Educational Association	1.34*	95.13	89.10	.02
Principal is a member of National Association of Secondary School Principals	1.35*	75.03	63.87	.004
Principal is a member of state Association of Secondary School Principals	1.36*	55.53	42.21	.003
Principal goal—Prepare for college	1.38G +	5.49	6.30	.0001
Principal goal—Prepare for labor market	1.38H +	7.77	7.51	.006
Principal goal—Critical thinking skills	1.38I +	5.55	6.02	.01
Principal goal—Basic skills—3Rs	1.38L +	6.08	5.10	.0001
Principal goal—Life skills in complex world	1.38M +	7.19	6.42	.0001
Principal goal—Getting along with others	1.38N +	6.99	6.62	.03
Total number of full-time teachers	2.1	31.72	24.73	.0001
Total number of part-time teachers	2.1	5.69	4.61	.0005
Number of full-time Black teachers	2.2C	0.52	1.55	.0003
Number of part-time Black teachers	2.2C	0.08	0.31	.005
Number of full-time White teachers	2.2E	30.48	22.54	.0001
Number of part-time White teachers	2.2E	5.62	4.29	.0001
Number of full-time Catholic laymen teachers	2.3A	10.79	8.35	.0006
Number of full-time Catholic laywomen teachers	2.3B	10.36	7.61	.0001
Number of full-time non-Catholic laymen teachers	2.3C	2.30	1.83	.03
Number of full-time non-Catholic laywomen teachers	2.3D	3.14	1.98	.0001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Number of part-time non-Catholic laywomen teachers	2.3D	0.91	0.46	.0001
Number of full-time teachers who are Brothers	2.3G	2.19	1.38	.01
Number of part-time teachers who are Sisters	2 3H	1.56	1.23	.02
Number of full-time teachers who are less than 25 years of age	2.5A	2.36	1.85	.005
Number of full-time teachers who are between 25 and 34	2.5P	11.14	9.78	.04
Number of full-time teachers who are between 35 and 44	2.5C	10.11	7.86	.0001
Number of full-time teachers who are between 45 and 54	2.5D	5.29	4.33	.006
Number of part-time teachers with a PhD	2.6A	0.22	0.12	.03
Number of full-time teachers with master's degree	2.6E	12.90	9.57	.0001
Number of part-time teachers with master's degree	2.6E	2.42	1.67	.0001
Number of full-time teachers with bachelor's degree	2.6G	9.85	8.23	.007
Number of full-time teachers with public high school experience	2.7	7.65	5.69	.0004
Number of part-time teachers with public high school experience	2.7	1.42	1.10	.04
Number of full-time teachers certified by state	2.10	29.20	23.65	.0001
Number of minutes of scheduled preparation time per day	2.11	49.82	42.87	.02
Mean salary for full-time teachers who are Sisters	2.25	9,962.19	8,947.77	.007
Salary for beginning lay teachers with bachelor's degree	2.29	11,173.58	10,838.53	.02
Highest salary for lay teachers with bachelor's degree	2.30	17,584.66	16,779.39	.02
Highest salary for lay teachers with master's degree	2.31	20,271.61	19,276.05	.01
Percent full-time teachers represented by negotiating group	2.33	29.40	40.93	.01
Importance of student input in teacher evaluation	2.37A+	2.76	2.92	.04
Importance of parent input in teacher evaluation	2.37B+	2.96	3.13	.02
Percent schools with tenure available	2.38*	25.85	36.54	.007
Number of teachers on staff with 1-2 years of experience	2.40B	5.27	4.31	.004
Number of teachers on staff with 3-5 years of experience	2.40C	8.46	6.85	.0003

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Number of teachers or staff with 6-10 years of experience	2.40D	7.45	6.33	.03
Number of teachers on staff with 11-15 years of experience	2.40E	4.58	3.71	.02
Number of freshmen in school	3.4	160.42	121.92	.0001
Number of sophomores in school	3.4	149.15	114.70	.0001
Number of juniors in school	3.4	142.67	109.12	.0001
Number of seniors in school	3.4	139.50	108.61	.0001
Number of female freshmen	3.5	82.05	62.21	.0009
Number of female sophomores	3.5	76.60	59.27	.003
Number of female juniors	3.5	73.94	57.41	.003
Number of female seniors	3.5	72.38	57.33	.007
Number of Catholic freshmen	3.6A	142.24	100.36	.0001
Number of Catholic sophomores	3.6A	133.64	95.33	.0001
Number of Catholic juniors	3.6A	127.82	91.57	.0001
Number of Catholic seniors	3.6A	127.62	93.06	.0001
Number of Black freshmen	3.7C	9.27	29.19	.0001
Number of Black sophomores	3.7C	8.52	27.23	.0001
Number of Black juniors	3.7C	7.49	23.52	.0001
Number of Black seniors	3.7C	7.33	22.03	.0001
Number of Hispanic freshmen	3.7D	12.46	21.76	.001
Number of Hispanic sophomores	3.7D	11.11	19.96	.001
Number of Hispanic juniors	3.7D	10.14	18.50	.001
Number of Hispanic seniors	3.7D	9.63	16.84	.002
Number of White freshmen	3.7E	133.83	74.15	.0001
Number of White sophomores	3.7E	126.00	71.31	.0001
Number of White juniors	3.7E	121.08	71.09	.0001
Number of White seniors	3.7E	120.73	71.57	.0001
Number of Mexican/Chicano freshmen	3.9B	3.48	7.37	.03
Number of Mexican/Chicano sophomores	3.9B	3.06	6.80	.03
Number of Mexican/Chicano juniors	3.9B	2.79	6.69	.01
Number of Mexican/Chicano seniors	3.9B	2.50	6.77	.008
Number of Puerto Rican freshmen	3.9C	2.06	6.88	.009
Number of Puerto Rican sophomores	3.9C	2.05	6.66	.007
Number of Puerto Rican juniors	3.9C	1.70	5.99	.007
Number of Puerto Rican seniors	3.9C	1.55	5.43	.005
Number of other Hispanic freshmen	3.9D	1.96	4.22	.01
Number of other Hispanic sophomores	3.9D	1.69	3.73	.02
Number of students who don't speak English at home	3.10	33.44	55.77	.08
Percentage of students in single-parent families	3.15+	2.18	3.25	.0001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent average daily attendance	3.16	95.06	93.98	.01
Percentage of students receiving financial aid	3.17	11.42	18.19	.0002
Number of students who were National Merit Scholarship finalists or semi-finalists in last 3 years	3.21	5.59	2.01	.0001
Percentage of freshmen from non-Catholic private grammar schools	3.22C	2.83	2.01	.02
Percentage of students from families with incomes below poverty line	3.24+	1.78	4.20	.0001
Percentage of students from families with incomes below $10,000	3.25A	3.63	21.33	.0001
Percentage of students from families with incomes between $10,000 and $20,000	3.25B	21.80	37.31	.0001
Percentage of students from families with incomes between $20,000 and $30,000	3.25C	35.27	26.94	.0001
Percentage of students from families with incomes between $30,000 and $50,000	3.25D	27.54	11.11	.0001
Percentage of students from families with incomes between $50,000 and $100,000	3.25E	9.56	2.77	.0001
Percentage of students from families with incomes above $100,000	3.25F	2.21	0.49	.0001
Percentage of students from families who own home	3.27A	79.07	53.35	.0001
Percentage of students from families who live in single or duplex rental units	3.27B	12.66	22.96	.0001
Percentage of students from families who live in multiple-unit rental units	3.27C	7.33	21.57	.0001
Percentage of students from families who live in government subsidized rental units	3.29	1.66	10.37	.0001
Percentage of students from families in which neither parent is college graduate	3.31+	3.42	4.91	.0001
Percentage of students from families that receive Aid to Families with Dependent Children (AFDC)	3.33+	1.69	2.52	.0001
Accuracy of income estimates	3.26+	1.62	1.75	.02

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Accuracy of subsidy housing estimate	3.30+	2.13	1.88	.009
Percentage of students on federal school lunch program	3.35A+	1.41	2.54	.0001
Percentage of students on federal milk program	3.35B+	1.42	2.35	.0001
Percentage of graduates who enter full-time work	3.36C	9.28	16.01	.0001
Percentage of graduates who enter the military	3.36D	1.70	3.01	.0001
Percentage of gradutes who enter non-Catholic private 4-year college	3.36E	13.22	8.21	.0001
Percentage of graduates who enter vocational or technical school	3.36F	4.88	7.14	.0002
Percentage of graduates who enter public 4-year college	3.36G	37.49	29.61	.0001
Percentage of graduates who took first-year algebra	4.1B	91.52	84.95	.0004
Percentage of graduates who took second-year algebra	4.1C	70.23	55.32	.0001
Percentage of graduates who took studio art	4.1E	27.50	22.07	.03
Percentage of graduates who took biology with laboratory	4.1F	92.72	87.11	.007
Percentage of graduates who took calculus	4.1G	15.79	12.48	.04
Percentage of graduates who took chemistry with laboratory	4.1H	58.26	45.54	.0001
Percentage of graduates who took computer programming	4.1I	27.57	22.03	.01
Percentage of graduates who took geometry	4.1M	84.89	73.57	.0001
Percentage of graduates who took first-year French	4.1N	27.78	18.80	.0001
Percentage of graduates who took second-year French	4.1O	24.89	15.80	.0001
Percentage of graduates who took third-year French	4.1P	12.69	6.56	.0001
Percentage of graduates who took fourth-year French	4.1Q	6.17	3.11	.0001
Percentage of graduates who took first-year German	4.1R	4.04	2.34	.006
Percentage of graduates who took second-year German	4.1S	3.47	1.93	.005
Percentage of graduates who took third-year Spanish	4.1X	20.34	16.56	.03
Percentage of graduates who took first-year Greek	4.1Z	0.53	0.11	.04
Percentage of graduates who took first-year Russian	4.1BB	0.68	0.04	.007

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percentage of graduates who took instrumental or vocal music	4.1DD	19.69	25.67	.02
Percentage of graduates who took physics with laboratory	4.1EE	29.15	22.95	.0007
Percentage of graduates who took remedial English	4.1KK	7.63	14.41	.0001
Percentage of graduates who took remedial math	4.1LL	8.57	14.77	.0001
Percentage of graduates who took minority history and/or culture	4.1OO	7.23	14.42	.01
Does the high school offer course-work at a college or university?	4.3C*	62.65	50.61	.005
Does the high school give credit for off-campus work experience?	4.3H*	22.51	32.47	.009
Does the high school have a gifted student program?	4.3I*	50.89	37.66	.003
Does the high school have a foreign exchange student program?	4.3M*	45.57	21.43	.0001
Does the high school give the California Achievement Tests?	4.4C+	2.75	2.55	.004
Does the high school give the PSAT?	4.4G+	1.35	1.50	.004
Does the high school give the SAT?	4.4I+	1.71	1.92	.0001
Does the high school give the Scott Foresman Achievement Test?	4.4J+	2.89	2.79	.03
Does the high school give the Stanford-Binet Test?	4.4N+	2.76	2.65	.04
Percentage of entering freshmen who need remedial reading	4.5A	9.97	19.18	.0001
Percentage of entering freshmen who need remedial English	4.5B	9.76	19.17	.0001
Percentage of entering freshmen who need remedial math	4.5C	10.75	19.96	.0001
Percentage of upperclassmen who took SAT	4.6	62.61	48.07	.0001
Mean math scores on SAT	4.7A	477.81	442.61	.0001
Mean verbal scores on SAT	4.7C	455.44	418.94	.0001
Mean English scores on ACT	4.9A	19.17	17.93	.01[3]
Mean math scores on ACT	4.9B	18.49	17.09	.03[4]
Mean social studies scores on ACT	4.9C	18.71	17.05	.003[5]

[3]df = 357
[4]df = 358
[5]df = 353

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Mean natural science scores on ACT	4.9D	21.49	19.91	.007*
Mean composite scores on ACT	4.9E	19.61	18.24	.009†
Does the high school have honor societies?	4.10A*	96.37	90.39	.02
Does the high school have foreign language clubs?	4.10F*	76.50	67.97	.03
Does the high school have varsity debate?	4.10L*	34.21	24.16	.02
Does the high school have boys' basketball?	4.10M*	69.27	58.17	.008
Does the high school have boys' wrestling?	4.10O*	38.29	28.95	.03
Does the high have boys' competitive swimming?	4.10R*	25.53	13.64	.0003
Does the high school have girls' competitive swimming?	4.10S*	28.49	15.69	.0002
Does the high school have boys' golf?	4.10T*	58.14	32.47	.0001
Does the high school have girls' golf?	4.10U*	28.89	16.88	.0006
Does the high school have boys' ice hockey?	4.10X*	16.22	6.54	.0001
Does the high school have boys' lacrosse?	4.10Z*	4.21	0.00	.0001
Does the high school have girls' lacrosse?	4.10AA*	3.06	0.66	.009
Does the high school have girls' softball?	4.10CC*	67.84	54.25	.001
Does the high school have boys' soccer?	4.10DD*	47.12	35.72	.01
Does the high school have girls' soccer?	4.10EE*	31.17	14.47	.0001
Does the high school have boys' tennis?	4.10FF*	55.66	30.92	.0001
Does the high school have girls' tennis?	4.10GG*	60.44	28.29	.0001
Does the high school have girls' track?	4.10II	61.43	52.63	.04
Number of full-time religion teachers	5.1	3.27	2.84	.03
Number of full-time religion teachers who are Catholic laymen	5.2A	1.24	0.90	.001
Number of part-time religion teachers who are Catholic laymen	5.2A	0.66	0.45	.03
Number of full-time religion teachers who are Catholic laywomen	5.2B	1.09	0.87	.04

*df = 354
†df = 374

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Number of part-time religion teachers who are Catholic laywomen	5.2B	0.74	0.48	.008
Number of part-time religion teachers who are non-Catholic laymen	5.2C	0.02	0.00	.003
Number of full-time religion teachers who are non-Catholic laywomen	5.2D	0.03	0.00	.04
Are sophomores required to attend retreat(s)?	5.16*	63.26	73.03	.02
Are juniors required to attend retreat(s)?	5.16*	56.23	65.79	.03
Are seniors required to attend retreat(s)?	5.16*	57.34	67.76	.02
Is Eucharist available to students and faculty each day?	5.17*	82.75	70.51	.002
Percentage of seniors who participate in service programs	5.19	47.71	36.53	.001
Number of hours of service required for graduation	5.20	11.92	5.59	.001
Priority given to religious celebrations in the budget	5.21A+	1.69	1.89	.008
Percent schools providing yearly faculty training concerning school mission	5.22*	76.42	84.62	.01
If a teacher announced that he or she was an atheist, would he or she be terminated?	5.24+	1.59	1.72	.02
Percent schools changing their admission policies to attract minorities in the last 5 years	5.30B*	44.54	54.55	.02
Percent schools adding extracurricular projects in social justice in last 5 years	5.30D*	75.17	63.64	.007
Percent schools examining their admission policies from a social justice perspective in last 5 years	5.31B*	72.88	62.99	.01
Percent schools examining their financial aid policies from a social justice perspective in last 5 years	5.31C	79.45	71.61	.03
Percent schools examining their faculty salary and benefits from a social justice perspective in last 5 years	5.31E	81.76	74.19	.05
Number of microcomputers in the school	6.3A	10.85	8.99	.009
Number of dot matrix printers	6.3B	2.34	1.83	.03
Does the school use computer for parent lists?	6.5K*	53.64	43.17	.02
Does the school use the computer for teacher data?	6.5O*	19.51	28.06	.04

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Is there a waiting list to enter the school?	7.1*	38.20	25.49	.003
Number of freshmen applying to school	7.2	235.25	185.03	.003
Number of freshmen accepted to school	7.3	179.26	145.07	.002
Does the school consider completion of standardized tests for admission?	7.5B+	1.77	2.12	.0002
Does the school consider its own admission test?	7.5C+	3.33	3.12	.04
Does the school consider the recommendation of the student's pastor for admission?	7.5G+	3.14	2.96	.04
Does the school consider a strong academic record for admission?	7.5H+	2.[illegible]7	2.55	.004
Does the school consider completion of the previous academic year for admission?	7.5I+	1.24	1.42	.008
Does the school consider chemical use in rejecting admission?	7.6A+	1.43	1.56	.04
Does the school consider low admission test scores in rejecting admission?	7.6D+	1.90	2.11	.002
Does the school consider poor academic record in rejecting admission?	7.6I+	1.78	1.97	.004
Did the school admit any students who had been expelled from public school for disciplinary reasons?	7.7*	18.32	26.97	.03
Did the school admit any students who had been expelled from public school for academic reasons?	7.8*	16.30	26.00	.01
Number of students expelled for disciplinary reasons	7.10	2.81	4.73	.0003
Number of freshmen who graduate	7.12+	3.46	3.80	.009
Number of students who left school for disciplinary reasons	7.13C	3.42	5.57	.001
Number of students who left school because of financial problems	7.13D	5.73	8.25	.02
Number of students who left school because of parent dissatisfaction	7.13F	1.71	1.03	.0001
Number of students who left school because of pupil dissatisfaction	7.13G	3.82	2.80	.01
Number of students who left school because of transportation problems	7.13I	1.71	1.01	.0006

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
To what degree is absenteeism a problem in school	7.17A	2.99	2.86	.05
To what degree is student physical conflict a problem in school	7.17C+	3.43	3.21	.0001
To what degree is failure to complete class assignments a problem	7.17E+	2.67	2.43	.0001
To what degree is student possession of weapons in school a problem	7.17G+	3.88	3.68	.0003
To what degree is use of alcohol away from school a problem	7.17J+	2.09	2.34	.0004
To what degree is verbal/ physical abuse of teachers a problem	7.17M+	3.56	3.42	.02
What action does the school take if a student injures another student (1st offense)?	7.18E+	2.35	2.20	.007
What action does the school take if a student injures another student (repeated offense)?	7.18F+	1.68	1.52	.05
What action does the school take if a student uses profanity (1st time)?	7.18BB	2.89	2.81	.04
What action does the school take if a student disturbs class (1st offense)	7.18Z+	2.88	2.80	.04
Does the school require hall passes?	7.19A*	55.24	65.58	.02
Does the school have hall monitors?	7.20*	24.12	32.47	.03
In what year was the school built?	8.6	1949	1938	.0001
Number of classrooms in building	8.8	28.51	25.10	.005
Maximum student capacity	8.10	706.14	623.56	.04
Does the school have an athletic field?	8.19B*	69.30	49.34	.0001
Does the school have a running track?	8.19D*	40.22	23.84	.0001
Does the school have a tennis court?	8.19F*	34.11	15.33	.0001
Does the school have a bookstore?	8.19H*	74.52	62.09	.002
Does the school have a chapel?	8.19I*	86.92	76.47	.005
Does the school have a guidance center?	8.19K	94.85	89.61	.05
Does the school have a photo lab?	8.19P*	69.10	54.97	.0008
Does the school have a foreign language lab?	8.19S*	32.51	23.84	.04
Does the school have a remedial reading lab?	8.19U*	33.20	47.37	.0009

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Does the school have a physics lab?	8.19Y*	76.71	66.89	.01
Does the school have a shared science lab?	8.19Z*	56.58	66.44	.03
Does the school have a theater arts workroom?	8.19DD*	29.56	21.09	.04
Does the school have an office equipment lab?	8.19II*	41.85	54.54	.004
Does the school have a typing lab?	8.19JJ*	91.45	96.77	.003
Number of current periodical subscriptions	8.21	60.87	49.03	.0002
Number of slide projectors	8.22C	4.51	3.84	.04
Number of black and white video cameras	8.22F	0.72	0.52	.004
Number of color video cameras	8.22G	0.82	0.61	.005
Number of video recorders with TV monitors	8.22H	2.29	1.69	.0001
Number of character generators	8.22M	0.03	0.00	.0001
Percentage of students who travel one mile or less one way	8.23A	13.45	18.73	.002
Percentage of students who travel 10-20 miles one way	8.23D	17.23	12.12	.0008
Percentage of students who travel more than 20 miles one way	8.23E	5.24	2.98	.0003
Is your school in a suburb?	8.25*	1.61	1.82	.0001
Is your school within 50 miles of a metro area of more than 250,000?	8.27*	1.31	1.47	.0001
Are there abandoned buildings within one mile of school?	8.28A*	30.68	64.52	.0001
Are there poorly maintained buildings within one mile of school?	8.28B*	37.04	67.10	.0001
Is there another Catholic high school within one mile of school?	8.28D*	21.14	33.77	.0024
School located near deteriorating stores and offices	8.28G*	24.76	57.42	.0001
School located near industrial buildings	8.28H*	50.69	60.64	.02
School located near multi-family residences	8.28I*	79.48	85.81	.03
School located near one-family residential buildings	8.28K*	97.96	88.39	.0004
School located near a suburban-type shopping center	8.28M*	55.12	32.47	.0001
Located near the school ≥ 25 percent of the local residents are Black	8.28N*	18.28	38.16	.0001
Located near the school ≥ 25 percent of the local residents are Hispanic	8.28O*	10.55	35.53	.0001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Located near the school ≥ 25 percent of the local residents are White, non-Hispanic	8.28P*	76.30	51.66	.0001
Located near the school are well-tended homes, manicured lawns	8.28Q*	91.39	67.11	.0001
Time since last school bond voted in district	8.29+	3.93	4.44	.01
Did last bond issue pass?	8.30*	30.68	14.17	.05
Are facilities handicap accessible?	8.31+	2.26	2.61	.0001
Percent of students attending major music event	9.2B	31.06	36.67	.02
Percent of staff attending major music event	9.3B	45.61	54.96	.0004
Percent of staff attending major sports event	9.3C	50.92	55.76	.03
Percent of teachers feeling unenthusiastic about school	9.5D	1.62	2.41	.05
Frequency of staff meetings to socialize	9.6+	2.66	2.53	.02
Frequency of typical principal one-to-one talk with teacher	9.7+	2.74	2.39	.001
Amount of time typical teacher devotes to discipline	9.10+	2.94	2.80	.0004
Degree to which students make learning priority	9.11C+	3.21	3.95	.0001
Degree to which students are expected to do homework	9.11G+	1.80	2.18	.01
Degree of difficulty motivating students	9.11J+	7.02	6.33	.0003
Degree emphasis placed on varsity athletics	9.11O+	4.81	5.44	.003
Percent of high school parents active in parents' organization	10.2	32.19	27.03	.008
Emphasis placed on fundraising by parent organization	10.3A	1.54	1.70	.05
Does school utilize volunteers?	10.6*	91.14	82.35	.008
How many family members volunteer/year?	10.7	101.06	61.90	.0001
Volunteer hours by family members	10.8	3,349.69	1,599.02	.0001
Volunteer administrative services	10.9A	29.25	21 19	.04
Volunteer chaperoning	10.9B	89.98	81.46	.03
Volunteer instruction	10.9E	16.05	8.00	.002
Volunteer library	10.9F	42.72	29.33	.002
Volunteer office assistance	10.9H	49.72	38.41	.01
Volunteer security	10.9I	31.15	17.33	.0001
Parent goal—develop aesthetic appreciation	10.11B+	7.86	7.97	.0001
Parent goal—develop moral standards, citizenship	10.11C+	3.38	3.99	.003
Parent goal—prepare students for college	10.11G+	2.21	3.41	.0001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students (*N* = 196) to All Other Schools (*N* = 710)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Parent goal—prepare for labor market	10.11H+	6.24	5.49	.0003
Parent goal—teach writing, reading, and mathematics	10.11L+	4.68	3.74	.0001
Parent goal—teach life skills	10.11M+	6.26	5.13	.0001
Income from tuition	11.1	818,253.55	546,749.01	.0001
Gain on auxiliary services (income)	11.5	25,686.10	7,735.20	.0001
Interests on investments (income)	11.8	26,676.02	12,999.14	.0001
Salary expenses—lay	11.11	485,537.24	372,191.01	.0001
Other salaries	11.14	92,226.10	73,587.58	.005
Total operating expenses	11.17	1,117,292.78	891,025.32	.0001
Freshmen tuition 1983-1984	11.18A	1,351.93	997.84	.0001
Freshmen tuition 1982-1983	11.18B	1,307.54	917.56	.0001
Sophomore tuition 1983-1984	11.18A	1,422.55	1,005.67	.0001
Sophomore tuition 1982-1983	11.18B	1,307.33	821.30	.0001
Junior tuition 1983-1984	11.18A	1,422.05	1,061.15	.0001
Junior tuition 1982-1983	11.18B	1,313.44	929.18	.0001
Senior tuition 1983-1984	11.18A	1,427.22	1,012.26	.0001
Senior tuition 1982-1983	11.18B	1,307.11	935.63	.0001
School has a development office	11.20*	57.56	44.91	.003
School has a development officer	11.22*	60.02	43.39	.01
School has full-time development officer	11.24+	61.85	49.37	.04
School maintains an active alumni mailing list	11.28*	80.34	70.30	.009
School has annual fund	11.31+	1.75	2.01	.0004
School has capital fund effort	11.31+	2.15	2.44	.0001
School has estate planning	11.31+	2.34	2.48	.03
School has list of gift opportunities	11.31+	2.15	2.38	.002
School has alumni organization	11.31+	1.46	1.68	.0001
School has fundraising efforts	11.31+	1.22	1.40	.004
School has athletic booster club	11.31+	1.67	1.88	.005
School has case statement	11.31+	2.17	2.38	.003
School has school board	12.1*	74.10	61.59	.002
Number school board members	12.2	14.78	13.09	.05
Number of minority school board members	12.4	.053	1.37	.002
Number lay school board members	12.5	10.08	8.65	.02*
Number board members from sponsoring order	12.6	3.67	2.53	.02
School board has final decision—allocating school budget	12.10A1*	48.54	35.33	.003

*df = 370

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Order has final say—change curriculum, graduation requirements	12.10A2*	18.00	26.85	.03
Teachers have final say—non-renewal of contracts	12.10E4*	2.93	0.66	.01
School board has final say—selecting principal	12.10G1*	43.78	28.00	.0003
Teachers have final say—selecting principal	12.10G4*	3.62	0.66	.002
Board has final say—school goals	12.10I1*	33.33	21.33	.002
Pastor has final say—school goals	12.10I5*	4.87	1.33	.004
Teachers have final say—terminating teachers	12.10K4*	1.82	0.00	.0003
Cooperative agreement with public school regarding transportation	12.18H*	43.68	29.22	.0009
Influence on school day to day by teachers association	12.20G+	3.13	2.85	.003
High school or students participate in Comprehensive Employment and Training Act	12.21A*	11.33	24.18	.0006
High school or students participate in Education Consolidation Improvement Act (ECIA, Chapter I (Education of the Economically Disadvantaged)	12.21B*	11.16	30.92	.0001
High school or students participate in Upward Bound	12.21H**	7.59	19.21	.0007
High school or students participate in Vocational Education Basic Programs	12.21J**	5.12	13.73	.004
High school or students subsidized by state for education of low-income student	12.22D*	2.51	8.67	.01
High school's total enrollment trend	13.2+	2.02	1.79	.003
High school's average class size trend	13.1+	1.96	1.84	.05
High school's % minority trend	13.3+	2.29	2.42	.01
High school's % low-income students trend	13.4+	2.17	2.44	.0001
Student academic achievement scores trend	13.7+	2.36	2.18	.0008
Number students in co-curricular activities trend	13.8+	2.40	2.23	.001
Serious disciplinary problems trend	13.9+	1.45	1.55	.03
High school professional staff trend	13.11+	2.21	2.00	.003
High school parent involvement trend	13.23+	2.43	2.27	.003

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
High school long-range curricular planning—how good	14.1 +	2.63	2.81	.02
High school mathematics curriculum—how good	14.4 +	1.95	2.25	.0001
High school science curriculum—how good	14.7 +	2.05	2.36	.0001
High school stimulates progress—writing skills	14.8 +	2.28	2.52	.0006
Quality education for the handicapped	14.12 +	3.63	3.88	.05[a]
High school responds to minority needs	14.13 +	3.22	3.55	.0001
High school recruiting and retaining low-income	14.14 +	3.43	2.59	.0001
High school has remedial work in reading, writing, and math	14.15 +	2.78	2.54	.004
High school challenging gifted students	14.17 +	2.39	2.67	.002
High school development	14.18 +	2.88	3.26	.0006
High school fundraisers	14.19 +	2.52	2.83	.001
High school public relations	14.20 +	2.54	2.82	.0009
High school incorporating rest of family into school life	14.25 +	2.69	3.08	.0001
Providing challenging service opportunities	14.31 +	2.62	2.82	.04
High school value or moral education	14.41 +	1.92	2.06	.02
Effective vocational curricula for non-college students	14.42 +	3.22	2.94	.005
High school developing sensitivity to minorities	14.45 +	2.81	2.45	.0001
Number minority administrators	1.10	0.11	0.47	.0007
Percent of Black administrators	1.10	0.38	3.47	.003
Percent of White administrators	1.10	98.05	93.04	.002
Percent of minority administrators	1.10	1.95	6.96	.002
Percent of administrators who are non-Catholic laywomen	1.11D	2.00	0.25	.0001
Percent of administrators who are Sisters	1.11H	29.54	37.50	.01
Percent of full-time Black teachers	2.2C	1.08	4.79	.0001
Percent of full-time Hispanic teachers	2.2D	2.78	4.87	.03
Percent of full-time White teachers	2.2E	95.47	88.99	.0001
Percent of part-time Black teachers	2.2C	0.88	4.55	.001
Percent of part-time White teachers	2.2E	95.71	90.43	.002

[a] df = 476

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent of full-time non-Catholic laywomen teachers	2.3D	10.30	7.99	.006
Percent of full-time diocesan priest teachers	2.3E	1.64	2.70	.02
Percent of full-time lay teachers	2.3	77.64	72.93	.003
Percent of part-time non-Catholic laywomen teachers	2.3D	11.36	6.30	.0001
Percent full-time teachers 35-44 years of age	2.5C	31.07	28.21	.02
Percent full-time teachers with master's degree	2.6E	37.88	32.96	.002
Percent part-time teachers with licentiate	2.6C	1.00	0.37	.05
Percent part-time teachers with master's degree	2.6E	34.36	27.89	.02
Percent part-time teachers who are non-Catholic	2.3	16.32	11.07	.002
Total number of students enrolled	3.4	590.18	449.91	.0001
Total number of girls enrolled	3.5	304.02	234.02	.002
Total number of Catholic students	3.6A	525.10	374.79	.0001
Percent Catholic students	3.6A	88.29	83.48	.003
Percent non-Catholic students	3.6B	11.71	16.52	.003
Percent Catholic freshmen	3.6A	87.81	83.18	.005
Percent non-Catholic freshmen	3.6B	12.19	16.82	.005
Percent sophomores who are Catholic	3.6A	88.05	82.67	.001
Percent sophomores who are non-Catholic	3.6B	11.95	17.33	.001
Percent juniors who are Catholic	3.6A	88.61	83.87	.004
Percent juniors who are non-Catholic	3.6B	11.39	16.13	.004
Percent seniors who are Catholic	3.6A	89.42	85.22	.008
Percent seniors who are non-Catholic	3.6B	10.58	14.78	.008
Total number of Black students	3.7C	30.56	95.08	.0001
Total number of Hispanic students	3.7D	40.96	71.70	.002
Total number of White students	3.7E	496.19	282.50	.0001
Total number of minority students	3.7	81.20	168.13	.0001
Total number of minority freshmen	3.7	24.26	51.31	.0001
Total number of minority sophomores	3.7	21.62	45.94	.0001
Total number of minority juniors	3.7	19.50	42.17	.0001
Total number of minority seniors	3.7	18.62	38.16	.0001
Total percent Black students	3.7C	5.33	18.42	.0001
Total percent Hispanic students	3.7D	6.75	16.04	.0001
Total percent White students	3.7E	85.31	61.62	.0001
Total percent minority students	3.7	14.69	38.38	.0001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent Black freshmen	3.7C	5.64	19.52	.0001
Percent Hispanic freshmen	3.7D	6.80	16.46	.0001
Percent White freshmen	3.7E	84.86	59.96	.0001
Percent minority freshmen	3.7	15.14	40.04	.0001
Percent American Indian sophomores	3.7A	0.20	2.08	.04
Percent Black sophomores	3.7C	5.43	18.86	.0001
Percent Hispanic sophomores	3.7D	6.70	15.95	.0001
Percent White sophomores	3.7E	85.17	61.15	.0001
Percent minority sophomores	3.7	14.83	38.85	.0001
Percent Black juniors	3.7C	5.03	18.01	.0001
Percent Hispanic juniors	3.7D	6.67	16.24	.0001
Percent White juniors	3.7E	85.83	61.94	.0001
Percent minority juniors	3.7	14.17	38.06	.0001
Percent Black seniors	3.7C	4.97	17.60	.0001
Percent Hispanic seniors	3.7D	6.54	15.26	.0001
Percent White seniors	3.7E	86.08	63.48	.0001
Percent minority seniors	3.7	13.92	36.52	.0001
Total number Mexican students	3.9B	11.46	27.08	.02
Total number Puerto Rican students	3.9C	7.16	24.41	.006
Total number other Hispanic students	3.9D	6.75	14.77	.01
Percent Hispanic students who are Puerto Rican	3.9C	15.67	26.79	.004
Percent Hispanic students who are "other"	3.9D	44.84	28.55	.0002
Total percent of students who do not speak English at home	3.10	6.02	12.85	.0002
Percent of students who are National Merit semi-finalists or finalists	3.21	1.53	0.80	.0007
Percent full-time Catholic laywomen religion teachers	5.2B	29.04	22.57	.05
Percent full-time non-Catholic laywomen religion teachers	5.2D	0.44	0.00	.02
Percent full-time Sisters religion teachers	5.2H	20.52	27.92	.02
Percent part-time Catholic laymen religion teachers	5.2A	18.11	10.20	.0004
Percent part-time Catholic laywomen religion teachers	5.2C	21.92	12.77	.0008
Percent part-time non-Catholic laymen religion teachers	5.2C	0.38	0.00	.003
Percent part-time priest religion teachers	5.2F	9.62	17.65	.02
Percent students expelled for academics	7.9	0.84	1.24	.03
Percent students expelled for discipline	7.10	0.50	1.21	.0001
Percent students suspended for discipline	7.11	2.64	4.2o	.001

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students (*N* = 196) to All Other Schools (*N* = 710)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent students who left school due to discipline	7.13C	0.63	1.37	.001
Percent students who left school due to financial problems	7.13D	1.12	1.75	.001
Percent students who left school for all reasons	7.13	6.40	8.26	.009
Percent expenses—"other salaries"	11.14	8.19	7.24	.02
Percent income from tuition	11 1	65.18	54.86	.0001
Percent income from contributed services	11.2	6.95	8.82	.02
Percent income from federal government sources	11.8	1.76	1.14	.006
Percent income from subsidy	11.3	10.76	19.77	.0001
Percent minority board members	12.4	3.67	13.45	.0005
Percent schools offering accounting	4.1A	81.44	89.81	.003
Percent schools offering art	4.1E	80.90	71.97	.02
Percent schools offering calculus	4.1G	79.26	67.52	.004
Percent schools offering English as second language	4.1J	10.91	19.11	.02
Percent schools offering first-year French	4.1N	87.99	67.52	.0001
Percent schools offering second-year French	4.1O	86.63	68.15	.0001
Percent schools offering third-year French	4.1P	77.76	50.96	.0001
Percent schools offering fourth-year French	4.1Q	62.35	38.85	.0001
Percent schools offering first-year German	4.1R	29.33	17.20	.0005
Percent schools offering second-year German	4.1S	27.83	15.92	.0005
Percent schools offering third-year German	4.1T	21.01	8.28	.0001
Percent schools offering fourth-year German	4.1U	17.05	8.28	.0009
Percent schools offering third-year Spanish	4.1X	81.31	70.70	.007
Percent schools offering fourth-year Spanish	4.1Y	65.21	52.87	.005
Percent schools offering first-year Greek	4.1Z	3.55	1.27	.05
Percent schools offering first-year Latin	4.1AA	54.02	32.56	.0002
Percent schools offering first-year Russian	4.1BB	3.41	0.64	.003
Percent schools offering physics	4.1EE	91.95	85.99	.05
Percent schools offering remedial English	4.1KK	54.02	71.34	.0001
Percent schools offering remedial mathematics	4.1LL	58.53	68.15	.02

Tests of Significance (*t*-tests) Comparing Schools with 10 Percent or More Low-Income Students ($N = 196$) to All Other Schools ($N = 710$)

Variable	Survey of Principals Item #	MEANS		p
		Other Schools	Low-Income Schools	
Percent schools offering minority history	4.100	15.96	25.48	.01
Mean ACT composite score	4.9	19.61	18.24	.009[10]
Mean ACT English score	4.9	19.17	17.93	.01[11]
Mean ACT math score	4.9	18.49	17.09	.03[12]
Mean ACT natural science score	4.9	21.49	19.91	.007[13]
Mean ACT social science score	4.9	18.71	17.05	.003[14]
Mean SAT math score	4.7	477.81	442.61	.0001
Mean SAT verb score	4.7	455.44	418.94	.0001
Percent parish schools	1.1	11.75	21.13	.003
Percent private schools	1.1	43.37	28.35	.0001

[10]df = 374
[11]df = 357
[12]df = 358
[13]df = 354
[14]df = 353

Appendix D-5 Achievement Test Subgroup Means

Sample Size, Mean, and Standard Deviation by Race for the Academic Achievement Items

Vocabulary Section

Group	N	Mean	Standard Deviation	Reliability
Whites	**4,031**	**12.651**	**4.085**	**0.797**
White Male	1,743	12.985	4.064	0.803
White Female	2,279	12.403	4.078	0.792
White—9th Grade	1,952	11.029	3.700	0.730
White—12th Grade	2,079	14.174	3.836	0.792
White Male—9th Grade	858	11.267	3.692	0.739
White Female—9th Grade	1,089	10.844	3.692	0.725
White Male—12th Grade	885	14.650	3.701	0.788
White Female—12th Grade	1,190	13.829	3.890	0.792
Blacks	**1,635**	**9.834**	**4.065**	**0.772**
Black Male	883	10.245	4.056	0.777
Black Female	763	9.282	4.038	0.764
Black—9th Grade	852	8.710	3.509	0.684
Black—12th Grade	783	11.056	4.274	0.803
Black Male—9th Grade	447	8.969	3.429	0.676
Black Female—9th Grade	402	8.396	3.564	0.690
Black Male—12th Grade	426	11.636	4.217	0.805
Black Female—12th Grade	353	10.380	4.254	0.796
Hispanics	**1,086**	**10.124**	**3.947**	**0.748**
Hispanic Male	435	10.729	3.850	0.739
Hispanic Female	650	9.723	3.965	0.750
Hispanic—9th Grade	620	8.752	3.215	0.609
Hispanic—12th Grade	445	12.058	4.111	0.783
Hispanic Male—9th Grade	231	9.307	3.130	0.590
Hispanic Female—9th Grade	388	8.423	3.227	0.614
Hispanic Male—12th Grade	193	12.482	3.949	0.770
Hispanic Female—12th Grade	252	11.734	4.209	0.792
All Students	**7,424**	**11.440**	**4.293**	**0.805**
All Students—Male	3,423	11.742	4.256	0.807
All Students—Female	4,100	11.145	4.310	0.803
All Students—9th Grade	3,859	9.959	3.762	0.730
All Students—12th Grade	3,565	13.042	4.256	0.817
All Students—Male 9th Grade	1,744	10.257	3.720	0.730
All Students—Female 9th Grade	2,105	9.711	3.776	0.728
All Students—Male 12th Grade	1,625	13.403	4.180	0.816
All Students—Female 12th Grade	1,932	12.751	4.294	0.817

Reading Section

Group	N	Mean	Standard Deviation	Reliability
Whites	**4,031**	**10.058**	**3.830**	**0.771**
White Male	1,743	10.355	3.920	0.784
White Female	2,279	9.836	3.744	0.760
White—9th Grade	1,952	8.931	3.437	0.706
White—12th Grade	2,079	11.116	3.879	0.785
White Male—9th Grade	858	9.107	3.465	0.713
White Female—9th Grade	1,089	8.798	3.409	0.702
White Male—12th Grade	885	11.564	3.957	0.798
White Female—12th Grade	1,190	10.787	3.786	0.773
Blacks	**1,635**	**7.974**	**3.270**	**0.694**
Black Male	883	8.210	3.418	0.722
Black Female	763	7.647	3.069	0.651
Black—9th Grade	852	7.170	2.770	0.573
Black—12th Grade	783	8.848	3.539	0.741
Black Male—9th Grade	447	7.248	2.846	0.602
Black Female—9th Grade	402	7.082	2.689	0.543
Black Male—12th Grade	426	9.254	3.668	0.760
Black Female—12th Grade	353	8.351	3.300	0.703
Hispanics	**1,086**	**8.320**	**3.568**	**0.742**
Hispanic Male	435	8.952	3.685	0.756
Hispanic Female	650	7.903	3.426	0.725
Hispanic—9th Grade	620	7.224	2.963	0.627
Hispanic—12th Grade	445	9.971	3.727	0.768
Hispanic Male—9th Grade	231	7.848	3.122	0.653
Hispanic Female—9th Grade	388	6.861	2.803	0.594
Hispanic Male—12th Grade	193	10.446	3.787	0.778
Hispanic Female—12th Grade	252	9.607	3.646	0.758
All Students	**7,424**	**9.178**	**3.785**	**0.767**
All Students—Male	3,423	9.396	3.886	0.780
All Students—Female	4,100	8.949	3.698	0.756
All Students—9th Grade	3,859	8.106	3.318	0.692
All Students—12th Grade	3,565	10.337	3.917	0.788
All Students—Male 9th Grade	1,744	8.297	3.371	0.702
All Students—Female 9th grade	2,105	7.954	3.266	0.683
All Students—Male 12th Grade	1,625	10.639	4.010	0.800
All Students—Female 12th Grade	1,932	10.085	3.818	0.776

Mathematics Section

Group	N	Mean	Standard Deviation	Reliability
Whites	**4,031**	**15.787**	**5.348**	**0.822**
White Male	1,743	16.483	5.416	0.831
White Female	2,279	15.265	5.234	0.812
White—9th Grade	1,952	14.335	4.863	0.773
White—12th Grade	2,079	17.151	5.424	0.838
White Male—9th Grade	858	14.756	4.875	0.775
White Female—9th Grade	1,069	14.014	4.824	0.769
White Male—12th Grade	885	18.157	5.391	0.843
White Female—12th Grade	1,190	16,409	5.333	0.828
Blacks	**1,635**	**11.990**	**4.460**	**0.734**
Black Male	883	12.288	4.631	0.754
Black Female	763	11.549	4.252	0.708
Black—9th Grade	852	10.873	3.834	0.639
Black—12th Grade	783	13.204	4.767	0.772
Black Male—9th Grade	447	10.944	3.906	0 652
Black Female—9th Grade	402	10.779	3.760	0.627
Black Male—12th Grade	426	13.763	4.875	0.783
Black Female—12th Grade	353	12.533	4.542	0.747
Hispanics	**1,086**	**13.227**	**5.181**	**0.804**
Hispanic Male	435	14.589	5.744	0.847
Hispanic Female	650	12.322	4.554	0.741
Hispanic—9th Grade	620	11.794	4.428	0.725
Hispanic—12th Grade	445	15.211	5.528	0.837
Hispanic Male—9th Grade	231	12.935	5.241	0.809
Hispanic Female—9th Grade	388	11.119	3.713	0.607
Hispanic Male—12th Grade	193	16.648	5.733	0.856
Hispanic Female—12th Grade	252	14.111	5.110	0.802
All Students	**7,424**	**14.325**	**5.375**	**0.820**
All Students—Male	3,423	14.811	5.561	0.835
All Students—Female	4,100	13.847	5.185	0.805
All Students—9th Grade	3,859	12.882	4.793	0.766
All Students—12th Grade	3,565	15.888	5.533	0.839
All Students—Male 9th Grade	1,744	13.245	4.947	0.781
All Students—Female 9th Grade	2,105	12.587	4.643	0.750
All Students—Male 12th Grade	1,625	16.588	5.650	0.850
All Students—Female 12th Grade	1,932	15.306	5.365	0.825

APPENDIX E

List of Project Consultants

PROJECT ADVISORS

Our Project Advisors have been a source of deep and active advice throughout the years of this project. They were originally selected to bring expertise from diverse areas of academica which would enhance our study of Catholic High Schools and their relation to students from low-income families. All four advisors gave much more time and enthusiasm than could ever have been anticipated.

Dr. Anthony S. Bryk
Harvard Graduate School
Cambridge, MA

Dr. Terry A. Clark
Berkeley, CA

Dr. Sally B. Kilgore
Department of Sociology
Emory University
Atlanta, GA

Mr. Michael O'Keefe
President
Consortium for the Advancement of Private Higher Education
Washington, DC

CRITICAL REACTORS

Critical Reactors for the final phase of this study were sought from a list of over one hundred suggested persons who would bring a diverse set of interests and background to the first draft of Catholic High Schools: Their Impact on Low-Income Students. *Specifically, these reactors were asked in April 1985 to pledge a week in August 1985 to read a first draft of the present report and respond to a set of questions. Their answers and comments, which literally filled reams of paper, offered insights for presentation and emphasis that the authors had not thought of. The many hours devoted to their task in the middle of vacation time served to focus and mold the finished text into a much more useable report.*

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APPENDIX F Procedures for Obtaining Additional Information

DATA OWNERSHIP

The National Catholic Educational Association holds sole ownership of the data set used in this report.

INFORMATION IN THE PUBLIC DOMAIN

1. The following material is available in the public domain for general use as of the dates specified below:
   a. "A Survey of Catholic Schools" (Preliminary data from the Part I survey), in *Education Week*, April 25, 1984, p. 11.
   b. "Catholic High Schools: A National Portrait," published in *Momentum*, September, 1984.
   c. NCEA Convention presentation by Michael Guerra and Peter Benson, April 24, 1984 (available on audio tape. Contact Eastern Audio Associates, 8980 B, Rack 108, Columbia, MD 21045).
   d. Copies of *The Catholic High School: A National Portrait* and *Catholic High Schools: Their Impact on Low-Income Students* are available from the Publication Sales office, National Catholic Educational Association (NCEA), 1077 30th Street N.W., Suite 100, Washington, DC 20007-3852.
   e. The May, 1985, issue of *Momentum* contains a series of articles about *The Catholic High School: A National Portrait.*
   f. The May, 1986, issue of *Momentum* will carry a series of articles about *Catholic High Schools: Their Impact on Low-Income Students.*

REQUESTS FOR CITING DATA FROM MATERIAL IN THE PUBLIC DOMAIN

In order that a complete record of data dissemination can be created, all citations and quotations should be requested, in writing, and forwarded to the NCEA Director of Research.

REQUESTS FOR ADDITIONAL DATA (not in the public domain)

1. Any individual pursuing advanced degree work leading to dissertation research and any diocesan agency must submit a written request to the National Catholic Educational As-

sociation (NCEA) for permission to use data not already in the public domain, and/or to receive a copy of the data tape. Prior to February 15, 1986, address requests to Robert J. Yeager, Vice President for Development, NCEA. After February 15, 1986, address correspondence to Executive Director, Secondary School Department, NCEA. This request must specify the data requested and the reason for requesting access to the data. In the case of a student writing a dissertation, the request must also contain a letter of endorsement from the main advisor of the student written on official stationery. Costs associated with processing the requests are the responsibility of the individual or the agency.

2. Any professional researcher or research agency must submit a written request following procedures described in point 1.
3. Ordinarily, special data requests will be limited to those mentioned in number 1 and 2 above. Any other individual or agency desiring access to data not already in the public domain must direct all inquiries to the NCEA, following procedures described in number 1.
4. If access to the master data tape is granted, that tape will not include any information which could be used to identify individual schools. Data tapes will not be available prior to March 1, 1985 for Phase I and May 1, 1986 for Phase II materials.

The Catholic High School: A National Portrait

A project of the
National Catholic Educational Association

With research assistance from
Search Institute

Funded by the
Ford Foundation
and
St. Marys Catholic Foundation

CHAPTER HIGHLIGHTS

1. The Nature of Catholic High Schools: Patterns of Commonality and Diversity

Catholic high schools can be defined by both their similarities and their diversity.

The common core which binds Catholic high schools together includes:

- a common mission in the areas of academic excellence, faith development, and sense of community
- academic, co-curricular, and religious activities designed to further the mission
- a climate which combines caring with discipline
- staff and students who are predominately Catholic

Within the context of this common core, schools vary considerably in teacher characteristics, student characteristics, location, governance, programs, and financial and development resources.

2. Students

The average Catholic high school has 568 students.

Nationally, 52 percent of Catholic high school students are female, 48 percent are male.

Nationally, 11 percent of Catholic high school students are non-Catholic.

Income distribution among Catholic high school families is similar to the income distribution among families nationally, with Catholic high schools slightly underrepresented at the extremes (under $10,000, over $50,000) of the income distribution.

Almost 13 percent of students in the average Catholic high school receive.some financial aid. The average award is about $517.

3. Teachers

In 1983-1984, lay teachers constituted nearly 77 percent of the Catholic high school teaching force; in 1962, they made up only 30 percent.

Ninety-four percent of principals say that the teachers in their school regard their work as a genuine ministry of the church

Half of all full-time teachers in Catholic high schools have earned an advanced degree (M.A., M.S., or higher).

The student to full-time teacher ratio is 13:1 in schools with enrollment under 300 students and 23:1 in schools with more than 1,000 students.

The average annual salary (1983-1984) in Catholic high schools for a beginning lay teacher with a B.A. is $11,121; the comparable figure for public schools is $14,045.

4. Academic and Co-Curricular Programming

Eighty percent of Catholic high school students are enrolled in a college preparatory or academic program.

Nearly half of all schools have no graduation requirements in fine arts.

An estimated 83 percent of graduates enter college.

The most marked differences between small and large schools are in the availability of college credit courses and special programs for the gifted and talented, both of which are more often found in the large schools.

5. Religious Education

Men and women religious are twice as likely to head religion departments as lay teachers.

Principals report strong emphasis on the three dimensions cited as central in *To Teach As Jesus Did:* message, community, and service.

Nearly half of seniors (46%) are involved in some kind of service program during their senior year.

Principals rank "building community" first, "spiritual development" second, as goals for their school.

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6. School Climate

In all Catholic high schools, students are given a written statement about rules and discipline.

Academic excellence is a value widely shared among students, teachers, and administration, regardless of student background characteristics.

Most administrators report that their schools are characterized by high student and teacher morale.

On the average, schools annually expel only one percent and suspend less than three percent of their students.

7. Administration and Governance

The vast majority of principals are men or women religious (73%). Women religious hold 40 percent of principalships, and men religious (priests, brothers) hold 33 percent.

Principals who are religious are disproportionately represented in schools which have high minority enrollment or high low-income enrollment.

Administrative staff in Catholic high schools tend to be laity (51%), Catholic (95%) and male (58%).

Sixty-seven percent of school board members are laity.

Though 18 percent of students in Catholic high schools are minority, the minority percentages for administrators (3%) and school board members (5%) are much lower.

8. Facilities and Resources

The buildings that house Catholic secondary schools are relatively new. Half of Catholic schools occupy buildings whose original construction was completed since 1956.

Mergers have occurred in the history of 14 percent of Catholic high schools.

The estimated current market value of the buildings and grounds for all 1,464 Catholic high schools is seven billion dollars.

Twenty-two percent of Catholic high schools are located in areas where 25 percent or more of the population is Black. Fifteen percent are in areas where more than a fourth of the residents are Hispanic.

On occasion, 82 percent of Catholic high schools offer their facilities without charge for use in community events.

9. Finances and Development

Approximately 60 percent of the income of Catholic high schools comes from tuition.

Median tuition in Catholic high schools is $1,230.

Median per-pupil expenditure in Catholic high schools is $1,783.

Only slightly more than half of schools have a development office in operation. The most common development strategies include general fundraising events, alumni(ae) organizations, and athletic booster clubs.

10. Parents

An average of 94 parents or family members contributed an average of 3,043 hours to each school in 1982-83.

Eighty-four percent of Catholic high schools have parents' organizations.

Principals believe that for parents the top-ranked school goal is "preparing students for college," whereas "building community among faculty, students, and parents" is the top goal for principals.

11. Five-Year Trends

Long-range planning, graduation requirements, parent participation, and emphasis on reading, writing, and mathematics skills have all been on the rise in Catholic high schools during the last five years

In the last five years, the number of people participating in school decision-making has increased in most schools.

Over the past five years, disciplinary problems have been declining.

Principals report that, overall, their schools are better off than they were five years ago.

12. Achievements and Needs in Catholic High Schools

Areas of school life receiving the most positive evaluations tend to fall into the general categories of school climate, academic programs, and religious education.

Schools rated high in school climate also tend to be rated high in academic achievement.

Areas of school life receiving the least favorable evaluations tend to fall into the general categories of service to the disadvantaged and promoting constituent involvement in the life of the school.

13. Schools Serving Students From Low-Income Families

Most Catholic high schools (82%) have some students whose family incomes are below the federal poverty line; 8 percent of schools enroll more than 20 percent of their students from low-income families.

Eighteen percent of schools have no low-income students.

Schools with high percentages of low-income students are not exclusively urban. Fifteen percent of them are in towns under 2,500.

Schools serving students from low-income families receive more income from subsidies and contributed services than other schools.

14. Coeducational and Single-Sex Schools

Boys' schools tend toward a model of economic efficiency.

Girls' schools tend toward a model of "community."

15. Private, Diocesan, and Parochial Schools Compared

About 40 percent of Catholic high schools are private and about 40 percent diocesan; 13 percent are parochial schools and 7 percent are inter-parochial.

Though over half of private schools have a waiting list, they are less likely than the other school types to retain their students until graduation.

Discipline style is not predictably different among the school types.

Almost one-third (31%) of parochial schools report more than 10 percent poverty-level enrollment.

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